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# THE RED MAN

*An Illustrated Magazine Printed by Indians*

**OCTOBER 1914**

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Press Comments



The Pyramid Builders of America



Newly Discovered Records of  
Savage America



The Navajo Blanket



The Montessori Method in  
Indian Schools



## WHAT KNOWLEDGE IS OF MOST WORTH?

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**H**OW to live?—that is the essential question for us. Not how to live in the more material sense only, but in the widest sense. The general problem which comprehends every special problem is—the right ruling of conduct in all directions and under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize all those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely? and this being the great thing needful for us to learn is, by consequence, the great thing education has to teach. To prepare us for complete living is the great function which education has to discharge, and the only rational mode of judging of any educational course is to judge in what degree it discharges such function.

ESSAY ON EDUCATION BY SPENCER.



A magazine issued in the interest  
of the Native American

# The Red Man

VOLUME 7

OCTOBER, 1914

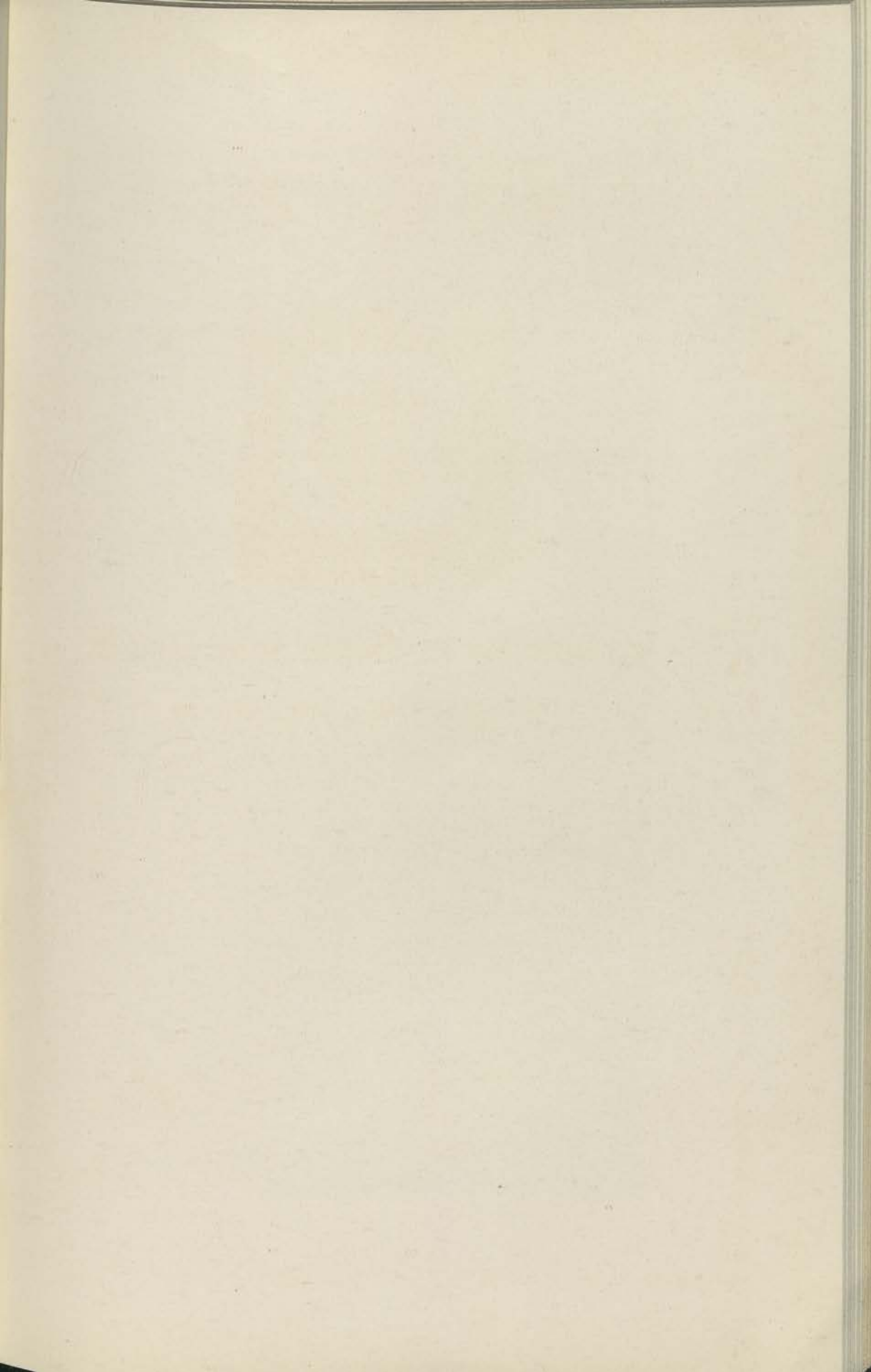
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work and Indian designs under direction of Angel DeCora and William Lone Star.





MAKAH BASKET WEAVERS, NEAH BAY RESERVATION, WASH.



## Press Comments

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### *The Past and Present Indian Policy*

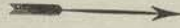
WE believe the thing most likely to impress those who read Gen. Pratt's series of interesting quotations from views officially expressed by the Presidents of the United States, beginning with Washington and ending with Cleveland, is the wide and irreconcilable discrepancy between the just and humane policy outlined in every instance and treatment to which the Indians are actually subjected by the several administrations. George Washington inherited a tradition from colonial times; his successors, practically down to the present day, inherited precedents as bases for the course pursued toward the Nation's wards. The Executives, it would appear, have always been right as to the conduct that should be followed by the Government in its dealings with the Indians; the mistake has been made in leaving the details to be worked out by subordinates who have been out of sympathy with the Indians and forgetful or contemptuous of their rights.

It has been repeatedly said, and a recent writer has emphasized the statement, that of all the treaties made with the Indians down to a very recent date not one was negotiated in good faith by the United States. What any European nation has done of late, or stands accused of doing, it is charged by this writer, "would be merely incidental if compared with what this country has done in violation of formal treaty rights on every foot of Indian ground." The people of the United States of this period will not, we think, undertake to deny this, much less will they attempt to condone it. There is hardly a doubt that they are thoroughly ashamed of it.

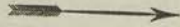
In this as in other respects the past is beyond recall, but the present offers opportunities for making redress. In this connection it is pleasant to think of the last few years of Indian administration, and more especially of the last two years. For in these later days,

we are convinced, it is a fact that the United States Government through its servants has been dealing honestly with the Indians. Under the Commissioner of Indian Affairs, Cato Sells, it is widely recognized now, the Indians are learning to respect the white man's word, to have faith in his direction, to take his advice. Promises made the wards of the Nation are now fulfilled; the wards themselves are learning from experience the value of a pledge and the sacredness of an obligation.

It is this reversal of an old and bad method of dealing with the dependents of the Nation that is restoring to the remnant of the Indian race its self-assertiveness, self-confidence, and native pride. The present policy will needs be pursued but a few years longer before the awakened thought and energy of this remnant will be forceful enough to give the race a fresh and fair start in the field of accomplishment.—*Christian Science Monitor.*



PRESIDENT WILSON has been appealed by a delegation of Cherokee Indians to be allowed to live their lives in their own way on a reservation in Oklahoma and pursue old religious beliefs which their people have continued for many generations. Commissioner Sells of the Indian Office told them their request was against the Indian policy of the Government.—*New York Globe.*



THE Wisconsin Archæological Society is publishing an account of the explorations conducted by two of its members, J. P. Schumacher, of Green Bay, and W. A. Titus, of Fond du Lac, in Portage, Marathon, and Lincoln Counties during the month of July.

A study was made by these men, both of whom are experienced investigators, of the aboriginal remains still existing about Wausau, Merrill, Tomahawk, Heafford, and other places along the upper Wisconsin River. Near Bradley and Heafford, surveys were made of six distinct groups of earthworks of which there had been no previous State record. The largest of these consisted of thirty-three conical and oval mounds. An emblematic mound in one of the groups is the only one of its class as yet located in northern Wisconsin. It is over sixty miles north of the northernmost limit of the effigy

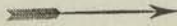


mound territory. At this place there also exists a fine plot of old Indian garden beds. In Portage County the work of the investigators was chiefly confined to the regions about Lakes Emily and Onneland, near each of which important discoveries were made.

The investigators call attention to the rapid disappearance, through cultivation, the development of water power, and other causes, of the State's prehistoric and historic Indian remains. Everywhere, also, interesting mounds and cemeteries have been rifled by the destructive relic hunter. The State society is making an effort to obtain surveys and other records of the State's antiquities before more of them are destroyed.—*Gas Review (Madison, Wis.)*.



THE Indians of the Southwest are showing a creditable desire to be progressive. They have petitioned Secretary Lane that they be permitted to study scientific farming as white farmers are taught it. The red man has evinced a capacity for successful tilling of the soil during the past dozen years which should entitle him to the respectful attention of the Government. It is clear that the hope of the Indian is in the soil. As a race the Indian will probably never make a mark in business, but in farming the difference is apparent. Already in many sections where Indian agents have taken pains to instruct their charges, farms have resulted which would be a credit to almost any white man. This Government spends much money on its Indian schools, and it could well afford to include in the curriculum a special course on scientific farming, for the returns in later years would more than make up for the present outlay of money.—*North Attleboro (Mass.) Chronicle*.



RESULTS of an investigation of the mountain districts of North and South Carolina to determine how prevalent trachoma is has been made public by the Public Health Service. The survey shows the disease exists only in isolated localities. Conditions were found to be better than in the mountain sections of Kentucky, West Virginia, and Virginia. Of 16,805 persons examined in the two States, only thirty-four were found to have the disease. Most of these cases were on the Cherokee Indian Resevaton, in Swain

County, N. C., twenty cases being located in that county, practically all of which were traceable to the reservation school.

The survey disclosed that negroes were singularly free from the disease. Foreign immigration does not seem responsible for the malady, as immigrants are free from it and practically all the sufferers are native born.—*New York Tribune.*

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ACCORDING to an old Cherokee legend, when plants and animals were created, they were told to watch and keep awake for seven nights. The first night nearly all the animals stayed awake. The next night several of them dropped asleep. The third night still more went to sleep. At last, on the seventh night, only the owl, the panther and a very few animals were still awake. Therefore they have the power to see and go about in the dark. Even the trees went to sleep. Only the cedars, the pine, the spruce, the holly, and the laurel were awake all seven nights. Therefore they are always green.

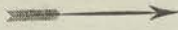
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THE right of the Federal Government to grant permits for the diversion of Niagara River waters for power purposes is now questioned by the Seneca Indians, who base a claim of control on a treaty entered into between the United States and the Six Nations at Canadandaigua in 1794. Under this convention the Senecas enter claim of control from the cataract to Buffalo Creek. All control of the Niagara, they assert, was relinquished by the United States, except as to navigation and the free use of harbors.

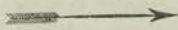
"The only right in the use of this part of the river since granted by our people," say the Indians who have entered protest against legislation that does not consider their claims, "was that granted to the State of New York by the treaty of 1815 to enjoy jointly with us fishing and fowling rights therein. The diversion of the river above the great fall for hydraulic power is not within the rights stipulated either to the United States or to the State of New York by our people. The diversions now taking place for this purpose are likewise in disregard to our rights."

This is something new in the Niagara power situation,—something which may further complicate matters. We have had the


sentimentalists assert right of control; and right recognized. We have heard debated the question of State or Federal control. We are always in an entertaining frame of mind regarding the power question, and why should we not welcome the claim of the aborigines?—*Niagara Falls Journal*.



**A**MONG the plants used by the American Indians, many have valuable medicinal or nutritive properties, and some are narcotic or poisonous. Information regarding these plants derived from the Indians themselves is often of great value and is in danger of being lost. This should be treasured to serve as a basis of future experiment, says a recent letter issued by the Department of Agriculture. Already from the American Indian we have derived coca, the source of cocaine; cinchona, the source of quinine; cascara and many other valuable drugs whose virtues they detected long before the discovery of America. Much information of this and similiar character was collected by a botanical explorer during more than forty years of active work in the southwestern United States and Mexico. His valuable notes are now being arranged in form available for public use.—*St. Paul Pioneer Press*.



**B**ONES believed to be the skeleton of an Indian were found in an excavation near the Union Hospital in New Ulm recently. The larger bones were in good condition, but the smaller ones had turned to a brick-red color. There were various Indian relics near the skeleton, including spear heads, flint arrow heads, and also a metal crown affair about five inches in diameter. This is the first Indian relic of the kind to be found anywhere in that locality and has caused many surmises as to its use by the Indians.—*Mankato (Minn.) Free Press*.



**T**HE American Indian is taking his place in South Dakota politics and becoming an active factor in local and State government, says a dispatch from Pierre. Some Indians by the names of Isaac Bear-Looks-Behind, Edward Cast-Away-In-The-Forest, Benjamin Hungry, James Bear-Thunder and Henry Swift-Eagle

dian dies, and his less conscientious heirs come in and claim the land of their forefathers.

Some time ago all of these deeds were sent to the full-bloods through the mails. These full-bloods who still maintained that the Government had no right to restrict the Indian to one little plot of ground, promptly refused to sign receipts for the registered letters containing the instruments. About 25 per cent refused to carry the deeds away from their post offices, while as many more inclosed the papers then and there in another envelope and shipped them back to the Muskogee office. The others were returned in various ways.

Two of the most stubborn of the Cherokee Nighthawks have both accepted their deeds, and have gone so far as to advise other members of their clan to do the same. This is expected to result in practically all the Nighthawks accepting their allotment patents after ten years of "holding out."—*Dallas (Tex.) News*.

AN official long in the service of the Office of Indian Affairs at Washington tells of a pow-wow that once occurred between agents of the Department of the Interior and the red men on a reservation in Idaho, says *Youth's Companion*. The meeting had been arranged by the Government with the view of inducing the Indians to move to another reservation, since the Government wanted the land that the red men held for some purpose or other.

The negotiations were delicate and called for the exercise of the greatest tact and diplomacy. Accordingly, one of the best of the Interior Department officials was ordered to undertake the task of making the appeal to the Indians. The chief thing was to "get around" a certain stipulation in a treaty with the Indians whereby the Government had agreed never to remove them from their present reservation.

The agent addressed the chiefs in these words: "The Great White Father at Washington has heard with deep grief of your grievances. He said to himself, 'I will send my red children an honest man with whom they may treat.' So my friends, the Great Father, your protector, looks to the East, to the West, to the North, and to the South. His choice falls upon me. So my friends, look upon me, an honest man, sent to you. The winds of 50 years have



THE NEAH BAY INDIAN VILLAGE, WASHINGTON

No. 0186

MAWAH SALMON FISHING TLE  
NEAH BAY WASH.

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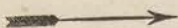


INTERVIEW BETWEEN CAPTAIN ROBERT ROGERS, OF THE "ROGERS RANGERS," AND THE INDIAN CHIEF PONTIAC  
A mural painting by Charles Yardley Turner, in the Cuyahoga County Court-house, Cleveland, Ohio. (Copyright by C. Y. Turner, 1913)

blown over my head and silvered it with gray. During all those years I have never wronged any man. As your honest friend, then, I ask you to sign that paper."

At the conclusion of the agent's speech, one of the chiefs, a grim old fellow, replied as follows: "Good friend, look at me. The winds of more than 70 years have blown over my head and have whitened it, but friend, they have not blown away my brains!"

With this the pow-wow ended.



IT IS gratifying to note how favorably the administration of Cato Sells, Commissioner of Indian Affairs, is being commented upon by all those whose interests or familiarity with the department make their criticism of value.

We in Texas who know Mr. Sells and observed the masterful manner in which he handled the Wilson campaign in this State had no doubt that he would not only acquit himself with honor and distinction, but would bring to his department that spirit of sound progressiveness and square dealing so essential to its success.

Of all departments of the Government, perhaps that of Indian affairs is most susceptible of graft, negligence, and corruption. In the first place, it is in the nature of a great eleemosynary institution, in which the beneficiaries are sometimes looked upon as subjects of unwarranted charity. In the second place, because of its extended field work and the vast expenditures involved in its operation and upkeep, it offers alluring opportunities for negligence or crooked work that have too often proved irresistible in the past.

Mr. Sells entered upon his duties under circumstances which could hardly be described as auspicious. The department was seriously handicapped by factional discord, which seriously interfered with co-operative and systematic work. Preceding Commissioners had called down upon themselves and upon their associates severe public criticism, not only because of proved delinquencies, but also because of an obvious disposition to regard their work with a tolerant complacency not in keeping with its seriousness.

Mr. Sells entered upon his task with no pronounced notions, and, instead of trying to make circumstances fit any preconceived theories endeavored to discover from all the facts and data at his disposal the best ways and means by which to regulate, reform and improve the department.—*Houston (Tex.) Chronicle.*

# The Pyramid Builders of America:

By Harry L. Wells, in the New Orelans States.



SO FAR as any knowledge can be gathered from anything left behind, civilization in the great Mississippi Valley began with a race called Mound Builders, from want of any better designation. This name was derived from the fact that there exists throughout the valley thousands of mounds, large and small, from small tumuli to gigantic structures of complex architecture, built by aboriginal tribes of a period reaching indefinitely into antiquity.

Who were the Mound Builders? That is a question which has been asked for many years and has received many answers. Ethnologically they have not been connected with any race living elsewhere, and, unless they were ancestors of some of the later Indian tribes, there is no knowledge of them at all not contained in the great earthworks they constructed. Like the wind, men know not whence they came nor whither they went.

While we are asking questions, where did the present race of American Indians come from? If they drove out the Mound Builders, or if they drove out the people who did drive out the Mound Builders, whence came their predecessors?

There is a general disposition to try to trace all colonization of America to voyagers from Asia, either across the upper reaches of the vast Pacific by way of the Japan current, or across the narrow Behring Straits. Most of this effort is based upon the idea that man was created only 6,000 years ago in the valley of the Tigris and Eurphrates, and that he has, in that period of 6,000 years, invaded every nook and corner of the world by a process of migration, differentiating under the various environments into which he came, until we have the races, tribes and nationalities of to-day, black, white, yellow, red and coffee colored. But ethnologists very well know that 6,000 years are entirely too short a period in which to accomplish such dispersion and such differentiation of race and color. Man has been in the differentiation process many thousands of years longer than that.

Therefore, it does not seem necessary to go to Asia to find any recent ancestors of the Mound Builders or any similarity of customs which will link them with known races of other continents. The probabilities are that man has inhabited the American continent for



a great many thousands of years, during which time races may have developed and decayed, and that what civilization the Mound Builders had was a development of their own and not brought with them from some other continent.

Because the Mound Builders constructed huge earth mounds it has been imagined that they were of Thuringian origin, of the same general race as the Chinese, Tartars and Mongols, which also had the mound building habit for burial purposes. The same arguments would apply to other and quite different tribes of Indians of much later time, such as the Iroquois and Algonquin, whose burial mounds are to be found by the thousands across the Northern States from Iowa to New York.

Besides, the Mound Builders did not build their mounds for burial primarily, but, apparently, chiefly for religious purposes. Because of this and because some of them have in a part pyramidal form, like the great mound at Cahokia, Illinois, fancy has also been busy connecting them with the Egyptians. It is the same fancy which connects the Aztecs and other pyramid building tribes of Central America with the ancestors of the Ptolomies.

Perhaps fancy, using many facts as a warp for its woof, never painted a more graphic picture connecting the mound and pyramid building American races with the ancient civilization of Egypt, than is contained in the book by Ignatius Donnelly called "Atlantis." In that book, written some thirty or more years ago, Plato's lost isle is made the birthplace of a great civilization, from which emigrants spread to the continents on both sides of the ocean, to be severed completely when the great mother island sank into the ocean depths. From that time on civilization advanced in the East and retrograded in the West. That would give us ancestors for our Mound Builders, and, if we must have a specific explanation of Mound Builder civilization based upon the theory that it came from outside, that is as good as any.

#### *Religious Condition Shows Civilization.*

**N**OTHING has yet been learned to prove that the Mound Builders, as well as our present day Indians, were not the descendants, or the ascendants of primitive races on the American continent for many thousands of years. Even were we to accept the theory that they were related to the Mongols because they built earth mounds,

or to the Egyptians because some of their mounds resemble pyramids, that would still leave us in the dark as to the ancestry of other American races, whose traditions throw no light upon the subject, save that they came from the West and North, apparently only a few hundred years ago. The Indian is still here, and the Mound Builder is gone, unless his degenerate descendants may be found in the tribes which formerly inhabited the Southern States, such as the Cherokees, Creeks, Seminoles, etc., or the Aztecs, Toltecs, Mavas, etc., of Mexico, but the origin of both is shrouded in mystery.

The Mound Builders had reached a comparatively high stage of civilization when they were destroyed, or driven out, by a more primitive, but virile, race. When a race develops its religious sense to a point where it has priesthood and builds huge works for religious ceremonies and expression, it has made great progress. That was the point reached by the Mound Builders, and not reached by the Indian tribes which our explorers found occupying the country of the Mound Builders three centuries ago.

A study of the mounds shows they were not built for defensive purposes, though that is the first thought which naturally comes into the mind. They were not located at defensive spots nor where the topography lent itself to defense. Most of them are in valleys. There are plenty of defensive mounds to be found in the region bordering the Great Lakes, from the Mississippi to the Hudson, located on hills and ridges, and there are plenty of small burial tumuli, but these were constructed by another and later race, more primitive and warlike. The huge mounds in the valleys were not built for those purposes, though small burial mounds inside the confines of the large ones may be found.

The mounds are not forts, but are "often complicated in architecture containing many squares, circles, parallel ways, altars and platforms, extending over a great range of territory, and evidently connected, having some religious significance, both in their structure and in their locality" (Peet). DeSoto and other early explorers convey the impression that the Indians they encountered occupied structures built by another and higher race.

The mounds differ in different localities. They have been divided into five general classes by location and character. The first class is called "Emblematic" and is to be found in Wisconsin. These resemble animal forms, nearly every animal known to that

region being represented in one or more mounds. It is possible the animal was a crest or token of a particular tribe or family. The use of totems is still preserved among the Indians of that region and elsewhere. Longfellow, in "Hiawatha," speaks of the Indian families having "Each his own ancestral totem, figures of the bear and muskrat, of the turtle, crane and beaver." Nearly every person has seen one of those huge totems brought from Alaska, carved from the trunk of a cedar tree, or pictures of them at least. The totem is the family crest. These emblematic mounds in Wisconsin are supposed to be the totems of the tribe building them.

### *Cahokia Mounds Greatest Of All*

**S**OUTH of Wisconsin and extending into Ohio and as far south as its mouth in Illinois, are to be found innumerable tumuli, built on the open prairies and therefore not primarily for defense, though some of them are on the tops of hills and no doubt combined defense with burial purposes. Some are quite massive, though most of them are small. By far the greatest of these is the Cahokia mound, often called "Monk's Mound," because in pioneer times Trappist monks lived there while on missionary service among the Indians.

Cahokia is the name of a great Indian chief of the days of the white man. This shows that the name of the mound is a comparatively recent one. What the Indians of early times, or the builders themselves called it is not known. The mound is 780x1080 feet in size and 104 feet high, containing 84,000,000 cubic feet of earth. It is believed that a portion of the mound is a natural formation, but even in that event its construction represents an immense amount of organized and directed labor. A priesthood which could exercise such authority for religious purposes must have reached a fairly high religious development. Compared with the great pyramid of Cheops, it is larger, the latter being 746 feet square. The great Aztec temple at Mexico City was 680 feet square. The Cahokia mound is not strictly pyramidal, yet it has an upper part smaller than the base, and thus can be classed as pyramidal. But it was built of earth instead of stone.

By far the most intricately constructed mounds are to be found in Ohio and just south of the river in Kentucky. Walls and platforms, truncated pyramids and altars, graded ways, sacred inclos-

ures, some circular, some square and some with parallel walls and complicated circles and altars, form a mysterious and strange combination of works, which no one has been able to explain. It all indicates the rule of a powerful priesthood. The minds and traditions of the Indians found there by the pioneer white men were blank of the subject of the builders.

The fourth class of mounds are found from the Ohio River south to the Cumberland and Tennessee and extending from the Mississippi to the Allegheny Mountains. This is a wooded region and mountainous and the mounds are clearly of military character. They were once thought to be a chain of De Sota forts, until the absurdity and impossibility of De Soto building them was realized. Being military and not religious, they were probably built by others than the more highly developed race which built the Ohio and the Cahokia mounds, or else were their degenerate descendents, which is not likely, as degenerates are not usually military. It is more probable that a more virile and military race drove out the peaceful religious Mound Builders and occupied their country. That is the order of history as it has revealed elsewhere. These more military Mound Builders were themselves driven out or exterminated later by the ancestors of the present Indians, probably though there is no proof except that of the assumed more recent appearance of the Indians.

The fifth set of mounds are those found along the gulf coast. They are pyramidal in character and distinctive in form, and indicate the work of a different race from that which built ordinary tumuli and defensive works also found in that region. It is sometimes assumed that these mounds were built by the original Mound Builders of the Ohio Valley after they had been driven south by wilder tribes and had somewhat retrograded, but that is only speculation, as is also the idea that the southern tribes were descendants of this mound building race. In the great sweep of time and the changing character of populations, there is room for so many migrations and irruptions of race after race, that discussion of such things is mere speculation. For all we know a dozen different races may have occupied the Mississippi Valley during the thousands of years it has been habitable by man.

*Division of Indian Tribes.*

WHEN the white men first landed upon American soil and began exploring the country, they found a wide distribution of the present American Indian, divided into a multitude of tribes, many of them showing close affinity in the similarity of their languages. Two great families comprehended more than any others. These were the Algonquins and Iroquois. The Indians of the Upper Mississippi Valley were the great Algonquin who had thought of smashing the Dakotas southeast clear to the Atlantic Coast of New Jersey, Delaware and Virginia. Old Powhatan, who had thoughts of smashing the head of Capt. John Smith with a club, and only desisted because of the petitions of the lovely Pocahontas, was an Algonquin. So, also, were Tecumseh, Logan, Black Hawk, Pontiac and other noted Indians of these later times.

Both the Algonquins and the Iroquois races, according to their own traditions, came from the unknown West and North and drove out the people then occupying the rich valley, but there is nothing in their traditions to show that those they drove out were a more highly civilized race. On the contrary, they seem to indicate that the people then here were occupying villages and structures they knew no more about as to their origin than did the Indians who drove them out.

The Iroquois were a less numerous family than the Algonquins and located in Pennsylvania, New York and Canada. The great five tribes had the highest form of government known to any of the Indians when the early settlers first came into contact with them. Everybody who has read the "Leatherstocking Tales" remember how they speak of the ancient hostility between the Leni Lenape and the Iroquois. The Leni Lenape, or Mohicans, of which Uncas was the last, lived near the mouth of the Hudson and were a tribe of the Algonquin family; hence the ancient enmity with the Iroquois.

The tribes of New England, as well as those of the South and of the West, whose names are more familiar to us than the old ones, belong to neither of these great families. The origin of them all is equally surrounded in mystery.

# History of the Art of Weaving Among the Navajos:

By *Oscar H. Lipps.*



FROM a marauding robber and relentless warrior to a peace-loving, industrious producer is the evolution of the Navajo Indian. A little more than forty years ago he was an outlaw, requiring a regiment of armed troops to keep him in subjection.

The Navajo had energy plus. He was always doing something—mostly something bad. His character was the product of his own misdirected energy. It required the strategy of Kit Carson and hundreds of trained soldiers to teach him the lesson of respectful obedience to lawful authority, and to convince him that his rights ceased where the rights of others began.

At this time the Navajos depended chiefly upon the spoils of conquest for their support. They toiled not, neither did they spin. Their neighbors, the Pueblos, did both. They raised corn and cotton in the valleys, and when the crops were gathered they carried them up the steep mesas and stored them away in hidden recesses of their pueblos for safe keeping. Their corn furnished them food for the winter and their cotton they wove into blankets, ceremonial belts, and cloth for clothing. The Navajos found these peaceful, industrious Pueblo Indians an easy prey, and often laid waste their fields and plundered their villages.

When the Spaniards, in the name of Christianity, led their bloody inquisitions into these defenseless pueblo villages, the inhabitants were unable to successfully resist the iniquities that were perpetrated against them and many fled to the Navajos for protection. Renegades from other tribes also joined the Navajos from time to time. To their north the Navajos found the Utes and Pai Utes, with whom they waged many a fierce and bloody battle. Of these they took captive a great many. These captives often became the slaves of the Navajos, and even to this day ex-slaves may be seen on the Navajo Reservation, most of whom were captive Pai Utes.

With the Navajo it has been the survival of the fittest. The outlaws and daring marauders of other tribes were attracted to him by common interests. Only the strong, brave, and mentally alert could keep pace with the bold, reckless Navajos, hence the weak, feeble, and decrepit fell by the wayside. Being thus subjected to the weeding-out process, as the years went by the tribe grew strong

both mentally and physically, as a result of this unconscious action of the law of selection. The Navajo can give no intelligent account of his ancestry or of the country from whence he came. His past history is practically a blank. He, like all other races, is a simple sequence. He is what he is to-day because he did what he did in days gone by.

The coming of the Spaniard wrought a great change in the life of the Navajo. Up to this time cattle, sheep, and horses were unknown among the Indians of the Southwest. When they first saw these domestic animals and observed how useful they were to men, and how much they contributed to his comfort and support, they were very much pleased. The Navajo is quick to perceive a good thing and he was not slow, in this instance, in discovering all the uses to which these animals might be put and made to contribute to his comfort and happiness. The horse, sheep, and goat especially appealed to him, and he at once, either by barter or by stealth, came into possession of them. Thenceforth the Navajos were the greatest aboriginal pastoral people in the New World.

As long as the Navajo carried on aggressive warfare he made little progress in the arts of peace. Not until the oppressed of the more peaceful and progressive sedentary tribes began to flee to him for protection did he take up any of the important handicrafts which now distinguish him signally from other Indians. The Pueblos raised cotton and wove it into cloth, but the Navajo knew nothing about weaving before the introduction of sheep by the Spaniards. He did not grow cotton, nor is it anywhere evident that he knew the first principles of manufacturing raw materials into finished products. He evidently learned the art of weaving from the Pueblos who fled to him for protection from the horrors of the Spanish inquisition.

While the Navajos give considerable attention to agriculture and the raising of horses and cattle, still the principal industry among them is the growing of sheep. It is a poor family, indeed, that does not possess a flock of sheep and goats. Goats are to be found in almost every Navajo herd. They are prized by them chiefly for their flesh and pelts. Goats are also desirable additions to their flocks from their habit of leading out and scattering the sheep sufficiently to graze over a large area, which is necessary for the best development of flocks in the Navajo country, where five acres

of land is required to support a single sheep. The Navajos also claim that goats are useful in protecting the sheep from attacks by wolves and coyotes. The goat will show fight while the sheep meekly submits to his fate.

While the Navajo has always possessed marked tribal characteristics that have attracted the attention of tourists and ethnologists for a great many years, it is his native wool blanket that has given him an universal reputation. Every honest person and every lover of true art admires truth expressed in the creation of the mind and in the product of the hand. Beauty and utility are the marked characteristics of the Navajo blanket. Our North American Indians have, as a rule, produced very little that the average white man considers useful to present-day civilization. Some tribes, like the Sioux and Ojibways, do beautiful bead work, the Pueblos make artistic pottery, and several tribes in Arizona and California make beautiful baskets. But the white man has little use for these things, and if he purchases them at all, which he often does, it is simply to please his fancy and to satisfy his craving for something Indian. We have witnessed, during the last few years, the "Indian fad" taking the country almost by storm. There has been a great demand for all sorts of Indian handiwork. All sorts of Indian purses and moccasins, manufactured in large quantities in the East, have been placed on the market by enterprising dealers. The various Indian tribes throughout the West also make a great many things simply to sell to tourists. The Indian finds in this work an occupation that is congenial to him as well as a source of income, and the tourist gets what he wants, "a genuine Indian curio," to take back home with him as material evidence that he has seen a "sure-enough" Indian.

But it is quite different with the Navajo blanket. This possesses intrinsic value. While many people believe these blankets are made in Eastern factories by the "Yankees" and shipped to Western traders to deceive "tenderfoot" tourists, this is a mistake. The Indian buys the factory-made blanket for his own use. The Mackinaw robes are worn by all "blanket" Indians. They are usually of bright colors and elaborate pattern, the designs being often taken from Navajo blankets and other Indian handicraft.

It may not be generally known, but it is a fact, nevertheless, that the Navajo does not wear his own make of blankets. They



are too valuable, for one reason, since one Navajo blanket of good weave and pattern is worth half a dozen ordinary Indian robes sold by the trader. Another reason is that the Navajo blanket is too heavy and cumbersome to wear as a robe. The Indian much prefers the factory-made blanket for his own use, and if we wore blankets as he does, I am sure we would prefer them also. We should soon grow very weary of carrying a ten or fifteen pound Navajo blanket around our shoulders; besides they are very stiff and do not easily adjust themselves to the form of the body, a quality very desirable in a robe of any sort.

The art of weaving is comparatively a new art among the Navajos. As previously stated, he learned it from the Pueblos and since the introduction of sheep into his country by the Spaniards. It is certainly not more than three hundred years since he began to weave, if that long. The Pueblos were very fine weavers of cloth and they still do very fine weaving, but it is the weaving of blankets or rugs, that the Navajo excels. We naturally admire the happy faculty of "catching on" in any people. The fact that the Navajo, who had always been a warrior and little given to useful toil, should take up the craft of a people that he naturally despised and held in contempt, and so excel him in that art as to practically take it out of his hands, wins our admiration and is worthy of the emulation of the highest civilized people in the world.

A genuine Navajo blanket is hand made from start to finish. The Indian grows his own wool, cards it, spins it, dyes it, and weaves it, all by hand in the most primitive manner. He formerly pulled the wool from the sheep with his hands, but with the advent of the trader came the common sheep-shears, and he at once began the use of them. Were you to visit a Navajo weaver's hogan or lodge, you would expect to see a large, old-fashioned loom and spinning wheel something like those our great grandmothers used in making what they called "home-spun cloth," but you would, in reality, see very different appliances used in carrying on this textile industry. By comparison the loom and spinning wheel of our colonial ancestors were as intricate and complicated as the machinery of a modern woolen mill. The Navajo spinning wheel consists of a small wooden spindle, made of hard wood and about eighteen inches in length, on which is fastened a wooden disk three or four inches in diameter. This spindle is dexterously twirled with the fingers, while the soft

wool, which has been carded with a pair of old-fashioned hand cards into small rolls, is twisted into smooth, strong threads. Often this process is repeated four or five times in order to secure the desired smoothness, tenacity, and fineness in the yarn. Think of the labor required in the very first processes.

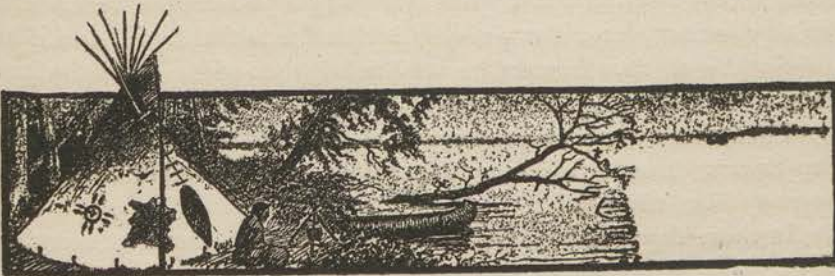
After the spinning, the yarn must be dyed. Formerly native vegetable dyes were used exclusively. These vegetable dyes never faded, but grew more mellow and beautiful with age. It is to be deplored that the ordinary dyes of commerce have largely taken the place of the vegetable dyes in the manufacture of the Navajo blanket. Some of the best weavers still use some of the common colors in the vegetable dyes in connection with the aniline dyes to make the latter "set." Perhaps the main reason for discarding the vegetable dyes by the Navajo weavers is that they find it much cheaper and by far less work to use the commercial dyes. They also get a greater variety of colors. In their native dyes they never had very many different colors. They had a beautiful yellow which they made from a yellow flower that grows in their country. They also had a very beautiful dark red, but they had no bright red such as they now get with the dyes of commerce, except when they purchased the bayetta cloth from the Spanish traders. This was their first bright red. It cost them six dollars per pound and was used very sparingly. These old bayetta blankets are now very scarce and command high prices.

The inventive genius of the white man has never yet been able to reproduce the Navajo effect in a blanket. In the white man's loom when a color starts across the beam it must be carried all the way across and appear on one side or the other in the finished product. Not so with the Navajo loom. This loom is, if possible, even more primitive than the spinning spindle. Ordinarily two forked posts driven into the ground with a cross beam supported in the crotches, serve for the frame. The chain or warp is then fastened in this frame, and sitting flat on the ground the weaver picks up a ball of yarn and using her hand as a shuttle she starts across the beam, cutting out one color and substituting another anywhere she desires. This gives her unlimited range for color and design. The Mexican Indians have a very rudely constructed loom, something like the old-time rag-carpet loom, on which they weave a blanket that looks something like the Navajo product. But in reality it is very

different. In the first place, these Mexican rugs are of uniform size, as they have to have a different loom for each size of rug made. They are also of a very loose, slazy weave as compared to the tight, firm weave of the better grade of Navajo blankets. Several blankets are woven on the same chain, which is cotton, and are cut apart something like towels, leaving a fringe at the ends which is tied or braided to prevent raveling. They are often sold for genuine Navajo blankets, but they are in every way inferior to them.

It might be well to state here that all weaving among the Navajos is done by the women, but among the Pueblo Indians the men are the weavers. There is on the Navajo reservation a hermaphrodite who weaves blankets. He weaves only one blanket each year and this is always a very large, fine one. It is a marked characteristic of the hermaphrodites among the Navajos that they are always more detrous at woman's work than are the women themselves. According to Navajo mythology the First Man and the First Woman were created from two ears of corn, and the first fruits of their marriage are twins and hermaphrodites. There is a prevailing supersition among the Navajos, therefore, that the hermaphrodite is possessed of supernatural powers, and the hermaphrodite here referred to is a noted shaman, or medicine man, of the tribe. He is rather shy, queer looking old fellow, does not talk much, and remains as much as possible apart from the "common herd."

The Navajo weaver does not have a pattern to go by, but makes up her design as she goes along. These designs reflect, largely, the state of her mind at the time and the power of her imagination. Many sacred emblems of the great religious ceremonies are woven into her blankets. Oftentimes they are very intricate and if they could be read would unfold many a sacred rite or legend and reveal the thoughts of the imaginative soul who so silently and patiently weaves her life and character into her blanket.





## Newly Discovered Records of Savage America:

*From the Boston Morning Herald.*



THE recent discovery in Europe of a long overlooked copy of a 200-year-old book sheds an interesting light on the American Indian, and particularly on Europe's way of looking at the American Indian.

This venerable volume is an English translation of an even older French book, and contains pictures by the famous French artist, Picart. Even more astonishing than the romantic records of the book—which has just been brought to this country—are the highly dramatic idealizations of savage life by an artist who quite evidently never saw that life, but took his inspiration from the words of travelers. Travelers continued to bring back marvelous tales of the habits and customs of the red men even after the established settlements of New England, Virginia, and New York.

The "Dissertation on the American" sounds odd to modern ears, for in the day when this book was written "American" meant red man, and red man only.

There is told, with circumstantial detail, how the Mississippi Indians had the benefit of laving formula that approximates a Turkish bath, with singing masseurs and rubbers—a sort of cabaret show added to one's bath. But this was no pleasurable ceremony, for, in the first place, it was requisite that the bather be ill, and if he did not die of his affliction he was nearly boiled to death by the bath.

Then there were uncanny jugglers, who did all sorts of marvelous things, from swallowing a two-foot wooden staff to raising persons from the dead!

In these days, when facile divorce has become a national scandal,

it is of interest to read, in a discourse on the marriage customs of these early Americans, that the Indians of Virginia looked upon marriage as "a very solemn act, and the vows they then make are thought to be sacred and inviolable. The husband and wife are allowed to live apart if there is not a good harmony between them; nevertheless, divorces are looked upon as scandalous, and the parties seldom carry their quarrels to such a length as to quit one another.

"When they push things to these extremities all the ties of marriage are dissolved, and both parties are allowed to marry again—each takes those children liked best—and if the parties concerned cannot agree about it they divide the children equally and the man chooses first."

In refuting the charge of immorality made against the Virginia Indian women by the author of "The History of Virginia" the writer declares that they are "vastly more modest" than those of other tribes, and "I could never find room for that accusation; so that I believe 'tis a mere calumny." And furthermore, "if one of 'em happens to have a child, her reputation is lost as long as she lives, and that she will never be able to get a husband afterward." With this demonstrated in implacable fact, what forest "Scarlet Letter" romance might have been written if some of these early travelers had the art and dramatic appreciation of Hawthorne!

### *Saved by the Widows.*

THE prisoners of war, we all know, were subjected to the most terrible tortures, but we here learn that while the victim is burning at the stake, and having been scalped, "they lay a porringer full of burning sand upon his head to stop the bleeding." Then he was taking from the stake and literally cut to bits. Some there were that escaped this grewsome end, due to the choice of the women. For the prisoners were always bestowed upon such wives as lost their husbands, or such young women as were bereaved of their fathers. The women, therefore, had the power of life and death over the captives. They were well fed, and even pampered, so that they might have strength enough "to suffer death with bravery and resolution."

"It frequently happens," says the historian, "that a woman to whom a prisoner is given as a slave, yielding to the soft emotion of pity, gives him his life, delivers him from his bonds of slavery, and

captivates him with those of love." He is then made a member of the tribe in a solemn ceremonial, "the women and young girls still bewailing the death of the savage he succeeds."

Ceremonial marks every action of these ancient Indians, and the most impressive, apart from human sacrifice, is that to Kitchi-Manitou, the beneficent god, as performed by the Canadian Indians. This old record gives the description of LaMontan:

"They choose a clear and serene day for the performing of it, when every savage brings his offering and lays it in a pile. Afterward, when the sun is at its meridian, the young Canadians surround the pile with lighted barks of trees in order to set fire to it.

"The warriors sing and dance until the sacrifice is consumed, at the same time the old men address themselves to Kitchi-Manitou and present at intervals lighted calumets to the sun. The songs and dances last during the whole day, and the homage of the calumet from the rising of the sun to its setting, observing to worship him at his rise, his meridian and his setting. The figure represents the sacrifice of the Canadians in honor of Kitchi-Manitou."

#### *Disregard of Gold.*

THE chronicle suggests why these Indians for this service refrained from sacrificing animals and offered up their goods, "for which they trade with the French, the value whereof is sometimes upward of fifty thousand crowns." It may have been because they regarded gold and silver as evil things and wanted to demonstrate to the god their disregard of wealth. "They were eye-witnesses to the part of the care and trouble the French gave to themselves to heap up wealth; but what would they not say, were they to see the sordid avarice of some of our Europeans."

The ceremony of the sacrifice of the first born to the sun by Florida Indians included the mother, who "covers her face, weeps and groans over the stone against which the victim is to be dashed to pieces; and that the women who accompany her sing and dance in a circle; another woman stands up in the midst of the ring, holding in her arms and showing it at a distance to the Paraousti of Caciques."

Another sun dance of the Floridans features the largest stag that can be slain. It is then skinned. "They first stuff it with all kinds of herbs, then adorn it with fruits and flowers, and lift it to the top



A NAVAJO WEAVER



NAVAJO WEAVER SPINNING YARN

(By Courtesy of The Valia Review, Washington, D. C.)



SIGNING OF THE TREATY WITH THE SEE-SEE-TOAN AND WAH-PAY-TOAN BANDS OF SIOUX INDIANS  
Made at Traverse des Sioux, Minnesota, July 23, 1851, ceding certain lands in Iowa and Minnesota. (F. D. Millet's painting in the State Capitol, St. Paul.)



of a high tree, with its head turned toward the rising sun. The ceremony is performed every year about the end of February, and is always accompanied with prayers and songs which are chanted forth by the Paraousti and one of the principal Jouanas at the head of those devotees. The Floridans beseech the sun to bless the fruits of the earth, and to increase its fruitfulness, and leave the stag's skin hanging on the tree until the year following."

Nor could the ceremonial be excluded from the bathroom, or what passed for such a place, and the man who goes to the Turkish bath to take off flesh, to break up colds and the like will now see how far behind he is in the procession. "Sweating," observes the chronicler, "is one of the most common remedies which these people make use of. There are several ways of sweating, but that which is practiced by the inhabitants of the upper part of the Mississippi is too remarkable not to be mentioned.

#### *Making It "Hot" for Him.*

THEY make a hot bath, into which the patient goes stark naked, with others as naked as himself, whose business it is to rub him. This bath they cover with the hides of wild bulls, flint-stones and pieces of rock red hot. The patient, thus shut up in the bath, is obliged to keep his breath every now and then, and, while the juggler is singing as loud as he can bawl, those who are in the hot bath sing also while they are rubbing him.

The calumet plays an important part in the dances, especially the state ceremonies; but nowhere are there represented any mixed terpsichorean occasions which even remotely approximate our modern craze, the barbaric ragtime dances.



# The Montessori Method in Indian Schools:

By Charles M. Buchanan, Superintendent Tulalip Indian School, Washington.



*ON semper tendit arcum Apollo*—which classic observation has been very wittily interpreted to mean that not even Mr. Roosevelt can be strenuous all the time. Somewhere in the mind of Dr. Montessori this idea must have been implanted—otherwise whence came that fruitage that we know now as the Montessori System? The ancient trend in pedagogy was to the strenuous, with birch trimmings.

In the modern trend we see the bow of Apollo relaxed, yet in no wise lacking in attention and in readiness. An appreciation of these facts is the first thought, perhaps, that strikes one going for the first time into a Montessori classroom. The entire atmosphere of the room and the attitudes of the children are those of confidence and interest without fear, restraint, or doubt. The kindergarten somewhat unduly emphasizes the relation of the child to society, which is pretty much like going upstairs by coming down from the top. The child must occupy a relation to himself, to his physical and his mental faculties, before he can possibly sustain any relation whatsoever to society. Why not, then, begin at the beginning? This, among other very desirable things, is what the Montessori Method attempts to do and succeeds in doing. The pupil develops his own faculties by his individual use and direction of them. The physiologist tells us that function and use create organs and develop them. The Montessori Method takes this as its cue, exercises organs and faculties that are not always fully used, and by so doing not infrequently develops the latent faculties that lie dormant therein.

Faith without works is dead—just as dead in pedagogy as it is admitted to be in theology. In appraising and judging the Montessori work and its results we should have in mind the sincere and serious work of serious workers and not the exuberant effervescences of enthusiastic faddists who only hold to it until something more novel displaces it *from their minds*. Do not mistake the embroidery for the garment! The method has much of value for all schools; in addition to these it has peculiar values for industrial schools on such a basis of organization as we find in the Indian

Service. For such schools it has a dual function—a preparation for better industrial work (through mastery, control, and direction of the physical functions, and especially those related to coordination) as well as a preparation for better classroom work. Through all consideration of the method, however, the enthusiast must be careful not to depend too much upon method and theory, or to expect from it more than it can possibly perform. It will not cure whooping cough nor will it remove corns. As has well been said, "The problem of the Montessori teacher is not discipline, nor even teaching, but studying the capacity of each pupil and providing him with the next task he is able to master, in such form that he can attack it without fear of failure; for each failure means less of self-confidence, which is the child's capital for investment in activity." The importance of this can best be realized when one bears in mind that everything is done on individual initiative so that the children actually teach themselves without direct suggestion from the teacher. The teacher is a passive influence rather than an active one.

Not the least of the values and virtues (and there are many of them) in the Montessori Method is that of synchronous coordination of the perceptive faculties. Every teacher uses at least one perceptive faculty in teaching; the better teacher will synchronize two; the best teacher will synchronize as many as possible—and in most present instances we are limited to three. The Montessori Method commonly resorts to this method of utmost synchronous perceptive receptivity (which is not half so formidable as it sounds). In other words, the child will learn through as many of the sensory channels as possible at the same time—tactile impression, visual impression, auditory impression, muscular impression (action and direction), at one and the same time. If, as the psychologist tells us, the secret of memory is vivid first impression, then here the chances are three and four times as great for good memory,—more so when one also bears in mind that the memory faculties are those most marked, most susceptible, and most responsive in children.

For Indian children, little children, beginners, the orderly lack of restraint, the absence of formal routine, the freedom of quiet movement from one selected task to another, is not only an element in good health but also in the development of initiative (a faculty in which the Indian child is so often so peculiarly lacking.) The Indian child undoubtedly needs individual attention and instruction to a greater degree than the white child (aside from the fact that

this is really the ideal method for any child.) The Montessori Method provides reasonable ways and methods for affording it and at that age and period of school life when it is needed most of all.

It is not easy at one time to sum up all the good results that we think have come to our children but we can tell some of them quite definitely. It should be stated that we have been so pleased with the past two years or so of use of the Montessori Method that we have this year entirely displaced the kindergarten with it and have no present intention of returning to kindergarten work *per se*. The Montessori pupils at Tulalip are divided into two classes, (1) beginners and (2) retarded pupils from the three first primary grades, forming one ungraded class. All that is said in this article applies to the first class; the second class has only existed since the beginning of the past school year and it is too soon to appraise results with this class of Indian pupils at Tulalip. The second class is held entirely separate and apart from the beginner's class and at a different daily period—the two classes have no connection one with the other. In this way we are enabled to give special individual attention to backward pupils.

The use of the cylinders has given the children definite concepts of form and dimension. The combined use of the geometric insets and the filling-in exercises, with the later use of manual tracing of the sandpaper letters, give the child undoubted muscular control and muscular direction that are simply invaluable in laying the foundation for writing—to which use they are directly applicable. Unfortunately the English language is not so peculiarly and regularly phonic as is the Italian tongue. Therefore our children do not so speedily and spontaneously "explode" (as Dr. Montessori terms it) into writing as the Italian children have done under Dr. Montessori in Rome.

The degree of accuracy and quickness attained in perception, after practice, especially in touch and in hearing, are surprising. The practice consists in the use of the special forms of the didactic apparatus while the child-pupil is blindfolded and therefore entirely reliant upon other perceptive channels than that of sight. This result is all the more striking when we remember that here we are dealing with faculties that lie dormant in most children and do not become used and developed, ordinarily, until much later than childhood. The Montessori method demonstrates that there is no real

or physiological reason why these faculties should not functionate even in early life.

Some other results that we note in our pupils thus far are increased powers of observation, particularly with minor details that heretofore have escaped them; a better command of the physical faculties generally, and the same is true of the perceptive faculties; a spirit of alertness and of interest, as well as of attention, without tension; marked increase in the functions of coordination, and, altogether, in a general way and sense, a better command of one's physical and mental organism and organization. One of the most striking exemplifications of this is seen in pupil-teaching—the test of one's mastery of the task or of a subject. Frequently the Montessori class is divided into small units of two or three pupils, each under a pupil-teacher. In these cases one little tot who has mastered its tasks will exercise some of the less responsive schoolmates in the better execution of these same tasks. The ease, confidence, correctness and poise of some of these pupil-teachers of 5, 6 and 7 years is at times truly amazing! It is something that I have never seen result to such a successful degree in any method other than the Montessori Method.

A further striking quality is the key which it affords to the individuality of the child himself, his native qualities and capacities. I have in mind one youngster, a beginner, who was in his first few weeks of school life. His work in clay modeling gave me an impression that the child's head was really open to me and that I was seeing "the wheels go round." From the particular experience with this child (whom I had known all his life) I discovered that he had the quality of perseverance, persistence, pertinacity of purpose to a degree which I had neither observed nor suspected before. I shall be doubly interested now in watching the evolution of that quality.

In some manner the method seems to hold for children inexhaustible charms of novelty and interest—it is difficult indeed to find more favorable foundation material in pedagogy than this. There is some certain element of appeal to the play instinct which is ever strong in children, for Nature's purpose in the play instinct is ever a serious one, though under the guise of play. Growth and development (phases of the same thing) follow action. Nature builds in this manner, the body is built around certain functions and activities and from their reactions result special organs, so that these activities are actual builders. Of all the activities that build

erroneous. She merely resigned her position as assistant secretary and is still a devoted member of the Society of American Indians.

Mrs. John H. Butler (nee Eleanor Jacobs, of Syracuse, N. Y.) writes from Winnebago, Nebr., that she is now married and keeping house.

Willie Corbett has bought a team and wagon and is making good hauling grain for the farmers on the Nez Perce prairie.—*The Nez Perce Indian*.

Peter Jordan, Class 1914, who has been employed in Buffalo, N. Y., enters Kewaton College, Wis., this fall, where he will coach the football team for his tuition.

Charles Little and family have gone to Meadow Creek, in the vicinity of Elk City to fish. They expect to bring back some nice dried salmon.—*The Nez Perce Indian*.

Dick Quipp, ex-student, of Altonah, Utah, writes that since leaving Carlisle five years ago he has been steadily employed at a saw mill, but is now connected with the police force.

Francis Eastman, Class 1913, who spent part of his vacation at Buffalo, N. Y., afterward going to his home in South Dakota, has returned to the school to take up his second year's studies at Conway Hall.

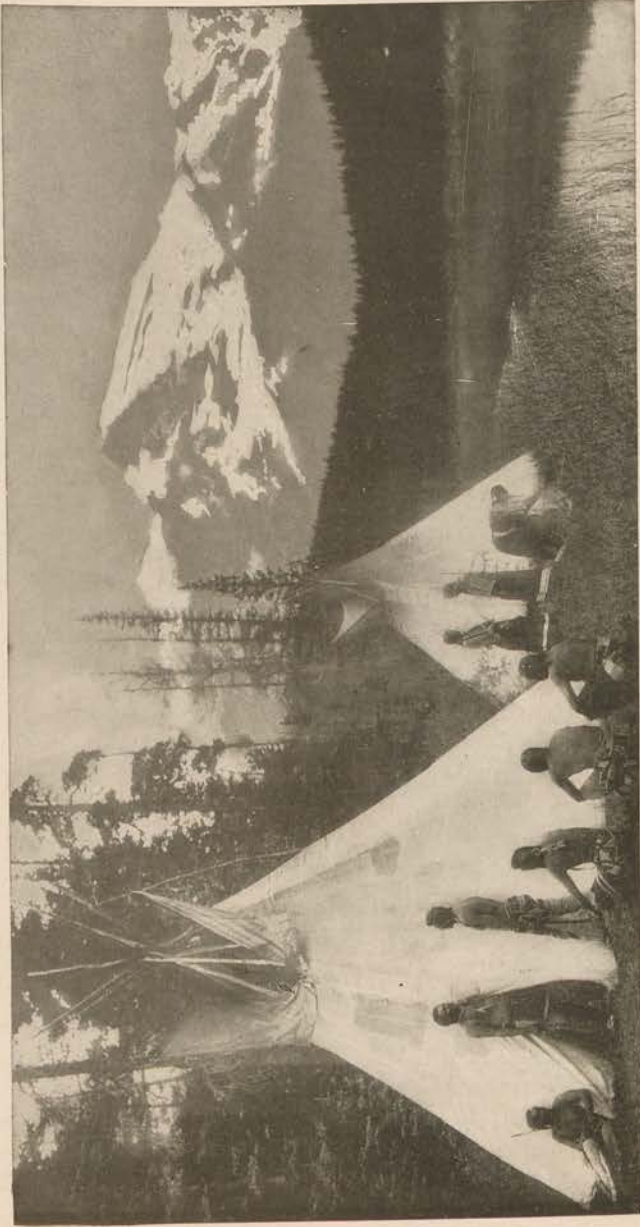
Simon Needham, Class 1914, who has completed the course in telegraphy in Philadelphia, Pa., stopped off for a short visit on his way West, where he has accepted a position with the Soo Railway Company, near Minneapolis, Minn.

Lewis Schweigman, ex-student, who has been working at his trade of painting near Carlisle, expects to leave some time this month to enter school again. Lewis has been taking vocal lessons from Mr. Goodyear, of Carlisle, who speaks highly of his voice.

Mr. and Mrs. William Dietz, Indian artists of the Carlisle School, chaperoned five boys and girls, besides Miss Allen, a young Indian employee, on a sight-seeing trip to Philadelphia, New York, and other points of interest, where they spent the first week of August.

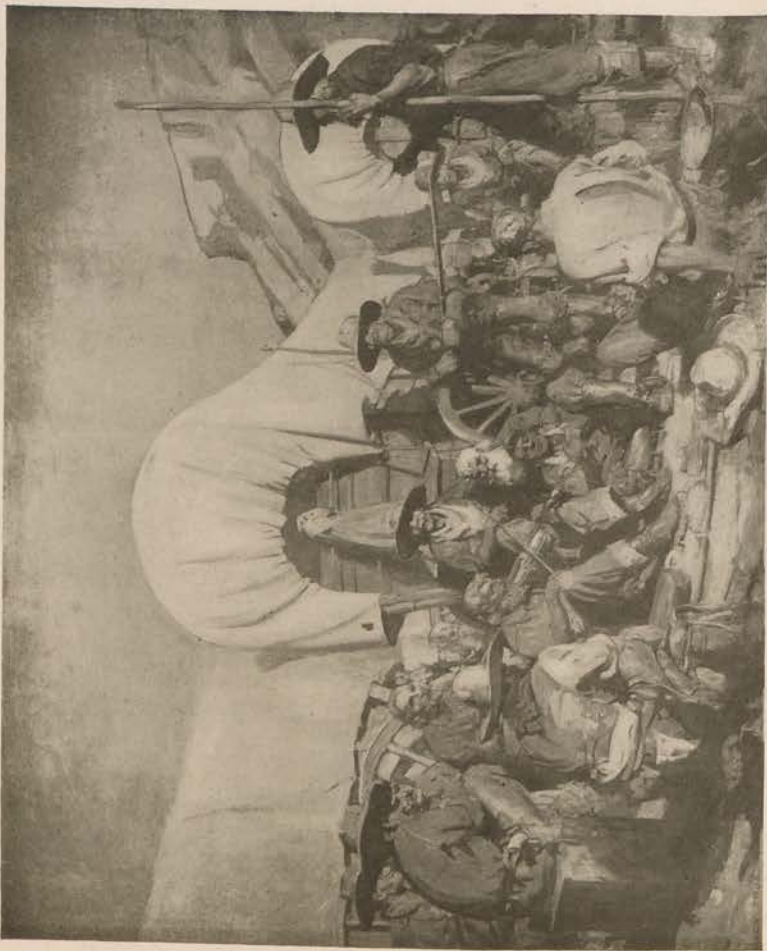
Harry Moffett is increasing his herd of cattle by buying new cows and trading his steer calves for heifer calves. He has sixty or seventy tons of hay put up for winter to feed his stock. He has the right idea. He is also preparing to remodel his house and give it a coat of paint.—*The Nez Perce Indian*.

Mr. Wallace Denny, Class 1906, disciplinarian for the small boys, gave his boys a treat on two different occasions during the vacation months. He gave them a picnic at Bellaire Park, where they feasted to their hearts' content. This was followed a few weeks later by a watermelon party in the back yard of their quarters. Japanese lanterns lit up the yard. The watermelons were very large,



A BLACKFEET INDIAN CAMP, GLACIER NATIONAL PARK, MONTANA

(By Courtesy of *The Volta Review*, Washington, D. C.)



THE COMMERCE OF THE PRAIRIES



ripe, and sweet, and each boy had all he could eat. It is no wonder that the lusty yell of the small boys could be heard all over the campus that night as they marched into quarters, cheering Mr. Denny thus: "Watermelon, Denny! Watermelon, Denny! rah, rah, rah!"

We were recently honored by a short visit from our good Commissioner of Indian Affairs, the Honorable Cato Sells. Just to look into the face of a man of his personality is to receive inspiration for better things, and Mr. Sells demonstrated to all of us at Carlisle that he is bigger than his position as Indian Commissioner.

Mr. William Dietz, ex-student, now an employee of the school, went to Philadelphia on September 12th to enter his Russian wolf hounds at the Byberry Dog Show, where he won first prizes on them. Mr. Dietz's dog, Khotni, is considered about the best young dog in America. One more point will make him a champion.

Eli Peazzone, Class 1907, is a mechanic by trade and has made an excellent record for himself since his graduation. He is employed by Mr. Potts, of Wyebrooke, Pa., a man of great wealth who employes many men. The fact that he has been retained as an employee for a number of years by Mr. Potts is proof of Mr. Peazzone's good record. He has charge of three automobiles and has one assistant.

During the past summer through the efforts of Mrs. Kinney, who is at the head of the Connecticut Indian Association, and through friends of the Indian at Green Bay, Wis., a beautiful stone has been placed on the grave of Nancy Cornelius, in memory of the first American Indian nurse. Nancy Cornelius was graduated from the Hartford (Conn.) Training School for Nurses in the year 1891. She practiced successfully until near the time of her death, which occurred about five years ago.

Joseph S. Sheehan, ex-student from Alaska, now of Baltimore, Md., sends us a newspaper clipping with cut of himself and wife taken from the *Baltimore American*. Mr. and Mrs. Sheehan celebrated the first year of their marriage on September 2nd. Both state that though they are poor in this world's goods, they have enjoyed good health "which alone is full of riches," and further state that they are very happy together. Joseph has the true spirit of an alumnus, having sent in his annual fee of \$1.00 some time ago, and has the following to say: "The forming of the Alumni Association at the U. S. Indian School, Carlisle, Pa., is the best thing that ever happened. It is up to every graduate and ex-student to support their Alumni, and I hope they will join the association with an open heart and set an example to the present body of students there. The officials of the Alumni Association deserve a vote of thanks for their fine work in making the Alumni Association a success. Let us all show our loyalty to our dear Carlisle."

Charles Mitchell, Class '09, of Wolf Point, Mont., very kindly sent in the following items:

William H. Weeks, Class 1909, is now married and has two children. He is doing well as a farmer and is one of those boys who is not afraid of work.

James King, Class '03, is also married and has two children. He is at present farming and doing nicely.

Sarah Flynn Manning, Class '98, is married to a stockman and a farmer and they are doing nicely.

Christine Wirth West is married. They are in the horse business and farming and doing nicely.

Charles also sent two long newspaper clippings, giving the account of the drowning of William Sherrill, Class 1897. Both accounts pay very high tribute to the deceased, who was drowned in the Missouri River on the 9th of August near Macon. We quote a paragraph: "It is impossible to describe the loss we have sustained in the death of William Sherrill. He was an energetic business man of quiet manners, of few words, but with generous impulses. So far as we know he never made an enemy, and was loved and admired by all who knew him." A wife and two children survive him and the sympathy of his schoolmates goes out to them in their great loss.

### *The Red Lake Returned Students' Club.*

One of the most active returned students organizations in the country is conducted at Red Lake, Minn., and is entitled: "The Returned Students' Club." The ex-students are well organized and have distributed widely a constitution and by-laws, in neat booklet form, among the members and friends. The aims of the organization bespeak progress, and its lofty sentiments are an earnest endeavor of the high ideals and integrity of purpose of its members. Thrift and industry are encouraged, and fair play is exacted among the members. Provision is made to foster the social and fraternal sides of life.

The following is one of the answers to the Alumni circular letters:

MR. OSCAR H. LIPPS, *Carlisle, Pa.*

VERDI, NEV., *August 28, 1914.*

DEAR SIR:—Enclosed please find money order for five dollars (\$5.00) as fee and donation. Would love to give more, but feel I cannot this time.

Trusting that this may be of some help, I am,

Very sincerely,

MRS. NETTIE McDONALD.

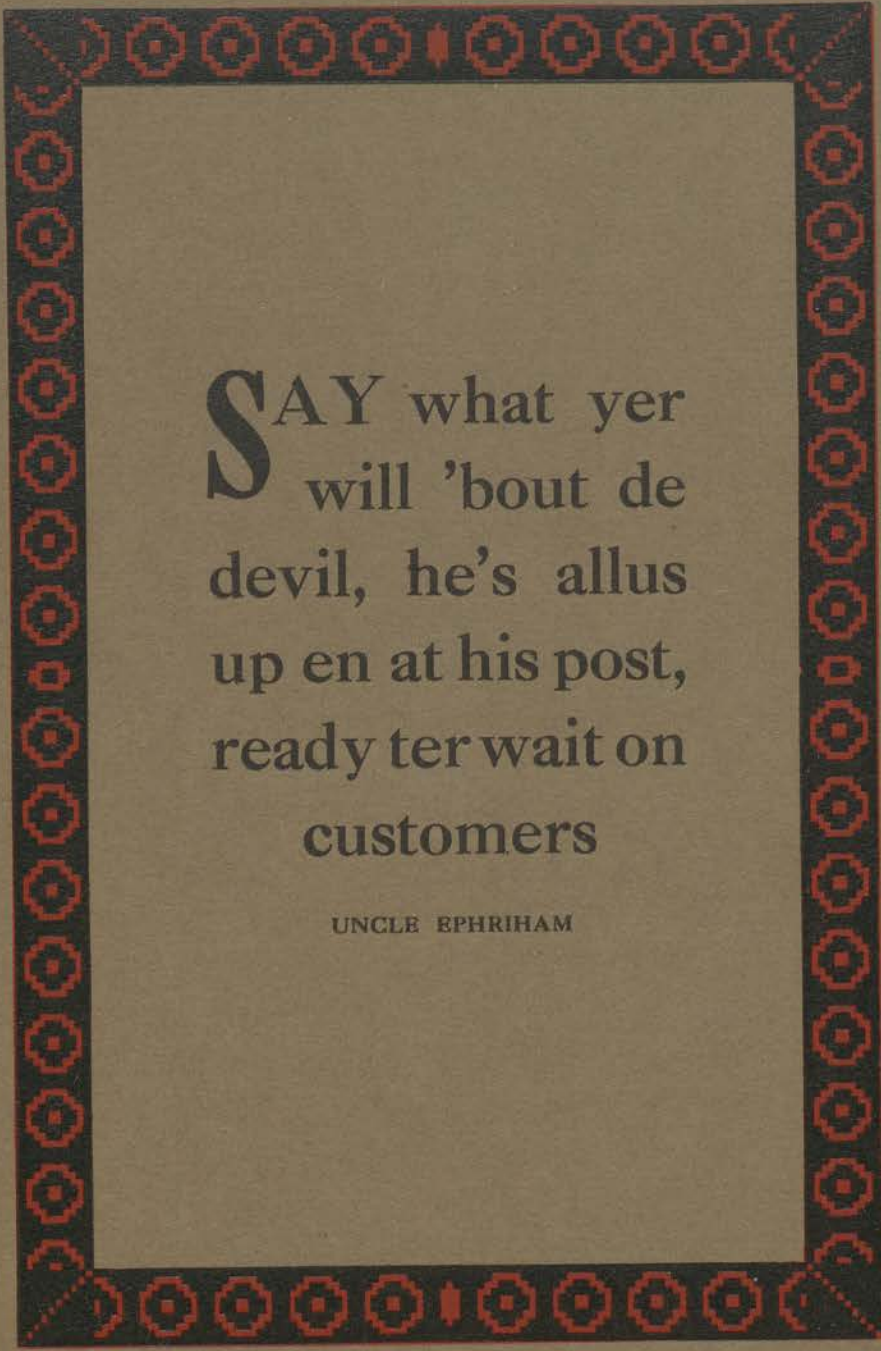




## A LIBERAL EDUCATION

**T**HAT man, I think, has a liberal education whose body has been so trained in youth that it is the ready servant of his will, and does with ease all that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength and in smooth working order, ready, like a steam engine, to be turned to any kind of work and to spin the gossamers as well as forge the anchors of the mind; whose mind is stored with the knowledge of the great fundamental truths of nature and the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions have been trained to come to heel by a vigorous will, the servant of a tender conscience; one who has learned to love beauty, whether of nature or of art, to hate all vileness, and to esteem others as himself.

THOMAS HENRY HUXLEY.



SAY what yer  
will 'bout de  
devil, he's allus  
up en at his post,  
ready ter wait on  
customers

UNCLE EPHRIHAM