



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



The Red Man



Volume Two, Number Seven

Published by U. S. Indian School, Carlisle, Pa.

EDITED BY M. FRIEDMAN, SUPERINTENDENT

EDGAR K. MILLER, SUPT. OF PRINTING

Table of Contents for March, 1910:

COVER DESIGN— <i>William Deitz, "Lone Star," Sioux</i>	
THE PLACE OF THE INDIAN IN ART— <i>By Howard Freemont Stratton</i>	3
THE CUB REPORTER AND THE NAVAJOS— <i>By J. Hector Worden</i>	8
INDUSTRIAL EDUCATION OF THE INDIANS IN WESTERN CANADA—ILLUSTRATED— <i>By T. H. Lockhart</i>	18
A WYANDOT CRADLE SONG—ORIGINAL POEM— <i>By Hen-toh</i>	25
INDIANS WHO HAVE "MADE GOOD"—ILLUSTRATED— <i>By M. Friedman</i>	26
LEGENDS, STORIES, CUSTOMS— <i>By Carlisle Indian Students</i>	28
IN BEHALF OF THE BETTER INDIAN	36
GENERAL COMMENT AND NEWS NOTES	43
EX-STUDENTS AND GRADUATES	46
OFFICIAL CHANGES OF THE INDIAN SERVICE	48

ILLUSTRATIONS—A Navajo Girl; Carlisle Buildings; Student's Room; Carlisle School Fire Department; Boys of the Red Deer School; Red Deer School Building; Pupils Entering and Leaving the Red Deer School; Senator Charles Curtis; Students Building Fence on Farm; Planting Class Tree on Arbor Day; An Academic Class; Physical Culture Class; Lower-Grade Class Room; A Class in Ironing; Lesson in Agriculture; Harness Shop; Gymnasium and Y. M. C. A. Hall.

Entered as second-class matter February 13, 1909, at the post office at Carlisle, Penna., under the act of July 16, 1894

THE RED MAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, cover pages, etc., herein shown are the work of our Native Indian Art Department under the supervision of Angel Decora-Deitz.

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 direct 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 Place of The Indian in Art: *By Howard Fremont Stratton*

Director Art Department Philadelphia School of Industrial Art of the Pennsylvania Museum



HE philosophy of art considers the elemental conditions out of which develops whatever takes form as a manifestation of the thought of the people that produces the art; and studies the environment, government, religion, and relations with other peoples, which obtain in their existence. Upon this fundamental and natural sequence the judgment of the critic rests, and the features peculiar to the particular period of art, explained and classified, become historic.

Whatever climatic environment, sterile desert, or fertile prairie, rocky cliff, or saturated everglade; the long reign of the sun over sand and cactus, or the six months night amid the snow and ice; the patriarchal, tribal, or priestly dominion; autocratic or liberal; the rites of superstition and idolatry, or the pure nature worship; the isolated existence on the island, or plain, or mountain; or the activity of trade and commerce with busy ports—all must be noted, and reckoned with, in the study of the art which reflects these influences.

The Indian (so called by Columbus in his ignorance of the new world), the aboriginal inhabitant of America, out of his simple needs, his nomadic life, his local clay and skins, and shells, his juices of berries and barks, the copper and silver of his mines, has indicated his tendency in idea, his wish to express thoughts which came to him amid his surroundings. To create forms and ideals which would give reality to the growth of these ideas. To fulfill his requirements of bodily life as to daily necessities, and at the same time feed the hunger of his mind through the eye.

As his art was evoked in response to a natural need, and ex-

presses natural thought, it is true. Its primitiveness is its stage, not its culmination. It is undeveloped. It is, in fact, just what the Indian has been. And now, he, and as a consequence his art, is in transition to a more advanced state, and both he and his art are in peril.

Two methods have been practised in relation to the Indian's art: (I will not speak of the number of methods practised in relation to the Indian himself;) one to suppress everything which could by any possibility be interpreted as Indian, and the other to have him reproduce exactly just what his ancestors were making a thousand years ago. Of course neither is right or normal, and either would effectually arrest all rational development. In the first he ceases to be himself, and in the second he ceases to develop himself. Extermination lies one way and imitation the other.

The Greek of antiquity has, by common consent of all educated thinkers, been accepted as the highest type of mentality among the nations of the earth. His literature, his architecture, his sculpture, are classic—that is, standards of art. The attainments of this people in these several great divisions of human thought and expression, are the most perfect of which we have any record. But it was a growth. We know the archaic period; the steps upward can be clearly traced. The chief element contributing to his advancement was the freedom of environment, by law, within his own land; and the freedom of intercourse with other minds of other lands. Whatever of limitation in conception, in execution, in experience, existed, was removed by the enlarging of the horizon of his national life. The Greeks were always “eager to hear and tell some new thing,” not at all an Indian trait, and therefore, as this is so vital a difference, we must not expect the present race to follow classic lines of development. Nor could one desire it. The most precious possession of a people is its character, not restricted character, but growing character. The Greeks were a conquering, colonizing people, restless, alert—a people to found and adorn cities. The Indians are a sedate, slow, and silent people, to whom the tribe is the state; and the camp the result of their efforts at concentration. The one establishes a base from which he directs and acts. The other rather eludes establishment.

With the changed conditions of today the Indian finds himself obliged to reckon upon a settled place of abode, and a certain degree of relation to his more or less white competitor, in the race for sur-

vival; and this has been largely a merely personal survival and the rescue of enough land to insure the means of continued personal existence, the tribe having ceased to be, so far as the new owners of the country will allow. There has been very little chance to do more with his art than with his tepee—set it up here and there and regard it as a curiosity, surviving from a past condition.

Certain advisers have assured the Indian and every Indian's teacher or friend, that to conform to the white man's art ideas was his only chance of holding any place in the scheme of things artistic, and this some have done. Others, less radical, charged the Indian to copy absolutely what had been made by his forefathers for their tent life, their burial mounds, and their cliff dwellings—and this some have done.

It is a striking thing that it should not have appeared practicable for this people to develop from their primitive elements of real vitality, higher types of just as much vitality, and from these still other types, in all of which should be traced the growing sense of the growing people. As this has not seemed feasible, it follows that it must have not seemed feasible the people themselves could grow. The Indian has been regarded as an extinguished race, and absorption into the great new government of his country means he ceases to be, as an independent thinker or creator, more so, if possible, than the immigrant from the farthest Orient. We should remember before this is done utterly—done to the death of the last power—that the art of these aborigines is the only American art there is, and therefore entitled to consideration, (to more consideration than the aborigines themselves have received); to serious study, and to careful preservation and development.

The possibilities in the native art are as great as in the Celtic, the Scandinavian, the Russian, the Roumanian, or Finnish; and I believe the Indian himself is the proper one to demonstrate this. In pottery, in metal, in weaving of stuffs, he has already made a reputation in a limited appeal to curio hunters, rather than to people in general. His productions are reproductions of archaeological originals. His results are for the museum cabinet, not the household. They are historical, reminiscent, instead of being essentially living. To make the Indian's work a commodity, to put it on the plane of every-day purchase, it must be made adaptable to every-day needs; and to do this requires that the Indian shall enter the regular de-

partments of practical general schools, as any other "citizen" would, and learn the ways of making practical products, informed by so much of his traditional fancies and native interests as he can endow them with, but preserved from slipping into the fantastic or antiquated, by knowledge of their function.

Racial traits, long allowed to separate the Indian from the invader of his soil, may prohibit the ready absorption of the modern and work-a-day ideals, but the effort is worth a trial—indeed is imperatively demanded by the rights of the red man to his heritage which is not land only.

The Indian has wonderful skill with his hands, and imaginative power. He has traditions and crafts. He sees and he could render. Tradition has impressed upon him certain restrictions in expressing himself. His interpretation of the eagle is a symbol fixed as was that of ancient Egypt. He is not however required to keep this form now. He may look at the national American bird with the open eye of knowledge and be guided by absolute facts instead of fancies, and in the end produce quite as interesting, and a far more valuable result embodying the essential character of the eagle, the mountain man's idea, or the forests man's idea, of the powerful and soaring king of the air. He should be able to catch and portray better than any heraldist the basic lines which give those qualities their clearest expression: to mount, to fly on tireless wings; to descend like a thunder bolt from the clouds; to watch sleeplessly; to poise majestically; to rise above the storm, or buffet it—whatever phase of life appeals to the delineator, he may express in his own way.

To recapitulate: The American Indian is an artist-artisan and not a mechanic, a farmer, or a trader. His life has been picturesque and his products decorative, and these works of his hands constitute the only original art we can claim—to look back upon, or to look forward to developing. Its impracticability is in the limited usefulness of its purpose and its isolated production.

The question is how to bring the Indian designer and maker into relation with the competitors and markets, on a footing adequate to give him standing room. It is not possible to educate him for successful contest with centralized manufacture, in his tribal school, and therefore the reasonable suggestion is to try him in the more natural relation of general educational establishments. At the special schools where he has been placed every effort has been made

to take the Indian out of everything he does. He is bidden to cast aside all his traditions, all his history, and make new. As he is trained apart from his white competitors, he is put at an enormous disadvantage. His work remains peculiar, ill adapted to trade, and he, unqualified to grapple with commercial conditions.

Such meagre hold as he gets upon carpentry, iron-smithing and agriculture, is soon relinquished, for these do not appeal to his decorative instincts. The system is a failure. We should place him to be trained with the white student in practical directions qualifying him to utilize his native sense of decoration in, not curious, but distinctly useful, and beautiful objects.



INDIAN ART—STUDY FROM THEIR OWN LIFE—BY LONE STAR

The Cub Reporter and The Navajos: *By J. Hector Worden*



YOU'LL bust a lung in a minute, Kid, if you don't cut out that cough!"

"I am sorry, Mr. Edgan, if I annoy you, but I cannot seem to help it."

"Why don't you go down to New Mexico for a spell?"

"Well, you told me only yesterday that I was only a cub reporter, a good photographer and a bumb artist. What could I do down there?"

"Why, I'll send you down on special stuff for the Sunday Magazine Section," said Mr. Edgan, editor in chief of New York's leading newspaper.

So it happened that young Bruce changed his address to Albuquerque, N. M. After making friends with everyone in town he journeyed to Thoreau, a town in the Zuni mountains, sixty miles west (consisting of a trading post and three houses); from there he rode his "Pinto" up the canyon. The pony chose the road along the west wall. Why he did so Bruce did not know, for it proved to be particularly steep and rugged and was a hazardous ride even for a "cowpuncher." But in return for the risk there was revealed to the eyes of the young artist a scene of wondrous beauty comparing favorably with that of the Grand Canyon of the Colorado of which President Roosevelt speaks in such glowing terms.

Let it be remembered that at heart Bruce was a tenderfoot, a reporter and an artist. This is sufficient excuse for the exhilarated yet awe-inspired feeling which took possession of him and made him stop his pony and sit there like a Sphinx, with his elbow on the pommel of his saddle, taking in the beauty of his surroundings. After twenty minutes or more thus, his attention was attracted by the appearance of a horse and rider a long way down the trail on the other side of the canyon. He sat and watched, and as they drew nearer he saw that there were two riders instead of one, a man and a woman.

As they came nearly abreast, though nearly a quarter of a mile away, he could discern that it was a Navajo buck and squaw, the buck riding in front.

They and their surroundings were in every sense of the word picturesque. So Bruce poised his camera and waited the opportune

moment to snap it, when his subjects would be in line with a particularly good background. As he watched in the "finder" of his camera, something happened. He knew not what, but he instinctively snapped the shutter; the Navajos had been laughing and chatting. Of a sudden something seemed to drop from above right down on the pony's neck. Bruce looked up and there met his gaze action such as he had never seen before.

A mountain lion had slipped from an overhanging branch and fallen on the unsuspecting Navajos. He really lit on the horse's neck. In his fall his paw had struck the buck on the head, and his claws, as they dragged down over the Indian's body, lacerated him in a terrible manner.

The sharp claws and sudden impact of the additional weight caused the terrified pony to give one desperate lunge, which took him out from under the two Indians and the lion, just as you have seen the clown juggler in a circus take one block out from under a pile of others; it left the three struggling on the ground in such an animated tangle that for a few seconds Bruce could make out nothing, but that human instinct for one man to help another prompted Bruce to wheel his mount and ride desperately around the ridge of the canyon till he found a place to descend and cross to the other side and then back to the Indians. It was perhaps a ten-minute ride and Bruce watched the struggle as best he could, leaving his pony to pick the trail.

Had "Jolly Bill" Horabin seen that ride he would have said "that ere tenderfoot sure has more nerve than sense, or he would never do no fool ridin' like that," and sure enough the "kid" had done some turns that would make any local "cowpuncher" sit up and take notice.

As he rode and watched, Bruce saw that he dare not use his rifle, for even a crack shot (and he was anything but that) could not distinguish between man and beast in that indescribable tangle. Finally it separated a little, the girl fell in a heap and the man and beast wrestled and fought all around among the rocks. The buck had apparently been left with nothing but his sheath knife with which to defend himself, which gave the animal a big handicap, but the buck was no coward, and with the desperation born of the instinct of self-preservation he fought a battle which would have been a credit to the gladiators of Rome.

As he dashed across the bed of the canyon Bruce saw that the finish was near, for the combatants struggled and rolled around the ground, apparently too weak to rise, the lion now plainly on the defensive. But just as he arrived at the scene of battle the brute lay still and the body of the man partially rose and with the knife hand uplifted gave voice to a yell of triumph (which in his weakened condition, sounded more like a distant echo) and then collapsed.

When the artist knelt down beside the fallen brave the sight made him sick, then dizziness, and— well he fainted, for a few seconds, a perfectly excusable thing to do, for never in all his life had he seen so much blood and such a terribly mangled body. Whole chunks of flesh seemed to be torn away; it was enough to sicken anyone. The artist turned his attention to the squaw. Just then she was showing signs of recovery. In her fall her head had struck a stone, cutting a deep gash and leaving her senseless. She was weak from loss of blood but quickly recovered with the aid of a little brandy. When she came to and saw her lover (for so it proved to be) it was a pitiful scene better left to the imagination than described. But finally she carried water from a nearby spring with which Bruce bathed the wounds of the unconscious man. Bruce's linen under-garments made fairly good bandages. Together they lifted him across the saddle of Bruce's pinto. As Chiquita (the girl) absolutely refused to travel toward the railroad the artist's only alternative was to go where she lead—in the other direction. "Hogan, him good place for Pedro!" she said. Bruce gasped but said nothing. Could this horrible torn piece of a human being be the strong, stalwart Pedro he met in Albuquerque? Certainly he was quite unrecognizable now. The girl looked familiar, but he had paid no attention to the squaw when Pedro was in town. All these things and the rehearsing of what had just passed fully occupied his mind. He trudged on silently in what he thought was the funeral march of Pedro, son of Vicinti, chief of all the Navajos.

They trudged on so, Chiquita, the pinto and his burden, then Bruce, a silent, pathetic pageant: with the slowly setting sun, the breeze in the pines seemed to be whining out the prelude to a requiem; it was a scene to stir every atom of sympathy even in the soul of a man of iron, and Bruce with his artistic temperament was anything but that. Is it any wonder that tears were trickling down his cheeks when after three hours' traveling Chiquita turned and



THE CARLISLE INDIAN SCHOOL FIRE DEPARTMENT



SMALL BOYS' QUARTERS



SUPERINTENDENT'S RESIDENCE

BUILDINGS



ADMINISTRATION BUILDING



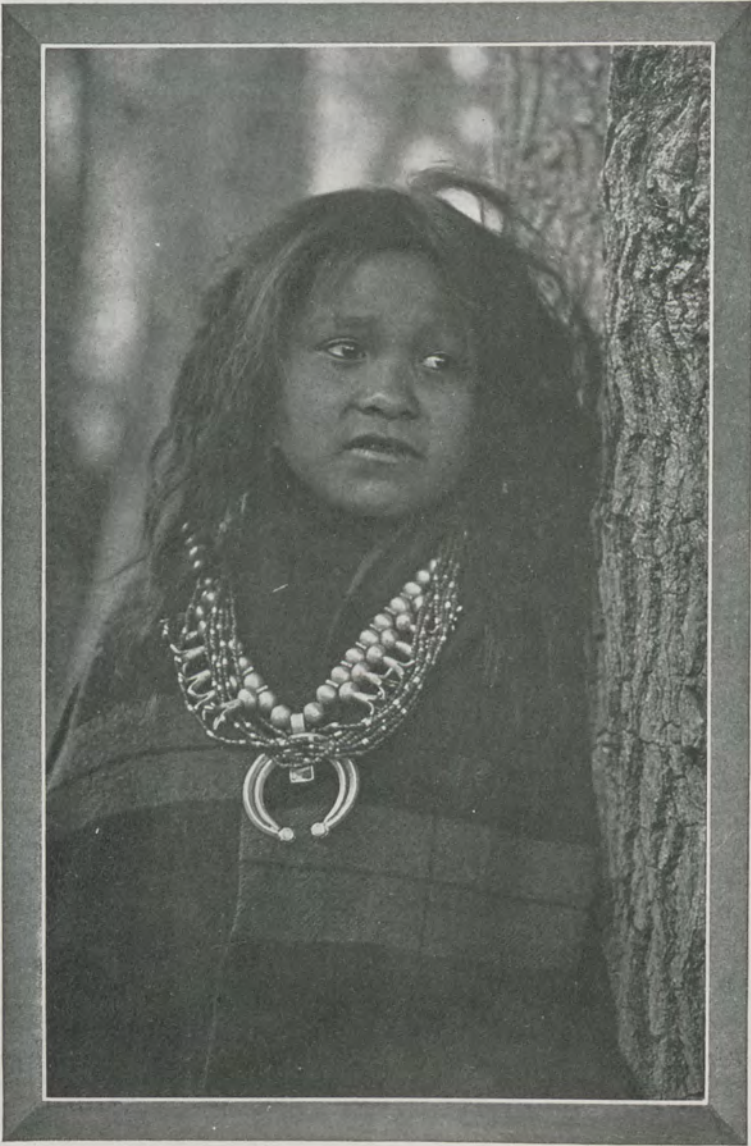
TEACHERS' QUARTERS



ACADEMIC BUILDING



STUDENTS' ROOM—SMALL BOYS' QUARTERS



INDIAN TYPES—NAVAJO GIRL

Copyright Photo by Schwembeger, Gallup, N. M.

said, "Hogan soon!" as she pointed to a dark spot like a small hay stack over against the wall of the cliff? No other word was spoken till Pedro had been carefully lifted from the pinto's back and placed on a pile of blankets in the hut or "hogan". Chiquita pointed to another pile of blankets near the opposite wall, on which Bruce placed his saddle, then sat down. She disappeared for only a minute but when she returned four bucks and several squaws followed. They each looked at the figure bandaged like a mummy, then filed out again as silently as though they were only shadows. Not one word was spoken. No one seemed to notice the artist. By this time it had become very dark. As Bruce followed the beckoning finger of the girl and passed out of the tent, he realized by the several fires and the odor of herbs that Pedro was not to be left to die the proverbial fatalistic death of the Indian. These silent sons and daughters of the mountain and desert seemed to have no notion of his dying, so they were making medicine to heal his wounds and restore him to health. Everyone seemed busy. Bruce had time to observe no more for Chiquita lead him to a small hut and made him understand that he was to sleep there. He found its furnishings much the same as the one from which he had just come, so, as her instructions were more in the nature of a command than a request, and as he was footsore and weary, he obeyed. In a few moments he was in a sound sleep such as can be experienced only in the mountains of New Mexico.

Next morning he awakened with a subconscious feeling that he was about to be called. He was mistaken, but straightened his clothing and crept out into the dazzling sunshine, immediately, before his eyes had become accustomed to the light, his nasal organs had informed him that the material was handy with which to fill that dreadful cavity in his stomach. He naturally directed his footsteps in the direction from which the odor came; when near the fire a very young buck (who had evidently just returned from the reservation school motioned Bruce to sit down nearby. He then fished a chunk of meat out of the only pot in sight, placed it in a Zuni pottery bowl, then handed it to him to eat. Much to the delight and interest of the youth Bruce ate every bit of the meat, using his pocket knife to cut it, a corkscrew attachment in lieu of a fork. It surely was hard lines for the artist, but he did not complain. In fact, he liked it. His practical eye took in every detail of the general

color scheme; he was studying the natural ease and grace of a nearby piebald pony when the afore-mentioned young buck made him aware of the fact that his own pony was saddled and ready to start. This was indeed a surprise. It was a case of "Here's your hat, what's your hurry?" It was like a miner who had labored for months and just as he struck gold had been ordered to move on. Here was to Bruce what "pay dirt" is to a miner; here in the undisturbed naturalness of their native element the Indian and his surroundings truly form the highest quality of the picturesque.

Bruce appreciated all this as only an artist can and protested determinedly against being sent away. A council of the bucks was held in which Chiquita was questioned. Bruce, some thirty paces away leaning upon his pony's shoulder, awaited the verdict as a culprit awaits the verdict of the jury. It seemed ages to Bruce before the old buck and the boy approached. The boy, as interpreter to the old man, solemnly thanked Bruce for the assistance he had given, for which, he said, all the Navajos would be grateful, but it was against the principles and traditions of the tribe that they should allow a white man to remain longer among them than common courtesy demanded. Argument was useless, but Bruce, not willing to let his opportunity slip from him so easily, decided to fight fire with fire. He therefore related how he had been attracted to Pedro in Albuquerque and how he tried to make friends; how glad he was to be of service to him in time of need and how sad he would feel to be turned away now like a spy; he asked what could he do to gain their confidence so that he would be allowed to remain till Pedro regained his health that he might make friends with him. The old buck returned to the council; again Chiquita was questioned apparently as to the truth of Bruce's statements. Her answer must have been satisfactory, for in a short time the old man returned with this ultimatum—that if Bruce would destroy, now before them, "that bad medicine bag" (meaning the camera), he could stay with them. The color left Bruce's face. He became nervous, for here was an unlooked for predicament. The picture now on the film was invaluable; to leave camp and lose the confidence of these people was also a calamity. But he realized that moral obligation left but one way open to him. So he unpacked his camera; it was in his saddle bag, and as he pulled it out one of the little catches caught in the leather lacing and opened up the back. As he went to close

it something prompted him to save the film, and quick as a wink, he obeyed the prompting, but quick as he was, he was a "bad second" for the eyes of the old buck were quicker.

He shook with rage and terror as he explained to the others the trickery of Bruce and the ill omen of his "bad medicine." In a minute the camp was in an uproar. Bruce would have been beaten and perhaps killed had Chiquita not begged them not to. She volunteered to guide him back to the railroad, and he was forthwith "drummed" out of camp.

He returned to Albuquerque and made sketches from his vivid recollections and "wrote up" his experiences and sent it to Mr. Edgan. His answer follows:

New York City, N. Y., July —, 1909.

Mr. Harold Bruce,
Albuquerque, N. Mex.

Dear Kid:

Yours received. It's a pippin. We thought we were sending you west on a pension, but your story is a feature; your salary is herewith doubled. We can use all that "Bunco Bill" stuff you can give us, so go to it.

Best wishes for your health from all the boys.

Yours,

B. E.



WHO-A! RIDE! (By Our Lone Star)

Industrial Education of the Indian in Western Canada: *By T. H. Lockhart*



THE Red Deer Indian Institute has a very fine situation on the north bank of the Red Deer River, about four and one-half miles west of the pretty little town of Red Deer. The surrounding country is very picturesque. The land is rolling, and wood (principally poplar and balsam) is abundant. The soil is exceedingly rich, of a dark loam—very deep—and subsoil of clay. The school farm consists of three quarter-sections of land, the best in the district, two hundred fifty acres of which are under cultivation. Fall wheat, barley, and oats are the most productive grains, and vegetables, such as cabbage, potatoes, turnips, carrots, beets, etc., are grown and are a prolific yield; but the more tender kinds, such as tomatoes, corn, squash and cucumbers, etc., are more difficult to ripen by reason of the short seasons and the early frosts that very often strike the garden crops most fiercely about the second week in September of each year. The grain crops are by this time so far advanced that they are beyond the danger point.

Two large buildings provide ample accommodations for seventy-five pupils. The building occupied by the girls is made of stone quarried from the river bank. The boys' home is built of brick, manufactured in Red Deer.

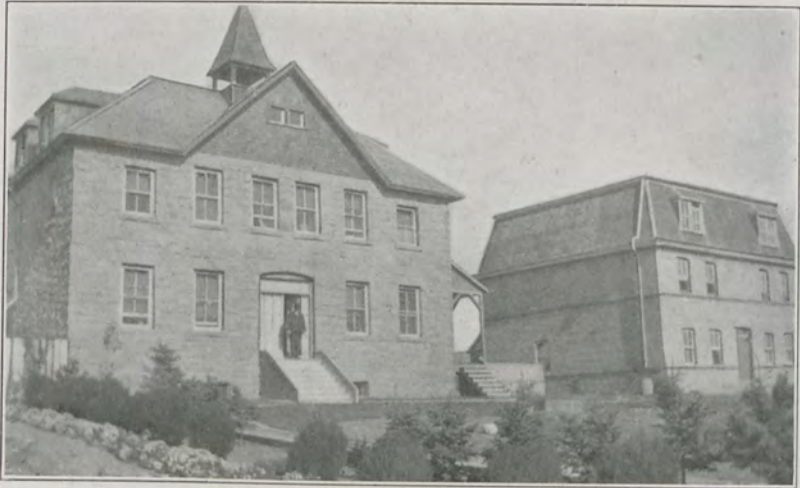
Life at the school may be characterized as "busy." All are around by 6:00 o'clock in the morning and preparing for the day's work. Breakfast is in full swing at 7:00 o'clock. At the close of the morning prayers, immediately after breakfast, the girls go to their housekeeping, the boys to duties on the farm, or in the garden. The half-day system is followed in the class room, so that those who are not on duty in other departments attend classes in the morning, while those taking part in industrial work in the morning attend classes in the afternoon. Ample time and provision is made for various outdoor sports and indoor games, while a circulating library of over one hundred volumes is much in demand.

The moral and spiritual welfare of the pupils is carefully guarded by classes during the week, well-organized Sunday School, and two public services on each Sabbath.

The institution and farm, together with the entire equipment, is the property of the Federal Government of Canada. The school



"STALWART BRAVES" OF THE RED DEER SCHOOL



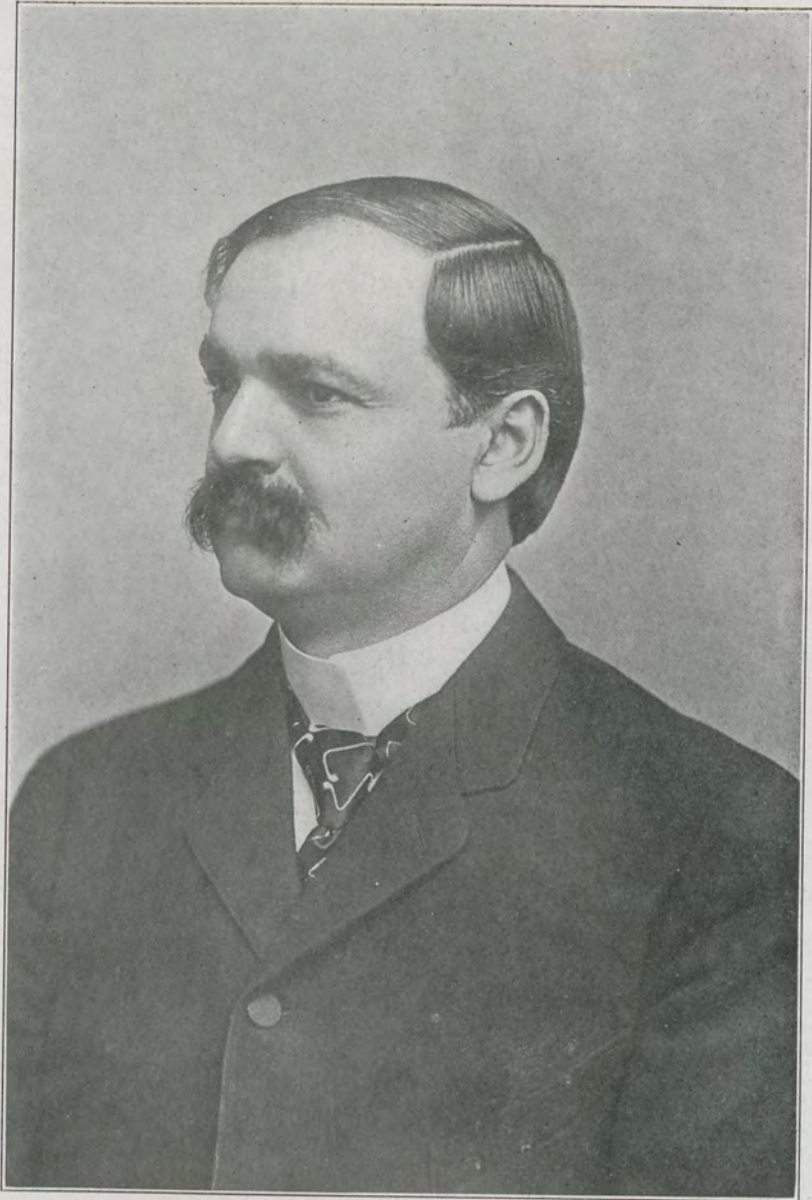
RED DEER INDIAN SCHOOL, RED DEER, ALBERTA, CANADA—
(Non-reservation.)



PUPILS (STONEYS) ON THEIR WAY TO RED DEER SCHOOL.



PUPILS (STONEYS) ON THEIR WAY HOME FROM SCHOOL—IN RED DEER SCHOOL THREE MONTHS



HON. CHARLES CURTIS
UNITED STATES SENATOR FROM KANSAS



STUDENTS BUILDING FENCE COVERING ON SCHOOL FARM

has been built some seventeen years, and during that time one hundred Indian children have left the Institution to take their place in the world, greatly benefited and prepared for the work of life.

All these Indian schools are government Institutions, but governed, to a large extent, by the churches. The Presbyterians, Methodists, English, and Roman Catholic Churches have schools throughout the western country over which they have a fatherly care. The Red Deer School is Methodist. The principal, Rev. Arthur Barner, is an appointee of the Missionary Society of the Methodist Church. His staff is of his own choosing. The Federal Government of Canada sustains the work by giving a per capita grant for each pupil in attendance. For the keeping up of repairs and the performance of other necessary improvements, the Government may give special grants. If these funds are insufficient to sustain the school, the Missionary Society is called upon to make good all deficiencies at the close of each fiscal year.

Our pupils come to us at all ages, from six years up to eighteen, at which time they are supposed to have finished their education, and are honorably discharged, if, by reason of their good conduct, they are so entitled. However, if a pupil is desirous of further pursuing his studies, or feels that he wants to be better equipped in some line of work, in which he has determined to excel, provision is made for him to continue as a pupil until such time as he may feel that he is entitled to his discharge papers.

The Red Deer School is away from all Indian reservations, the nearest being some forty miles to the north. Many of the pupils live two hundred fifty miles away. During the month of July of each year, the boys and girls spend their holiday time with their own people, therefore the school is practically closed while the pupils are away.

Much difficulty has been experienced in keeping the children interested in their studies and their education in general, and by reason of that, occasionally they run away from the school, and probably it may be a week before they are caught and brought back. It is very gratifying to note a change is gradually taking place along this line. For the past twelve months, or more, different tactics have been tested and proven to be most effective. In the place of corporal punishment, other penalties have been inflicted that touch the finer and more sensitive nature, and this, mixed

with kindness, is having the desired effect of keeping these run-aways from engaging in this troublesome behavior.

No Indian children are eligible for admission into this, or any similar place of education, unless they are the offspring of a treaty Indian father. By this is meant that the male Indian is a member of a specific "band" upon one of the Government reservations and is receiving his treaty money (the sum of \$5.00) from the Government each year. This fact entitles all Indian fathers to every privilege these schools are offering to these benighted people. If their eyes were opened to see the great benefit derived from an industrial and literary education, these schools would be crowded to the doors with an eager and thankful membership. The Indian parents are appealed to once every year to permit their children to come and receive an education "without money and without price" as far as the Indian is concerned.

At present there are about sixty boys and girls enrolled in the Red Deer School, the number of boys and girls being nearly equally divided.

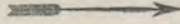
The staff consists of Principal, Vice-principal, Farmer, Engineer, Carpenter, Day-school Teacher (male), Matron, Laundress, Sewing Teacher, and Cook.

The pupils are Crees and Stoneys, and a few half-breeds, the latter having entered the school prior to the present stringent prohibitory laws coming into force.

How to secure a more intelligent interest in the largest welfare of their children on the part of this people of our Province seems to be the great question facing both missionaries and educators in the Indian Department. Let not any one question for a moment the love and interest of Indian people for their children—that would be quite a mistake—but the love and interest are of the selfish type. There is not that willingness to sacrifice for the sake of the future of the offspring that comes with civilization, and a larger understanding of the Christian religion; indeed there seems to be altogether absent, in most cases, any vision of the future for the children. To create and stimulate such an outlook is at the heart of the problem.

Then in connection with the success of this educational work among the Indians in Western Canada, it might well be asked, "Has not too much been expected?" Is it reasonable to expect that a barbarous people should in forty or fifty years be entirely

civilized and have an educational system running so smoothly and producing the same results as in the case of civilizations from five hundred to one thousand years old? Is it not reasonable to suppose that of necessity it would take the time covered by one or two generations to bring about anything like an appreciation of the value of education? And if many of the pupils do go back to the reserves and follow the Indian mode of life, is not that the right place for them? There, though they cannot overcome all their environment, they can, and do, shed some rays of light around, and when they have homes and children of their own, they are not satisfied with the method of their parents in keeping the children at home in ignorance, but, having had a taste of the joy and benefits of education themselves, they feel compelled to give their little ones the same opportunity, and, with intelligence and gladness, send them to school. It must take time to work the change which those who are deeply interested desire to see.



A Wyandot Cradle Song.

By Hen-toh.

Hush thee and sleep, little one,
The feathers on thy board sway to and fro;
The shadows reach far downward in the water,
The great old owl is waking, day will go.

Sleep thee and dream, little one,
The gentle branches swing you high and low;
Thy father far away among the hunters
Has loosed his bow, is thinking of us now.

Rest thee and fear not, little one,
Flitting fireflies come to light you on your way
To the fairy-land of dreams, while in the grasses
The merry cricket chirps his happy lay.

Mother watches always o'er her little one,
The great owl cannot harm you, slumber on
'Till the pale light comes shooting from the eastward,
And the twitter of the birds says night has gone.

Indians Who Have "Made Good"

Charles Curtis, U. S. Senator:

By M. Friedman



ONE of the most distinguished men in the United States Senate is Senator Charles Curtis, the Senior Senator from the State of Kansas. For a long term of years he has been prominent as a legislator in national affairs. His work in both Houses of Congress has been characterized by originality and courage, and some of the best legislation on Indian matters in recent years has been brought about either directly by him as the author, or because of his splendid support.

Senator Curtis is an Indian, being the son of Captain O. A. Curtis and Ellen Pappan Curtis. His mother was a member of the Kaw, or Kansas, tribe. His grandmother, Julia Gonville Pappan, was one of the daughters of Louis Gonville and is mentioned in the treaty between the United States and the Kansas tribe of Indians which was made in 1825. By the terms of this treaty, Julia Gonville was given a section of land upon which the north part of the city of Topeka is now located.

When but a lad of three years, while his father was serving in the Union Army, Mr. Curtis' mother died, leaving him alone. He attended the Quaker Indian Mission School at Council Grove, Kansas, until the spring of 1869, when he went to live with his grandparents on his father's side, and was educated in the common schools of Topeka. He was an industrious lad and spent his spare moments, when he was not in school, actively at work. He studied law and was admitted to the bar in 1881; a few years later, in the year 1884, he was elected prosecuting attorney of his district and was re-elected to the same office in 1886. He attracted the attention of the people of the whole state of Kansas by his vigorous enforcement of the law. He was the first prosecuting attorney to actively enforce the Kansas prohibitory law, which was previously a joke and had brought discredit to the State. His splendid efforts resulted in his election to the United States Congress in 1892, and he was re-elected for eight terms.

He is one of the best known men in the West, a capable lawyer, and a strong legislator. In January, 1907, he was elected to the United States Senate where he is now serving.

During all of his service in Congress, Mr. Curtis has made the Indian question a specialty. He was the author of the Curtis Act of 1898 which adjusted the affairs in Indian Territory. He has been a consistent friend of his people, zealously guarding their interests in Congress and espousing their cause before the American public. He has urged that Indians be assisted in making homestead selections on their reservations, believing this to be the best way to insure their advancement and civilization. This would insure individual dealing with the Indian and bring about the breaking up of tribal relations, customs and national estrangement. He is a strong advocate of education for the American Indian and believes that the surest way to bring them to the goal of citizenship is by an efficient type of industrial education.

Within a few days after taking his seat in the Senate he was called upon to lead the fight against an unanimous report from the committee on Indian Affairs in which he sustained the position taken by the Administration and won in the contest by a vote of 31 to 21.

He is a strong type of the American citizen, vigorous and energetic, keen of mind, with strong convictions on public questions and courage and ability in looking after the affairs of his constituents; at the same time, he is a Senator of all the people. He is in the vanguard of a constantly growing number of Indians who "get things done." Unceasing in his labors as a public servant, honest in his practice, clean in his private life, respected and honored by the people of his state and his colleagues, and still in the prime of his manhood, he is a fine type of Red Man and a useful citizen in the Republic.





Iroquois Burial Customs.

SELINA TWOGUNS, *Seneca.*



THE Iroquois Indians of New York state pay respect to the dead, which is one of the elements of their faith in the Great Spirit. Various burial customs have prevailed in the history of the nation. At one time they buried in a sitting posture; at another time they exposed the body upon a bark scaffolding erected upon poles or secured upon the limbs of trees. Some of the old Indians now living on the Cattaraugus Reservation remember seeing about sixty years ago a few of the bark scaffoldings. It is said that the bodies were thus exposed until there was nothing left but the skeletons. These were left until the settlers were ready to move to another place, when they were gathered together and placed in a small bark house. In this way the Indians believed they were keeping the families together from one generation to the other.

The religious system of the Iroquois taught that it was a journey of many days from earth to heaven. It was supposed to be a year and at the last day the relatives of the deceased held a feast. The period of mourning was also fixed at the same length of time. After that, they believed the departed, having reached the happy world, there was no need for mourning. The time of the journey of a soul to its heavenly rest is now supposed to be only ten days. The Indians believed that the spirit hovered around the body before leaving. It therefore required ten days before the spirit became permanently at rest. There was a beautiful ancient custom of capturing a bird, usually a white one, and freeing it over the grave to bear away the spirit to its heavenly rest. It is believed, too, that on this journey of the soul, the same nourishment and articles were required as during life. So by the side of the dead were deposited tobacco and pipe, his bow and arrows, and food. They dressed the dead in the best apparel and painted the face.

It is a superstition of the Iroquois that when the body has been

placed in the coffin, holes were bored through so as to enable the soul to revisit the body, or to leave it at anytime. A similar opening is made in the grave to let the spirit come out to prepare its food by the fire, which was built on the grave.

After ten days the name of the dead was not mentioned again, owing to the tender feelings of his friends and relatives. It is believed, also, that unless the usual custom of burial was performed the spirit wandered upon the earth for sometime in a state of great unhappiness. So the tribes were very particular in procuring the bodies of the slain in battle.

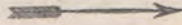
Heaven was the final home of the faithful people. A road from it is supposed to lead to every man's door by which the spirits can ascend to the heavenly plains. It was believed that the inhabitants of this sinless dwelling place possessed a body and required everything that was necessary while on earth.

The Iroquois pictured heaven to be a view pleasing to the eye. They say that Ha-wen-ne-yu has placed the most beautiful flowers there and that the leaves are evergreen. He had gathered these things from the natural world and had spread them out in vast but harmonious array to delight the senses. In this place of natural beauty, amusement and ever blooming flowers, the faithful spend their unending felicity. No evil could enter this peaceful home of innocence and purity. No sickness was known in this home and all the festivities were re-celebrated in the presence of the great Author of their being.

These Indians did not consider heaven to be their "hunting ground" as some tribes do. If they ate fruit it was for the sake of the taste and not for the make-up of the body.

They do not believe that any white man ever reached the Indian heaven, because he was not created by the Great Spirit and no provisions had been made for him. There is only one exception, which favors Washington. He was good to the Indians when they were in trouble. So when he died he journeyed to the Indians' heaven. It is said that every soul on reaching the heavenly plains recognizes him as he walks to and fro dressed in his uniform. He does not speak at all. There he will remain through eternity, the only white man who ever reached the Indians' heaven prepared for him by the Great Spirit. It is a misfortune to the Iroquois to be misunderstood, especially in his social relations. He

is only known on the war path and not in his home. Therefore his evil traits are always present in the minds of his enemies, by which he is judged. It is a surprise to find how good he is in society, character and in many other ways. Peace, hospitality, charity, friendship, harmony—all these prevail in the Iroquois nation. The most excellent belief is in the only one supreme Being who created and preserved them.



The Thunder Tradition.

STACEY BECK, *Cherokee.*



HE Ojibways consider the thunder to be a god in the form of an eagle. It lives on a high mountain in the far west. Here it raises its brood of young thunders. An Indian made up his mind to visit the home of the thunders. After fasting and offering devotion to the god he traveled until he came to a mountain.

He climbed this mountain whose top reached up into the clouds. To his surprise he saw the place where the old thunders had reared a brood of young thunders. On the ground were many curious bones of serpents the flesh of which the old thunders had fed to their young, for that is the food that the old birds feed their young.

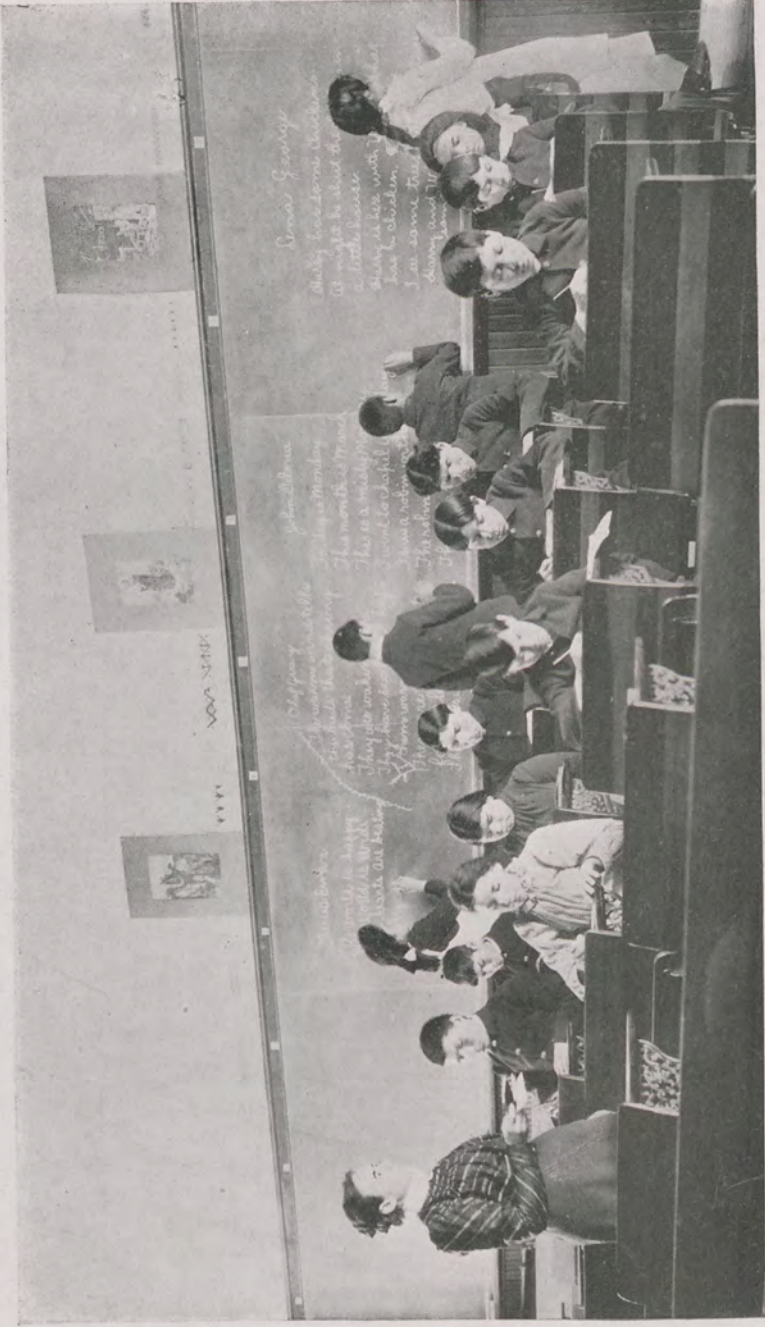
The bark on the cedar trees had been stripped off by the arrows of the young thunders, who were practicing shooting before going out into the world to hunt serpents.

A party of Indians were once traveling over the prairie when they came upon two young thunders. Some of the foolish young men touched the eyes of the thunders with the points of their arrows. The arrows were shattered to pieces. A wiser Indian entreated them to leave the thunders alone, but they continued to tease, and finally they killed the young thunders. Suddenly they saw a black cloud coming toward them with great fury. It was the old thunders who were angry because of the destruction of their young. A flash and the foolish young men were dead. The good Indian escaped unhurt.

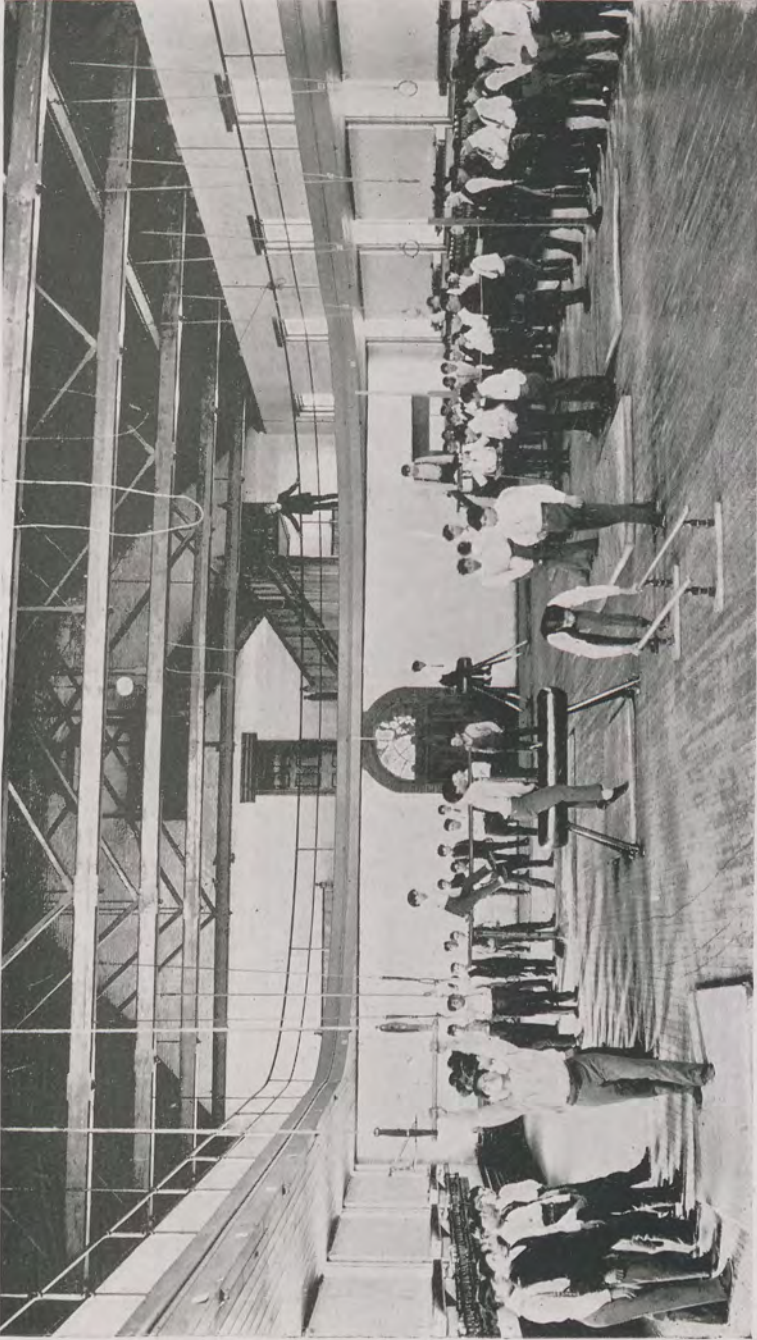
Once in an Indian camp the Indians became very much frightened because there was such a raging storm. An old Indian got up and offered the thunders some tobacco, entreating them to stop.



CARLISLE CLASS PLANTING A TREE ON ARBOR DAY



ONE OF THE ACADEMIC CLASSES



GYMNASTIC WORK FOR THE BOYS IN THE GYMNASIUM



TEACHING THE INDIAN AT CARLISLE—ONE OF THE LOWER GRADE CLASSROOMS

An elm tree was struck by the lightning during the night. In the morning none of the Indians would go to the tree, which was still burning, to get fire to rebuild their fire, which had been put out by the storm.

Hence the young thunder is something more than a figure of speech to the Red Children.



The Chinookan Family.

KATHRINE E. WOLFE, *Cherokee.*



CHINOOKAN is the name given to the tribes of Indians living along the Columbia and Willamette Rivers. This name is derived from the principal tribe, the Chinooks. They were first described by Lewis and Clark in 1805, although they had been known to traders twelve years previous to this time. They then numbered about four hundred. Their houses were made of wood and were very large, being occupied by several families. The villages of the Chinooks were permanent. In the summer time they left them to go in search of food supplies, which consisted of salmon, roots, and berries. The falls of the Columbia and Willamette were the chief places of gathering during the salmon season.

The Chinooks differ from other tribes of Indians on the Pacific coast. They are taller, have broader faces, and are characterized by high and narrow noses. In disposition, they are said to be very deceitful and treacherous. They considered it a disgrace for a person to have a natural shaped skull. Therefore they practiced the custom of changing the shape of the head by pressure.

Slavery was a common institution among them. They obtained their slaves by barter from neighboring tribes. Lewis and Clark estimated the number of the whole Chinookan family to be about sixteen thousand. In 1829 an epidemic of ague fever broke out among them. This diminished their number greatly. In 1885 there were from three hundred to four hundred of them.

The Chinookan language is made up of English, Russian, French, and the Chinook languages. This jargon has been of great benefit both to the Indian and the white man. It is the trade language spoken by people from California to Alaska.

In Behalf of the Better Indian

HEALTHIER AND STRONGER INDIANS.

THE conservation of the health of the Indians is constantly receiving the personal attention of every official in the Indian Service. The campaign against the scourge of tuberculosis not only engages the active thought and efficient effort of those connected with the Indian Service, but the whole American people have been aroused to the terrible death rate which is annually resulting among the white race from this insidious and fatal disease. And yet, we are told by the greatest medical experts that it is a preventable disease, and if all the people would exercise the proper precautions, husbanding their physical strength and living clean lives, there would be no tuberculosis. Plenty of fresh air, nourishing food, and cleanliness are fundamental in any campaign looking toward the eradication of this disease.

Nearly two years ago the Carlisle Indian School took an advance step and initiated a new scheme in this work for Indians. At that time, extensive improvements were made in the hospital, and open air pavilions were built for use as sleeping compartments where delicate students could live. Although the health at this school has been found to be excellent, the death rate being much lower than it is among the people in town, and, according to statistics, lower than most of the States in the Union, it was deemed important to give our students such a comprehensive notion of the causes and prevention of this disease as would enable them to put those ideas into active practice should they return to their people. It is largely through the younger generation that we can hope to reach the older Indians and bring about permanent changes in their mode of life, and their attitude toward this dread disease.

To this end, there was also inaugurated a series of illustrated talks before the entire student body on the subject, by the resident physician. Systematic records of the health of all the students have been kept, and these records have been important in this movement. By pamphlet and through the columns of *THE RED MAN* there were also sent out to the reservations and throughout the Service illustrated articles on every phase of tuberculosis.

The Indian Office took hold of this subject several years ago, and Commissioner Valentine has recently given it a tremendous impetus. A splendid organization is being perfected in Washington whereby a definite crusade will be waged on every reservation, and in every Indian school in the country. Dr. Joseph A. Murphy is the Medical Supervisor in charge of this work, and a number of headquarters will be established in the field. A definite propaganda of education will be inaugurated for the purpose of interesting every employee in the Service in this work, whether on or off the reservation, and to teach all the Indians the simple facts concerning the disease. Our local physician, Dr. Ferdinand Shoemaker, has been appointed a field agent for the Indian Office and it will be his duty to immediately prepare interesting data and contrasting photographs and then travel from school to school and reservation to reservation giving these simple talks, illustrated with stereoptican and moving pictures, and substituting correct information where, for many years, there has been ignorance.

Congress has been more liberal this year in appropriating money for this purpose than ever before, thus giving its hearty approval to what is now being done and backing up the plans for the coming year.

Although statistics which have recently been gathered indicate that the

Indian population has increased in the United States from 270,000 in 1880 to 300,000 in 1910, there can be no question of the gradual decrease in the number of fullbloods.

This whole question of health—not only as it relates to trachoma and tuberculosis, but in the wider field as it comprehends many other deadly diseases—is one of the most important which the government must face in connection with its Indian problem. First of all we must guard the Indians' health.

THE INDIAN'S PROGRESS TOWARD SELF-SUPPORT.

IT will be generally recognized that until the Indian shall have become self-supporting, the goal of citizenship will still be a dim vision for future realization. Education is of tremendous import. A clean character and a firm and steadfast adherence to the laws of Christianity are primary and important requisites in the great race which the Indian is now making toward the goal of citizenship. But fundamental, and underlying the whole plan of development of the Indian from a primitive being to a real factor in American life, is the necessity of teaching them how to be self-supporting. The old ration system was deplorable, and, although for a time it may have been necessary, its continuation never would have resulted in permanent good either to the race or the individual.

The Indian Office is now pursuing a plan which has for its central thought the definite following up of the education and training in industrial life which is imparted to the Indian boy and girl in school. The whole scheme is to press every able-bodied man into some kind of work which will enable him to care for himself and his family. With this end in view, there has been a tremendous development of agriculture on the reservation and the plan

which is being followed must undoubtedly result in the final solution of the reservation question.

When every Indian in the country, whether on the reservation or off the reservation, shall have been won to persistent, continuous, remunerative employment, there will be very little left for Congress to do except to wind up our government's present guardianship of the Indian.

Reports are already pouring into Washington which indicate the fruitfulness of this plan. The Indians are enthusiastically taking up agriculture on their allotments and are harvesting good crops. Notable headway is being made on many of the reservations, and many Indians are being converted to the gospel of work because they can see with their own eyes the fruitfulness and personal value to them of well-directed and efficient labor.

INDIAN MEMORIAL.

A BILL has recently been introduced, and has been under consideration by the committee on the Library of the House of Representatives, looking toward the building of a huge memorial to the American Indian which is to be known as the Peace Memorial. The idea is to dedicate it to the school children of the United States. Its estimated cost is \$650,000. There will be a large column of bronze surmounted by a colossal statue of an Indian, and the combined height of the memorial will be 580 feet. Add to this the altitude of the spot on Staten Island, in New York harbor, where it is proposed to erect this memorial, and the top of the figure is 960 feet above sea level—which would make it the highest point on the Atlantic Coast between Maine and Mexico.

It is intended to have a library and museum of Indian records and curios in the base.

The whole matter is having the support of some of the most prominent men in the country, and the thought which has given it birth is a most worthy one.

In these days when smaller monuments are being erected here and there throughout the country to commemorate some special event connected with Indian history, or to symbolize the life of some prominent Indian chief, it is altogether fitting that our thoughts should turn to an enduring monument in bronze and stone at the gateway of the American nation, which shall typify the place in our history, and the character and hospitality, of the American Indian—the first American.

INTERESTING ATHLETIC PUBLICATION.

THE Journal is in receipt of a handsome brochure from the Carlisle Indian School, Carlisle, Pa., containing the program of the annual celebration of the athletic association of the famous school.

The brochure is as handsome a thing of its sort as ever came to our attention, and it is entirely the work of the students of the Carlisle Indian school and was printed at the Carlisle Indian Press.

In addition to the program of the celebration and a list of the records, holders of "C's", and football and baseball records for 1909, the book is illustrated with magnificent halftone photographs, in sepia tone, of the teams, the stars, the athletic director and the superintendent of the institution.

In view of the interest which the Maori yell of the Barbarians created during last autumn's football furore in

Reno, when the N. of N. team garnered in so many Pacific coast scalps, the Carlisle yell, which is given at the end of the brochure, will possess some interest. Here it is:

Minnewa Ka, Kah Wah Wel
Minnewa Ka, Kah Wah Wel
Minnewa Ka, Kah Wah Wel
Carlisle! Carlisle! Indians.

—*Nevada State Journal*, Reno, Nev.

THE CARLISLE INDIAN SCHOOL REPORT.

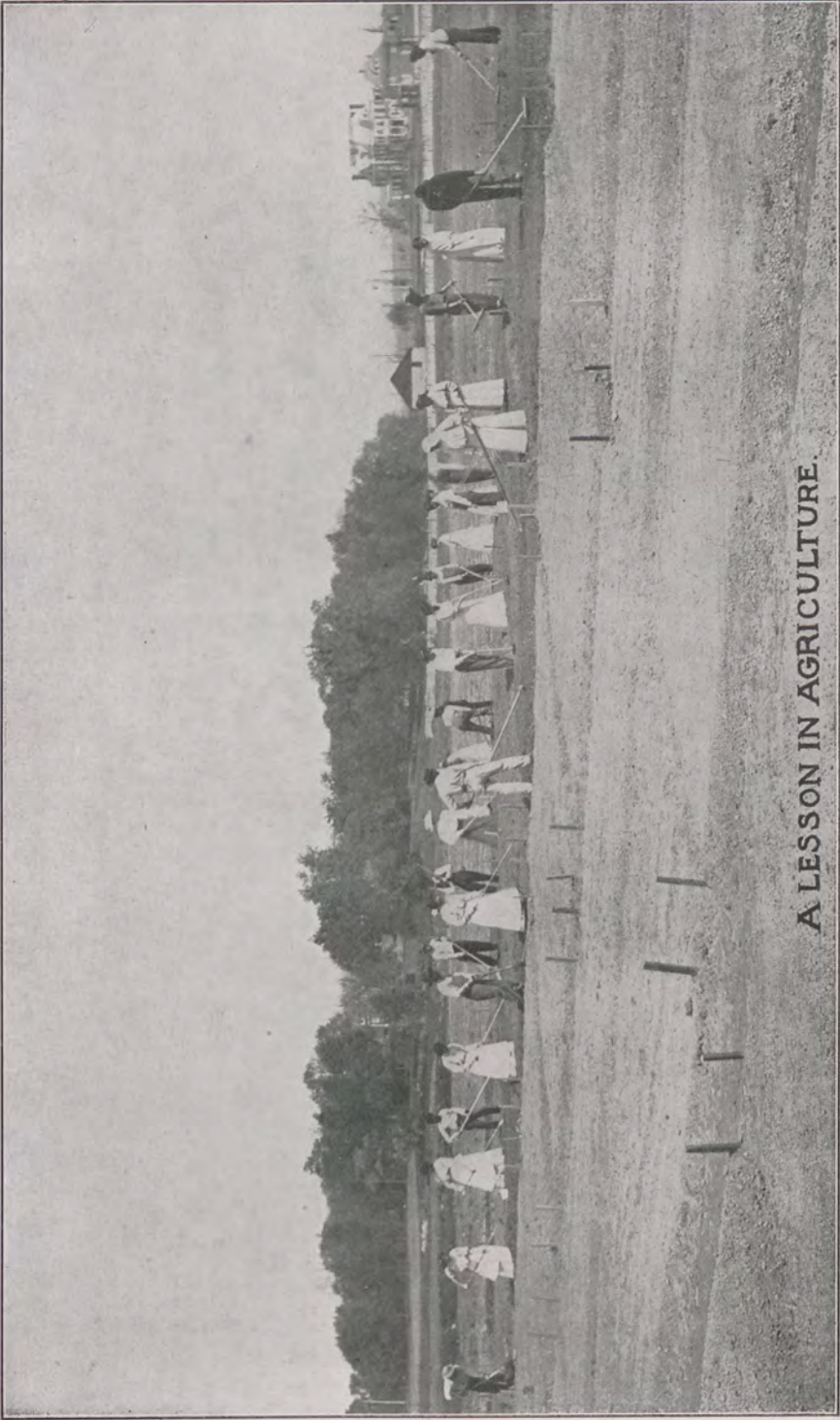
THE thirtieth annual report of the United States Indian School at Carlisle, Pa., affords encouragement to those who are concerned with the problems raised by the presence of the remnant of aborigines in the land. The government has been slow in learning how to make its large expenditures for the benefit of the Indians count; but the school at Carlisle has been leavening the lump of barbarism by instruction in the technical arts and useful accomplishments. The total enrollment last year was 1,132. The product of the year's work in the industrial departments has a value of \$69,867.71. The cost to the government for each pupil was the very moderate sum of \$169.60.

The report gives the occupations of 1,675 returned students, all who have been heard from out of a total of 4,080, and of 564 graduates. These classified results are a vindication of the Indian's right to an equipment for the arts of civilized life. Both sentiment and religion are justified in their appeals for the Indian by the practical results of what has been done for him.

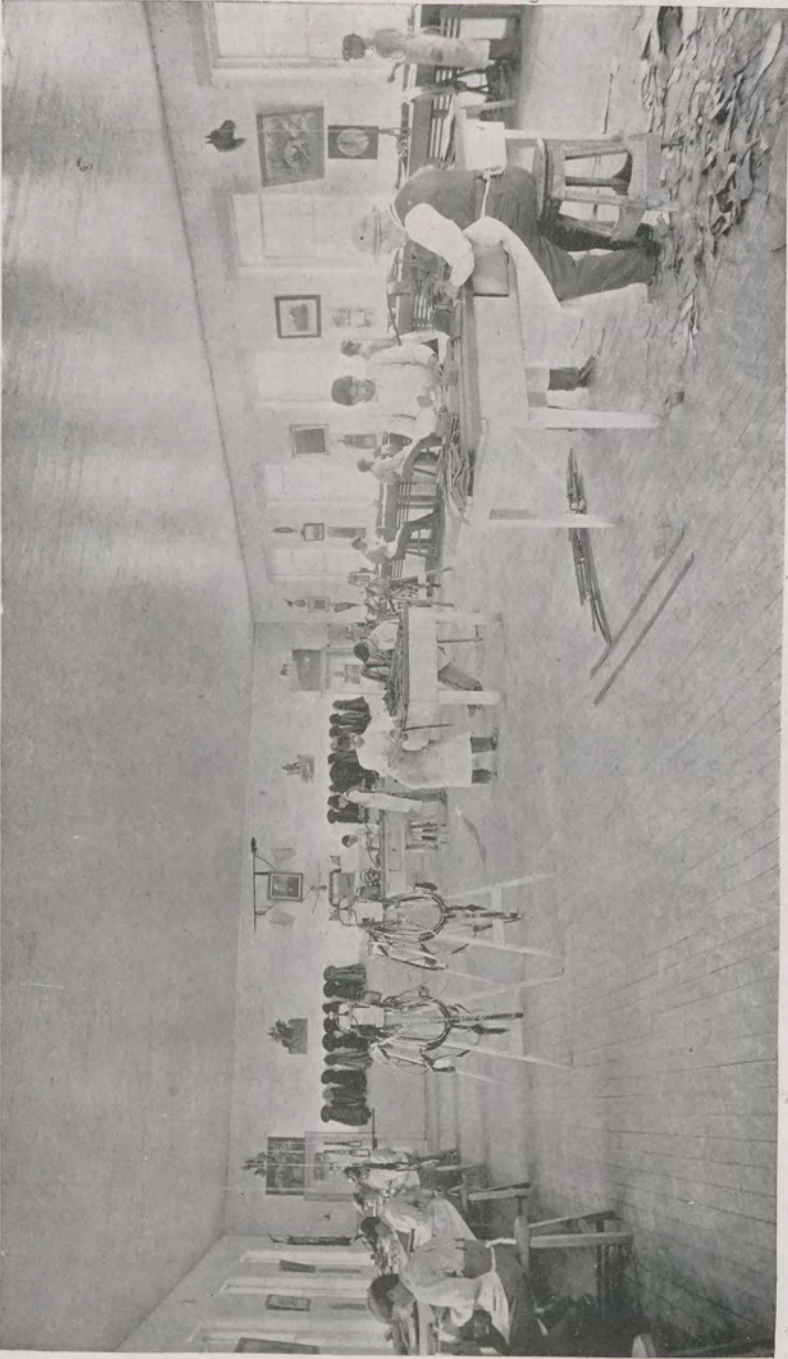
—*The Epworth Era*.



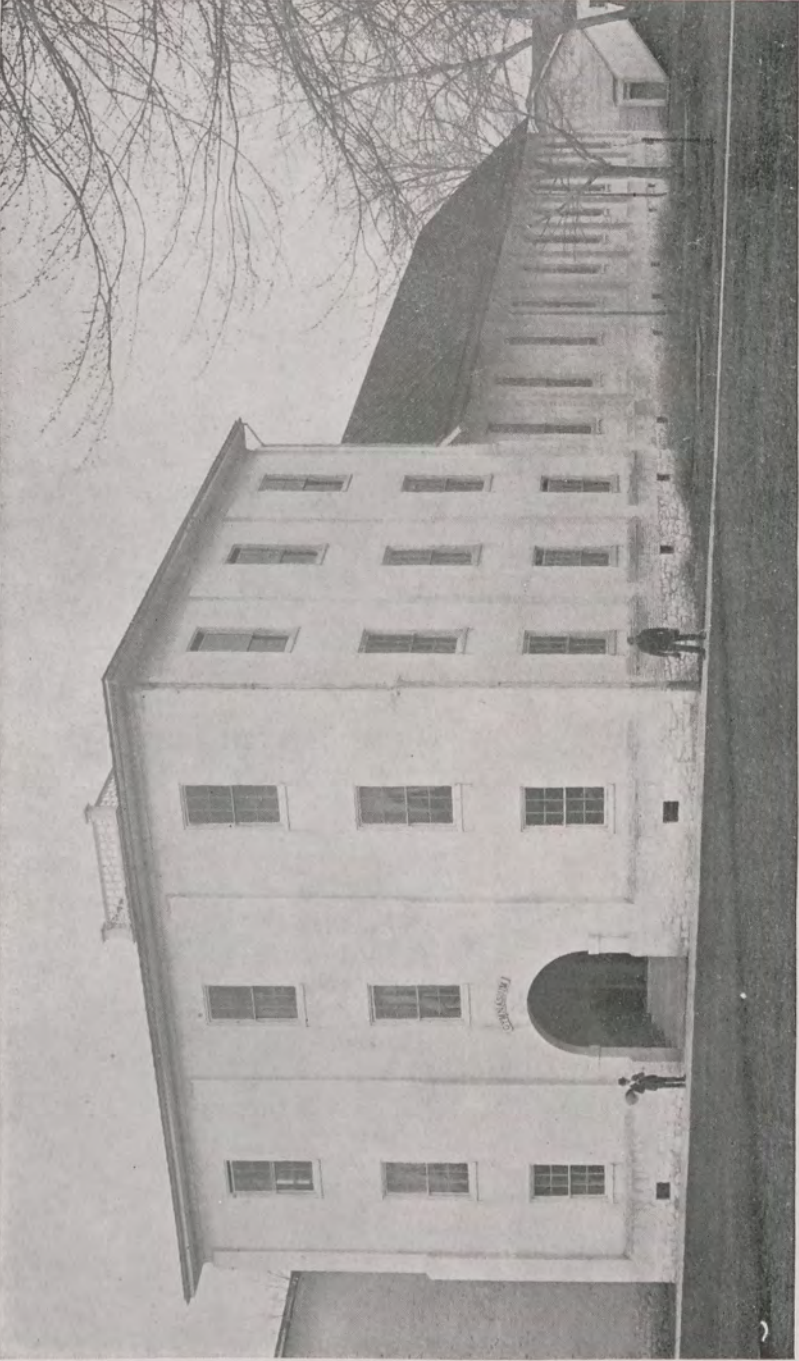
IRONING CLASS—CARLISLE SCHOOL LAUNDRY



A LESSON IN AGRICULTURE.



HARNESS SHOP AND CLASS OF STUDENTS AT WORK



GYMNASIUM—Y. M. C. A. AND SOCIETY ROOMS

General Comment and News Notes

ANNUAL ATHLETIC CELEBRATION.

ONE of the most enthusiastic meetings of the year at Carlisle was the athletic celebration in the auditorium on the evening of February 11th. Before the entire student body and faculty, the young men who, by athletic success, have won honors and first places were presented with their "C." These young men, of whom there were 45 (this number being made up of 14 on the football team; 14 on the track team; 11 on the baseball team; and 6 on the cross country team) were seated in a front section on the right side of the auditorium. The school band, seated on the stage, furnished excellent music for the occasion.

Mr. Glenn S. Warner, athletic director of the school, presided, and in opening the meeting, among other things, said: "We meet tonight to honor the boys who have upheld Carlisle's reputation in athletics, and it is well to devote one evening a year to talking over our victories and defeats and prospects, and to drawing wholesome lessons from our experiences.

"While not at the top in everything, we have had good, clean teams, composed of representative Carlisle students. During the past year, students have been taught to realize more than ever before that athletics at Carlisle are here for students, not the students here for athletics. Boys should not feel that they are doing the school and the athletic management a great favor by taking part in athletics; they should feel that they are being granted favors by being allowed to participate in athletics and to receive the encouragement and advantages that other boys have in schools and colleges elsewhere.

"It is a good thing for students to have something outside of regular work in which to be interested. The band and

athletics are side issues to school work, but they are the things which afford pleasure, recreation and diversion from regular duties. New students are backward about taking up these outside activities; but if they would take to these features at once, they would be able to accomplish a great deal along these lines before they left; while if they put it off, they hardly get started before they go away.

"Our greatest asset as athletes is our gentlemanly and sportsmanlike conduct and our clean playing, and that is something which we want to guard always, for if we ever maintain that reputation, there will never be trouble in getting games with the very best teams."

Brief accounts on the prospects by Captain Wauseka of the basketball team, and Captain Moore of the track team were received with tremendous enthusiasm; in the absence of Captain Hauser, the prospects in football were briefly mentioned by Mr. Warner.

In presenting the "C's," Superintendent Friedman availed himself of the opportunity to recount the successes of noted athletes who have attended Carlisle in the past to the end of refuting the claim by many that a man who makes a success as a football player at college or at school rarely amounts to anything after his school days are over.

In the course of his address, Superintendent Friedman said: "Carlisle occupies a peculiar position as an institution here in the East, and unless we can continue to convince the public that we play a clean, hard game, they will not be interested in seeing us play. Furthermore, even more important than this, unless we play that kind of a game, and get into every play, putting sportsmanship into all we do, we ourselves won't get out of athletics that which athletics should really give us.

Athletics are a great educating and developing factor.

"The charge has been made that when a man plays football, or baseball, or engages in track work, he is rarely good for anything else when he leaves school.

"Now I have taken up this question and looked into the records of some of our Carlisle graduates and ex-students, and have found that the men who made the best records in athletics succeeded best when they got out into the busy life of competition on the outside. I thoroughly agree that the main thing is not athletics, but the education which you receive; but I know that athletic training is a good backing for any mental or industrial training."

Here followed the splendid records of a number of Carlisle ex-students and graduates who won honors in athletics at Carlisle and are now winning honors in life's real battles.

As each young man received his "C", a rousing cheer was given by the students under the leadership of a cheer leader.

The address of the evening was delivered by Dr. William Mann Irvine, president of Mercersburg Academy, a Princeton man who has the reputation of conducting one of the best preparatory schools in the country. His address showed that he knows boys well. Among other things, he said:

"Ladies and Gentlemen: There is no other school in America which has a celebration like this one tonight, and I am glad to be here to see these boys rewarded for the work they have done and the sacrifices they have made. Your victories are the envy of all the rest of us, but it would not be good for you yourselves to win every game. One of the greatest educators I ever knew, the former president of Princeton, said, 'I have learned more from my defeats than from my victories, as an athlete and as an educator.' Whole-

some lessons come through defeat. When you get whipped, you wonder what was the matter, and you look at it in a philosophical way.

"Boys, the physical basis of our country depends upon athletics. But if it were only the physical basis, we could not afford to put so much money into athletics; but it is for the qualities that athletics bring out, the qualities of mind and of spirit. Athletics teach you how to work. Why, one of the greatest troubles we headmasters have is to make the boys work. Athletics help there; I find that we can reach boys that are lazy through athletics. They not only inspire them to work, but they give them courage, physical and moral.

"Athletics have something else for you. They teach self-control. Dr. Van Dyke said: 'Every sin in the world is due to lack of self-control on the part of somebody. Whether it is swearing, dishonesty, impurity, or any other sin that may come, that sin is due to lack of self-control.' What is self-control? It is mastery of self. That is a valuable asset in life. Don't lose your head! It may be a bargain in business; you may lose your money, too, if you lose your self-control.

"Another thing that athletics give is purity. Boys, keep pure! And there is democracy—all on the same footing; and this does not apply only to the fellows who play on the team, but to everybody in the school. You cheer your team now, but later it will be the heroes of the nation, instead of the heroes of the team, that you are cheering. Obedience is another fine thing that you learn; you would be beaten in every contest were it not for obedience.

"And there are excesses in athletics. Occasionally I hear of fellows losing their tempers. That is wrong! It is because they forget themselves. Don't slug; while you are hitting a fellow, the play may come through you. You

cannot do two things at one time. Reserve your strength.

"Remember the Sabbath Day to keep it holy.' You cannot change it. I talk to men and boys about that, and they say everybody plays golf on Sunday, everybody goes fishing on Sunday, everybody plays baseball on Sunday—but that does not make it right. Suppose everybody does sanction it; does that make it right? No! you cannot make it right.

"Gambling—some of my best friends bet, but that does not make it right. Gambling is wrong. It is one of the excesses we must avoid.

"Athletics are criticized; they are not understood. What are you doing to uphold them? You ought to be playing in the right way. That manly spirit will be held up to you as moral courage. When you get out into life, it will be translated to you in a higher form. You cannot do anything without team play. You are defeated before you go on the field without it. What is team play? Is it to take the ball? No; it is to help the fellow that has the ball. Let your share of team play out in the world be to help the other fellow that is less fortunate than you.

"Look for the highest qualities in athletics; get all you can out of them. Life is a great field on which every man plays his part; and the prize there is life or death. As you play the game, play it right, and try with your whole heart and soul.

"I congratulate you on the splendid things you have done in play, and I hope that you will do still greater work when you go out into the world. God bless you!"

An added feature of the program was a splendid talk delivered in the Winnebago language by First Chief a full blood Winnebago Indian. He appeared before the students in gorgeous Indian costume, and, through an

interpreter, made some very interesting remarks.

THE INDIAN UPLIFT.

UNDER the stress of impatience and exasperation it may be that General Sheridan once declared that "the only good Indian is a dead Indian." But the remark was never justified, as many things go to prove. The results of the work at the Indian school at Carlisle, Pa., furnish one of the most convincing proofs. Among the many good things they do there is the issuing of a monthly publication now known as "THE INDIAN CRAFTSMAN," which after this month will be called "THE RED MAN." The January number is remarkably interesting and important. It is entirely the work of Indian students. The mechanical work is executed by apprentice students, the borders, initial letters, sketches and headings are the achievements of the Native Indian Art Department, and the cover design of the January number is exceptionally well done in the matter of conception, design and color. It is the work of William Deitz, a talented Sioux, whose native name is Lone Star. One of the most interesting parts of the monthly comprises a collection of legends, stories and customs of the red man, all written by Carlisle Indian students. Somehow, one is tempted to reach the conviction, after looking over the Indian sketches, that in coming years the red man will produce artists famous all the world over. The Indian stories and legends are charmingly told, and include the "Ghost Bride Pawnee Legend," written by Stella Bear, an Arickaree Indian maiden; a "History of the Kiowas," by Michael Balenti, a Cheyenne; "Why the Ground Mole is Blind," by Phena Anderson, a Concow; and a story, "The Beaver Medicine," by Carlyle Greenbrier, a Menominee Indian.—*Pittsburg Press.*

Ex-Students and Graduates

A very pretty romance was consummated at Carlisle, January 20th, when Mary Cooke, a Mohawk Indian, and George P. Gardner, a Chippewa Indian, were married at St. Patrick's Roman Catholic Church. Mr. Gardner was graduated in the class of '09, and while a student made rapid progress in his studies; he was a good blacksmith, a prominent athlete, and a member of the band. Since his graduation, he has been employed in the capacity of assistant disciplinarian, and disciplinarian, in charge of the Large Boys' Building. Mrs. Gardner was a student at the time of her marriage, and was one of the head nurses in the hospital. Immediately after their marriage, they left for Hayward, Wisconsin, where Mr. Gardner has accepted the position of disciplinarian at the Indian School. Mrs. Gardner will also accept employment under the government.

Kathryn Dyakanoff, an Alaskan, who was graduated with the class of 1906, is now employed in the Federal Service as teacher. Her work is carried on in Sitka, and her students are Alaskan Indians. After graduating from Carlisle, Miss Dyakanoff entered the Bloomsburg Normal School of Pennsylvania, and like many another Carlisle girl, worked her way through; she was graduated with the class of 1909. In a letter she says, "I feel sure that the Alaskan Indian will make his stand in the world before long. These people are eager to learn and with what little education some have, they stand side by side with their white brothers. Carlisle has done a great deal for me, and in order to repay the benefits derived while a student, I must now live so people will see and acknowledge the good which it does for the Indian."

Reports which come to us indicate that, more and more, the graduates

and ex-students of Carlisle are not going back to the reservation but are taking up the matter of earning a livelihood in white communities on the outside. A recent letter from William White, a Digger Indian and ex-student of the school, informs us that he and his wife, also an ex-student, are living in Walworth, Wis. They have permanently settled in that locality. Mr. White owns his own blacksmith shop and seems to be getting along prosperously.

Elizabeth Wolfe, a Cherokee Indian, who was graduated with the class '08, was recently appointed to the position of assistant matron in the large Indian school located at Chemawa, Oregon, and known as the Salem Indian School. She passed the Civil Service examination with a high average, made a good record at Carlisle, and under the Outing, has had excellent preparation for her present work.

Clara Spotted Horse, a Crow Indian who has, for some years, been a student at this school where she became proficient in housekeeping and in several other branches of domestic work, was recently appointed to the position of assistant matron at the Hayward Indian School, Wisconsin. She has already gone to the latter place to take up the duties connected with her position.

John Bonga, a Chippewa Indian from the White Earth Agency, Minnesota, and an ex-student, is employed as assistant government farmer at Leech Lake, Indian Agency. He owns his own home which is of timber construction.

Mrs. Fred Canfield (nee Anna Goyituey) a graduate of the class of '01, and sister of Martha Day, is now

living in Zuni, New Mexico. Her husband is employed in the U. S. Forestry Service in that location.

William Yankeejoie, a Chippewa Indian who has been a student at Carlisle for some years, has recently been appointed to a position at the Hayward Indian School, Wisconsin; he has already left to take up his work at that place. He is a steady boy and has been a good student and should make a success.

James Snow, a Sioux Indian and former student of Carlisle, who while at school was one of the best two-mile runners, is now making a success at his chosen trade,—that of carpentry—which he learned while at school. He is now assistant instructor in carpentry at the Crow Creek Agency, in South Dakota.

Many of our students enter into business after leaving Carlisle instead of following one of the professions or trades. Word has been received that Simeon Stabler, an Omaha Indian, and former student of the school, is now engaged in the real estate business at Macy, Nebraska, and is doing well.

Foster Otto, an Ottawa Indian from Pinconning, Mich., who completed a term at this school and learned the tailor's trade, is now employed in St. Catherine's School for Indians at Santa Fe, N. M., in the capacity of instructor in tailoring. He is making a success in his present field.

Robert Friday, a Northern Arapahoe Indian from Shoshone Agency, Wyoming, who completed a term at Carlisle, and learned the baker's trade, is now employed as a baker with a large baking company at Cheyenne, Wyo. He receives \$18 a week.

Frank Mt. Pleasant, a Tuscarora Indian who was graduated with the class of 1904, is now a member of the

Senior class of Dickinson College, Carlisle, Pa. He is making an excellent record and will graduate this coming June.

Alex Yellow Wolf, a Sioux from Kyle, S. D., who completed a term at Carlisle, is now a member of the agency police force of the Pine Ridge Reservation. He also owns a good farm and dairy stock.

Nellie Carey, an Apache Indian, and an ex-student, is employed in the government service as assistant instructor in laundry work at Fort Sill Boarding School. She owns a farm on which is built a good house.

Martha Day, a Pueblo Indian of the class of '09, has recently returned to her home in Seama, New Mexico, where she expects to commence work soon as teacher in a day school for her people.

Michael R. Balenti, a Cheyenne Indian of the class of 1909, is doing good work as a student in the Agricultural and Mechanical College in Texas. He is pursuing a practical course.

Joseph C. Mills, an Osage Indian, and an ex-student, is now living at Pawhuska, Oklahoma; he is putting to good use the education and training which he received at Carlisle.

Levi Willis, a Chippewa Indian and ex-student, is now living at Boyne City, Michigan, where he is working at the trade of tailoring, which he learned at the school.

Savannah Beck, a Cherokee Indian of the class of '09, is making progress at her profession of nursing. At present, she has charge of a case in Wilmington, Delaware.

Frank Doxtator, a Seneca Indian, an ex-student, is now working as fireman on a Pacific Ocean steamer.

Official Indian Service Changes

For the Month of November.

APPOINTMENTS.

Andrew M. Philipson, teacher, Albuquerque, N. M., 72.
Bernice Barr, teacher, Bismarck, N. D., 540.
Nellie M. Sherwood, teacher, Blackfeet, Mont., 480.
Fernando G. Tranbarger, teacher, Carlisle, Pa., 720.
Emma E. Boley, asst. seamstress, Carlisle, Pa., 400.
Elmer E. Lucas, baker, Carlisle, Pa., 600.
Mary K. Gill, asst. matron, Carson, Nev., 540.
Flora E. Courtney, baker, Carson, Nev., 520.
John F. Daugherty, physician, Coeur d'Alene, Idaho, 1000.
Herbert V. King, physician, Colorado River, Ariz., 1100.
Nellie Crawford, cook and laundress, Crow, Mont., 500.
John F. Chambers, teacher, Ft. Apache, Ariz., 72.
Lillian M. Parus, asst. clerk, Ft. Hall, Idaho, 840.
James L. Kennedy, teacher, Ft. Lapwai, Idaho, 660.
Elizabeth Stratton, kindergartner, Ft. Peck, Mont., 660.
Freeman J. Adams, add. farmer, Ft. Totten, N. D., 780.
Lucy Flint, teacher, Ft. Totten, N. D., 660.
Maud E. Hurley, cook, Grand Junction, Colo., 500.
Henry W. Hutchinson, painter, Haskell Institute, Kansas, 720.
Clyde M. Blair, teacher, Haskell Institute, Kans., 600.
Walter Rendtorff, physician, Hoopa Valley, Calif., 1000.
Herman E. Wright, teacher, Keshena, Wis., 60 mo.
Katie Woollen, teacher, Kiowa, Okla., 600.
Bel G. Emery, kindergartner, Kiowa, Okla., 600.
John D. Creech, teacher, Klamath, Ore., 720.
Richard Clarke, asst. clerk, Leech Lake, Minn., 900.
Ola McElhanon, cook, Moqui, Ariz., 600.
Mary Pemberton, cook, Nett Lake, Minn., 480.
Anna M. Levissee, seamstress, Pierre, S. D., 500.
Miles P. Lusey, add. farmer Pierre, S. D., 720.
James A. Couch, carpenter, Pine Ridge, S. D., 600.
Nellie B. Mott, cook, Pine Ridge, S. D., 500.
David H. Dickey, teacher, Rapid City, S. D., 600.
Mary H. Black, teacher, Red Lake, Minn., 600.
Lucy Wells, cook, Rice Station, Ariz., 600.
Lydia A. Hutchens, teacher, Rosebud, S. D., 720.
Nona D. Cushman, cook, Sac and Fox, Iowa, 450.
Rosnel Stearns, stenographer, Sac and Fox, Okla., 840.
Lula M. Payne, laundress, San Juan, N. M., 500.
Clarence W. Benner, engineer, Santa Fe, N. M., 900.
May H. Rogers, teacher, Sherman Institute, Calif., 600.
Michael Mullins, tailor, Sherman Institute, Calif., 660.
Gertrude Hooton, clerk, Union Agency, Okla., 600.

APPOINTMENTS—NON-COMPETITIVE EXAMINATIONS.

Mary C. Wright, seamstress, Bena, Minn., 420.
Mattie Hayes, asst. matron, Ft. Peck, Mont., 500.
Mary Stephania Schramme, teacher, Santa Fe, N. M., 600.
Frank Beaver, asst. clerk and interpreter, Winnebago, Neb., 500.
Agnes White, teacher, Wittenberg, Wis., 600.

REINSTATEMENTS.

Harvey V. Schoonover, teacher, Blackfeet, Mont., 60 mo.
George W. Robins, stenographer and typewriter, Blackfeet, Mont., 720.

Louise B. Shipley, seamstress, Cheyenne River, S. D., 500.
Joseph Kuck, wheelwright, Ft. Apache, Ariz., 720.
Sarah A. Myers, teacher, Ft. Peck, Mont., 72 mo.
Margaret M. Mitchell, seamstress, Ft. Totten, N. D., 540.
Lou E. Curtis, asst. matron, Haskell Institute, Kans., 500.
Anna M. Page, cook, Keshena, Wis., 500.
J. C. Levengood, superintendent, Lower Brule, S. D., 1600.
Wilbur M. Johnson, farmer, Ponca, Okla., 600.
James L. Howrey, teacher, Pottawatomie, Kans., 600.
Percy M. Somers, engineer and disciplinarian, Truxton Canon, Ariz., 1000.
Edith L. Cushing, kindergartner, Warm Springs, Ore., 600.
Ellen C. Pierce, seamstress, Yakima, Wash., 500.

TRANSFERS.

Emma Dawson, teacher, Albuquerque, N. M., 84 mo., from Santa Fe, N. M., 600.
Belle L. Harber, seamstress, Blackfeet, Mont., 500, from matron, Western Shoshone, Nev., 600.
Margaret Sweeney, teacher, Carlisle, Pa., 600, from Mt. Pleasant, Mich., 540.
Mattie J. Boileau, cook, Carson, Nev., 600, from Pine Ridge, S. D., 500.
Oscar H. Boileau, farmer, Carson, Nev., 720, from Pine Ridge, S. D., 720.
Charles H. Allender, teacher, Carson, Nev., 72 mo., from industrial teacher, Kiowa, Okla., 720.
Belle McCue, laundress, Cherokee, N. C., 540, from Greenville, Calif., 480.
Thomas C. Smith, asst. supt., Chilocco, Okla., 1300, from supt., Morris, Minn., 1225.
Charles Stoolfire, engineer, Colorado River, Ariz., 1000, from engineer and sawyer, San Carlos, Ariz., 900.
Edward Lieurance, physician, Crow, Mont., 1200, from Salem, Ore., 1000.
John W. Morgan, farmer, Fond du Lac, Minn., 840, from La Pointe, Wisc., 840.
Jacob E. Nyquist, physician, Fond du Lac, Minn., 250, from La Pointe, Wisc., 250.
Harvey C. Hansen, teacher, Fond du Lac, Minn., 72 mo., from La Pointe, Wisc., 72 mo.
Catherine B. Von Felden, teacher, Fond du Lac, Minn., 60 mo., from La Pointe, Wisc., 60 mo.
Bessie M. Hansen, housekeeper, Fond du Lac, Minn., 30 mo., from La Pointe, Wisc., 30 mo.
Lizzie Houle, housekeeper, Fond du Lac, Minn., 30 mo., from La Pointe, Wisc., 30 mo.
Frank LeDuc, police, Fond du Lac, Minn., 20 mo., from La Pointe, Wisc., 20 mo.
Alvin A. Bear, supt., Fond du Lac, Minn., 900, from add. farmer, Camp McDowell, Ariz., 900.
Nellie D. Saindon, housekeeper, Ft. Lapwai, Idaho, 30 mo., from Colville, Wash., 300.
Wilfred A. Dion, engineer, Ft. Totten, N. D., 900, from Jicarilla, N. M., 1000.
Anna O. Miller, matron, Ft. Yuma, Calif., 600, from asst. matron, Mescalero, N. M., 520.
Julia R. Still, teacher, Haskell Institute, Kans., 600, from Standing Rock, N. D., 600.
Iva M. Ward, housekeeper, Kaibab, Utah, 30 mo., from Panguitch, Utah, 30 mo.

- Frank M. Walden, add. farmer, Kaibab, Utah, 720, from Panguitch, Utah, 720.
- Robert Pikyavit, private, Kaibab, Utah, 20 mo. from Panguitch, Utah, 20 mo.
- Young William, judge, Kaibab, Utah, 84, from Panguitch, Utah, 84.
- Blaine Page, engineer, Keshena, Wisc., 800, from Mt. Pleasant, Mich., 900.
- Charles T. Kirkpatrick, industrial teacher, Kickapoo, Kans., 600, from W. Navajo, Ariz., 720.
- Harry B. Seddicum, add. farmer, La Pointe, Wis., 900, from Kickapoo, Kans., 720.
- Roy V. Howard, engineer, Mt. Pleasant, Mich., 940, from Keshena, Wisc., 800.
- Amy G. Ketley, teacher, Mt. Pleasant, Mich., 540, from Lac du Flambeau, Wis., 600.
- Allan F. Morrison, asst. clerk, Osage, Okla., 900, from distributing agent, Union Agency, Okla., 1020.
- M. Lillian Stanion, financial clerk, Otoe, Okla., 720, from nurse, Rosebud, S. D., 600.
- Mary A. Seward, field matron, Pala, Calif., 720, from matron, Ft. Yuma, Calif., 600.
- Jos. E. Mountford, principal, Pawnee, Okla., 900, from farmer, Ft. Shaw, Mont., 900.
- Harriet A. Harvey, teacher, Phoenix, Ariz., 660, from Sherman Institute, Calif., 600.
- William D. Ryder, asst. engineer, Phoenix, Ariz., 900, from engineer, Chamberlain, S. D., 840.
- Annie E. Hoffman, cook, Phoenix, Ariz., 660, from seamstress, Kiowa, Okla., 500.
- Nelson D. Brayton, physician, Pima, Ariz., 1200 from Isthmian Canal Service.
- Byron A. Sharp, teacher, Pima, Ariz., 72 mo., from Round Valley, Calif., 720.
- Anna B. O'Bryan, teacher, Pottawatomie, Kans., 60 mo., from matron, Jicarilla, N. M., 600.
- John B. Woods, superintendent, Rosebud, S. D., 2350, from Lower Brule, S. D., 1400.
- Wm. R. Bebout, physician, Rosebud, S. D., 1100, from Lower Brule, S. D., 1000.
- Percy W. Meredith, industrial teacher, Salem, Ore., 720, from Yakima, Wash., 720.
- David C. Taylor, farmer, San Juan, N. M., 720, from industrial teacher, Seger, Okla., 600.
- Floy M. Summet, teacher, Santa Fe, N. M., 600 from Hayward, Wisc., 540.
- Joseph G. Howard, teacher, Santa Fe, N. M., 1000, from Jicarilla, N. M., 800.
- DeWitt C. Hayes, clerk, Santee, Nebr., 1000, from asst. clerk, Leech Lake, Minn., 900.
- Walter F. Dickens, superintendent, Seger, Okla., 1350, from clerk, Shawnee, Okla., 1000.
- Maude Peacore, baker, Seneca, Okla., 500, from assistant seamstress, Tomah, Wisc., 300.
- Flora G. Harper, teacher, Sherman Institute, Calif., 600, from Navajo, Ariz., 660.
- John W. Fletcher, add. farmer, Standing Rock, N. D., 720, from Klamath, Ore., 720.
- Mary Myrick Hinman, asst. clerk, Standing Rock, N. D., 720, from clerk, Pierre, S. D., 720.
- Claude R. Whitlock, superintendent, Uintah and Ouray, 900, from teacher, Neah Bay, Wash., 720.
- Logan Morris, add. farmer, Umatilla, Ore., 720, from Panguitch, Utah, 720.
- Sylvia A. Kneeland, teacher, Vermillion, Lake, Minn., 660, from Cherokee, N. C., 660.
- Carl A. Anderson, physician, Vulcan, Calif., 1000, from Hoopa Valley, Calif., 1000.
- Cora I. Johnson, field matron, Walker River, Nev., 720, from Greenville, Calif., 720.
- Elizabeth Barber, seamstress, Wittenberg, Wisc., 500, from cook, White Earth, Minn., 480.
- Eva Greenlee, matron, Zuni, N. M., 600, from assistant matron, Chamberlain, S. D., 500.

PROMOTIONS AND REDUCTIONS.

- George M. Barton, carpenter, Albuquerque, N. Mex., 800, from 720.
- Lydia E. Kaup, normal teacher, Carlisle, 780, from teacher, 780.
- Mary M. Dodge, teacher, Chilocco, Okla., 600, from 540.
- Merrill M. Griffith, superintendent & S. D. A., Ft. Bidwell, Cal., 1225, from superintendent, 1200.
- John N. Alley, physician, Ft. Lapwai, Ida., 1200, from 1000.
- C. B. Lohmiller, superintendent & S. D. A., Ft. Peck, Mont., 1850, from 1800.
- Joseph L. Smoot, superintendent industries, Haskell Inst., Kans., 1200, from 1000.
- Ida M. Whitney, asst. matron, Haskell Inst., Kans., 660, from 500.
- Edith M. Felten, teacher, Hayward, Wis., 600, from 540.
- R. A. Ward, superintendent, Kaibab, Utah, 925, from teacher, Panguitch, Utah, 70 mo.
- George H. Todd, add'l. farmer, Kickapoo, Kans., 780 from teacher, 600.
- Addison Walker, asst. clerk, Kiowa, Okla., 780, from stenographer, 720.
- Joseph Prickett, asst. clerk, Kiowa, Okla., 900, from 780.
- Virgil D. Guittard, physician, Klamath, Ore., 1200, from 1000.
- Peter Graves, asst. clerk, Leech Lake, Minn., 900, from superintendent logging, 900.
- Lavantia I. Washburn, matron, Lower Brule, S. D., 600, from matron, Lower Brule, S. D., 500.
- Irvil L. Babcock, clerk, Lower Brule, S. D., 1100, from 1000.
- Charles F. Butte, laborer, Lower Brule, S. D., 360, from 240.
- Agnes A. Morrow, teacher, Moqui, Ariz., 600, from laundress, 540.
- Thomas C. Smith, superintendent, Morris, Minn., 1225, from 1200.
- Robert E. Daniel, clerk, Pawnee, Okla., 900, from 840.
- Daisy Bays, asst. matron, Pawnee, Okla., 500, from cook, 400.
- Louella Rhoades, asst. matron, Phoenix, Ariz., 600, from cook, 660.
- Mary A. Koser, laundress, Pierre, S. D., 500, from 480.
- Carrie A. Gillman, seamstress, Pima, Ariz., 600, from asst. matron, 540.
- Wm. H. Bishop, superintendent, Red Lake, Minn., 1250, from 1200.

- Maude Thomas, asst. teacher, San Carlos, Ariz., 50 mo., from housekeeper, 40 mo.
- Naomi Kohlen Sippi, housekeeper, San Carlos, Ariz., 40 mo., from asst. housekeeper, 25 mo.
- W. T. Shelton, Supt., San Juan, N. Mexico, 1825, from 1800.
- Emma L. Seymour, clerk, Shawnee, Okla., 1000, from stenographer, 900.
- Knot C. Egbert, Supt., Siletz., Ore., 1450, from 1200.
- Charles F. Werner, Supt., Southern Ute, Col., 1350, from 1300.
- Chauncy Doxtater, dairymen, Tomah, Wis., 500, from asst. framer, 300.
- Emry H. Garber, asst. clerk, Umatilla, Ore., 840, from industrial teacher, 660.
- Ray H. Carner, clerk, Union Agency, Okla., 960, from 900.
- Edward Short, clerk, Union Agency, Okla., 1020, from 960.
- Florence Pendergast, teacher, Wahpeton, North Dakota, 660, from 600.
- George L. Roark, farmer, W. Navajo, Ariz., 900 from additional farmer, 780.
- Mary Rose Renaud, laundress, Fort Totten, N. D., 480.
- Thomas W. Mayle, clerk, Greenville, Cal., 600.
- Nell Gertrude Edgar, teacher, Haskell Inst., Kans., 600.
- Clarence E. Birch, prin. bus. dept., Haskell Inst., Kans., 1,200.
- Nora H. Hearst, teacher, Havasupai, Ariz., 780.
- Alfred M. Dunn, industrial teacher, Kiowa, Okla., 720.
- Rachel M. Garrison, teacher, Klamath, Oregon, 660.
- Euphema O. Barnes, seamstress, Lac du Flambeau, Wis., 540.
- Agnes A. Morrow, laundress, Moqui, Ariz., 540.
- Freeman A. Taber, Sr., farmer, Navajo, N. M., 780.
- Harvey V. Schoonover, teacher, Potawatomi, Kan., 60 mo.
- Bessie A. Colegrove, teacher, Rapid City, S. D., 600.
- Bitha H. Goddard, teacher, Red Lake, Minn., 600.
- Wm. H. Hamilton, farmer, Red Lake, Minn., 720.
- Jennie Gray, matron, Red Moon, Okla., 500.
- Arthur M. Hylar, engineer, Sante Fe, N. M., 900.
- Mamie Crockett, cook, Seneca, Okla., 540.
- Charles B. Ward, dairymen, Tomah, Wis., 500.
- M. H. Nickell, additional farmer, Unitah & Ouray, Utah, 720.
- Joseph A. Patterson, clerk, Union, Okla., 1020.
- Georgia C. Houck, stenographer, Union, Okla., 1020.
- Charles W. Moore, clerk, Union, Okla., 960.
- Hattie M. Miller, teacher, Vermillion Lake, Minn., 600.
- Agnes Barclay, teacher, Wahpeton, N. D., 660.
- Isabell Goen, seamstress, White Earth, Minn., 520.
- Thompson Alford, asst. clerk, Kiowa, Okla., 840.
- Charles S. Hood, farmer, Klamath, Ore., 660.
- Carrie Webster, asst. matron, Oneida, Wis., 500.
- Effie W. Parker, housekeeper, Phoenix, Ariz., 500.

SEPARATIONS.

- Rose A. McEver, attendant, Canton Asylum, S. D., 420.
- Harold K. Marshall, physician, Colo. River, Ariz., 1,100.
- Justus W. Bush, additional farmer, Colo. River, Ariz., 780.
- Lucien M. Lewis, D. S., teacher, Flathead, Mont., 60 mo.
- John F. Hill, industrial teacher, Ft. Bidwell, Cal., 600.
- Sarah M. Dickens, matron, Fort Shaw, Mont., 720



YOUR REWARD



THE less you require looking after, the more able you are to stand alone and complete your tasks, the greater your reward. Then if you can not only do your work, but direct intelligently and effectively the efforts of others, your reward is in exact ratio, and the more people you direct, and the higher the intelligence you can rightly lend, the more valuable is your life. ♣ ♣ ♣

FRA ELBERTUS

Carlisle Indian Industrial School

M. Friedman, Superintendent

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

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

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

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

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

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

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

Faculty	75
Number of Students now in attendance (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.

