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ONE DOLLAR A YEAR

THE INDIAN CRAFTSMAN



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

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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 Five

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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 Evolution of a Farmer:

By W. R. Logan



QUARTER of a century ago the approximately 537,000 acres of this Reservation was grass-covered plain, tenanted by the Indians whose villages of pointed tepees dotted it here and there, and whose herds of half-wild ponies grazing upon it were their only assets. Not a garden spot, not a stalk of growing grain of any sort, interrupted with its greenness the monotony of the vast expanse of grass and sage.

The reason for this was twofold. The Indian, like the white man, is governed more or less by the law of inertia; he was prone to smoke his pipe and dream on, seeing in the curling wreaths visions of the days of old, when he rode forth to the chase or to war and returned a successful hunter or a victorious warrior. Except for his regrets for the passing of the buffalo, and possibly for the dimming of the war trail, he was satisfied with his condition. It required the stimulus of the white man's influence and the force of the white man's example to start him on the path of modern progress.

There was a period immediately following the extermination of the buffalo and elk when this influence was lacking; the policy of the Government at that time, as all who are conversant with Indian affairs know, was more towards the preservation of the Indian than his development. No one acquainted with human nature, Indian or white, will disagree with me when I say that a regular issuance of rations and other necessities to a people, who are by the very nature of their previous life disinclined to work, does not tend to increase their efficiency for the battle of civilized life. At that time possibly the policy pursued was the best—the Indian had not arrived at a stage when much development was possible. Very few of them could speak English, and thus handicapped it was almost impossible for an officer of the Government to promulgate new ideas or show the

Indian what to do to better his condition. It required years of schooling and contact with the white man and his methods to prepare him for advancement.

Over this period of preparation and the methods pursued, I shall pass in silence, and go on to the time when the Indian found himself a semi-civilized being, living on the selvedge of civilization and yet apart from it, knowing something of the language, the manners and customs of the white man; dealing with him, and yet not of him.

With his means of sustenance by the chase taken from him there must be found something to take its place. This was supplied in part by his cattle, of which about 15 years ago an issue was made by the Government sufficient to start the Indians in the business of cattle raising; which enterprise, among the more progressive, has grown satisfactorily. It soon became evident, however, that if real progress toward civilization were to be made the Indian must be started on some line of work that would occupy his mind and train his hand. The mere act of watching his cattle graze and grow would not do this, so it came about as a natural sequence that his attention was directed to farming.

As a ground work for this enterprise, he was blessed by a productive soil and a good climate, but a serious handicap was the lack of water, and here was where the white man came to his aid.

The first attempt at irrigation was made about 15 years ago, as I have understood, by Major Simonds, an agent who later lost his life here in the discharge of his duty. It was by sawing barrels in two and letting them into the river on skids by a rude sort of windlass, which drew them out filled with water and emptied them into a ditch, the power being furnished by horses. By this means a small garden of about two acres was cultivated with more or less success. Soon after this a centrifugal pump was installed at the school with a capacity sufficient to irrigate the school garden. It was not until the year 1898 that irrigation was begun on the reservation on a large scale. In that year the Government built a dam across Milk River near the boarding school site and the work of furnishing water for practical farming was commenced in earnest. A main canal with a carrying capacity of 5,000 inches of water was begun and this has been extended until now we have twenty-one miles of main ditch, twenty miles of laterals and probably fifteen miles of dyking. In addition to this a reservoir has been constructed, near the mouth of Three-

Mile Coulee, covering approximately 100 acres and sufficient to irrigate 2,700 acres of land. This is used to irrigate certain parts of the Indians' lands that are not accessible from the ditch. Another reservoir across White Bear creek, sixteen miles south of the Agency, is under construction, which, when completed, will add materially to the cultivated area.

The first attempt of our Indians at farming was in the nature of small gardens. They were shown how to break and prepare the land and plant the crops, and then when and how to irrigate. This period was beset by many failures and discouragements. An Indian would go to work, for instance, and prepare his ground, plant his crop, and just about the time it needed irrigation or cultivation he would decide that his presence among his friends in some other neighborhood, or on some other reservation, was very necessary. The result would be a prolonged visit and the total loss of his crop. This practice, I am glad to say, has been almost entirely overcome, and now the interchange of visits between Indians of different reservations, either in the United States or Canada, is prohibited, unless the visitor be provided with a pass from the agent of the reservation upon which he resides. This restriction is being decried by certain misguided sentimentalists, but among those who are really the friends of the Indian and know his failings and needs, it is recognized as a part, and not a small part, of his salvation.

After the gardening enterprise had been gotten well under way, came the growing of small crops of grain. The starting of this presented some difficulties, chief among which was the inability of many of the Indians to procure the necessary farming implements, and the seeds for planting. I have been, and am yet, opposed to giving of something for nothing to a person who is able to work for what he gets, be he Indian or white man. I believe that this system of giving is the deadliest foe of progress, and I am convinced that if a community of white people were segregated and told that it would be supplied with the necessities of life, progress, so far as that community is concerned, would come to a sudden end, and a retrogression would begin, which would end in pauperism or worse. For this reason I was opposed to issuing even seeds to the Indians gratis; but it occurred to me that if an appropriation could be secured by which seeds and implements could be purchased and sold to the Indians, giving them time in which to raise crops and make pay-

ments, the desired results could be obtained in a way that would incur no loss to the Government, and at the same time would be of inestimable benefit to the Indians in providing them with means, and teaching them to be self-dependent.

To be brief as possible, I will only say that this appropriation was secured and that in the fiscal year 1909 cash payments amounting to \$4,754.59 were collected from the Indians for seeds, teams and implements sold them on credit. The Indians have the implements and teams in practically as good condition as when they were bought. Some of them have paid up in full, and nearly all of them have made substantial payments on their purchases. This is the first year that this plan has been in effect, and in addition to the implements and teams which they have thus acquired, they have on hand a fine crop of grain which is now being threshed. It is impossible to say at this time what the total crop will be, but I have roughly estimated it at 100,000 bushels. This, in addition to a fairly good crop of hay, which the Indians have harvested and for which there is a ready market, will enable them to reduce their indebtedness to the Government materially without feeling the loss of what they pay.

It is gratifying to see the satisfaction with which the Indians look upon their property which they *have bought and paid for*. They seem to feel a pride in it, which they never knew under the old system of issuing such things as they needed—and, in many instances, things they did not need. A good many years ago the Government made an issue of wagons, cook stoves and other things which would have been of use to the Indian had he appreciated them and known how to use them. Doubtless he did derive a good deal of benefit from the gift, but he looked upon it *as a gift*, and with the thought lurking in his mind that when these were gone, others would come from the same source. Today in driving over the reservation one comes across many of these old wagons and cook stoves, the latter having been used but little, sitting in the open and slowly going to pieces under the exposure to rain and sunshine; but I doubt if anyone traveling the reservation over from end to end would find a piece of machinery or an implement, that the Indian has really paid for, thus discarded. In nine cases out of ten, their machinery is housed in sheds built for the purpose and when not so housed it is covered with canvas and thus protected.

A peculiarity I have noticed, which I think goes to show to some extent the Indian's pride of ownership and in paying for what he has, is that when he owes a sum of money for different articles and makes payment sufficient to cover the cost of one of them, he always wants it understood that he is paying for that *one* item in full. For example, Medicine Boy owes a balance on his team of \$59.00; for a rake \$27.00; and for harness \$14.00. He has \$50.00 which he wishes to apply on his debt. A white man would hand in the \$50.00 and ask that it be credited on his account, but Medicine, Boy, who, by the way, knows just how much he owes, lays down \$27.00 and explains that that pays for his rake; he then hands out \$14.00 with the explanation that his harness is paid for; and then pays the remainder (\$9.00) on his team. This is his way of keeping accounts and he goes away satisfied that the rake and harness have been paid for and are his own.

I shall now add a few words in regard to what I believe will be our greatest success along agricultural lines; that is, the enterprise of sugar beet growing. A few years ago it was brought to my notice that the lands along Milk River were peculiarly adapted to the production of this vegetable. I at once took the matter up with the Amalgamated Sugar Company with a view to having it establish a factory within reach of the reservation. I shall not dwell upon the difficulty with which our ends were accomplished, nor the bitter disappointment that at times seemed to be in store for us. Suffice it to say that now the erection of a factory just across Milk River, from a central point on the reservation, is assured. A bridge will be built at this point, and it only remains for the Indians to raise the beets and haul them across the river. It is intended to have the factory in operation in time to take care of next season's beet crop.

By our agreement with the sugar company we are to cultivate annually 5,000 acres of beets, alternating with the same acreage of grain, that is, on the land that is cultivated in beets one year, grain will be grown the next, and so on. For all beets so produced the company is to pay \$4.50 per ton delivered at the factory, and is to make certain advances of money to the Indians in proportion to the labor performed, provided they need it. Of this 10,000 acres so obligated 2,000 acres have been leased to white men, thus leaving 8,000 acres to be handled direct. Approximately 4,000 acres have been plowed by the Indians and by the steam plow belonging to the Govern-

ment, and this area is now in readiness to plant in beets next year. It is proposed to start the steam plow again as soon as the threshing is finished, and, possibly, to purchase another traction plowing outfit and put it to work. These, in addition to the traction gang plows belonging to the two lessees, which are now on the ground, will, I feel sure, prepare the necessary acreage required by our agreement.

If this enterprise is successfully carried out, I consider it the greatest stride that has yet been taken in the permanent welfare of the Indians of the Northwest; but to carry it to a successful issue will require constant watchfulness and exertion on the part of those who are charged with the responsibility. While I am optimistic in my views of the Indian and his future, I am not a visionary and I realize fully that there is yet work to be done, and a vast deal of it, before the Indian can be turned loose and thrown entirely upon his own resources. I believe that under the proper supervision and guidance he is able to become entirely self supporting—in fact, very many of them are so at this time—but I believe as firmly that if the influence and example of the white man, that is the white man who is the Indian's real friend, should be suddenly removed at this time, it would result in his retrogression; in his becoming the prey of the other class of white man; and in his ultimate ruin.

In conclusion I wish to express my appreciation of the liberal policy of dealing with the Indian inaugurated by Mr. Leupp, and which is being so ably carried out by his successor. Especially with regard to agricultural work among the Indians has the recent policy of the Office been along progressive lines. While, as a human institution, it is not perfect, still, in my humble opinion, it as nearly approaches perfection as any that could be devised for working a final happy solution of the Indian Problem.



Indian Arts and Industries:

By Warren K. Moorehead



HOSE of us who have been interested in the Indian from a scientific point of view have observed with regret how many of the native arts have been abandoned or at least modified through contact with European civilization. Indeed, whereas fifty years ago most of the tribes of native Americans, living west of the Mississippi, were in possession of customs, dance and ceremonial paraphernalia, blankets,

baskets, clothing and other articles of native manufacture, today one who desires to inspect such material must visit the museums in Chicago, Washington, New York or elsewhere. Native art does not exist to any appreciable extent on the reservations.

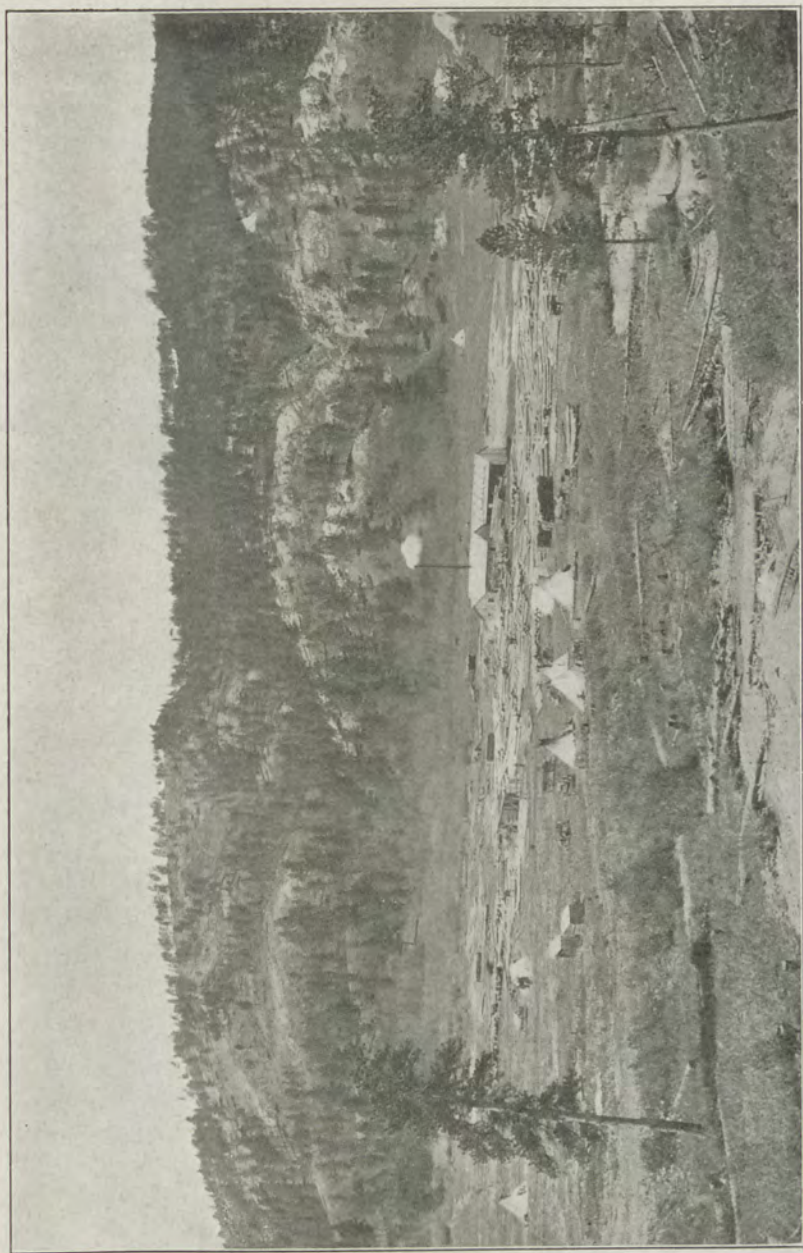
So far as native art stood in the way of real progress of the Indian, that native art should have been swept aside and given place to something better. But the native American arts never stood in the path of progress. Native customs may have done so but no charge can be laid at the door of the blanket weaver, the basket maker, the bead worker, or the pottery moulder. And as people are coming to render unto the Indian his own, we find that his dances and other forms of amusement—barring here and there an exception—were harmless. Much of his religious enthusiasm and religious ceremonies were of a high order. And speaking of that, I cannot resist the temptation to say that the Ghost Dance of 1890 at Pine Ridge, was a purely religious affair, and had we at that time an agent there possessed of some tact—as we have today in Major Brennan—the Wounded Knee massacre would have been impossible. The Ghost Dance was a survival of a religious belief of long standing—that a Messiah was coming to save the Indians from their troubles—and if the Government had sent (or the agent asked, rather) missionaries instead of troops, the enthusiasm could have been turned to good account. I was present during all of the trouble and brought the first Ghost Dance music East; I stayed in the “hostile” camp, and found them less “hostile” than the dark alleys of any white man’s city.

It is well, I repeat, that people are coming to understand the Indian, to know why he was “hostile” and to differentiate his ceremo-

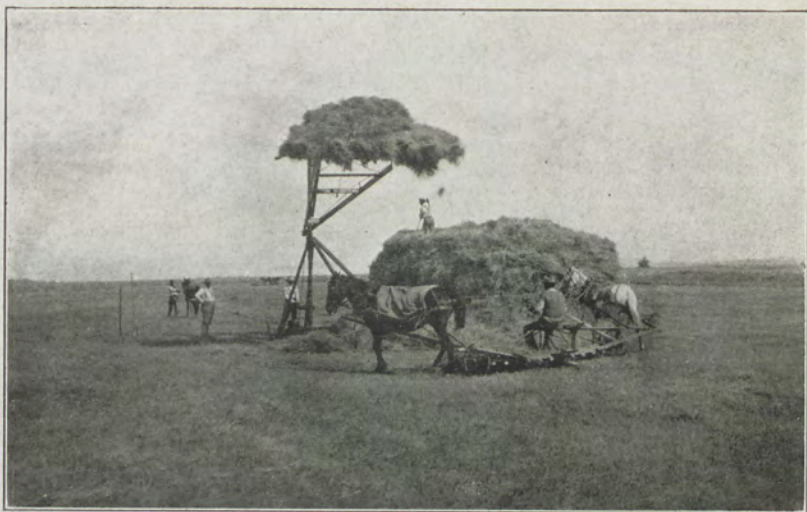
nies from "war-dances" and his arts from the making of curiosities.

We owe it to the old Indians, those who were born long before the school system was introduced, before Carlisle and Haskell were large enough to care for more than a few pupils, to do something for them. Particularly is this true of the basket makers of Coast and mountain tribes of Alaska, of the South-west; of the Navajo blanket weavers and silver-smiths; the Ojibwa bead designers, the Pueblo pottery moulders; the Sioux and Cheyenne head-dress experts, and others. These old men and women know their arts, and one does not need to instruct them how to work. I am amused when I hear many good people, well meaning and that sort of thing, talk about improving the Navajo blanket, or the Pueblo pottery. I hope that we won't reduce those people's art to the state of that of the Iroquois art. If you wish to see a horrible example, visit some large museum and look at what the Iroquois did a century and a half ago in the way of real Indian art, and then compare such exhibits with the wretched, cheap gew-gaws the Indians sell at summer resorts in Canada and Maine, New York and along the St. Lawrence. It is enough to make one weep! Yet there are those who cannot leave the Navajo, or the Ojibwa, or the basket makers alone, but must "art and crafts" them into making a cross between real, good Indian and poor white man's art. In all of this I do not mean or include the students in schools such as Carlisle where arts are taught—I am speaking of the old people. The young people do not care for the old things, and in most instances they know little of olden times and all their attempts at moulding, weaving or beading show white man's influence predominating. It is perfectly right and proper that they should be taught to weave rugs, make baskets and mats and do other things,—in short to learn their trades. And, in order to be perfectly clear, I emphasize again that it is the old people far away on the reservation of whose art I write. They are the old full-bloods who know how and what to make. They will soon be of the past, and it is well that we should encourage them in their real Indian arts and not try, to "superintend" by shipping them dyes, wools, designs and what not to bewilder their little brains, confuse their nimble fingers—and enable them to produce the atrocities we see in the curio stores.

At an exposition one observes fine Navajo blankets. Alongside is usually hung up a great, showy affair on which is depicted a



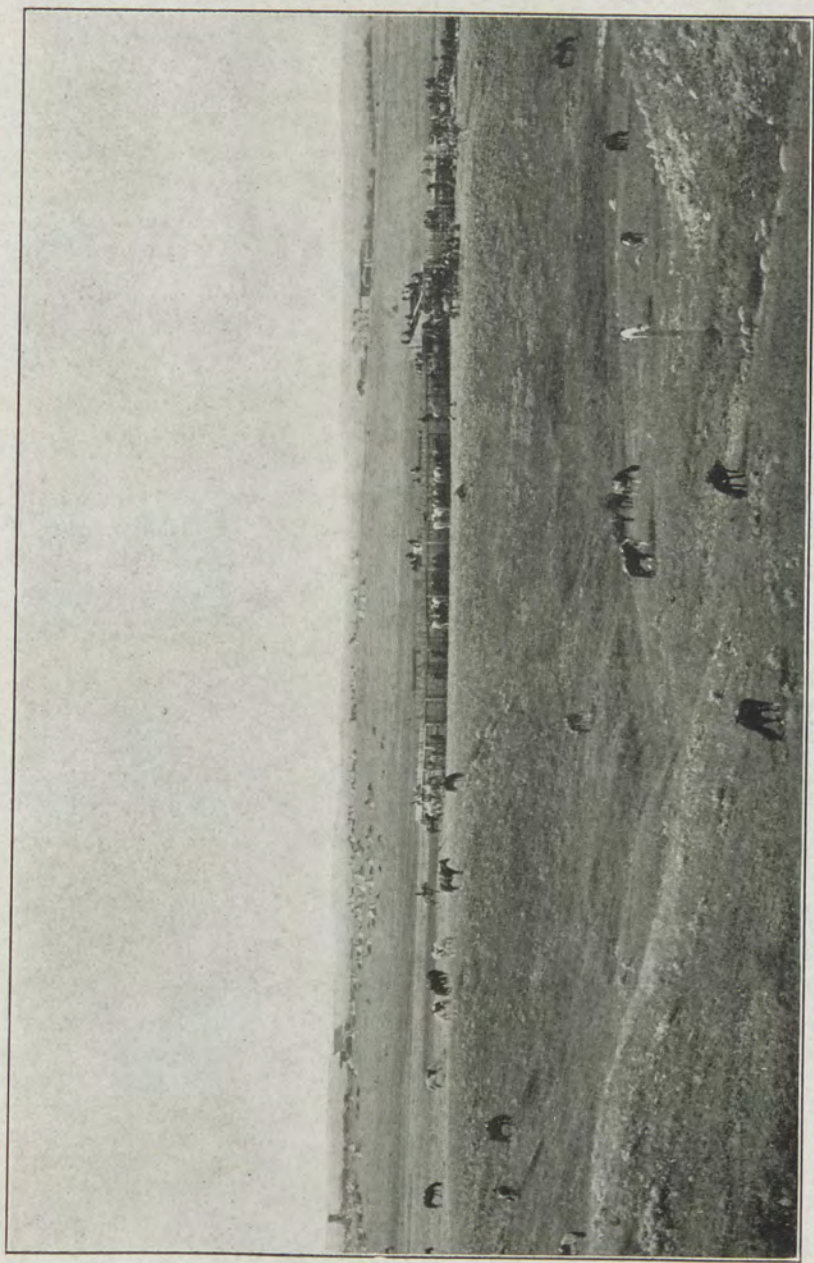
GOVERNMENT SAWMILL FT. BELKNAP RESERVATION, MONTANA—LUMBER CUT BY INDIANS



INDIANS PUTTING UP HAY IN MODERN WAY, FORT BELKNAP RESERVATION, MONTANA



IRRIGATION CANAL AND HAYING SCENE, FORT BELKNAP INDIAN RESERVATION



ROUNDUP SCENE, FT. BELKNAP INDIAN RESERVATION—THIS VIEW SHOWS CHARACTER OF COUNTRY



ACADEMIC INSTRUCTION

train of cars, or a buffalo hunt, or something of that sort. These always appeared to me to be un-Indian and hideous. Traders and teachers often receive letters from blanket buyers who want certain designs woven in—to all of which no one can object save the crank stickler for pure American art. Too much of suggestion lowers the native tone and standard, just as low prices offered by blanket buyers induce women to use cheap aniline dyes and dirty wool.

There is only one obstacle in the way of encouraging native American art. And that is the matter of cash price for the Indian's product. I have had some experience in the matter of Indian goods, both as a museum man and vice president of the Indian Industries League, and while I realize that there should be some standard of values, there is none. One trader pays one price, another more or less according to the Indian's need and demand. But all traders and buyers agree in this—they pay the women the least possible price and resell to middle men at from 30 to 50% profit. The middle-man ships East adding his liberal pound of flesh, and the man or woman in New York and Boston pays about double (or more) what the poor women who did all the work receives. This is so unfair that I am endeavoring to persuade the Honorable Commissioner, Mr. Valentine, to establish a Bureau of Arts and Industries to help these old people obtain a living wage for their products. Such a Bureau would in no wise interfere with the present plans for raising the Indian to self-support. On the contrary, such a bureau would make self-supporting the very Indians now classed as unprogressive, for the schools aim to keep the young, the superintendents and employees instruct the adult men and women, but the older folk have scant attention.

There are all sorts of benevolent organizations which hold annual sales of Indian goods. Usually the prices are too high, and I have often wondered why this was so, as the goods are supposed to come from disinterested people who want the Indian to profit. There are also the museum men of this country who receive many letters yearly asking where real Indian art can be obtained. And there are the dealers in such things. All of these, it seems to me, could be supplied by a central "clearing house." This would not necessarily imply that the Government would go into business; not at all. The Government would see to it, through its field agents, that the women used clean wool, bought good dyes and wove blankets in the same

manner and according to the same patterns as of old; that the basket makers went back to their old artistic styles and native materials, and so on through the list. It would be impressed upon the Indians that they would receive the best price for the best work, and that there would be no middlemen to take the larger portion of the profits. In cities, some local organization might act as a distributing agent.

Thus, instead of "superintending" these aged workers, they would be let alone to work as of old—which is a far better plan. And they would work as of old when they realized that they obtained real values for the labors of their hands, and were not compelled to dicker with traders.

I do not see why such a Bureau is not practicable. It would dignify Indian art, raise it out of the "curiosity" class, render aid to worthy old people, and, I am persuaded, be supported by the public, which is quick to realize the benefits of government supervision. At present the art of the Indian is in a chaotic condition, many influences are at work to modify or change it, and unless something is done speedily, we will be compelled to depend upon the large museums to gain a knowledge of what native American art used to be a generation or two ago.





The Beaver Medicine.

CARLYSLE GREENBRIER, *Menominee.*

THIS story of the Beaver Medicine tells of how the various tribes of Indians came to go to war with each other. At this time, or at the time the story opens, the Indians had never been to war, neither had they horses or guns. The use of firearms came with the white man and he had not then come to this country.

They had never killed each other up to this time. Whenever two tribes met, the chiefs of the tribes came forward and touched each other with a stick, saying that they had counted coup. This was an acknowledgment of friendship, and often times a party of young braves would come upon a strange camp and count coup. Upon returning to their own camp they would tell the girls they loved of their adventures and also of the number of coups counted. Then the maidens would give a dance similar to our modern masquerade, when each girl donned the wearing apparel of the brave she loved. As they danced each girl in turn counted coup, saying as she did so that she herself had done the deed, for this was the custom of the people at this time.

Now the chief of the Blackfeet had three wives who were all very pretty women. But whenever one of these dances was held and he urged them to go, they only replied that they had no lovers and did not wish to go.

There was in the camp a young man who was very poor. His name was Api-Kunni and he had no relatives and no one to tan and dress skins for him. Api-Kunni was generally in rags, and whenever he did secure new clothing he wore it as long as it would hold together.

The chief's youngest wife and Api-Kunni were in love with each other and often times they met and held a conversation. One evening a dance was held, and as usual, the chief asked his wives if they did not wish to attend. Two said "No," but the third said

that she was going to the dance. She went to the home of Api-Kunni, which was in an old woman's lodge that had scarcely any furniture in it. She told him of her intentions and asked him to loan her his clothes. He told her that she had wronged him by coming there planning to attend the dance, as he had cautioned her to keep their acquaintance secret. She told him not to be alarmed about it for no one would ever recognize her. He finally consented to her entreaties, but felt greatly ashamed, for he had never been to war or counted coup. He told her what to say when it came her turn to speak. "Tell them," he said, "That when the water in the creek gets warm you are going to war and count coup on some strange people." He then painted her forehead with red clay and tied a goose skin around her head and loaned her his badly worn clothes.

Everyone who attended the dance that evening laughed at her, and when it came her turn to speak she answered in the words which Api-Kunni bade her. The chief was present and observed who it was that his young wife loved and was greatly surprised. He was ashamed and went back to his lodge disappointed.

After the dance was over the girl went to her lover's lodge and returned the clothes. While she was at the dance Api-Kunni thought over the state of affairs and decided upon going away. He cared not where he went. He wept during the whole journey. At last he came to a lake beyond the prairie, and seeing a beaver dam, went to it and seated himself upon the beaver house. He cried all day, and at last becoming exhausted, he fell asleep. While he slept he dreamed that a beaver came to him. The animal was enormous, being the size of a man, and was white in color. The beaver sympathized with Api-Kunni and promised him help. Api-Kunni followed the beaver down into his home, and upon awaking, found his dream to be true, for there was the beaver sitting opposite him.

Api-Kunni felt sure that he was before the chief of the beavers. The beaver was singing a strange song which he sang a long time. When he had ceased singing he asked Api-Kunni why he mourned. The young man told him all that had happened. When he had finished, the beaver told him to remain with him during the winter. Api-Kunni consented. The beaver was to teach him their songs and manners of living.



WAH-SHUN-GAH, CHIEF OF THE KAWS—OKLAHOMA

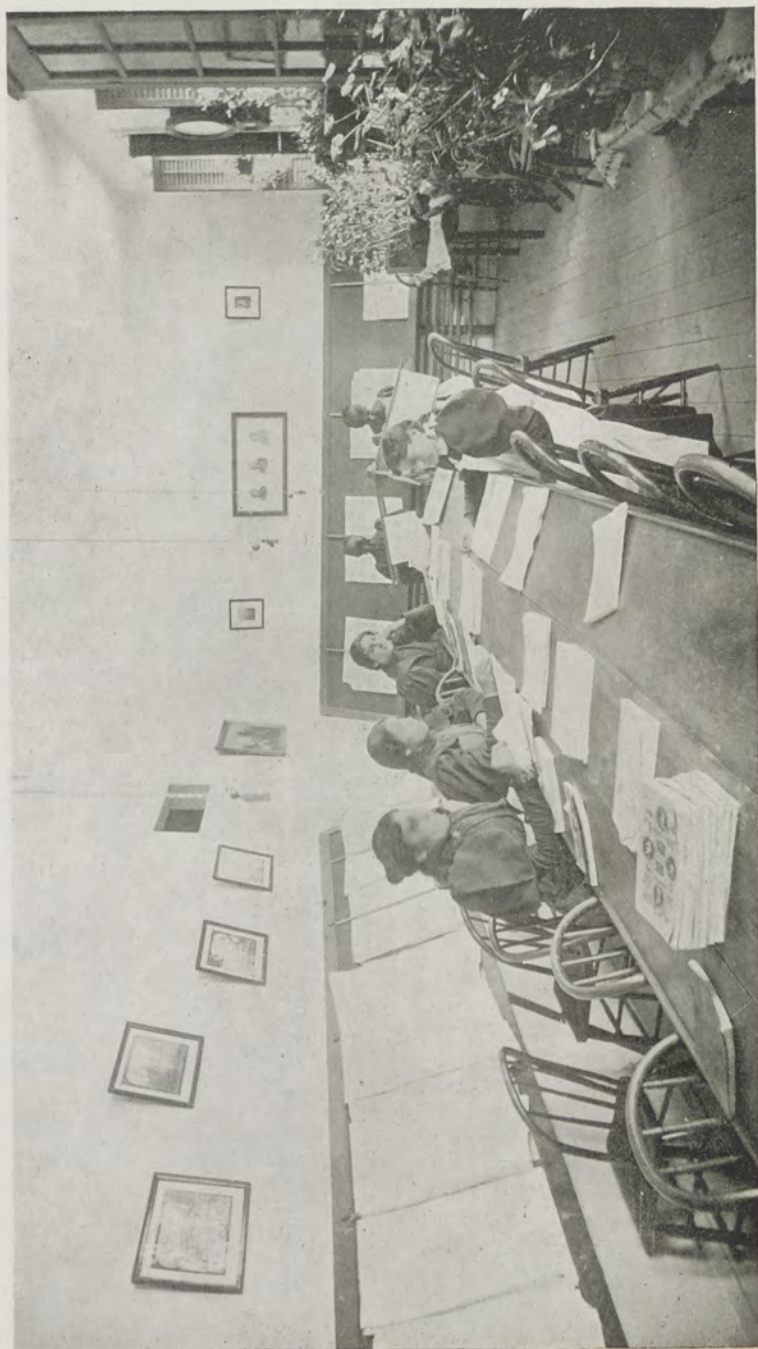
Photo by Cornish Studio, Arkansas City, Kansas



STUDENT IN A CAREFULLY SELECTED PENNSYLVANIA HOME
CARLISLE GIRL TAKING COURSE IN PHILADELPHIA COLLEGE OF PHARMACY



A CLASS OF CHILDREN IN MANUAL TRAINING



THE READING ROOM IN THE GIRLS' QUARTERS

The chief missed the young man and inquired after him, but no one knew anything further than that he had been seen going towards the beaver dam.

There was a poor young man in the same camp who thought a great deal of Api-Kunni. His name was Wolf Tail and he started out to find his friend who had disappeared so mysteriously. He traveled on and on, until he came to the lake where the beaver dam was, for he believed Api-Kunni was there. He kicked on the beaver house with his foot and called to Api-Kunni. He heard and answered Wolf Tail's call, telling him how he came to be there, but saying that he did not know where the entrance to the house was. Wolf Tail then told him that the tribesmen were to go out on a war party as soon as spring came.

Api-Kunni then told his friend to gather all the moccasins he could find and bring them to him, but not to tell where he was. He also told Wolf Tail that he was very thin and hungry, for the food of the beaver did not agree with him. Wolf Tail went back to camp and did exactly as Api-Kunni had told him.

When spring came the war party set out. At this time the beaver told Api-Kunni a great many things. He dived down into the water and came up with an aspen stick about the size of a man's arm. This he gave to the young man and told him to keep it and take it with him when he went to war. The beaver also gave him a sample of medicine.

When all was ready the tribe set out upon their journey. Wolf Tail came to the beaver house, bringing the moccasins. Api-Kunni came out to meet him. They both started out together, going in the same direction as the tribe, but stayed by themselves and camped together.

After traveling for several days they came to a river. On the opposite bank of the stream was a camp. The tribe who composed this camp were all assembled and a man stood speaking to them. Api-Kunni and Wolf Tail stayed where they had first rested upon the bank. Api-Kunni told his friend that he going to wade out into the water and kill the man.

The man had also seen Api-Kunni and was about to do the same thing to him. Api-Kunni took the aspen stick, which the beaver had given him, and walked out into the stream. He had only gone half-way when he met his enemy. His antagonist was

much larger than he, but he was brave. When they were close enough to each other to fight, Api-Kunni thrust the aspen stick through the man and killed him.

Api-Kunni dragged the body to the opposite shore. He then drew a knife and cut a small piece of scalp from the head of his victim. From that day to this it has been the custom of the tribes to scalp their fallen foes.

The party then went homeward, Api-Kunni going back to the lodge. The chief of the tribe sent for him and gathered all his people around him. He told his young wife to bring her lover to him. She obeyed. The chief then related the achievements of the young man to his people and pronounced him chief of the tribe.

Thus Api-Kunni became the leader of a great Indian nation.

The plant which the beaver gave him was the Indian tobacco. It was the gift of the beaver to the Blackfeet.



Ghost-Bride Pawnee Legend.

STELLA BEAR, *Arickaree*.



THE Pawnees were all ready to leave the village for a hunt, when a young woman suddenly died, so they had to get her ready for burial. She was dressed in her finest clothes and buried. A party of young men had been off on a visit and were on their way home. They knew nothing of the departure of the tribe and the death of the girl. As they traveled on they met the tribe and all joined them except one young man, who went back to the deserted village. As he was nearing the village he saw someone sitting on top of the lodge, and as he got nearer he saw it was the girl he loved. When she saw him she got down from the lodge and went inside. The young man began to wonder why she was alone. When he got close to her he spoke and said, "Why are you alone in this village?" She answered him: "They have gone off on a hunt. I was sulky with my relations so they left me behind." Then she told him that the ghosts were going to have a dance that night and that he must not be afraid. It was an old custom of the Pawnees. All was quiet in the village—until the ghosts began their dance. They went from lodge to lodge, singing, dancing and

hallooing, and soon they came to this young man's lodge. They danced around him and he was badly frightened. Sometimes they touched him. The next day he persuaded the girl to go with him and join the tribe on their hunt. They started off and the girl promised the young man that she should become his wife, but not until the proper time came. They overtook the tribe and were near the camp when the girl stopped and said: "Now we have arrived but you must go first to the village and prepare a place for me. Where I sleep let it be behind a curtain. For four days and four nights I must sleep behind curtains. Do not speak of me. Do not mention my name."

The young man left her and went into camp and told a woman to go out to a certain place and bring in a woman and she began to inquire who the woman was and to avoid speaking her name he told who were her father and mother. The woman in surprise said, "It cannot be that girl for she died some days before we started on a hunt. The woman went for the girl, but she had disappeared because the young man had disobeyed her and told who she was. If he had obeyed the girl would have lived upon earth the second time. That same night the young man died in sleep. Then the people believed that there must be a life after this one."



History of The Kiowas.

MICHAEL BALENTI, *Cheyenne.*



MANY years ago the Kiowa Indians resided along the upper Yellowstone and Missouri rivers, but they were better known along the Canadian river in Colorado and Oklahoma. Old traditions, (giving no time) fix the stamping grounds of the Kiowas at the junction of the Jefferson, Madison and the Galatin forks, at the extreme head of the Missouri river, at what is now Virginia City, Montana. According to the Kiowa traditions they were originally from the far north where there was much snow on the ground and where they had to use snow shoes.

They moved south for some unknown reason, possibly the extreme cold. They allied their forces with those of the Crows

and continued to drift. The Sioux claim to have driven them out of the Black Hills. In 1805 Lewis and Clark reported seeing them on the Platte River. In 1840 they had a war with the Cheyennes and Arapahos. According to their own story they found the Comanches at the Arkansas river. A war followed because the Comanches claimed all the land on the south of the river. As the result of a peace conference the Kiowas crossed the Arkansas river and a confederacy was formed which lasts until the present day.

The Spanish records as early as 1732 recognized the Kiowas as a tribe. Their language constitutes a distinct linguistic stock. It is a peculiar language, spoken through the nose with a choking sound in their throat. This language is not well adapted to rhythmic composition.

The Kiowas, like the Comanches, were always making raids on the Mexicans and Texans. Of all the prairie tribes the Kiowas are conceded to be the most cruel, blood-thirsty and inhuman. They are reputed to have killed more white people in proportion to tribal size than any other tribe. They were known as the Arabs of the American desert, making their living by robbing and hunting. They lived in lodges made of light skin, thrown over twelve-foot poles. They had plenty of ponies and no fixed habitation, so they could move whenever the desire seized them.

The first treaty of the Kiowas was in 1837. In 1868 they were put on the reservation with the Comanches and the Kiowa-Apaches. Their reservation is in the south-western part of Oklahoma between the Washita and Red rivers. Their last outbreak was in 1875 in connection with Comanches, Kiowa-Apaches and Cheyennes. While they were never numerous the Kiowas have been greatly reduced by wars and disease. The last terrible blow was in 1892, when over three hundred of the three confederated tribes died from measles and fever. Although brave and warlike the Kiowas are rated inferior to the Comanches. They are dark-skinned and have strong arms, broad shoulders and are heavily built, forming a marked contrast to other prairie tribes, who live farther north. They are idol worshippers, their priesthood consisting of ten medicine men. Their present chief is Lone Wolf. In 1901 lands were allotted to them in severalty and the remainder was thrown open for settlement. In 1900 they numbered 1,100.

Why The Ground Mole Is Blind.

PHENIA ANDERSON, *Concov.*



ONCE long ago there lived a little boy and he used to stay with his grandmother. He liked to fish and hunt. When he would go hunting he brought home a great many birds. He would take the feathers off and throw the meat away. For this his people called him Hunter Brave. One day when Hunter Brave went hunting he killed a great eagle. When he got home he cleaned it and told his grandmother to cook it for his supper. While he was waiting for his supper the chief came to visit Hunter Brave's grandfather. Hunter Brave was afraid to let the chief see the feathers because he thought he would take them. After the chief went home Hunter Brave told his grandmother to make him a coat out of the eagle feathers. His grandmother made the coat and when Hunter Brave went to hunt he always wore it, but the coat seemed to trouble him, so one day he took it off and put it on a rock, then went on hunting. When he came back the sun had burned it and the beautiful colors were all faded out. He went home and told his grandmother about it. Then he said, "I know what I shall do. I shall take grandfather's large rope and fasten it to the top of the mountain so when the sun comes up I can catch him," and sure enough he did.

The next morning the people went to the chief and asked him if the Evil Spirit had come and he said, "No it is Hunter Brave." The people went to Hunter Brave and asked him about it. He told them just what he had done. The sun could no longer move around as it had done. It was damp and cold under the ground and the mole came up to see what was the matter. They told him what had been done. He started out and said, "I will see about this and find the sun." He crawled up the rope until he came to the knot where it was tied and began to gnaw it. The sun was bright and hot, so the mole had to shut his eyes. It took him three moons to gnaw; when he got done the sun rolled away and left the poor mole blind. To this very day the mole has been blind and has to live under the ground where it is always dark.

General Comment and News Notes

MORE FARMING AND BETTER INDIAN FARMERS.

THE rational way in which the Indian Office is taking hold of the subject of farming and its relation to the Indian, by a definite propaganda of information on the subject, has had not only excellent results to date, but its influence in making the Indian a more productive being and a more integral part of the citizenry of the United States, is far-reaching.

This encouragement of agriculture in all of its various forms among the Indians is indicated by the splendid progress which is being made on numerous reservations.

Major W. R. Logan, in his article in this issue, "The Evolution of a Farmer," has demonstrated in a comprehensive way how the Gros Ventre and Assiniboine Indians are being weaned away from their wayward habits and transient existence to a more settled life of agricultural prosperity.

Major S. G. Reynolds, by means of the fair and because of a definite campaign, is obtaining most excellent results on the Crow reservation. Superintendent W. T. Shelton has done much by changing Shiprock from a desert waste into a garden spot which, as a model farm showing the pecuniary returns from following the principles of rational agriculture, is having an uplifting influence on the Navajos over whom he has jurisdiction. Major J. R. Brennen is accomplishing wonders by tact and common-sense ideas in developing industry and settled habits among the once warlike Sioux. Down in the desert around Sacaton, Arizona, Superintendent J. B. Alexander has obtained excellent results in reclaiming the arid land of the Pima reservation and in the way of teaching the peaceful and industrious Pimas more fruitful and successful methods of farming.

The few places that have been mentioned are not peculiar to the present situation, but similar improvement and development is being made on all hands throughout the entire Indian country wherever the Federal Government, through its Indian Office, is still maintaining jurisdiction over the Indians.

A bulletin which has just been issued by the Indian Office entitled "Indian Fairs" is indicative of the important part which these exhibitions have played in creating enthusiasm among the Indians for agricultural development.

A recent announcement by the Civil Service Commission that a practical examination will be held early in January to secure eligibles from which to make certification for a number of positions of expert farmer in the Indian Service at a larger salary than has been paid in the past, is a step in the right direction, and will secure men of more experience and better training.

It is intended to place these men in charge of model farms on the reservations, where they can reach the recently returned students from school, as well as the maturer people, and teach them how to successfully cope with the peculiar and often disheartening home conditions.

This whole crusade by the Indian Office, aimed as it is, to induce the Indian to cultivate his allotment and settle down to permanent habits of industry, is one of the most progressive steps toward Indian civilization which has yet been taken.

AN HISTORICAL ERROR CORRECTED.

AT the Texas State Fair at Dallas, Texas, recently, when "Quanah Route Day" was being celebrated, Chief Quanah Parker, one of the

most prominent Indian chiefs in the country and a leading citizen of Oklahoma, was present with his family, and made an address.

Chief Parker availed himself of this opportunity to correct what he considered an error concerning the historical records of his people. His address is reported as being delivered in remarkably good English, and with much eloquence; it showed a high order of intelligence and was convincing. He told of the real death of his father, Nacona, who was reported to have been killed in the battle of Montieto, or Medicine Bluff, between Hardeman and Cottle Counties. Parker related that Nacona was not killed at this place, nor at this time, but that it was Nacona's brother. Nacona died several years later.

Chief Parker is now an old man, who, for many years, has been a consistent friend of the white man and of civilization. He is paymaster for the United States at Cache, Oklahoma.

THE LAST OF THE BEOTHIKS.

IT is reported that the Beothiks, at one time one of the most powerful Indian tribes in Canada, are now practically extinct. For many years they have lived in Newfoundland, but at this time there are no Indians in that region of Canada.

Dr. Henry Liddell, in an article in the New York Observer, gives facts to prove that the Beothiks were a numerous race four hundred years ago. He claims that this once lordly race suffered the most terrible injustice and oppression. Although they showed a disposition to live on friendly terms with the pale-face they were treated with cruelty and deception by the white hunters and trappers who gradually spread themselves over the country.

These Indians were considered a very intelligent people, gentle and am-

iable. Physically they resembled the Indians of the mainland, being well developed, and of a rich copper color. They had high cheek bones, small black eyes, and straight black hair. They had no difficulty in obtaining subsistence because the entire country at that time abounded in fish, game and nourishing vegetable matter.

Every effort was made to open up communications with the tribe in 1828 by some benevolent citizens of St. John and the result of this attempt is described by the biographer of the expedition:

"Only their graves and the mouldering remains of their wigwams were found. There was not a living Beothik. Silence deep as death reigned around. There were pyramids of their canoes, their skin dresses, their storehouses, the repositories of their dead. But no human sounds, were heard. No smoke from wigwams mounted into the air; their campfires were extinguished, and the sad record of an extinct race was closed forever."

THE RED MAN.

IT has been decided to change the name of this magazine, beginning with the next issue, from THE INDIAN CRAFTSMAN to THE RED MAN. This decision was made because of certain conditions which arose after the name had been selected. Mr. Gustave Stickley is publishing a magazine in New York called *The Craftsman*, which is considered one of the most artistic magazines in the country, and has a wide circulation. It seems that, although when THE INDIAN CRAFTSMAN first appeared, the publishers of *The Craftsman* apparently had no objection to its appearance, with the subsequent improvement in each succeeding number of our local magazine, the New York contingent felt that our use of the word "Craftsman," although in connection with the word

"Indian," was detrimental to their interests.

It was a distinct compliment that was paid to our local periodical when such a powerful magazine as *The Craftsman* recognized it as a competitor and took legal steps to bring about a settlement.

It was not this reason, however, which wholly impelled us to decide to change the name of the magazine. It seems that, in many cases, the newspapers of the country, in quoting from articles and editorials of THE INDIAN CRAFTSMAN, inadvertently credited these excerpts to *The Craftsman*, and consequently with many people the two magazines, in a way, were merged.

A great many names have been considered, and it has finally been decided that the use of the name by which *The Arrow*, a weekly paper published by the school, was formerly known, would be the most appropriate.

The field of THE RED MAN is unlimited. It will deal with everything of interest to, or descriptive of, the American Indian. As in the past, it will not only tell of his industries, his present progress, and his past history, but from month to month articles will appear dealing with the legends of the various tribes, their habits, customs, environment, etc.

There will be articles on the education of the Indian, and his relation to the American government and the American people. It is aimed to run a series of articles which are now being prepared on certain phases of Indian life which will give to the public, and to the Indians generally, who read this magazine, a better understanding and clearer knowledge of present-day conditions. Typographically and mechanically, it will be our aim to continue to improve. The original drawings, borders, initial letters, etc., prepared by the Native Indian Art Department, which have attracted favorable atten-

tion, will continue to form a prominent feature.

INDIAN SERVICE OFFICERS IN PICTURE.

IN another part of this issue of THE INDIAN CRAFTSMAN we publish a halftone cut of the Indian Service officers attending the recent Convention in Washington. We herewith publish the names of the gentlemen appearing in the picture:

FIRST ROW.

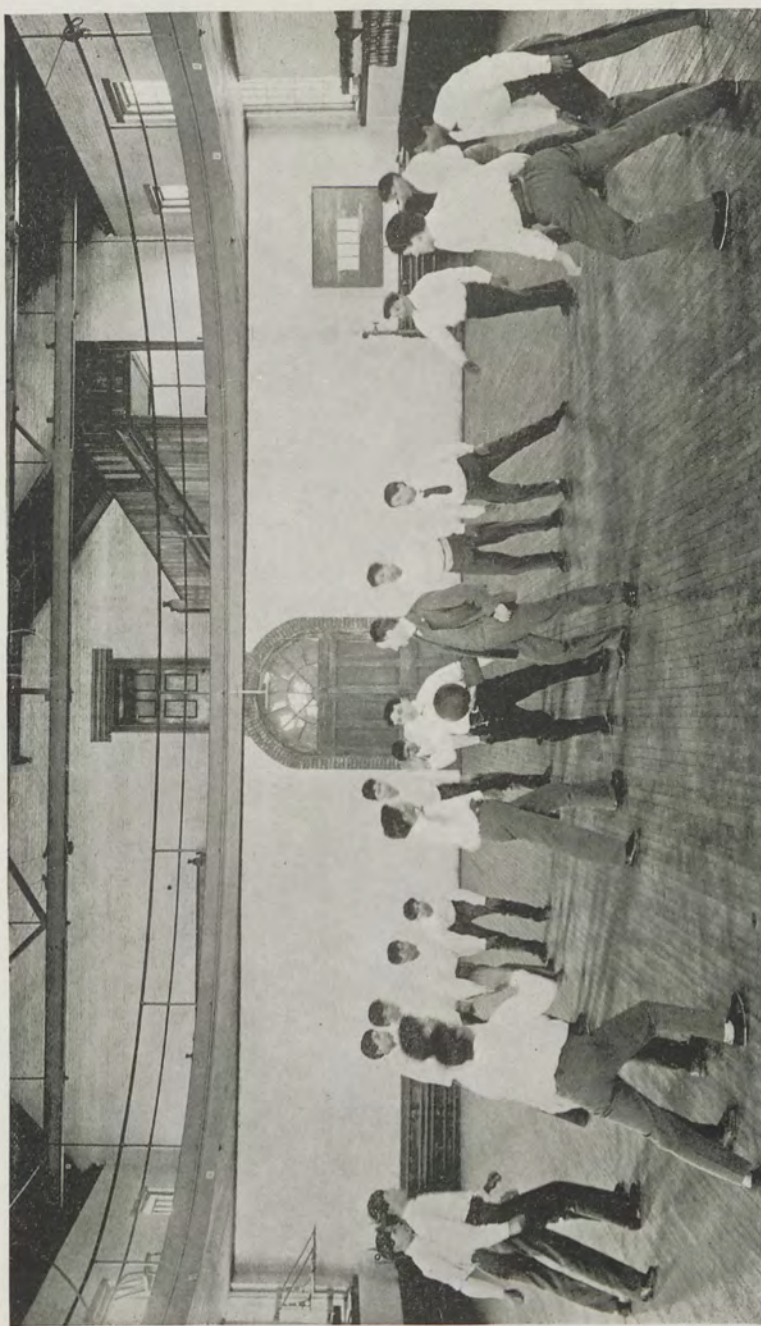
W. R. Logan, Supt. Fort Belknap School.
Charles E. Burton, Supt. Grand Junction School.
John S. Spear, Supt. Fort Lewis School.
F. M. Conser, Supt. Sherman Institute.
F. W. Broughton, Private Secretary to the Commissioner of Indian Affairs.
R. G. Valentine, Commissioner of Indian Affairs.
F. H. Abbott, Assistant Commissioner of Indian Affairs.
C. F. Hauke, Chief Clerk, Indian Office.
W. C. Randolph, Supt. Wahpeton Indian School.
O. H. Lipps, Supervisor Indian Schools.

SECOND ROW.

R. P. Stanion, Supt. Oto Indian School.
L. M. Compton, Supt. Tomah Indian School.
E. L. Chalcraft, Supt. Salem Indian School.
S. B. Davis, Supt. Genoa Indian School.
W. W. McConihe, Special U. S. Indian Agent.
W. T. Shelton, Supt. San Juan Indian School.
J. B. Brown, Supt. Fort Shaw Indian School.
F. E. McIntyre, Supt. Santee Indian School.
H. B. Peairs, Supt. Haskell Institute.
Miss Estelle Reel, Supt. Indian Schools.

THIRD ROW.

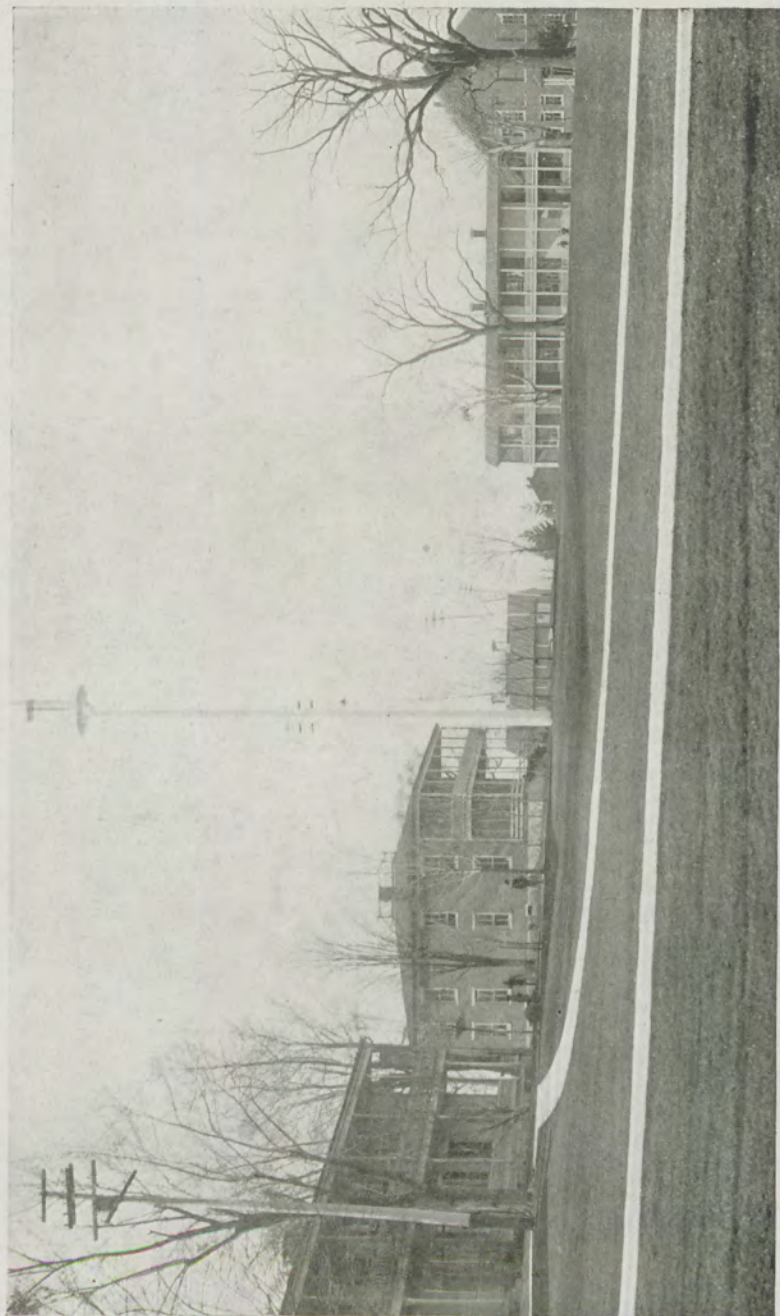
J. F. House, Supt. Rapid City Indian School.
J. B. Mortsof, Supt. Hoopa Valley Indian School.
Frank Kyselka, Supt. Cherokee Indian School.
C. H. Asbury, Supt. Carson Indian School.
E. J. Bost, Supt. Wittenberg Indian School.
C. F. Pierce, Supt. Flandreau Indian School.
C. J. Crandall, Supt. Santa Fe Indian School.
C. W. Goodman, Supt. Phoenix Indian School.
J. R. Wise, Supt. Chilocco Indian School.



BASKET BALL BETWEEN CLASS TEAMS, SCHOOL GYMNASIUM



CORNER OF THE SCHOOL LIBRARY—CLASS AT REGULAR PERIOD



A VIEW OF THE CARLISLE INDIAN SCHOOL CAMPUS IN EARLY WINTER



A DEBATE BY THE STANDARD LITERARY SOCIETY IN THEIR HALL.

FOURTH ROW.

Dr. J. A. Murphy, Medical Supervisor.
C. R. Wanner, Clerk, Indian Office.
Moses Friedman, Supt. Carlisle Indian School.
H. M. Noble, Supt. Ponca Indian School.
M. M. Griffith, Supt. Fort Bidwell Indian School.
J. R. Brennan, Supt. Pine Ridge Indian School.
A. F. Duclos, Supt. Fort Mojave Indian School.
W. R. Davis, Supt. Bismarck Indian School.
W. N. Sickels, Supt. Lac du Flambeau Indian School.

FIFTH ROW.

H. H. Johnson, Supt. Puyallup Indian School.
J. H. Dortch, Chief Education Division, Indian Office.
S. G. Reynolds, Supt. Crow Indian School.
E. B. Merritt, Clerk, Indian Office.
T. J. King, Jr., Chief of Methods, Indian Office.
R. A. Cochran, Supt. Mt. Pleasant Indian School.
S. W. Campbell, Supt. La Pointe Indian School.
John Francis, Jr., Acting Chief Land Division, Indian Office.
Joseph C. Hart, Supt. Oneida Indian School.

CHRISTMAS AT CARLISLE.

THERE were two beautiful cedars in the middle of the gymnasium.

Between them swung a large five-pointed star. Immense ropes of cedar from the top and sides of the building connected the star and the trees. The colored electrics softened the general light effect and made the tastily arranged decorations seem ethereal.

The presents were neatly wrapped in white tissue paper, tied with small ribbon, labeled with Christmas cards, and placed on stands and at the foot of the trees in company piles.

The students filed in in companies and surrounded the trees—the small boys on the west, the girls on the north and the south, and the large boys on the east. Following a very brief address by the Superintendent, amid joyous greetings Old Santa announced

his arrival fresh from the North Pole with presents for all, one night in advance of Christmas.

Immediately after its presents were received, each company marched through the door, receiving there bags filled with nuts and candies, and passed on up the stairs to spend the remainder of the evening chatting and eating.

THE DINNER.

The menu provided for the most exacting tastes and so generously as to make all feel that such a well-prepared and daintily-served variety of good things to eat would becomingly grace the table of even the most fastidious.

THE DANCE.

The usual "Sociable" occurred on Christmas evening, and the zest with which this feature of the social life of Carlisle always meets was intensified all the more by the Christmas spirit that was everywhere.

THE SUNDAY SCHOOL.

It was stormy and blustery outside at nine o'clock Sunday morning, but inside the Chapel an interesting service of song and recitation came from the hearts of those who were commemorating the coming of the Christ Child so long ago.

Emma La Vatta, Mazie Skye, and Vera Wagner gave appropriate recitations, and Adeline Greenbrier sang very sweetly the simple little song "Loving and Giving."

The Superintendent presided, and at the close distributed the Christmas cards to the regular members. Papers were also given out. Mr. Day, of Carlisle, made the address. All the Protestant boys were present as visitors.

CHAPEL EXERCISES.

A beautiful sacred selection by the orchestra opened the afternoon service. Then followed the usual special Christmas service consisting of responsive readings and special songs. A

very hearty spirit characterized the singing and fitted the hearts and minds of the worshipers to listen with rapt attention to an address of intrinsic value given by Rev. A. N. Haggerty,

UNION MEETING.

A dark Y. M. C. A. Hall made it necessary to hold the Union Meeting in the Girls' Society Hall. Notwithstanding the attendance taxed even the standing-room to its utmost, the attentiveness of the listeners enabled the members to make the service a beautiful and impressive one. Each of the numbers was good, but none out-rivaled "The Star of the East". The sweetness and clearness with which this beautiful solo was rendered entirely captivated the hearts of the listeners.

AT THE HOSPITAL.

The dining room was Santa's apartment. In the center of the room overhead hung a large bell, out of which issued decorations extending to the four corners. From the tree shone red, blue, and green lights. The trinkets were arranged in a way to gladden the hearts of the eager and expectant ones,—and not one was forgotten.

BASKETBALL.

All the students attended the basketball games in the gymnasium on Monday night. There was a lively match between picked teams of the girls, as well as an interesting, hard-fought contest between teams composed of the best players to be found among the boys. Each team had its loyal supporters, and loud and long echoed the cheers which greeted each good play. The orchestra cheered all alike.

THE SCHOOL ENTERTAINMENT.

In a general sense, the School Entertainment terminated the Christmas exercises. Unusual efforts were expended to make the affair a success.

STUDENTS' LABOR IS VALUABLE.

THE question is often asked, "To what extent is Carlisle self-supporting?" While it is impossible in an educational institution to make the product of the labor of students pay for the entire maintenance of the plant, especially where the boarding is incorporated, it is of interest to note in this connection that last year the value of the work produced in our shops alone amounted to \$69,867.71. This did not include the value of the routine labor performed by the students, nor the value of the crops and produce from the dairy, the piggery, and the farm.

All these facts enter into the reason for the low cost of maintenance of this institution.

Another important item which has cut down expense at this school is the relatively small outlay for the erection of new buildings, and for permanent improvements.

An examination of the method of erection of the various buildings on the grounds indicates that on practically all of them most of the work of erection was performed by student-apprentices in carpentry, bricklaying, tinning, plastering, painting, plumbing and heating. The following is a list of some of the more important buildings where students have had a large part in the construction:

Doctor's cottage, built by students, including carpentry, masonry, plastering, painting, bricklaying, plumbing and heating.

Florist's cottage, built entirely by students.

Auditorium, built by students, including carpentry and mill work, plumbing and heating.

Employees' cottages (three). All work done by students, including masonry, bricklaying, carpentry, plumbing and heating, and painting.

Hostler's cottage, built by students.

Leupp Studio, built by students, including masonry, carpentry, painting, plumbing and heating.

Bowling alleys (two), all work done by students.

Printery, built by students, with exception of the brickwork and plastering.

Addition, dining hall, built by students, with exception of brickwork and plastering.

Laundry, built by students, with exception of brickwork and plastering.

Automobile garage, built by students, including carpentry and painting.

Addition, warehouse, built by students, including carpentry and painting.

Oil house, built by students, including masonry, bricklaying, carpentry, and painting.

Second Warehouse, a building 40 x 75, built by students, including carpentry, bricklaying and painting.

Cage for indoor athletic practice, built entirely by students.

Stables, built by students.

Addition to school building, all work was done by students except the brickwork.

Addition to Employees' Quarters (west end) built by students, except the brickwork.

Shops, all work done by students, except the brickwork.

Three poultry houses built by students.

Fire engine house built by students.

Y. M. C. A. building, built by students, except the brickwork,

In addition to the buildings and additions which have been erected by student labor, all buildings are blue-washed every two or three years, also every room in the dormitories is kalsomined or painted once in two or three years. The dining room floor is painted every year. All the repair work on a plant valued at three quarters of a million dollars is kept up by student labor.

A NEW DEPARTMENT OF TELEGRAPHY.

IT has been the policy of the publishers of THE INDIAN CRAFTSMAN to chronicle, as far as it was found feasible, actual events which have transpired and definite things relating to the life and welfare of the Indian, his education and environment, as would naturally come within the realm of fact, rather than in the category of dreams and theories.

For months the establishment of a course of telegraphy at the Carlisle school has been gradually materializing. Today such a department is a reality, being now established in its own quarters with the most modern apparatus, textbooks, and equipment, and the students are busily at work under the guidance of a teacher with many years' experience as an expert railroad operator. This department, located on the first floor of the academic building, adjacent to the business department, is working in direct touch with the latter.

While we have often expressed the opinion that it would be a serious blunder to endeavor to make of all Indians clerks, and stenographers, so in this connection it is felt that only a limited number of young men, naturally fitted by temper and with specific educational preparation, should take up the work in telegraphy. The size of the classes are being limited, and it is intended to insist on making it a department of instruction on a level with other departments of the school such as printing, carpentry, farming, etc. This department has been inaugurated after careful thought, and because of a large demand, and its organization has been approved by the Washington Office. There is a large demand for telegraph operators throughout the entire country, especially in connection with the railroads in

the extreme West. These companies experience much difficulty in keeping operators for any length of time at the lonely stations in desert and mountain regions. The Indian, by nature, is admirably fitted for that kind of work.

A number of our students have already been receiving training in the Western Union and the Postal Telegraph Offices in Carlisle with most excellent results. By means of the practical training afforded our students under the Outing, the young men in the telegraph department, in common with the students in all of the branches of training at this school, can obtain, after a thorough preliminary training at the school, such practice and familiarity with the actual work in offices on the outside as will fit them, when they are given a certificate from such a department, to efficiently perform the duties of their position.

The inauguration of this department is but another step in the gradual growth of this, the oldest school in the Service. More and more, with the passing of each year, it is becoming a more efficient center for the training of the Indian youth in those arts and industries for which there is a definite demand, for which the individual and his environments are adapted, and by the acquisition of which, our students have become desirable self-supporting and self-sustaining citizens.

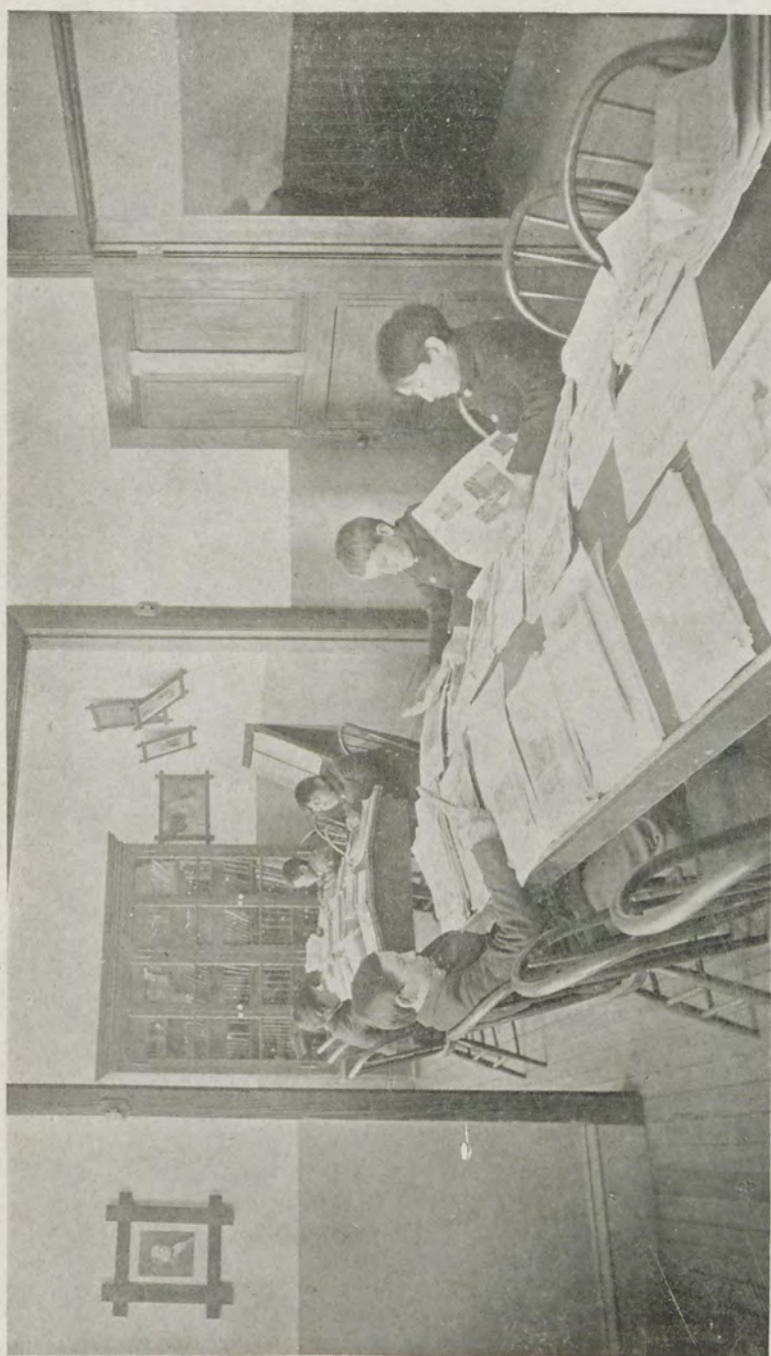
THE Primer of Sanitation, a textbook on disease germs, and how to fight them, by John W. Ritchie, Professor of Biology in the College of William and Mary, is an interesting treatise on the subject, and a

valuable addition to textbook literature for the use of students in primary school.

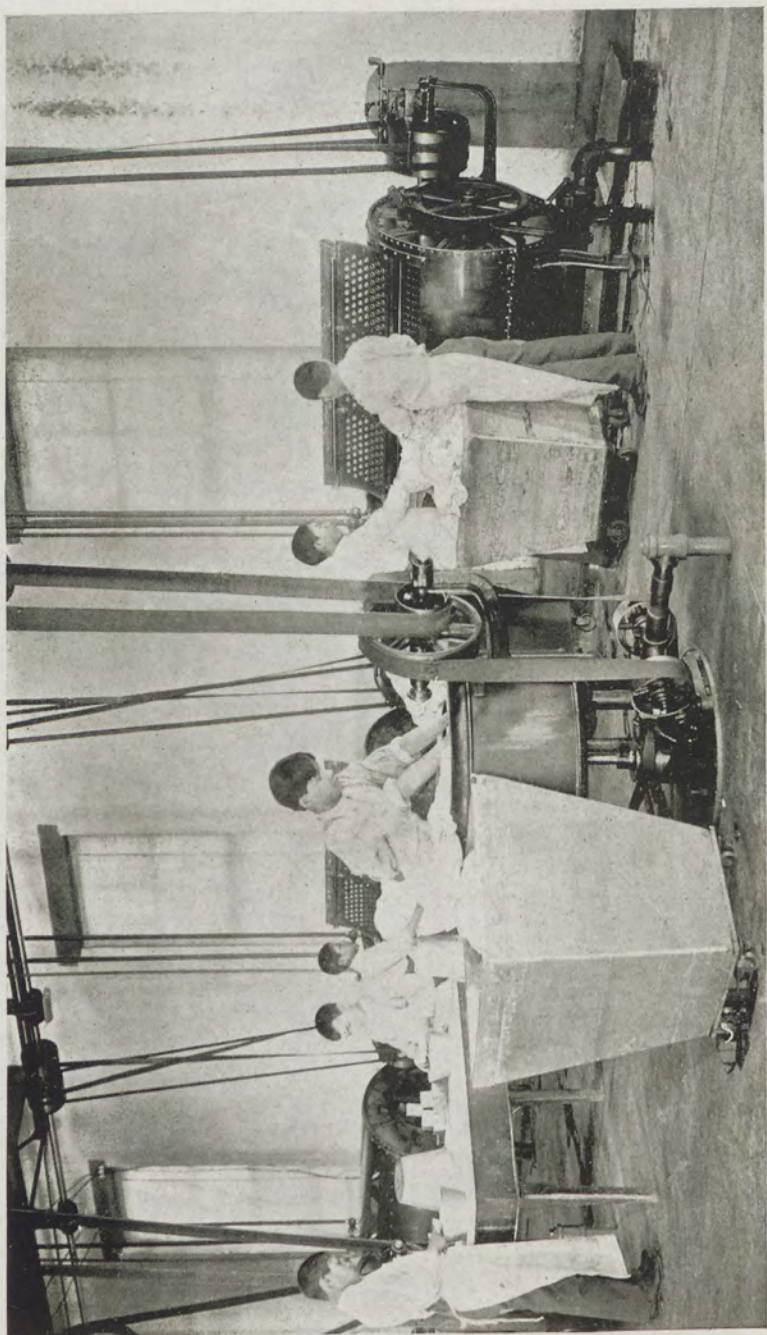
In his preface, Dr. Ritchie points out the need for definite instruction of the American people in the principles of preventive medicine, and he claims that the most effective way to reach the present generation of Americans is through the children, and that "our country can hope to shake off completely the burden of preventable diseases only when a generation of American citizens has been systematically instructed in the principles of sanitation."

The book is very fully and clearly illustrated by Karl Hassman, and the printing and mechanical execution is excellent. There is here presented not only a comprehensive treatment of the personal aspect of disease and a mass of practical information on the subject of prevention, but, in a very simple and direct way, the whole subject of public sanitation and health is presented to the youthful reader in a manner which he can readily understand.

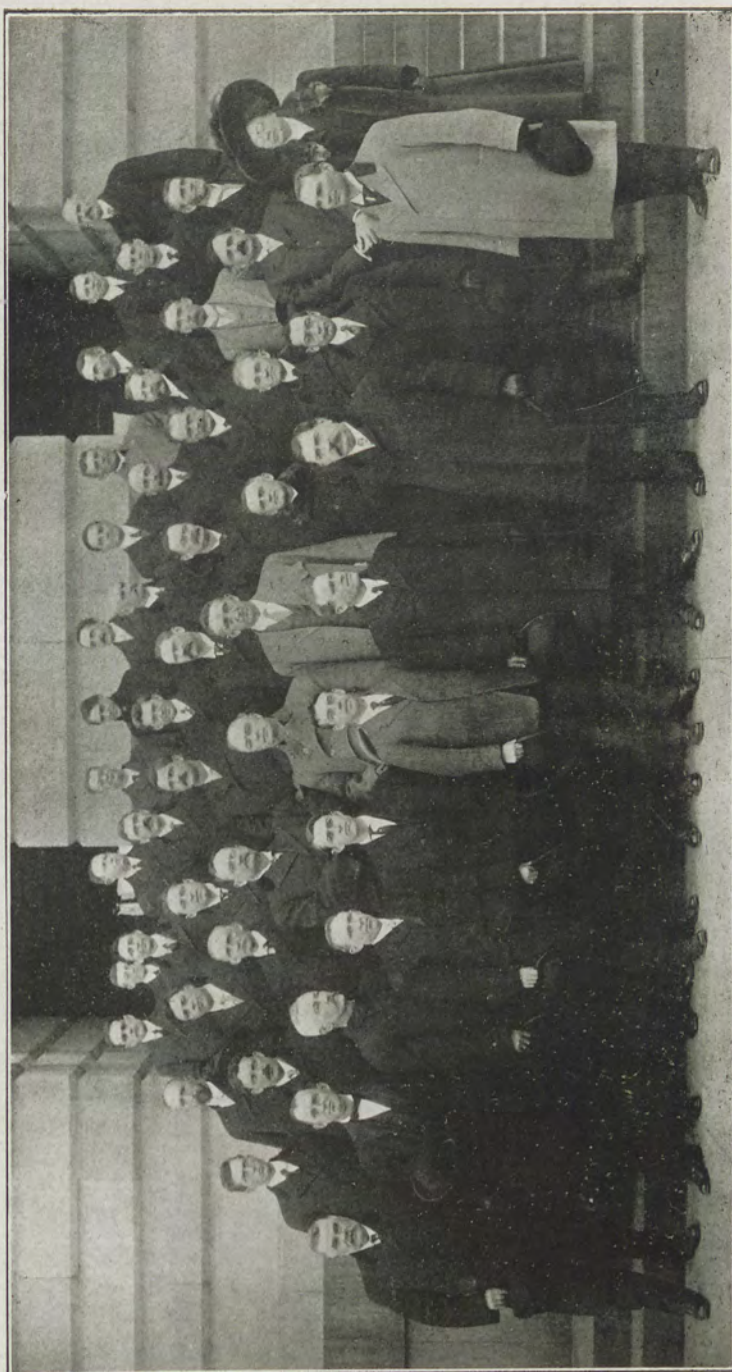
With the present day crusade, in all parts, for cleaner living and an eradication of preventable diseases, Dr. Ritchie's book fills a very definite need. In our efforts to give practical training in fundamentals in Indian schools, and to aid in disseminating rational ideas concerning a healthful home life to our Indians everywhere, who are suffering from preventable diseases (especially tuberculosis) this textbook on Sanitation might well serve as an important adjunct. It is unique in textbook literature.—Published by the World Book Company, Yonkers, on Hudson, New York.



READING ROOM IN ONE OF THE BOYS' QUARTERS



SECTION OF THE CARLISLE SCHOOL LAUNDRY, SHOWING CLASS AT WORK



OFFICIALS ATTENDING THE RECENT SUPERINTENDENTS' CONVENTION IN WASHINGTON
(For Personnel see Page 30)



TEACHING THE INDIAN AT CARLISLE—ONE OF THE UPPER-GRADE CLASSROOMS

Ex-Students and Graduates

Mrs. Mary L. Tasso (nee Mary North), an ex-student, is living with her husband and family at Kingfisher, Oklahoma. Before her marriage Mrs. Tasso was employed at the Indian School at Genoa, Nebraska. In a letter, she says: "We are living on our land and working at home. We have a garden, and I do my own housework. We own our home, which is a frame building, and we are planning to build a large house this winter. We have two milk cows. I have talked to my people and advised them to send their children to school where they can be educated, then help their own people in farming, in doing useful things, and living like the good white people. This is the Arapahoe tribe, and they are doing well. Some live in houses and others in wall tents; they cook on stoves; and many are building good houses. I talk to many and advise them to keep their homes nice and clean and make their own living so that the people around them will speak well of them. I stay at home and take care of my children and do my housework as I was taught at Carlisle, and at the summer homes where I stayed under the Outing. I remember what I was taught, and do my own baking and cooking just as I did for the white family I lived with near Strasburg, Pennsylvania. The lady I lived with taught me a great many useful things which I still remember, and do, and I teach my children the same. We have a good church where the Indians attend on Sunday."

George Grinnell, a Gros Ventre Indian, an ex-student who returned to his home last August, writes that immediately upon his return he obtained employment threshing wheat at \$5.00 a day. He is now working at Plaza, N. D., 45 miles from his home, as a blacksmith. In a recent letter, he says, "My employer went to Ohio on

a sudden call, and, sending for me, he told me that he would place me in charge of his shop. Yesterday was the first day I worked in the shop since I returned from Carlisle and I made \$10.00. Half of the money I earn goes to my employer and the other half is mine. I am mostly engaged shoeing horses."

A letter has been received from Miss Mazie Crawford, a missionary among the Nez Perce Indians at Lapwai, Idaho, in which she states that William Corbett and his wife (formerly Elizabeth LaFrance) are getting along nicely in their new home. William has built a four-roomed house on their property near Kooskia; Elizabeth has been busy during the summer months preparing articles for the new home, and canning fruit for the winter months. Some of the vegetables raised by William this summer took the prize at the fair. William has been employed at some kind of labor ever since leaving school. Both are returned students from Carlisle.

A number of the students and members of the faculty enjoyed a very pleasant visit recently with Russell W. Bear, a full-blood Crow Indian who entered the school in 1895, and completed his term of enrollment, but did not graduate, in 1899. For awhile, after leaving Carlisle Mr. Bear was in the army. He is now engaged in Y. M. C. A. work at Lincoln, Nebraska. He stopped over at Carlisle for several days on his way to Washington, and on Sunday evening, December 19th, made an address to the Young Men's Christian Association, which was full of encouragement and advice for its members.

Word comes from Dr. and Mrs. James Johnson, who are now living in San Juan, Porto Rico, that they are well and enjoying their residence and

Raymond Buffalo Meat, a Cheyenne Indian and ex-student, is now living at Omega, Oklahoma. After returning to his home, he commenced farming and now owns his own home, together with a barn. In a letter, he says, "I have been trying to do what is right, and am a member of the First Cheyenne Baptist Church where I am clerk, and my father is a deacon. Sometimes I interpret for the missionary. I will also inform you of my work. I have fifty acres of corn, it pretty good; and ten acres of cotton; it also good."

work on this beautiful tropical island. Dr. Johnson, who graduated from the dental school of the Northwestern University in 1907, is following his profession with much success, and is rapidly gaining a lucrative practice. Mrs. Johnson is employed as a clerk in the Department of Education. Dr. Johnson is a Stockbridge Indian, and graduated from Carlisle in 1901; Mrs. Johnson is an Oneida, of the class of 1905.

Mrs. Bumstead, of the class of 1900, a Lummi Indian, has just been appointed assistant instructor in sewing at the Tulalip Indian School, which is located in the state of Washington. Mrs. Bumstead is a sister of Helen Lane, of the class of '09. She is a widow with three small children, the oldest is eight years old. In a letter, she says: "My greatest wish is to have her (the oldest child) enter the Carlisle school."

Charles Roy, a Chippewa from White Earth, Minnesota, of the class of 1906, has recently been appointed disciplinarian at the Fort Shaw Indian School in Montana. Charles was a good student at Carlisle, proving himself not only a fine athlete, but a splendid drill-master as well. The position which he now occupies is a responsible one, and his many friends wish him success.

Anna Kudleluk, an Alaskan from Point Barrow, who completed a term at this school, is getting along nicely and is doing much good for her people. She is secretary of a Christian Endeavor Society which has been organized among the Eskimos at Point Barrow, and her services are highly commended by Dr. H. R. Marsh, a missionary at that place.

Benjamin Penny, a Nez Perce Indian who left Carlisle last year, but did not graduate, is successfully farming his allotment. At the County Fair in Lewiston, Idaho, recently, his display of cabbages received the first prize. Word comes to us from those who are in a position to know that he is an example for good among his people.

Florence Sickles Rickman, an Oneida Indian, of the class of 1902, writes concerning her happy home life in Seattle. Her husband is a contractor and carpenter. Before her marriage, Mrs. Rickman was a teacher in the Government Indian School at Fort Shaw, Montana.

Thomas Smith, a Cherokee Indian, and an ex-student of Carlisle, has recently announced his marriage, and is now enjoying the pleasures of home life. He is a member of the faculty of the Cherokee training school in North Carolina.

David Little Oldman, a Cheyenne Indian who spent a term at Carlisle, writes that he is working at his trade as blacksmith on the irrigation ditch at Birney, Montana. He is earning \$75.00 per month. He is employed under the U. S. Reclamation Service.

Marion A. Powlas, an Oneida of the class 1906, is now employed at the Oneida Boarding School in Wisconsin as assistant matron. She writes that she is enjoying her work and endeavoring to be of service to her people.

Official Indian Service Changes

FOR MONTH OF AUGUST.

APPOINTMENTS.

Fredrick W. Didier, physician, Blackfeet, Mont., \$1000.
 James B. Welch, farmer, Blackfeet, Mont., 720.
 Charlotte B. Mann, clerk, Carlisle, Pa., 600.
 William B. King, asst. storekeeper, Carlisle, Pa., 600.
 James A. Weston, dairy, Carlisle, Pa., 600.
 H. A. Grissinger, farmer, Carlisle, Pa., 720.
 Evan W. Hall, farmer, Ft. Berthold, N. D., 780.
 Lassman Sampson, tailor, Haskell Institute, Kan., 660.
 Alfretta Wilson, nurse, Leupp, Ariz., 540.
 Mannie A. Langworthy, seamstress, Nevada, Nev., 500.
 John A. Gillian, carpenter, Pierre, S. D., 720.
 Edward L. Swadener, physician, Pine Ridge, S. D., 1000.
 Freida Schultz, cook, Red Moon, Okla., 400.
 Marie Richert, cook, Seger, Okla., 500.
 Mary A. Gigax, seamstress, Springfield, S. D., 420.
 Clarence F. Kohlmeier, stenographer, Union Agency, Okla., 900.
 Dorothy C. Hamacher, stenographer, Union Agency, Okla., 720.
 Sophie M. Holm, cook, Wittenberg, Wis., 500.
 Mary M. Kratz, asst. clerk, Carson, Nev., 720.

APPOINTMENTS—NON-COMPETITIVE.

James T. Hockersmith, asst. clerk, Blackfeet, Mont., 900.
 Morris Schaffer, asst. farmer, Crow, Mont., 400.
 Clara I. Goodfellow, teacher, Ft. Belknap, Mont., 600.
 Pelagie Nash, stenog. and typewriter, Ponca, Okla., 720.
 Sarah A. Patrick, asst. teacher, Red Lake, Minn., 540.
 Guy W. Holmes, asst. clerk, Santee, Neb., 720.
 Geo. B. Thomas, clerk, Seger, Okla., 840.

REINSTATEMENTS.

Lulu White, cook, Ft. Mojave, Ariz., 600.
 Lavinia Cornelius, nurse, Ft. Mojave., 720.
 John F. Irwin, farmer, Ft. Mojave, Ariz., 720.
 Jennie A. Cooper, teacher, Ft. Shaw, Mont., 600.
 Nora H. Hearts, teacher, Havasupai, Ariz., 780.
 John T. Woodside, carpenter, Hoopa Valley, Cal., 720.
 Fred Schiffbauer, carpenter, Jicarilla, N. M., 600.
 Liebert Robert, Ind. teacher, Keshena, Wis., 600.
 Jennie Shipwash, laundress, Kickapoo, Kan., 420.
 Samuel F. Hudelson, Ind. teacher, Kickapoo, Kan., 600.
 Agnes A. Morrow, laundress, Moqui, Ariz., 540.
 Kate S. Harvey, seamstress, Pine Ridge, S. D., 500.
 Edwin W. Smith, farmer, Standing Rock, S. D., 780.
 Emery M. Garber, industrial teacher, Umatilla, Ore., 660.
 A. Z. Hutto, disciplinarian, Zuni, N. M., 800.
 Robert Leith, discip., Vermillion Lake, Minn., 600

TRANSFERS.

Ellen E Bonin, cook, Blackfeet, Mt., 480, from cook, Ft. Shaw, Mt., 600.
 Evelyn Springer, asst. matron, Cantonment, Okla., 420, from asst. matron, Seger, Okla., 500.
 Emma C. Lovewell, teacher, Carlisle, Penn., 600, from Ft. Shaw, Mt., 660.
 Arvel R. Snyder, clerk, Cherokee, N. C., 900, from teacher, Pine Ridge, S. D., 720.

Thompson C. Tweedy, ad. farmer, Cheyenne and Arapaho, Okla., 720, from Leech Lake, Minn., 720.
 Henry J. McQuigg, clerk, Cheyenne River, S. D., 800, from teacher, Truxton Canon, Ariz., 720.
 Irvin P. Long, asst., engineer, Chilocco, Okla., 720, from blacksmith, Chey. and Arap., Okla., 600.
 Gertrude Vaughn, nurse, Chilocco, Okla., 600, from Ft. Shaw, Mt., 600.
 Alberta Krebs, laundress, Chilocco, Oklahoma, 600, from seamstress, Southern Ute, Colo., 480.
 Ida M. Brown, asst. matron, Colorado River, Ariz., 600, from laundress, 600.
 Max W. Brachvogel, F. clerk, Colville, Wash., 900, from Couer d'Alene, Idaho, 900.
 Joseph C. York, asst. clerk, Crow, Mt., 900, from Kaw, Okla., 900.
 Anna M. Amon, asst. matron, Crow, Mt., 500, from seamstress, Ft. Totten, S. D., 540.
 Sarah J. Banks, nurse, Flandreau, S. D., 600, from Morris, Minn., 600.
 Gertrude Harrigan, cook, Ft. Shaw, Mt., 600, from laundress, Ft. Totten, S. D., 500.
 Kyle Gray, farmer, Ft. Totten, S. D., 720, from industrial teacher, Crow, Mt., 600.
 Elizabeth Judge, nurse, Grand Junction, Colo., 600, from field matron, Navajo, Ariz., 720.
 Chas. T. Coggeshall, superintendent, Greenville, Calif., 1400, from clerk, Indian Office, 1400.
 Frances J. Boyd, asst. matron, Haskell Institute, Kan., 600, from assistant matron, Oneida, Wis., 600.
 Virgil Page, gardener, Hayward, Wis., 600, from industrial teacher, Kickapoo, Kan., 600.
 Thomas Deleach, assistant clerk, Kaw, Okla., 900, from assistant clerk, Potawatomi, Kan., 720.
 Jeremiah L. Suffecool, asst. clerk, Kickapoo, Kan., 720, from teacher, 60 mo.
 Isaac James, disciplinarian, Leupp, Ariz., 540, from additional farmer, 540.
 Chas. J. Healy, additional farmer, Lower Brule, S. D., 720, from additional farmer, Chey. River, S. D., 720.
 Martha A. Bovee, cook, Mt. Pleasant, Mich., 540, from cook, Round Valley, Cal., 540.
 Sue M. Cullen, teacher, Navajo, Ariz., 840, from teacher, Lac du Flambeau, Wis., 720.
 Henry C. Smith, clerk, Nevada, Nev., 900, from stenographer, Union Agency, Okla., 1000.
 Fredrick E. Farrell, financial clerk, Omaha, Neb., 900, from Kickapoo, Kan., 900.
 Francis Foxworthy, clerk, Omaha, Neb., 840, from industrial teacher, Sisseton, S. D., 560.
 Burton Martindale, clerk, Omaha, Neb., 1000, from lease clerk, Crow Creek, Mont., 840.
 Lucinda L. George, asst. matron, Pierre, S. D., 500, from seamstress, Otoe, Okla., 500.
 John W. Clendenning, farmer, Ponca, Okla., 1000, from teacher, Santa Fe, N. M., 1000.
 W. A. Walker, teacher, Puyallup, Wash., 840, from clerk, Seger, Okla., 840.
 Jennie Grey, matron, Red Moon, Okla., 500, from Wittenburg, Wis., 600.
 Frank R. Pitts, asst. ls. clerk, Rosebud, S. D., 840, from asst. clerk, Ft. Hall, Idaho, 840.

- Green A. Floyd, ad. farmer, Rosebud, S. D., 720, from farmer, Yankton, S. D., 600.
- Anna R. Patterson, asst. matron, Sac & Fox, Iowa, 300, from asst. teacher, Albuquerque, N. M., 55 mo.
- Elsie A. McLaughlin, teacher, Sac & Fox, Okla., 660, from teacher, Grand Junction, Colo., 660.
- Winnifred L. Barlow, kindergarten, Santa Fe, N. M., 660, from teacher, 72 mo.
- Marietta Wood, teacher, Santa Fe, N. M. 1000, from Carlisle, Pa., 900.
- Della Townner, cook, Santa Fe, N. M., 600, from baker, Carson, Nev., 520.
- Arthur Hyler, engineer, Santa Fe, N. M., 900, from Colorado River, Ariz., 1000.
- Americus A. Furry, carpenter, Seger, Okla., 720, from San Juan, N. M., 720.
- Eugene R. Ferguson, disciplinarian, Sherman Inst. Calif. 900, from Navajo, Ariz., 840.
- Grace Alldredge, laundress, Shoshoni, Wyo., 480, from Seneca, Okla., 540.
- Edward Green, farmer, Tomah, Wis., 600, from teacher, Pine Ridge, S. D., 720.
- Fred E. Bartram, issue clerk, Tongue River, Mont., 720, from teacher, Puyallup, Wash., 840.
- Benjamin F. Bennett, farmer, Tongue River, Mont., 720, from ad. farmer, 720.
- Hattie B. Parker, asst. matron, Truxton Canon, Ariz., 540, from Haskell Inst., Kan., 600.
- Rose K. Lambert, asst. matron, Tulalip, Wash., 500, from matron, Round Valley, Cal., 600.
- Martha A. Freeland, asst. matron, Umatilla, Ore., 500, from Puyallup, Wash., 500.
- Mayne R. White, clerk, Union Agency, Okla., 900, from stenographer, 900.
- Henrietta Drake, clerk Union Agency, 900, from stenographer, 900.
- John D. Lambert, engineer, White Earth, Minn., 800, from Sac & Fox, Okla., 600.
- Mark A. Garrison, teacher, Zuni, N. M., 720, from disciplinarian, 800.
- Arzella G. Garrison, housekeeper, Zuni, N. M., 480, from teacher, 540.
- L. M. Hardin, Phy. & asst. Supt., Canton Asylum, 1300, from prin. & Phys., Leech Lake, Minn., 1500.
- Leila R. Walter, teacher, Lac du Flambeau, Wis., 720, from 600.
- James A. Carroll, superintendent, Mescalero, N. M., 1700, from 1600.
- Carl H. Phillips, electrician, Mescalero, N. M., 840, from 720.
- Dudley G. Dwyre, clerk, Warehouse, St. Louis, 1400, from 1300.
- Conrad W. Lingenfelter, financial clerk, Warehouse, San Francisco, 1100, from 1000.
- Joseph F. Singleton, superintendent of industries, Sherman Institute, Cal., 840, from 900.
- Mattie E. Montgomery, teacher, Sherman Inst., Cal., 660, from 600.
- Porter G. Brockett, clerk, Union Agency, Okla., 960, from 900.
- Frank H. Wallup, clerk, Union Agency, Okla., 1080, from 1020.
- Louis F. Stempson, clerk, Union Agency, Okla., 1020, from 960.
- John T. Moore, clerk, Union Agency, Okla., 960, from 900.
- John M. Brown, stenographer, Union Agency, Okla., 1000, from 960.
- Zac Farmer, stenographer, Union Agency, Okla., 960, from 900.
- Jayne Williams, clerk, Union Agency, Okla., 900, from 780.
- Ida Prophet, clerk, Union Agency, Okla., 780, from 600.
- Charlotte E. Wilson, teacher, Vermillion Lake, Minn., 660, from 600.
- Jessie M. Wilde, teacher, Vermillion Lake, Minn., 600, from 540.
- Minnie P. Andrews, matron, Vermillion Lake, Minn., 600, from 540.
- Lloyd R. Hughes, engineer, Vermillion Lake, Minn., 840, from 800.
- Margaret Ferguson, cook, Vermillion Lake, Minn., 540, from 480.
- S. W. Pugh, superintendent, Walker River, Nev., 1200, from 1000.
- Louis Blue, laborer, White Earth, Minn., 540, from 600.
- J. W. Reynolds, clerk, Winnebago, Nebr., 1200 from 1000

PROMOTIONS AND REDUCTIONS.

- Mary E. Edmondson, financial clerk, Capitan Grande, Cal., 400, from housekeeper, 30 mo.
- Ella F. White, clerk, Carlisle, Pa., 720, from 600.
- Julius Silberstein, physician, Crow Creek, S. D., 1400, from 1200.
- Mary E. Keough, hospital matron, Ft. Apache, Ariz., 720, from assistant matron, 540.
- Elizabeth C. Sloan, teacher, Ft. Belknap, Mont., 800.
- Carrie E. Ervin, matron, Ft. Belknap, Mont., 600, from seamstress, 500.
- Sarah Standing, seamstress, Ft. Belknap, Mont., 500, from assistant matron, 360.
- Frank J. Gehringer, industrial teacher, Hoopa Valley, Cal., 840, from 720.
- Emma A. Gehringer, baker, Hoopa Valley, Cal., 540, from 500.

SEPARATIONS—COMPETITIVE.

- Elizabeth Cracraft, teacher, Albuquerque, N. M., 72 mo.
- Franklin S. Willets, teacher, Albuquerque, N. M., 72 mo.
- Willena S. Ezelle, matron, Blackfeet, Montana, 540.
- Warren E. Crane, teacher mechanical drawing, Carlisle, Penna., 840.
- James A. Weston, dairyman, Carlisle, Penna., 600.
- Cora B. Hawk, normal teacher, Carlisle, Penn., 720.
- Carrie L. Ellis, matron, Cherokee, N. C., 600.
- Aurilla O. Warner, laundress, Cherokee, N. C. 540.
- Blanche Hickman, kindergartner, Chey. River, S. D. 600.
- Nora D. Sparks, teacher, Chilocco, Okla., 600.
- Irving L. Watson, additional farmer, Colville, Wash., 720.
- Flora F. Cushman, teacher, Colville, Wash., 720.
- Harvey O. Power, teacher, Crow, Mont., 720.
- Flora J. Hoff, seamstress, Crow, Mont., 500.
- Bridget C. Quinn, teacher, Crow, Mont., 600.
- Geo. J. Fanning, physician, Crow, Mont., 1200.

George W. Robbins, stenographer, Flathead, Mont., 720.
 Wilber R. Gibbons, wheelwright, Fort Apache, Ariz., 720.
 Carrie C. Cole, laundress, Fort Mojave, Ariz., 600.
 John F. Irwin, farmer, Fort Mojave, Ariz., 720.
 Emma Johnston, teacher, Fort Mojave, Ariz., 720.
 M. J. Pleas, clerk, Ft. Shaw, Mont., 1000.
 Oliver L. Twist, engineer, Ft. Totten, N. D., 900.
 Emma J. Sayers, housekeeper, Ft. Totten, N. D., 500.
 Katharine B. Frazier, cook, Genoa, Neb., 520.
 Walter Q. Tucker, Superintendent, Greenville, Cal., 1200.
 Hattie N. Knoop, cook, Keshena, Wis., 500.
 Carrie V. Grymes, asst. matron, Keshena, Wis., 500.
 Carrie Noel, seamstress, Kickapoo, Kans., 420.
 Emma D. White, teacher, Kiowa, Okla., 660.
 Ethel V. Main, teacher, Klamath, Ore., 600.
 Samuel E. Greer, farmer, Leupp, Ariz., 800.
 Maude Houghland, laundress, Moqui, Ariz., 540.
 Charles F. Coleman, disciplinarian, Moqui, Ariz., 840.
 Clara L. Smith, teacher, Mt. Pleasant, Mich., 660.
 Elizabeth F. Taft, nurse, Mt. Pleasant, Mich., 600.
 John Wetenhall, farmer, Navajo, N. M., 780.
 Flora A. De Lay, teacher, Nevada, Nev., 660.
 Ernest D. Everett, physician, Nevada, Nev., 1100.
 Charles F. Leech, civil engineer, Osage, Okla., 2000.
 Frances R. Scales, teacher, Phoenix, Ariz., 660.
 Helen V. Lowdermilk, laundress, Phoenix, Ariz., 540.
 Henry Obershaw, farmer, Pierre, S. D., 600.
 Anna Triplett, asst. matron, Pierre, S. D., 500.

FOR MONTH OF SEPTEMBER.

APPOINTMENTS.

Merritt S. Fisher, teacher, Bismarck, N. D., 600.
 Harriet Waterman, kindergarten, Carson, Nev., 600.
 Olive B. Burgess, teacher, Carson, Nev., 540.
 Nellie Flaherty, nurse, Cheyenne and Arapaho, Okla., 600.
 Ira E. Myers, additional farmer, Cheyenne River, S. D., 720.
 Frederick W. C. Dew, teacher, Colville, Wash., 720.
 Samuel C. Wasson, industrial teacher, Crow, Mont., 600.
 Duncan R. McLean, tailor, Plandreau, S. D., 660.
 John F. Hill, industrial teacher, Ft. Bidwell, Cal., 600.
 Joe J. Taylor, physician, Ft. Lewis, Colo., 1000.
 Thomas W. Mayle, clerk, Greenville, Cal., 600.
 Ethel R. Crill, kindergarten, Greenville, Cal., 600.
 Lydia C. Hutt, nurse, Haskell Institute, Kan., 720.
 Sarah Fitzgerald, teacher, Jicarilla, N. M., 600.
 Mary L. Blackwell, cook, Kickapoo, Kan., 420.
 Alice M. Williams, teacher, Kickapoo, Kan., 60 mo.
 Ella M. Mitchell, laundress, Kiowa Agency, Okla., 480.
 Gilbert M. Hull, industrial teacher, Klamath, Ore., 660.
 Orin N. Ford, disciplinarian, Klamath, Ore., 720.
 Anna Hawkins, kindergarten, Mt. Pleasant, Mich., 600.
 Edwin J. Wilkinson, farmer, Navajo, Ariz., 780.
 Thomas A. Brown, industrial teacher, Nevada, Nev., 600.
 Louis Leonard, assistant teacher, Nevada, Nev., 480.
 Mary Myrick Hinman, clerk, Pierre, S. D., 720.
 Lula C. Parr, teacher, Pima, Ariz., 660.
 Harriette E. Andres, teacher, Pima, Ariz., 600.
 E. W. Bailey, additional farmer, Pine Ridge, S. D., 780.
 Geo. W. Stigers, shoe and harnessmaker, Pine Ridge, S. D., 660.
 Julius Jerome, clerk, Pueblo Bonito, N. M., 900.
 George H. Cook, farmer, Rosebud, S. D., 720.

Minnie J. Milhoan, seamstress, Pierre, S. D., 500.
 John Green, carpenter, Pine Ridge, S. D., 600.
 Louisa S. Bishop, asst. clerk, Red Lake, Minn., 600.
 Peter M. Johnson, carpenter, Rosebud, S. D., 600.
 Samuel S. McKibbin, addl. farmer, Santa Fe, N. M., 720.
 Naomi Dawson, kindergarten, Seneca, Okla., 600.
 Musette E. Morrison, teacher, Sherman, Cal., 600.
 Elizabeth E. Gates, asst. matron, Sherman, Cal., 560.
 Conrad Dietz, tailor, Sherman, Cal., 660.
 J. E. Holder, farmer, Southern Ute, Colo., 720.
 Henrietta E. Jones, cook, Springfield, S. D., 420.
 Ella Petoskey, teacher, Standing Rock, N. D., 540.
 James T. Williamson, eng., Tongue River, Mont., 900.
 Hester F. Coberly, laundress, Truxton Canon, Ariz., 500.
 Charles R. Gilmore, clerk, Union Agency, Okla., 1080.
 Amasa W. Moses, clerk, Warm Springs, Oregon, 1000.
 Emma L. Moses, seamstress, Warm Springs, Oregon, 480.
 David M. Wynkoop, farmer, Western Navajo, Ariz., 900.
 Clara E. White, seamstress, Western Shoshone, Nev., 500.
 Minnie S. Sawyer, teacher, White Earth, Minn., 540.
 Chester C. Pidgeon, principal, Yakima, Wash., 1000.
 Ollie M. McKinney, seamstress, Yakima, Wash., 500.
 Maggie F. Porter, cook, Yankton, S. D., 500.
 Fred W. Canfield, teacher, Zuni, N. M., 720.
 Anna Canfield, housekeeper, Zuni, N. M., 480.
 Mary M. Kratz, asst. clerk, Carson, Nev., 720.
 James Brown, farmer, Yankton, S. D., 780.
 Commodore P. Beauchamp, carpenter, Jicarilla, N. M. 780.

Charles W. Scott, assistant teacher, Rosebud, S. D., 50 mo.
 Edith Hollands, teacher, Rosebud, S. D., 600.
 Frank Moore, blacksmith, Rosebud, S. D., 600.
 Virginia Goings, cook, Rosebud, S. D., 500.
 Jessie Knowles, kindergarten, Rosebud, S. D., 600.
 Thomas W. Cook, logger, San Juan, N. M., 720.
 Lewis C. Day, physician, San Juan, N. M., 1200.
 Luciel M. P. Croker, cook, San Juan, N. M., 600.
 Edna I. Whitaker, assistant matron, Seger, Okla., 500.
 Peter Mitchell, assistant engineer, Shoshoni, Wyo., 600.
 Vance L. Stowell, disciplinarian, Shoshoni, Wyo., 780.
 Emma H. Haviland, teacher, Southern Ute, Col., 660.
 Anna Dankwardt, cook, Standing Rock S. D., 500.
 Frank C. Painter, indl. teacher, Tongue River, Mt., 600.
 Edward Cosby, farmer, Tongue River, Mt., 720.
 Mabel F. Clark, matron, Tongue River, Mt., 500.
 Mary V. LaHaye, stenographer and typewriter, Umatilla, Ore., 720.
 Agnes Barclay, teacher, Wahpeton, N. D., 660.
 Arthur G. Wilson, teacher, White Earth, Minn., 660.
 Fred H. Bennett, farmer, Wittenberg, Wis., 600.

APPOINTMENTS—NON-COMPETITIVE.

Mary Pradt, assistant teacher, Albuquerque, N. M., 55 mo.
 Ada E. Lavander, teacher, Ft. Apache, Ariz., 600.
 Gifford B. Mills, laundress, Hoopa Valley, Cal., 540.
 Albert Wheaton, general mechanic, Ponca, Okla., 840.
 Ethel M. Wadsworth, seamstress, Shoshoni, Wyo., 540.
 Alice Marmon, teacher, Zuni, N. M., 540.

REINSTATEMENTS.

James C. Waters, teacher, Albuquerque, N. M., 720.
 Margaret Roberts, prin. teacher, Cherokee, N. C., 800.

Francis Andrews, carpenter, Cheyenne River, S. D., 600.
 Benjamin F. Norris, industrial teacher, Colorado River, Ariz., 720.
 Mary E. Collins, kindergartner, Crow Creek, S. D., 600.
 Annie V. Beane, assistant laundress, Flandreau School, S. D., 300.
 Jeannette M. White, laundress, Ft. Mojave, Ariz., 600.
 May Cook, laundress, Ft. Totten, S. D., 500.
 Flora M. Sanderson, housekeeper, Genoa, Neb., 500.
 Mrs. L. C. Elrod, assistant cook, Genoa, Neb., 500.
 Vonna Lee McLean, matron, Hoopa Valley, Cal., 720.
 Charles H. Allender, industrial teacher, Kiowa Agency, Okla., 720.
 Edith B. White, teacher, Leech Lake, Minn., 660.
 Ezra R. Lee, farmer, Leech Lake, Minn., 720.
 Martha L. Shorridge, matron, Leech Lake, Minn., 540.
 Fred A. Foote, engineer, Moqui, Ariz., 1000.
 Phoebe J. McNamara, kindergartner, Navajo, N. M., 600.
 W. H. Harrison, assistant physician, trachoma, Phoenix, Arizona, 900.
 Florence S. McCoy, laundress, Phoenix, Ariz., 540.
 Jessie M. Minnis, teacher, Rapid City, S. D., 600.
 William A. Hamilton, farmer, Red Lake, Minn., 720.
 Gertrude R. Nicholson, clerk, Salem, Ore., 600.
 John F. Irwin, blacksmith, Sante Fe, N. M., 720.
 Lee Goodnight, farmer, Shawnee, Okla., 660.
 Morris Hancock, lease clerk, Shoshoni Agency, Wyo., 1080.
 Gertrude Bonnin, lease clerk, Standing Rock, S. D., 900.
 James R. Smith, engineer, Standing Rock, S. D., 720.
 Ida E. Richard, laundress, Wahpeton, N. D., 480.
 Emily Staiger, Seams, Warm Springs, Ore., 480.
 Mary E. Perkins, clerk, Yakima, Wash., 900.

TRANSFERS.

Ivah H. Babcock, assistant matron, Albuquerque, N. M., 540, from assistant matron, Genoa, Neb., 500.
 Edith U. Greening, teacher, Albuquerque, N. M., 660, from teacher, Martin Kenel, S. D., 720.
 Alice C. McLain, field matron, Albuquerque, N. M., 720, from assistant matron, Ft. Totten, N. D., 500.
 Crescencio Trujillo, laborer, Albuquerque, N. M., 480, from night watchman, 480.
 Starr Hayes, teacher, Carson, Nev., 72 mo., from Colorado River, Ariz., 660.
 Lula M. Mann, teacher, Carson, Nev., 720, from Chamberlain, S. D., 720.
 Mabel E. Curtis, teacher, Cherokee, N. C., 72 mo., from Likely, Cal., 72 mo.
 A. J. Thoes, blacksmith, Chey. & Arap., Okla., 780, from wagon-maker, Phoenix, Ariz., 780.
 Russell Ratliff, superintendent, Couer d'Alene, Ida., 1200, from asst. superintendent, Haskell, Kan., 1500.
 Flora A. DeLay, teacher, Colorado River, Ariz., 660, from Nevada, Nev., 600.
 Laura A. Ratliff, financial clerk, Couer d'Alene, Ida., 900, from Yakima, Wash., 600.
 Geo. Wimberley, prin. and phy., Colville Sanatorium, Wn., 1400, from physician, Hayward, Wis., 1000.
 Lou A. Trott, seamstress, Crow, Mt., 500, from Pine Ridge, S. D., 500.
 Charlotte Geisdorff, teacher, Crow, Mt., 600, from Nevada, Nev., 480.

Martha D. Kauffman, teacher, Crow, Mt., 720, from Haskell Inst., Kan., 600.
 Ernest Benjamin, ls. clerk, Crow Creek, S. D., 840, from asst. clerk, Omaha Agy., Neb., 840.
 Julia C. Corbine, asst. matron, Crow Creek, S. D., 400, from laundress, Vermillion Lake, Minn., 300.
 Marion L. Devol, teacher, Flandreau, S. D., 960, from principal, Santee, Neb., 900.
 Alice Pendergast, teacher, Flandreau, S. D., 600, from Principal, Wahpeton, N. D., 660.
 Clara I. Goodfellow, teacher, Ft. Belknap, Mt., 72 mo., from 600.
 Sarah R. Hacklander, teacher, Ft. Bidwell, Cal., 72 mo., from 600.
 McPherson C. Maddox, clerk, Ft. Lapwai, Ida., 840, from teacher, Hayward, Wis., 720.
 Chas. F. Whitner, Physician, Ft. Mojave, Ariz., 1200, from Physician, Couer d'Alene, Ida., 1000.
 Victor A. Brace, carpenter, Ft. Mojave, Ariz., 720, from carpenter, Chamberlain, S. D., 720.
 San Brace, teacher, Ft. Mojave, Ariz., 720, from teacher, Chamberlain, S. D., 600.
 Evelyn E. Snelling, asst. mat., Ft. Totten, N. D., 500, from mat., Santee, Neb., 520.
 Ralf E. Cherrick, teacher, Grand Junction, Col., 720, from teacher, Grand River, S. D., 600.
 Edna M. Shockey, Haskell Inst., Kan., 600, from teacher, Sante, Fe, N. M., 600.
 Gertrude Egar Nell, teacher, Haskell Inst., Kan., 600, from teacher, Otoe, Okla., 600.
 Edith M. Felton, teacher, Hayward, Wis., 540, from teacher, Southern Ute, Col., 660.
 Maragaret F. Haldaman, teacher, Hayward, Wis., 720, from teacher, Ft. Sill, Okla., 600.
 Laura F. Berchenbriter, nurse, Hayward, Wis., 600, from nurse, Haskell Inst., Kan., 720.
 Melissa Hicks, teacher, Hoopa Valley, Cal., 660, from teacher, Osage, Okla., 660.
 Michael M. LeMieux, teacher, Jicarilla, N. M., 72 mo., from Jicarilla, N. M., 600.
 Mollie L. LeMieux, housekeeper, Jicarilla, N. M., 30 mo., from laundress, 500.
 W. A. Dion, engineer, Jicarilla, N. M., 1000, from Mt. Pleasant, Mich., 900.
 Carrie McCormick, laundress, Jicarilla, N. M., 500, from cook, 500.
 William Ratcliff, farmer, Jicarilla, N. M., 840, from ad. farmer, Navajo Agency, Ariz., 840.
 Julia Wheelock, asst. matron, Keshena, Wis., 500, from laundress, Morris, Minn., 480.
 Josephine D. Andres, financial clerk, Kickapoo, Kan., 900, from teacher, 600.
 Neva N. Farrand, teacher, Kickapoo, Kan., 60 mo., from Red Moon, Okla., 540.
 Margie Gunderman, cook, Rainy Mt., Okla., 500, from Havasupai, Ariz., 500.
 Charlotte E. Wilson, teacher, Ft. Sill, Okla., 660, from Vermillion Lake, Minn., 660.
 Margaret A. Fox, teacher, Rainy Mt., Okla., 660, from Wahpeton, N. D., 540.
 N. D. Ginsbach, engineer & sawyer, Klamath, Wash., 1000, from general mechanic, Nevada, Nev., 900.

Amey G. Kelly, teacher, Lac du Flambeau, Wis., 600, from Kickapoo, Kan., 60 mo.

Mark I. Burns, lumberman, LaPointe, Wis., 1800, from forest service.

Rose I. Brooks, teacher, Leech Lake, Minn., 600, from teacher, Rosebud, S. D., 660.

Olive L. Breckner, teacher Leech Lake, Minn., 600, from teacher, Western Navajo, Ariz., 720.

Chas. C. VanKirk, principle & physician, Leech Lake, 1300, from principle & physician, Colville Wis., 1200.

Adelma Laughlin, asst. matron, Leupp, Ariz., 540, from asst. matron, Osage, Okla., 400.

Eunice S. Terry, seamstress, Leupp, Ariz., 540, from baker, Shoshoni, Wyo., 540.

Henrietta C. Neff, seamstress, Mescalero, N. M., 500, from asst. matron, Hayward, Wis., 540.

Blaine Page, engineer, Mt. Pleasant, Mich., 940, from engineer, Jicarilla, N. M., 1000.

Mary A. Israel, physician, Nevada, Nev., 900, from nurse, Sherman Inst., Cal., 660.

Nellie Plake, teacher, Osage, Okla., 660, from teacher, Haskell, Kan., 600.

Birdie Roberson, asst. matron, Otoe, Okla., 420, from housekeeper, Genoa, Neb., 500.

Amanda M. Chingren, outing matron, Phoenix, Ariz., 720, from field matron, Pima, Ariz., 720.

Eliz. Foster, teacher, 660, from teacher, Pima, Ariz., 600.

Mary V. Rice, teacher, Phoenix, Ariz., 720, from teacher, Grand Junction, Col., 720.

Nette C. Fowler, matron, Pierre, S. D., 660, from asst. matron, Cheyenne River, S. Dak., 500.

Thomas C. Lannan, teacher, Pine Ridge, S. Dak., 720, from Philippine Service.

Bessie L. Veix, asst. clerk, Potawatomi, Kansas, 720, from Western Navajo, 660.

Blanche A. Nicholson, seamstress, Puyallup, Washington, 500, from asst. matron, 500.

Anna L. Baughey, asst. matron, Puyallup, Washington, 500, from Leupp, Arizona, 500.

Susie Thomas, seamstress, Red Lake, Minn., 480, from seamstress, San Juan, New Mexico, 540.

Charles H. Park, teacher, Rice Station, Ariz., 720, from teacher, Sante Fe, New Mexico, 72 mo.

R. E. Johnson, teacher, Rosebud, S. Dak., 720, from clerk, Shoshoni Wyo., 1080.

Ida H. Bonga, teacher, Rosebud, S. Dak., 600, from asst. matron, Lower Brule, S. Dak., 400.

Agnes M. Faris, teacher, Salem, Ore., 600, from teacher, Bismarck, N. Dak., 540.

Gilbert O. Hodgson, farmer, San Juan, N. M., 75 mo. from farmer, Shoshoni, Wyo., 840.

Geo. J. Robertson, carpenter, San Juan N. M., 720, from carpenter, Ft. Mojave, Ariz., 720.

Mary E. Haskett, teacher, Sante Fe, N. M., 72 mo., from teacher, Moqui, Ariz., 660.

Elizabeth Richards, teacher, Sante Fe, N. M. 72 mo., from teacher, San Juan, N. M., 600.

Pearl McArthur, teacher, Sante Fe, N. M., 72 mo. from teacher, Sherman Inst., Cal., 660.

Jemetta Kidd, teacher, Sante Fe, 600, from teacher, Chamberlain, S. Dak., 600.

Florence J. Couch, kindergarten, eneca Okla., 600, from seamstress, Uintah, Utah, 500

May Herron, laundress, Seneca, Okla., 540, from laundress, Chamberlain, S. D., 450.

Rose Glass, nurse, Sherman Inst., Cal., 660, from nurse, Hayward, Wis., 600.

Burton L. Smith, teacher, Sherman Inst., 1000, from teacher, Flandreau, S. Dak., 960.

Nora A. Buzzard, asst. matron, Sherman Inst., Cal., 560, from matron, Pierre, S. Dak., 660.

Mary E. Sloan, teacher, Sherman Inst., Cal., 600, from teacher, Haskell Inst., Kansas, 660.

N. S. McDorman, teacher, Shoshoni, Wyo., 720, from 540.

John J. Guyer, farmer, Shoshoni, Wyo., 840, from disciplinarian, 780.

George E. Dutt, teacher, Sisseton, S. D., 660, from Cherokee, N. C., 720.

Carl Stevens, teacher, Soboba, Cal., 72 mo., from Martinez, Cal., 72 mo.

Fannie Stevens, housekeeper, Soboba, Cal., 30 mo. from Martinez Cal., 30.

Metta P. Hindsey, seams., Springfield, S. D., 420, from seamstress, Santee, Neb., 420.

Jessy M. Wilde, teacher, Standing Rock, N. D., 720, from teacher, Vermillion Lake, Minn., 600.

C. Mae Ricketts, teacher, Martin Kenel, N. D., 720, from teacher, Ft. Sill, Okla., 600.

E. M. Winter, Engr., Tongue River, Mt., 900, from engineer, Standing Rock, N. D., 720.

Blance E. Bartram, clerk, Tongue River, 720, from teacher, Puyallup, Wash., 600.

John W. Lydy, teacher, Truxton Canon, Ariz., 720, from Colville, Wash., 720.

Walter S. Wright, teacher, Tulalip, Wash., 720, from farmer, Carson, Nev., 720.

Cora M. Embree, matron, Tulalip, Wash., 600, from matron, Carson, Nev., 540.

Helen C. Sheehan, kindergartner, Tulalip, Wash., 600, from kindergartner, Carson, Nev., 600.

Hattie M. Miller, teacher, Vermillion Lake, Minn., 600 from teacher, White Earth, Minn., 540.

Alice Pendergast teacher, Wahpeton, N. D., 660, from teacher, Leech Lake, Minn., 600.

Florence Pendergast, teacher, Wahpeton, N.D., 600 from teacher, Leech Lake, Minn., 660.

Geo. W. Robbins, clerk, Warmspring, Ore., 1000, from principal, Keshena, Wis., 840.

Jas. W. Buchannan, teacher, Western Navajo, Ariz., 720, from teacher, Rapid City, S.D., 600.

Mary H. White, asst. matron, White Earth, Minn., 540, from matron, Morris, Minn., 600.

Mary Maskek, baker, White Earth, Minn., 480, from baker, Chamberlain, S. D., 400.

Chas. J. Palmer, farmer, Winnebago, Neb., 720, from farmer, Morris, Minn., 720.

Auna Lyckhart, teacher, Wlnebag, Neb., 60 mo., from teacher, Wittenberg, Wis., 600.

PROMOTIONS AND REDUCTIONS.

Ebenezer Kingsley, lease clerk, Cantonment, Okla., 840, from 720.

Mary Y. Henderson, teacher, Carlisle, Pa., 720, from 660.

A. Belle Reichel, teacher, Carlisle, Pa., 660, from 600.

Dora S. Lechrone, teacher, Carlisle, Pa., 660, from 600.

Emily C. Shawk, teacher, Carson, Nev., 660, from 600.

Pearl Wyman, teacher, Cherokee, N. C., 660, from 540.
 Effie Moul, teacher, Cherokee, N. N., 720, from 600.
 John Burke, patrolman, Ft. Apache, Ariz., 30 mo. from private, 20 mo.
 Locojim, private, Ft. Apache, Ariz., 20 mo., from patrolman, 30 mo.
 Oscar H. Lipps, superintendent, Ft. Lapwai, Idaho, 1700, from 1600.
 Carrie A. Walker, clerk, Ft. Shaw, Mont., 900, from assistant clerk, 660.
 Nellie Stewart, assistant clerk, Ft. Shaw, Mont., 720, from teacher, 720.
 J. A. Cooper, teacher, Ft. Shaw, Mont., 720, from 600.
 William F. Aven, assistant superintendent, Haskell, Inst., Kans., 1400, from teacher, 720.
 Katherine Norton, tea. Haskell, Inst. Kans., 660, from 600.
 Susie J. DeBrot, seamstress, Hayward, Wis., 540, from assistant matron, 300.
 Lawrence Quaderer, stableman, Hayward, Wis., 240, from nightwatchman, 450.
 J. D. Andres, teacher, Kickapoo, Kans., 600, from 540.
 F. P. Monroe, matron, Kickapoo, Kans., 600, from 520.
 Nannie Long, cook, Leupp, Ariz., 600, from 500.
 John W. Kelly, engineer, Leupp, Ariz., 900, from 800.
 Horton H. Miller, superintendent, Moqui, Ariz., 1825, from 1800.
 Robert K. Bell, disciplinarian, Navajo School, N. M., 840 from farmer, 780.
 J. C. Hart, superintendent, Oneida, Wis., 1850, from 1800.
 R. C. Block, assistant clerk, Osage, Okla., 1000, from 900.
 W. M. Flake, lease clerk, Osage, Okla., 1300, from 1200.
 Gussie S. Owsley, teacher, Phoenix, Ariz., 900, from 840.
 Edgar P. Grinstead, clerk, Phoenix, Ariz., 1200, from disciplinarian, 1200.
 William B. Freer, principal teacher, Phoenix, Ariz., 1200, from clerk, 1200.
 L. J. Holzwarth, disciplinarian, Phoenix, Ariz., 1200, from principal teacher, 1200.
 French Gilman, assistant superintendent, Pima Ariz., 1200, from, additional farmer, 900.
 Helen M. Hutchinson, matron, Sac and Fox, Iowa, 600, from 540.
 Orville J. Green, superintendent and clerk, Sac and Fox, Iowa, 1200, from superintendent, 1000.
 Sallie F. Taylor, cook, Sac and Fox, Okla., 480, from laundress, 420.
 Harry L. Pickle, teacher, Salem, Ore., 720, from 660.
 Antoinette White, teacher, Salem, Ore., 660, from 600.
 Lucy N. Smith, clerk, Salem, Ore., 840, from 720.
 Anna Bender, clerk, Salem, Ore., 720, from 600.
 J. R. Kemp, wheelwright, San Carlos, Ariz., 900, from 780.
 Sidney Phillips, watchman, San Juan, N. M., 480, from laborer, 400.
 Sam Long, eng. Shawnee, Okla., 540, from farmer, 660.
 Abby Schiller, clerk, South Ute, Col., 1200, from financial clerk, 1100.

Minnie I. Virtue, matron, Tule River, Cal., 60 mo., from housekeeper, 30 mo.

SEPARATIONS.

Amelia D. McMichael, teacher, Carlisle, Pa., 660.
 Minerva Shultz, assistant laundress, Carlisle, Pa., 360.
 Nellie Norris, teacher, Cass Lake, Minn., 540.
 Frank J. Pliska, blacksmith, Cheyenne River, S. D., 720.
 Frank C. Dumont, plumber, Chillico, Okla., 800.
 Wm. A. Roseberry, teacher, Colorado River, Ariz., 720.
 Mayme T. Neel, cook, Colorado River, A.iz., 600.
 Frances L. Lee, assistant matron, Colville, Wash., 540.
 Louise M. Schuler, kindergartner, Crow Creek, S. D. 600.
 Lena Ranson, teacher, Flandreau, S. D., 600.
 Mary A. Voy, assistant matron, Flandreau, S. D. 540.
 Bryon R. Snodgrass, teacher, Fort Berthold, N. D., 30 mo.
 Olive M. Shaffer, cook, Fort Bidwell, Cal., 500.
 Amy E. Hall, kindergartner, Fort Bidwell, Cal., 600.
 Harrison C. West, farmer, Fort Hall, Idaho, 720.
 Howard McGinley, teacher, Fort McDermitt, Nev., 70 mo.
 Frank M. Wyatt, engineer, Fort Mojave, Ariz., 1000.
 W. A. Opperman, painter, Haskell Institute, Kan., 720.
 Isabella Ross, cook, Hayward, Wis., 540.
 W. V. Herbert, industrial teacher, Jicarilla, N. M., 720.
 S. F. Hudelson, industrial teacher, Kickapoo, Kans., 600.
 Florence M. Drummond, matron, Lower Brule, S. D., 480.
 J. A. Granger, general mechanic, Mescalero, N. M., 900.
 John N. Baldwin, carpenter, Moqui, Ariz., 840.
 Emma E. Ely, assistant matron, Mt. Pleasant, Mich., 500.
 Candace M. Lanigan, teacher, Navajo, Ariz., 660.
 Laura Mahin, assistant matron, Osage, Okla., 520.
 Christopher Capps, constable, Osage, Okla., 720.
 Mary E. Ackley, teacher, Phoenix, Ariz., 600.
 Elizabeth Foster, teacher, Phoenix, Ariz., 660.
 Mary E. McDonnell, seamstress, Pipestone, Minn., 540.
 Geo. W. Fisher, farmer, Ponca, Okla., 600.
 Emma J. White, seamstress, Puyallup, Wash., 500.
 Cornelia A. White, seamstress, Rice Station, Ariz., 540.
 Florence Hutchinson, clerk, Salem, Oregon, 840.
 Emma I. Hoffer, asst. clerk, Sherman Institute, Cal., 760.
 Rose Class, nurse, Sherman Institute, Cal., 660.
 C. M. Moore, laundress, Standing Rock, N. D., 520.
 Sallie E. Hagan, teacher, Tongue River, Mont., 660.
 Louise Halsey, matron, Tulalip, Wash., 600.
 Edith L. Cushing, kindergartner, Tulalip, Wash., 600.
 Raymond T. Bonnin, superintendent, Uintah & Ouray, Utah, 900.
 Nicholas Rischard, engineer, Wahpeton, N. D., 900.
 Isaac J. Powell, additional farmer, Warm Springs, Ore., 60 mo.
 Chester A. Wage, teacher, White Earth Minn., 660.
 I. H. Osborne, additional farmer, Havasupai, Ariz., 720.
 Henry H. Hiebert, additional farmer, Seger, Okla., 720.
 Ardie M. Smith, seam. Cheyenne & Arapaho, Okla., 500.



ALL that is loyal
within you will
flower in the
loyalty of the
woman you love; what-
ever of truth there
abides in your soul will
be soothed by the truth
that it is hers; and her
strength of character
can only be enjoyed by
that which is strong in
you. ◊ ◊ ◊ ◊

MAETERLINCK

Carlisle Indian Industrial School

M. Friedman, Superintendent

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

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

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

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

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

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical 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 (Jan. 1, 1910)	982
Total Number of Returned Students	4498
Total Number of Graduates	538
Total Number of Students who did not graduate	3960

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



HANDICRAFT OF THE AMERICAN INDIAN



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

INDIAN CRAFTS DEPT

of the CARLISLE INDIAN SCHOOL, PA

The NEW CARLISLE RUGS



CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them 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 Two Dollars to Six ¶ If you are interested Write Us Your Wishes

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