



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



The Red Man



Volume Two, Number Nine

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

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

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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.



THE RED MAN



The Looting of The Senecas' Estate: *By George W. Kellogg*



GO THEN, and teach the white people. Select, for example, the people of Buffalo. Improve their morals and refine their habits. Make them less disposed to cheat Indians. Make the white people generally less disposed to make Indians drunk, and to take from them their lands. Let us know the tree by the blossoms, and the blossoms by the fruit. When this shall be made clear to our minds, we may be more willing to listen to you."

This was the Senecas' version of the Indian situation in Western New York a century ago, as expressed by the orator of that Nation, Red Jacket. It was then two hundred years since the vain, bigoted, hated for his meanness, King James I., of England had established the precedent of taking from the native Americans whatsoever he chose and giving the same to whomsoever he saw fit. His son, Charles I., had given in 1628 all that is Western New York to the Colony of Massachusetts Bay; and Charles II., in 1664, had included the same territory in his grant to the Duke of York and Albany. In neither instance were the rights of the native inhabitants considered.

After the independence of the American Colonies had been established, New York and Massachusetts became involved in a controversy over the ownership of the territory covered by these conflicting grants, and adjusted their differences by a treaty at Hartford, Connecticut, December 16, 1786; Massachusetts ceding to New York the government, sovereignty and jurisdiction, and New York ceding to Massachusetts the right of pre-emption of the soil of the Indian inhabitants. The Indians were not consulted, and were not parties to these contracts.

Then followed, immediately, a scramble of would-be speculators

in Indian lands—Oliver Phelps of Connecticut in the lead, Nathaniel Gorham of Massachusetts, and others, close on his heels—each eager and determined to purchase from Massachusetts the pre-emption right which she had just acquired, not, however from the original owners and occupants, but by the deal with New York. As fast as these competitors arrived at the Massachusetts capital, they got together, associated, combined, amalgamated, organized themselves into a “Trust,” for the express purpose of acquiring the control of the ultimate absorption of the Western New York Indians’ lands and the eventual expulsion of the Indians from that State. Within four months after the deal between New York and Massachusetts had been closed this “Trust” acquired all of Massachusetts’ pre-emption right upon the “promise to pay” in three years, and in the depreciated public paper of that State, \$1,000,000; and under the cover of a pretense to extinguish the Indian title, this same “Trust” commenced at once to prey upon the Indians.

These Indians, however, had taken certain liberties, the same as had New York and Massachusetts, and, without consulting these States or having secured the consent of either, had asserted their right of ownership by leasing for a practically indefinite period to a company of wealthy residents along the Hudson the greater part of their territory. And the “Trust” “bumped” into the “Lessees.” The motives of one cannot be said to have been better than those of the others. The two States who had been snubbed by the Indians, even as these States had spurned the Indians, now arose in their offended dignity, raving and howling at the leases, accomplishing nothing, but causing the confusion and incurring the ill will of the natives. Was this in accordance with a pre-arranged program? The belligerent principals shook hands, embraced, rubbed noses. The “Trust” absorbed the “Lessees” and gave them an interest in the property, and Massachusetts and New York were silenced.

Then with no railroads, few roads, mostly Indian trails, with no telegraph, telephone or regular mail service, Mr. Phelps, in behalf of his allied aggregations, and in three months after having acquired the pre-emption right from Massachusetts, had removed the white man’s apparent obstructions; had persuaded—or is supposed to have persuaded—the Six Nations from Oneida Lake

to Lake Erie to agree to a council; had secured—or is supposed to have secured—the assemblage of their Sachems at Buffalo Creek for the express purpose of negotiating a treaty; he had present—or is supposed to have had present—a commissioner from Massachusetts empowered to give the legal O. K. to the proceedings; and had secured from the Indians the title to all the lands they would sell, almost all east of the Genesee river and a strip thirty miles long and twelve wide from Lake Ontario southward on the west bank, in all 2,600,000 acres, upon the payment of \$5,000 and the promise of an annuity of \$500: MORE THAN SEVENTY-SEVEN AND ONE-HALF TIMES LESS, PER ACRE, than, according to the contract price, was the rate per acre to be paid to the State of Massachusetts for the sole right to buy these lands from the Indians. Was this a square deal? Is the right of pre-emption of more value than ownership? Would the right of pre-emption have been of more value if Phelps, Gorham and their allies held the title and the Indians of New York wanted to buy? Is it an honorable deal to agree with an illiterate people to pay \$10,000, principal and \$1,000 annuity, and then, taking advantage of the inability of these people to read and write, to secure their signatures to a treaty with the fraudulent entries of only one-half these amounts? The circumstantial evidence is sufficiently strong to warrant the giving of full credit, notwithstanding all the historians' opinions to the contrary, to such accusations made by Red Jacket and his associates.

1791! The million dollar payment to Massachusetts is due. The public paper of that State has appreciated in value. Phelps, Gorham and their associates cannot, or will not meet their obligation. Massachusetts sues; compromises; permits Mr. Phelps and his colleagues to retain all the land they had obtained from the Indians by the treaty at Buffalo Creek, and accepts the re-conveyance of the residue, 4,100,000 acres, which the Indians had refused to sell.

This residue, within a short period, was transferred by four deeds to Robert Morris of Philadelphia, each deed containing an agreement that Mr. Morris shall extinguish the Indian title; the consideration being \$225,000. The Indians concerned were not consulted.

Mr. Morris in turn, without having acquired the Indians' title, unloaded in four parcels upon representatives of Holland capitalists 3,600,000 acres; contracting in each deed to extinguish the Indian

title, and permitting the purchasers to retain thirty-four thousand pounds sterling, as a guarantee that he will fulfill his contracts; and the Indians concerned were not parties to these contracts.

The Senecas, the Indians affected the most by these speculations, were becoming restless. They were not fools. They read the unwritten schemes of designing men who would not scruple to force the Indians from their homes. Back of these schemes were the influences of two states. New York was in favor of coercion. The Senecas were getting nearer and nearer the war path. President Washington intervened and his counsel prevailed. There was a council of the Six Nations at Canandaigua. Timothy Pickering, the Commissioner appointed by the President, represented the United States. A treaty concluded there November 11, 1794, and ratified by the Senate two months later, recognized the lands reserved to the Onondagas, Oneidas and Cayugas by treaties with the State of New York as the property of these Indians, and set aside for the Senecas all of the land in New York State west of the Phelps-Gorham purchase, except a strip four miles wide extending southward from the mouth of the Niagara river to Fort Schlosser above Niagara Falls; substantially the same 4,100,000 acres for which the right of pre-emption had been acquired from Massachusetts by Robert Morris, and of which 3,600,000 acres had been sold by the same Robert Morris to what was later known as the Holland Land Company. And this Robert Morris was under four contracts with Massachusetts, and four more with the Holland purchasers to extinguish the Indian title with whom he had left a sum equal to \$164,560, the same to be forfeited if he failed to discharge his obligations. And it was agreed that "The United States will never claim the same, nor disturb the Seneca Nation, nor any of the Six Nations, nor any of their Indian friends residing thereon and united with them, in the free use and enjoyment thereof; but it shall remain theirs until they choose to sell the same to the people of the United States, who have the right to purchase." And thereby the plundering of the Senecas was temporarily stayed.

It was but an apparent lull between storms. White men continued to scheme. The Senecas were kept in a state of perpetual unrest, and in less than two years after the treaty at Canandaigua, a delegation of these Indians appeared before Fort Niagara and

pleaded with the commander to protect them from "The big eater with the big belly," Robert Morris, "who wanted to devour their lands." Mr. Morris was about to apply to the President for the appointment of a commissioner in order to make possible a treaty with the Senecas for the express purpose of acquiring the title to these very lands; but, owing to this demonstration, he delayed making this application until the following year, 1797. Then the Senate confirmed the nomination of a commissioner with the proviso that he should not act until the Indians themselves requested a treaty. An agent for Robert Morris was despatched forthwith to prevail upon the Senecas to make the application. His task, as he afterwards admitted, was not easy. The Senecas were unwilling: Robert Morris was in desperate straits, and eventually prevailed; but the history of his preliminary campaign, and of the solicitations, the promises, the importunities, and the diplomatic strategies of his very efficient agent, was not given out for publication.

The treaty was held at Big Tree, now Geneseo. Jeremiah Wadsworth represented the United States; William Shepherd represented Massachusetts; Thomas Morris, chief and spokesman, the agent and the manipulator of the Morris preliminary campaign, James Reese, secretary, and Charles Williamson, represented Robert Morris. The Holland speculators, the Holland Land company of the near future, were represented, and the chief spokesman for the Senecas was Red Jacket. This council had continued twelve days, and every proposal which the Morris party had made was rejected by the Senecas. The United States Commissioner, becoming impatient, insisted that the business be terminated. The Senecas offered to sell one township on the Pennsylvania line, and their offer was rejected. They were then told by Thomas Morris that if they had nothing better to offer the sooner the conference terminated the better, that all might return to their homes. To this Red Jacket replied: "We have now reached the point to which I wanted to bring you. You told us when first we met that we were free either to sell or retain our lands, and that our refusal to sell would not disturb the friendship that has existed between us. I now tell you that we will not part with them. Here is my hand. I now cover up this council fire." And the treaty which the Senecas had requested at the solicitation of the Morris party, was ended; the council fire which the Senecas had lighted was by the Senecas

extinguished. Had the Morris party been honorable, or had the Commissioners been content with their duty well done, all would have gone their way and left the Senecas in the peaceable possession of their own.

In the open contest out-generalled by Seneca Sachems, the diplomatic Thomas Morris, by means which history does not reveal, persuades the Commissioners to remain. He goes among the women and warriors, defaming the Sachems, and promising presents if the lands shall be sold; he tells them how the moneys derived from the sale of their lands will lighten their labors, and the comforts which it will bring them; he took advantage of Indian traditions and superstitions, and, regardless of the laws and usages of civilization, which would not now suit his purpose, he convened a council of women and warriors to veto the acts of the Sachems, a right which, he claimed, they according to Indian usages had. In a council of this character he closed the deal. For \$100,000—he had paid \$225,000 for the right of pre-emption—Robert Morris, through his representatives, obtained from the Senecas 3,884,320 acres; the Senecas retaining several reservations, in all 215,680 acres. Why did the Commissioner for the United States, at one time so impatient for the termination of the business, remain after that business was closed to give his official sanction to a second, an un-official council, of which the legality is questioned, and in which it is doubtful if, as Commissioner, he could lawfully participate?

Still there was no rest for the Senecas. To some parts of the lands which they had reserved the Holland Land Company had bought the pre-emption right from Robert Morris; and in 1810 this company sold their right of pre-emption to individuals who paraded in public, later, as the Ogden Land Company, and who commenced operations immediately by which they hoped to acquire the title to all the Seneca Reservations in New York. But, prior to 1838, they had obtained only a part of the small reservations in the Genesee Valley, and some slices from others.

In January, 1838, there was a treaty at Buffalo, the opening of the blackest chapter in the history of our dealings with the Senecas, or any others of the Six Nations. The Commissioner for the United States, Ransom H. Gillett, openly biased in the Ogden Land Company's favor, undertook to persuade the Indians that their true interest must lead them to seek a new home among their red

brethren in the west, and the Commissioner from Massachusetts who was present, and the Ogden Land Looters, responded in their hearts a silent amen. And the Ogden Land Company secured the transfer to themselves, by the grossest of fraudulent tactics, all of the remaining Seneca Reservations in New York, the reservation of the Tuscaroras, and the lands at Green Bay, Wisconsin, which had been acquired by the Six Nations through previous negotiations. For the Seneca reservations with the improvements which the Indians had made thereon, the Ogden Land Company was to pay \$202,000; of which \$102,000 was to be paid to the individual Indians in cash, and the balance was to be deposited with the United States. For the lands at Green Bay it was agreed that the United States shall set apart certain lands in what is Kansas, the same to be the future home of these Indians. Thus it was designed that the Ogden Land Company shall come into possession of the Indians' heritage, and that the Senecas shall be driven from New York State forever.

But the United States Senate amended, then ratified this treaty, and provided that it shall be of no binding effect, and that the Senate does not consent to any of its contracts, until the treaty and its amendments shall be submitted to each of the Indian Nations affected, separately, *and in council, there to be fully and fairly explained, and the full and voluntary consent of each be obtained thereto.* The Senecas in council rejected the amended treaty, the assent of but sixteen of their ninety-one chiefs having been obtained there. Fifteen additional signatures to this treaty were obtained out of council in direct violation of the Senate's instructions; and, without proofs of their genuineness, with no other evidence than his own unsupported word to show that they were signatures of those who had authority to sign for the Senecas; with nothing to show that they were not forgeries, and disregarding the denials by the Senecas themselves, the Commissioner for the United States represented these fifteen star-chamber signatures to be the signatures of Seneca chiefs, and so reported at Washington.

This treaty was fairly defeated, but the Senate, determined, apparently, that it should not be so, ordered Commissioner Gillett back; instructing him that he *must* secure a majority. By refusing to meet again in council with the Commissioner the Senecas acted within their rights. In Council they had been almost six to one against the treaty. Including the fifteen signatures which he had

obtained surreptitiously, the Commissioner needed twenty more in order to have a majority. It was the Senecas, not the Commissioner's nor the Senate's, privilege to take the initiative for a reconsideration. And Commissioner Gillett rooted and rooted for signatures. He got ten. Of whom? Who knows? He claimed a majority of one; but including the twenty-five he had obtained by fraud, he was five short of that majority.

The Senecas protested against the acceptance of this report of the Commissioner, The President of the United States, the Chairman of the Committee on Indian Affairs, the Governors of Massachusetts and New York, and others, all went on record that, in their opinion, the Senecas' signatures to this treaty had been secured by improper means. The Senate ratified the treaty. President VanBuren proclaimed it, but, in view of Commissioner Gillett's disregard of the Senate resolution, he refused to enforce such of its provisions as related to the Senecas.

The Senecas refused to be dispossessed. The sentiment in their favor was so strong that the Ogden Land Company, so-called, agreed to a compromise, and in 1842 returned to the Senecas the Allegany and Cattaraugus reservations, reserving, however, the right of pre-emption, and retaining for themselves the Buffalo Creek and Tonawanda reservations. This arrangement did not pacify the Tonawanda Senecas who claimed that they had not consented to the sale of their land; that most of what had been represented to be the signatures of Tonawanda chiefs to the treaty of 1838, were not the signatures of chiefs, and that such signatures had been obtained by fraud and not in council, as had been required by the Senate resolution. The Ogden Land "Looters" undertook ejections by force, but were stopped by the United States supreme Court. There were fifteen years of litigation and unrest. The Tonawanda Senecas held fast to what they had; their case, however, appearing more and more hopeless as day succeeded day. Their advisors, one of them being Daniel Webster, recommended a compromise. The Ogden Land Company, so called, dictated terms. The Tonawanda Senecas surrendered their right and title to the promised land in the west, which had been set aside for them by the terms of the treaty of 1838; and, in consideration of this, the government was to invest \$250,000 to enable these Senecas to buy from the Ogden Land Company their reservation, or



TONAWANDA RESERVATION INDIAN HOME—OWNED AND OCCUPIED BY
WILLIAM SPRING, A CARLISLE EX-STUDENT



THREE GENERATIONS OF SENECA PARKERS—OTTO PARKER, NEPHEW
OF GEN. ELY PARKER, IN CENTER OF GROUP



GYPSUM MINE, TONAWANDA RESERVATION



AN INDIAN FARMER OF THE TONAWANDA RESERVATION
BURYING HIS CROP OF POTATOES



THE SURROGATE OF THE SENECA NATION, AN ELDER IN THE PRESBYTERIAN
CHURCH, WITH HIS FAVORITE HORSE



INDIAN TYPES
MEMBER OF THE NEZ PERCE TRIBE, IDAHO
Photo by Carpenter, Field Museum

such portion of it as they could; the Ogden Land Company to retain all that was not purchased. These Senecas had 45,440 acres; they bought from the Ogden Land Company for \$165,000 7,549.73 of these acres. Then, with no more "loot" in sight, the Ogden Land Company hibernated.

A little more than a half century later! The government had authorized settlers to take up the Senecas' lands in Kansas, and for these lands the Senecas had recovered from the government \$2,000,000, which was about to be paid. There were immediate seekers for "plums" from the Senecas. A tennant of the Seneca Nation fathered a bill in the House of Representatives, which proposed to abolish the reservations in New York; to make provision for the allotment of the Indian lands in severalty, to place these Indians under the protection of the laws of the United States and of the State of New York, to re-animate the mortal corruption of the Ogden Land Company, deceased, to appropriate \$200,000—or as much thereof as may be necessary—of the Senecas' money for the necessary *restoratives*, the payment of a disputed claim which, it was represented, that Company had against the Seneca Reservations, the Tonawanda excepted—the infamous part of the proposed legislation—and to provide for the payment of the \$2,000-000 judgment against the Government under the laws of the State of New York—practically subject to the manipulations of scheming politicians and political bosses; and to extend the protection of the Surrogate's Courts to the Indian children under eighteen years of age—a good provision in one sense, but in another objectionable because of its creation of court business with its attendant costs, including attorneys' fees—all at the expense of the Indians.

This proposed legislation was defeated. Its sequel was the civil action brought by the Seneca Nation against the surviving trustee of what was the Ogden Land Company in order to test that Company's claim to the titles to the Seneca reservations known as the Allegany and the Cattaraugus. The decisions in the lower court, and on appeal, were against the Senecas. The case was taken to the Court of Appeals, the last resort in the State. There the Senecas were thrown out of court upon the ground that they had no right to sue, unless they were given special authority. Legislation to give the Senecas authority to maintain court actions to

determine the title to certain properties, is pending in the New York Legislature. And the "Ogden" corpse is unburied.

Put yourself, if you can, in the position of the Seneca Indian. Imagine yourself and your people oppressed, debauched, robbed and plundered by foreigners more powerful than your own race. Imagine your lands and your homes taken from you by trickery, deception and fraud, until a very little only is left; and the title to that little claimed by the worst of the robbers. Imagine yourself and your people compelled to endure all that we, who claim to be civilized and profess to be Christianized, have forced the Seneca Indians to endure, and then say, honestly, conscientiously, truthfully, if you can: "It is the law of Nature; it is right."

If we would prove ourselves Christians, not hypocrites, let us cease this knocking down of our native Americans to whom we refuse the protection of our courts; let us cease holding them down, spitting upon them, kicking them and plundering them. If we are in earnest in our shoutings for world-wide evangelization, let us prove our earnestness by actually evangelizing Salamanca, Buffalo, Philadelphia, New York—the United States, until the worse than pagan plunderers and apologists for the plunderers of the North American Indian shall be so thoroughly Christianized that their works and their deeds shall no longer give the lie to their professions and their words. Let there be forthcoming that legislation which shall give to the Senecas, and to all other Indians, the same protection of our courts as we have; as the self-respecting and law-abiding foreigner has; as is not denied the "undesirables" who, for the good of Europe, have been deposited upon our public dumping ground and have been assimilated into our body politic. Let us cremate the musty parchments of James I., Charles I., and Charles II., and with them the remains of the Ogden Land Company, and bury their ashes of all so deep that it will not be possible for a ghost of them to come forth on the morning of the general resurrection.

Then we can answer the spirit of Red Jacket: "We have preached at Buffalo and in all the United States; we have made our religion do for the white people what we claimed for it; we no longer cheat the Indians; we have ceased to rob the Indians of their lands; we have no fellowship with them who make the Indians drunk. Now, let such of your people as are on earth listen to us."

The Indians Need More Medical Attention: *By M. Friedman*



OUT of every one hundred Indians who die, the death of forty-seven results from tuberculosis. Because of the changed status in America of the Indian, making his nomadic habits impossible, and in consequence of which his present customs, habits, and mode of life are not as healthful as of old, tuberculosis is probably more prevalent among them than among any other people. As a matter of record, a number of tribes are slowly dying off as the result of this dreadful scourge.

In the last annual reports of superintendents of reservations, it is found that the death rate among many of the tribes exceeds the birth rate. For instance, among the Potawatomi Indians in Kansas, known as the Prairie Band, who number 676, there were 25 births and 41 deaths during the year. Among the Sac and Fox, who number 518, there were 23 births and 27 deaths; at Segar Colony, where there are 724 Indians, of whom 590 are Cheyennes and 134 Arapahoes, there were 22 births and 32 deaths. Among the Sioux of Standing Rock Reservation, N. D., where the population has been 3386, the number of births during the year was 63 and the number of deaths 71. Similar statistics could be obtained from other places. These figures indicate in no uncertain way that the problem of preserving the health of the Indians is a paramount one pressing for immediate attention, and that the reservation end of the work is one of tremendous importance.

Disorganized and halting as the work of preserving health has been, taking into consideration the Indian's unsanitary mode of living, his lack of proper employment, and, among many, of proper and sufficient nourishment, it is really extraordinary that the death rate has not been larger. Attacking its solution in the homes of the Indians, or rather, on the reservations, a threefold campaign at once suggests itself. First: a careful segregation of all Indians with tuberculosis or other contagious diseases into specially built hospitals, or camps, where they can be properly taken care of by physicians and nurses. From the point of view of humanity alone, the proper care of the infirm and the sick is imperative. Secondly: the home life among many of the tribes is so unsanitary, their hab-

its so filthy, their knowledge of disease so inadequate, that a campaign should be instituted to teach the adult and aged right modes of living, cleanly housekeeping, and to instill into them more information concerning the prevention and spread of tuberculosis and other diseases. In this connection, it is necessary that more sanitary homes be built with proper ventilation and sufficient shelter. Third: (and this will only come gradually) these people must be advanced to a state of economic efficiency. It is among the class of people, whether they are Indians or whites, who are out of employment, who lead lives of idleness where vice creeps in, who are always subject to the ravages of disease and with whom tuberculosis is so prevalent. When the Indian shall have reached a point where he is self-supporting, has a well-ventilated home, neatly and cleanly kept, has good food in sufficient quantity, proper clothing, and gets all of this by the sweat of his own brow, many vices and ruinous habits that at present cause such a large death rate among the Indians will be abated. Regular employment of some kind is a necessity for any people.

This is no child's task. As Commissioner Valentine has said, it is one of the most important subjects with which the government has to deal. Nothing short of a militant campaign will bring results among a primitive people. The government's experience in wiping out yellow fever in the Panama zone where force was at times necessary clearly demonstrates this. Our experience in the Philippines is a concrete instance: previous to America's occupation, there were 6000 deaths per year from smallpox in the seven largest provinces, whereby enforced vaccination and segregation of smallpox cases worked such miracles that this death rate has been entirely eliminated. In 1907, not one death was reported—that year there had been 2,000,000 vaccinations. Nothing short of the same thorough and persistent campaign will be found efficient with Indians.

If the strict enforcement of health and sanitary regulations are dealing with the supposed superior white race, and where continual policing by officers of the law is a part of every health department, how much more necessary all this must be on the reservation where we meet with a primitive people who have not had the benefit of enlightenment concerning the intricate and far-reaching results of carelessness with disease.

It is generally admitted, although actual statistics indicate an

increase in Indian population, that the number of full bloods are decreasing, that tribal relations are gradually breaking up and that many tribes are becoming less distinct. There is an increase among the Navajos and certain Arizona and New Mexico tribes, the members of which live a more sanitary existence in a more salubrious climate, but this cannot be said of many.

The introduction by disreputable white men of large amounts of whiskey on many reservations, and the selling of this product to Indians wherever they can be found has no doubt had its part in breaking down the health of what was formerly a robust people. The breaking up of this traffic by the government has been most promising and shows how effective real warfare for reform can be.

In all this discussion of a very serious subject, not much has been said concerning the fight against tuberculosis in our so-called Indian Schools. The reason for this is that the large end of the problem is found on the reservation, or rather with Indians who are not in school. The report of the Commissioner of Indian affairs for 1909 shows that there was an average attendance of 17,286 students in reservation and non-reservation boarding schools. The total average attendance in schools of all kinds, counting in the contract, mission, and day schools, is only 25,568. So it will be seen that there are less than one-tenth of the Indian people in federal boarding schools. The nine-tenths must be reached by some efficient system which has for its primary object the safeguarding of the health of those who are healthy, and the building up of the strength of those who are diseased. *When we remember that the death rate in some tribes is so alarming, nothing short of a whirlwind campaign will bring about the results in the short space of time which still remains.* The schools must co-operate in every organization which has to do with the suppression of the white plague.

As a corollary, it certainly should follow that every school which is unhealthy, which cannot promptly be made healthy, and which is not conserving the health of the students who are placed under its care, should quickly be closed either permanently or until such time as conditions can be rectified. Such a move would be sanctioned by all right thinking people.

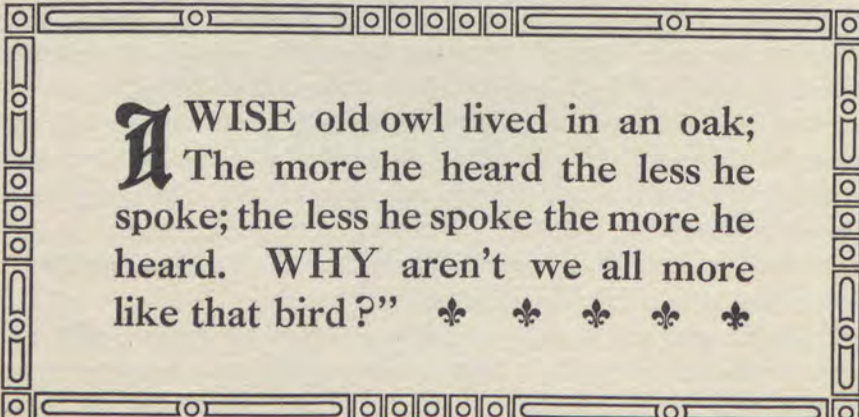
Active instruction with regard to all forms of disease, with regard to the best methods of conserving health, and common-sense instruction in ordinary sanitation and care of the body should form

as much a part of the course of study as arithmetic and writing and the study of English.

The regulations now make it necessary to send students home when they are afflicted with tuberculosis. Some systematic effort should be made to have these students met on the reservations as soon as they arrive, and to place them in camps, or hospitals, where they can be taken care of. Under the present arrangement, they certainly are a menace to the healthy people on the reservation. Many go back sick unto death to a filthy home, where they are without proper and sufficient nourishment. Often there are other smaller children and the whole family live in the squalor of one room. This is unfair to the healthy and cruel to the sick.

In everything that he has written on the subject, wherever he has spoken on Indian Affairs, Commissioner Robert G. Valentine has impressed the tremendous importance of this whole question of health upon the American public, upon the Indian Service personnel, and upon the Indian people themselves. After all, whatever is being done for their general uplift must depend on an eradication of disease, and the building up of a strong race of men and women physically. Without a robust body, all other things are chimerical and unavailing.

Reservations need more physicians, more nurses, more sanitary and health officers, more hospitals, more dispensaries, more camps to take care of sick Indians, to guard the health of the strong, to teach all the dangers and fatalities of vice, and the swift spread of disease.



A WISE old owl lived in an oak;
The more he heard the less he
spoke; the less he spoke the more he
heard. WHY aren't we all more
like that bird?" ♣ ♣ ♣ ♣ ♣

The Co-education of Indians and Whites in the Public Schools:

With the following correspondence as an introduction, the article entitled "The Co-education of Indians and Whites in The Public Schools," together with an editorial on the same subject, are herewith reprinted from *The Southern Workman*.—Editor.



Y DEAR MR. FRIEDMAN: You have probably already seen the enclosed copy of *The Southern Workman*. Will you please read with care the editorial entitled "Consolidation of Indian and White Schools," and then Mr. Lipps' article on page 153? I think you will agree with me that there is nothing there which conflicts with the uses which a school like Carlisle may be to the Indian tribes for many years. If you feel that there is no such conflict, what would you say to reprinting the article in *THE RED MAN*, and also printing with it the editorial?

I do not want you to do for my sake anything which you do not absolutely believe in yourself. The thing I value most throughout the Service is the absolute free play of thought, and I recognize that there is no one road along which we must travel to save the Indians. There are many different ways, and I want to see them all tried.

At the same time, however, that I want to see all these roads tried, I must, of course, not make them conflicting parts of my own program for the Service as a whole. Anything else would be absolutely bad administration, and one of the evils of the past is that too many of the schools have traveled their own roads without due correlation with other schools, or even with the reservations.

Let me hear from you perfectly frankly on these points.

I was very sorry that I did not have the pleasure of seeing Mrs. Friedman and you the other day in Washington. The boys exceeded my best hopes for their help here, and I wish you would thank them particularly for me. Also give my thanks to Mr. Stauffer.

Sincerely yours,

R. G. VALENTINE,

Commissioner.

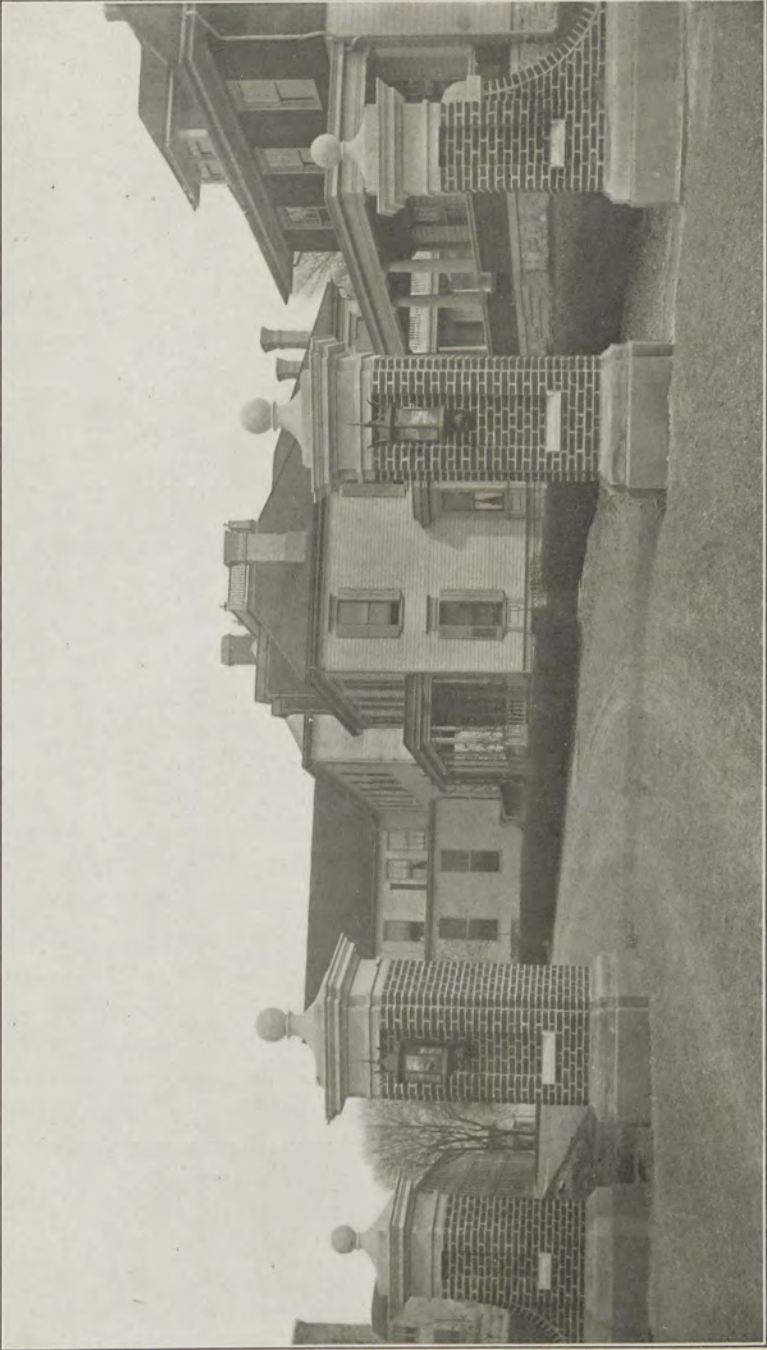
M. Friedman, Esq.,
Superintendent Carlisle Indian School,
Carlisle, Pennsylvania.

MY DEAR MR. VALENTINE: I have your letter of the 25th instant together with the enclosed and marked copy of *The Southern Workman* containing an editorial on "Consolidation of Indian and White Schools," and an article on "The Co-education of Indians and Whites in Public Schools," which you suggest for reprinting in THE RED MAN.

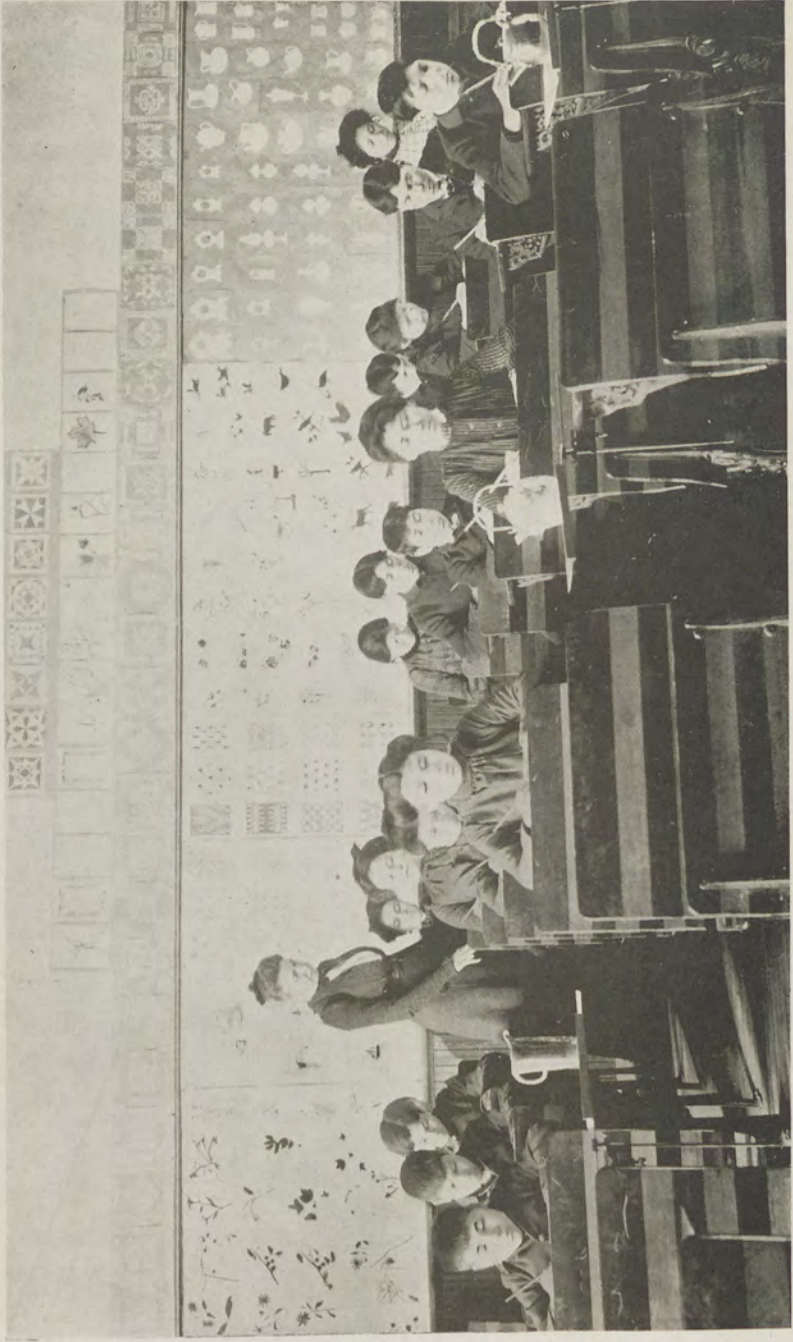
I believe that the principal view in both the editorial and the article is not only an important one, but points to the inevitable termination of the Indian school question, i. e., that in time all Indians will be in the public schools and all Indian schools will become merged with the public school system supported by the State rather than the Federal Government. This whole solution is, of course, contingent on the allotment of Indian lands to Indian individuals which will mean the breaking up of the *reservation system*, and the consequent influx among the tribes of a larger or smaller number of white settlers with families. This condition exists to some extent at present in other places besides the Nez Perce Reservation.

If you have closely followed Carlisle's history, this one principle will be found to be foremost in its educational career:—to get Indians into the public schools. Thousands of students from this school—in fact a number each year equal to the combined number sent from the whole Indian country—have been sent to public schools throughout this and other states, where they have earned their way through by their own labor. It is partly owing to this training and association that out of a total number of 570 graduates more than half of them are successfully earning their livelihood in competition with whites *away from the reservation*, and have forever been eliminated from any so-called Indian problem. Out of the total number of 570 graduates only five have been failures; the rest have made good. This is a remarkable record. Although it is purely an industrial school, Carlisle's records will not suffer by comparison with the best University in the land. Those things which have made it eminently successful as an educational institution might well be put into practice in other places.

Of course, the Nez Perce plan is, and must necessarily be, a half-way measure looking toward the ultimate taking over by the State *entirely* of the Indian schools and educating Indians and whites



ENTRANCE WAY TO THE CARLISLE SCHOOL GROUNDS AND CAMPUS



A LESSON IN DRAWING, CARLISLE SCHOOL



ON THE FARM—AN OUTING STUDENT OF THE CARLISLE SCHOOL



CAMPUS VIEW—LOOKING SOUTH



CAMPUS VIEW—LOOKING NORTH

in them alike, because Indians as well as whites pay the taxes for the upkeep of the school.

While I heartily agree with the author in his main contention of the wisdom of the co-educational plan and earnestly believe this to be fundamental, I cannot subscribe to some of the preliminary remarks which Mr. Lipps makes in his article which are undoubtedly unjust to Carlisle, and with many unsophisticated persons would create a prejudice against it if these preliminary statements were accepted as absolutely correct and as based on positive fact.

However, I thoroughly agree with you that the reprinting of these two articles will not hurt the general reputation of this school, and that the mass of readers will separate the wheat from the chaff, and be led to give more earnest thought to a vital principle in Indian education, i. e., the absorption of all Indian schools into the State school system as rapidly as local conditions and the best interests of a particular tribe make it possible.

Very sincerely yours,

M. FRIEDMAN,

Superintendent.

Hon. R. G. Valentine,
Commissioner of Indian Affairs,
Washington, D. C.

A FEW years ago the Indian reservations of our country were frequently referred to by those friends of the Indian who advocated the education of his children in Eastern non-reservation schools as the *only* solution of the Indian problem, as "fifty-four black spots" on the map of the United States into which no ray of civilization had ever penetrated, or ever could penetrate.

It was argued that the only hope of rescuing a vanishing race and saving it from falling into the snares of avaricious whites and degraded ruffians which were then said to make up our frontier civilization, was to transplant the youth of that race in more cultured and sympathetic surroundings far away from the reservation—and the farther away the better—in the belief that when educated and trained in the ways of the more enlightened Christians of our country, they would return to those haunts of primeval darkness whence they came, and there exemplify their training by practicing and preaching the gospel of useful work and enlightened Christian freedom, and thus bring about a gradual transformation in the lives, manners and customs of their benighted and grievously wronged people.

But the times have changed. Thirty years and millions of dollars have not

been sufficient to demonstrate the wisdom of such a policy. We fail to take into account the law of commercial conquest—the great civilizer in all ages, countries and climes. The West has been penetrated by the great highways of commerce, her deserts and waste places reclaimed, and thousands of honest, progressive, and intelligent citizens are yearly finding their way to this land of progress and promise, and are there building their homes and establishing schools and churches, even in the very heart of our great Western Saharas. And lo, the “fifty-four black spots” are rapidly being transformed into so many garden spots; the scalping knives have been turned into pruning hooks; and the tomahawks into implements of husbandry. The great West is even now vying with the great East in the completeness of her educational systems, the liberality of her institutions of charity, and in the progressive endeavor for right-living and high-thinking.

Believing that our Western civilization is quite sufficient as a model for the Indian, and that he should be taught to profit as much as possible from the examples of his good white neighbors, we have had the growing conviction that it is a good policy to encourage friendly relations between the Indian and his white neighbor, and the co-education of whites and Indians in the public schools of the localities in which the Indians live, and also, where conditions are favorable, to admit white children as pupils at Indian boarding schools.

In the application of this policy the present Commissioner of Indian Affairs, Mr. R. G. Valentine, has placed himself on record as perfectly willing to meet the state authorities halfway on any proposition where it can be shown to be to the interest of the Indians as well as to the whites to convert present Indian day and boarding schools into co-educational schools for both races. He believes it to be quite as much a duty of the Government to educate the white people of the communities in which the Indians live to know and appreciate the good qualities of Indian character as it is to try to educate the Indian to see and adopt the good things in the white man’s civilization—and this is one of the methods.

Besides, the Government is now beginning to realize that to take the Indian child away from its parents for ten months in the year, to say nothing of sending him thousands of miles from his home, for three to five years, and to force him into a life of routine and discipline foreign to his nature, and to feed him, clothe him, and instruct him free of all cost or effort on his part, and often against his will, is to undermine his character and take away from him all incentive to become self-supporting and independent. Besides, it absolves the parent from any responsibility in the matter of the support and education of his offspring, a thing which in itself would pauperize any race or nation of people.

In order that the Indians may regain some of that splendid independence characteristic of the race in former years, it has been decided that where they have received their allotments in severalty, thereby becoming citizens of the

State, with all the privileges and protection of its laws, and especially where large areas of allotted lands have been sold or leased to white people, their children should enter the public schools with the whites and thus begin the lessons of citizenship just where all races who come into our country must go for training in true Americanism.

Following this development of the idea, there has recently been opened on the former Nez Perce Indian reservation, in the beautiful valley of The Lapwai, which, in the Indian vernacular is "the place where the butterflies dwell," the first co-educational institution in the Northwest for whites and Indians. It is located twelve miles east of Lewiston, Idaho, on the Camas Prairie Branch of the Clearwater Short Line Railway, and is under joint Federal and State control.

The Fort Lapwai School reserve comprises 1300 acres of land, about 200 acres of which is fine bottom land under irrigation, 300 acres wheat land, and the remaining area in pasture land. The water supply for the school plant is pumped from big springs into a reservoir on the hillside above the buildings, whence it is distributed in pipes for domestic use. The water for irrigation is taken from Lapwai Creek and is carried in open ditches around the foothills on either side of the valley, bringing practically all of the bottom land under irrigation. About 150 acres are now devoted to the raising of alfalfa; quite a large orchard is now in bearing on the school farm; a vineyard and nursery have been planted, and the school has horses, cows, a beef herd, and is preparing to raise poultry and hogs. The school plant consists of a number of very good buildings sufficient to accommodate 200 pupils. There are work shops equipped with the necessary tools for giving practical instruction in farm mechanics. All things considered, there is no better equipped school plant for industrial training in the rural arts in the State of Idaho.

The Fort Lapwai School plant is the property of the Government and during the past twenty-five years has been used exclusively for the education of Nez Perce Indian boys and girls. During this time the Government has expended more than \$500,000 in the support of this school, and with very unsatisfactory results.

While the Indian school is now costing the Government about \$18,000 per annum, the Indians, as a rule, are just as able to support and educate their children as are the white people in the community.

Within a stone's throw of the main building of this school is located the white public school for the Lapwai district. This public school has an attendance equal to that of the Indian school, and is supported at a cost to the district of about \$1500 per annum.

Early last summer the question of establishing a consolidated rural industrial high school was being agitated by the progressive citizens living in the Lapwai and surrounding school districts, and the only suitable school site being on Indian land which was difficult to secure for the purpose, it was suggested by

the superintendent of the Fort Lapwai Indian School that, with the approval of the Commissioner of Indian Affairs, the white and Indian schools be consolidated and made into a co-educational industrial school for both whites and Indians. This suggestion seemed to meet with the approval of a number of the influential citizens of the community. The matter was taken up with the Commissioner of Indian Affairs, and authority was speedily granted under the provisions of the Act of Congress, approved March 3, 1909, for the consolidation of the two schools on such terms as would insure equal privileges to whites and Indians.

A law was enacted during the last session of the State legislature of Idaho providing that two or more rural school districts might consolidate and organize rural industrial high schools in which agriculture and the domestic arts should be taught. The law provided, also, that for each teacher employed in such schools the State would pay \$300 toward his or her support. Under this law eight rural school districts surrounding the Fort Lapwai Indian School petitioned the county commissioners asking that an election be called for the purpose of voting on the consolidation of the two schools, and for the assessment of the necessary special school tax to defray the expenses of employing the extra teachers required. This election was held on July 31, 1909, and only one dissenting vote was cast against the consolidation of the two schools, and three against the special tax. The state superintendent of schools, the dean of the State agricultural school, the president of the State normal school, and the county superintendent of schools, all took an active interest in the matter and lent their aid and encouragement. They saw in this a chance to work out an idea they have long entertained for the organization of rural industrial schools, and to them this seemed to afford the means of making a great step forward in the way of introducing industrial education to the white people of the State. Here let it be remarked that our Western educators are wide-awake on the subject of industrial education in the rural public schools.

Many of those who could afford to do so had been sending their older children away to school during the winter months in the neighboring towns. This they did not like to do, the mothers especially—and the women vote in Idaho. They wished to keep their children at home until the high-school course, at least, was completed. They wanted an industrial high school where their children might receive instruction in agriculture and the domestic arts as well as in the purely cultural branches, and they were willing to sacrifice any little prejudice they might have against the association of whites and Indians in the same school in order to get it.

The psychological moment had arrived and they were not slow to take advantage of it. The Fort Lapwai co-educational school for whites and Indians is no longer a dream. It is a very live reality, with a regular attendance of 125 Indian pupils and 110 white pupils.

To interest the white people in the new school was, after all, quite an easy matter. But to get the Indians interested was quite a different proposition. To the Indian any change is always looked upon with suspicion. In this case the Nez Perces hardly knew what to think of the proposed consolidation of the schools. Many of them feared that it was a scheme to take their school away from them and turn it over to the whites. The superintendent tried to explain it to them in a general way as they made inquiries about it, but they did not seem to understand what it all meant. Finally, it occurred to the superintendent to appoint an Indian school board, call the members together, explain everything to them carefully, and place the responsibility of the attendance of the Indian children on them. This he did, and the problem of attendance is now the least of the cares of the superintendent. This school board was particularly interested in the sanitarium school, recently established on the Fort Lapwai School reserve for tuberculosis children, and it is largely due to the efforts of a few of the active and intelligent members of the board that Indian parents were induced to send their children to this school.

The Fort Lapwai School is now a live institution. It has the co-operation and support of the best people in the community, and of the State school authorities. The course of study and text-books in use in the State schools have been adopted and graduates may be admitted to any of the State institutions without examination. So the Nez Perce pupils have all the school advantages possessed by white children of the State, being limited only by their own ability, ambition, and industry. The State normal school is located at Lewiston, Idaho, only twelve miles away, and the State university and agricultural school is at Moscow, Idaho, only twenty miles away. These institutions are open to the Indians of the State on the same terms as whites are admitted.

The experiment is attracting considerable interest throughout the Northwest, and if it proves a success it will not only be used as a model by the Indian Service for the organization of like schools where conditions are similar to those on the Nez Perce reservation, but it will also be used by the State as a model in organizing and establishing rural industrial training schools in purely white communities.

Back of all the arguments advanced for consolidation is to be found the true reason for the organization of this co-educational school for whites and Indians, which was the necessity of the whites themselves. The Nez Perce reservation is a very large one, being about forty miles wide by seventy miles long. It contains a population of about 1500 Indians and about 20,000 whites. It has three railroads running through it, and has within its borders from twelve to fifteen small towns. The Lapwai Valley is an old Indian settlement, most of the land still being owned by the Indians. This Indian community is surrounded on all sides by progressive white farmers, many of whom came with the opening of the reservation several years ago. It is a farming community, the

uplands being devoted to the growing of grain and the low valley lands to the raising of fruits and vegetables. Nearly all of the best land is owned by the Indians and is mostly leased to white farmers in large tracts. The population is not, therefore, very dense, and as the Indian land is not yet subject to taxation, good schools are few, poorly equipped, and as a rule, widely separated. In the Lapwai district the public school was overcrowded and did not afford the desired educational advantages.

While the Government has not given up in any way its control over the Fort Lapwai School, it has invited the whites to share with the Indians in the advantages offered in a better equipped school than the whites are themselves able to afford. The white pupils are mostly day pupils, and those who attend as boarding pupils do so at their own expense. A number of them have found boarding places in the little village of Lapwai, which is located about one-half mile from the school. Many others walk or ride from their homes, and in no way does the Government contribute a penny toward the education of any white child in the community. The State employs two grade teachers, a principal, and an assistant principal. These teachers are all graduates of recognized normal or agricultural schools and their salaries are paid from the State and district school funds. The Government furnishes teachers and instructors in proportion to the number of Indian pupils enrolled. The music teacher charges a tuition fee to both white and Indians, but she gives instruction in vocal music in all the school rooms free of charge. The public-school district maintains its school building as heretofore. This building is used for both whites and Indians, while the Fort Lapwai School building is maintained at the expense of the Government, and is used for the higher grades for both races. In other words, the state bears its share of the expense and the Government pays the Indians' share, equal privileges as to instruction being accorded both races.

The sanitarium school is maintained at the expense of the Government, and is a boarding school, located on the Fort Lapwai School grounds. All Indian pupils who are affected with tuberculosis or other disease are required to attend this school, where open-air sleeping rooms are provided on the porches. This requirement is quite as much for the protection of the healthy Indian pupils as for the whites. No Indian children are admitted to the consolidated school, or to any public school on the reservation, who are not physically sound and who neglect to keep their bodies clean. At the Fort Lapwai School the buildings are equipped with baths, and the Indian boarding pupils are provided for in the dormitories as heretofore. Competent matrons see that each child is kept clean and neat in appearance, which fact removes at once any objections that might be made on the part of the whites to the association of the two races in the same school.

One great objection offered to life on the farm in our Western states is the lack of entertainment and social diversion. It is proposed to make this school

the social center of a large farming community. Frequent lectures, entertainments, social gatherings, etc., will be provided, affording cultural recreation and relaxation from the dull drudgery of farm life for the farmer, his family, and workmen, as well as for the Indians.

The course of study includes instruction in the domestic arts, flower culture, and music for the girls; and horticulture, dairying, stock raising, and farm mechanics for the boys.

It is believed that the advantages to be derived from the consolidation of the two schools will be mutual, and that the Indian child will profit quite as much from the consolidation of the schools as will the white pupil. We have come at last to a realization of the fact that just as long as we separate the Indian from civilization and surround him with a Chinese wall, put a mark upon him, and set him apart as something distinct and different from others of the human race, just so long will we have an Indian problem. One interesting result of the experiment, so far, is the surprise of the white pupils at the courteous demeanor and intelligence of the Indian pupils. For the first time in their lives, although many of these white children have been neighbors, and in some cases playmates, of the Indian children for several years, they begin to realize that the Indian child possesses real intelligence. This association of the two races in the same school is doing much toward overcoming the local prejudice of the whites against the Indian and is giving the white child the advantages of a well-equipped industrial school.

As this mingling of Indians and whites in the public schools is something of a departure from traditional ideas as how best to solve the Indian problem after he has received his allotment in severalty and been admitted to citizenship, the question naturally arises as to the probable results to be expected from this experiment.

Will the two races be agreeable in their associations in the school room and on the play ground?

Can the Indian pupil keep up in his classes?

Will not this commingling of the two races result, in after years, in the intermarrying of the whites and Indians?

To the first question the answer is, Yes. There need be no fear that there will be any race riots between these school children of the two races. The reason is very simple. The Indian child does not quarrel with his playmates. He plays fair at games, is never overbearing or abusive, but resents what he considers unfairness and insult by keeping silent and quietly leaving his aggressor to the unmolested exercise of his own anger. The white child first learns to respect, then to admire, the quiet reserve and independent air of the Indian child. Herein lies one of the most hopeful influences that may be expected to result to the white child from his association with Indian children in the school room and on the play ground.

As to the second question, the answer is both Yes and No. In drawing, penmanship, the handicrafts, and in the industrial training departments of the school, the Indian child, as a rule, will excel the white child. While in mathematics, in language, and in those branches that require reasoning in the abstract, the white child will generally excel. It should be remembered, however, that the Indian child must learn a new and difficult language before he can make any progress in the class room, which is, in itself, a difficult task, and on which account the white child will have, in the beginning, much the advantage over the Indian child.

The reply to the last question is also Yes.

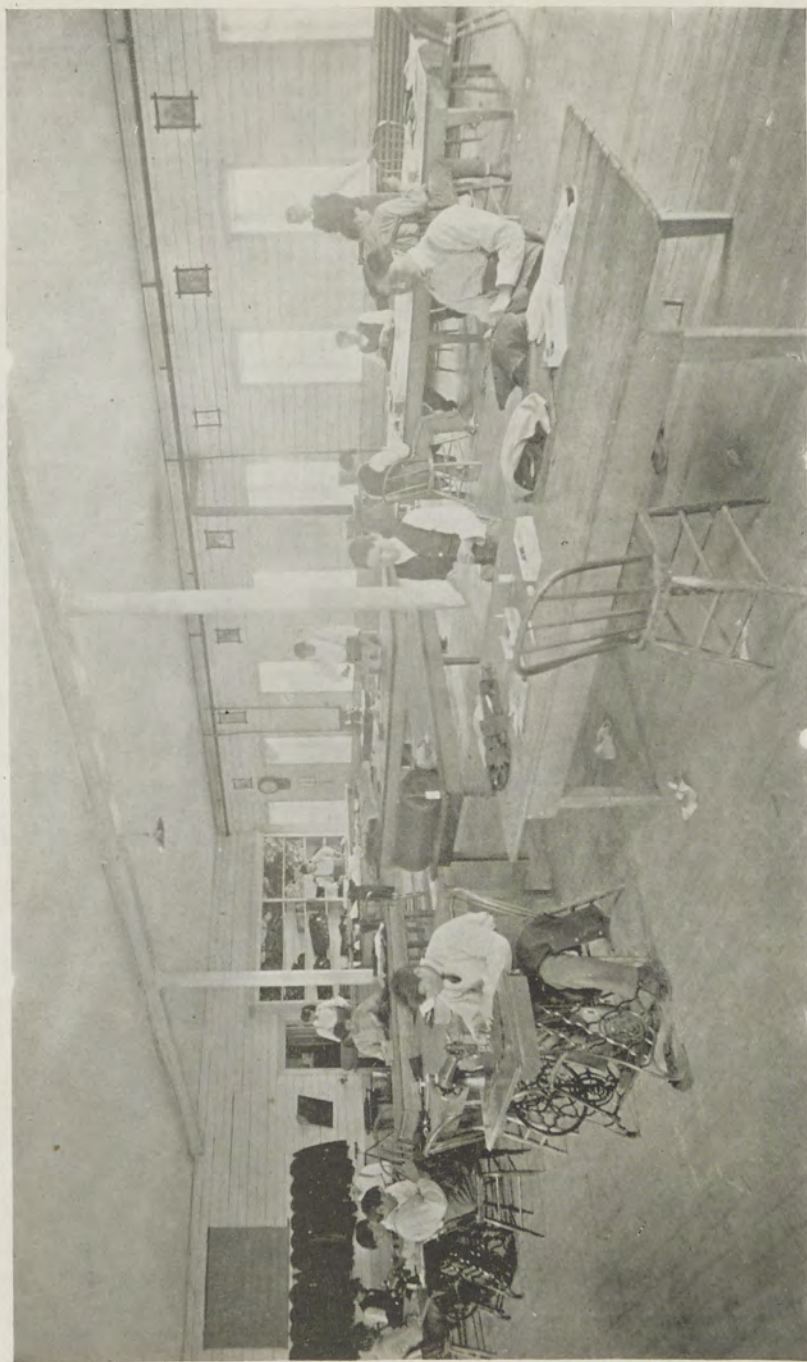
To a limited extent we may expect, where children of both sexes attend the same school, that there will be friendly associations which in some cases may develop into more than mere friendly relations. Indeed, it would be very strange and unnatural if there should not be some intermarriages between two such races under such conditions.

This is a question that need not seriously concern the good people of Idaho at this time. The Nez Perce Indians have been living in close proximity to the whites for more than forty years and very few have ever intermarried with the whites, and if they should ever do so, the whites will be responsible for it, and not the Indians. It is a well recognized fact that no Indian ever makes advances or proposals to white people of the opposite sex unless such white persons give him good cause for so doing.

To the application of the co-educational plan to other reservations, the argument may be put forth that the Nez Percés are a peculiarly interesting and intelligent people, and appealing to their neighbors, but that other Indians would have to combat the strong local prejudice against them, which prevails in most all white communities adjacent to the Indian country.

However strange it may seem, in the light of what has been stated regarding the co-education of the Nez Percés with the white children of their country, there is not an Indian reservation in the United States where the local prejudice of the pioneer settler is greater than on the Nez Perce reservation. For there are still many living reminders of former outrages committed by Chief Joseph's band during the war of 1877, and there is still living in the vicinity of this reservation a woman whose tongue was cut out at the roots when she was a little girl by some lawless members of the tribe. There are a number of others now living near the reservation whose mothers or sisters were outraged and murdered by members of the Nez Perce tribe during this brief but atrocious war. Now, after more than thirty years, we see the children of the two races assembled in the same school, which is located on the very spot where Chief Joseph's war was first conceived and resolved upon!

The changes in the population that have been going on have helped to change public sentiment. During the past few years thousands of people, the



A VIEW IN THE TAILOR SHOP AT THE CARLISLE SCHOOL



CLASS IN VOCAL MUSIC, CARLISLE SCHOOL



SUSAN LONGSTRETH LITERARY SOCIETY, CARLISLE



SMALL BOYS' READING ROOM, CARLISLE SCHOOL

very flower of our nation's populace, have been flocking to the West, where they could acquire lands in their own right and build homes. Few of these people have any objections to their children attending the same school with Indians so long as the Indian children are not diseased and are kept clean, and most of them have a sympathetic feeling for them. Many of these people consider the Indians their best neighbors, never have any trouble with them, and always speak of them in terms of respect and admiration. The newcomers are likely to say that the reason so many people do not like the Indian is because they do not understand him.

With the allotting of reservation lands in severalty, the selling of inherited Indian lands to white settlers, the opening up of reservations to settlement by whites, and the rapid development of our Western country, conditions are fast changing. The time is not far distant when the co-education of whites and Indians in rural industrial public schools will be found the only reasonable, wise and practical solution to the problem of educating the Indian, and preparing him to take his place as a useful citizen alongside of his white neighbor in the community in which he lives and owns his home.

ON ANOTHER page of this magazine will be found an account of an experiment in school work which is entitled to careful consideration and which promises to have far-reaching results. It is so far as we know the first serious attempt at co-education of Indian and white children in any considerable numbers. The writer of the article, Mr. O. H. Lipps, now in charge of the schools of the Five Civilized Tribes, was superintendent at Fort Lapwai at the time this experiment was inaugurated, and to him is largely due the credit for the inception and organization of the plan.

The attempt which he describes is still in the experimental stage, the Fort Lapwai School having been opened to both races only last October. But the results thus far have been most gratifying and, if the present promises are in the course of time fulfilled, it is probably not too much to say that this venture will point the way by which the Indian school service will eventually be merged in the common-school system.

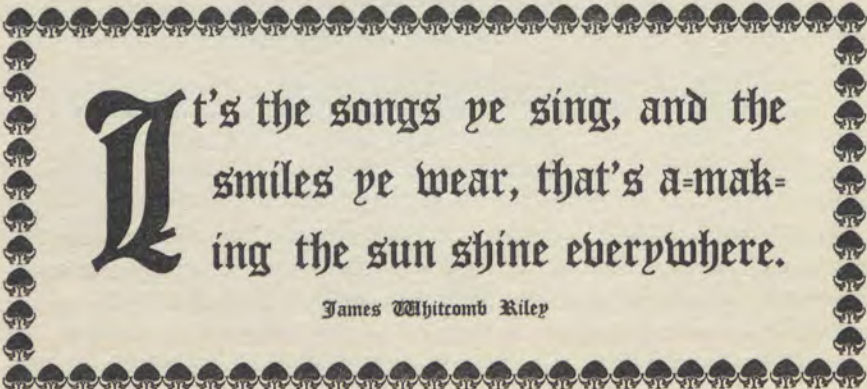
It seems logical and almost inevitable that the duty of the education of the Indians, as of all other citizens, must some day rest upon various states. A separate federal educational system maintained in many of the Western states for a mere handful of children is an anomaly that should naturally end when the Indians' land is available for taxation. Both the present Commissioner of Indian Affairs and the ex-Commissioner have publicly advocated the gradual transfer of the Indian boarding schools from the control of the Indian Office to the control of the states in which they stand. In the present case, however, the Government has not given up its control over the Fort Lapwai School. It has,

instead, entered into an arrangement whereby the State bears its share of the expense and the Government pays the Indians' share, equal privileges as to instruction being accorded to both races.

While this is the first attempt at a consolidation of white and Indian schools it is not the first time that pupils of the two races have been brought together. There have been heretofore a few white children admitted to Indian schools upon payment of an appropriate tuition fee, and some contracts have been made for Indian pupils in the public schools (see last Report of the Commissioner of Indian Affairs, pp. 16-18), but the cases have been too sporadic to afford any valuable deductions as to the results.

It has been pointed out that the value of this intermingling of children of the two races in the schools must not be considered merely from the point of view of school work. In the Indian country Indians and whites will inevitably have to live closely together and every effort should be made to bring about a state of real neighborliness. It has already been proved that where the children of both races have learned to know each other the relations between the parents are greatly improved, and the whole community becomes more harmonious. But this congenial relationship has been thus far secured only in a few isolated spots. One of the greatest difficulties in the way of providing for the attendance of both Indians and white children in the same school is, as Mr. Lipps points out, the prejudice and suspicion with which these races in the West frequently regard each other. The ingenious plan by which the suspicion of the Indians was overcome and their co-operation secured at Fort Lapwai, was a master stroke in organization and offers a method which may doubtless be advantageously followed in other cases.

The experiment is said to be already attracting considerable attention among those who are studying the school problem in the Western states. If it proves successful, it may not only guide the Indian Office in eliminating its separate school system, but it may also serve as a model in organizing rural industrial training schools in purely white communities.



It's the songs ye sing, and the
smiles ye wear, that's a-mak-
ing the sun shine everywhere.

James Whitcomb Riley



The Naming of A Town.

MARGARET BLACKWOOD, *Chippewa.*



PEACEFUL and quiet town indeed was "The Tall Green Tamarack." The Indian youth and maiden played upon the clean white sand which covered the beach in summer, and remained in camp during the cold, blustry winter season.

This village was situated at the mouth of a smooth river that wended its way through beautiful dells, which bordered its banks and swept on in majesty toward the greatest of all lakes—Superior.

On a cold winter morning one might have seen in this same little village an old Indian woman, whose hair was as white as the pure snow that covered the earth, pick her footsteps from her own little wigwam down to the river where she would await her turn to fill her wooden bowl with the clear, cold water. This was the way each Indian got the water he or she used during the day. The dish the old woman used was very dear to her. It had been given to her by her grandmother who told her that she must always carry the water in it and never let the cup slip from her hands lest the white man should take from them their homes. Steadily did the old woman dip her cup and turned from the river with a thankful heart. For years and years she had done this. She had carried water for husband and children who were as gay and free as those who now surrounded her. But they had all passed away. The merciless winter had taken them from her, and now as she was the only one to drink, one trip a day to the river was enough. Gladly she welcomed the spring when the warm sun melted the ice and snow. She could now walk with ease and gather the roots and berries as she passed to and from the river. One brilliant day in September, when autumn was kissing the hill tops and the Great Spirit was painting the leaves, she went as usual to get her water. As she bent to fill her dish she heard a strange laugh, and glancing up saw across the river a number of pale-faced men. With a cry of horror she let

slip her dish, and as it settled to the river-bottom her grandmother's warning returned as she cried in an agonized voice: "Nin-do-nagon, do-na-gon!" (Oh, my dish, my dish). The surveyors, hearing her cry, understood her to say "Ontonagon"; and named the village with her words.

The words of the old grandmother were true; for in the space of ten years the white settlers crowded in for the timber, copper and iron while the Indians, with the exception of a few families, were sent to the Odanah and the La Point Indian Agencies.



Tradition of The Crows.

LEWIS GEORGE, *Klamath*.



THE crows were once beautiful birds, loved and admired by all the fowls of the air.

The crows at that time dressed in the most gorgeous colors, and their heads were decorated with red feathers that glistened like fire when the sun reflected upon it.

The crows had many servants, who attended upon them.

The woodpecker was the head servant, and his helpers were the sapsuckers, yellow hammers, and the linnets. They faithfully performed their duty of combing the beautiful heads of the crows, and would now and then pluck a feather from the crow's head and stick it in their own, at the same time making the excuse that they were pulling at a snarled feather, or picking nits from his head.

So one day the crows got very angry at losing their beautiful feathers from their heads and when the servants heard of this they immediately formed a plot against the crows.

So one morning, as the servants were attending upon the crows, they overpowered them and plucked all of their red feathers from their heads and rolled them in a heap of charcoal, thus coloring them black to this very day. Any one can see for himself, the crows are not on friendly terms with their former servants, for they still possess the red heads that the crows once had.

General Comment and News Notes

MAKING GOOD INDIANS.

IN A very interesting and instructive article in the June issue of *Sunset Magazine*, the leading exponent of the Great West, Commissioner Robert G. Valentine speaks pointedly on the subject of "Making Good Indians". He outlines some of the large problems that demand the best co-operation of the whites in the West and the government, and makes a special plea for the introduction of common sense methods in handling Indian Affairs.

He states that the welfare of the West is bound up in the welfare of the Indian. He is earnestly concerned with the problem of winning the Indians to a useful, industrious, law-abiding citizenship. He emphasizes certain matters connected with his plan which he considers fundamental. One of them is the prompt determination as to which individual Indians are competent to handle their own affairs, so that they can be forever severed from government guardianship and supervision. Competency Commissions, which he is appointing, are rapidly bringing results in a sane and honest manner.

Mr. Valentine recommends the division of tribal funds, and their segregation to the credit of individual Indians. He believes in a practical education which will answer the immediate needs of the Indian and serve him in the life and environment in which he is to live after his school days are over. He is convinced that the merit system of appointing men for the Indian Service best answers its needs, and advocates the employment by the Civil Service Commission of only the very best men.

Too many of our Indians have been placing themselves in the toils of grafting attorneys and this is an evil with

which the Indian Office must contend.

A great deal of space is devoted to the natural resources of Indian reservations and, for the conservation of these, Mr. Valentine has a definite policy and program. He also makes a plea for the protection of the Indian's health.

This article by the Commissioner of Indian Affairs shows a thorough grasp of the practical needs of the situation, and succinctly outlines the policy of this administration with regard to certain of the Indian's problems. It should be read by every employee in the Indian Service, and no doubt its circulation among thousands of Western white men who come in daily contact with the Indian will result in much good.

The article is optimistic, and the reader is impressed with the fact that this is an optimistic administration of Indian Affairs.

"THE FAREWELL OF THE CHIEFS."

A VERY interesting lecture which included a private view of the first presentation of the last great Indian council, "The Farewell of the Chiefs", was given on Wednesday evening, April 28th, in the large banquet hall of the New Willard, Washington, D. C., in honor of the President of the United States and Mrs. Taft. The lecture was given by Dr. Joseph K. Dixon.

There were also present by invitation Members of the Cabinet, Members of the Diplomatic Corps, Supreme Court Justices, United States Senators and Representatives in Congress, and other prominent friends of the Indian.

The pictures were gathered with great care and at a tremendous expense.

In order to make the evening's entertainment distinctively Indian, and render more realistic the splendid pictures which were shown, twenty Indian students from the Carlisle Indian school, representing as many different tribes, acted as ushers.

Commissioner Robert G. Valentine, under whose auspices the lecture was given, had enclosed in the official program of the event, which included special instrumental and vocal music, the following statement:

"The Commissioner of Indian Affairs informs his guests that the pictures shown here tonight are the results of a painstaking effort to make a permanent record of the Indian in motion and of such of his characteristics, manners and habits of life as can be caught by the camera. The pictures were procured during two carefully equipped expeditions into the Indian country under the personal charge of Dr. Joseph K. Dixon. The Indians pictured here came to a gathering on the Crow Agency, Montana, from many of the twenty-six states where there are still extensive Indian reservations and Indian country.

"While the Indian characteristics shown on these slides are disappearing so rapidly that, in a few years, it will be impracticable to get anything like such records as these, a great number of the Indians are becoming merged in American citizenship, and are bringing to that citizenship many fine qualities of body and mind.

"The ushers tonight are full blood Indian boys from the Carlisle Indian school, and illustrate the new Indian as distinguished from the old, not in any sense ashamed of his fathers but realizing that he himself is living in a new and different day. The younger Indians of today, at day labor, in the trades and in the professions, make some of the best workmen the United States possesses."

It may be said on good authority that this collection of pictures of the Indian race is the finest of its kind which has ever been taken.

CARLISLE ATHLETICS.

THE Carlisle Indians have demonstrated during the spring that they have real ability in athletic sports other than football, and during April and May the track and lacrosse teams which represented the school have won new laurels for their Alma Mater; besides, a number of splendid individual records were made in contests by some of our students.

On April First, the Indian Relay Team defeated the 65th Regiment in a mixed relay race in the latter's Armory at Buffalo, New York, in fast time. Edgar Moore, Pawnee, established a new local record by running the half-mile in one-minute 57 4-5 seconds. Each member of the team won a gold watch as a prize.

At the same time and place, Lewis Tewanima, Hopi, won a five mile race from Obermeyer of New York and Corkery of Toronto in the fast time of 25 minutes 39 2-5 seconds. His prize was a diamond ring.

April 8th, at Pittsburg, in a matched relay race between Pennsylvania, Yale and Carlisle, the Indians won second prize, defeating Yale. The prizes were silver medals.

At the same time and place, Lewis Tewanima won a five mile race, his prize being a gold watch. Fred Pappan, Pawnee, won second place in the two mile indoor championship of the Middle Atlantic District of the A. A. U., timed separately, in 9 minutes 55 seconds. Prize, silver medal.

April 8th, at Carlisle, the Indian lacrosse team was defeated by Lehigh University in the first lacrosse game ever played in Carlisle. Score 3 to 2.

April 15th, Lewis Tewanima won a ten mile race in New York City,

again lowering the world's indoor record for that distance—time 54 minutes 19 1-5 seconds. Prize, handsome silver cup presented by the New York Globe.

April 17th, the Junior Class won the Annual Class Championship meet in track and field sports by one-third of a point from Room No. 9, after an interesting contest.

April 29, the Indian Relay Team won their one mile race at the Annual Relay Carnival at Philadelphia in the fast time of 3 minutes 28 3-5 seconds, winning a banner and gold watch for each runner.

Same time and place, Fred Schenandore, Onondaga, won third place in the 120 yd. special hurdle race. Prize, silver cup.

April 29, at Carlisle, the Indian lacrosse team defeated Baltimore City College. Score 15-0.

May 7th, at Carlisle, the Indian Track Team tied Pennsylvania State College in a sensational dual meet in which notable performances were made. Talbot of State College made a new collegiate record by throwing the 16-lb. hammer 173 ft., 6 inches, and Fred Pappan, Pawnee, lowering the school record for 1 mile to 4 minutes 33 seconds.

May 7, at Baltimore, the Indian lacrosse team defeated Mt. Washington Club. Score 3-1.

May 14, at Carlisle, the Indian Track Team defeated Swarthmore College in a dual meet. Score, 78½-25½. Reuben Charles established a new school record of 11 ft. ½ inch in the pole vault.

May 14, at Annapolis, the Indian lacrosse team defeated the Naval Academy in the final game of the season. Score 3-2.

May 21st, at Easton, the Indian Track Team defeated Lafayette College in a dual meet. Score 69-35.

May 21st, at Carlisle, the second

Indian track team tied Harrisburg High School in a triangular meet between these two teams and Conway Hall. Score, Carlisle Second 51, Harrisburg High School 51, Conway Hall 14.

For the third successive year the Indian track team won the intercollegiate meet at Harrisburg, Saturday, May 28, before 5000 people. Scores: Carlisle 52; Swarthmore 25; Lafayette 19; Bucknell 17; State College 15½; Lehigh 7; Dickinson 6; University of Pittsburg 6; Washington & Jefferson 4½; Muhlenburg 2.

On May 30th, Lewis Tewanima won the twelve mile road race at Stamford, Conn., starting from scratch and competing against about fifty runners who had from one to five minutes start. His prize was a silver cup 2½ feet high.

At the same place and time, Mitchell Arquette won a three mile handicap; his prize was also a silver cup.

The authorities at Carlisle feel that, although athletics should have a secondary place in the scheme of Indian education, nevertheless the health of the students demands that they be given an opportunity for outdoor and indoor physical exercise. This is abundantly provided through the system of physical instruction which obtains at this school, and which manifests itself in the erect carriage and splendid health of our students.

A NEW ENTRANCE.

A BEAUTIFUL gateway has just been completed at the west entrance to the grounds. It is of colonial design and is built of tapestry brick with limestone trimmings. The gateway is composed of four pedestals, the two in the center forming the entrance way for vehicles, and the ones on either side of these forming passage ways for pedestrians.

On the two opposite sides of the large pedestals there have been hung wrought-iron lamps especially designed to be in harmony with the gate. These lamps contain clusters of incandescent lights.

This improvement fills a long felt want and adds dignity and privacy to the school campus.

The erection of the gateway was made possible through the generosity of the Misses Mary and Elizabeth Ropes, deceased, of Massachusetts.

A picture of the gate is found on page 23.

ARBOR-DAY EXERCISES.

A SENTINEL reporter was privileged to see Arbor Day celebrated as perhaps it was never celebrated in this old town before, and the celebration was by Indians—nearly 1000 of them. The exercises were held in the school chapel.

One of the most instructive and decidedly interesting features of the exercises was the address by Prof. H. A. Surface, State Zoologist. Superintendent Friedman introduced Prof. Surface as a man prominent for the good he has done the state in planting trees, caring for and saving orchards, and instructing others to do the same.

In his opening remarks, Professor Surface said that there was not another school in the country that was doing the work that the Carlisle Indian School is doing and has done.

Prof. Surface said that the problem of tree planting was an important one. That a tree is a living thing, being a storehouse of wealth, having the treasures of the past, present, and future stored in itself. It is also a manufacturer, producing wood, food (fruits, nuts, etc.,) and fertilizer for the soil.

After the excellent address and practical and concrete illustrations had been given by Professor Surface, the

pupils planted fourteen trees on the campus.

Speeches were made and class songs were sung, which added much interest. The program:

Selection—Orchestra.

Recitation—Four Little Trees, Normal Department.

Recitation—The Laughing Chorus, Nora Ground, Room, No. 3.

Song—In Meadow and in Garden. The School.

Greetings for Arbor Day—Eight pupils of No. 4½.

Arbor Day—Four Pupils of No. 5.

Recitation—He Who Plants a Tree, James Halftown, No. 7.

Piano Solo—Sounds of Springtime, Alberta Bartholomeau.

Plant Fruit and Nut Trees—Richard Hinman, Freshman.

Flower Song—The Choir.

Tree Planting—Gus Welsh, Junior.

Quotations—The Senoir Class.

Selection—The Orchestra.

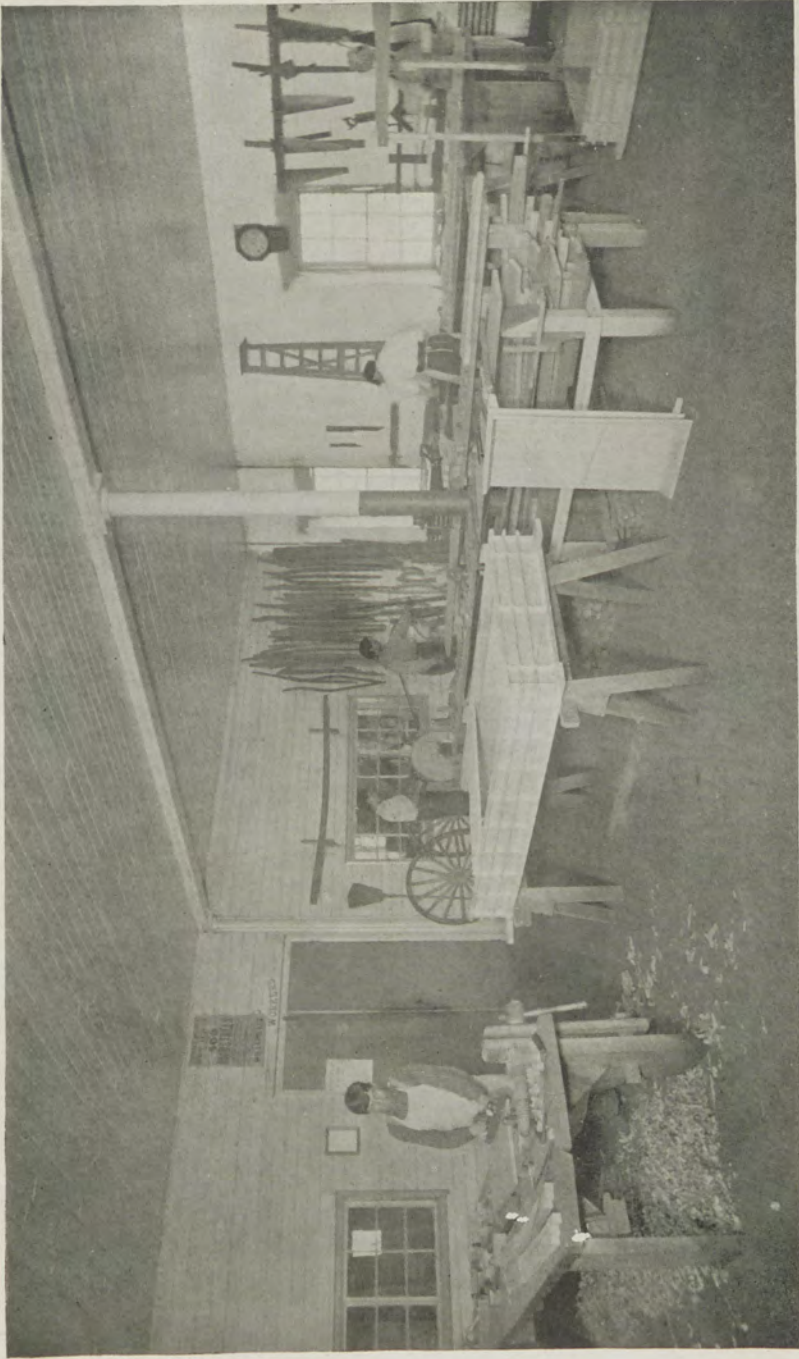
Address—Prof. H. A. Surface, State Zoologist.

Song—Arbor Day, The School.

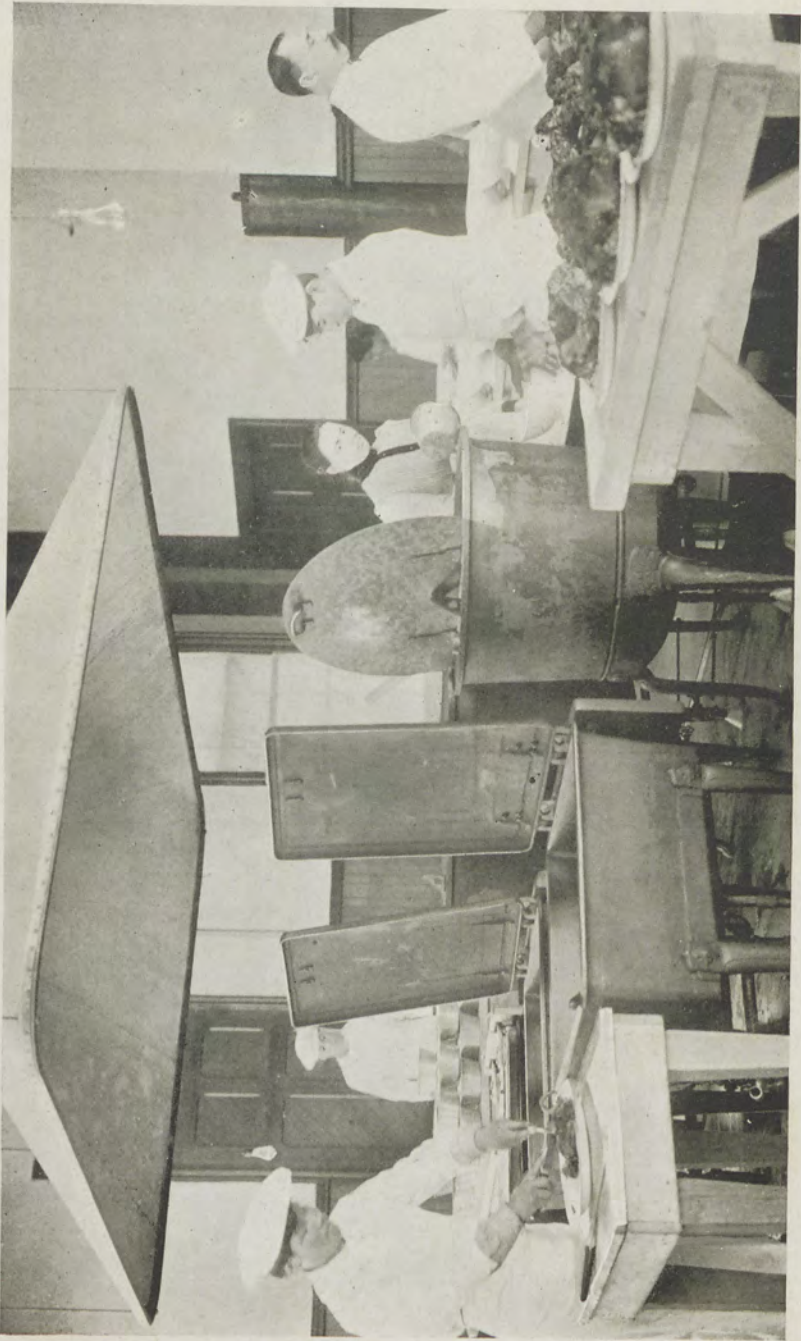
Prof. Surface commented favorably after the trees had been planted, upon the ability of the students in faithfully following directions. He said that agriculture should especially be taught the Indian because of his decided opportunity in planting the treeless lands of the west—*Carlisle Evening Sentinel*.

OUR LAST ISSUE.

THIS is the last issue of the RED MAN until the September number. As already announced, the magazine is limited to ten numbers each year, and no number is issued for July and August. THE RED MAN will appear again in September with timely articles, special illustrations and other features which will brand it as the best Indian magazine published. Those wishing authoritative information on the Indian, his history, customs, industries, present progress and relation to the government, should subscribe at once.



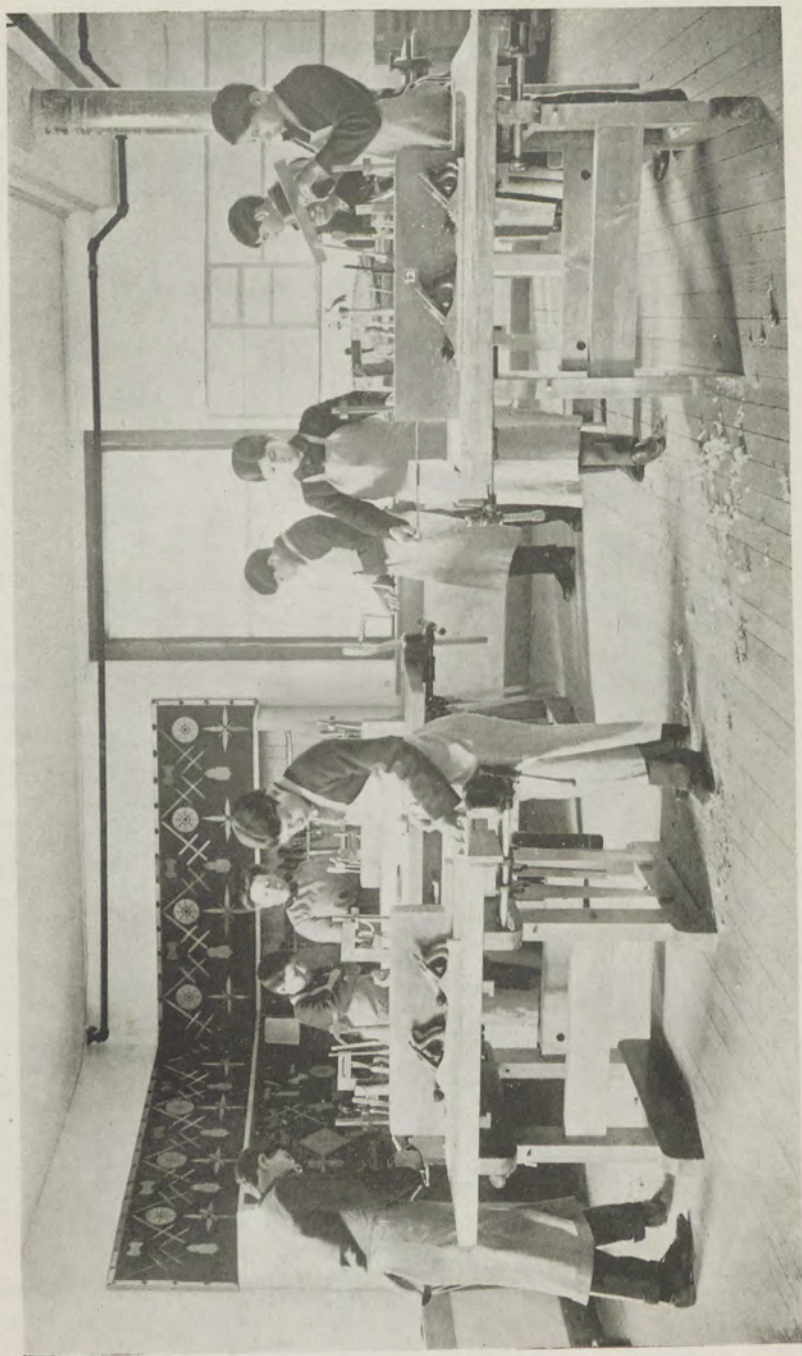
LEARNING TO MAKE WAGONS AT CARLISLE



A VIEW IN THE STUDENTS' KITCHEN, CARLISLE SCHOOL



A GIRLS' DORMITORY, CARLISLE SCHOOL



MANUAL TRAINING FOR YOUNG BOYS, CARLISLE SCHOOL.

Ex-Students and Graduates

Louis R. Caswell, Chippewa, ex-student, is working at his trade of blacksmithing at Waubun, Minnesota.

Sarah and Katie Chubb, two Mohawk girls from Hogsburg, New York, are at present doing housework in Mt. Holly, New Jersey.

Jose Porter, a Navajo Indian, who spent several years at Carlisle and while here learned the printer's trade, is now working at his vocation in Shawnee, Oklahoma.

William Adams, a Caddo Indian and ex-student, is now stationed at West Point, N. Y., where he is connected with the artillery branch of the Service.

Noble Thompson, a Pueblo and an ex-student, writes that he is at present employed as fireman at Gallup, New Mexico, and is earning from \$90 to \$95 a month.

Charles Doxtator, an Oneida Indian who spent several years at Carlisle, is now fireman in the United States Navy and is on the battleship Nebraska. He is saving his money.

Annie Parnell Little, class '04, lives with her family at Stites, Idaho. She says, "I have a neat little home I can call all my own and am living peacefully, happily and independently."

Word has been received that William Yankeejeoe, a Chippewa Indian who left Carlisle some time ago to take a position at the Hayward Indian School in Wisconsin, is getting along nicely.

Word has just been received that Claudia B. Allen, a Seneca Indian and ex-student of Carlisle, was recently married at her home in Salamanca to Franklin Doctor, of Red House, N. Y.

Allen Blackchief, a Seneca Indian from New York, attended school here about ten years ago. He is living at Akron, New York, following the trade learned at Carlisle, that of house-painting.

We often hear from Samuel Gruett, a Chippewa Indian of the class of 1897, who is now living at Mt. Pleasant, Michigan. He owns a fine house and is one of the most respected men in the community.

Lydia Gardner Geboe, a Cheyenne, class '99, writes that she is at present located at Baxter Springs, Kansas. She keeps house for her family, owns her home and they all "live very comfortable and happy."

Mrs. Jennie Brown Trentmiller, class '99, is living at Drady, North Dakota. Her husband is a farmer and though they are busy from morn till night, she likes the life and is very happy with her little family.

Arthur Finley, a Potawatami Indian, who completed a term at Carlisle but did not graduate, is now living at Shawnee, Oklahoma, and is successfully working at the trade of plastering earning from \$4.00 to \$6.00 per day.

Miss Florence Hunter, a Sioux Indian of the class of 1908, was recently elected vice-president of a large student organization of the Philadelphia College of Pharmacy, where she is now studying, having won a scholarship.

Theodore Owl Reed, class '08, is now industrial teacher at Rice, Arizona. Since leaving Carlisle he has been employed as farmer at Lower Brule, S. D., and attended and graduated from the National Salesman's Training Association, Kansas City, Missouri.

Nancy Seneca, a Seneca from New York, class '97, has lately been appointed nurse at Crow Creek, S. D. Miss Seneca is a graduate of the Medico-Chirurgical Hospital, Philadelphia, and before entering the Indian Service over four years ago, practiced her profession in that city successfully for six years.

Mrs. Fred W. Canfield, nee Anna Goyituey, class '01, has lately been appointed matron in the Black Rock Indian School, New Mexico, and will begin work as soon as she has sufficiently recovered from a recent serious attack of pleurisy. Her husband, at one time our art teacher, is disciplinarian in the same school.

Mrs. William Jones, nee Cora Snyder, class '96, is living at Versailles, New York. She keeps house for her husband and her family on a farm. Her husband, she says, is not a Carlisle graduate, but she hopes to have her oldest son graduate from this school and will send him to Carlisle as soon as he is of the right age.

Maude E. Murphy, a Chippewa, an-exstudent of this school, is now nurse at the Pine Point Indian School, Ponsford, Minnesota. She gives the information that there are two others of our graduates at the same school, Miss Augusta Nash, class '01 and Mr. John Lufkins, class '00, the former as seamstress and the latter as disciplinarian.

Mrs. Mattie Parker Nephew, class '01, is now at North Collins, New York, where her husband is engaged in farming. Mrs. Nephew says that last year her husband sold 1200 bushels of potatoes and about 10,000 quarts of strawberries and raspberries. They are located about 25 miles from Buffalo which is their market. They own a nice two-story frame building, containing six rooms and a good cellar.

Miss Jeanetta A. Horne, class '99, is working as stenographer and book-keeper for the firm of Jacobs & Malcolm, wholesale merchants of San Francisco, California. "Since leaving Carlisle," Miss Horne says, "and immediately after graduating from Business College, I was employed in an attorney's office in Oakland, California. After a year's experience I accepted the position which I hold at present at \$50 per month. Since then I have received promotions gradually until now I am receiving \$100 a month."

Levi M. St. Cyr, a Winnebago, class 1891, is now located at Winnebago, Nebraska. He has been employed constantly in the Indian Service since 1891 in different capacities. He is now Lease Clerk at the Winnebago Agency. He owns a nice six-room house in the town and also has a good house on his farm. He has a family of four children, two of whom are attending the district school. Mr. St. Cyr says he is looking forward to the time when he can place them in the "champion" Indian School, Carlisle.

Mrs. Nellie Londrosh Nunn, a Winnebago, who was a pupil here in the early days of the school, writes that she is now living at Winnebago, Nebraska, where her husband is a trader. She says, "The only help I have received from the government was my three years' and three months' schooling at Carlisle. For this help I shall always be very thankful, for I feel certain that the results are that I have been a better wife, a better mother, better woman in every way; and more than all, it was through the influence of the Carlisle school and the dear home of Miss Edge at Downingtown, that I became a follower of the Lord Jesus. This year I was elected to my fourth year as president of the Niobrara Presbyterial Society." Her two daughters are now here in school.

Service Changes for January

APPOINTMENTS.

Mary A. Lynch, asst. teacher, Albuquerque, N. M., 50m.
 Peter A. Slattery, teacher, Cheyenne River, S. D., 660.
 Alice Ward, housekeeper, Colville, Wash., 540.
 Harriet A. Parker, housekeeper, Colville, Wash., 540.
 Clara L. Brockett, stenographer & typewriter, Fort Belknap, Mont., 900.
 William E. Burnside, teacher, Ft. Berthold, N. D., 60mo.
 W. W. Eccles, farmer, Ft. Lewis, Colo., 720.
 Lydia A. Spicer, teacher, Ft. Shaw, Mont., 600.
 Mary S. West, cook, Havasupai, Ariz., 500.
 Emma Sullivan, asst. matron, Hayward, Wis., 540.
 Robert S. Swift, teacher, Keshena, Wis., 60 mo.
 Lillian E. Johnson, teacher, Klamath, Ore., 600.
 Lester B. Sabin, carpenter, Moqui, Ariz., 840.
 Hattie E. Drake, asst. teacher, Moqui, Ariz., 660.
 Annie G. Blacklick, nurse, Mt. Pleasant, Mich., 600.
 Leon Jacobs, physician, Navajo, N. M., 1,000.
 William C. Miller, farmer, Otoe, Okla., 720.
 Bertha Engle, laundress, Red Moon, Okla., 400.
 Margaret M. Hughes, teacher, Round Valley, Cal., 72mo.
 Vincent D. Carrol, engineer, San Juan, N. M., 1,000.
 Minnie De Vore Rathbun, teacher domestic science, Santa Fe, N. M., 600.
 Zoe E. Richardson, asst. matron, Sherman Institute, Cal., 600.
 Iva G. Brown, trained nurse, Shoshone, Wyo., 600.
 Elsie A. Raddant, teacher, Siletz, Ore., 60 mo.
 Laura L. Sheppardson, teacher, Sisseton, S. D., 600.
 Charles E. Coverdill, teacher, Tongue River, Mont., 720.
 Shermonte L. Lewis, physician, Tongue River, Mont., 1,000.
 Frank B. Lyon, blacksmith, Uintah & Ouray, Utah, 720.
 Eva L. Hand, asst. teacher, Walker River, Nev., 60 mo.
 Wm. T. Garthwaite, Ind. teacher, Western Navajo, Ariz., 720.
 Ermaid G. Perry, asst. matron, White Earth, Minn., 540.
 Bryon B. Bissell, carpenter, White Earth, Minn., 600.
 Frank B. Racine, asst. farmer, Blackfeet, Mont., 500.
 Daisy Washington, as. clerk and Sten., Carson, Nev., 720.
 Grace Mortsolf, teacher, Hoopa Valley, Cal., 600.
 Bertha Boyd, asst. clerk, Salem, Oregon, 500.
 Mary Elizabeth Wolf, asst. matron, Salem, Oregon, 540.
 James J. Green, asst. clerk, San Juan, N. M., 720.
 William J. Farver, asst. clerk, Union Agency, Okla., 720.

REINSTATEMENTS.

Thomas W. Tutte, issue clerk, Crow Creek, S. D., 840.
 Hugh McLaughlin, engineer, Ft. Lapwai, Idaho, 840.
 Gertrude F. Flint, seamstress, Ft. Mojave, Ariz., 600.
 George A. Trotter, principal, Klamath, Ore., 800.
 Althea M. Trotter, teacher, Klamath, Ore., 660.
 Belle McClelland, asst. matron, Oneida Wis., 500.
 Ella Petoskey, teacher, Oneida, Wis., 50m.
 Margaret Clardy, teacher, Round Valley, Cal., 720.
 Nora M. Holt, kindergartner, Seger, Okla., 600.
 Elizabeth Smith, asst. matron, Standing Rock, N. D., 480.
 Leora P. Somers, seamstress, Truxton Canon, Ariz., 540.
 Toler R. White, physician, Truxton Canon, Ariz., 1,100.
 Ella B. Kirk, seamstress, White Earth, Minn., 480.

TRANSFERS.

Charles E. Coe, Havasupai, Ariz., 1,225, to Supt., Camp McDowell, Ariz., 1,400.
 Wm. B. Freer, from teacher, Phoenix, Ariz., 1,200, to Supt., Chey. & Arap., Okla., 1,625.
 Martha McNeil from Matron, Red Moon, Okla., 500, to asst. matron, Chey. & Arap., Okla., 500.
 Christoph H. Leibe, from carpenter, White Earth, Minn., 600, to carpenter, Colville, Wash., 720.
 Willis M. Gillett, from farmer, Rice Station, Arizona, 800 to Ad. farmer, Flathead, Mont., 780.
 Wm. H. Farr, from logger, La Pointe, Wis., 1,500, to Fond du lac, Minn., 1800.
 F. E. Farrel, from fin. clerk, Omaha, Nebr., 900, to Fort Belknap, Mont., 1200.
 Louis Studer, from farmer, Chilocco, Okla., 960, to additional farmer, Ft. Lapwai, Idaho, 840.
 Minnie P. Andrews, from mat., Vermillion Lake, Minn., 600, to matron and seamstress, Ft. Lapwai, Idaho, 600.
 Abbie E. Hill, from matron and seamstress, Ft. Lapwai, Idaho, 600, to seamstress, Ft. Lewis, Colo., 500.
 Joe W. Phillips, from farmer, Otoe, Okla., 720, to farmer Fort Shaw, Mont., 900.
 Chas. D. Parkhurst, from disciplinarian, Hayward, Wis., 720, to disciplinarian, Genoa, Nebr., 840.
 Frank T. Mann, from clerk, Ft. Belknap, Mont., 1,200, to Supt., Greenville, Cal., 1,425.
 Anna B. O'Bryan, from teacher, Pottawatomie, Kansas, 60 mo., to assist. teacher, Jicatilla, N. M., 600.
 Walter Runke, from Supt., Panguitch, Utah, 1,200, to clerk, Klamath, Oreg., 1,200.
 Daniel B. Sherry, from principal, Tongue River, Mont., 840, to Prin., Lower Brule S. D., 800.
 William E. Freeland, from Prin. teacher, Moqui, Ariz., 900, to Prin. teacher, Oraibi D. S., Moqui, Ariz., 900.
 John W. Drummond, from Prin. teacher, Lower Brule, S. D., 800, to Prin. teacher, Moqui, Ariz., 900.
 Earnest M. Hammit, from engineer, Standing Rock, N. D., 840, to Oneida, Wis., 900.
 Bert G. Courtright, from clerk, Crow Creek, S. D., 840, to lease clerk, Pawnee, Okla., 780.
 Jennie Hood, from teacher, Chilocco, Okla., 600, to teacher, Pima, Ariz., 72m.
 Margaret Moran, from baker, Hayward, Wis., 480, to cook, Pine Ridge, S. D., 500.
 B. P. Six, from teacher, Phil. service, 1,500, to clerk, Pueblo Bonito, N. M., 900.
 Mary A. Allen, from matron, Grand Junction, Colo., 600, to Fem. Ind. teacher, Rapid City, S. D., 600.
 Charles H. Park, from Ind. teacher, Rice Station, Ariz., 720, to Supt., Rincon, Cal., 1,000.
 Alice J. Wilson, from Fem. Ind. teacher, Lower Brule, S. D., 600, to nurse, Rosebud, S. D., 600.
 Blanche T. Thomas, from kindergar'r, Seger, Okla., 600, to kindergar'r, Rosebud, S. D., 600.
 Clarence D. Fulkerson, from Ind. Supt., Camp McDowell, Ariz., 1,125, to physician, Salem, Oregon, 1,200.
 Henry J. McQuigg, from Clerk, Chey. River, S. D., 800, to Supt., San Xavier, Ariz., 1,200.
 Harriette E. Andres, from teacher, Pima, Ariz., 600, to Sherman Inst., Cal., 600.

- C. T. Coggeshall, from Supt., Greenville, Cal., 1,400, to Upper Lake, Cal., 1,050.
- Linnian M. Tindall, from F. Ind. Tchr., Round Valley, Cal., 720, to Upper Lake, Cal., 720.
- Mrs. C. A. Johnson, from F. Ind. Tchr., Round Valley, Cal. 300, to Upper Lake, Cal., 300.
- Andrew G. Pollock, from Supt., Omaha, Nebr., 1,400, to Clerk, Winnebago, Nebr., 1,400.
- Walter W. Small, from Fin. clerk, Omaha, Nebr., 1,200, to Fin. clerk, Winnebago, Nebr., 1,200.
- Burton A. Martindale, from clerk, Omaha, Neb., 1,000, to Clerk, Winnebago, Nebr., 1,000.
- Bert G. Courtright, from Ls. clerk, Pawnee, Okla., 780, to Clerk, Winnebago, Nebr., 900.
- Francis M. Foxworthy, from clerk, Omaha, Nebr., 840, to clerk, Winnebago, Nebr., 840.
- E. Belle Van Voris, from Asst. clerk, Omaha, Nebr., 720, to Asst. clerk, Winnebago, Nebr., 720.
- Tacy A. Collett, from Field Mat., Omaha, Nebr., 720, to Field Mat., Winnebago, Nebr., 720.
- Theophilus Mayberry, from laborer, Omaha, Nebr., 540, to laborer, Winnebago, Nebr., 540.
- Mary Witchell, from Lab. & Act. Interpreter, Omaha, Nebr., 540, to Winnebago, Nebr., 540.
- Louis Dick, from officer, Omaha, Nebr., 25m, to officer, Winnebago, Nebr., 25m.
- Ulysses Grant, from private, Omaha, Nebr., 20m. to private, Winnebago, Nebr., 20m.
- Charles Wells, from private, Omaha, Nebr., 20m. to private, Winnebago, Nebr., 20m.
- Charles S. Woodhull, from private, Omaha, Nebr., 20m. to private, Winnebago, Nebr., 20m.
- Florence Fithian, from teacher, Lac du Flambeau, Wis., 600, to 720.
- Hattie M. Maxwell, from Fin. clerk, Leupp, Ariz., 800, to Matron, 600.
- Alice M. Kingcade, from teacher Mt. Pleasant, Mich., 720, to 840.
- Elsie B. Cochran, from matron, Mt. Pleasant, Mich., 720, to 840.
- Henry Happe, from farmer, Mt. Pleasant, Mich., 720, to 840.
- Engelbrik Erickson, from tailor, Mt. Pleasant, Mich., 700, to 720.
- Albert B. Reagan, from Supt., Nett Lake, Minn., 900 to 950.
- Gussie Cohen Alexander, from Stenog., Indian Warehouse, N. Y., 900, to 1,000.
- Ora M. Salmons, from teacher, Pala, Cal., 800, to 900.
- W. W. Ewing, from teacher, Pierre, S. D., 660, to clerk, 720.
- Frank L. Hoyt, from teacher, Pipestone, Minn., 660, to 720.
- Fredrick W. Griffiths, from asst., superintendent, and disciplinarian, Puyallup, Wash., 1000, to 1200.
- W. H. Blish, from clerk, Puyallup, Wash., 1000, to Supv. principal, 1000.
- Norman H. Justus, from farmer, Rapid City, S. D., 800, to 900.
- E. O. Stilwell, from matron, Rapid City, S. D., 660, to 720.
- Hattie E. Smith, asst. matron, Rapid City, S. D., 500, to 540.
- Charles Brooks, from laborer, Rapid City, S. D., 720, to dairyman, 720.
- Jerusha Hislop, from seamstress, Red Lake, Minn., 480, to financial clerk, 600.
- Henry Hopkins, from herder, Rice Station, Ariz., 360, to 480.
- John S. Hogshead, from physician, Round Valley, Calif., 400, to 690.
- Ambus N. Fulkerson, from blacksmith, Sac & Fox, Okla., 700, to 720.
- Charles Larson, asst. disciplinarian, Salem, Ore., 500, to 720.
- James W. Swoboda, shoe and harnessmaker, Salem, Ore., 720, to 780.
- Lewis M. Weaver, from superintendent, San Carlos, Ariz., 1400, to 1475.
- C. J. Crandall, from superintendent, Santa Fe, N. M., 1800, to 2100.
- Ira C. Deaver, from superintendent, Seneca, Okla., 1300, to 1350.
- Mary G. Arnold, asst. seamstress, Sherman Institute, Cal., 600, to asst. clerk, 660.
- Nellie Dnnkle, from asst. matron, Sherman Institute, Cal., 600, to asst. seamstress, 600.
- Sanford E. Allen, from superintendent, Sisseton, S. D., 1500, to 1575.
- Emma C. Tyler, from matron, Sisseton, S. D., 540, to 600.
- Fred E. Roberson, from clerk, Sisseton, S. D., 900, to 1000.
- Will H. Stanley, from superintendent, Soboba, Cal., 900, to 1000.
- Charles F. Werner, from superintendent, Southern Ute, Colo., 1350, to 1400.

PROMOTIONS AND REDUCTIONS.

- Reuben Perry, from Supt., Albuquerque, N. M., 1,800, to 2,100.
- Fred Dillon, from physician, Albuquerque, N. M., 1,000, to 1,200.
- Isabella Smith, from laundress, Canton Asylum, S. D., 480, to matron, 600.
- Emma C. Lovewell, from teacher, Carlisle, Pa., 600, to 660.
- L. S. Bonnin, from clerk, Chey. & Arap., Okla., 1,100, to 1,200.
- Lawrence F. Michael, from Supt., Chey. River, S. D., 1,600, to 1,750.
- Sarah J. Banks, from nurse, Flandreau, S. D., 600, to 660.
- Clarence H. Jordan, from clerk, Ft. Apache, Ariz., 1,100, to 1,200.
- Wm. R. Logan, from Supt., Ft. Belknap, Mont., 1,700, to 1,900.
- C. R. Jefferis, from Supt., Ft. Lapwai, Idaho, 1,500, to 1,650.
- Gustave Rossknecht, from disciplinarian, Ft. Totten, N. D., 720, to 840.
- Charles E. Coe, from Supt., Havasupai, Ariz., 1,200, to 1,225.
- Charles D. Parkhurst, from disciplinarian, Hayward, Wis., 600, to 720.
- Benson O. Sherman, from blacksmith, Hayward, Wis., 540, to 600.

- Omar L. Babcock, from lease clerk, Standing Rock, N. D., 1000, to 1200.
- Robert J. Bauman, principal, Standing Rock, N. D., 1000, to 1200.
- Chas. M. Buchanan, from superintendent and physician, Tulalip, Wash., 1500, to 1900.
- Susie E. Karnstedt, from clerk, Uintah and Ouray, Utah, 900, to 1000.
- Celia Swaim, from laundress, Umatilla, Ore., 480, to 500.
- Ernest Brown, from stenographer, Union Agency, Okla., 1020, to 1200.
- John M. Brown, from stenographer, Union Agency, Okla., 1000, to 1200.
- James B. Myers, from stenographer, Union Agency, Okla., 960, to 1020.
- Mayne R. White, from clerk, Union Agency, Okla., 900, to 960.
- Flora W. Smith, from stenographer, Union Agency, Okla., 780, to clerk, 900.
- Dorothy B. Hamacher, from stenographer, Union Agency, Okla., 720, to 780.
- Gertrude Hooten, from clerk, Union Agency, Okla., 600, to stenographer, 720.
- Mary E. Davis, from seamstress, Vermillion Lake, Minn., 500, to matron, 600.
- Watson C. Randolph, from superintendent, Wahpeton, N. D., 1200, to 1500.
- Samuel W. Pugh, from superintendent, Walker River, Nev., 1200, to 1250.
- Charles W. Sult, from physician, Western Navajo, Ariz., 1100, to 1200.
- John R. Howard, from superintendent, White Earth, Minn., 1900, to 2100.
- Louis Blue, from laborer, White Earth, Minn., 540, to 600.
- Albert H. Kneale, from superintendent, Winnebago, Neb., 1400, to 2100.
- S. A. M. Young, from Supt., Yakima, Wash., 1,600, to 1,800.
- Wm. J. Oliver, from Supt., Zuni, N. M., 1,200, to 1,225.
- Mary H. White, from asst. matron, White Earth, Minn., 540, to matron, 540.
- Norman Egolf, dairyman, Genoa, Nebraska, 600.
- Edwin G. Paine, ind'l teacher, Greenville, Cal., 600.
- Emma H. Paine, teacher, Greenville, Cal., 660.
- John E. Olson, baker, Haskell Inst., Kans., 600.
- Earl W. Allen, clerk, Kiowa, Okla., 1,400.
- Mary E. Bratley, seamstress, Klamath, Oregon, 500.
- Leila R. Walter, teacher, Lac du Flambeau, Wis., 720.
- Ursula Moore, seamstress, Leech Lake, Minn., 500.
- Adelma Laughlin, asst. matron, Leupp, Ariz., 540.
- Florence G. Whistler, teacher, Mt. Pleasant, Mich., 600.
- Mary A. Gigax, asst. cook, Navajo, N. M., 500.
- Irma J. Douglas, nurse, Navajo, N. M., 660.
- A. H. Ginsbach, engineer, Pierre, S. D., 900.
- Sarah E. Gilman, teacher, Pima, Ariz., 72 mo.
- Alice A. Holt, cook, Rapid City, S. D., 500.
- Wm. J. Davis, Supt. Rincon, Cal., 1,000.
- George H. Cook, farmer, Rosebud, S. D.
- Nora D. Cushman, cook, Sac & Fox, Iowa, 450.
- J. M. Berger, farmer, San Xavier, Ariz., 900.
- William A. Smith, gardner, Seneca, Okla., 600.
- William H. Roberts, farmer & carpenter, Sisseton, S. D., 720.
- Jennie L. Brunk, asst., matron, Standing Rock, N. D., 540.
- Ida A. Dalton, asst. matron, Tomah, Wis., 500.
- Mabel E. Clark, matron, Tongue River, Mont., 500.
- Edward Cosby, farmer, Tongue River, Mont., 720.
- E. M. Winter, engineer, Tongue River, Mont., 900.
- Frank B. Lyon, blacksmith, Uintah & Ouray, Utah, 720.
- Stephen B. Nelson, stenographer, Union Agency, Okla., 960.
- Fred Rains, Intruder Div., Union Agency, Okla., 1,620.
- Virginia F. Johaugen, cook, Warm Springs, Ore., 500.
- Warrington S. Brown, farmer, White Earth, Minn., 600.
- Roy W. Nelson, clerk, Winnebago, Nebr., 900.
- Sidney K. Mckenzie, farmer, Yakima, Wash., 729.

MISCELLANEOUS APPOINTMENTS.

- Harvey B. Peairs, supervisor of Indian schools, \$2,500 a year, with actual and necessary traveling expenses and subsistence.
- Thomas Downs, Special Indian Agent, \$2,000. a year; \$3 diem and traveling expenses.
- Carl Gunderson, supervisor of allotting agents, \$2,000 a year; \$3 per diem and traveling expenses.
- Frank P. Kendrick, grazing fee collector, \$75 a mo., traveling expenses and subsistence.
- Pliny T. Moran, special Indian agent, \$2,000 a year; \$3 per diem and traveling expenses.
- Joseph A. Murphy, medical supervisor at large, \$3,000 a year; \$3 per diem and traveling expenses.
- W. R. R. Porter, supervisor of Indian schools, \$1,800 a year; \$3 per diem and traveling expenses.
- Thralls W. Wheat, special allotting agent, \$8 a day and traveling expenses.

SEPARATIONS.

- Lauretta E. Chappell, seamstress, Canton Asylum, S. D., 500.
- Russell D. Holt, physician, Cherokee, N. C., 1,200.
- Frederick H. Monk, physician, Cheyenne River, S. D., 1,000.
- Margaret Benjamin, Laundress, Ft. Belknap, Mont., 500.
- Mattie E. Head, teacher, Ft. Hall, Idaho., 660.
- Ethel J. Clark, matron, Ft. Totten, N. D., 660.
- Ingeborg Berg, baker, Ft. Totten, N. D., 500.
- Louise V. Dunlap, asst. matron, Genoa, Nebraska, 500.

Service Changes for February

APPOINTMENTS.

Murray A. Collins, Mech. drawing teacher, Carlisle, Pa., 840.
Marion T. Dewalt, fireman, Carlisle, Pa., 420.
Frank J. Veith, florist, Carlisle, Pa., 660.
William W. Wyatt, teacher, Carlisle, Pa., 720.
Cora B. Squires, seamstress, Cherokee, N. C., 540.
John J. Backus, school clerk, Chey. River, S. D., 800.
Alexander S. Hotchkiss, stenographer & typewriter, Colville, Wash., 900.
Carrie L. Wilcox, farm industrial teacher, Crow Creek, S. D., 600.
Anna D. Crane, teacher, Crow Creek, S. D., 600.
Isaac Hawley, stenographer and typewriter, Flathead, Mont., 720.
Thomas S. Sweeney, wheelwright, Ft. Apache, Ariz., 720.
Henry W. Hutchings, stenographer and typewriter, Ft. Belknap, Mont., 900.
Harold T. Littlefield, Exp. farmer, Ft. Totten, N. D., 1200.
Ira A. Hutchinson, blacksmith, Ft. Totten, N. D., 720.
Nora Ferguson, laundress, Kaw, Okla., 400.
Amanda L. Waterman, field matron, Klamath, Ore., 720.
M. P. Standly, teacher, La Pointe, Wis., 600.
Margaret Schulte, cook, Leech Lake, Minn., 500.
Velma M. Sidmore, asst. matron, Moqui, Ariz., 480.
Agnes I. Parrett, teacher, Mt. Pleasant, Mich., 540.
Louise C. Lindsey, teacher, Potawatomi, Navajo, N. M., 660.
Henry T. Lockey, carpenter, Navajo, N. M., 720.
Julia A. Fisher, cook, Nevada, Nev., 500.
Agnes B. Baldwin, asst. matron, Pima, Ariz., 540.
Edith A. Kennon, teacher, Pipestone, Minn., 540.
Frances Adams, teacher, Potawatomi, Kan., 60 mo.
Clara F. Hine, teacher, Potawatomi, Kan., 60 mo.
Mary H. Peck, cook, Rapid City, S. D., 500.
Leonard A. Williams, dairyman, Rapid City, S. D., 720.
William J. Merz, Exp. farmer, Rapid City, S. D., 1200.
Mary R. McMahan, cook, Springfield, S. D., 420.
Sarah A. Dockery, seamstress, Springfield, S. D., 420.
Manly E. Smith, engineer, Standing Rock, N. D., 840.
Pearle J. Courtney, teacher, Tongue River, Mont., 660.
John E. Robertson, teacher, Tulalip, Wash., 600.
Rosamond E. Jones, teacher, Vermillion Lake, Minn., 600.
Ella M. Pyatt, cook and baker, Western Navajo, Ariz., 600.
Peter Taafe, blacksmith, Western Shoshone, Nev., 720.
Lewis W. Page, teacher, White Earth, Minn., 72 mo.
Fred D. Cooke, physician, White Earth, Minn., 1000.
Jewell D. Martin, Exp. farmer, Winnebago, Neb., 1200.
Carl A. Pederson, Exp. farmer, Winnebago, Neb., 1200.
Wm. J. Mahony, Exp. farmer, Winnebago, Neb., 1200.
Otis Mellon, teacher, Yakima, Wash., 720.
Jos. Harkness, Jr., stenographer, Yakima, Wash., 900.

REINSTATEMENTS.

Frank G. Ellis, physician, Cheyenne and Arapaho, Okla., 1000.
Helene T. Smith, teacher, Chilocco, Okla., 600.
Nancy R. Seneca, nurse, Crow Creek, S. D., 600.

Byron R. Snodgrass, teacher, Ft. Berthold, N. D., 60 mo.
Charles T. Martell, farmer, Jicarilla, N. M., 600.
Minnie Brown, asst. matron, Jicarilla, N. M., 500.
Maurice E. Peairs, asst. clerk, Kiowa, Okla., 1000.
May M. Longenbaugh, clerk, Moqui, Ariz., 900.
Samuel F. Hudelson, industrial teacher, Navajo, N. M., 720.
Nellie L. Hamilton, nurse, Osage, Okla., 600.
Charles F. Whitmer, physician, Pala, Cal., 1000.
Horace J. Johnson, superintendent, Round Valley, Cal., 1450.
Sarah M. Dickens, field matron, Seger, Okla., 720.
Louise Halney, asst. matron, Sherman Institute, Cal., 600.
Anna M. Shafer, matron, Western Navajo, Ariz., 600.
Blanche Hickman, kindergarten, White Earth, 600.

TRANSFERS.

Effie C. Coe, from matron, Havasupai, Ariz., 600, to housekeeper, Camp McDowell, Ariz., 30 mo.
Jane Mahany, from asst. matron, Wabpeton, N. D., 400, to matron, Cass Lake, Minn., 540.
Cora A. Truax, from laundress, Ft. Yuma, Ariz., 600, to Colorado River, Ariz., 600.
Mattie J. Forrester, from matron, Colville, Wash., 660, to Crow, Mont., 540.
Anna M. Coady, from asst. matron, Cheyenne River, S. D., 500, to Crow, Mont., 600.
Leonidas L. Goen, from principal, White Earth, Minn., 1000, to teacher, Ft. McDermitt, Nev., 70 mo.
Isabella Goen, from seamstress, White Earth, Minn., 520, to Ft. McDermitt, Nev., 30 mo.
George A. Landes, from physician, Yakima, Wash., 1000, to Ft. Mojave, Ariz., 1200.
Bessie K. May, from matron, Crow, Mont., 600, to Fort Totten, N. D., 660.
W. Q. Farris, from disciplinarian, Pierre, S. D., 720, to shoe and harnessmaker, Ft. Totten, N. D., 720.
Nellie B. Mott, from cook, Pine Ridge, S. D., 500, to baker, Genoa, Neb., 500.
Elizabeth M. Cherrick, from teacher, Standing Rock, N. D., 720, to asst. matron, Grand Junction, Colo., 540.
Nora A. Buzzard, from asst. matron, Sherman Institute, Cal., 600, to matron, Grand Junction, Colo., 600.
Wilda A. Smith, from cook, Yakima, Wash., 540, to Greenville, Cal., 480.
Herbert H. Fiske, from teacher, Round Valley, Cal., 720, to superintendent, Haskell Institute, Kan., 2100.
Lida W. Barnes, from laundress, Pawnee, Okla., 450, to matron, Havasupai, Ariz., 600.
Richard J. Barnes, from lease clerk, Pawnee, Okla., 780, to superintendent, Havasupai, Ariz., 1000.
Isaac S. Stalbert, from physician, White Earth, Minn., 1000, to Hayward, Wis., 1200.
Alfred H. Ackley, from additional farmer, Tongue River, Mont., 720, to Hoopa Valley, Cal., 720.
Moses C. Elliot, from industrial teacher, Tulalip, Wash., 600, to Keshena, Wis., 720.
William J. Lovett, from clerk, Kiowa, Okla., 1080, to Lac du Flambeau, Wis., 1200.
Charles Brooks, from dairyman, Rapid City, S. D., 720, to asst. clerk, Leupp, Ariz., 720.

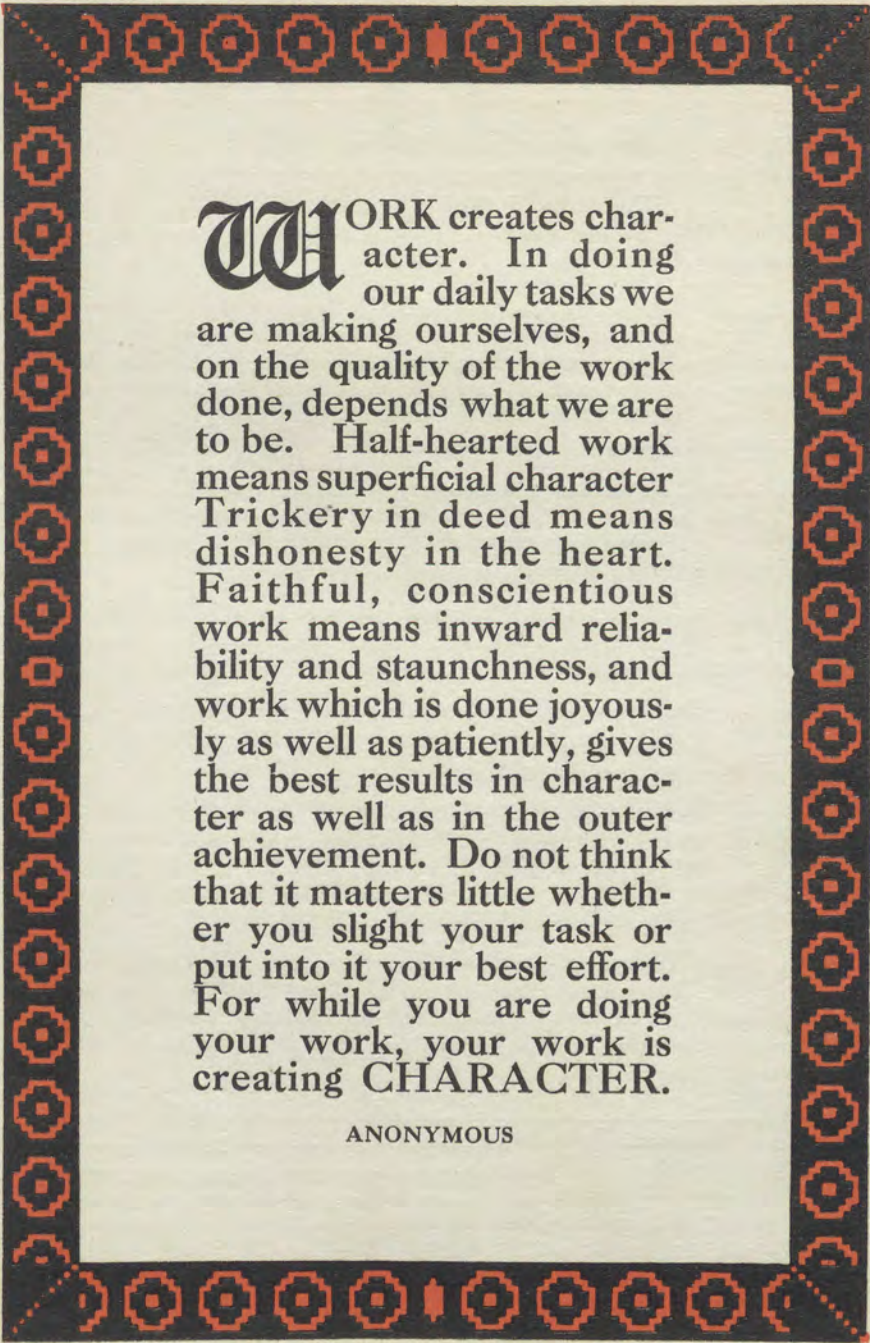
- Elizabeth Judge, from nurse, Grand Junction, Colo., 600, to Navajo, N. M., 660.
- Fred E. Bartram, from issue clerk, Tongue River, Mont., 720, to teacher, Neah Bay, Wash., 720.
- Blanche E. Bartram, asst. clerk, Tongue River, Mont., 720, to asst. teacher, Neah Bay, Wash., 540.
- George W. Brewer, from additional farmer, Nevada, Nev., 720, to Nett Lake, Minn., 720.
- Archie L. McIntosh, teacher, Sac & Fox, Iowa, 600, to teacher and clerk, Pine Ridge, S. D., 720.
- Minnie Mae Matts, from nurse, Panama Service, to nurse, Rapid City, S. D., 600.
- Robert H. Stelzner, from copyist, Indian Office, 900, to stenographer, Shawnee, Okla., 900.
- Margaret Martin, from cook, Greenville, Cal, 480, to cook, Sherman Institute, Cal., 540.
- Henry C. Shelton, asst. clerk, Cheyenne River, S. D., 900, to financial clerk, Sac & Fox, Okla., 900.
- Stella Robbins, from teacher, vocal music, Haskell Institute, Kans., 720, to music teacher, Sherman Institute, Cal., 600.
- Lucy J. Barlow, from teacher, Ponca, Okla., 600, to asst. clerk, Sisseton, S. D., 720.
- Horace E. Morrow, teacher, Rapid City, S. D., 800, to principal, Tongue River, Mont., 840.
- Raymond Walter, from clerk, Lac du Flambeau, Wis., 1200, to asst. superintendent, Tulalip, Wash., 1200.
- Amasa J. Ward, from law clerk, Commissioner Five Civilized Tribes, Okla., 1600, to C. C. intruder division, Union Agency, Okla., 1800.
- Edward L. Swadener, from physician, Pine Ridge, S. D., 1000, to Winnebago, Neb., 1200.
- Lester D. Riggs, from physician, Tulalip, Wash., 1000, to Yakima, Wash., 1000.
- Estella Armstrong, from asst. clerk, Leupp, Ariz., 720, to Yankton, S. D., 720.
- Abbie E. Hill, seamstress, Ft. Lewis, Colo., 500, to matron, 600.
- Earl Hedderich, asst. farmer, Ft. Peck, Mont., 180, to laborer, 400.
- E. E. Wilson, physician, Greenville, Cal., 500, to 720.
- Clyde M. Blair, teacher, Haskell Institute, Kan., 600, to 660.
- Almond R. Miller, superintendent, Kaw, Okla., 1400, to 1550.
- Walter Darst, laborer, Kaw, Okla., 360, to 480.
- Thomas B. Wilson, superintendent, Keshena, Wis., 1800, to 1900.
- Bettie V. Burton, field matron, Kiowa, Okla., 300, to 720.
- Joe Prickett, asst. clerk, Kiowa, Okla., 900, to 1080.
- Burt Craft, farmer, Lower Brule, S. D. 600, to Industrial teacher, 720.
- John R. Callaway, physician, Mescalero, N. M. 1,200, to 1,500.
- Joseph B. Wingfield, Supt. of live stock, Mescalero, N. M. 900, to 1,200.
- James E. Cissne, blacksmith, Moqui, Arizona, 720, to overseer 1,000.
- Amy G. Kely, teacher, Mt. Pleasant, Michigan, 540, to 600.
- James W. Balmer, clerk, Mt. Pleasant, Michigan, 1,000, to principal and clerk, 1,200.
- Ernest W. Jemark, chief clerk, Osage, Okla., 1,500 to 1,800.
- Florence S. McCoy, laundress, Phoenix, Arizona, 540, to 600.
- Ida Vorum, clerk, Phoenix, Arizona, 900, to clerk, 600.
- Ralph M. Waterman, from laborer, Tulalip, Wash., 720, to disciplinarian, 660.
- Frank E. Frink, from carpenter, Uintah & Ouray, Utah, 720, to miller and engineer, 900.
- Manuel Haynes, from janitor, Union Agency, Okla., 420, to 480.
- Gertrude Hooten, from stenographer, Union Agency, Okla., 720, to 840.
- Zac Farmer, stenographer, Union Agency, Okla., 960, to clerk, 960.
- Dorothy C. Hamacher, from stenographer, Union Agency, Okla., 780, to 840.
- Joe Lesseley, from clerk, Union Agency, Okla., 780, to 840.
- E. Dorsie Ross, from asst. matron, Warm Springs, Ore., 300, to 400.
- William H. Pfeifer, from teacher, Western Navajo, Ariz., 72 mo., to 84 mo.
- E. Belle Van Voris, from asst. clerk, Winnebago, Nebr., 720, to clerk, 900.
- Lydia Doxtator, asst. cook, Wittenburg, Wis., 360, to 420.
- Maggie Nelson, assistant, Wittenburg, Wis., 360, to 300.
- W. H. Harrison, from asst. physician, Phoenix, Ariz., 900, to 1200.
- Lucretia T. Ross, from nurse, Phoenix, Ariz., 840, to nurse 1000.
- Samuel F. Stacher, from superintendent, Pueblo Bonito, N. M., 1200, to 1250.
- Melvin Sisto, from gardener, Rice Station, Ariz., 360, to farmer, 800.

PROMOTIONS AND REDUCTIONS.

- Olive V. Wisdom, Laundress, Cantonment, Okla., 400, to Asst. Matron, 420.
- Andrew J. Geer, night watchman, Chey. River, S. D., 400 to Laborer, 400.
- Sadie F. Robertson, teacher, Chilocco, Okla., 660, to 720.
- C. O. Preston, nurseryman, Chilocco, Okla., 860 to 900.
- Edward Red Crow, wheelwright, Crow Creek, S. D., 240 to laborer, 420.
- Edward H. Colegrove, overseer, Office, Supt. Indian Employ't, N. M., 1,200, to 1,500.
- William R. Logan, Supt., Ft. Belknap, Mont., 1,900 to 2,000.
- Carl M. Martin, Blacksmith, Ft. Belknap, Mont., 780, to 900.
- John Kelley, Harness maker, Ft. Belknap, Mont., 780, to 900.
- Powder Face, teamster, Ft. Belknap, Mont., 480, to 600.
- Mike Bushyhead, laborer, Ft. Belknap, Mont., 400, to 480.
- Peter Longhorse, laborer, Ft. Belknap, Mont., 400, to 480.
- Bracelet, laborer, Ft. Belknap, Mont., 400, to 480.
- Fred White, laborer, Ft. Belknap, Mont., 400 to 480.
- Ray R. Parrett, industrial teacher, Ft. Hall, Idaho, 600, to teacher, 660.

- Edwin L. Chalcraft, from superintendent, Salem. Ore., 2000, to 2025.
- Nellie J. Campbell, from teacher, Salem, Ore., 720, to principal teacher, 900.
- W. T. Shelton, from superintendent, San Juan, N. M., 1825, to 2100.
- Joseph F. Singleton, supt. of industries, Sherman Institute, Cal., 840, to general mechanic, 840.
- Eva S. Sparklin, from teacher, Standing Rock, N. D., 600, to 720.
- Mabel Clare Burkdoll, from telephone operator, Standing Rock, N. D., 450, to 600.
- J. R. Eddy, from superintendent, Tongue River, Mont., 1400, to 1700.
- Frank Stumphorn, from private, Tongue River, Mont., 20 mo., to officer, 25 mo.
- Ida G. Coverdill, from housekeeper, Tongue River, Mont., 30 mo., to matron, 500.
- Hattie B. Parker, from asst. matron, Truxton Canon, Ariz., 540, to matron, 600.
- Clarence Sears, from engineer, Southern Ute, Colo., 660, to 780.
- SEPARATIONS.
- Helena B. Warren, teacher, Bena, Minn., 540.
- Frederick W. Didier, physician, Blackfeet, Mont., 1,000.
- Mary Cox, cook, Canton Asylum, S. D., 500.
- Jerusha Cornelius, matron, Cass Lake, Minn., 540.
- Lloyd C. Brooks, Ind. teacher, Chamberlain, S. D., 720.
- Mary McCormick, field matron, Chey. & Arap., Okla., 720.
- George W. Bent, Asst. disciplinarian, Chilocco, Okla., 720.
- Jessie S. Studer, teacher, Chilocco, Okla., 720.
- William M. Hills, poultryman, Chilocco, Okla., 640.
- Benjamin F. Norris, Ind. teacher, Colo. River, Ariz., 600.
- Mary E. Norris, cook, Colo. River, Ariz., 600.
- George Ball, blacksmith, Crow, Mont., 900.
- Emma J. Barrette, seamstress, Crow, Mont., 500.
- Sarah E. Thompson, teacher, Ft. Belknap, Mont., 600.
- Clara L. Brockett, stenographer & typewriter, Ft. Belknap, Mont., 900.
- Lewis L. Brink, Prin. & D. S. inspector, Ft. Peck, Mont., 1,000.
- Bessie K. May, matron, Ft. Totten, N. D., 660.
- Lillie Adkinson, seamstress, Ft. Yuma, Cal., 600.
- Josephine B. Walter, matron, Genoa, Nebr., 720.
- Paul A. Walter, tailor, Genoa, Nebr., 720.
- Katherine Norton, teacher, Haskell, Inst., Kans., 660.
- Burr W. Clark, asst. clerk, Leech Lake, Minn., 900.
- Isaac James, disciplinarian, Leupp, Ariz., 540.
- Myrtle B. Wheelock, teacher, Morris, Minn., 600.
- Belle McClelland, asst. matron, Oneida, Wis., 500.
- Troy C. Kabel, teacher, Puyallup, Wash., 840.
- George W. Hilliard, night-watchman, Puyallup, Wash., 500.
- Etta M. Welter, seamstress, Sac & Fox, Okla., 450.
- Charles A. Brown, asst. engineer, Salem, Oreg., 720.
- Percy W. Meredith, Ind. teacher, Salem, Oreg., 720.
- Mary E. Haskett, teacher, Santa Fe, N. M., 72mo.
- Stella M. Jones, seamstress, Seger, Okla., 500.
- Margaret E. Clark, seamstress, Southern Ute, Colo., 480.
- Gertrude Bennis, issue clerk, Standing Rock, N. D., 900.
- Mary Myrick Hinman, asst. clerk, Standing Rock, N. D., 720.
- Clara F. Barnhisel, matron, Truxton Canon, Ariz., 600.
- Rose K. Lambert, asst. matron, Tulalip, Wash., 500.
- Sada E. Culbertson, asst. matron, Tulalip, Wash., 500.
- Arthur E. McFatrige, Supt., Umatilla, Oreg., 1,500.
- Bessie N. Janus, matron, Western Navajo, Ariz., 600.
- Sophia Rice, cook, White Earth, Minn., 540.
- Eva Greenlee, matron, Zuni, N. M., 600.





WORK creates character. In doing our daily tasks we are making ourselves, and on the quality of the work done, depends what we are to be. Half-hearted work means superficial character. Trickery in deed means dishonesty in the heart. Faithful, conscientious work means inward reliability and staunchness, and work which is done joyously as well as patiently, gives the best results in character as well as in the outer achievement. Do not think that it matters little whether you slight your task or put into it your best effort. For while you are doing your work, your work is creating CHARACTER.

ANONYMOUS

Carlisle Indian Industrial School

M. Friedman, Superintendent

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

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

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

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, 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 housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

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

Faculty	75
Number of Students in attendance.....	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.

