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ONE DOLLAR A YEAR

A Monthly Magazine by Indians

THE RED MAN

Formerly 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 Red Man



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

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

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

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



THE RED MAN



The Tulalip Agency and School:

By C. M. Buchanan



THE Tulalip Indian Agency consists of five reservations, four of which are directly upon the tidewaters of Puget Sound, and the fifth slightly inland but adjacent thereto.

The range of territory, or rather of jurisdiction, is large, stretching from the Lummi reservation on the north (about twenty miles from the international boundary line between Canada and United States) to Muckleshoot on the south, not more than ten miles from Tacoma and the Puyallup Indian Reservation. The distance between these two extremes is not far from one hundred and fifty miles. Many of the Indians of these reservations are Roman Catholics and the chief missionary work done among them has been done by the Roman Catholic Church. For that reason Muckleshoot, which belongs geographically to Puyallup, belongs ecclesiastically to Tulalip. All of these five reservations, save Muckleshoot, which is slightly inland, are scattered on and about the shores of Puget Sound. While they can all be reached they are not what might be termed readily accessible by the ordinary routes and methods of travel. Four of them are readily accessible by steamer or launch from Tulalip (agency headquarters). Proper facilities, such as a good launch, would bring four of the five reservations into ready touch with headquarters. All inspecting and visiting officials are struck by this and have uniformly recommended a stout and seaworthy launch.

The Indians of the Tulalip Agency are largely lumbermen or fisher folk. They plow the seas rather than the land, having as yet had no industrial training. They do not starve—have never starved—and the fear of starvation does not exist, either as a fear or as a spur to work and industry. This is in some respects unfortunate for it leads to improvidence and happy-go-lucky methods of living.

The Puget Sound Indian is racially improvident and does not hoard property except to collect enough to give away at one grand potlatch, designed to give him such a reputation for lavish and prodigal generosity that his name will never be forgotten. Widows of property owners would actually impoverish themselves at funerals if not restrained. The white man's desire to hoard and increase the hoard is as inexplicable to them as it is antithetical, therefore the special difficulty of inculcating industry or teaching thrift. Their heredity and instinct revolt at the very thought. They live chiefly upon such bounty as the sea and the Sound bring to them—salmon, both fresh and dried and sometimes salted; flounders and other fish; crabs, clams, mussels, etc., as well as the berries which they obtain from the woods and which are potential sources of food whether in the recent or in the dried condition. They have never been trained to living upon land for the purpose of cultivating it, consequently they do not do so yet to any marked extent. They have not in the past been accustomed to depending upon Mother Earth for subsistence; for the adjacent waters rendered them at one time, before the days of the white man's fish traps, practically self-supporting. That condition, however, does not exist to such an extent today. Much of the land is heavily timbered. To prepare some of it for cultivation, including slashing, clearing, grubbing, etc., would necessitate an expenditure of from one hundred to one hundred and fifty or two hundred dollars per acre, and after clearing and burning and preparing such land it is not always worth that sum. At Muckle-shoot there is some good bottom land and so also on the Lummi reservation. On the Swinomish reservation there is an appreciable area, comparatively of the tide flat land, which, when properly diked and prepared, would and does make most excellent land for the growing of oat and barley crops, but the proportion of this land to the total reservation is not high, and the diking, sluicing, clearing it of snags, all require capital. Such land, however, will produce 150 bushels of oats per acre. It is the rule that the older Indians devote their time chiefly to fishing, and the younger ones—if they work—to various duties in and around the numerous logging camps, fish canneries, and hop fields. These means are disappearing (except employment incident to the fisheries and this is only brief and occasional) and the ultimate dependence must be upon the allotment.

The Indian women almost universally knit woolen socks, and like modern Mesdames de Farge, wherever they go there also goes the ubiquitous knitting. Usually each family possesses at least a few sheep, which run at large and feed as well as care for themselves. The women shear the sheep, wash the wool, card it, spin it on crude, home-made spinning wheels into a coarse yarn and from this yarn they knit heavy woolen socks which find more or less ready sale among loggers, huntsmen, trappers, and others whose work demands such footgear. They dispose of these socks to the merchants of nearby towns, taking pay in trade, but receiving only twenty-five cents per pair *in trade*. Of late years the women have been able to add to the family income, since the fad of collecting Indian baskets began, by fabricating articles of basketry. But the work is laborious, time-consuming and poorly compensated when one is familiar with the processes of basket-making on Puget Sound, and commercial basketry under inadequate recompense is hardly to be encouraged.

The treaty with these Indians was that made with the D'-Wmish and allied tribes at Point Elliot or Mukilteo, January 22, 1855. In the preamble of the treaty 22 tribes are specifically designated by name and then other subordinate tribes and bands are grouped *en bloc* thereafter.

LUMMI RESERVATION.

This is the northernmost of the five reservations constituting the Tulalip Agency. Its population according to the census for the last fiscal year, 1909, is 435. It was established by executive order (President Grant) November 22, 1873.

The reservation contains 12,312 acres of land, of which all but 867.7 acres are allotted. It is the second reservation in both point of size and in population, (temporarily first in population) among the reservations of the Agency, being only exceeded in these particulars by the Tulalip reservation.

Lummi is well-known from litigation arising from the obstruction of the Nooksack River at its mouth, and adjacent to the reservation, because of the accumulation at that point of an extensive jam of logs and drift. (The Nooksack River is the same river as the Lummi River of the executive order creating the reservation.) The jam is due to the driving of piles and the form-

ation of a "boom" at the mouth of the Nooksack River many years ago by individuals or companies interested in logging. The jam not only closed the river to navigation but also caused material damage to the reservation. It deflected the river from its natural channels, causing it to overflow and wash away a portion of the reservation with every freshet, and at one time even swept away huts constituting a portion of an Indian village. It was the cause of much contention and strife and gave rise to much futile litigation and many apparently fruitless efforts for its removal. The inroads of the river caused movings of the school house and adjacent buildings several times. The jam has just recently been removed, however. The Lummi Reservation is seven or eight miles distant from the city of Bellingham or Bellingham Bay. A road extends from Bellingham to within three-quarters of a mile of the banks of the Nooksack River, on the west side of which the reservation is located.

The Lummi Indians are the chief occupants of the reservation, together with some few of the Nooksack tribe and a scattering few from various tribes of Puget Sound. There have also been some attempts made by British Columbia Indians at various times to settle upon and claim land upon the Lummi Reservation; some have married Lummi people and are properly on the Reservation, therefore.

SWINOMISH RESERVATION.

Population, census of 1909, 268.

This reservation occupies the southeastern peninsula of Fidalgo Island, forming a part of the famous "Hole in the Wall", and is separated from the town of La Conner by the Swinomish Slough. The reservation was created under the name of the Swinomish Reserve (Perry's Island) by an executive order of President Grant, bearing the date of September 9, 1873. It contains 7,170 acres, of which all are now allotted.

Along the shore of the Swinomish Slough there are some valuable tide flat lands which only need diking and proper cultivation to become of value to their Indian occupants. This has been done in some instances. Upon these lands the stand and yield of oats is enormous, almost beyond belief, the Indians themselves securing more than 100 bushels per acre.

The Lummi Reservation is seventy or eighty miles from

Agency headquarters at Tulalip. The Swinomish Reservation is about halfway between Tulalip and Lummi. Swinomish is occupied chiefly by the Swinomish tribe together with some of the Skagit tribe of the Kikiallis tribe and other tribes in, around and adjacent to the deltas of the Skagit River.

There is in active operation upon this reservation an excellent day school with a capacity of 65 pupils. It was established April 26, 1897.

MUCKLESHOOT RESERVATION.

Population census of 1909, 167.

This reservation is located in the valley of the White River along its bottom lands, about twenty-five miles south of Seattle and about sixty-five or seventy miles from Tulalip. The nearest railroad station (it is the only inland reservation of the five reservations of the Agency) is Auburn, about twenty-two miles south of Seattle and nearly midway between Seattle and Tacoma, on the Northern Pacific Railway. The reservation is a very small one, but the small prairie portion is very fertile. Much of it is rocky, sterile, high land. The Muckleshoot Reserve was created by an executive order of President Grant, bearing date, April 9, 1874.

The reservation contains 3,367 acres, all of which are allotted. Some of the rich bottom land of the prairie yields abundant crops of potatoes and hops.

The tribes occupying the reservation (there are only about thirty families) are chiefly the Muckleshoot Indians and those of the White River.

PORT MADISON RESERVATION.

Population, census of 1909, 180.

The reservation consists chiefly of high and timbered lands. There is no great amount of farming land on the place. All but 1,373.10 acres has been allotted.

The reservation contains one school, a day school established October 1st, 1900.

The reservation was chiefly occupied by remnants of the Dwahmps, Suh-kwahmps and Skay-whahmps tribes. It was more commonly termed "Old Man House," by which name the place is widely known today. Remnants of the huge communal tribal

house still stand upon the sands of the beach near the great shell heaps which are the only relics of aboriginal feasts long-forgotten. The winter tides and winds have levelled these shell heaps till they are one with the sands of the beach now. This is "Old Man House." Here lived, died and was buried old chief Seat-tluh after whom the town of Seattle was named. His monument is, a prominent object in the neat little cemetery of the reservation. His descendants are in the Tulalip school.

TULALIP RESERVATION.

Population census of 1909, 400. The Tulalip, or Sonhomish, Indian Reserve was created by executive order bearing date of December 23, 1873.

The reservation contains 22,490 acres of which all except the school reserve of 325.45 acres has been allotted. There is some good farming land and a great deal of timber land here. Most of these reservations were chosen or desired by the Indians, not always because of their fitness for farming pursuits, but because of their nearness to the mouths of the several large rivers which empty into Puget Sound. They prepared a location convenient for fishing rather than for farming.

It is often both difficult and expensive to clear such land and prepare it for agricultural pursuits except with the combined use of dynamite and a donkey engine outfit. Unless he possesses the means, training, intelligence and much perseverance there is little inducement for the Indian to become much of a farmer in the face of great natural obstacles. With proper facilities and training much is possible, and the yield is remarkable.

There was located on this reservation a Roman Catholic mission school, the Mission of Saint Ann, conducted by the Sisters of Charity of the House of Providence, but established by Father Chirouse, the first missionary to come among these Indians. This was discontinued July 1, 1901.

The coming of this good old Father marks quite an era in the history of the Indian tribes of Puget Sound—so much so that nowadays the Indian is prone to fix the approximate date of an important event by its being before or after the coming of Father Chirouse. Father Chirouse came among these Indians, to live among them and be one of them, to win their love and confidence

to himself and their souls to God. He learned their tongue and preached to them in it. He taught the young, and prayerfully and earnestly sowed the seeds of salvation in their ignorant hearts. Father Chirouse established his first mission among the Chemnapanis near the mouth of the Yakima River in September, 1847. He remained there until the Indian uprising of 1855-56 when he was forced to take refuge at Olympia, where was located the mother house of his order of the Oblate Fathers of Mary the Immaculate,—and which was the first mission upon Puget Sound.

In September, 1857, Fathers Chirouse and Durieu left Olympia and came to Tulalip. Here they started a mission school in an Indian lodge with eleven pupils—six boys and five girls. In the spring of 1858 they moved to Schuh-tlahks or Priest Point, where they taught seventeen pupils in another lodge. The mission was maintained here at Priest Point for six years, during which time there was an average attendance of twenty-five pupils, who were partly supported by the Fathers and partly by their own exertions. Frequently they raised money by touring as entertainers. In the spring of 1864 the mission school was removed from Priest Point to its present site upon Tulalip Bay, where it maintained an active existence until its discontinuance, July 1, 1901. It is the first Government contract school in the United States. Starting in 1857 as a mission its first contract was in 1869, or ten years prior to the birth of the Carlisle School.

The Indians occupying the reservation are of more than a dozen different tribes and sub-tribes such as the Skagit, Kikiallis, Sdoqualbhu, Sdohobshy Skay-whahmpsh, Tkwaytl-bubsh, Stuk-tah-le-jum, Sdodohobsh, Sti-luk-whahmpsh, and many others. The predominant tribes are the Sdohobsh (commonly but incorrectly called Snohomish) and the Sdoqualbhu. The Sdoqualbhu are, according to legendary lore, of celestial origin and came from the moon—Sdoqualb being their word for moon. There is not and never was a Tulalip tribe of Indians, therefore the terms Tulalips and Tulalip Indians are not strictly correct. The Indian word Duh-hlay-lup (of which Tulalip is an approximate English corruption) refers to the shape of the so-called Tulalip Bay and signifies an almost landlocked bay. The same name is applied to a similar body of water on Hood's Canal of Puget Sound and relates not to the people about the bay but to the shape and nature of the bay itself. In the same manner

the Sdoqualbhu tribe of Indians is commonly called the Snoqualmie tribe. Also, there are no Siwash Indians. Siwash is the Indian corruption of the French word "Sauvage," or "Savage," and itself means "Indian".

In Washington, at Mukilteo, or Point Elliott, on January 22, 1855, was held a notable gathering,—just half a century ago. Mukilteo is a neighbor of Everett, Washington. It was here that a vast assembly of the Puget Sound tribesmen gathered on the date mentioned, to treat with Governor Isaac I. Stevens. And here, on this day and date, they made the treaty with the D'Wamish and Other Allied Tribes and Bands of Indians and by which the agency and sub-agencies of Tulalip were created, designated and established. By that treaty the Indian title to an empire was destroyed, as set forth in Article 1:

ARTICLE 1. The said tribes and bands of Indians hereby cede, relinquish and convey to the United States all their right, title and interest in and to the lands and country occupied by them, bounded and described as follows * * * *

The land yielded, ceded, and relinquished above is the demesne of a principality and includes within its bounds all of the large towns and cities north of Tacoma, including Seattle, Everett, Bellington, La Conner, Stanwood, and others. This included all of the counties of King, Snohomish, Skagit, Whatcom, Island and San Juan, and a part of Kitsap,

The second article of the treaty establishes and designates four reservations of the five now beneath the jurisdiction of Tulalip.

All of the Stevens treaties are similar—the Tulalip treaty is peculiar among them all for the interpolation of an extra article, namely, Article III. The third article of the treaty sets aside and designates what now comprises the Tulalip Reservation "for the purpose of establishing thereon an agricultural and industrial school," etc., as follows:

ARTICLE III.—There is also reserved from out the lands hereby ceded the amount of thirty-six sections, or one township of land, on the northeastern shore of Port Gardner, and north of the mouth of Snohomish river, including Tulalip bay and the before mentioned Kwilt-seh-da creek, for the purpose of establishing thereon an agricultural and industrial school, as hereinafter mentioned and agreed, and with a view of ultimately drawing thereto and settling thereon all Indians living west of the Cascade mountains in said Territory; provided, however, that the President may establish the central agency and general reservation at such other point as he may deem for the benefit of the Indians.



TULALIP FISHERMAN AND SALMON
This old man was formerly a scout of Picketts' in the early days



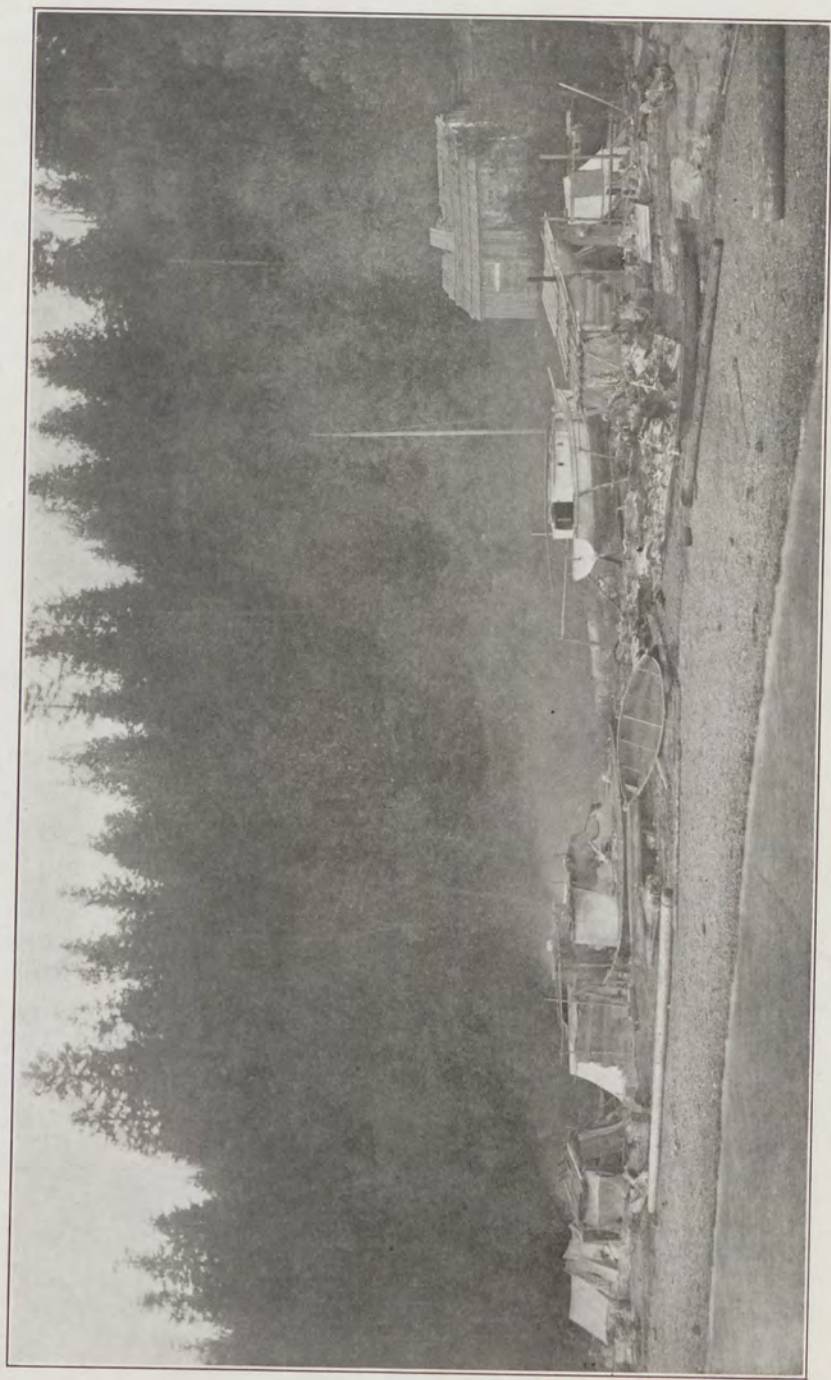
PRIMITIVE INDIAN DWELLING AT TULALIP—HAND-SPLIT CEDAR "SHAKES"—AN OLD MEDICINE MAN AND HIS WIFE



SOME TULALIP INDIAN SCHOOL STUDENTS



STUDENTS GATHERING TULALIP'S CARROTS



TULALIP INDIAN FISHERMEN'S CAMP—DRYING AND SMOKING SALMON

It is perfectly obvious from the above article of the treaty that a reservation, the Tulalip Reservation, was set aside for a specific and designated purpose—"for the purpose of establishing thereon an agricultural and industrial school" for all of the Indians in the State of Washington living west of the Cascade mountains (see Articles III and XIV.) It expressly stipulates and designates Tulalip, both by name and by geographical description. The school pledged half a century ago was never built, though the President has established the central agency and reservation at Tulalip and Congress has consented thereto. This article of the treaty, together with Article XIV, pledges school facilities for a scholastic population of about one thousand Indian school children.

ARTICLE XIV.—The United States further agree to establish at the general agency for the district of Puget Sound, within one year from the ratification hereof, and to support for a period of twenty years, an agricultural and industrial school, to be free to the children of the said district in common with those of the other tribes of said district, and to provide the said school with suitable instructor or instructors, and also to provide a smithy and carpenter's shop, and furnish them with the necessary tools, and employ a blacksmith, carpenter, and farmer, for the like term of twenty years to instruct the Indians in their respective occupations. And the United States finally agrees to employ a physician to reside at the said central agency, who shall furnish medicine and advice to their sick, and shall vaccinate them; the expenses of said school, shops, persons employed and medical attendance to be defrayed by the United States, and not deducted from the annuities.

Tulalip has still reserved for school purposes 325.45 acres of land immediately on the water front of Tulalip Bay. This amount is ample for all possible contingencies and will easily take care of any school contemplated or promised, without putting the government to the expense of one cent of expenditure for the securing of a site. A single glance at the map, at Tulalip's commanding central location on Puget Sound, midway from either extreme, located directly on the waters of Puget Sound, directly accessible either by land or by water, at the mouth of one of the greatest estuaries of the Sound—a single such glance should convince and will convince any one as to the admirable and peculiarly advantageous location of Tulalip for carrying into effect the treaty provisions for the school thereby pledged. Furthermore, Tulalip possesses a splendid wharf and excellent wharfage facilities. This fact was doubtless borne in mind in the original location of the Tulalip Reservation.

In 1853 was made, at Tulalip, the first white settlement of any

degree of permanence in the present Snohomish County. Tulalip, therefore, though not the father of the country is at least the father of Snohomish county. Here settled a few stout-hearted pioneers (among them John Gould, lately deceased at Coupeville) and built an old saw mill, operated by a splendid water power. This was done before the reservation had been set aside or the treaty made—before an agency had been established. After the signing of the treaty the Government condemned the holdings of the white settlers and paid for the same at an appraised valuation. The old mill thus became, and now is, Government property. It was until recently in active operation—slow, cumbersome, and awkward—one of the greatest curiosities to be seen anywhere in the shape of a saw mill, doing good but very slow work for the agency and school. It was operated entirely by Indian employees. It is said to be one of the oldest saw mills on the Pacific slope still in active service. It is now replaced by a small Indian-built but modern mill.

In the year 1901-02 a small school was opened in the old mission plant. This was destroyed by fire early in the spring of 1902 and the school had to close. When the Government rebuilt the school it abandoned the old mission site and erected the new building at the agency site—a site incomparably better, and more beautiful. School opened in the new building January 23, 1905—exactly fifty years after the signing of the treaty pledging the school.

It is thought that the observance of the treaty pledges with regard to the establishment of the treaty-pledged school will remove one of the last of the large and serious obstacles in the way of opening up the reservations. But first of all the treaty pledges must be completed and kept.

No Indian in the country has been as patient and as long suffering as the Indian of Puget Sound—and particularly at Tulalip. Never, tribally, has the Tulalip Indian shed white man's blood. Never has he participated in any Indian uprising. Never has he been rebellious to the authority of the Government. No Indian has been more loyal. No Indian has had more parsimonious treatment in return. No Indian has cost the Government less or given the Government more. There is a common impression in Everett and elsewhere that the Government feeds, supports, and pays money to the Tulalip Indian. This is not true. The Tulalip Indian has always been self-supporting and the Government does not and has

not issued rations to him as it has done for years to the plains and other Indians. Aside from the school the Government is doing nothing whatsoever for the Tulalip Indian—there is therefore all the more reason why the Government can and should be generous in giving them educational facilities. It is all that is left to do. His reservations are ridiculously small, and entirely inadequate for carrying out the land promises made. All that the Government can now give him is the school which it promised him half a hundred years ago. We must not permit him to grow up an ignorant pauper. Our only choice is to maintain a good school, the most profitable investment ever made by the Government in all its various Indian policies.

The Navajo Blanket.

Edwin L. Sabin.

Out in the land of little rain;
Of canyon rift and cactus plain,
An Indian woman, short and swart,
This blanket wove with patient art;
And day to day, through all a year,
Before her loom, by pattern queer,
She stolidly a story told,
A legend of her people old.

With thread on thread and line on line,
She wrought each curious design,
The symbol of the day and night,
Of desert and mountain height,
Of journey long and storm-beset,
Of village passed and dangers met,
Of wind and season, cold and heat,
Of famine harsh and plenty sweet.

Now in this paleface home it lies,
'Neath careless, unsuspecting eyes,
Which never read the tale that runs
A course of ancient mystic suns.
To us 'tis simply many-hued,
Of figures barbarous and rude;
Appeals in vain its pictured lore;
An Indian blanket—nothing more.

Comments on The Education of The American Indian:



WITH the passing of each year the newspapers and magazines of the country are more and more emphasizing the real progress of the Indian in his splendid realization of what is worth while in American civilization, and they are attaching less significance to the occasional backslider, the criminal and the ne'er-do-well. The present economic, social and moral development of the Indian must soon result in his evolution into a valuable citizen of the republic. Education of an efficient type, in school, by contact with the realities, by example and encouragement on the reservation and by inhibition through intimate relationship with the best whites away from the reservation, must in the end be given credit for whatever there is of transformation of the Indian from a dependent to a self-sustaining people.

A few excerpts from editorials and news items which have recently appeared in the public press concerning the activities and results of education at one of the government's Indian Schools are herewith reprinted for the information of the readers of THE RED MAN.—*The Editor.*

In his annual report Superintendent Friedman, of the Carlisle Indian School, points out that this institution, the largest and most celebrated of its kind in the country, receives a smaller appropriation per capita than any other Indian non-reservation school under control of the government. He says:

"Taking an entire average for all the other non-reservation schools for a period of fifteen years, the important fact is ascertained that the average cost of education per capita during this period is \$224.76, in comparison with \$153.92, the average cost of Indian education per capita per year for the same period at the Carlisle school. In other words, Carlisle costs the government \$70.84 less per pupil than the average of all other non-reservation schools put together.

"This isolated figure may be small, but when it is figured that the entire number of students educated for one year at Carlisle during this period (adding the average attendance for fifteen years together) is 13,798, the saving in education at Carlisle amounts to the enormous figure for this entire number of \$977-448.32. It cost, approximately, a million dollars less to educate these students here than a similar number have been educated in other non-reservation schools.

"These figures are pertinent, and it is well that the American people know that, with the advantage of extended travel, good health during residence, and excellent common-sense academic training, instruction in twenty-seven trades,



RED MEN WHO PRINT "THE RED MAN"—CLASS IN PRINTING, 1909-1910



A BASKET BALL GAME AMONG THE GIRLS



ANGEL DECORA

HINOOK-MAHIWI-KILINAKA

A REPRESENTATIVE TYPE OF THE WINNEBAGO WOMAN

Copyright Photo by Hensel, Carlisle



BUILDING THE FAMOUS CARLISLE CONCORD BUGGIES



STUDENTS PAINTING CARLISLE CARRIAGES

and participation in the excellent outing system—which has not been carried out in the same degree, nor with the same far-reaching results, in any other non-reservation school in the country—with all of these and many other advantages of training and education, Carlisle has cost the government less for its entire maintenance, on a basis of the work done per student, than all the other non-reservation schools averaged together or taken separately.”

There were 1132 students enrolled during the year and only one death took place among the students.

More than 700 boys and girls were sent into the country in the summer and placed with good families where they could assimilate the ways of the white man. These pupils earned in the outing \$27,428.

In the bakery, the carpenter shop, the shoe shop and the other shops where the boys and girls are taught trades the value of the work done in the year was nearly \$70,000.

Superintendent Friedman briefly states many interesting things to show what a great work is being carried on at Carlisle. For instance, the boys cultivate a farm of 284 acres and produce exceptionally large crops. The value of the hogs sold off the farm for the year was \$1409, and this does not take into account the hogs butchered for the school use.

The dairy produced 163,000 pounds of milk and 5,616 pounds of butter.

To the school plant, which is now valued at or about three-quarters of a million dollars, have been added one one-story flat, one printery, one two-story flat, one warehouse, and three hospital additions—“fresh-air” apartments (all built by the boys).

THE INDIAN CRAFTSMAN—a monthly magazine—was issued first in February, of which 12,500 copies have been printed. 109,500 copies of *The Carlisle Arrow*—a weekly publication—have been issued,

The Lyceum Course, which is free to all students and employees, comprised about twenty lectures and entertainments,

Carlisle has sent out 4080 returned students. Investigations conducted this year have reached 1675 of them, who are employed as follows:

In the U. S. Indian Service as teachers, matrons, instructors in the industries, clerks, etc.	170
Professions.....	12
Trades	60
Farmers and ranchmen	364
Merchants	3
Clerks.....	20
Army	1
Navy	1
Band musicians.....	3
Circus.....	1
Professional baseball	2
Housewives	321
Students	56
Laborers	141
Lumbering.....	5

Working out.....	23
Cowboys.....	2
Hotelkeepers.....	2
At home with parents.....	34
Dead.....	452

—*The North American*, Philadelphia, Pa.

Of the total of 564 graduates, it has been found that 64 occupy positions of responsibility in the Government Service, as follows:

Band Leader.....	1	Industrial Teacher.....	1
Blacksmiths.....	2	Laborer.....	1
Carpenter.....	1	Laundresses.....	2
Clerks.....	12	Matrons.....	4
Disciplinarians.....	13	Supervisor.....	1
Farmers.....	3	Superintendents.....	3
Field Matron.....	1	Seamstresses.....	6
Harness Maker.....	1	Teachers.....	10
Interpreters.....	2		

An analysis of the others indicates that they are engaged as follows:

Athletic Director.....	1	Lumber and Logging.....	7
Army.....	2	Machinists.....	4
Band Conductor.....	5	Miscellaneous Work.....	21
Band Musicians.....	1	Navy.....	1
Blacksmiths.....	1	Nurses.....	8
Carpenters.....	8	Physician.....	1
Clerks.....	10	Plumbers.....	1
Dentists.....	2	Printers.....	6
Dressmakers.....	8	Professional Ball.....	4
Engineers.....	3	Railroading.....	4
Forestry Service.....	1	Real Estate Dealer.....	1
Farmers-Ranchmen.....	49	Shoemaker.....	1
Farm Hands.....	4	Showman.....	1
Harness Maker.....	1	Stenographers.....	6
Housewives.....	124	Studying I. History.....	2
Housework.....	18	Teachers.....	6
Lawyers.....	4	Traders—Storekeepers.....	2
Attending School.....	55		
Dead.....	62		
Occupation not known.....	65		

The Reading (Pa.) Daily Times, December 27, 1909.

They who have contended that the only good Indian is a dead one, and that the wild aborigines are incapable of participating in the civilization of the white man, will be interested in the annual report of the Carlisle Indian School which has just been issued. This school has been in existence for thirty years, and the year just closed has been pronounced one of the most successful in its history. The matter that will attract most attention is the ability of the red man to acquire a white man's education, and to throw off the lures of the wild life and apply what he knows to the condition of civilization in which he finds himself. The statistics given in the report would seem to indicate that there

is hope for poor Lo, but it means existence in a far different atmosphere from that to which his race has been accustomed. Anything that will assist the red man to a higher and more useful level will receive the sanction of all good people.—*Union and Advertiser*, Rochester, N. Y.

Whether it pays to educate the Indian would appear to be answered in the affirmative in no uncertain terms by various features of the annual report, just issued, of the thirtieth year of the operation of the United States Indian School at Carlisle, Pa. It is shown that the returned students are employed in almost every variety of trades, professions, and callings, and are doing well. It is reasonable to believe that there are not many institutions of learning in the country which can make a better showing. Nor is there any indication that this educating the Indian is nothing but a government fad in which the Indians are not much interested. This would seem to prove that opportunities for bettering their condition are eagerly sought for by the Indians, and there is no doubt that such education is of great value to them and a corresponding help in the advancement of general enlightenment.—*The Gallup Enterprise*, Gallup, N. Mex., Jan. 1, 1910.

The report of the Carlisle Indian School is very satisfactory to all who are interested in the education and future of the American red man. This school was conducted during 1909 at a cost of \$169.60 per student, which is much less than the average cost of Indian education at other nonreservation schools. This report reveals that the popular conception respecting the after-life of these Carlisle graduates is erroneous. A great many have been led to believe that they return to the reservation and resume the tribal manner of living, without putting to any good use the education they have received. The fact is that the very large percentage of them are engaged in the professions, or trades, or are farmers, merchants, clerks, engineers, etc. The practicability and efficiency of Carlisle education is thoroughly demonstrated.—*Idaho Statesman*, Dec. 28, 1909.

The Carlisle Indian School report deals a death blow to the "removal" agitation. It is doubtful if any similar publication has been given the degree of attention that has been accorded this report. It is remarkable for several reasons. For years a number of poorly informed lawmakers and certain disgruntled politicians advocated the removal of the Carlisle School. It was charged that this school was excessively expensive. Statistics show conclusively that Carlisle educates its students at much less per capita than any other Indian school, and each year marks a saving in the expenditures. Carlisle is now regarded as a 'finishing school' for all other Indian schools, and it is growing in favor as the excellent work of this great school becomes better known.—*Carlisle Evening Herald*, Jan. 7, 1910.

The especially neat annual report of the United States Indian School, at Carlisle, Pa., contains so much information about the school that the reader must be a pessimist indeed if he still believes educating the red man at this institution does not pay. Perhaps the best evidence of the benefits of the Indian students derived from this school is shown in the occupation of the 564 graduates. * * * * * But the graduates of Carlisle are able to look out for themselves after obtaining their education, as statistics concerning others show. Though the majority of pupils at Carlisle begin earning a livelihood soon after they leave the Indian School, a number of them continue their studies elsewhere. If any word typifies the instruction at Carlisle more than another, that word is "practical."—*Sunday Call*, Newark, N. J., Jan. 9, 1910.

We have just received a most elaborate and exhaustive report of the Superintendent of the Carlisle Indian School for the year ending June 30, 1909. This report covers some fifty-three pages and is profusely illustrated. It is gotten up in excellent shape. The printing of this pamphlet by the Carlisle Indian Press is surely a work of art and shows decided mechanical skill. Every one interested in Indian education will do well to read this report, as it undoubtedly proves the good work that can be accomplished by such a large and well organized school. And as Carlisle is our most prominent, noted, and largest Indian School, we take pleasure in printing a few of the most salient features of Superintendent Friedman's report.—*The Ogala Light*, Pine Ridge, S. D.

How false is the popular epigram that "the only good Indian is a dead one" is well shown in the annual report of the United States Indian School at Carlisle, Pa. * * * * * Results at Carlisle, thus briefly summarized, show that the task of making the Indian a useful member of the American population is by no means the hopeless one that it was once generally believed to be, and which the prejudice of some still causes them to regard it. There appears to be every prospect that in not many years the Indians will have disappeared as a separate racial entity, under the paternal care of the government, and will have become amalgamated with the citizenry of the United States.—*Albany Journal*, Albany, N. Y., Dec. 24, 1909.

The current report of the Indian School, Carlisle, Pa., presents a remarkably healthful and successful state of affairs. Not in the industrial departments alone, but also in the literary, the school seems to have kept gallantly to the front in the great educational march of America. But perhaps the best part of the report is that relating to the after-life of students who go out from Carlisle; and if the importance of Indian education is to be judged from this, the Government seems to have solved the problem of education for Indian boys and girls.—*Nashville Banner*, Nashville, Tenn., Dec. 1, 1909.

There is an impression widely prevailing that the government Indian schools amount to little in practical results, the graduates too often returning in a few years to as low a condition of life as that from which they originally sprang. A report of the Carlisle School, recently received, should do much to correct this notion. We find the professions represented by twelve Indians and the trades claiming sixty of them, fifty-six are still studying in higher schools and colleges, and others are variously engaged.—*Trenton Sunday Advertiser*, Trenton, N. J., Jan. 2, 1910.

The annual report of M. Friedman, Superintendent of the U. S. Indian School at Carlisle, has been issued, and contains much that is interesting. It is in the form of a book of 54 pages well filled, well printed, and aptly illustrated. From both a literary and a mechanical standpoint, it is the best report yet issued by that noted institution. What is still more commendable is that the work upon it is nearly all done by Indian pupils.—*Carlisle Evening Herald*, Carlisle, Pa., Dec. 9, 1909.

A copy of the annual report of Superintendent M. Friedman, of the Carlisle Indian School for the fiscal year 1909, has just been received. Like all the other work of the Carlisle printing office, it is a model of gracefulness and the report itself is comprehensive and full of interest, showing much thought and energy in its preparation on the part of the superintendent.—*The Native American*, Phoenix, Ariz., Dec. 18, 1909.

The annual report of the Carlisle Indian School is a handsomely printed and illustrated book of fifty-four pages. Superintendent Friedman reviews the year's work in his usual interesting manner. This "newsy" news of the Carlisle Indian School shows that excellent work is being accomplished at the country's greatest Indian school.—*Valley Sentinel*, Carlisle, Pa., Dec. 10, 1909.

Carlisle's report shows good work. Naturally and peculiarly Syracuse is interested in the question as to whether it pays to educate the Indian, being right at the entrance to a reservation. It seems to be fairly well and clearly answered in the annual report of the United States Indian School at Carlisle, Pa.—*Syracuse Journal*, Syracuse, N. Y., December, 1909.

The handsomely printed and illustrated annual report of the United States Indian School at Carlisle, Pa., is the work of forty apprentices representing seventeen tribes. In the school there are 719 boys and 413 girls belonging to ninety-one Indian tribes.—*The Congregationalist and Christian World*.

Look behind and beyond the statistics, please (referring to the report of

the Carlisle Indian School.) Try to understand what the Carlisle School has been to these Indian boys and girls in the thirty years. Think of what it all means.—*The Reading Daily Times*, Reading, Pa., Dec. 27, 1909.

The annual report of the Carlisle Indian School shows a very successful year for all the school's departments and that the work accomplished is truly valuable from all viewpoints. The institution is indeed a worthy one.—*The Gazette*, Cleveland, Ohio, Jan. 3, 1910.

The beneficial influence of the Carlisle Indian School is beyond question. A vast amount of good has been accomplished by this institution, and the annual appropriation for its maintenance is money thoroughly well expended.—*Camden Post Telegram*.

The results produced at Carlisle have been achieved at the minimum of cost to the Government, notwithstanding transportation of students, which has been urged as a disadvantage for Carlisle.—*Public Ledger*, Philadelphia, Pa., Jan. 10, 1910.

Skeptically inclined people with regard to the possibility of making anything out of an Indian will do well to study the history and achievements of Carlisle.—*The Daily Argus Leader*, Sioux Falls, S. D.

The institution at Carlisle is the best of Indian Schools. It does the most at the lowest cost.—*Philadelphia Record*, Philadelphia, Pa., Dec. 26, 1909.

The following publications have also commented favorably on the annual report of the Carlisle Indian School:

- Army and Navy Journal*, New York City, Dec. 25, 1909.
- The New York World*, New York, N. Y., Dec. 26, 1909.
- The Fort Worth Record*, Ft. Worth, Tex., Dec. 20, 1909.
- Boston Evening Transcript*, Boston, Mass., Dec. 29, 1909.
- Harrisburg Independent*, Harrisburg, Pa., Dec. 27, 1909.
- The New York Evening Post*, N. Y., January 27, 1910.
- Franklin Repository*, Chambersburg, Pa., Dec. 22, 1909.
- Philadelphia Inquirer*, Philadelphia, Pa., Dec. 26, 1909.
- The Rochester Times*, Rochester, N. Y., Dec. 31, 1909.
- The Daily Express*, San Antonio, Tex., Dec. 28, 1909.
- West Chester News*, West Chester, Pa., Jan. 10, 1910.
- The Huston Chronicle*, Huston, Texas, Dec. 27, 1909.
- Chicago Record-Herald*, Chicago, Ill., Dec. 27, 1909.
- Portland Telegram*, Portland, Oregon, Dec. 28, 1909.

The Arizona Gazette, Phoenix, Ariz., Dec. 28, 1909.
McKeesport News, McKeesport, Pa., Jan. 12, 1910.
The Wisconsin, Milwaukee, Wis., January 10, 1910.
Lewiston Daily Sun, Lewiston, Me., Dec. 29, 1909.
The Baltimore Sun, Baltimore, Md., Dec. 26, 1909.
Every Evening, Wilmington, Del., Dec. 24, 1909.
The Valley Times, Newville, Pa., Dec. 30, 1909.
Chicago Inter Ocean, Chicago, Ill., Jan. 2, 1910.
Carlisle Volunteer, Carlisle, Pa., Dec. 23, 1909.
Topeka Journal, Topeka, Kans., Dec. 27, 1909.
The American Educational Review, Jan., 1910.
Altoona Mirror, Altoona, Pa., Jan. 5, 1910.
The Bee, Omaha, Neb., Jan. 3, 1910.
New York Tribune, Jan. 23, 1910.
Pittsburg Post, Pittsburg, Pa.



A Successful Year in The Administration of Indian Affairs:

By M. Friedman



HE report of the Commissioner of Indian Affairs, Robert G. Valentine, for the fiscal year ended June 30, 1909, which has just been issued, is a terse yet comprehensive statement of the Indian Bureau, viewed from the angle of accomplishment during the year reported on; it also presents a definite announcement of what may be expected by the American people of the future administration of this, one of the most important Bureaus of the government. The latter information is given without any resort to controversial discussion of policy.

In point of achievement, the past year has been a memorable one in that it was the last year of the term of Commissioner Francis E. Leupp, who, during his four years of office, showed himself to be a true and consistent friend of the Indian, and, if the progress which was made in rejuvenating the Service, and in advancing the Indian to-

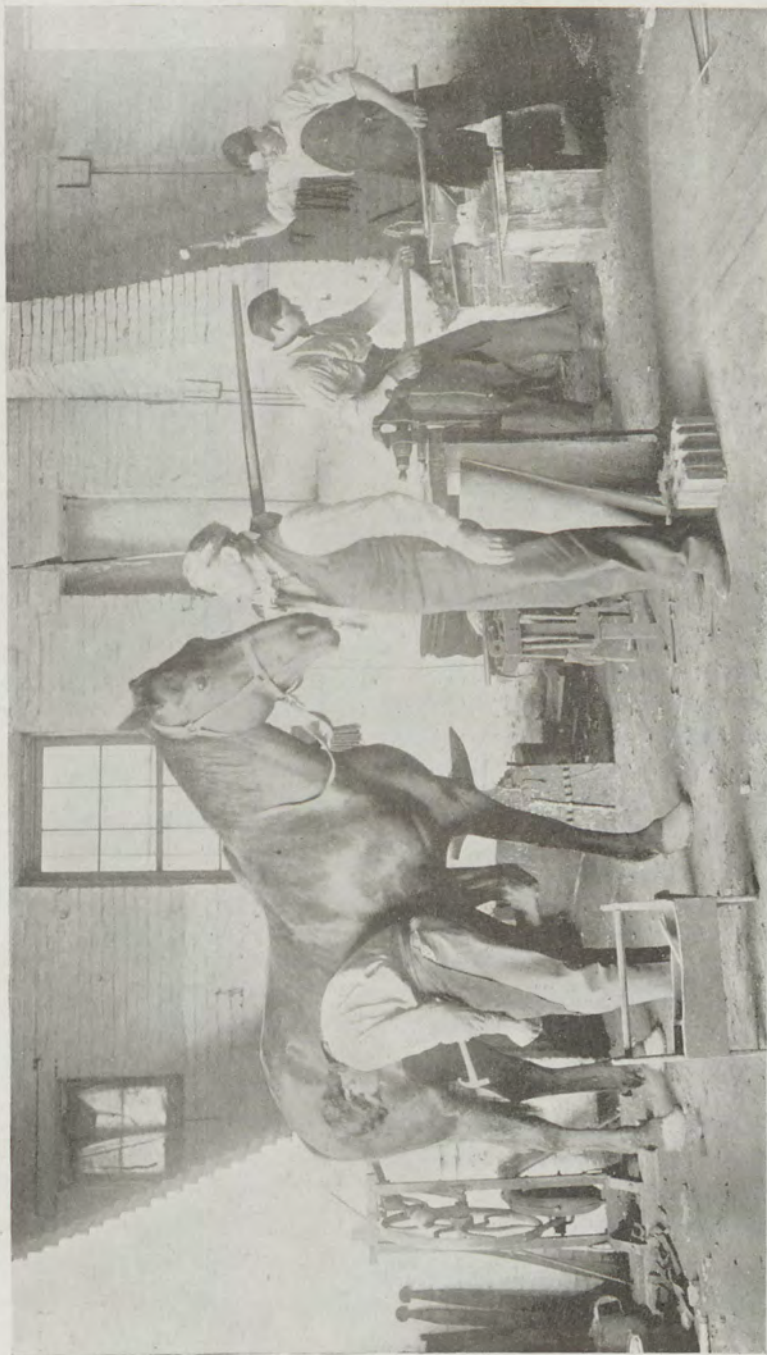
ward civilization is a criterion, Mr. Leupp has assuredly rendered a signal service to his country.

Although Mr. Valentine has only been in office twelve days during the year reported upon, by his previous connection with the Service in the capacity of private secretary to Mr. Leupp, Supervisor of Indian Affairs, and Assistant Commissioner, he took a definite share of responsibility and had much to do with the advancement which was made. In his report, Mr. Valentine states that the Indian Service is primarily educational, with 300,000 individual men, women and children as students, who speak 250 fairly distinct dialects and are under the supervision and instruction of about 5,000 teachers and officers. The Indian Bureau annually handles about \$85,000,000 which represents \$62,000,000 of tribal money, \$13,000,000 of individual Indian money, and \$10,000,000 yearly appropriated by Congress.

Much progress has been made in looking after the health and physical well-being of the Indians. Last year there was spent in this campaign for health, in the purchase of supplies and payment of salaries of physicians, nurses, etc., \$166,810. The campaign against trachoma has been continued. Certain lines of attack are laid down which will be followed in the vigorous battle which is to be waged from now on in the work of bettering the health of the Indians, and this will include the fighting of disease in the schools, definite instruction to Indians in school and on the reservations, and the improvement in the home conditions of the older Indians.

The fact is recorded that more and more the Indians themselves are taking part in the government's work of education and administration and out of 5091 employees, 1662 are Indians. Splendid progress has been made in developing the division of Indian Employment, which is under the supervision of Charles E. Dagenett, a Peoria Indian who graduated from the Carlisle school. A larger number of Indians than ever before are industrious farmers.

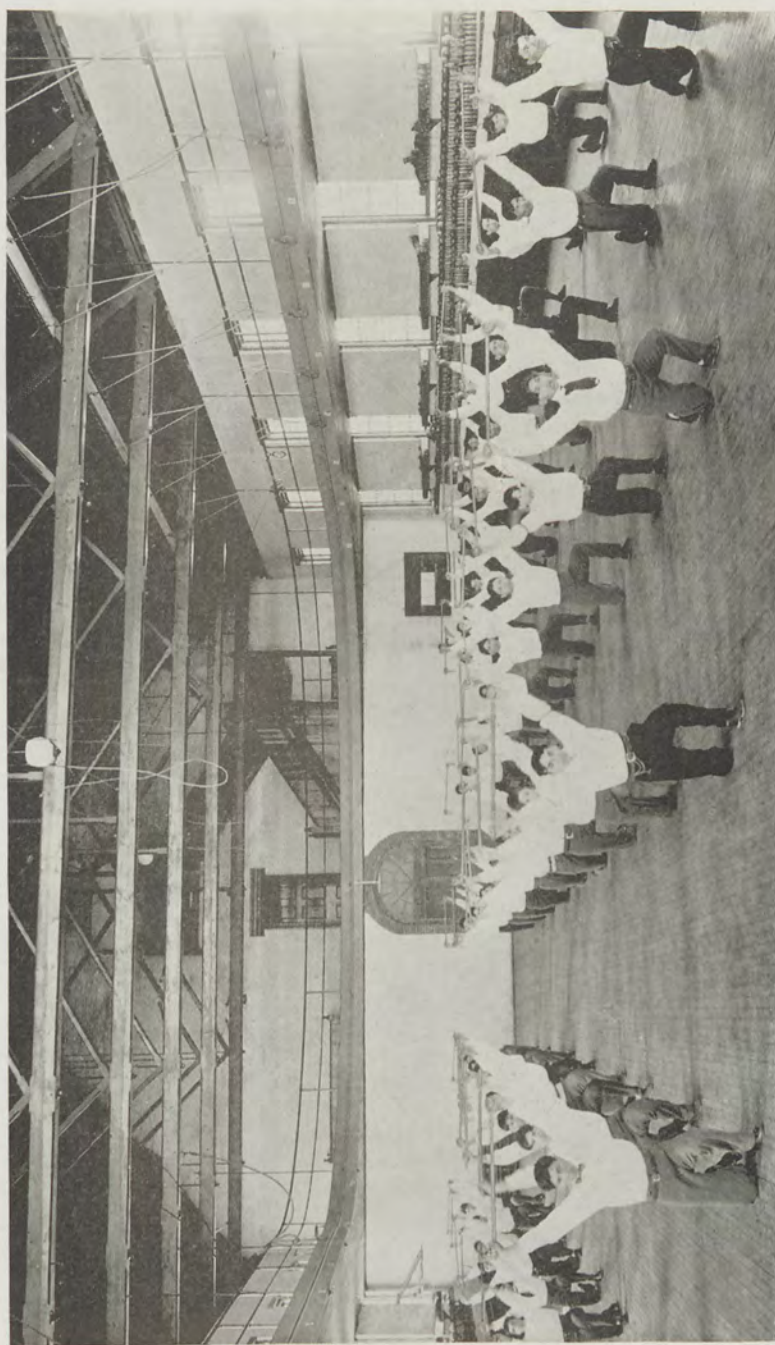
The iniquitous liquor traffic is receiving the constant attention of efficient prosecutors, and toward its abatement there were made during the year 1091 arrests and 354 indictments, with a total of 548 convictions. Much assistance has been obtained from the local government authorities by convincing them that unless the Indians are taught temperance they will ultimately become a burden on the tax payers.



PRACTICAL INSTRUCTION IN HORSESHOEING



ACADEMIC INSTRUCTION



A CLASS IN PHYSICAL CULTURE IN THE GYMNASIUM



LESSON IN AGRICULTURE—SCHOOL FARM

Brief mention is made of the work of education. There were a larger number of students in the various government schools, and a larger attendance of Indians in white schools. Two important statements are made in this report by Mr. Valentine concerning Indian schools. The first is that "as long as Indian schools remain some local boarding schools and some non-reservation schools will be needed"; the second is a matter which, in past years, has too often been lost sight of,—that all the Indian schools should be judged by results and that the usefulness of every school must be determined by the character of the graduates of that school.

A higher grade of employees is being secured through the Civil Service Commission for this work of Indian education. Efforts have been made, and will continue, in the direction of fostering closer relations between the Indian schools and the public schools. Improvements have been made in methods, curricula and equipment, and in the direction of more practical industrial instruction. Mr. Valentine observes that this work will continue to have his active attention.

A large amount of money is spent each year in the purchase of supplies, and this department has been systematized. Out of the five Indian Warehouses which are maintained in various cities, the continued maintenance of only one is recommended.

The work of allotment is being rationalized with a view to encouraging Indians to live on their allotments, and by the establishment of town-sites on good agricultural land. Indian lands are being protected and in several places useful and suggestive agricultural experiment work is being carried on by co-operation between the Agricultural Department and the Indian Office.

One cannot read this report without realizing that the old era in the conduct of Indian Affairs is permanently gone, and that a new regime based on rational business enterprise, common sense, and honesty is taking its place. After all, the vital thing in connection with this whole Indian problem is the doing of that which is for the best interests of the Indian, and which will most speedily secure his civilization and participation in the privileges as well as the responsibilities of American citizenship.

General Comment and News Notes

CHRISTIAN NAMES FOR INDIANS.

THE government is taking steps to supply Christian names to the Western Indians. Dr. Eastman, a Sioux Indian, a graduate of Dartmouth, and a well-known author and lecturer, has been selected to work among the Sioux. It is expected that this task will take some time. There seems to be no system in the naming of Indians, and in the old days, although the father might have been named Jumping Wolf, there is no indication that the son would take over the name of Wolf.

An Omaha dispatch says, concerning the manner in which boys were named:

"When a son was born to an Indian family very soon thereafter it was the custom of the father to step to the exit of the tepee. He pulled the flap aside and the first thing that attracted his attention became the name of his son. If, for instance, the father happened to observe a white owl, the son had bestowed upon him the name White Owl. Throughout the camp it was proclaimed that a son had been born to a certain Indian and that youngster was to be known as White Owl.

"After White Owl grew to man's stature, or after he was a good sized youngster, old enough and big enough to take part in the chase, or engage in the warlike antics, if he distinguished himself in some manner, upon returning to camp he could call a smoker, and around the camp fire, when the pipe was being passed, he could recount his deeds of valor or prowess, and then state that he had changed his name. As an illustration: if he shot a buffalo through the heart, he could announce that his name would be Shoots-through-the-heart.

"Upon the birth of Red Cloud, his father stepped to the door of his tepee.

It was just before sunrise, and the Eastern sky was fiery red. A short distance above the horizon was a cloud of still brighter red. The father saw this and decided that it should be his son's name. When in time that son became a father, he stepped into the open, and as he did so a horse went scurrying by. From that day on the boy was known to all Indians and on the agency rolls as Running Horse.

"Sitting Bull came by his name in the same way: from the fact of his father, Black Wolf, having seen a bull sitting upon his haunches. It was in winter and the animal had slipped and fallen.

"There are such names as Man-afraid-of-his-squaw. It was not a name given by the father, but taken after manhood had been attained, and after marriage had been contracted. The Indian's original name was Flying Hawk, but after becoming a man, and after marriage, it was discovered that his wife was a regular vixen. She beat him shamefully, and he was completely cowed; hence the name Man-afraid-of-his-squaw."

SEQUOIH-YAH IN THE HALL OF FAME.

OKLAHOMA has decided to place in the national capitol at Washington a statue of George Guess (Sequoh-Yah) as that of one of her representative men, considering him not only one of the greatest Indians of the West, but of the continent. His greatness was achieved in inventing the Cherokee alphabet which has been pronounced by eminent critics one of the most perfect in the world.

Sequoh-yah is supposed to have been born about the year 1770 on a small farm in what was then known as Cherokee, Georgia. He had a

wonderful gift of narration, a remarkable memory and was eloquent as an orator. He did not begin to work out his alphabet until he was fifty-six years of age.

The Cherokee alphabet, as he formed it, contains eighty-five characters, each representing a single sound, or embracing more than three times as many characters as our own. The alphabet is very simple and can be quickly mastered.

Sequoh-yah died in 1843, and both before and after his death was honored in a number of ways both by his own people and the whites. He was awarded a medal by Congress and the giant trees of California bear his name. It seems altogether fitting that the new state of Oklahoma should select this great genius and benefactor as one of her foremost citizens.

THE YAKIMA INDIANS WIN IN COURT.

INDIANS of the Yakima tribe came into their own when Judge Edward Whitson, sitting in the United States Circuit Court for the eastern district of Washington, handed down a decision in the suit of the United States against the Northern Pacific Railway Company, by which 160,976 acres of agriculture and timber lands in the Cedar River Valley in the southern part of the Yakima reservation, southwest of Spokane, reverts to the red men. The land is valued at \$2,000,000. If the findings are sustained by the supreme court of the United States on an appeal, it will mean a reallocation to the Indians and the readjustment of the entries of several hundred homesteaders in the district.

With the exception of about four sections the ruling by the court returns to the Indians all the land embraced in the grant by Congress to the railroad company in 1887. The Mercan-

tile Trust Company of New York holds a first mortgage on the land, covering the issue of bonds for the first construction of the Northern Pacific railroad, through Washington.

Judge Whitson holds in his findings that the act of Congress in 1887, granting the land to the railroad, did not extinguish the title of the Yakima Indians to the land, or quash the treaty made with the Yakima tribes by the Territorial Governor, Isaac Stevens, at Walla Walla in June, 1869, wherein the land in litigation was annexed to the reservation. The government contended that either through mistake or fraud the surveys were incorrect. The grant was intended by Congress to be bounded by the natural divide of the land, the survey of the railroad overlapping.

The contentions of the Northern Pacific that the statute of limitations had expired were set aside by decisions of the supreme court of the United States covering similar cases in New Mexico and Nebraska. The surveys made originally and in latter years were held to be correct by the railroad, also that inasmuch as the land was granted in good faith, the same still held good. The land was part of extensive grants given by acts of Congress to the Union and Northern Pacific railroads to encourage the building of transcontinental lines into the northwest in the '80's.

Much of the early history of Washington, when the territorial capitol was located at Walla Walla, was considered in the findings. This included conferences between territorial Governor Isaac Stevens and the chiefs of the confederated Yakima tribes. Affidavits of pioneers of Klickitat and Yakima counties were also taken. This testimony was largely based on the memory of the witnesses, one remembering being shown the boundary lines by a Catholic priest, when he was seven years of age.

The question of the rightful owners of the land was first called to the attention of the department of Indian affairs in 1890, through the efforts of Jay Lynch, Indian agent, stationed at Fort Simcoe, on the Yakima reservation and suit was instituted by the federal government a year ago, as trustee and guardian of the Indians to quiet title to 55 land patents, covering the grant, to the circuit court of the eastern Washington division. A. W.

FIFTY YEARS AGO AND TODAY.

ALABAMA CHUPCO, a typical full-blood Creek Indian who is renowned in the tribe as a prophet and seer, recently testified to the improvement in the condition of his people. Speaking at Muskogee, Oklahoma, he said: "A colony of Indian soldiers who were discharged from the regular army after the Civil War, settled with their families at a little place just across the Arkansas River from McIntosh town, now Muskogee. The Indians then called the Arkansas the Little Red River. The Indians talk of poverty now; then I saw poverty. The Indian families on the Little Red River were so poor that the young men had only long shirts made of white domestic and dyed with walnut juice to wear. Let me tell you that we are living in times of plenty these days compared with those old times."

CANADA NOW FIGHTS "BOOTLEGGERS."

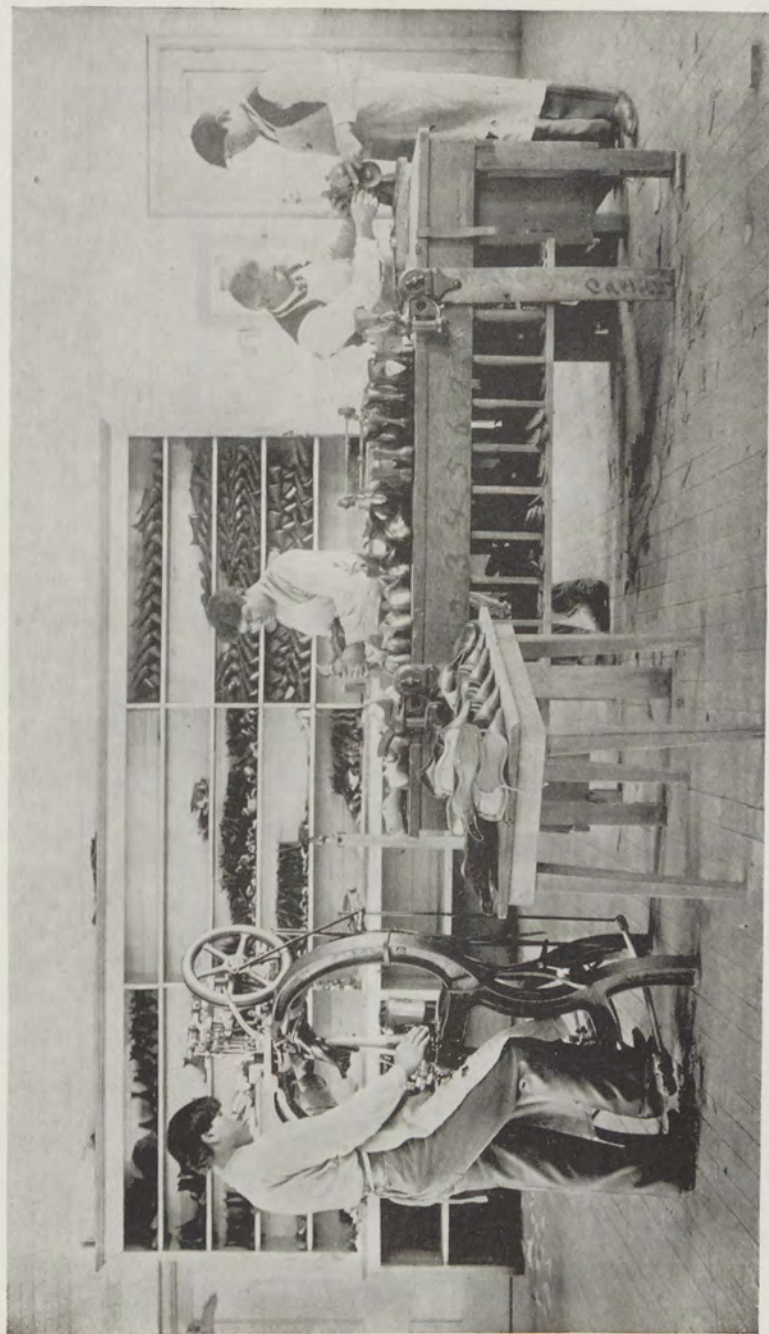
THE Canadian government seems to be having the same difficulty in protecting the Indians under its jurisdiction from the evil influences of the pernicious liquor traffic and against which our own government has been fighting for many years. Recently, in sentencing an Englishman to

jail for six months for buying a bottle of whiskey for an Indian, Sir William Mulock, the presiding judge of Cornwall, made some very scathing remarks about the enforcement of the liquor law, and intimated that the usual manner in which the Indians get their whiskey was by the bottle through the agency of unprincipled white men.

In our own dealings with the Indian, it is encouraging to note that during the present session Congress will probably appropriate an even greater amount of money than in the past for the suppression of this iniquitous traffic.

EVIDENCE OF INDIAN SKILL.

NO more patent evidence of the skill of the trained Indian has been shown of recent date than in the June issue of *THE INDIAN CRAFTSMAN*, which is at hand through the favor of M. Friedman, superintendent of the Carlisle Indian school. Typographically, it is a "thing of beauty," while the intrinsic worth of its contents would be hard to estimate in a limited space. Included in the list are eight articles of a most timely nature followed by comment and news notes of the Indian School. The fact that *THE INDIAN CRAFTSMAN* is purely the output of Indian labor—the illustrating, the composition and the printing—serves to show what a splendid work the Carlisle School is doing along educational lines. No commendation is quite sufficient. As Commissioner Leupp has said: "The Indian is a natural warrior, a natural logician, a natural artist. We have room for all three in our highly organized social system. Let us not make the mistake, in the process of absorbing them, of washing out of them whatever is distinctly Indian. Our proper work with him is improvement not transformation."—*Lancaster New Era*.



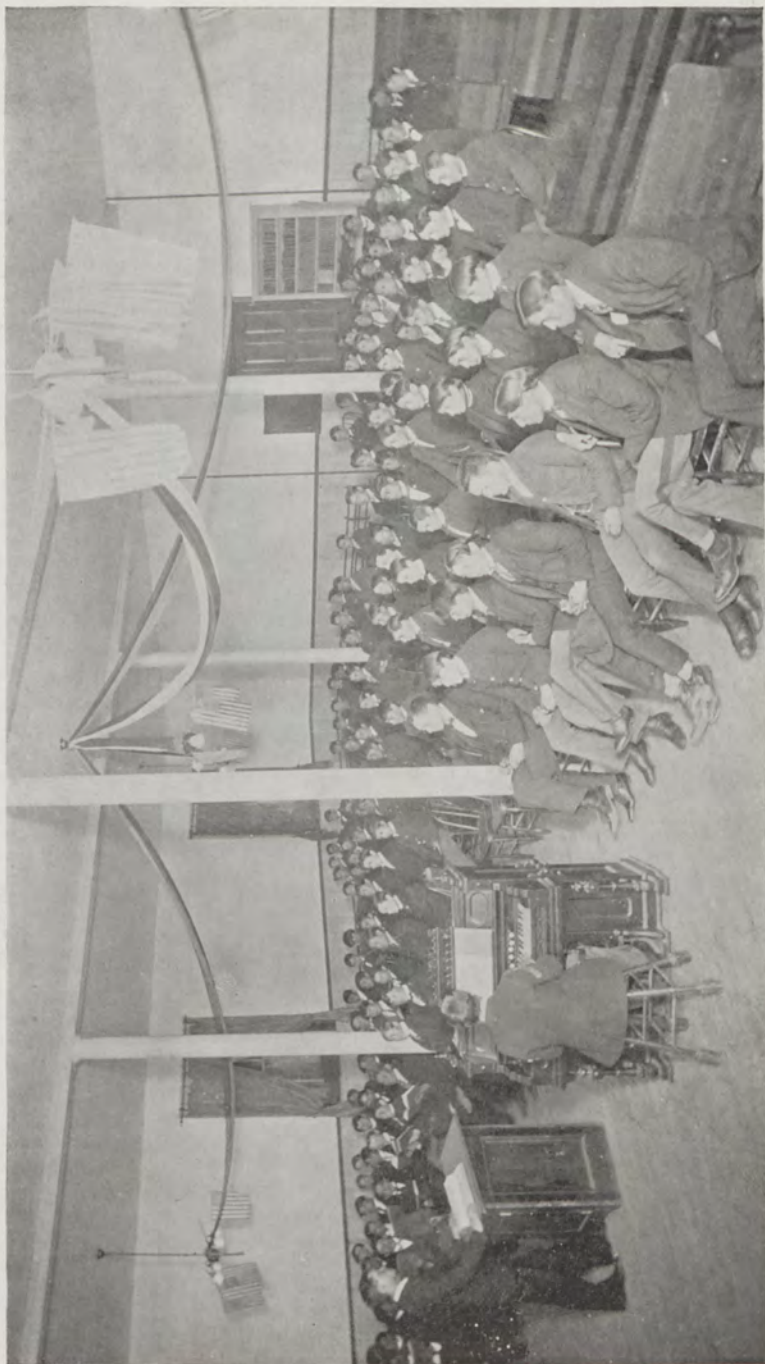
A CORNER IN THE SHOE SHOP



INSTRUCTION IN UPHOLSTERING AND CARRIAGE TRIMMING



A CLASS IN ARITHMETIC



A MEETING OF THE Y. M. C. A. IN THEIR ASSEMBLY HALL.

A MONUMENT TO CHIEF GARRY.

GARRET B. HUNT, of Spokane, Wash., has interested many of the pioneers of the Inland Empire in a plan to erect a monument to the memory of Chief Garry, one of the leaders of the Spokane tribe, who was prominent in the early history of the Spokane country. The shaft will mark his grave in Greenwood cemetery in Spokane, where he died 18 years ago.

Chief Garry, a veteran, was a familiar figure around Spokane for many years and most of the pioneers of this city recall the old leader's sturdy figure and haughty air as he stalked along the graded streets which were once the rolling prairies and hunting grounds of his people. There are some who recall how the tears fell from the sightless eyes of the faithful wife of the chieftain when the fever had exacted its toll and life was extinct. The death of Garry in his tepee on Hangman creek marked the close of the chapter in the life of a famous family of Indian chiefs.

Mr. Hunt has made a study of the history of the Spokane country and of the entire northwest for years, and his research has brought out some valuable facts. Garry was taken as a young man by Sir George Simpson of the Hudson's Bay Company, and sent to school in middle western Canada, where he remained six years. On his return to his tribe he was made a chief and led the Spokanes for years through the stormy period of the middle of the 19th century.

When General George Wright (then colonel) was sent against the Indians, Garry was one of the principal leaders with whom Wright treated. The former played an important part in the conclusion of the treaty, which was signed near Waverly. He did not desire war with the white men, for the reason that his knowledge gained

of the whites while in the eastern school showed him the futility of the Indian pitting his strength in opposition to the advance of the new race. However, Garry was unable to control the fighting spirit of his young men and had to wage war against the invading forces.

A. W.

A REPRESENTATIVE INDUSTRIAL CLASS.

IN this issue of THE RED MAN we publish a halftone cut from a photograph of the class in printing at this school for the present term. These boys do all the work on this publication, that of *The Carlisle Arrow*, execute a great deal of work for the Indian Office at Washington, superintendents in the field, and all that required for use in connection with the maintenance of this institution.

We herewith print the names and tribes of this class:

FRONT ROW.

(From left to right.)

1. Ira Spring, Seneca; 2. Victor Skye, Seneca; 3. Samuel Wilson, Caddo; 4. Joseph Animikwan, Chippewa; 5. Charles Kennedy, Onondaga; 6. Mr. Miller, Instructor; 7. James Mumblehead, Cherokee; 8. Joseph Jocks, Mohawk; 9. David White, Mohawk; 10. Fred Pappan, Pawnee; 11. Aaron Minthorn, Cayuse.

SECOND ROW.

1. Frank Dibow, Mohawk; 2. Delancey Davis, Chippewa; 3. Fred Cornelius, Oneida; 4. Wendell Allison, Piegan; 5. Jack Jackson, Cherokee; 6. John Goslin, Chippewa; 7. Harrison Smith, Oneida; 8. Jose Porter, Navaho; 9. James Pawnee Leggin, Sioux; 10. Raymond Hitchcock, Hoopa; 11. Montreville Yuda, Oneida.

THIRD ROW.

1. Edward Eagle Bear, Sioux; 2. Seneca Cook, Onondaga; 3. Lonnie Hereford, Shoshoni; 4. Charles McDonald, Chippewa; 5. James Lyon, Onondaga; 6. William Ettawageshik, Ottawa; 7. Sylvester Long, Cherokee; 8. Roy Large, Shoshoni; 9. William Bishop, Cayuga.

BACK ROW.

1. John Doud, Chippewa; 2. John Runs Close, Sioux; 3. Joel Wheelock, Oneida;

4. David Solomon, Mohawk; 5. Jefferson Smith, Gros Ventre; 6. Mike Gordon, Chippewa; 7. Lewis Runnels, San Poil; 8. James Campbell, Sioux; 9. Guy Plenty Horse, Sioux.

NOT IN PHOTOGRAPH.

Edgar Moore, Pawnee; Frank Lone Star, Chippewa; Charles Ross, Wichita.

THE WATCHERS OF THE PLAINS.

A CAREFUL study of the history of our dealings with the Indian brings to light the sometimes submerged facts that the continued menace of border warfare between the Indians and the whites has been due to the undue inciting of the Indian to fight because of intemperance, contact with designing or renegade whites, or because of supposed or actual injustice on the part of the dominant race toward the native Red Man. Even in the earliest days of Indian warfare in the English, French and Spanish colonies, the European was too often the aggressor. The Indian is a natural fighter, loving the excitement of war, and it was an easy matter to get him started.

Ridgewell Cullum, in the "Watchers of the Plains," has written an engrossing story of life in the bad lands of Dakota which, unlike much fiction with an Indian background, is based on observation and a careful study of both the frontiersman and the Indian. The story is well written, the characters unique and the plot fascinating from beginning to end. How strange the metamorphosis from the days of the Sioux uprisings and the peace and progress of today. By tact, just dealing, education and encouragement, these Indians of the Dakotas are fast taking their place as desirable factors in American life. Mr. Cullum has given us a brilliant story of a recent period and reenacted some of its scenes with real men and women as the actors, and in

a frontier country for a stage.—(George W. Jacobs & Company, Philadelphia.)

THE INDIAN HAS TASTE AND SKILL.

THE *Courier* is in receipt of a copy of THE INDIAN CRAFTSMAN, edited by Superintendent Friedman, of the Carlisle Indian School, the mechanical work being executed by Indian apprentice-students under the direction of the instructor in printing. The object of THE CRAFTSMAN is to afford its readers a fuller understanding and broader knowledge of the Indian, his capabilities and progress and in regard to the latter the work on the publication, including the borders, initial letters, cover pages, headings, etc., proves that he has both taste and skill that would do credit to the finest master of the art of printing. THE CRAFTSMAN is a most interesting publication and should have a wide circulation. The subscription price is one dollar for a volume of ten numbers.—*Daily Courier*, Camden, N. J.

THE PINE RIDGE RESERVATION.

A VERY beautifully executed booklet entitled "Pine Ridge Reservation, a Pictorial Description," has been received which, in point of mechanical excellence, would be a credit to some of the printing plants in the larger schools in the Service.

Besides a good selection of views of reservation life, schools, Indian types, and photos of the Indian Service personnel, there is presented a "Brief History of Pine Ridge Reservation" which gives valuable information. The work on this brochure was executed by Sioux Indians in the print shop of the Oglala Boarding School, and indicates both mechanical dexterity and artistic appreciation on the part of these young people.

Ex-Students and Graduates

The following letter was received by the superintendent from Miss Florence Hunter, a Sioux Indian of the class of 1908. She is now making her way through the Philadelphia College of Pharmacy. Recently she won a special scholarship.

1306 N. 22nd St., Philadelphia, Pa.
Dear Friend:—

Greetings and best wishes for the New Year and many more to come.

Enclosed you will find my returns for the midyear exams.

My work is very hard as we near the end of the year. The world is not as considerate as Old Carlisle, and one must work hard when in college with men and women. Every one is so kind to me, I often think how fortunate I am and wonder how I so easily get things with such poor weak efforts.

The Arrow has just come; it is my best friend these days as it keeps me in touch with my Alma Mater, and the dear good boys and girls at Carlisle.

I met Clarence Woodbury (a successful student) this evening; he seems to be doing well.

The improvements and changes at Carlisle were a surprise and pleasure to me. I do hope the good work can be extended and the school allowed to remain until it becomes an institution of special training for the Indian. Of course, some of us must be farmers, but an ideal life can be that of an educated and enlightened farmer. You are glad, I am sure, as a friend of the Indian that so many Carlisle students are making good, and are fast wearing out our credit on the lazy sheet.

I noticed the old motto, "Stick", used once in *The Arrow*, but hope that no one back there needs to be reminded of it.

Very truly,
FLORENCE HUNTER.

Robert Hamilton, a Piegan Indian from Browning, Montana, an ex-student, is now engaged in ranching and cattle raising in Montana. He owns his own home, which is built of logs finished inside with dressed lumber. It contains four rooms, and is well furnished. He owns considerable property and is a large depositor in the bank. For a time after leaving Carlisle, he worked as a clerk in a large trading establishment. He writes: "I

have always advocated individual dealing with my race. I have urged my people to attend non-reservation schools, especially public schools, wherever possible. I still advocate a system of finding work for the reservation Indian among the English-speaking people. What interests me more than anything else is the need for declaring all graduates of non-reservation schools, in good standing, citizens upon receipt of their diplomas. I think that this is proper if education constitutes a condition of independence and self-support."

A letter from Miss Josephine Ford, who is in charge of the government work at Laguna which has to do with the development of the pottery industry among the Pueblo Indians, says that Yamie Leeds, a Pueblo Indian who graduated in 1891, is making good use of the training he received at Carlisle. She writes: "He is looked up to by the whole Indian community with respect and is appealed to on most occasions as a man of good education and judgment. He never fails to respond to a call for help if he can do it. He is doing good work in developing the pottery industry, and in most ways shows the fine training that he got at Carlisle."

George Paisano, a Pueblo Indian who spent a term at Carlisle, is organizing the returned students who live around Laguna, New Mexico, into a society not only for their own mutual benefit, but so that they might have a definite influence in improving and developing their community and in influencing the older people as well as the younger children, who have not had the advantage of education, to live cleaner and better lives. After leaving Carlisle, Mr. Paisano completed a term of apprenticeship in the Santa Fe shops in Albuquerque and later on did some de-

velopment work in the Pueblo country. He owns his home, which is an eleven room house, built of stone. He is a successful farmer.

A special dispatch to the San Jose *Mercury* conveys the following news item concerning the meeting of the Santa Clara Women's Club in December when "Indians" was the topic under discussion: "Mrs. Robert Hall of Vallejo, an educated Indian woman, who is a graduate of Carlisle, delivered a very interesting address, telling of her struggle for an education." Mrs. Hall (Mary Kadashon) is an Alaskan Indian; she graduated with the class of 1905. She attended the Northfield Training School at Northfield, Massachusetts, after her graduation, working her way through that institution by giving mission talks to various missionary societies in the East.

Juan Antonio Chama, a Pueblo Indian from New Mexico, and ex-student, is successfully conducting a blacksmithshop of his own at Jamez, New Mexico. He learned his trade while at Carlisle. He is married, has a daughter and two sons; his daughter, who is eighteen years old, is housekeeper at the day school in that locality. Both of his boys are in school. He owns his own home, which is built of adobe, and contains four rooms. Besides his work as a blacksmith he has a garden composed of fifteen acres which he plants in corn, wheat and alfalfa.

Jane Petoskey (nee Jane Petoskey) a Chippewa Indian who spent a term at Carlisle, is keeping house for her husband. William Petoskey, a Chippewa Indian, and ex-student of Carlisle. They have their own farm, and a nine-room frame house. Mrs. Petoskey writes that she does her own work, makes her butter, and raises chickens. Mr. Petoskey is particularly engaged in fruit-raising and dairying.

Thomas Flinn, an Assiniboin Indian from Montana and ex-student of Carlisle, is now living at Frazer, Montana, where he is engaged in ranching and stock-raising. He owns his own house, which is built of logs and has modern arrangements. Since leaving Carlisle he has been actively engaged at the same work, and has so lived that he has won the respect of the white people in that community.

Martha Cornsilk, Cherokee Indian of the class '08, is making splendid progress in the nurses training school at the City Hospital in Worcester, Massachusetts. Martha is deft with her hands, and quick to grasp new ideas and will unquestionably make a good nurse.

Frank Jannies, a Sioux Indian from Pine Ridge, S. D., and an ex-student, is now engaged in cultivating his farm. He owns his own home which contains eight rooms, has modern conveniences and is nicely furnished.

Peter Chatfield, a Chippewa Indian and an ex-student of the school, is now farming at Algonac, Michigan, and is doing well. He owns his own home, which is built of timber and contains six rooms and a cellar.

Paul G. Dirks, an Alaskan Indian from Unalaska, Alaska, who completed a term at Carlisle, is now engaged in the real estate business at Tacoma, Washington. Reports indicate that he is successful.

Joseph Baker, a Winnebago Indian of the class of '05, is engaged as a farmer near Winnebago, Nebraska. He owns his own home, which is a brick house of four rooms.

Joseph Miguel, an ex-student, a Yuma Indian from Arizona, is now employed by the Reading Railway as a machinist.

Official Indian Service Changes

FOR THE MONTH OF OCTOBER.

APPOINTMENTS.

Mollie M. Miller, matron, Blackfeet, Mt., 540.
 Miriam B. Crosser, teacher, Carlisle, Pa., 600.
 Angelo Belmont, engineer, Carson, Nev., 800.
 Esther A. Gunderson, teacher, Cass Lake, Minn., 540.
 Chester L. Harris, teacher, Cheyenne River, S. D., 60 mo.
 Charles F. Huffman, teacher, Colville, Wash., 720.
 John A. Glenn, blacksmith, Crow Agency, Mont., 720.
 Grace C. Dutton, teacher, Flathead, Mont., 75 mo.
 Cora M. Miller, asst. matron, Ft. Apache, Ariz., 540.
 James F. LaTourrette, add'l farmer, Ft. Hall, Idaho, 780.
 Theresa E. Sullivan, nurse, Ft. Shaw, Mont., 600.
 Louise V. Dunlap, asst. matron, Genoa, Neb., 500.
 H. E. Hunt, disciplinarian, Grand Junction, Colo., 720.
 Julia G. Anderson, cook, Hayward School, Wis., 540.
 Geo. W. L. Russell, general mechanic, Hoopa Valley, Cal., 720.
 Elizabeth A. Dempster, teacher, Kiowa, Okla., 600.
 Ralph R. Barr, teacher, Klamath, Ore., 720.
 Benjamin F. Sloan, additional farmer, Leupp, Ariz., 720.
 James A. Weston, farmer, Leupp, Ariz., 800.
 Bert Persell, disciplinarian, Moqui, Ariz., 840.
 Maud L. Fuller, teacher, Moqui, Ariz., 540.
 William Owen, teacher, Mt. Pleasant, Mich., 660.
 Lizzie M. Donnelly, asst. matron, Mt. Pleasant, 500.
 James P. Ryder, farmer, Navajo Agency, Ariz., 780.
 Lelia M. Leach, field matron, Navajo Agency, Ariz., 720.
 Rosa Coda, asst. matron, Osage, Okla., 400.
 Mable Milliren, teacher, Oto, Okla., 600.
 Lily E. Malcolm, seamstress, Oto, Okla., 500.
 Crittie E. Thorpe, teacher, Pine Ridge, S. D., 720.
 Iredell H. King, teacher, Pine Ridge, S. D., 720.
 Waive F. Whitlock, teacher, Pine Ridge, S. D., 720.
 Thomas D. Miner, teacher, Puyallup, Wash., 840.
 Herbert H. Fiske, teacher, Round Valley, Cal., 720.
 Martha M. Koester, matron, Round Valley, Cal., 600.
 Oma Phipps, teacher, Round Valley, Cal., 600.
 Flora Cooper, cook, Round Valley, Cal., 540.
 Ethel Bedwell, engineer, Sac & Fox, Okla., 600.
 Charles A. Brown, asst. engineer, Salem, Ore., 720.
 Clara L. Vendegrift, seamstress, San Juan, N. M., 540.
 Norah L. Bocock, teacher, San Juan, N. M., 600.
 Mary M. Boyle, teacher, Sante Fe, N. M., 600.
 Alva O. Vise, baker, Sherman Institute, Cal., 600.
 Walter L. Bolander, teacher, Shoshoni, Wyo., 660.
 Walter Gumm, industrial teacher, Sisseton, S. D., 660.
 S. K. Emerson, industrial teacher, Southern Ute, Col., 720.
 Eva S. Sparklin, teacher, Standing Rock, S. D., 600.
 Clinton A. Sheffield, teacher, Standing Rock, S. D., 60 mo.
 Tabitha E. Gunn, teacher, Tongue River, Mont., 60 mo.
 Mabel Grimme, asst. matron, Tongue River, Mont., 480.
 Nona D. Cushman, cook, Sac & Fox, Iowa, 450.
 Benjamin F. Thompson, additional farmer, Crow Creek, S. D., 60 mo.
 Sara E. Thompson, teacher, Ft. Belknap, Mont., 600.
 Ralph N. Clark, teacher, Jicarilla, N. M., 72 mo.
 David F. Ray, industrial teacher, Uintah & Ouray, 720.
 Walter Isherwood, stenographer, Union Agency, Ok., 900.
 Geo. I. Harvey, clerk, Union Agency, Okla., 900.

Mary Noyes, teacher, Warm Springs, Ore., 660.
 Corrie Hiatt, farmer, Warm Springs, Ore., 720.
 Horace C. Wheeler, blacksmith, Western Navajo, 800.
 Bell W. Darrah, asst. matron, Western Navajo, 540.
 Daniel R. Landis, additional farmer, Western Navajo, Ariz., 780.
 Warrington S. Brown, farmer, White Earth, Minn., 600.
 Grace White, cook, Yankton, S. D., 500.
 Ida E. Hutto, laundress, Zuni, N. M., 540.
 Emma F. Smith, asst. matron, Flandreau, S. D., 540.
 Maud Wade, asst. seamstress, San Juan, N. Mex., 400.
 John Otterby, additional farmer, Seger, Okla., 720.
 Alice Peairs, nurse, Yakima, Wash., 600.
 Carlota Cullierrez, asst. matron, Zuni, N. M., 480.

APPOINTMENTS—UNCLASSIFIED.

Edward Billedeaux, stableman, Blackfeet, Mont., 600.
 Louis Trombley, laborer, Blackfeet, Mont., 360.
 Mike J. Kittson, laborer, Blackfeet, Mont., 600.
 John Blackbear, laborer, Blackfeet, Mont., 480.
 C. Madbull, laborer, Cheyenne & Arapaho, Okla., 300.
 Joseph Whitedog, laborer, Cheyenne River Agency, S. D., 300.
 Albert P. Garry, laborer, Colville, Wash., 600.
 William F. Heffron, laborer, Flandreau, S. D., 240.
 James White Plume, laborer, Ft. Belknap, Mont., 400.
 Phillip Face, laborer, Ft. Belknap, Mont., 400.
 John Gros Ventre, laborer, Ft. Belknap, Mont., 400.
 Bracelet, laborer, Ft. Belknap, Mont., 400.
 Julian Smith, laborer, Ft. Peck, Mont., 500.
 Jonas Swanandosa, laborer, Genoa, Neb., 600.
 Charles Tracey, laborer, Hoopa Valley, Cal., 360.
 John Bonga, laborer, Leech Lake, Minn., 420.
 Moses Williams, laborer, Morris, Minn., 660.
 Charles Martine, laborer, Oto, Okla., 420.
 Walter McGlaslin, carpenter, Oto, Okla., 300.
 Wm. Redshirt, laborer, Standing Rock, N. D., 240.
 Chas. Y. Wolf, laborer, Standing Rock, N. D., 240.
 Stephen L. Wolf, laborer, Standing Rock, N. D., 240.
 Out Holy Comes, laborer, Standing Rock, N. D., 360.
 Charles Brooks, laborer, Rapid City, S. D., 720.
 F. M. Gochey, laborer, Rosebud, S. D., 540.
 Netheibbega, teamster, San Juan, N. M., 400.
 Oityat, laborer, San Juan, N. M., 400.
 Irwin Drunkard, laborer, Seger, Okla., 360.
 Andrew Birdchief, laborer, Seger, Okla., 360.
 S. Oliver Jones, laborer, Springfield, S. D., 480.
 Henry A. Stewart, laborer, Standing Rock, N. D., 480.
 Charles H. Schaffner, laborer, Tulalip, Wash., 720.
 Anson Manning, stableman, Uintah & Ouray, Utah, 400.
 Jose Pablo, laborer, Volcan, Cal., 720.
 Charlie Opinkah, stableman, Winnebago, Neb., 360.
 Hugh, laborer, San Carlos, Ariz., 420.
 James Grant, laborer, San Carlos, Ariz., 420.
 Edward Ransom, laborer, San Carlos, Ariz., 420.

REINSTATEMENTS.

Mrs. Agnes Lovelace, asst. matron, Carson, Nev., 480.
 Elnora B. Buckles, female industrial teacher, Cheyenne River, S. D., 600.

Anna M. Coady, asst. matron, Cheyenne River, S. D., 500.
 Esther M. Dagenett, clerk, Office, Supervisor Indian Employment, 60 mo.
 Lucien M. Lewis, teacher, Flathead day school, Montana, 60 mo.
 C. R. Jefferis, Superintendent, Ft. Lapwai, Ida., 1500.
 Joseph A. Garber, additional farmer, Ft. Lapwai, Ida., 840.
 Grattan A. Dennis, farmer, Ft. Mojave, Ariz., 720.
 Allie B. Carter, seamstress, Ft. Yuma, Cal., 600.
 Henry N. Crouse, clerk, Grand Junction, Col., 1000.
 Maud F. Todd, seamstress, Kickapoo, Kans., 420.
 Violetta V. Nash, asst. matron, Lower Brule, S. D., 480.
 Elsa A. Mayham, housekeeper, Mt. Pleasant, Mich., 500.
 Byron P. Adams, asst. clerk, Navajo Agency, Ariz., 900.
 Wilber R. Gibbons, general mechanic, Nevada Agency, Nev., 900.
 John L. Walters, teacher, Puyallup day school, Wash., 840.
 Annie K. Abner, asst. cook, Albuquerque, N. M., 480.
 Agnes V. Witzleben, teacher, Standing Rock, N. D., 540.
 John V. Plake, clerk, Tongue River, Mt., 1200.
 Jos. J. Huse, industrial teacher, Standing Rock, N. D., 600.
 Fred Rains, chief clerk, Union Agency, Okla., 1620.

TRANSFERS.

C. D. Fulkerson, Superintendent, Camp McDowell, 1125, from Physician, Truxton Canon, 1100.
 Jennie L. Burton, asst. clerk, Carson, Nev., 720, from teacher, Moqui, Ariz., 600.
 Eta Knickerbacker, matron, Cherokee, 600, from matron, Chamberlain, 600.
 Mary Fennell, teacher, Colo. River, 720, from Carson, Nev., 660.
 Esther B. Hoyt, teacher, Colville, 720, from Moqui Day School, 72 mo.
 Jos. R. Reynolds, gardener, Ft. Shaw, 660, from gardener and shoemaker, Chamberlain, 500.
 Media C. Tredo, asst. matron, Ft. Yuma, 540, from Standing Rock, 480.
 Katherine Earlougher, teacher, Grand Junction, 600, from Salem School, 720.
 Frank W. Millard, teacher, Haskell Institute, 720, from Philippine Service.
 William Preece, overseer, Supervisor Indian Employment, 1200, from foreman, Uintah Irrigation Works, 80 mo.
 Mary G. Whitley, cook, Flandreau, 540, from Chamberlain, 500.
 Thos. J. Jackson, teacher, Ft. Berthold, 72 mo., from superintendent, Nett Lake, 900.
 Zenna Jackson, housekeeper, Ft. Berthold, 30 mo., from financial clerk, Nett Lake, 600.
 Samuel J. Saindon, teacher, Ft. Lapwai, 900, from Colville, 720.
 William E. Montgomery, engineer, Ft. Mojave, 1000, from engineer, Truxton Canon, 1000.
 J. Geo. Kurtz, asst. clerk, Ft. Peck, 900, from teacher, 72 mo.
 Lloyd Shively, engineer, Jicarilla, 1000, from engineer, La Pointe, 900.
 Geo. H. Todd, teacher, Kickapoo, from Grand Portage, 60 mo.
 Mary A. Craft, laundress, Lower Brule, 480, from cook, 480.
 A. H. Symons, teacher, Martinez, 72 mo., from additional farmer, Standing Rock, 60 mo.

Laura B. Symons, housekeeper, Martinez, 30 mo., from housekeeper, Standing Rock, 300.
 Mary Kennedy, field matron, Navajo Agency, 720, from seamstress, Zuni, 540.
 Albert B. Reagan, superintendent, Nett Lake, 900, from teacher, Quileute Day School, 720.
 Otilla A. Reagan, teacher, Nett Lake, 600, from asst. teacher, Quileute Day School, 600.
 Allie B. Busby, teacher, Nev., 660, from Santee, 660.
 Andrew G. Pollock, superintendent, Omaha, 1400, from Special Officer Suppression Liquor Traffic among Indians at large, 1200.
 Ralph P. Stanion, superintendent, Oto, 1500, from principal, Rosebud, 1200.
 Theodore J. Klaus, teacher, Pine Ridge, 720, from Philippine Service.
 Jeannette L. McCrossen, kindergartner, Puyallup, 600, from Colville, 600.
 Madonna M. Burke, seamstress, Rice Station, 540, from asst. matron, Colorado River, 600.
 Belle Gillespie, laundress, Sac and Fox, Okla., 420, from Santee, 420.
 C. W. Buntin, financial clerk, Sac and Fox Agency, Okla., 900, from asst. clerk, Ft. Peck.
 Charles W. Higham, clerk, San Juan, 1100, from Grand Junction, 1000.
 Ga. A. Chase, teacher, Sante Fe, 600, from Ft. Totten, 660.
 Marcus F. McManus, Post Office Dept., from clerk, Santee, 1000.
 Guy G. Jarvis, industrial teacher, Seger, 600, from Colorado River, 720.
 Orrington Jewett, outing matron, Sherman Inst., 800, from seamstress, Pima, 600.
 Jacob H. Camp, asst. clerk, Sisseton, 720, from Leech Lake, 660.
 Lizzie B. Green, matron, Southern Ute, 600, from seamstress, 480.
 Margaret E. Clark, seamstress, Southern Ute, 480, from matron, 600.
 Charles G. Clark, farmer, Southern Ute, 720, from industrial teacher, 720.
 William Wetenhall, clerk, Southern Ute, 1200, from San Juan, 1100.
 Madge C. Lawyer, seamstress, Tongue River, 500, from nurse, Chamberlain, 600.
 Maude E. Flannery, teacher, Standing Rock, 600, from laundress, Lower Brule, 480.
 Goldia E. Cole, laundress, Truxton Canon, 500, from Zuni, 540.
 Lizzie Francis, cook, Wahpeton, 500, from Santee, 420.
 Wm. A. Montgomery, engineer, Wahpeton, 900, from Standing Rock, 800.
 Carrie E. Wicks, matron, Wittenberg, 600, from White Earth, 540.
 Julius Henke, principal, Yakima, 1000, from teacher, Pine Ridge, 720.
 Ursula Padilla, seamstress, Zuni, 540, from asst. matron, 480.

PROMOTIONS OR REDUCTIONS.

Lizzie Wright, cook, Albuquerque, 600, from 480.
 Clarence A. Churchill, superintendent, Albuquerque, 1450, from 1400.

Herman Dusty Bull, line rider, Albuquerque, 480, from herder, 600.
 Wm. Goes, line rider, Albuquerque, 480, from laborer, 360.
 Nellie Swayne, financial clerk, Cahulla, 600, from house-keeper, 300.
 Alice Guest, nurse, Carlisle, 780, from 720.
 Martin L. Lau, carriagemaker, Carlisle, 800, from 780.
 Isaac A. Rich, carpenter, Cheyenne and Arapaho, 780, from 720.
 Benjamin Miles, additional farmer, Cheyenne and Arapaho, 540, from 300.
 John B. Brown, superintendent, Ft. Shaw, 1725, from 1700.
 Minnie Tillson, teacher, Ft. Shaw, 660, from 600.
 Edna E. Carey, teacher, Ft. Shaw, 600, from 660.
 Blanche M. Lyon, teacher, Grand Junction, 660, from 600.
 Jefferson D. Rice, engineer, Grand Junction, 900, from blacksmith, 720.
 Louie Lumpury, officer, Flathead, 25 mo., from private, 20 mo.
 W. A. Fuller, clerk, Jicarilla, 1200, from 1100.
 M. C. Moore, additional farmer, Jicarilla, 70 mo., from 65 mo.
 De Jesus Campo, teamster, Jicarilla, 600, from 400.
 Fred Schiffbauer, carpenter, Jicarilla, 780, from 600.
 Horace G. Wilson, superintendent, Klamath, 1650, from 1600.
 Eloise A. Carroll, asst. clerk, Klamath, 600, from teacher, 600.
 Amelia B. Thomas, kindergartner, Klamath, 720, from 600.
 Robert A. Cochran, superintendent, Mt. Pleasant, 1725, from 1700.
 Anna C. Potts, matron, Mt. Pleasant, 600, from 500.
 Mabel C. Whitaker, teacher, Navajo, 660, from 600.
 Eliza M. Wetenhall, teacher, Navajo, 600, from cook, 500.
 Peter Paquette, superintendent, Navajo, 1425, from 1400.
 Jacob Duran, gardener and disciplinarian, Osage, 600, from gardener, 540.
 Louella Rhoades, cook, Phoenix, 660, from assistant matron, 600.
 Nora Smith, camp cook, Phoenix, 660, from cook, 660.
 Kate S. Harvey, seamstress, Pine Ridge, 540, from 500.
 Willis E. Dunn, superintendent, Red Moon, 1200, from 1000.
 R. E. Johnson, principal, Rosebud, 1200, from teacher, 720.
 Etta T. Doherty, asst. matron, Salem, 600, from 540.
 Angus G. Crockett, engineer, Shoshoni, 1000, from 900.
 Benj. F. Bennett, farmer, Tongue River, 840, from 720.
 Jno. R. Eddy, superintendent, Tongue River, 1400, from 1200.
 Pinckney V. Tuell, teacher, Tongue River, 72 mo., from 60 mo.
 William Kremer, clerk, Union Agency, 1500, from 1380.
 Ida Mead, laundress, Wahpeton, 480, from cook, 500.
 John S. Rock, officer, White Earth, 25 mo., from private, 20 mo.
 Morton D. Colgrove, clerk, Yankton, 1200, from 1100.
 Myrtle Maddox, cook, Zuni, 600, from 540.
 Katharine VanMoll, teacher, Zuni, 660, from 600.

SEPARATIONS.

Harriet J. Henry, cook, Albuquerque, N. M., 600.

Wm. H. H. Benefiel, Superintendent, Camp McDowell, Ariz., 1000.
 George Kraus, baker, Carlisle, Pa., 600.
 Clara G. Mehollin, teacher, Cheyenne River, S. D., 660.
 Cora Abbot, seamstress, Cheyenne River, S. D., 500.
 Katharine A. Hoeflin, laundress, Crow, Mont., 500.
 Michael Piper, additional farmer, Crow, Mont., 780.
 Nettie Sheridan, cook, Ft. Hall, Mont., 540.
 H. W. Evans, farmer, Ft. Hall, Mont., 800.
 Fannie A. Quillian, teacher, Ft. Lapwai, Idaho, 660.
 Jeannette M. White, laundress, Ft. Mojave, Arizona, 600.
 Netta Allison, assist. matron, Haskell Institute, Kan., 660.
 Margaret I. Moran, baker, Hayward, Wis., 480.
 T. F. Woodward, additional farmer, Kiowa, Okla., 720.
 Alvena E. Wiemann, seamstress, Kiowa, Okla., 500.
 John F. Miles, additional farmer, LaPointe, Wis., 900.
 Peter Staufier, general mechanic, Moqui, Ariz., 1000.
 Miltona M. Staufier, field matron, Moqui, Ariz., 720.
 C. E. Douthit, carpenter, Navaho Agency, N. M., 720.
 Carrie H. Arnold, teacher, Oneida, Wis., 540.
 Sarah C. Ream, teacher, Oto, Okla., 660.
 Ralph W. Fisher, teacher, Pine Ridge, S. D., 720.
 Maurice Aronson, stenographer, Sac and Fox Agency, Okla., 840.
 Ella M. Newcomb, assistant matron, Salem, Ore., 600.
 Oscar S. Ryan, engineer, San Juan, N. M., 1000.
 Marlette Wood, teacher, Santa Fe, N. M., 1000.
 Lucy I. Balfe, teacher, Santa Fe, N. M., 600.
 Homer J. Bibb, superintendent, Seger, Okla., 1400.
 M. A. Harrington, teacher, Sisseton, S. D., 600.
 C. T. Smythe, clerk, Southern Ute Agency, Colo., 1100.
 Hermine Cournoyer, female industrial teacher, Standing Rock, N. D., 600.
 Agnes A. O'Connor, matron, Standing Rock, N. D., 600.
 Colin McLaughlin, blacksmith, Tongue River, Mont., 840.
 Eleanor Clay, seamstress, Truxton Canon, Ariz., 540.
 Franklin N. Bacon, blacksmith, Uintah and Ouray Agency, Utah, 720.
 G. C. Bullette, stenographer, Union Agency, Okla., 960.
 Maud L. Hunter, stenographer, Union Agency, Okla., 960.
 Elmer E. Merriss, clerk, Union Agency, Okla., 1020.
 David M. Wynkoop, farmer, Western Navajo, Ariz., 900.
 Frank G. Ellis, physician, Winnebago, Neb., 1000.
 Alma E. Westgor, seamstress, Wittenberg, Wis., 500.
 Etta M. Clinton, matron, Zuni, N. M., 600.
 Jennie Kingston, cook, Western Shoshone School, 500.
 Charles F. Martell, farmer, Ft. Mojave, Ariz., 720.
 Agnes S. Campbell, teacher, Pipestone, Minn., 600.
 Annie P. Ward, baker, Seneca, Okla., 500.
 Ida E. Rischard, laundress, Wahpeton, N. D., 480.

MISCELLANEOUS—APPOINTMENTS.

John W. Goodall, Superintendent of Live Stock; 1800 a year and actual and necessary traveling expenses when on duty in the field; exclusive of subsistence.
 Francis C. Wilson, Special Attorney for Pueblo Indians of New Mexico; 1500 a year and actual and necessary traveling expenses.
 Chas A. Bates, Surveyor, Allotting Service; 180 a month. Transferred from surveyor and special disbursing agent 180 a month, to Allotting Service.

Harry O. Gunderson, Surveyor, Allotting Service; 180 a month. Transferred from surveyor and special disbursing agent 180 month, to Allotting Service.

Chas. E. Roblin, Special Indian Agent; 2000 a year and traveling expenses. Transferred to position of Special Allotting Agent at large.

Fred C. Campbell, Special Indian Agent; 2000 a year and traveling expenses; Transferred to position of special allotting agent.

Claude C. Early, Supervisor of Indian Schools; 1800 a year and 3 per diem; and traveling expenses. Transferred from Philippine Service.

Oscar H. Lipps, Supervisor of Indian Schools; 1800 a year and 3 per diem; and traveling expenses. Transferred from Superintendent Ft. Lapwai Indian School, Idaho.

H. P. Marble, Special Indian Agent; 2000 a year and traveling expenses.

MISCELLANEOUS—SEPARATIONS.

Warren K. Moorehead, Special Indian Agent; 2000 a year; 3 per diem; and traveling expenses.

George Rose, Special Indian Agent; 2000 a year; 3 per diem; and traveling expenses.




REJOICE

R. M. ALLEN

"Rejoice in the Lord alway, and again I say, rejoice."—Phil. 4:4.

In the morning time, rejoice.
Hear you not the tuneful rhyming
Of all things—the gifts of God?
Each shortening shadow, each brightening vision
Doth more plainly show the beauty
Of the love that He bestows.
From the distance comes the cadence
Of the zephyrs, faint and low,
Singing in their morning freshness
Of the long, dark night just past.
Within the heart there is reflected
Every image from without,—
Every love and every beauty,
Every joy and every duty,—
And methinks that Hope doth whisper,
"Tis a foretaste of the morn which comes
When time shall be no more."

In the eventide rejoice.
Say not now with accents falling,
"On cometh night, and all is lost"—
As length'ning shadows, darkly hanging,
Make each beauty fade away,
Or the tempest mighty, roaring,
As it nears thy resting place,
Doth make thy heart to fail thee, so
Thou dost not feel His presence near.
Hearken to His promised blessings,
Given for such a time as this—
Given to us, His love confessing—
Given to all, His joy possessing—
Only listen, thou shalt hear them,
Though faint they fall upon the ear,
Listen! Tis a foretaste of the songs
He giveth in the night.

“I cannot abide to see men throw away their tools the minute the clock begins to strike, as if they took no pleasure in their work—and was afraid o’ doing a stroke too much. The very grindstone ’ll go on turning a bit after you loose it.”   

GEORGE ELIOT

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. 31, 1910)	994
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*