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APRIL, 1910

ONE DOLLAR A YEAR

*A Monthly Magazine by Indians*

# THE RED MAN

*Formerly The Indian Craftsman*



**THE CARLISLE INDIAN PRESS**

**U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA**

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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna



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



# THE RED MAN



Volume Two, Number Eight

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

EDITED BY M. FRIEDMAN, SUPERINTENDENT - - - EDGAR K. MILLER, SUPT. OF PRINTING

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ILLUSTRATIONS—Ponca Reservation Views; Supervisor Dagenett; Views of the Farm and Industrial Departments of the Carlisle School.

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. 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 ly 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.

# Methods in Indian Woodwork:

*By Franz Boas*



THE Indians of different parts of the American Continent excel in various kinds of handicraft. The ancient inhabitants of the Southeastern States excelled in the beauty of form and design of their pottery; the Indians of the Northwest, in the excellence of their embroideries; the ancient inhabitants of the Central States, by their work in copper; those of California and neighboring parts of the continent, by the beauty of their basketry; while the art of working in wood was, and still is, most highly developed on the North Pacific coast, among the tribes of the State of Washington and from there northward among all the natives of the coast of British Columbia and of Alaska as far north as Mount St. Elias. The many varieties of wood which grow in this country facilitated the development of this art.

We will describe in the following lines the interesting methods applied by the Indian in his wood-work.

On account of the lack of steel tools, the whole mode of treatment of the material was quite different from that used by the modern carpenter and joiner. The felling of the trees from which large planks were to be made was a difficult task, which was generally accomplished by means of fire. The principal tree used for making large objects, such as planks and canoes, is the cedar. When locating a tree that was to be felled, the Indian used a long-handled stone chisel, by means of which he would drive a deep hole into the foot of the tree, in order to make sure that the heart of the tree was sound. If the tree was found to be suitable, a notch was cut into the bark and the outer layers of the wood, and a small fire was started, which was kept smouldering, and which was carefully guarded so as to prevent it from spreading upward. The place where the tree was to fall was cleared, and after much labor the trunk was cut through by the fire, and the tree would fall forthwith. After it had been cleared of branches, a piece of suitable length was cut off by means of fire. In this case, red-hot stones were placed in a fire built on top of the log, and the spread of the fire sideways was prevented by pouring water over the tree and by keeping it covered with wet moss, leaves, or seaweeds. The red-hot stones would gradually eat their way through the trunk,

In order to cut planks from the log, a series of seven wedges made of yew-wood or of elk-antler were driven in at the end of the log, all seven standing on one straight line. Then by striking the seven wedges one after the other with a stone hand-hammer, a crack was opened. When the opening was sufficiently wide, a stout stick of yew-wood was pushed in. Then one workman would stand on each side of the tree, and by means of a stone hammer would drive the stick of yew-wood forward as far as possible. Cedar-wood splits very easily, and in this manner a fairly level surface was obtained. Next the wedges were driven in about one inch below the first line of splitting, and by repeating the same process a plank as wide as the thickness of the tree would permit, and about one inch thick, was split off. A skilled workman could obtain in this way a plank from six to eight feet wide, about one inch thick, and up to twenty feet long. The greatest difficulty in obtaining a plank of this kind lies in the tendency of the wood to split in a direction divergent from the direction of the first crack; and the second crack, which is intended to be parallel to the surface first made, may either dip down into the wood or turn upward, so that the piece split off will be very short only. This tendency is rectified by the workman by ballasting the top of the wood or by supporting the bottom of the tree, thus adjusting the strain in the wood in such a way that the two cracks will run parallel.

In olden times, when the workmen needed planks for house-building or for similar purposes, and when it was not necessary to fell a large tree, planks were sometimes split from standing trees. In this case, a notch was cut into the tree about eight feet above the ground, and another about thirty feet high, a scaffold being erected next to the tree. Then the planks were wedged off from the living tree. Numerous trees of this description may be seen in the woods of northern Vancouver Island.

The rough planks which were thus obtained were always smoothed before they were put to further use. This process of smoothing is still in use, and is done with a small hand-adze, by means of which, first large chips, and finally very small chips, are split off. In the final work the adze is carried down along the wood in straight lines, thus giving the finished plank a finely fluted appearance. By varying the directions of these grooves, various designs are laid out on the surface of the plank.

While we do most of our wood-work with saw, hammer and nails, the Indian used only his adze, bent knife for carving, gritstone for polishing, drill, and cedar-withes for sewing wood. The principal process used for shaping the wood is steaming and bending. This may perhaps be best illustrated by describing the manner of making a box. For this purpose a long board about half an inch thick is smoothed, and then grooved or kerfed at those places where the edges of the sides of the box are to be. Then these grooves are steamed in the following manner: A bed of red-hot stones is placed in the ground and moist seaweed is placed over them. Then the groove is placed on top of this seaweed, and the top is again covered with hot moist seaweed. The board is left there until it becomes quite pliable, and then is bent over at the groove until the adjoining parts of the board form a right angle. As soon as it cools off, it retains this shape. By bending over the board in this way at three places, the ends are made to join and are then sewed together. Then this board, which has been bent over so as to form the sides of the box, is placed on a heavier plank which is cut out in proper form by means of an adze, and then the sides are sewed on to the bottom. This box has a joint only at one edge, where the wood is sewed together and at the joint between the bottom and the sides. These joints are caulked with gum or other material.

In some cases the bending of the sides of the box requires very great skill. This is particularly the case in the boxes with thick concave sides, which are hollowed out of a heavy plank. Whenever this is done, the groove must be cut with very great accuracy, so that the bent sides will form an exact right angle and fit together properly.

Wood-bending is also resorted to for the purpose of making canoes. We have described before the method of felling a tree. After the upper third has been split off by means of wedges, the tree is hollowed out with a hand-adze or with fire, and the general outer shape of the canoe is also made with the adze. After the outer side has been completed, the workman makes a number of drill-holes into the canoe from the outside, and then puts into the drill-holes little twigs of dark color, which have the exact length of the intended thickness of the sides of the canoe—at the bottom two finger-widths, at other places less. Then the work on the inside of the canoe begins, and the workman chips off splints with great care

until he reaches the end of a drill-hole, when he knows that the right thickness has been obtained. In this way the walls of the boat are given throughout the proper thickness. The upper part of the canoe which has been chipped out in this way is naturally narrower than the part a little farther down, because of the natural curvature of the sides of the tree. It is then necessary to give to the upper part of the canoe a greater width. This is done by filling the bottom of the canoe with water and then throwing red-hot stones into the water until it begins to boil. Then the whole canoe is covered over with mats and thoroughly steamed. Thus the wood becomes pliable, and the upper part of the tree can be spread out by means of sticks until it attains the proper form. It is allowed to cool off, then the canoe retains its form.

Perhaps the greatest skill in bending wood is exhibited in the making of fish-hooks. These are made of pieces of spruce-branches which are whittled down to a thickness of about one finger. While the branch is being steamed in a bed of wet seaweed, often inserted in a stem of hollow kelp, the wood-worker prepares a board, in which he carves with his knife a pattern of the shape of the curved fish-hook which resembles in form very much a large bent steel hook. As soon as the pattern is finished and the branch of wood is pliable, it is taken out of the fire and squeezed into the pattern. It is allowed to cool in this position, and then retains its form. Afterwards it is carefully polished with gritstone and then with shark-skin, and finally is thoroughly heated and oiled, the oil having the effect of making the wood hard and brittle.

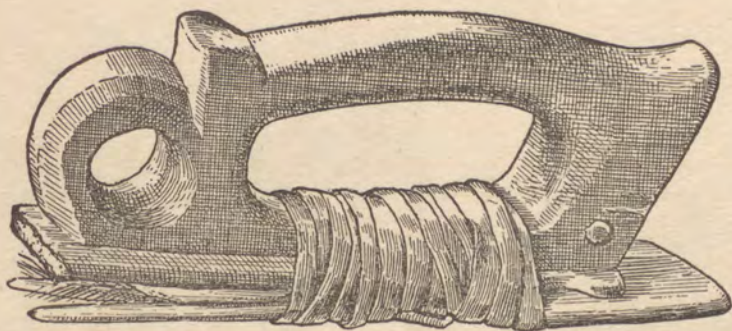
It is also interesting to note what devices the Indians use for making the angles of their boxes true. In bending the sides of a box, as described before, it is easy to bend the board in such a way that it is not exactly rectangular. The method of ascertaining the trueness of the angle is very ingenious. The workman cuts two sticks which are very nearly the size of the diagonal of the box that he is making. By means of a cord he marks the centre of these two sticks and ties them together at this point. Thus they form a cross which can be fitted into the box, each of the two sticks forming one diagonal of the box. When the sides of the box are bent so that they form right angles, this cross will be exactly parallel to the upper edge of the box. If the angles are not true, the cross must be tilted, and is not parallel to the upper edge of the box.



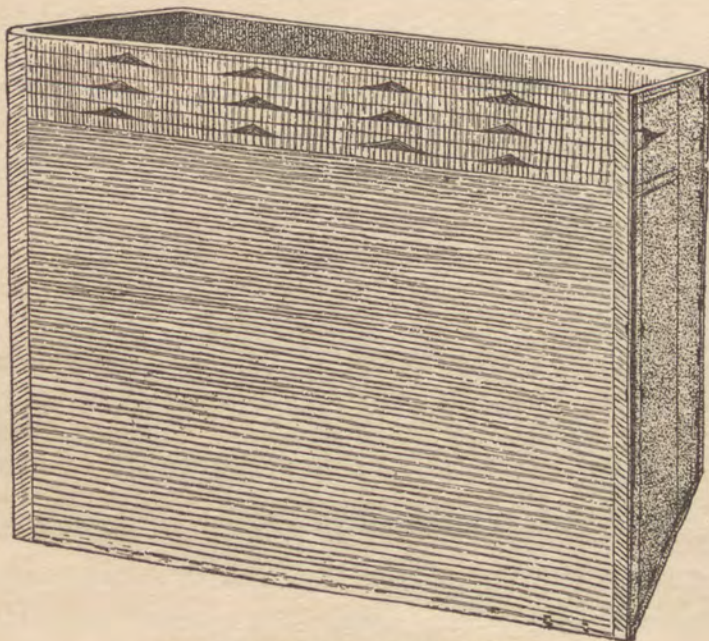
# Woodwork of North-Pacific Coast Tribes



FOOD TRAY—CARVED OUT OF A SINGLE BLOCK



ADZE USED—BLADE OF ELK ANTLER. HANDLE OF WOOD OR WHALERONE

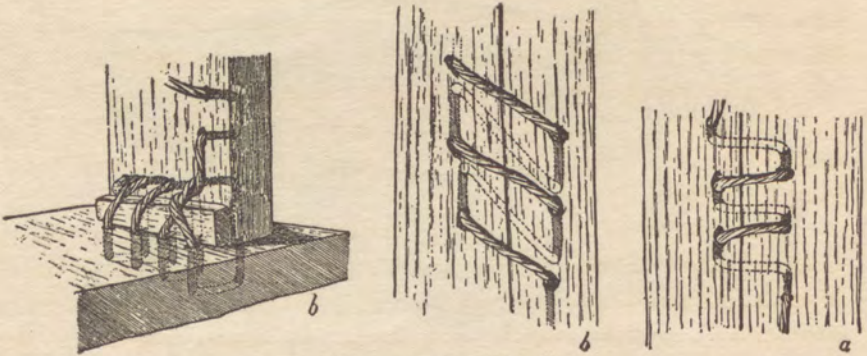


ONE OF THEIR BOXES FOR STORAGE PURPOSES

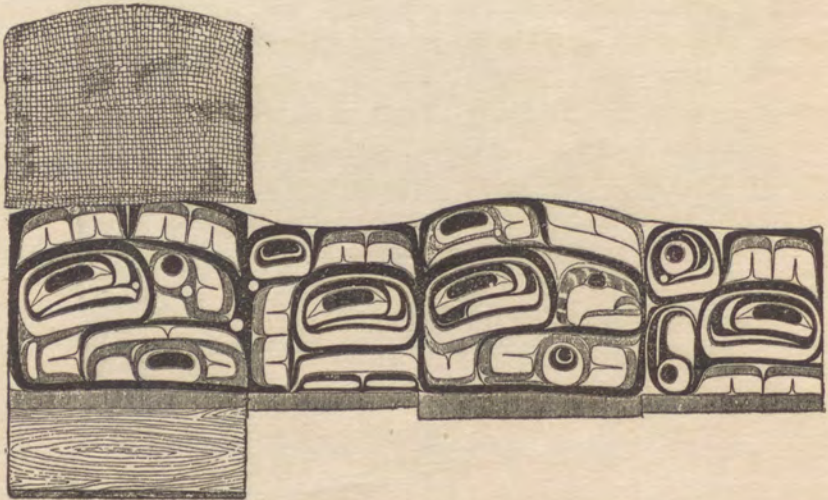
# Woodwork of North-Pacific Coast Tribes



ONE OF THEIR PRIMITIVE DRILLS—WOODEN HANDLE, BONE POINT



METHODS OF SEWING WOOD



DECORATED WOMAN'S WORK-BOX

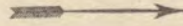
Then the workman proceeds to adjust his box until the cross stands exactly parallel to the upper edge. In order to do this it is also necessary that the sides of the box should be exactly true. This is done in the following manner: First of all, a line ( $a b$ , Fig. 1) is drawn as near as possible at right angles to the long edge of the plank which is to form the sides of the box. Then a string is extended from the base ( $b$ ) of this line equal distances to the right and to the left ( $b c$  and  $b d$ ), and the direction of this string is adjusted until the distances  $a c$  and  $a d$ , as measured by another string, are equal. Obviously as soon as this end is attained, the line  $d c$  is at right angles to  $a b$ . Then another line,  $e f$ , is laid out in exactly the same manner at the opposite edge of the box, and the figure  $e d c f$  now forms a true rectangle. The same method is used in laying out the ground plan of the square house, built by these Indians.

The houses of the Indians of Alaska and British Columbia are made of heavy planks. Since the planks cannot be joined by means of nails, other devices are resorted to, to make the walls a sufficient protection against wind and rain. In olden times the wall planks were placed lengthwise on edge between a number of pairs of poles. One of each pair of poles stood inside of the wall, while the other stood on the outside. After the first plank was put down on the ground, each pair of poles was tied together with a stout loop of cedar-withes, and a second plank was put between the poles, being supported by these loops. The loops were made of such length that the upper plank overlapped the lower plank on the outside. In later times the wall planks were made very heavy, and were cut and grooved very accurately, so that the side of the house formed a perfect protection against wind and weather. The roof was also covered with boards, which were cut out so that one side was slightly concave, the other convex. Then these boards were placed on the roof like Chinese tiles; planks with the concave side upward forming gutters, while the joints of these planks were covered with others placed with the convex side upward, which shed the water into these gutters.

The central framework of the houses consisted and consists of very heavy beams, which require ingenious contrivances for lifting and placing. Generally the heavy beams were shored up, all the men of the village co-operating; and the process of shoring up was

helped along by levers, which were used to raise the ends of the heavy beams.

The houses and the many objects made of wood in the manner here described were elaborately decorated by carving and painting of a peculiar style, the designs always representing animals. These will be described at a later time.



## Indian Life-Sketches—Ponca:

*By Frank C. Churchill*



THOSE who have been intimately associated with Plains Indians have often observed manifestations that disprove the generally accepted notion that the Indian is devoid of humor and incapable of a quick turn of wit. The close friend of the full-blood understands full well that the stern and apparently immovable face of the so-called stoical red man is by no means a correct index to his mind or character. The close observer also finds that the old-time fullblood is exacting when it comes to following the conventionalities on all occasions of ceremony.

I held a council with the Poncas a few years ago, which at the request of Chief White Eagle, lasted two days—the first day for the chief and head men, the next for the young men and all other members who might choose to attend.

The opening day was naturally the most important and formal. The head men especially had dressed for the occasion; their long hair was newly braided and they were embellished with feathers and other fanciful ornaments. Old Chief White Eagle himself was a bit more stately than usual in a new blanket, and the very atmosphere seemed to suggest that an event of extraordinary importance was indeed about to be consummated. The Council room was large and for the most part the Indians were squatted on the floor on three sides, while I occupied a chair at one end, surrounded by interpreters, Indian police and a stenographer.

The day was warm and the windows were open, the heads of

women and young men filled the openings, but none presumed to enter, as they knew full well to do so would have been a breach of tribal etiquette not to be tolerated. At formal meetings, such as this really was, the old men are not always the aged; the term, old men, in official vernacular being synonymous to wise men, or persons chosen to official station.

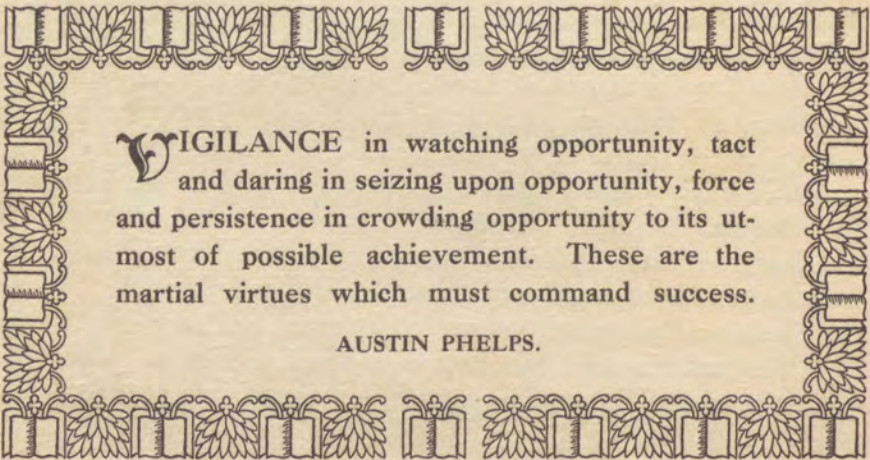
It was at once apparent that the order of business, as we should call it, was pre-arranged, even the speakers and the order in which they should be heard, had been agreed upon. All being in readiness, a grunt was heard and the interpreter announced the name of the first speaker, who had thus signified his desire to open the proceedings. As the stalwart fullblood arose you could have heard a pin drop. In moccasined feet he gracefully approached the chair, shook hands, then taking his position in the center of the long room, in a manner so dignified and composed as to command admiration, he commenced a twenty-minute speech in which he gave eloquent expression to his views of things past and things present. He was followed by another, equally forceful and fluent, who in the same set manner, first came forward to salute the chair by shaking hands; then another and another, each touching some new phase of the subjects in hand, none ever forgetting or failing to state that "many years ago our fathers owned all the land you see about you."

The speeches were all in the Ponca language and interesting, some actually thrilling, while some were pathetic and calculated to excite sympathy and a wish that things were not just as they are. Finally, a stalwart Indian, about fifty, arose and came forward to offer his friendly salute, and when he had slowly taken his place, he opened by saying: "While I am speaking my eyes and my ears will be closed." I was certain that this was a figure of speech, at the same time I was at a loss to grasp his meaning, but it was soon made plain, for he did not endorse all that the others had said, and he had a grievance, and as he grew more and more wrought up and eloquent, he fairly blistered some of his own blood, who were among his listeners. Then it was that I was convinced that he saw no friend or foe among his hearers, nor cared for what he heard, for he had the floor, and then and there he could have his say.

Occasionally, the well known Indian grunt was heard, but aside from this and his own voice, there was absolute silence. Towards the last he came down to the agent, who was not present, to whom

he paid his respects with sarcasm and ridicule. I stopped him for a moment and sent a policeman for the agent that he might face his accuser, and when he arrived I requested the Indian to proceed, and as he went on he referred to many short-comings of the agent, but he was referring to an agent who long years ago had left the reservation. Occasionally, he touched upon current events, on matters that the then agent was acquainted with. The agent at last interrupted to ask if he might ask the Indian a question. I said, "Major, he has the right to go on, I prefer that he continue, and you will be invited to speak when he has finished."

When the fiery speech was ended, I said, "Major, you are entitled to the floor;" whereupon he turned to the Indian and said: "Were you ever arrested?" "No," was the emphatic answer in English. "Did I not find that you had married one of our school girls after the Indian custom?" "Yes" came the answer. "Did I not tell you that you must give her up or go to the missionary and be married?" "Yes." "And you were regularly married?" "Yes." "And that very day you abandoned your wife and ran away to Nebraska with another woman?" "Yes." "And when you came back I locked you up!" "Yes, and that was the only good thing you ever did." The agent laughed and left the Council room, and a grim smile lighted the face of the disgruntled Indian, who was trying to get even for being disciplined.



**V**IGILANCE in watching opportunity, tact  
and daring in seizing upon opportunity, force  
and persistence in crowding opportunity to its ut-  
most of possible achievement. These are the  
martial virtues which must command success.

AUSTIN PHELPS.



CHIEF WHITE EAGLE AND OTHER PONCAS



PONCAS IN A HAND GAME



HAND-GAME DANCE—PONCAS



PONCA AGENCY—OKLAHOMA





CHARLES E. DAGENETT  
SUPERVISOR INDIAN EMPLOYMENT, U. S. INDIAN SERVICE



CARLISLE CLASS IN PHYSIOLOGY AND HYGIENE

# Our "Lo" Is No Longer Poor:

## *New York Tribune*



REPORTS from Washington seem to deprive of all its force the byword regarding the only condition of an Indian which would entitle him to the adjective "good." They also indicate that all the jeremiads over "Poor Lo" and the tears over the "vanishing race" of the "true American" have been wasted. The Indians are becoming so "good" that they are increasing in numbers. To-day there are more than 300,000 red men in the United States, a number greater by 40,000 than that of twenty years ago. This increase is attributed to the government's efforts to raise the Indian to the level of contemporaneous civilization. Annually the Indian Bureau spends more than \$4,000,000 on the education of the young Indian. In the course of the last twenty-three years, since the education policy was adopted, more than \$65,000,000 has been appropriated for Indian Schools. In the various reservation and non-reservation schools are upward of thirty thousand students, with an average attendance of twenty-six thousand. As fast as an individual Indian indicates his competency in managing his own affairs he is given an opportunity to do so free from government control. Thousands have reached this state. Last year more than one thousand Indians had the privilege of handling their own allotments.

This evidence rather contradicts the not infrequently expressed belief, "Oh, the Indian goes back to his tepee and puts on his blanket again after he leaves school."

Recently Moses Friedman, the superintendent of the Carlisle Indian school, undertook to learn what had become of the former students of the school. He found that large numbers had died from the ravages of the white man's plague. He was able to obtain definite data about 1,675 of them. One-quarter of this number were dead. Of the remainder 170 were employed in the United States Indian service as teachers, matrons, instructors in the industries, clerks, etc.; 12 were in the professions, 60 were employed at trades, 364 ranchmen and 581 were merchants, clerks, soldiers, sailors, band musicians, professional ball players, housewives (321), students, laborers, lumberers, cowboys and hotelkeepers. Thirty-four were at home with their parents, and one was a circus performer.

Of the 564 students who have received diplomas from the school for completing its courses nearly every one is engaged in some responsible occupation, either in the service of the government or of some business house. Not a few are professional men, and some of the girls are successful nurses or teachers. Most of them have money in bank and own city real estate or farms. The majority own their homes—not tepees, but well-built brick or frame houses, with such modern conveniences as their surroundings afford. They have horses and cattle and take an interest in religion and politics. The letters written in reply to Mr. Friedman's inquiry in nearly every case told definitely of something done for the benefit and uplifting of the older and younger Indians of the tribe of the writer.

A typical letter from a young Pueblo who was drawing a good salary in Gallup, N. M., was married and "well fixed," impresses one as showing that the education dispensed at Carlisle is far from being futile. The writer was one of the older students of the school. On his arrival in New Mexico in 1889 he found the Pueblos ploughing their land with home-made ploughs, drawn by oxen with yokes strapped to their horns. No wagons were to be seen on the streets of the little Indian villages, and a few hand-made carts with great, clumsy wheels were the only vehicles possessed by the Indians.

"Everything was primitive among my people when I returned to them," he wrote, "from the blankets they wore to the tools which they used in tilling the soil. At Carlisle one of the things that we were continually taught was that we were to make return to the government for giving us an education by doing our best to help our people to profit by the knowledge that we had received. Sickness prevented my returning to Carlisle to finish my course, so when I got well some months after my companions had returned to the school I looked about me for a place.

"My father had neglected the farm for the ready cash that was to be got for shoveling coal for a contractor, so, taking a shovel, I joined my father. Soon I was able to handle the work in a way that allowed him to return to the farm, which was better for his health and better for the land that he owned. I took his position and worked hard until one day my employer gave me full charge of the coal station at Laguna. That offered the first opportunity for me to carry out my desire to do something for my people, and taking advantage of it, I discharged the Mexicans and Italians, who

were always dissatisfied, and hired Indians to take their places. They were a great improvement over the others, and this fact worked to my advantage as well as to theirs.

"The agent showed greater confidence in me than before, and not long afterward I was given charge of all the coaling stations from Albuquerque, N. M., to Bagdad, Cal. At all of these coaling stations I put Laguna Indians at work, procured transportation for their wives and children to points away from the reservation and told them I wanted them to do their best to justify my discharging foreigners and putting real Americans in their places.

"I continued to be on the lookout for every opportunity to give an Indian work whenever the chance came, and when later I opened the shops at Winslow, Arizona, I put fifty young Indians in the different departments, where they held positions from wiping engines to firing stationary and switch engines. The shops at Winslow were so successfully manned that I was given charge of the shops at Gallup, N. M., and there, too, I placed young and able-bodied men at work and sent the old men back to work their small farms.

"The change that this brought about in the methods of living among the Indians was little short of wonderful, and shows truly the progress the Indian is capable of if he is given a chance. The crude plough and the ox cart are things of the past, and their places have been taken by farm wagons and fine steel ploughs, while an ox is as much a curiosity as a horse or a mule is a necessity. Modern implements have replaced the clumsy tools of home manufacture and even the blanket has been cast aside for the garments of the white man. The money earned on the railroads has been put to the best use in developing farms and forwarding civilization, and it will not be long before the old Pueblo is a person of the past and the new Pueblo will be among those who are working to turn the territory of New Mexico into one of the first of the United States, the States which gave me all of the education which I have and which I am trying to make the most of."

Nor was this case an exceptional one, as the many letters received by Mr. Friedman demonstrated. Others told of what they were doing with the simple modesty which is characteristic of the Indian, yet with a directness that showed they are working in accordance with the teachings they received at Carlisle. One who learned printing in the school shop began as a practical printer

in Seattle, and later became a reporter and was writing special stories of Indian life for newspapers and magazines. He put to use his knowledge of music gained through his connection with the Indian band at Carlisle and organized a brass band among his fellow tribesmen which was one of the finest in the section of the Northwest where he lived.

Another in Wrangell, Alaska, wrote that he owned a fine house and lot and was a licensed pilot on one of the river boats near his home. "I am using my influence with the parents here to get them to send their children to school," he wrote, "and I am working for the equal distribution of justice to all of my people in this and neighboring towns. I have tried to convince those of my tribe that a man in this country may be what he desires and that if he strives he can get above his level."

From Morris, Minn., an Indian girl wrote that she owned a farm, on which were a comfortable home and considerable stock. She said she was in the employ of the Indian service, and added: "I am trying to do as much for my people as I can, and in speaking of educating the Indian I think it pays just as much to educate him as it does to educate the white people. There are a great many whites who are not what they ought to be, and it is not the Indians alone who prove worthless. All the educated Indians out here are doing very well, many of them being in the government service, and others being in business for themselves. One can always tell the difference between the educated and the uneducated Indians, for the educated know the principles of business, while the uneducated do not know the value of either money or property and are frequently cheated out of both by unscrupulous whites."

Voicing somewhat the same sentiments, though actively instead of passively, a young Indian wrote from the State of Washington: "I cannot claim to own my house or quarter-section of land, as my rights are being contested by some corporation grafters who infest this district. From all reports everything is in my favor, though, and we are trying to get the government to investigate the methods of some of these corporations, which are doing all they can to enrich themselves at the expense of the Indian. Just now I am in Spokane, expecting to go to work on a salary again, but if I was only free to run my farm I could make a few thousand dollars out of it each year."

The explosions against football at Carlisle that occur from time



PLAYING CROQUET ON THE CARLISLE CAMPUS

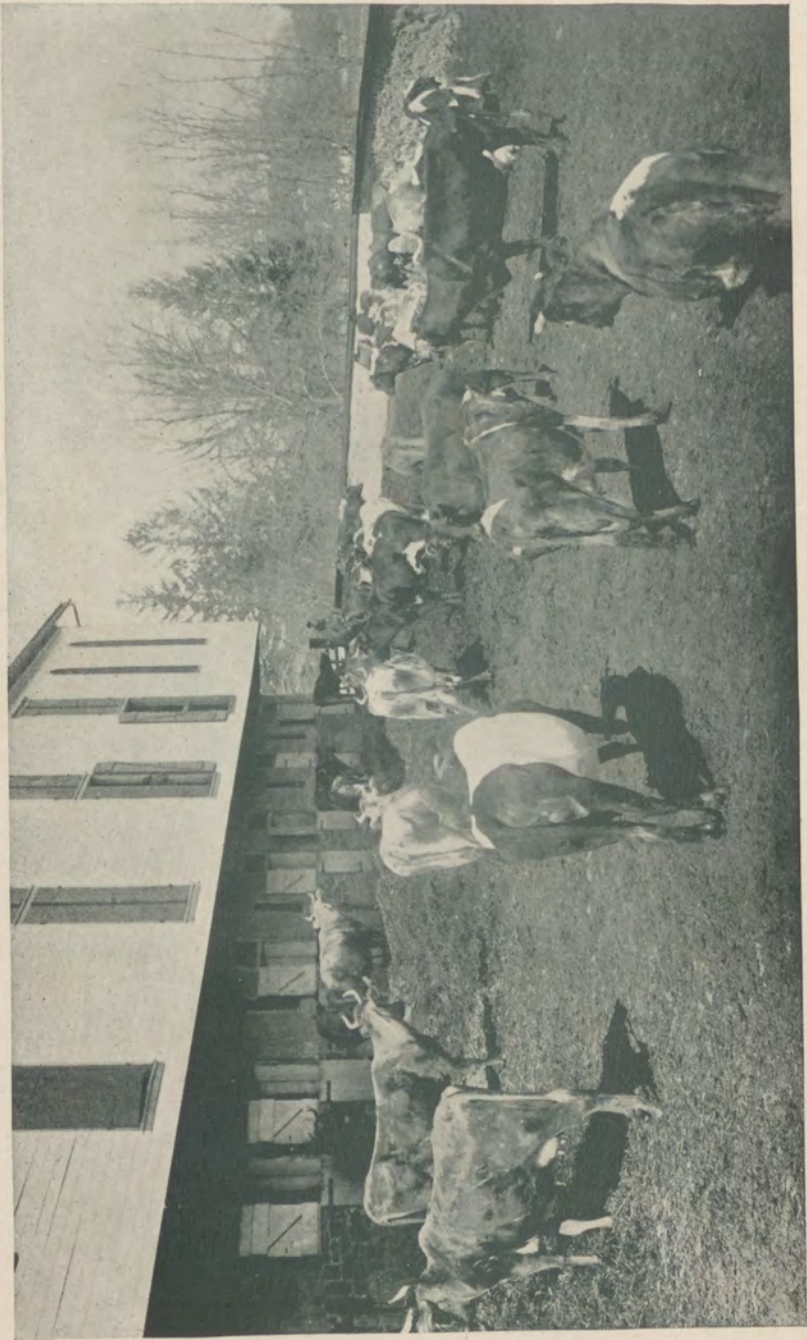


FIRST GROUP OF GERONIMO'S BAND OF APACHES TO ENTER CARLISLE





INSTRUCTION IN DRAWING, CARLISLE SCHOOL



THE DAIRY HERD, CARLISLE SCHOOL.

to time have sometimes echoed suggestions that Indian football players do not even make good cow punchers after their term of service has expired at the school. Yet a letter from "Ed" Rogers, captain of the great '96 eleven, bore his name in neat capitals at its head, with "Attorney-at-law, Walker, Wis.," beneath it. Rogers attended Dickinson College after finishing his course at the Indian school and was later graduated from the law school of the University of Minnesota, where he worked his way through. He has been judge of the Probate Court in Walker, and was at the time of writing successfully practicing law.

Another successful football captain was James E. Johnson, of the '01 eleven. He, too, went to Dickinson after completing his course at the school, and later finished a course in dental surgery at Northwestern University. He is one of the foremost dentists at San Juan, Porto Rico. Frank Mount Pleasant, captain of the '04 team, went abroad and captured a number of prizes at the Olympic games, and on his return entered Dickinson, where he is still pursuing his studies. Other members of the teams of former years are in universities or in business and many of them are among the most promising members of their tribes.

One sincere letter which accompanied a record of his life since he left the school was from Fred Big Horse, who married the daughter of Black Crow and was living in Cutmeat, S. D. He was graduated from the school in 1893, and his letter read:

"When I returned from Carlisle my people had just come back from the warpath. In all things they had been opposing the white man's way, my own brothers and relatives having taken an active part in the ghost dance. They had then been fighting Uncle Sam's soldiers near Wounded Knee in the vicinity of Pine Ridge Agency, and returned wearing the holy shirt next to their bodies, fully expecting that the Great Spirit would return at any minute and destroy all unbelievers who doubted the ghost dance. As I had been an active member of the Young Men's Christian Association at school I felt that it was my duty to teach my own brothers and the rest of the tribe, if I could, what it meant to worship a true God. So I called them together and told them the old story of Jesus and how he died for men, for the red man as well as the white. At first they doubted, but at last, one by one, I won them over to my faith, and then they all wanted a church built right away so that they could worship on every holy day. I told them that we could worship in the open just as well as in the church, and that is the way we began. Now we

have a church of our own, a growing congregation, and the desire to go on the warpath is a thing of the past."

This letter continued at length to tell of the growth of churches among others of the Dakotas, of the progress of the tribes since returned students from Carlisle and other schools had begun to work among them and of the prosperity that had come to the students who were working for the betterment of their people. In a different way it told the same story that most of the other letters told—a story of the Indian's growing regard for the ways of peace, of his many successes and of his cheerfulness in the face of all conditions.

The government supervisor of Indian employment, Charles E. Dagenett, is a quarter-blood Peoria Indian. His wife is a full blooded Miami. He was educated at Carlisle and Hampton. He now has assistants who are located in Arizona, New Mexico, Utah, Montana and Colorado. Difficult as it is to imagine the free spirited warrior of the Western plains and mountains in the role of a section hand, locomotive fireman, blacksmith or coal heaver, he is found in all these occupations.

The Indians of the southwest have demonstrated that they have considerable mechanical ingenuity. They were first employed on the railroads through New Mexico and Arizona on track work, and, experimentally, a few were put into minor places in the division shops. They soon developed sufficient skill to warrant their being given higher grades of employment. They became blacksmith helpers and finally blacksmiths. At the present time there are eighty full-blooded Indians employed in the shops of the Santa Fe system in New Mexico and Arizona, who receive \$3.90 a day as skilled laborers, and a large number, in addition, in the lower grades. This system is now discriminating in favor of the Indians when it is a choice between them and Mexicans.

One Navajo Indian who was employed on an irrigation project for the Indian Office became very skillful in the work, and served as foreman with gratifying success. In the sugar beet fields at Rocky Ford, Col., the white farmers seem to prefer Indian to Mexican labor, and will pay Indians a higher wage. A large number of Indians are at work on the irrigation projects in Montana and Utah. Mr. Dagenett was able to assist in the solution of the problem presented to the government when the Utes forsook their

reservation in Utah and went to South Dakota. The warriors were finally induced to go to work on the railroads in the Black Hills. They proved to be docile, industrious and altogether most satisfactory workers.

A large saw and planing mill on the Menominee Reservation, in Wisconsin, is almost entirely operated with Indian labor. Even the assistant engineer in charge of the power plant is an Indian.

A number of years ago the government found itself obliged to decide upon a policy regarding the Indian. The decision seemed to lie between extermination and education. Judging from the frequently quoted remark regarding the Indian, extermination seems to have been considered by a good many as the only solution. Apparently education is winning.



## Why The Rabbit is Timid.

LOUISA KENNEY, *Klamath.*



ONCE upon a time all the fowls and beasts were friends. They lived in the woods together and spoke the same language. This friendship continued for many centuries. One bright day, as they were having their annual meeting, the rabbit prophesied that the time was drawing nigh when a great change would take place, and friendship among some would be broken forever.

The food had always been plentiful and they had never conceived the idea of eating each other's flesh.

Shortly after the annual meeting they noticed that the berries and fishes were becoming scarce. Soon many of the animals died of starvation. The stronger ones seized and devoured the helpless. The fowls began killing and eating each other. Since that day the different animals and fowls have not been friends, and the rabbit, who was looked upon as the cause of the famine, was searched throughout the deep forest. He was much frightened and hid in the bushes all day; at night while the animals were asleep, he would come out for food. From that day to this the rabbit has always been timid, and is very seldom seen in broad day light.

# The Business of the Indian Office Reorganized: *R. G. Valentine*



FOR the past few years it has been increasingly borne in on the office force at Washington that the administrative machinery of the whole Indian Service was at a period of thorough-going readjustment, if it was to meet competently the rapidly changing conditions confronting it.

The two keys to all Indian work are good business and humanitarianism. The second is the most important—first, last, and all the time; but the first is an indispensable means. The output of the Indian Office is citizens, just as the output of the shoe factory is shoes, and the machinery in one case, as in the other, must be adapted to its purpose and have no value otherwise.

The fundamental reason for the necessity of this administrative readjustment was the breaking up of the tribes into individuals, who henceforth have to be handled as separate persons and human beings, rather than as units in a tribal organization. In a tribe of 2,000 Indians this not only increases the work in a ratio of one to a thousand, but demands a far higher quality of work. Treaties, laws, and regulations all become not by any means the chief work of the Indian Office, but merely the basis of its humanitarian work in individual cases.

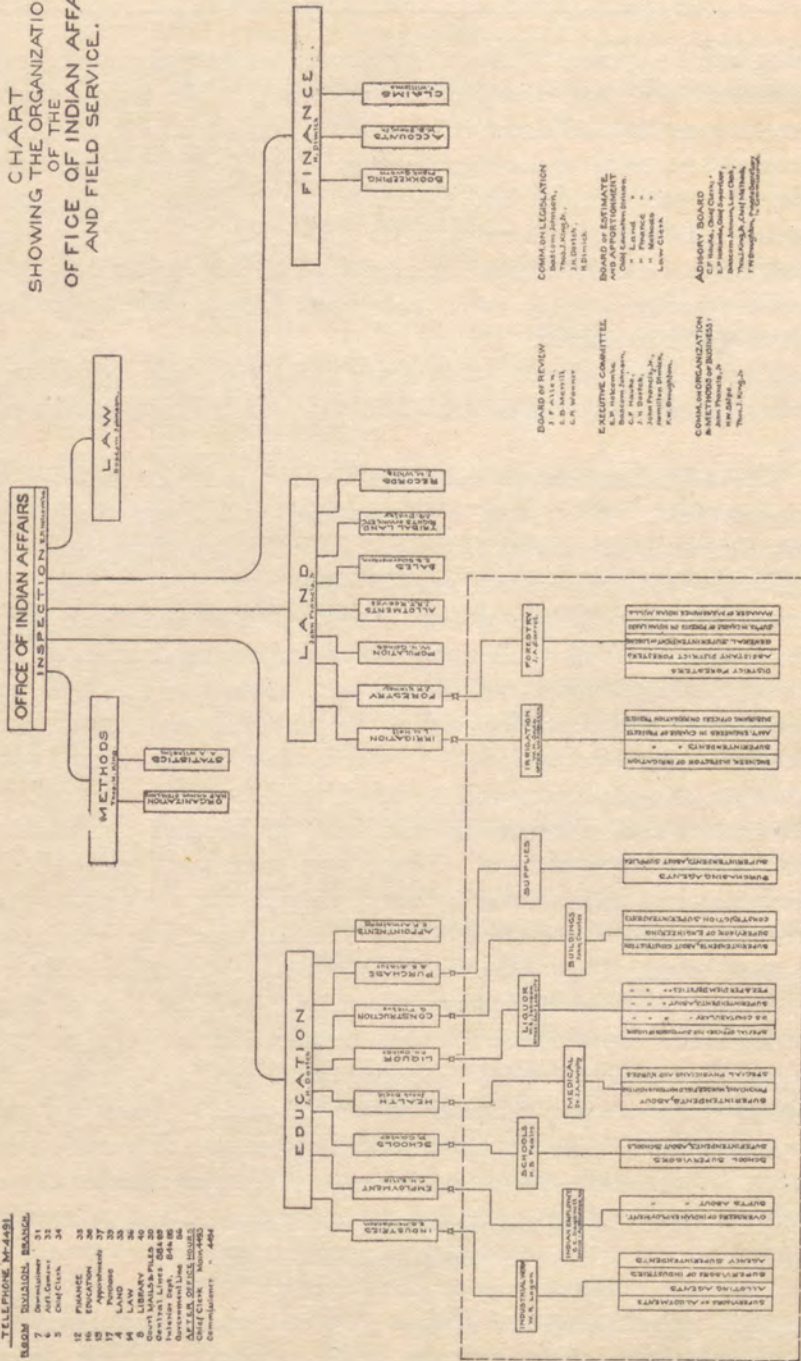
The consequence of this need was that the administrative work of the Indian Service had to be changed in three fields. The Office force had to be thoroughly reorganized; the field had to be thoroughly reorganized. and the relations between the two had to be thoroughly reorganized. In the last few years the first has been substantially completed; the second is well under way, and the third is so far done that it is like fitting into place a cantilever bridge, with all its work at the Washington end done and reaching far out over the river. The big work, therefore, of the Office today is completing the reorganization of the field and the cantilever bridge.

The difficulties of this work are enormous. The Indians live in twenty-six different States, surrounded by all kinds of conditions, social, economic, and political. There are 300,000 of them under the jurisdiction of, in round numbers, 200 superintendents. The areas under the control of these superintendents are in some cases as large as some of the small Eastern States. In one place

TELEPHONE NO. 1492

- REG. DIVISION, BRANCH
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|----|-------------------------|-------|
| 1  | Director                | 21    |
| 2  | Administrative          | 24    |
| 3  | Chief Clerk             | 24    |
| 4  |                         |       |
| 5  | FRANCE                  | 35    |
| 6  | EDUCATION               | 36    |
| 7  | Appointments            | 37    |
| 8  | LAND                    | 35    |
| 9  | LIBRARY                 | 40    |
| 10 | GRAVE MARKS & MONUMENTS | 30    |
| 11 | INDIAN AFFAIRS          | 50    |
| 12 | Indian Dept.            | 54-56 |
| 13 | Indian Affairs          | 54-56 |
| 14 | INDIAN AFFAIRS          | 54-56 |
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CHART  
SHOWING THE ORGANIZATION  
OF THE  
OFFICE OF INDIAN AFFAIRS  
AND FIELD SERVICE.



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CHIEF CLERK, MAIL ROOM  
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NOTE: 1. RECEIVED FROM FIELD OFFICE TO BE TRANSMITTED THROUGH INTER-OFFICE ROUTE.

nothing can be grown without irrigation; in other places there is little rainfall, and river water, or dry farming, is the only outlook. Some Indians have no support from the Government and are prosperous; others have enormous support from the Government and are in spirit paupers. These few facts barely illustrate the heterogeneousness of the problem and its difficulties. It has been hard to find, consequently, a plan of organization that would bring the greatest possible help to each individual Indian without further weakening his character.

The first step taken to meet these difficulties was outlined in a circular called "The Man On The Ground", which speaks for itself.

The second step was to recognize the main activities common to this great field. They were finally outlined as follows: Industrial Work, Indian Employment, Schools, Medical Work, Suppression of the Liquor Traffic, Construction of Buildings and Engineering, Purchase of Supplies, Irrigation, and Forests. These different lines cover substantially all roads along which Indians can travel to self-support, true citizenship, and self-respect. One man has been appointed in each of these lines to be the personal representative of the Commissioner in the field. It is as if the Commissioner broke himself up into nine parts and traveled hard and fast accomplishing work. These nine men are not heads of bureaus or divisions of offices; they are workers. These nine men work through the superintendents; they in no way interfere with the work of the man on the ground; they assist him, advise him, support him, guide him, and back him. They have under them no elaborate machinery. They are there to do work and get results. And not one of them gets any further help in his work until he comes in and says, "I have accomplished this. On the strength of that I need another man; also many more dollars, for such and such a purpose." Then, and only then, he gets it. While the range between these nine different classes of work is apparently great, they are closely allied as a matter of fact, and it will frequently be necessary for several of the nine men to get together at a given point with the superintendent and take a lot of bulls by the horns and accomplish things.

The work of the man in charge of industrial efforts covers work of Indians on their allotments, the cattle industry, mining operations on Indian lands, and in general, all activities on reserva-



tions and allotments. The net results of this work so far is that more Indians are becoming farmers, and otherwise interested in the home, and means of making a livelihood.

The man in charge of employment finds jobs for Indians on railroads, in the sugar beet fields, and in the hop fields, and is rapidly supplying an increasingly larger proportion of Indians with work out in the world.

The school work is having more and more emphasis laid on its industrial features, with a view to bringing the child wherever he may be at school to the work he intends to follow where he intends to follow it when he graduates.

Of all Indians who die about 47 per cent die of tuberculosis. Trachoma is a vicious disease of the eye, and country wide. We are working not only in the way of a cure, but also as to its prevention.

The man in charge of the suppression of the liquor traffic has made a thousand convictions and is rapidly climbing on his second thousand.

The buildings in which the children sleep, eat, study and play, are constantly growing more and more airy, open, and sanitary. The \$4,000,000 worth of supplies purchased during the year have improved in quality.

Irrigation ditches are planned with a thorough understanding of the needs of the Indians, as well as being constantly better related to the white man's protection in the neighborhood, so that the Indian is surer of his water for his own use, and sure of a better price for such part of his allotment as he may sell to the white man.

The 10,000,000 acres of American forests, worth over \$75,000,000, are constantly better and better protected from fire, from theft, from over-grazing, and from wasteful methods of logging, with a view not only to conserving them for the best interests of the Indians who have either ownership or large equities in them, but from the point of view of wise conservation policies.





## Years Agone

*By Brenda*

Years agone, one autumn evening,  
In the golden, mellow sunshine,  
At the doorway of his wigwam  
Standing on the river border;  
Stood a warrior, old and weary,  
For he thought of all his nation  
Driven onward by the white men,  
From their lodges in the forest—  
Even the graves where slept their chieftains,  
Marked with each ancestral totem,  
Were all abandoned; all forgotten.

And in his heart, he grieved sorely,  
Longing for the long gone ages,  
When the beautiful Nokomis,  
From the moon fell, in the twilight,  
On a meadow strewn with blossoms—  
When her daughter, sweet Wenonah,  
Gave her son, brave Hiawatha,  
To the red men, to advance them,  
And to teach them how to prosper.

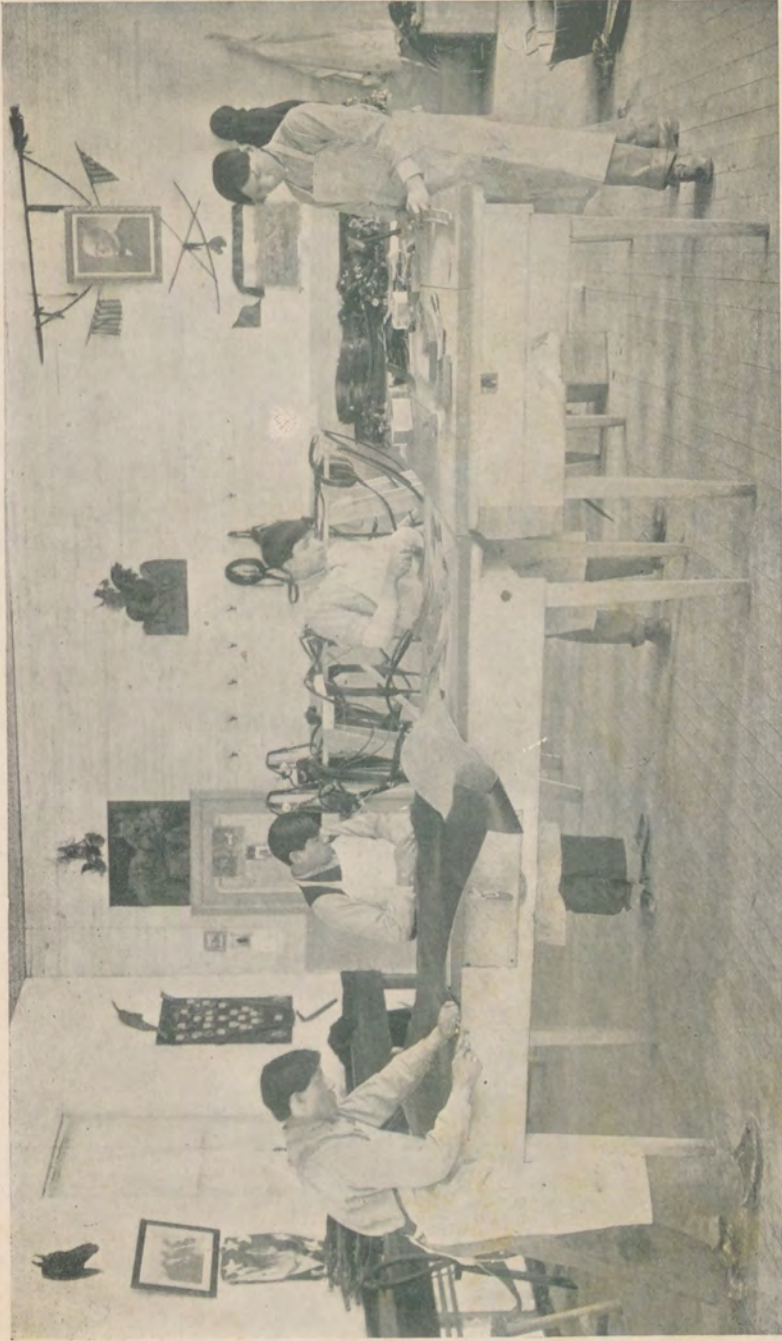
And he thought in grateful pity,  
How he fasted in the forest,  
How he wrestled with Mondamin.  
Wrestled with him, overcame him;  
Thus, giving to them for their comfort,  
Fields of maize in green and yellow;  
How he taught them picture writing,  
That their graves might be remembered,  
And their warriors not forgotten.



A LESSON IN PRESSING IN THE TAILOR SHOP, CARLISLE SCHOOL.



A CORNER IN THE HOSPITAL DISPENSARY, CARLISLE SCHOOL



A CORNER IN THE HARNESS SHOP, CARLISLE SCHOOL.



THE STANDARD LITERARY SOCIETY, CARLISLE

How his friend, the strong man, Kwasind,  
Helped him clear the mighty river,  
Of its sunken logs and sand bars,  
How he made a path of safety  
Through the driftwood in the river,  
For the rowing of his red brothers.

Where was now that mighty nation,  
For whom Hiawatha prayed and fasted,  
Scattered as the leaves in autumn,  
By the greedy hearts of white men,  
All their lodges in the forest,  
Had come to be a memory only—  
They had suffered wrong and sorrow,  
From the pale face once befriended,  
Suffered loss of home and kindred;  
At the hands of their white brothers.

And the warrior, old and lonely,  
Sadly mused on all the hardships,  
That had come to his great nation,  
And in his heart he pondered deeply,  
On all the work of Hiawatha,  
Done in the days almost forgotten,  
Of how his wife, the gentle maiden,  
And the sunshine of her people,  
Minnehaha, Laughing Water,  
Blessed the fields of corn at nightfall,  
To protect them from the thief Wagemin,  
And make them fruitful for the nation.

Of how the noble Hiawatha,  
Planned and labored for the people,  
Taught them to forget the wacry,  
And to bury warlike weapons—  
Made their land a land of plenty  
And scattered peace among the nation,  
Like golden sunrays  
Piercing shadows.

How he welcomed to his wigwam,  
The Black Robe "chief" and his companions,  
Left them in his wigwam sleeping,  
Launched his light canoe of birch bark  
On the silver shining river,  
And rowed away to Islands blessed,  
To the kingdom of Ponemah,  
To the land of the hereafter.

And the warrior pondered deeply,  
On those days so long forgotten,  
Yet in his heart, he trusted wholly,  
And his faith grew ever stronger,  
That the work of Hiawatha  
Would full fruition bring to his red brothers,  
And as he looked away to westward,  
Where the clouds were blue and azure,  
A line of light he saw descending,  
Slanting to the river's border,  
And where it struck the sparkling water,  
Of the clear, and rippling river,  
A birch canoe shot out in silence,  
Floated idly on the water,  
Stopping at his very doorway.

Then from out that canoe of birch bark,  
Shining silver in the twilight,  
Stepped the noble Hiawatha,  
Gathered in his arms the warrior,  
Sad of heart, and old and weary,  
And speaking words of tender comfort,  
Rowed him softly down the river.  
And they floated out to westward,  
In the tender glow of evening,  
Through the pure white, glistening, radiance,  
Of the beauty of the moonlight,  
Of the tender gleam of starlight,  
To the kingdom of Ponemah—  
To the land of the hereafter.



# Indians Who Have "Made Good"—

Charles E. Dagenett, National Supervisor of  
Indian Employment: *By M. Friedman*



THIS is often asked by many who are interested in the ultimate effect of Indian education if the Indian race has produced leaders who are of service to their people in a somewhat similar way to that of leaders of other races.

Because Indians are divided into a large number of different tribes which speak in the aggregate about 250 distinct dialects, and which are separated from each other by different customs and environment, it would be manifestly impossible for an Indian of one tribe to be a recognized leader who would be obediently followed and intelligently obeyed by the members of all tribes. But during her brief history of thirty years, the Carlisle Indian School has graduated many a young man who is now of great service to the Indian people either of some specific tribe, or because of the influence of his work on a number of tribes. For instance, when it is remembered that the Carlisle school is now represented among the government workers in the Indian Service by 230 men and women who are acting as superintendents, teachers, clerks, nurses, matrons, etc., and who gained their education at this school, the scope of its influence may readily be inferred.

A notable instance of an Indian who had the courage and energy to develop an idea which is now of service to the Indian people is Charles E. Dagenett, Supervisor of Indian Employment. In his recent re-organization of the Indian Office, the Commissioner of Indian Affairs has ranked Mr. Dagenett as one of the eight men who will henceforth be responsible for the development of certain phases of Indian work. That which has to do with finding employment for Indians away from the reservation, on railroads, in shops, or farms, and with irrigation works, etc., is one of the most important of the departments of the government work in its relation to the Indian.

Mr. Dagenett is a Peoria Indian and a Carlisle graduate of the class of 1891. He obtained further training at Dickinson College which is located in Carlisle, Pa., and in a business school in New York State. He is married to a Carlisle graduate. While at Carlisle as a student, he partook of the advantages of the Outing System,

and later on, in the year 1901, was employed as Outing Agent for the boys, thus acquiring a thorough knowledge of the system employed in conducting this most valuable department by which Indian students are placed at work in white families, and in competition with white mechanics, where they earn wages, learn what a full day's work means and acquire civilized ways. After employment in various capacities in the Service as teacher, disciplinarian, day school teacher, and agency clerk, he laid before the Indian Office a plan for securing employment for Indians from reservations and Western Indian Schools which was patterned after the Outing System as it is conducted at Carlisle. After having received the inspiration of the work as it is being conducted by his Alma Mater, it was simply taking another step to develop it as a beneficent factor for helping the Indians on the reservation.

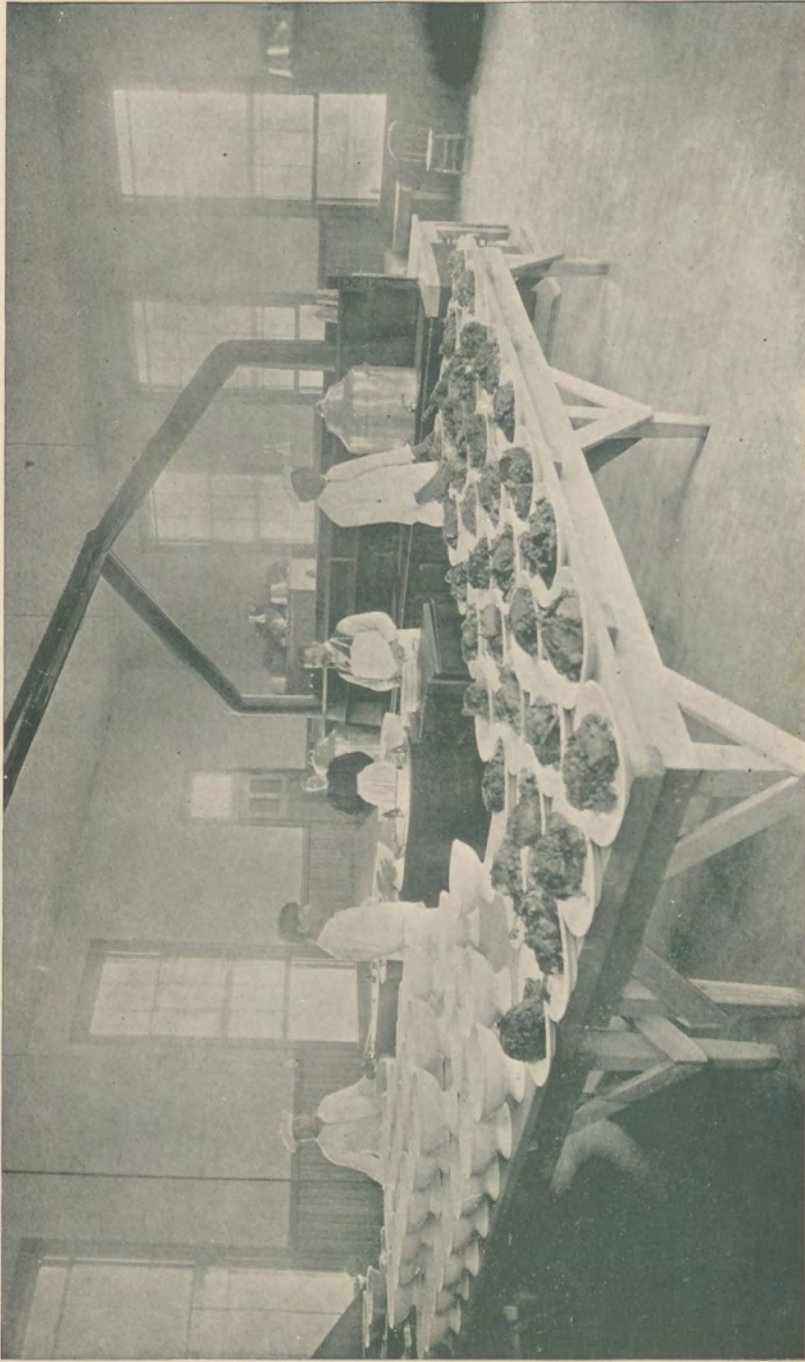
Former Commissioner Leupp saw the possibilities of the work, and Mr. Dagenett was given the position of Supervisor of Indian Employment which he has continued to hold to this time, and which is growing in importance with the passing of each year. Mr. Dagenett has now under him a number of overseers of Indian employment, and assistants, who are scattered throughout the entire Indian country, finding remunerative employment for Indians.

We find this work highly commended in the report of the Commissioner of Indian Affairs for the year 1906, in which Mr. Leupp speaks of the results of the work as follows:

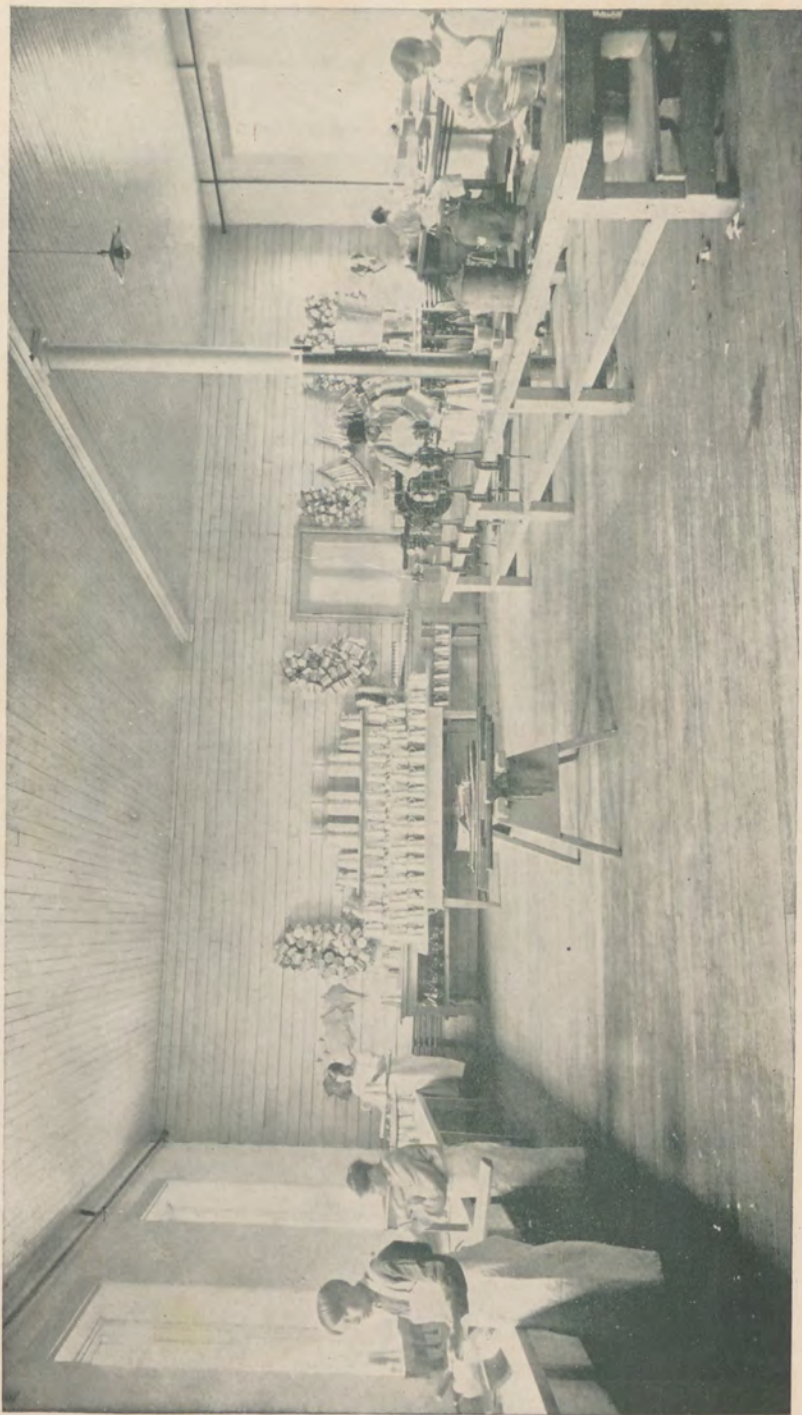
"The results of the first year's experiment have been most encouraging. During the last season some six hundred Indians, including both adults and schoolboys, have found employment in the open labor market as railroad construction laborers, irrigation-ditch diggers, beet farmers, and in other occupations."

The Commissioner's Report for 1907 again emphasizes this work, as does also the Report for 1908. In a recent report issued by Commissioner Valentine, he speaks in enthusiastic terms of the splendid activities of Mr. Dagenett and his department, as follows:

"Mr. Charles E. Dagenett, a Peoria Indian, is a conspicuous example of an Indian who has proven equal to a task usually assigned to white employees. He is a great factor in the development of his own race and of invaluable assistance to the Government as supervisor of Indian employment. His duty requires the finding of work for Indians and the finding of Indians for the work.



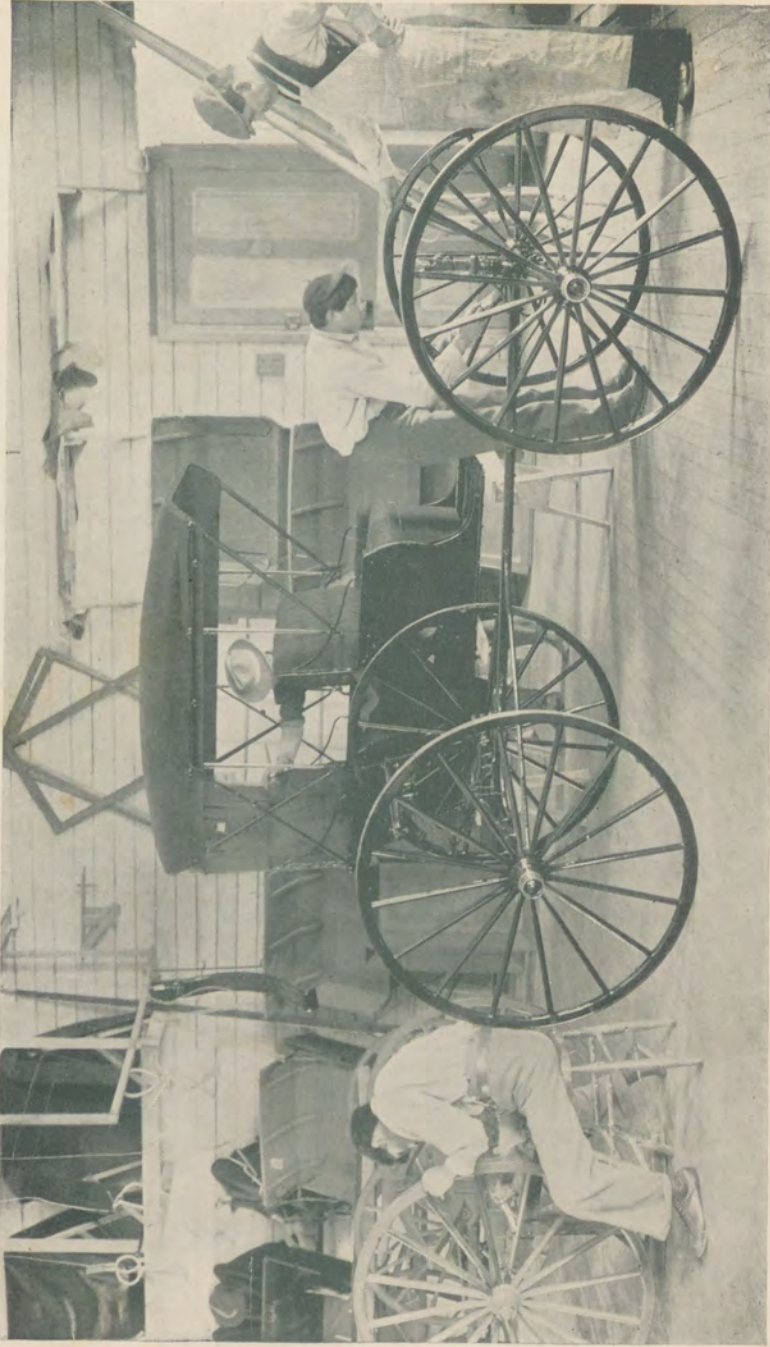
READY FOR THE STUDENTS' DINING ROOM, CARLISLE SCHOOL



INSTRUCTION IN TINSMITHING, CARLISLE SCHOOL



A CLASS IN THE NORMAL DEPARTMENT, CARLISLE SCHOOL



CARRIAGE-TRIMMING AND PAINTING, CARLISLE SCHOOL

He has been so successful that, beginning alone three years ago, it has been necessary to give him assistants located at different points in the Indian country. Under his intelligent supervision hundreds of Indians have been placed at work on railroads, irrigation ditches, in beet fields, and sundry employments for which their strength and abilities are equal. He is a type of Indian that the office is striving to develop—a self-supporting, self-respecting, useful American citizen. His life is an example to his race, and I am happy to say many others are following it. Some, whose marked abilities have been hitherto employed not to the benefit of their fellows, will, I feel sure, sooner or later grasp the opportunity of rendering them assistance.”

We feel that Mr. Dagenett is a type of the Indian who is not only making good in the popular sense, but who is rendering a distinct service as a leader among his people. In his application of the Carlisle idea, he is finding employment for hundreds of able-bodied Indians who otherwise might spend their time in idleness. Mr. Dagenett is not only a good administrator, but a good business man, and has made a success of his own business ventures.

Recently, we have been pleased to note that the Government has appointed as Mr. Dagenett's assistant, Alfred M. Venne, a Chippewa Indian and graduate of the Carlisle school of the class of 1904. Mr. Venne takes an important position in one of the large districts as overseer of Indian employment. Previous to accepting this position, the latter was for a time employed at the Carlisle school in the capacity of physical director and secretary of the Y. M. C. A., and later on occupied one of the most important positions at one of the largest Indian Schools in Oklahoma.

Thus this splendid department of Indian employment is in the hands of two Indians, the one as supervisor, the other in charge of one of the districts, and both energetic, courageous, and thoroughly trained. It is not too much to expect that in time it will become one of the greatest forces in the Indian Service, in winning Indians away from improvident habits, to a life of industry where they will become self-supporting.





## The Medicine Dance.

FANNIE KEOKUK, *Sac and Fox.*



THE Sac and Fox Indians in Oklahoma give every year what is known as the Medicine Dance. This dance is not given for pleasure, but has rather a religious significance attached to it. It is something similar to a fraternal or secret order and only members of this organization are allowed to participate in it.

The dance is generally held about a mile distant from the Sac and Fox Agency, near a thicket of woods. Dotted here and there among the trees can be seen the Indian camps with a bright fire blazing in the center of them, while on the outside little Indian boys and girls amuse themselves wading in the nearby creek or riding their ponies. This dance generally begins at sunrise, and will last for several days—and oftentimes a week. A large tent is constructed with mats and blankets thrown down by the sides for those who may be tired and wish to rest.

The day before the dance begins the Indians chew what is called the mescal bean. This produces a stupor in which they see "The happy hunting ground" and hear the voice of the Great Spirit guiding them on to do what is right.

The dance starts with the beat of a drum accompanied by loud whoops, which gradually become fainter till only the beat of the drum is heard.

Each dancer is arrayed in his best costume. They all carry with them an otter skin, which contains some kind of medicine. The otters are made to snap, and when a dancer is snapped down he falls to the ground unconscious, and remains there for two or three minutes.

This they keep up for hours without stopping; when one is tired out and can go no longer, they step to the side of the tent and another takes his or her place. They dance also during the night time, and the light from the fire as it casts its flickering shadows,

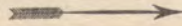


reveals the painted faces of the dancers, and also their long black hair swinging from side to side in two plaits. This presents a scene never to be forgotten.

Visitors from far and near come to see the Indians dance. The dance generally concludes with a big feast in which all partake of the many good things which have been prepared for this solemn affair.

This dance of course seems queer to the present generation, for many of us have been away to school most of our time and know little of how our people conduct their lives in our far away home.

But the medicine dance is regarded as a religious custom of my tribe.



## Indian Legend—Creation of The World.

STELLA BEAR, *Arickaree*.



HERE are many legends told of how this world was created and this is the story told by my tribe. We all once inhabited a region under the ground and lived in total darkness. One day the ground mole made his way up to the surface and discovered a new world. When he came in contact with the light he went blind and he returned to the people and told them what he had found, so the people got to work and dug the hole which the mole had made until it was large enough for a good sized person to pass through. After this task was completed the people began to pour out of the earth. They came out of this hole all day long and would have continued to come, but a very corpulent woman stopped up the passage, hindering the rest of the people from coming to the surface. They could not pull the woman out of the hole, so she died there. The people on reaching the surface did not know what to do, so they all started off on a journey and traveled until they came to a river. A bird flapped his wings and the waters parted and a good many of them succeeded in crossing, but the waters came together and the others could not get across. Those who crossed went on, leaving the others behind. Next they came to

some high mountains; again the bird made the way easier for them in crossing the mountains, but some could not cross and they had to stay back. Finally they came to a forest and the bird showed them the way, but only a part of them were able to get through the dense forest. In this journey the people were all scattered and that is the reason why there are so many tribes and languages among the Indians.



## The Legend of Pond Lilies.

ADELINE GREENBRIER, *Menominee*.



**M**ANY years ago there was a very beautiful star in the heavens. One day it came down to earth to visit the red children in their wigwams. While on this visit, it consulted the chiefs of the tribe as to the best place to live on earth.

One told it to go to the high mountain which overlooked the plain; another, to live on the slope of the hill where the beautiful flowers grew, strengthened by the gentle rains and greeted each morning by the rising sun. A third chief told it to dwell in the forest where it would be lulled to sleep by the songs of the pines and the sweet scent of the violets.

Then the star went back to her home in the blue skies discontented with the places suggested by the old chiefs. She thought the kindly mountain and the gentle slopes of the hill too far away from the dear children whom she loved. The forest was too gloomy to live in, so she decided to look around for herself.

At last she found a beautiful little lake which mirrored the sky on its bosom, and where the children played in their birch canoes.

She sent her rays down in the water and they became roots.

In the morning the children rowed out and talked to it, and at last it opened its petals and smiled.

For a long time it was the only one in the lake, then others appeared around it. In time they were found on all the lakes.

They were called star lilies because they came from the star. Now they are called water lilies, or pond lilies.

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## General Comment and News Notes

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### CANADA ALSO HAS AN INDIAN PROBLEM.

THE average person in the United States is totally unfamiliar with the number and condition of the Indians in Canada and other portions of North and South America.

According to a recent census report, there are now 110,205 Indians within the borders of Canada of whom all except 16,854 are within treaty limits. Those who may be described as being still at large are roaming the wilds of the far North. As a rule, former reports have indicated a small yearly increase, but such is not the case with the last report which shows a decrease of 140 from the year following. This is due, not so much to the decrease in the birth rate, but to the heavy death rate among infants and children.

This report indicates that there are 39,253 Indians east of the Great Lakes, or more than one-third of the total red population in Canada. The records show that most progress and civilization has been obtained by the Indians of older Ontario. As an example of this progress, on the reserve of the loyal remnant of the Iroquois Six Nations near Brantford where there is an Indian population of 4,236, most of the people are found to be in comfortable circumstances, industriously engaged as farmers and dairymen, selling their crops and marketing their milk to cheese and butter factories in the vicinity. On the whole, it may be said that the Eastern Indian of Canada is more rapidly adopting the white man's civilization, is tilling the soil, and engaging in mechanical pursuits.

In a lengthy report on the conditions of the Indians in the Great West of Canada, reference is made to the havoc which is made by the white plague. It is pointed out that if tuberculosis is to be checked, the Indians

must be taught to build their winter homes more in accord with the rules of hygiene.

The western Indians do not take as kindly to general farming. It means hard work in their portion of the country, and an optimistic looking into the future for rewards, to which they are not accustomed. It was thought that they would take more interest in cattle raising, but the great drawback has been that they thought their cattle, like buffaloes, "should live without care or trouble on the part of man," and that the animals should be shot whenever a supply of meat was desired. Gradually, however, these false ideas are being dispelled by training and education and by attrition with the whites. In many parts, the cattle are being cared for, and Indian farmers are conducting their farms with marked industry and certain success.

The report tells of the schools and the work carried on in them, and of the progress made in industrial training. There were 315 schools in operation during the year, attended by 10,308 pupils, divided about equally as to sex.

This whole report indicates that Canada has a difficult problem confronting it and that it is not as near solution as is our own so-called "Indian problem" in the United States. Education has only, in recent years, been given a thorough trial and backing by the Canadian government and the results which have been obtained are certainly convincing. In the United States, it has now been more than thirty years since education was first inaugurated and the results which have been obtained in winning the Indian to industry and decency are in no small measure due to this influence.

Another point brought out by the report on Canadian education is the tremendous value to the Indian of attrition with the whites. This has

been one of the greatest secrets of the success of the Carlisle school. Since its inception, it has uniformly advocated the throwing of whites and Indians together so that the former might learn to know of the splendid qualifications and characteristics of the red man, and that the red man might, in turn, become better acquainted with the white man's civilization and with his industrial development.

### THE RIGHT MAN IN THE RIGHT PLACE.

**T**HE temperance wave which has been sweeping over the country from one end to the other has in recent years aroused the government to devote special attention to breaking up the illicit liquor traffic among the Indians. This is one of the greatest enemies which the Indian has to fight, especially because of the fact that the average Indian who does not wish to drink is talked into it by some disreputable white man who is either desirous of charging him an exorbitant price for the whiskey, or is making an effort to get him under the influence of it in order to swindle him in some way.

The authorities in Washington have been greatly assisted in this matter by the existence of State and National laws which forbid the traffic. The first appropriation made for the suppression of the liquor business was in June, 1906, when \$25,000 were appropriated. It was at that time that William E. Johnson was appointed to break up the traffic. Since his appointment, this courageous, faithful, energetic official has surprised the country by the splendid results which have attended his efforts.

Congress appropriated \$40,000 in 1909, and during the fiscal year, 1910, the amount was increased to the sum of \$50,000. The present Congress which has just passed the Indian

Appropriation Bill, has shown its approval by increasing the amount for the next fiscal year, 1911, to \$75,000.

Mr. Johnson has operated largely under the provisions of Section 2140 of the Revised Statutes of the United States, which confers upon Indian Agents and certain others, powers of search and seizure in Indian liquor cases, and also empowers such officers to seize and sell under libel proceedings teams, wagons, boats, etc., which are used by persons transporting liquors into the Indian country. These same powers have been conferred upon Special Agent Johnson. There have also been several State laws enacted for the protection of Indians against liquor.

From August, 1906, to June, 1908, covering the first period of his service, Mr. Johnson seized and destroyed in Indian Territory and Oklahoma 67,491 pints of distilled spirits, 134,779 pints of beer, 2,223 pints of wine and champagne, 4,903 gallons of cider and 4,348 bottles of bitters. During this same period, 1,142 arrests were made. The value of the liquor seized approximated \$140,000, and gambling paraphernalia to the value of \$25,000 was destroyed.

Since July 1, 1908, when the operations of Mr. Johnson's department were increased to cover a larger range of territory, there have been more than 1,000 convictions, a large number of which were given penitentiary sentences. Hundreds of saloons have been closed, and in Minnesota alone, 100 such establishments have been broken up and the liquor destroyed. Mr. Johnson should be commended by all good men for his vigorous stand against the introduction of liquor on the reservations and his efficient campaign in breaking it up. Wherever liquor was formerly within easy reach of the Indians, and conditions have been changed by Mr. Johnson's vigilance, the whole life of the Indians

has improved. They spend more time at work, have less sickness, and are a help rather than a menace to the surrounding white communities. Mr. Johnson has accomplished these results, not by a campaign of talking, or

words, but by enforcing the law, by breaking up the saloon, by destroying the whiskey, by arresting the bootleggers, and by obtaining their conviction and imprisonment in State or Federal prisons.

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## Ex-Students and Graduates

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Peter Cooper, an Osage Indian, who is now living at Billings, Montana, is managing and working his own farm. He has a nice home and is married. His farm, which has 160 acres, is improved. He is living away from the reservation. In a letter he states that he does not drink liquor or use tobacco. He says, "I own my own home and ranch and have a fine fruit orchard in connection with it which contains about five hundred trees. Last year, I cleared \$1000 from hay alone; in addition, I had forty acres of grain. When I first obtained possession of my place, it contained nothing but timber and brush; this I have cleared without help from anyone. I have three children; when the oldest is old enough, I want to send him to Carlisle. I feel that when my children go there, they will be in good hands. I am sorry that I did not remain in school longer."

John Frost, a Piegan Indian and ex-student, now living at Gray Cliff, Montana, has a very good farm on which he has built his own home which has six rooms and is built of timber. The farm is well stocked with hogs and milch cows. A photograph which we have received shows him to be the proud possessor of a very fine family of five children. He attributes part of his success to the fact that he left the reservation. In a letter he says, "I am the only Indian in

this neighborhood, all the others being whites, and I am pleased to say that I am respected. Several years ago, the people elected me as school trustee for a term of three years; last election a number of my white neighbors came to ask me to run for County Commissioner but I declined."

Mrs. Vista Gray Ring, an Assiniboine Indian and former student of Carlisle who is now married and living in Harlem, Montana, sends a photograph of the home which they own, and of her three children. In a letter she says, "Since returning from Carlisle, I have always tried to do what Carlisle teaches her students to do, that is, to help my people when they need help in the right way, but to keep away from the reservation. I am living in town and have been since my marriage. My husband was a sub-agent at Ft. Belknap agency, but gave up his position in order to put our boys in the public school." This is a happy family, and certainly a successful ex-student,

Thomas Hanbury, an Alaskan, who is now living in Ketchikan, Alaska, and who completed a term at Carlisle but did not graduate, is making a success in competition with the whites in that far-away country. He is a contracting carpenter. He owns two houses, one, a nine-room house at Ketchikan, and the other a four-room

house at Metlakahtla, Alaska, which are modern in every way, and which he built himself. He has two very nice children. In a letter he says, "I am now a citizen of the United States; you see I am not going back to the blanket. I thank Old Carlisle often for what she has done for me."

George Conner, an Osage Indian, and ex-student of Carlisle, is now married and lives at Salt Creek, Oklahoma. He is making a success at farming. He owns his home which has six rooms and is well furnished. His farm is well stocked. In a letter he says, "After reaching home from Carlisle, I did not waste any time, but got right down to work. I have been at work ever since. I feel that the training I received at Carlisle Indian School has been the foundation of my success. It certainly does pay to educate the Indian." Mr. Conner is now holding the office of school clerk in his district.

Mrs. Cordelia Hicks Manpin, a Wyandot Indian and an ex-student who, after she left Carlisle, attended Earlham College at Richmond, Indiana, for several years, is now living at Perry, Oklahoma. Her husband, who is a physician, is doing well and they own their home which is nicely furnished and beautifully kept. Before her marriage, Mrs. Manpin was employed in various capacities in the Indian Service. In a letter concerning her relations with her people, she states she has been a benefit to them by the influence of her own life. She has three children.

In a letter, James Down, a Kickapoo Indian who completed a term at Carlisle and is now living at McLoud, Oklahoma, sends us his business card showing that he owns a tailoring establishment. He owns his home and other property. His tailoring business

is flourishing. He is married and has a little girl. He learned his trade at Carlisle. Speaking of his work, he says, "When I first left school, I tried farming but I found out that a tailor could not farm. I am now making a good living and have a very successful business."

James Dickson, a Nez Perce Indian and an ex-student of Carlisle, who, after leaving the school, completed a course at the Moody Bible Institute in Chicago, is now a missionary among the Bannock and Shoshoni Indians. In 1908, he was ordained a minister of the Gospel. He is a man of much influence, and reports which have come to us at various times, indicate that he is very successful in his chosen work.

Hugh White, a Digger Indian and ex-student, has opened a shop for himself in Illinois in which he does blacksmith work, wagon-repairing and building. Word comes that he has worked up a good business and has recently employed an assistant.

Miss Ella Petoskey, a Chippewa Indian of the class of 1904, recently spoke before the student body of Benton Harbor College, Michigan, from which institution she was graduated after leaving Carlisle.

Mrs. Haney, formerly Zoa Hardin, a Potawatomi Indian and ex-student of Carlisle, writes that she and her husband are getting along nicely on their farm in Oklahoma.

Samuel J. McLean, a Sioux Indian of the class of 1909, is now employed as a blacksmith at Cleveland, Oklahoma. He should make a success as he has had good training.

William White, a brother of Hugh, is making a splendid success in a blacksmith shop of his own which he has opened at Wadsworth, Wisconsin.

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# The Service Changes for December

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## APPOINTMENTS.

Christopher De Lisle, carpenter, Blackfeet, Mont., 720.  
Leo E. Griffin, dairyman, Carlisle, Pa., 600.  
Beatrice E. Scott, teacher, Carlisle, Pa., 600.  
Edward M. Cox, clerk, Cherokee, N. C., 900.  
Alma J. Erb, seamstress, Cheyenne & Arapaho, Okla., 500.  
Oliver B. Kalama, clerk, Colville, Wash., 720.  
Hilda Braun, teacher, Flathead, Mont., 60 mo.  
Fred Eckley, engineer, Ft. Lewis, Colo., 840.  
Alice Fontaine, laundress, Ft. Totten, N. D., 480.  
Bessie Salvesson, housekeeper, Ft. Totten, N. D., 500.  
Gillian A. Collins, seamstress, Kiowa, Okla., 500.  
Maud E. Pickerill, seamstress, Lac du Flambeau, 540.  
Martin Jaberg, teacher, Moqui, Ariz., 72 mo.  
Lou E. Sinnard, laundress, Moqui, Ariz., 540.  
Frank R. Applegate, asst. clerk, Osage, Okla., 900.  
Adelbert J. Tobey, teacher, Otoe, Okla., 660.  
Martha McNeill, matron, Red Moon, Okla., 500.  
V. E. Antwine, blacksmith, Rosebud, S. D., 720.  
Nathaniel E. Stephens, carpenter, Rosebud, S. D., 600.  
Arza B. Collins, constable, Sac & Fox, Okla., 540.  
Lillian M. Sutherland, teacher, Santa Fe, N. M., 60 mo.  
Julia Montileau, laundress, Sisseton, S. D., 420.  
Jane Brewster, laundress, Standing Rock, N. D., 520.  
Carrie L. Jones, matron, Standing Rock, N. D., 600.  
Nora J. Millender, nurse, Tulalip, Wash., 600.  
William B. Lucas, farmer, Uintah & Ouray, Utah, 720.  
John E. Strother, engineer, Warm Springs, Ore., 720.  
Andrew Larsen, teacher, Warm Springs, Ore., 720.  
Pauline Miller, seamstress, Western Shoshone, Nev., 500.  
Kate Jungers, cook, White Earth, Minn., 480.  
Roy W. Nelson, clerk, Winnebago, Neb., 900.

## APPOINTMENTS—NONCOMPETITIVE.

Margaret Lawrence, asst. matron, Osage, Okla., 520.  
Walker L. Boone, asst. clerk, Osage, Okla., 720.

## REINSTATEMENTS.

J. L. Brown, clerk, Cheyenne & Arapaho, Okla., 720.  
Mary E. Norris, cook, Colorado River, Ariz., 600.  
Don R. Rhodes, industrial teacher, Crow Creek, S. D., 600.  
Julia M. Geltz, matron, Ft. Shaw, Mont., 720.  
Florence Fithian, teacher, Lac du Flambeau, Wis., 600.  
John W. Shafer, farmer, Navajo, N. M., 780.  
Bertha P. McElroy, teacher, Phoenix, Ariz., 600.  
Ruthyn Turney, printer, Salem, Ore., 720.  
Lillie Card, cook, Western Shoshone, Nev., 500.  
Peter Shields, Jr., disciplinarian, Zuni, N. M., 800.

## TRANSFERS.

Arvel R. Snyder, clerk, Cheyenne & Arap., Okla., 840,  
from Cherokee, N. C., 900.  
J. W. Van Zant, asst. farmer, Chilocco, Okla., 720, from  
laborer, Colville, Wash., 600.  
Elvin M. Henninger, teacher, Colville, Wash., 720, from  
additional farmer, Truxton Canon, Ariz., 720.  
Walter S. Wright, teacher, Colville, Wash., 720, from  
Tulalip, Wash., 720.  
Ida D. Martin, laundress, Crow, Mont., 500, from Col-  
ville, Wash., 540.

Martin A. Reier, clerk, Ft. Mohave, Ariz., 840, from  
teacher, Colville, Wash., 720.  
Selden K. Emerson, farmer, Ft. Mohave, Ariz., 720, from  
industrial teacher, Southern Ute, Colo., 720.  
Harry M. Carter, farmer, Ft. Yuma, Cal., 840, from asst.  
disciplinarian, Carlisle, Pa., 720.  
Harriet M. Humphreys, matron, Jicarilla, N. M., 600, from  
matron, Grand Junction, Colo., 540.  
John M. Commons, clerk, Jicarilla, N. M., 1400, from  
superintendent, Omaha, Neb., 1200.  
James M. Swartz, teacher, Jicarilla, N. M., 800, from  
Yakima, Wash., 720.  
Frank M. Walden, additional farmer, Kiowa, Okla., 720,  
from Kaibab, Utah, 720.  
Joseph A. Garber, additional farmer, Klamath, Ore., 900,  
from Ft. Lapwai, Idaho, 720.  
Charles H. Allender, superintendent, Lovelock, Nev., 840,  
from teacher, Carson, Nev., 72 mo.  
Ernest J. Alley, physician, Lower Brule, S. D., 1000, from  
Tongue River, Mont., 1000.  
Austine G. Gray, general mechanic, Moqui, Ariz., 1,000,  
from carpenter, Leupp, Ariz., 600.  
Mary A. Gigax, asst. cook, Navajo, N. M., 500, from  
Springfield, S. D., 420.  
Walter W. Small, financial clerk, Omaha, Nebr., 1,200,  
from Winnebago, Nebr., 900.  
Benjamin F. Thompson, farmer, Pine Ridge, S. D., 720,  
from add'l. farmer, Crow Creek, S. D., 720.  
J. A. Councilor, chief clerk, Rosebud, S. D., 1,400, from  
clerk, Indian Office.  
Georgia Smithwick, nurse, Sherman Inst., Cal., 780, from  
nurse, Isthmian Canal Commission, 75 mo.  
Grace Wasmund, housekeeper, Shivwits, Utah, 30 mo.,  
from Ft. Lewis, Colo.  
Sadie M. Foster, field matron, Shivwits, Utah, 300, from  
Panguitch, Utah, 300.  
John F. Wasmund, superintendent, Shivwits, Utah, 925,  
from teacher, Ft. Lewis, Colo., 780.  
W. H. Brown, engineer, Standing Rock, N. D., 800, from  
Ft. Lapwai, Idaho, 840.  
Pauline Roessler, industrial teacher, Standing Rock, N. D.,  
600, from asst. matron, Shoshone, Wyo., 540.  
Gertude M. Whitlock, seamstress, Uintah & Ouray, Utah,  
500, from asst. teacher, Neah Bay, Wash., 540.  
C. D. Wagner, industrial teacher, Umatilla, Ore., 660,  
from Colville, Wash.

## PROMOTIONS AND REDUCTIONS.

Wallace Denny, ass't. disciplinarian, Carlisle, Pa., 720,  
from 700.  
Jennie L. Burton, teacher, Carson, Nev., 600, from  
clerk and stenographer, Carson, Nev., 720.  
Benjamin Caswell, superintendent, Cass Lake, Minn., 875  
from 860.  
John McA. Webster, Supt., Colville, Wash., 1,800, from  
1,700.  
Ethel M. Cunningham, head nurse, Colville, Wash.,  
840, from 720.  
John W. Van Zant, laborer, Colville, Wash., 600, from  
farmer, 600.  
Laura H. Ratliff, lease clerk, Coeur d'Alene, Idaho, 900,  
from financial clerk, 900.

- Esther Sprague, seamstress, Crow Creek, S. D., 540, from 500.  
 Fred C. Morgan, Supt., Flathead, Mont., 1,825, from 1,800.  
 Robert Watson, miller and sawyer, Flathead, Mont., 780, from additional farmer, 780.  
 Charles W. Hoffman, Supt., Ft. Berthold, N. D., 1,800, from 1,400.  
 Mollie S. Baker, matron, Ft. Mojave, Ariz., 720, from seamstress, 600.  
 Arthur B. Dingle, carpenter, Ft. Totten, N. D., 900, from 720.  
 Jefferson D. Rice, engineer and blacksmith, Grand Junction, Colo., 900, from engineer, 900.  
 Jesse B. Mortsolf, Supt., Hoopa Valley, Cal., 1,425, from 1400.  
 Arthur Johnson, farmer, Kiowa, Okla., 660, from 600.  
 Wilber Miller, additional farmer, Klamath, Ore., 900, from 720.  
 Frank L. Scott, financial clerk, La Pointe, Wis., 1,400, from 1,200.  
 John T. Frater, Supt., Leech Lake, Minn., 2,000, from 1,800.  
 Estelle Armstrong, assistant clerk, Leupp, Ariz., 720, from 600.  
 James A. Carrol, Supt., Mescalero, N. M., 2,000, from 1,700.  
 Lizzie A. Kelly, cook, Leupp, Ariz., 600, from laundress, Leupp, Ariz., 500.  
 Silas R. Leech, additional farmer, Navajo, N. M., 840, from 780.  
 Harriet M. Chapman, matron, Nevada, Nev., 600, from 520.  
 Phillip T. Lonergan, Supt., Pala, Cal., 1,200, from 1000.  
 Richard J. Barnes, lease clerk, Pawnee, Okla., 780, from 720.  
 Emma G. Sky, assistant clerk, Pawnee, Okla., 600 from 500.  
 C. W. Goodman, Supt., Phoenix, Ariz., 2,550, from 2200.  
 John R. Brennan, Supt., Pine Ridge, S. D., 2,300, from 2200.  
 Willard S. Campbell, Supt., Pipestone, Minn., 1,625, 1600.  
 William D. Smith, clerk, Puyallup, Wash., 800, from 600.  
 Willis E. Dunn, Supt., Red Moon, Okla., 1,250, from 1200.  
 Walter A. Talbert, additional farmer, Sac and Fox, Iowa, 540, from 720.  
 Arthur D. Van Tassel, engineer, Salem, Ore., 1,100, from 1000.  
 Charles W. Higham, clerk, San Juan, N. M., 1,200, from 1100.  
 Myra L. Shriver, teacher, Santa Fe, N. M., 60 mo., from housekeeper, 30 mo.  
 H. E. Wadsworth, Supt., Shoshone, Wyo., 1,875, from 1800.  
 Emma M. Ball, teacher, Tulalip, Wash., 660, from 600.  
 James F. McClean, clerk, Union, Okla., 1,200, from bookkeeper, 1200.  
 Alfred J. Kriete, bookkeeper, Union, Okla., 1,200, from clerk, 1200.  
 Louis W. Meckstroth, physician, Wabpeton, N. D., 600, from 400.  
 Della Spaulding, matron, Western Shoshone, Nev., 600, from asst. teacher, 540.  
 Eva L. Carey, asst. teacher, Western Shoshone, 540, from laundress, 500.  
 John R. Howard, superintendent, White Earth, Minn., 1900, from 1800.  
 Otto W. Dummert, laborer, White Earth, Minn., 720, from 600.  
 Charles Eggers, principal, White Earth, Minn., 1000, from teacher, 720.  
 E. J. Bost, superintendent, Wittenberg, Wis. 1350, from 1300.  
 Frank H. Paquette, interpreter, Nett Lake, Minn., 240, from 120.  
 Alpheus Z. Hutto, farmer, Zuni, N. M., 900, from disciplinarian, 800.  
 William J. Oliver, superintendent, Zuni, N. M., 1225, from 1200.

## SEPARATIONS

- Norena Hummer, matron, Canton Asylum, S. D., 600.  
 Evelyn Springer, asst. matron, Cantonment, Okla., 420.  
 Elmer A. Lucas, baker, Carlisle, Pa., 600.  
 Sallie Duvall, seamstress, Cherokee, N. C., 540.  
 Charles E. Shell, superintendent, Cheyenne and Arapaho, Okla., 1600.  
 Elnora B. Buckles, female industrial teacher, Cheyenne River, S. D., 600.  
 Sallie Rose, teacher, Cheyenne River, S. D., 600.  
 Otis Mellon, asst. farmer, Chilocco, Okla., 720.  
 Joseph W. Evans, teacher, Colville, Wash., 720.  
 Joseph Kuck, wheelwright, Ft. Apache, Ariz., 720.  
 Grattan A. Dennis, farmer, Ft. Mojave, Ariz., 720.  
 Jessie Powell Irwin, matron, Ft. Mojave, Ariz., 720.  
 Robert A. McIlvalne, teacher, Ft. Mojave, Ariz., 720.  
 Charls F. Whitmer, physician, Ft. Mojave, Ariz 1,200.  
 Robert W. Henry, stenographer, Ft. Peck, Mont., 800.  
 John P. Thompson, disciplinarian, Ft. Totten, N.D., 720.  
 Maggie Kishbaugh, teacher, Hoopa Valley, Cal., 600.  
 Mary E. Arnold, indus. teacher, Hoopa Valley, Cal., 720.  
 Mabel Reed, indus. teacher, Hoopa Valley, Cal., 720.  
 Lillian A. Maybaw, field matron, Hoopa Val., Cal., 720.  
 Martha B. Howard, teacher, Jicarilla, N. M., 600.  
 Mora M. Holt, seamstress, Jicarilla, N. M., 500.  
 Robert Liebert, ind'l teacher, Keshena, Wis., 600.  
 Frank G. Preston, engineer, Kiowa, Okla., 720.  
 Richard Carmichael, ind'l teacher, Kiowa, Okla. 720.  
 Chas. Van Kirk, Prin.&Phys'n, Leech Lake, Minn., 1,300.  
 Gertrude F. Flint, matron, Leupp, Ariz., 600.  
 Lillian Maloney, seamstress, Lower Brule, S. D., 480.  
 Carl A. Gossett, principal teacher, Moqui, Ariz., 900.  
 Fannie Root, asst. matron, Morris, Minn., 500.  
 Charles Mayr, engineer, Oneida, Wis., 900.  
 Mary L. Schertz, nurse, Osage, Okla., 600.  
 Fannie F. Gates, laundress, Pine Ridge, S. D., 500.  
 Julius Jerome, clerk, Pueblo Bonito, N. M., 900.  
 Nellie L. Hamilton, nurse, Rapid City, S. D., 600.  
 Jessie Knowles, kindergartner, Rosebud, S. D., 600.  
 Lula M. Payne, laundress, San Juan, N. M., 500.  
 Marie Richert, cook, Seger, Okla., 500.  
 Rose Haller, housekeeper, Sherman Institute, Cal., 560.  
 Grace Aldredge, laundress, Shoshone, Wyo., 480.  
 Jacob H. Camp, asst. clerk, Sisseton, S. D., 720.  
 Metta P. Lindsey, seamstress, Springfield, S. D., 420.  
 James P. Sherman, clerk, Western Shoshone, Nev., 900.  
 Jos. P. Lynch, add. farmer, Western Shoshone, Nev., 720.  
 Viola Cook, principal, White Earth, Minn., 1000.  
 Martha B. Crotzer, asst. matron, Cheyenne and Arapaho, Okla., 500.  
 Julia C. Corbine, asst. matron, Crow Creek, S. D., 400.  
 Mary E. Sloan, teacher, Sherman Institute, Cal., 600.





If a man can  
write a better  
book, preach a bet-  
ter sermon, or make  
a better mouse trap  
than his neighbor,  
though he may build  
his house in the  
woods the world will  
make a beaten path  
to his door. ¶ ¶ ¶ ¶

EMERSON

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# Carlisle Indian Industrial School

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**A. Friedman, Superintendent**

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

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

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

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy 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 (March 28, 1910).....	1008
Total Number of Returned Students.....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate.....	3960

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



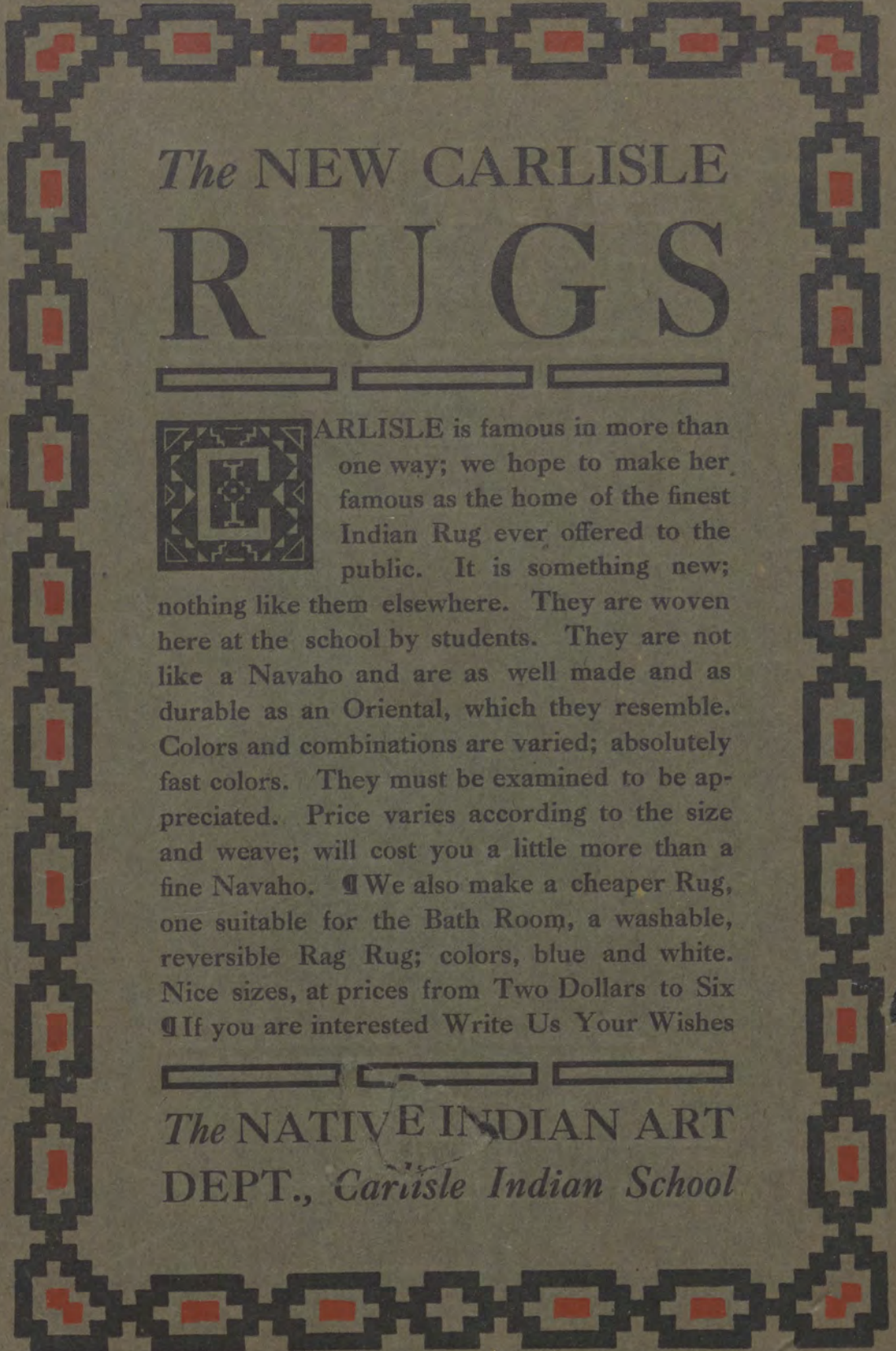
# HANDICRAFT OF THE AMERICAN INDIAN



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

## INDIAN CRAFTS DEPT

*of the* CARLISLE INDIAN SCHOOL, PA



*The* NEW CARLISLE  
RUGS

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CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them elsewhere. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversible Rag Rug; colors, blue and white. Nice sizes, at prices from Two Dollars to Six ¶ If you are interested Write Us Your Wishes

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