

VOLUME 3, NO. 2 OCTOBER, 1910 A DOLLAR A YEAR

A Monthly Magazine by Indians

THE RED MAN

Formerly The Indian Craftsman




CATCHING WILD HORSES

THE CARLISLE INDIAN PRESS

UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

Navaho Blankets Native & Genuine

 NOT the kind you will see at most of the so-called "Indian" stores, but the best thing there is in the way of this inimitable production of the Navaho squaw; finest weave, the cleanest wool, the most artistic color combinations, the most symbolic patterns, and never a blanket made up with Cotton Warp. ¶ It takes much special attention and careful inspection to assemble a line of these goods like ours, but we do not care to encourage these Indians to make anything but the best handicraft. ¶ We have these goods in a large variety of patterns and combinations—the grey and black, the white, grey and black, and the more conspicuous colors, bright red and Indian red. ¶ We will be glad to quote prices or to give any other information. ¶ Address

Indian Crafts Department

of the United States Indian School, Carlisle, Penna



A magazine issued in the interest
of the Native American
by Carlisle



The Red Man



Volume Three, Number Two

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

EDITED BY M. FRIEDMAN, SUPERINTENDENT

EDGAR K. MILLER, SUPT. OF PRINTING

Contents for October, 1910:

COVER DESIGN—INDIANS CATCHING WILD HORSES <i>William Deitz, "Lone Star," Sioux</i>	
ANNUAL REPORT OF THE UNITED STATES INDIAN SCHOOL AT CARLISLE, PENNSYLVANIA— <i>By M. Friedman, Superintendent</i>	- - - 47
THE INDIAN OF THE EAST— <i>By Littel McClung in the Brooklyn Citizen</i>	- - - 70
LEGENDS, STORIES, CUSTOMS— <i>By Carlisle Indian Students</i>	75
THE EDITOR'S COMMENT	- - - 81
EX-STUDENTS AND GRADUATES	- - - 92

ILLUSTRATIONS—Views of the Carlisle School's Students' Gardens; Carlisle Boys Working at Their Trades Under the Outing System; Views in the Native Indian Art Department; Students Building a Stone Wall on the Farm; Home and Office of a Carlisle Graduate; Boys and Girls of Carlisle's First Class of Students; Shop Views.

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 directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

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

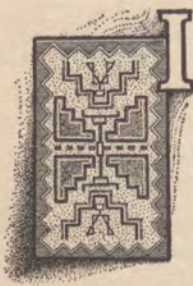
No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



THE RED MAN



Annual Report of the Carlisle Indian School, 1910: *By M. Friedman, Supt.*



IN discussing the kind of education which the Carlisle School gives to the youth who are members of the race of our American Indians Chief Justice Horace E. Deemer (of Iowa), in a letter to the undersigned, said: "My only regret is that such a system of education is not given to white men as well as red." Briefly, that is the opinion expressed in letters received during the year from hundreds of the most prominent people in the United States and abroad. In the same way, it is the opinion of scores of America's leading newspapers and periodicals. It seems to have become a settled conviction among those who have carefully looked into the subject that Carlisle's scheme of education is based not only upon rational principles of psychology, but that it more finitely fits the real needs of the American Indian.

Carlisle is a vocational school. It is neither a college nor a university. Its efforts have been consistently in the direction of providing thorough training for Indian boys and girls which will fit them for the duties and responsibilities of an honest, law-abiding, industrious, American citizenship.

Student Body.

I can conceive of no more salient factor which indicates the standing of the Carlisle school among the Indians of America than the character of its present student body. This institution has attracted to its doors some of the most purposeful of the younger generation of Indians of the various tribes. The Indians' status in the United States is more advanced than was the case some few years ago. The Indian people are progressing; they are being educated; are more industrious; lean less on the Government; exercise more independence of thought and action; and are rapidly becoming property owners. It means much for the reputation of an institution when it can obtain the voluntary attendance of progressive young people who have a definite objective.

At the time this report is being written, the average age of the boys at Carlisle is nineteen years, and that of the girls is eighteen years. It is not necessary for us to send out a dragnet of soliciting agents over all the United States to bring in our students by force or cajolery, although three hundred new students are enrolled each year. They are attracted by the same dignified means used by our American colleges; namely, interesting them in the kind of education which they can receive, and placing before them, by means of printed matter, the advantages of the school.

The average attendance for the past school year has been 971½, a slight increase over the attendance of last year. The total enrolment was 1,083.

Health.

Before coming to Carlisle, all students are carefully examined by a physician, and after they arrive at the school their health is carefully safeguarded. During the past year there have been no epidemics and the general health of the student body was never better. The delicate students have been given careful attention in the well-appointed, splendidly-equipped, and thoroughly manned hospital.

The outdoor pavilions for students with a tendency toward tuberculosis have been the means of building up a number of these incipient cases. A report made by the resident physician indicates that out of a total of twenty-six cases that were treated, there was marked improvement in the health of twenty-one.

Telegraphy.

During the year a number of improvements have been made in the various courses of instruction. In the academic department an additional branch has been added to the existing curriculum; namely that of telegraphy. It has been found that the Indians are exceptionally well adapted for the taking up of the study of this subject, having a keenly developed sense of hearing and of touch. A railroad man with twelve years' experience in practical railroad work has been instructing the students in this department and reports remarkable progress among the students. They are patient, seem to grasp the details rapidly, and have a real liking for the work. Attendance in this department has been limited to a carefully selected number of the more advanced students, and it is aimed in the future, more and more, to restrict admission to those who have a good preparatory education. There is a large demand for telegraph operators and railroad agents over all the country, especially in the West, where it has been found difficult to keep men at some of the lonely stations in the desert and mountain

regions. Indians would not object to being alone in these places.

Already three of our boys have been engaged by the Cumberland Valley Railroad, and excellent reports of their progress come in. The superintendent, in speaking of their work, adds the comment, "They ought to be especially successful because of their repose and lack of nervousness under the strain of the work." This pressure drives many white men out of the business prematurely because their health has given away.

Business Department.

Continued progress characterizes the work of the Business Department. As we stated when this work was first organized, it is our aim to make it of twofold value: first, to give to all the students in the four upper grades of the academic department drill and training in the fundamentals of good business—in the preparation of ordinary business forms, in accurate and tactful correspondence, and in the elements of bookkeeping; second, to train a selected number of young men and young women as clerks, stenographers, and bookkeepers, who can, immediately on completion of the course, take positions either in the Government Service or in the business world. Through the co-operation of the Civil Service Commission, an examination was given to those in the advanced classes, in which they did well. During the past summer the advanced students have been given practical training in the actual office work of administration here at the school.

In this work we are not striving for numbers, nor to make a spectacular display, but it is felt that, because of the careful selection of the students, and with the very thorough and comprehensive training which is given them, those who are graduated will be competent, and capable of earning a good livelihood at their chosen vocation.

Educational Museum.

The Educational Museum mentioned in last year's report has been constantly augmented by additional exhibits and materials which have been selected with great care from various parts of the country. It serves as an added instrument of educational benefit in the hands of the grade teacher, and the many exhibits help to elucidate that which would otherwise be to many students abstract matter in the textbook.

Course of Study.

The Course of Study has been completed and is in the hands of the printer. In all of its essentials it conforms with the courses of study used in the various states. The time has passed when people argue that Indian education should be radically different in matters of

procedure, subject matter, and the general principles involved from elementary education as it is carried on in the thousands of public schools scattered throughout the country. However, we have taken the best that can be found in several hundred such courses of study and adapted this material to our needs, with the result that our young people obtain a thoroughly common-sense education; furthermore, if they so desire, it will serve them as a vehicle or stepping-stone for continuing their education in higher institutions of learning wherever they may be.

Practical Training in the Fundamentals.

In this connection, mention should be made of a very important matter both to teachers and to administrators. Compelling attention, we hear the cry of alarm and criticism from business men, manufacturers, and professional men that too many students leave the public schools without a thorough grounding in the elements of knowledge; namely, reading, writing, and arithmetic. In the aim to add more advanced branches and to give instruction in the so-called classics, advanced mathematics, and the sciences, too many schools have lost sight of the fundamentals in education; and so in our Indian schools this is a matter of vital importance. It cannot be emphasized too strongly. An Indian boy or girl who completes the work in our schools should at least be able to add accurately a column of figures, speak intelligently and grammatically, and to write a legible, correctly-spelled, and properly-formed letter; not that education consists merely in the doing of these things. but in this practical business world a man's education is too often judged by these standards. In our introduction of this and that branch of so-called higher education, and even in the inclusion of industrial branches, care should be taken that when a boy or girl leaves an Indian school supported by the federal government that he or she should have a thorough grounding and preparation in these things. Teachers and officials in the Indian Service, and others who are in a position to know, who have read letters prepared by some of the graduates of our schools and have witnessed their lack of knowledge of many of the common affairs of their country and of every-day life, will agree that this whole subject is of too much vital consequence to be slipped by.

Industrial Departments.

The Industrial Departments of the school have been perfected and enlarged to the end that more students may be admitted to the various courses of instruction. We now have a group of shop buildings which forms one of the best plants of its kind in the country, with thorough courses of study, excellent equipment, and every facility for teaching the various trades.

During the year harnessmaking has been dropped as a separate department of trades' instruction. This action was taken for the reason that very few students completing such a trade find remunerative employment on the outside. There is little demand now-a-days for men who make harness by hand; likewise, for harness repairers, such work usually being done in the small towns by cobblers.

After all, the only test in such a matter should be the ultimate good of the student, and no effort should be spared to teach only those things which the boys and girls can make use of when their school days are over. Harnessmaking will be continued from now on merely in connection with cobblery, which is a good trade for a few students, and for which there is an outside demand.

Students with a good preparatory education have been permitted to spend the entire day at industrial pursuits, thus shortening the necessary period of apprenticeship.

Agriculture.

Much time has been spent during the past year in developing and improving the department of agriculture. Although all Indians will not become farmers, we believe that, on account of the fact that all own land and most of them live in agricultural regions, many will follow this pursuit. I do not subscribe to the doctrine that the only salvation for our Indians is to make farmers of them all, any more than I accept a similar policy with regard to the education of whites. This statement is made advisedly, because more than half of our graduates are earning a living entirely away from the reservation; and out of a total of 514 graduates only 54 are engaged in farming. There is no reason based on practical experience why an Indian should not become a good carpenter, bricklayer, blacksmith, or painter, and find remunerative employment, as to become a successful farmer. Nevertheless, because of the fact that so many of the Indians will necessarily choose farming as a means of gaining a livelihood, it is incumbent on our schools to give practical training along this line.

Through the co-operation of the United States Department of Agriculture and the Pennsylvania State Department of Agriculture, our farm and dairy are being systematically developed and improved, so that every young man who chooses farming as a vocation can, at Carlisle, receive thorough instruction in down-to-date methods and in the fundamental principles of this subject. The students are also taught how to meet and solve the crude conditions at their homes.

Work has been commenced on a new dairy barn which will be finished very shortly. In all respects it will be modern and complete.

One of the things which it will put an end to is the dreadful loss which Carlisle has suffered each year from tubercular cows. In the past three years this has amounted to an average of \$1,200 annually.

Secretary of Agriculture Wilson has detailed to this school for advisory work Mr. George A. Billings, Assistant Chief of the Office of Farm Management, and he has aided us materially in our efforts to strengthen the department.

The past year has been a successful one on the farms, the crops having been abundant. There have been sufficient vegetables for the students' use, and the poultry division and piggery have furnished a large amount of products for the use of the school, besides the disposing of much in the markets.

Improvements.

In enumerating the improvements in the various departments of instruction, it may be well at this time to state briefly the building improvements and additions which have been made during the past two years. These include a building containing four flats of four rooms and a bath each (used as quarters for teachers); a large printing office built of brick; two cottages; a fire house; a two-story brick addition to the academic building; three large open-air pavilions connected with the hospital; the entire remodeling of the shop building; a large building known as Athletic Quarters; a new warehouse for condemning unserviceable property; a two-story shop storehouse; together with a host of minor improvements to old buildings and the present plant. A large portion of this building has been done by the school force, and it has afforded to our student apprentices excellent experience in practical building operations.

Report of Bakery.

(From July 1, 1909, to June 30, 1910.)

207,368 Loaves bread, at 3 cts. a loaf.....	\$6,221.04
7,122 Pies, at 6½ cts. each.....	462.93
4,285 dozen Rolls, at 7¾ cts. a dozen.....	328.52
3,697 lbs. Cakes, at 7 cts. a lb.....	258.79
3,711 lbs. Corn bread, at 2 cts. a lb.....	74.22
341 dozen Cinnamon buns, at 8 cts. a dozen.....	27.28
292 lbs. Ginger bread, at 7 cts. a lb.....	20.44
55 lbs. Crackers, at 5 cts. a lb.....	2.75
Value of goods baked during the year.....	\$7,395.97
Cost of material (including coal burned).....	5,574.40
Value of labor performed.....	\$1,821.57

Report of Blacksmith Shop.

(From July 1, 1909, to June 30, 1910.)

New Vehicles—Buggies, carts, carriages, express wagon, mail wagon, wagonette, etc.....	\$345.50
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New Tools—Brick hammers, driving hammers, hammers, pinchers rock drills, tongs, weed diggers, etc.....	49.45
General Repairing—Farm implements, farm wagons, school stable, etc	484.70
Horse Shoeing—Farm and stable.....	135.60
(Shoes made and driven on.....)	\$112.60
(Shoes reset.....)	23.00
Value of work done during the year.....	\$1,015.25
Cost of material used.....	240.50
Value of labor performed.....	\$774.75

Report of Carpenter Shop.

(From July 1, 1909, to June 30, 1910.)

Work to date on Dairy Barn.....	\$3,142.70
1 Storehouse.....	946.00
1 Bonehouse and 2 Storage rooms.....	468.25
Athletic Quarters—Improvements at.....	206.00
1 Addition to Lumber house.....	185.00
1 Bridge.....	154.59
Other Improvements—Office, Large Boys' Reading Room.....	69.15
Extensive repairs to buildings—Girls' Quarters, Large Boys' Quarters, Small Boys' Quarters and Teachers' Quarters.....	1,362.17
General Repairs (from an itemized list).....	322.79
Miscellaneous work.....	276.41
295 Articles made—Brackets, chart frame, chest, coat hangers, curtain pole, cutting board, door sash, drawing boards, easels, feed box, fracture box, frames, keyboard, ladders, mallets, paperholders, rolling pin, snow shovels, splints, storm sash, straight-edge, tool-boxes, etc.	446.38
81 pieces furniture made—Banking counter, bookcases, cabinets, chairs, clothes chests and bins, cradle, cupboards, office desk, rocking chairs, registers' desk, stands, show cases, tables, towel racks, etc.....	1,582.81
Value of work done during the year.....	\$9,162.25
Cost of material used.....	5,014.08
Value labor performed.....	\$4,148.17

Report of Heating and Plumbing Departments.

(From July 1, 1909, to June 30, 1910.)

Boiler house.....	\$ 817.00
New Machinery at Laundry—Putting in.....	608.54
New Machinery at Shoe Shop—Putting in.....	218.69
Bakery Oven.....	197.00
Drinking Fountains—Installing.....	64.00
Radiators—Girls' Quarters, Large Boys' Quarters, Printing department, and Sewing room.....	88.30
Y. W. C. A.—Reheating.....	37.00
Blacksmith Shop—Coil in.....	35.78
Bridge—Railing on.....	28.02
General Repairs (from an itemized list).....	2,742.49
Cow Barn—Work on to date.....	400.00
Value of work done during the year.....	\$5,236.82
Cost of material used.....	2,320.17
Value of labor performed.....	\$2,916.65

Report of Harness Shop.

(From July 1, 1909, to June 30, 1910.)

43 sets Double harness, 2 sets single harness, and all other new work—Miscellaneous).....	\$1,296.00
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Repair work of all kinds.....	86.75
Value of work done during the year.....	\$1,382.75
Cost of material used.....	867.14
Value of labor performed.....	\$515.61

Report of Masonry Department.

(From July 1, 1909, to June 30, 1910.)

Stonework—3,000 pch.....	\$3,010.00
Brickwork—50,000 brick.....	663.12
Cementing, etc.....	1,349.53
Excavating.....	432.25
Plastering.....	476.85
Dairy barn—Hauling stone and filling in.....	600.00
Value of work done during the year.....	\$6,531.75
Cost of material used.....	4,021.13
Value of labor performed.....	\$2,510.62

Report of Painting Department.

(From July 1, 1909, to June 30, 1910.)

Painting (interior and exterior), papering, etc.....	\$2,545.48
Finishing articles—filling, painting, varnishing, etc.....	274.81
Painting and Trimming vehicles.....	272.50
Sign painting (large signs for all the departments).....	145.15
Bronzing, Glasswork, etc.....	106.30
Value of work done during the year.....	\$3,344.24
Cost of material used.....	1,386.14
Value of labor performed.....	\$1,958.10

Report of Printing Department.

(From July 1, 1909, to June 30, 1910.)

24,000 The Red Man.....	\$3,064.50
111,500 The Carlisle Arrow.....	1,395.00
306,300 Letter heads, Envelopes, Post Cards, etc.....	1,067.25
198,215 Report Blanks, Troop Lists and Lists of Enrolled Pupils, Blank Forms, Laundry Lists and Slips, etc.....	941.10
104,626 Ballots, Cards and Tickets, Folders, Labels, Menus, Mottoes, Posters, Proposal Forms, Songs, etc.....	864.60
8,550 Superintendent's Report and School Calendar.....	753.70
8,372 Books and Pamphlets, including "Roster of Officers" and other work of similar nature.....	736.50
40,610 Programs and Invitations.....	697.55
26,150 Outing Rules and Miscellaneous.....	132.00
Value of work done during the year.....	\$9,652.20
Cost of material used.....	2,166.70
Value of labor performed.....	\$7,485.50

N. B.—A vast amount of labor is expended in handling stock, folding and mailing out publications, and in other work for School and Office, for which we do not enter charges in this estimate.—Printer.

Report of Sewing Department.

(From July 1, 1909, to June 30, 1910.)

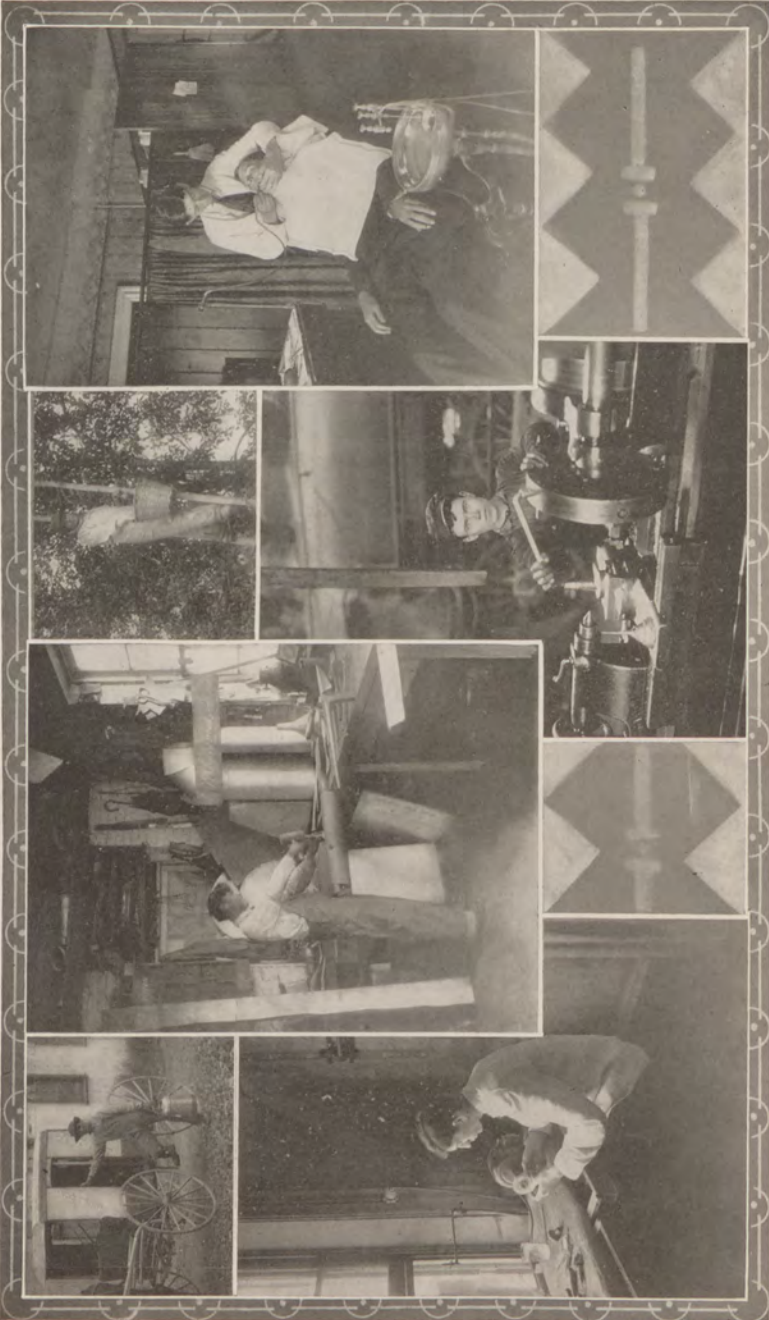
1,699 Dresses (senior, seersucker, work, etc.), Skirts, and White Waists.....	\$4,383.52
2,340 Shirts—white, colored, and night.....	1,478.83



CARLISLE STUDENTS WORKING IN THE SCHOOL GARDEN. DEVELOPING A LOVE FOR AGRICULTURAL PURSUITS



THE CARLISLE SCHOOL GARDEN. AGRICULTURE AND THE INDUSTRIES ARE CORRELATED WITH THE ACADEMIC WORK



CARLISLE STUDENTS WORKING AT THEIR TRADES UNDER THE SCHOOL'S OUTING SYSTEM, LEARNING THE MEANING OF A FULL DAY'S WORK AND EARNING WAGES



NATIVE INDIAN ART DEPARTMENT—GIRLS MAKING RUGS, BEADWORK, ETC



NATIVE INDIAN ART DEPARTMENT—NAVAJO AND HOPI BOYS MAKING SILVERWARE



BUILDING A STONE WALL ON THE CARLISLE SCHOOL FARM

437 Tablecloths and covers.....	725.42
435 Gowns and Kimonos.....	387.10
2,995 Towels—hand and tea.....	377.76
438 Drawers.....	350.40
1,411 Sheets and Pillowcases.....	341.32
943 Aprons—white and colored.....	288.75
480 Curtains.....	168.00
226 Articles—bags, caps, capes, couch covers, holders, pillowtops, etc	20.80
19,710 Pieces mended.....	985.50
Value of work done during the year.....	\$9,507.40
Cost of material used.....	3,756.37
Value of labor performed.....	\$5,751.03

Report of Stone Crusher.

(From July 1, 1909, to June 30, 1910.)

2,000 Perch stone quarried and crushed, at 95¢.....	\$1,900.00
Total cost.....	600.00
Value of labor performed.....	\$1,300.00

Report of Shoe Shop.

(From July 1, 1909, to June 30, 1910.)

50 Pairs Shoes made.....	\$ 100.00
1,873 pairs Shoes repaired.....	1,311.10
Value of work done during the year.....	\$1,411.10
Cost of material used.....	544.22
Value of labor performed.....	\$ 866.88

Report of Tailor Shop.

(From July 1, 1909, to June 30, 1910.)

603 Coats made.....	\$4,221.00
799 Trousers made.....	3,595.50
83 Overalls made.....	83.00
3,393 pieces (Coats, trousers, and overcoats) altered, cleaned, pressed, or repaired.....	683.50
Value of work done during the year.....	\$8,583.00
Cost of material used.....	3,368.64
Value of labor performed.....	\$5,214.36

Report of Wheelwrighting Department.

(From July 1, 1909, to June 30, 1910.)

11 Vehicles made—2 dump carts, 1 express wagon, 3 hand carts, 3 run- abouts, 1 spring wagon, 1 wagonette.....	\$ 341.00
5 Vehicle Bodies—4 buggy and 1 surrey.....	50.00
Repair work on carriages and wagons.....	476.50
Repair work on buildings and furniture.....	675.00
New work on buildings.....	150.00
Value of work done during the year.....	\$1,692.50
Cost of material used.....	830.75
Value of labor performed.....	\$ 861.75

*Report of "First" Farm.**Including Piggery.*

(From July 1, 1909, to June 30, 1910.)

Hogs slaughtered and sold.....	\$1,502.81
Vegetables.....	538.90
20 tons Hay, at \$15 a ton.....	300.00
50 tons Ensilage, at \$5 a ton.....	250.00
326 bu. Potatoes, at 75¢ a bu.....	244.50
300 bu. Rye, at 75¢ a bu.....	225.00
135 bu. Oats, at 45¢ a bu.....	60.75
158 doz. Sweet Corn, at 15¢.....	23.70
Value of products.....	\$3,145.66
Cost of production.....	987.50
Value of labor.....	\$2,158.16

Report of "Second" Farm.

(From July 1, 1909, to June 30, 1910.)

119 tons Hay, at \$15 a ton.....	\$1,785.00
635 bu. Corn, at 85¢ a bu.....	539.75
525 bu. Wheat, \$1.00 a bu.....	525.00
620 bu. Oats, at 45¢ a bu.....	279.00
440 bu. Potatoes, at 50¢ a bu.....	220.00
745 doz. Eggs, at 20¢ a doz.....	149.00
Value of products.....	\$3,497.75
Cost of production.....	1,780.25
Value of labor.....	\$1,717.50

Report of Dairy.

(From July 1, 1909, to June 30, 1910.)

12,310 qts. Milk—whole, at 4¢.....	\$ 492.40
59,881 qts. Milk—skimmed, at 2¢.....	1,197.62
667 qts. Cream, at 15¢.....	100.05
6,555 lbs. Butter, at 25¢.....	1,638.75
29 Calves slaughtered.....	300.96
Value of products.....	\$3,729.78
Cost of feed, etc.....	2,867.40
Value of labor.....	\$ 862.38

Report of Poultry Department.

(From July 1, 1909, to June 30, 1910.)

395 Chickens slaughtered.....	\$158.00
599 doz. Eggs, at 20¢ a doz.....	119.80
Value of products.....	\$277.80
Cost of production.....	160.00
Value of labor.....	\$117.80

Students Work Their Way.

The records herewith reproduced, showing the value of the products and the work done by the various industrial departments of the school, indicate in a small way the extent to which the school itself is

self-supporting. We have always believed, and this has been borne out by the experiences of others, that the more excellent and thorough the instruction in the industries, the greater the productivity. The most important thing in the shop is the boy or the girl. Materials, machinery, products—these are all of secondary consideration; but when students receive thorough instruction, when the course of work is carefully arranged and they are shown the whys and wherefores of each operation, they make rapid progress, which inevitably tells in the final output.

Our building operations and the diverse work of production carried on afford a splendid opportunity for our students to put to practical use much of the training which in many trade schools is purely theoretical. It will be seen from the reports submitted that the value of the products from the various shops and industries aggregates \$77,466.22. This does not include a large amount of work which is rendered by the students in washing nearly ten thousand pieces of clothing each week, in the preparation of food, in the care of the dormitories, the kitchen, and the dining room, in the up-keep of a beautiful campus which serves to inspire the student body with higher ideals of civic beauty; in the labor on the farms, and in a multitude of minor activities for which it would be otherwise necessary to hire outside labor.

In a recent report issued by Girard College (of Philadelphia), which is an institution similar in character to the Carlisle school, offering somewhat similar branches of training in the academic work, although not conducting the industrial work to the vocational extent that Carlisle does, it is recorded that the per capita cost of maintenance for a school of fourteen hundred students is (report for the year 1909) \$356.99.

The statement is often made, and by many as promptly accepted, that the kind of education furnished by nonreservation schools is gratuitous. In last year's annual report, after a careful examination of the cost of Indian education, it was found that the average per capita cost during the past fifteen years for the maintenance of the Carlisle school including cost of building etc., was \$153.92— or \$70.84 less per pupil than the average cost of all other nonreservation schools put together. For Carlisle for 1909, the per capita cost was \$169.60, in comparison with \$356.99, the per capita cost at Girard College. An examination of the cost of education in similar educational institutions, which are privately endowed or supported by the state, will disclose the fact that in practically all such schools the per capita cost is nearly double what it is at Carlisle.

My purpose in entering into this comparison and gathering these

figures is to show that, as nearly as possible, for every dollar which comes from the public treasury of the United States, and is spent by the federal government toward the education of Indians at the Carlisle school, the students produce nearly a dollar in return; that their education is not a gratuity, and that as far as may be in an educational institution where the students come from poor families without money, at Carlisle, they help to pay in labor for what they get in the way of instruction.

In a school such as we have here, where every moment of the day is occupied, where the students rise at six in the morning and retire at nine-thirty at night, going to school for the purpose of receiving an academic education half of the day and working in one of the industrial departments of the school the other half; and where during the last year, under the beneficent influences of the Outing System, the students earned for themselves the sum of \$26,409.99, there can be very little in the way of a gratuity which can be so considered any more than is public school education which is furnished by the state governments to the children of our white race, the poorer members of which pay very little, or nothing, as taxes. It is at least incumbent on the federal government for the present to supply to the children of Indians an education which will aid them to become better citizens and forever dissolve the ties of guardianship which will continue to exist as long as the Indian race remains illiterate and untrained.

The ultimate goal of all this work of education is conceded to be to finally absorb the Indian schools into the public schools where Indians can be educated with whites, and under which conditions they will as taxpayers assist in the support of public education. But thoughtful Americans must not lose sight of the fact that much of the splendid progress of the Indian is very largely due to the beneficent character of the education which has been furnished by the federal government by means of its various so-called Indian schools.

Office Records.

In all the various departments of administration—including finance, outing, students' banking, transportation, and general correspondence—our office records have been perfected. An expert from New York City recently made the statement that we have one of the best filing systems which he has seen anywhere, in or out of the federal service. During the past year, 19,880 letters were received—and there were sent out 16,049 letters and 21,283 circular letters. Many of the letters which are received are in the nature of inquiries concerning our system of education. These letters come from every state in the Union, from

Europe, and the Orient. The Carlisle school thus has a wide influence on present-day educational methods.

Religious Teaching.

It has always been Carlisle's aim to insist on absolute religious freedom among the student body; and yet, while it has maintained equality and impartiality as between various religious beliefs and denominations, the school has felt that, although supported by the government, it nevertheless takes the place of the parent and is responsible for some positive work along religious lines. Therefore, while the various students are allowed to select their own denominations in the great Christian church, it has been insisted constantly that every student affiliate with some church. The school believes in positive religious training, because its authorities feel that religion and morality go together; and assuredly it is the duty of the government to look after the forming on the part of the Indian young people of correct moral conceptions and responsibilities. The experience of the world has been against the divorcing of ethics and a sincere religious belief. The two continually overlap.

Carlisle's success along these lines has been recognized by the Indian Office and by the various churches. At the conference of superintendents in Washington last December, when a public hearing on the subject of religion in Indian schools was held, the Carlisle plan was highly indorsed by prominent officials in the church and by various Indian officials, including the Commissioner himself. It is most gratifying to know that what has been for years a very vexing question has been at last settled by the adoption, practically *in toto*, for the entire Indian Service of the rules governing and the principles guiding religious work and teachings in vogue at Carlisle.

Nationalizing the Indians.

A careful examination of the work and purposes of the Carlisle school, followed by an investigation of the records of its graduates, brings to light an interesting phase of its influence. In the careful selection of its student body, it cuts to a minimum wastefulness on undesirable individuals. Its scheme of education comprehends the throwing together of promising young men and young women of Indian blood from every part of the country and from about ninety different tribes, speaking as many different languages. These young people are given a wider horizon and a broader conception of life. They form lasting friendships.

The plan of mixing the tribes at Carlisle results in nationalizing

the Indian; and, after all, that is the great object in our dealings with this primitive people. They see beyond the reservation, and more than half of our graduates are actually making a success away from the reservation. Our boys and girls learn more of their government; become thoroughly acquainted with their white neighbors; have impressed upon them the ultimate goal of citizenship, with its entailing duties and responsibilities, as well as privileges; grow to be strong under firm, yet kindly, discipline; and usually make a success of life, because, after the kind of training they have received, it is the most natural thing for them to do. Work is the keynote at Carlisle, and service is its gospel.

Outing System.

The Outing System, which is recognized throughout the country because of the results which have been accomplished, under its plan of procedure, in the way of practical education and civilization, has continued to be a vital force in the work of the school. Its activities have been extended so as to reach a greater number, and the details governing its conduct have been developed and perfected. Requests for information concerning its work have been continuous, coming not only from schools in the Indian Service, but from educators and schools, publicly or privately supported, for the education of whites.

During the year a total number of 760 students, representing 457 boys and 303 girls, availed themselves of its advantages. The supply of students was far too small to accommodate the increased number of applications, there being during the last year 1,174 applications for students—or 414 in excess of the actual number who could be supplied. This speaks well for the quality of work performed by these young people, especially when it is recognized that they not only receive current wages, but must be protected, trained, and cared for by the patrons of the school.

From July 1, 1909, to June 30, 1910, these students earned a total of \$26,409.99. Of this amount, the boys earned \$19,269.83, and the girls, \$7,140.16. This is an increase over their total Outing earnings for last year of \$3,264.08.

One of the most gratifying features of the work during the past year has been the development of the Outing for trade students, which was mentioned in last year's report. These students have gone to work in shops, with contractors, and in manufacturing establishments, and working side by side with white mechanics have gained a tremendous amount of benefit. Being in the dollar-and-cents' business world, they have come to a realization of what a full day's work really means in a way which could not be taught in any school. They have earned from \$5.00 a month (with board and washing) to

\$3.00 a day. The following list shows the number of students so employed, together with the various occupations:

Baker.....	1
Blacksmiths.....	13
Brickmakers	7
Candy Factory.....	3
Carpenters.....	11
Carriage Painters.....	4
Dentist.....	1
Electricians.....	4
Ice Cream Factory.....	1
Machinists.....	2
Masons.....	6
Mechanical Draughtsman.....	2
Painters (House).....	19
Photographers.....	3
Plumbers.....	3
Printers.....	12
Telegraphers.....	3
Tinner.....	1
Wagonmakers.....	4
Total	100

There have also been 222 Outing students who attended public schools this year.

Commencement.

The Commencement Exercises this year were held from Sunday, March 27th, to Friday, April 1st, inclusive. An impressive Baccalaureate Sermon was preached by the Hon. W. H. P. Faunce, D. D., L.L.D., President of Brown University; and Dr. George W. Reed, President of Dickinson College, and Rev. J. Harper Black, D. D., assisted in the exercises. The Graduation Exercises were held on Thursday, March 31st, and there were valuable addresses, instructive to the public and inspiring to the students, from a number of prominent men, including Hon. Robert G. Valentine, Commissioner of Indian Affairs; Dr. Henry Houck, Secretary of Internal Affairs (Pennsylvania); and Hon. Edwin S. Stuart, Governor of Pennsylvania.

There was a large attendance of former students and graduates, and the alumni reception and banquet on Friday evening, in the gymnasium, was an added link toward strengthening the organization and its loyalty to the school.

The exercises were given wide publicity, and the daily events were witnessed by large audiences and chronicled in detail in the newspapers and prominent magazines.

The program of events was as follows:

COMMENCEMENT WEEK.

SUNDAY—MARCH TWENTY-SEVEN.

3:15 p. m.—Baccalaureate Exercises in the Auditorium.

7:30 p. m.—Union Meeting of Y. M. C. A. and Y. W. C. A.

MONDAY—MARCH TWENTY-EIGHT.

2:30 p. m.—Exercises in Gymnasium for School.

7:30 p. m.—A Comic Opera—"The Captain of Plymouth"
(In the Auditorium for the School only.)

TUESDAY—MARCH TWENTY-NINE.

1:30 p. m.—Exercises in the Gymnasium for the Public.

7:30 p. m.—A Comic Opera—"The Captain of Plymouth."

WEDNESDAY—MARCH THIRTY.

8:30 to 11:00 a. m.—Industrial and Academic Departments open to
Visitors.

2:00 p. m.—Track and Field Sports and Lacrosse.

7:30 p. m.—A Comic Opera—"The Captain of Plymouth."

THURSDAY—MARCH THIRTY-ONE.

8:00 to 10:30 a. m.—Industrial and Academic Departments open to
Visitors.

1:30 p. m.—Graduation Exercises and Presentation of Diplomas in
Gymnasium.

8:00 to 11:00 a. m.—Reception to Graduates and Returned Students
at Superintendent's House.

FRIDAY—APRIL ONE.

7:30 p. m.—Alumni Reception and Banquet.

Summary of the Record of Living Graduates.

Introductory Statement.

In presenting the following record of the graduates of the Carlisle school, than which no school in the country can show a better record, it is desired to call attention to several facts to which the reader should give careful attention.

First: The Carlisle school is not a university. The character of its academic work, with the exception of that of the business and the telegraphy departments, is of the grammar grade. Some studies which are included in the regular high-school course are taught, but no so-called higher education is given. Consequently, its record should be compared with schools of a similiar character among the white people; and in comparison with these, or even in comparison with our colleges, the total number who have made good will compare to splendid advantage. Out of the total of 514 living graduates, only five have been so-called failures; the rest have made a marked success in their various spheres of activity.

Second: Attention is invited to the fact that Carlisle has inspired a large number of its graduates with the desire for further, advanced,

collegiate education. It will be seen from their records that a number of Indians who have been graduated at this school have continued their way in institutions of higher learning, and in practically all such cases have worked their ways through.

Thirdly: In the record of the women graduates it will be noted that 142 are housekeepers. It will thus be seen that their education has not weaned them away from married life. A careful examination of the records of these young ladies shows that they are the mistresses of modern homes, nicely furnished, and that their children are being well cared for and carefully educated. These are not so-called squaws who live in tepees or hogans, amid the squalor of the reservation, but thrifty, industrious wives and mothers whose homes compare well with the homes of good white women in similar circumstances.

Fourth: It will be noticed by examining the distribution of graduates that out of the 514 who are living 300 are successfully engaged in vocational activities away from the reservation, and have been forever severed from federal supervision. No longer content to be wards, they have speedily become citizens. The 209 engaged at work on the reservation are leaders among their people, and examples of probity and industry.

The occupations of the 514 living graduates are as follows:

Employed by the United States Government.

Clerks and Stenographers.....	13
Disciplinarians, Field Matrons, and Ass't Matrons.....	21
Instructors	41
In the Academic Branches.....	15
In the Household Arts.....	12
<i>(Cooking, Laundering, Nursing, Sewing, etc.)</i>	
In the Industries.....	14
<i>(Blacksmithing, Carpentry, Engineering, Farming, etc.)</i>	
Superintendents	2
Supervisors (National) and Overseers of Indian Employment.....	2
Interpreters, Laborers, and Night Watchmen.....	6
Total.....	85
In the Army.....	4
In the Forest Service.....	2
In the Navy.....	1
Mail Carrier.....	1
Total	93

In Business, Professions, and the Industries.

Agents, Cashiers, Clerks, Managers, Salesmen, Stenographers.....	30
Band Leaders and Traveling Band Men.....	7
Farmers and Ranchers.....	50
Housewives	142
In Business for Themselves	19
(<i>Merchants, Real Estate Dealers, etc.</i>)	
Laborers	16
Professions	22
(<i>Civil Engineering Dentistry, Journalism, Law, Lecturing, Medicine, Nursing, Teaching, etc.</i>)	
Railroaders.....	8
(<i>Foremen, Fireman, etc.</i>)	
Students.....	28
(<i>Business Schools, Universities, etc.</i>)	
Trades	78
(<i>Blacksmithing, Carpentry, Dressmaking, Harnessmaking, Laundering, Printing, Shoemaking, Tailoring, etc.</i>)	
Total	400
Working at Home.....	10
Occupation Unknown.....	6
No Occupation	5

Distribution of Graduates, Carlisle Indian School.

Living.....	514
Deceased	69
Total number of Graduates.....	583
Working at home on allotment or near it.....	147
Working near home.....	32
In Government Service at home.....	30
Total	209
In U. S. Indian Service away from home.....	60
Married and living away from home, many in white communities..	66
At work away from home in white communities.....	149
Students in white schools away from home.....	15
Students in Indian Schools, here or elsewhere.....	10
Whereabouts not known.....	5
Grand Total.....	514

Returned Students.

Careful records are being gathered of the more than 4000 students who have only stayed at Carlisle long enough to complete partial terms. It has been found from returns which have already been received that out of 2189 approximately 94% are successfully earning their living, and evidence by the uprightness of their lives that even the short term spent at this school has been a vital influence for good.

Census of Students of Carlisle Indian School—1909-1910.

Tribes.	Boys.	Girls.	Total.	Tribes.	Boys.	Girls.	Total.
Abanaki		1	1	Narragansett	1		1
Abanakis	2	1	3	Navaho	13		13
Alaskan	3	6	9	Nez Perce	17	11	28
Apache	3		3	Nomelaki	3		3
Arapaho	3	1	4	Nooksak	2	1	3
Arikara	1	2	3	Okinagan		1	1
Assiniboin	1		1	Omaha	10	1	11
Bannock		5	5	Oneida	19	20	39
Blackfeet	2		2	Onondaga	17	13	30
Caddo	6	2	8	Osage	3	4	7
Catawba	1		1	Ottawa	6	2	8
Cayuga	5	4	9	Paiute	4	1	5
Cayuse	2		2	Pawnee	15	4	19
Cherokee	36	21	57	Penobscot	1	3	4
Chetco		2	2	Peoria		1	1
Cheyenne	25	10	35	Piegian	10	2	12
Chippewa	81	58	139	Pima	2		2
Chittimache	14	7	21	Pit River	1		1
Clallam	1		1	Pokonoket	9	1	10
Colville	8		8	Ponca	3		3
Comanche	2	1	3	Porto Rican	1		1
Concow		1	1	Potawatomi	2	1	3
Cour d' Alene	1		1	Pueblo	29	10	39
Creek	1		1	Puyallup	1		1
Crow	4	3	7	Quapaw	1		1
Delaware	4	2	6	Sac & Fox	3	11	14
Digger	2	5	7	Sanpoil	1		1
Filipino	2		2	Seminole	1		1
Grosventre	6	6	12	Seneca (Okla.)	1	2	3
Hopi	12		12	Seneca	69	42	111
Hupa	2		2	Serrano		2	2
Iowa	1		1	Shawnee	2	2	4
Iroquois	7	5	12	Shoshoni	19	8	27
Klamath	16	5	21	Sioux	67	29	96
Lipan	1		1	Spokan	5		5
Little Lake	2	1	3	Stockbridge	3	3	6
Mashapee	4	1	5	St. Regis	22	22	44
Menominee	2	8	10	Tonawanda	2	2	4
Miami	1		1	Tuscarora	15	3	18
Mission	4	2	6	Umatilla	2		2
Modoc		2	2	Umpqua		1	1
Mohawk	19	10	29	Washoe	2	1	3
Mono		1	1	Wichita	11	4	15
Munsee		1	1	Winnebago	10	6	16
Munsen		1	1	Wyandot	2		2

Totals: 90 Tribes; 694 Boys; 389 Girls. Number of Students, 1,083.

The Indian of The East: *By Littel McClung in The Brooklyn Citizen.*



THE Indian, driven from the eastern section of the United States more than a century ago, has returned to the land of his forefathers near the Atlantic coast to reach the highest point in civilization that he has ever attained.

The great Government school for Indians at Carlisle, in the rich agricultural belt of Pennsylvania, is the center of a new Indian civilization whose influence is being felt in several of the Eastern States and on the reservations in the West. In the early history of this country the spot on which Carlisle stands was a frontier military post. There Benjamin Franklin made treaty with the Indian tribes in 1753. In later years the Redskins were driven back across the rapidly extending frontier, and as war and disease thinned their ranks, they withdrew to the lands reserved for them in the far West.

But now the Indian has come back to Pennsylvania under the care and protection of the Government that drove him away from his rich hunting grounds. Carlisle, the largest and most influential of the Government's Indian schools, is known mostly for its victories on the gridiron. Mention of Carlisle brings to the average mind the picture of a football field with a band of eleven redskinned young warriors rushing ferociously down the field against eleven equally stalwart pale-face champions from another college. Carlisle's football teams are known to every lover of sport. Wherever the Indians play there is a throng to see them battle in a game in which their primitive characteristics stand out boldly. To see a young man of twenty, a descendant of chiefs who ruled over thousands when Captain John Smith was a boy and Washington yet unborn, charging around the ends or "bucking the line" is an action picture that will thrill any football spectator.

But Carlisle means far more than football, as many friends of the Indian are beginning to find out. Those who have inherited the belief that the only good Indian is the one six feet under terra firma should meet some of the graduates of Carlisle. He would come in contact with fine, strong men and noble women who stand as exponents of a higher civilization for their race—a race that needs their

influence and example more than all the land the Government can bequeath it.

From the reservations in the West and Southwest mostly come these sons and daughters of dethroned kings. They are Sioux, Oneida, Apache, Chippewa, Seneca, Cherokee, Tuscarora, Alaska, Pueblo, Cheyenne, Winnebago, Nez Perce and the once powerful Iroquois—names that several centuries ago were known throughout the vast realm that the Iroquois planned to develop into a great Western empire. They are the last of their tribes, but in them is the hope of their people who are again wistfully turning their faces to the rising sun.

As children they have known little, as a rule, but reservation life—a life that engenders shiftlessness and immorality. When these young men and women are graduated from Carlisle they are splendid types of American citizens. The men become business and professional men, expert mechanics, farmers, etc. The women are expert dressmakers, musicians, teachers and trained nurses. Meeting these students and graduates of Carlisle makes one wonder if the Indian ever was as savage and bloodthirsty as he has been pictured by prejudiced historians. The men are courteous, kind and considerate. The women are gentle, patient and willing to work faithfully in the vocations they have chosen. Carlisle, indeed, seems to work a miracle with the Indian.

These young men and women, scions of a primitive race and possessed of all the emotions and passions that dominated their ancestors, are going to school together at Carlisle as peacefully as the boys and girls of our public schools. The sight is enough to make the impartial observer think that maybe the Indians are the most maligned of all the people God ever created. The rules at Carlisle are no stricter than at any other coeducational school, and not nearly so rigid as at some double-sexed institutions. Sociability is not only not prohibited, but is encouraged. The young men are allowed to visit the girls in the higher classes at certain times. There is a motive in this, and a noble one. When the Indian girl leaves Carlisle—as fine a specimen of *genus homo* as anyone would care to see—the chances are her heart is in the keeping of some young man of her own race whom she has cheered on to victory on the football field. If these two educated and enlightened young people marry, their children will be like them. If there are enough of these marriages, a

new generation of Indians, vastly superior to the others, may rise to save the race.

Many of the men return to the reservation as teachers and law-makers. With wives that have also been reared and educated at Carlisle, their influence in uplifting their own people is doubly strong. Some of the football champions take postions in the East. They are always quick to grasp situations, eager to do their best, and capable of enduring physical strain that some white men could not stand.

But the work and lives of the girls who come from Carlisle are especially interesting, for until a few years ago the Indian girl was more or less a rarity in the East. Our natural conception of the Indian woman is that of a slow moving creature. She is burdened with the cares that have come down to her through centuries, and invariably she carries a dirty papoose on her back.

The young Indian woman whom Carlisle graduates is as far removed from this type of female as is the modern American girl from the peasant woman of Europe. She comes to Carlisle a child. There she is taught practically everything that goes to make up a useful woman of the world, a woman capable of taking care of herself and helping others.

Under what is known as the "outing system" the Indian girl—and the Indian boy, too, for that matter—goes into some of the best homes in Pennsylvania. Into whatever home she goes she is given light household duties to attend to and she goes to the public school with the children of the family. She learns the ways of the paleface and naturally adopts the ideals that have kept the paleface at the forefront of the world's progress.

The great extent to which this outing system has grown may be realized when one considers that in some years the Indian boys and girls going into the best homes have numbered upward of a thousand. These of course, receive pay for their work and their earnings have totaled as high as \$30,000 in a single year!

By nature the Indian woman is adapted to domestic surroundings. In the first place, she is physically stronger than the woman of any other race perhaps. A frail, puny and poorly developed woman is a rarity among those whose skin is copper-colored. Coming of a race whose whole existence has been out of doors, she is agile and healthy. While her paleface sisters have been incasing their bodies

in tight clothes for generations the Indian woman has lived in harmony with the laws of nature.

In the gymnasium her skill, strength and quickness are commensurate to the strength of her brother on the football field. She plays basketball with a vim and eagerness that might be an example to some of the girls in the female seminaries. When she leaves Carlisle she is as well developed physically as mentally.

This training in homes, at school, and in the gymnasium, fits her ideally for that most noble of all callings for women—nursing. No better trained nurse exists than the young Indian woman. Sights common to hospitals do not give her the shivers and throw her into fits of nervous fright as they do many girls who don the nurse's apron. Her nerves are under perfect control and she is quiet and gentle. Any hospital that gets one of these young women graduates of Carlisle makes a fortunate addition to its staff. Several of the large hospitals in Philadelphia and New York have Indian nurses who are of the greatest assistance to physicians in cases that demand calmness and quick action.

Domestic inclination lead many Indian women to become teachers in the homes of their own people. Many an Indian girl has come to Carlisle knowing little of the civilization of the white race. She has returned to the reservation to teach and uplift her people with the ideals of the paleface. She goes back home thoroughly loyal to Carlisle and its lofty aims.

Hand and head she is fitted for this ennobling work. She is equally capable of teaching the primary branches of learning or fashioning a garment for child or adult. The Indian girl with little training becomes an expert needlewoman. She can make a ball gown as easily as a dress to be worn about the house. Some of the graduates of Carlisle find good positions in the best tailoring shops for women. The tapestries she weaves are beautiful examples of her artistic sense and her skill with the needle. One of the buildings at Carlisle contains dozens of lovely examples of the handiwork of its students, both boys and girls. Indian designs are applied to many modern articles that are both useful and ornamental. Embroidery of all kinds is made as well as rugs, friezes for wall decoration, cushions and table-covers. Both the Navajo and Persian methods of weaving are used with splendid results.

In developing the artistic sense of the young Indians, music plays



A Pima Indian Legend.

JOHNSON ENOS, *Pima.*



EVERY race has its myths and legends. The Indians of Arizona, though without a written language, have preserved by word of mouth some interesting stories. Men have been busy digging for the remains of a once prosperous Indian colony, supposed to have been located in the Gila Valley. The Indians are superstitious, and many exciting stories have been related by them about the former inhabitants. At one time it is supposed that there was a great flood.

This deluge was caused by disobedience on the part of the people toward their great chief. The Pima Indians sought a high mountain near one of our villages for safety, but the waters overtook them, and many of the Indians were lost, or, as the Pimas declared, turned to stone. This mountain is marked by stones which the Indians fancy to be petrified men, women, children and animals. Only one man escaped destruction from the water. This was Suaher, who was wise enough to crawl into an olla. He had one companion, a fox. Together they made several journeys around the earth, always remaining within the ark of safety. The fox however, tiring of her prison, ventured forth and became the mother of the human race.

People multiplied and were happy, till an enemy came among them. This was a woman large and strong whose nails had developed into claws. She was determined to destroy the human family by killing the little ones. This cruel woman would snatch little infants from their mothers, cut the tender limbs, put them into a large mortar and pound them into jelly; this was her food. The sorrowing mothers were ever seeking a way to destroy this common enemy. No plan could be discovered to outwit her craftiness. All unexpectedly, one day, a friend appeared in the form of a very small man, who advised the mothers to take the kikos, which they fastened to their heads, and go to the mountains and fill them with wood.

This was to be taken to a hiding place near the enemy's house. Two women were chosen to sooth the strong woman into a deep sleep by gently combing her hair. This they did, and, while the enemy slept, the mothers piled their sticks about her house and started a fire. Those who had caused the sleep escaped, while the little man climbed to the top of the house. A raging fire soon cut off all escape for the enemy of the human race. When she sought the house top, Suaher jumped up and down, causing the mud roof to fall heavily upon her. Thus was she buried in the ruins, and thus did the little man prove himself a friend to the human family and win for himself a place among the gods.

However, this daring act of the little hero did not prove to all the Indians his friendship for the human race, nor his right to a place among those of high powers. After a long dicussion, it was decided that he must be subjected to the test of fire. Accordingly, he was thrown into a burning house, and once more proved his greater power by coming forth from the flames unharmed. The lower world was then supposed to be the happiest place that could be found. The little man soon made his way there and dwelt with those who loved peace and happiness.

That these stories are no longer believed by the Indians is one of the strongest proofs of their advancement. Our people are rapidly coming from tradition and superstition into a better knowledge of the truth.



A Cherokee Indian Ball Game.

KATHARINE E. WOLFE, *Cherokee*.



JUST as the white man, the Indian too has various forms of amusements. The ball game, as played by the Cherokees, is as important to them as football or any other popular game is to other people.

The Eastern Band of Cherokees live on the Qualla Reservation in western North Carolina.

The neighborhood in which I live is divided into four main sections, namely: Yellow Hill, Soco, Big Cove and Birdtown.

The Indians living in one of these sections will challenge those living in another to a game of ball. Say for instance the Indian men

of Big Cove will challenge those living in Birdtown. They choose their players and agree upon the time and place for playing the game. It is generally played in an open field, far different from the well-graded field upon which the game of football is played.

The evening before the game the Indians, the women included, hold a dance in their respective sections of the country. These dances are held in the open air, usually near some small stream. The women do the singing while the men dance. In their songs they make all kinds of remarks about those of the opposing side. These dances continue all night long. From the time of the dances until after the game, the players are not allowed to eat any food.

The following day, the people from the different sections gather at the appointed place to witness the game. They either sit or stand around the edge of the field.

The ball players each have two sticks similar to those used in the game of lacrosse, only smaller. The ball is tossed up in the center of the field and the game begins. The object is to get it around two poles, placed at each end of the field, a certain number of times. They cannot pick up the ball in their hands. The players who succeed in getting the ball around the poles at their end of the field the greatest number of times, win the game.



The Senecas' Green Corn Dance.

ALVIN KENNEDY, *Seneca*.



IN THE fall of each year, after the harvest of all the crops, there is held on the reservation of the Seneca tribe a dance called the Green Corn Dance. It is celebrated in honor of Mondamin, who many years ago sacrificed himself so that his tribe might always have food. Whenever the harvest is good the Indians know that the Great Spirit has looked upon them with favor.

Mondamin sacrificed himself at a time when all the Indians were on the point of starvation. The Great Spirit was angry at them, and on one condition only would he grant their wish for food—that was the sacrifice of some warrior of the “keepers of the west door of the lodge.” As this tribe was the Senecas, they immediately

called upon Mondamin, who was one of their bravest warriors, to appease the anger of their Father, the Sun. He immediately donned his warpaint and, singing a death song, was carried away by the Great Spirit. During the summer the Indians planted kernels of corn in hills in which they placed fishes. During the Indian summer the corn grew, and when it was cut and put away the Indians knew that the Great Spirit was pleased. The Indians immediately picked out the biggest and finest ears and prepared them to be eaten on the last day of their celebration. This celebration lasts three days. The first two days are spent in dancing, telling Indian stories, and offering a prayer of thanks to the Great Spirit for his remembrance of them and their warrior whose life was sacrificed.

On the third day there is reading from the Indian bible, followed by a prayer. The people get in groups to talk over the sayings of the Great Spirit as brought to them through the book. At five o'clock in the evening the feast begins. Each member of the tribe on the reservation gets a bowl of corn soup, which he either takes home or eats in the long house.

This ends the celebration of the Green Corn Dance in honor of the sacrifice of Mondamin.



The Story of The Deerskin.

EMMA LA LATTA, *Shoshoni*.



ONCE upon a time a family of deer lived near a large river. The family was of the buck, doe, and three fawns. Whenever the doe went in search of food she always left the fawns at home and told them not to let any one in, no matter who came, because not very far from them, across the river, lived an old bear who might devour the young fawns. As the mother had said, the bear came and tried to get in, but they kept so still he went away thinking no one was at home.

Finally, one day he watched the doe go away and noticed the fawns were not with her, so as soon as she was out of sight the bear went over and pawed until he broke in and killed the three fawns. He then left.

When the doe returned and found her children dead she knew

it was the bear's mischief and started to go to the bear's cave where she might kill him, but when she came to the river she saw she could not cross. As she stood there meditating what to do, two eagles, knowing her trouble, told her they would carry her across, but when they reached the middle of the river they dropped her and she was drowned. While all this was happening the buck was on the other side of the mountain and when he reached home he found the fawns dead and the doe gone, so he buried the fawns and went to find the doe. On reaching the river the same eagle offered to assist him who had attempted to carry the doe across. This time they succeeded. When they reached the other side he found a large gathering of animals and the bear told him to stay inside of the cave and not to look out because they were going to have a war and he might be killed if he did not obey. When the war began, however, it was too much of a temptation, so he went out and was killed. The bear took the skin and stretched it over his door, so no one could look out when inside.

Usually you will find a deerskin stretched over the door of an Indian's wigwam.



Legend of The Opeche.

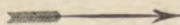
EMMA J. ROWLAND, *Cheyenne.*



WHEN the son of the Red Man had grown tall and strong, his father said: "My son, my brave son, the time has come when you must go forth into the wilderness and fast. Your mother has woven you a mat which you can rest upon." And he went forth into the wilderness, and stretched himself face downward on his mat. Each morning his father would come with cheerful words to his son.

On the ninth morning his son was pale and weak. "Fail not, my son, only four more days remain." On the tenth day his father came with cheerful words and the boy crawled forward to meet his father, and again the father said: "Fail not, my son, only three more days remain." On the morning of the eleventh day the father came with cheerful words and the boy could only move his lips. The father had pity on him and the boy whispered softly,

“Take me home, O my father,” and the father said: “Fail not, my son, only today remains. Think of the feasting and the sweet music of the birds, and tomorrow, even before the sun has risen above the waters, you shall come to the chief’s tent; he is waiting for you.” The father went home and the good Manito came and gave strength to the boy and said, “You shall come and dwell with me. It is not for your gentle soul to go to war and bloodshed.” On the last day the boy was gone. But a bird overhead said, “Sorrow not for me, my father, for my good Manito has given me the life of a bird.” “Opeche! Opeche!” the father cried, which means robin red breast.



Crawling Stone Lake.

MARIE ARTESHAW, *Chippewa.*



IN THE northern part of Wisconsin is a large lake whose waters abound in fish. In this lake there is also a great rock which floats about in its waters. This rock is held by the Chippewa Indians as a sacred monument to the great Manito.

Stories are told, generation after generation, that this great rock was at one time the throne of the Great Spirit. Here he sat and ruled the people, the animals of the forest around, and the fishes of the waters of this lake. As time went by, this rock was gradually being worn away and the Great Spirit had to go to a new home.

Every summer the Indians hold dances near the place where the rock stands. This they do to celebrate the time when the Manito took his leave. They bring food and tobacco and place them on the rock so if the Great Spirit does not get enough to eat in the other world, he comes down and gets the food that is placed by his former subjects.

No white man is allowed to catch fish in this lake, for the fish were put there by the Great Spirit for the Indians only. The rock floats about, being pushed by the waves, hence the name, “Crawling Stone Lake.”

Editor's Comment

INSPECTION OFFICERS IN THE FIELD.

THE headquarters of all inspection officers of the Indian Service are being transferred from Washington, D. C., to Denver, Colo. Some of the inspection officials have had their offices in Salt Lake City, Albuquerque and Los Angeles. The officers will be temporarily located in one of the office buildings until the new Federal Building has been completed, at which time it is planned to provide rooms in this building. Chief Supervisor E. P. Holcombe will have charge of the work in Denver, and will direct the movements of the various special agents, supervisors, etc., who have inspection or supervisory work in the field.

It is aimed to transact the business incident to inspection in the office in Denver instead of Washington. This is, undoubtedly, a good move. It saves time and promotes greater efficiency. It will also, undoubtedly, be more economical than the present system.

Since the recent reorganization of the inspection division of the Indian Office, the whole work of the Service has been made more effective, and the various executive officers in the field feel that a distinct gain has been made. This division of the work of the Indian Office is being made more and more a means of encouragement for those who are actually handling the work on the reservations and in the schools.

The men in the field are beginning to realize that the inspection official is a personal representative of the Commissioner of Indian Affairs, and that he is making it his business to bring cheer, offer suggestions and clarify to each individual the government's policy in Indian Affairs. Their work is to be more along constructive lines than in the nature of destructive criticism. The men in the field will learn to welcome such

an official—because of the knowledge that he is their friend. Furthermore, an inspection service of this kind, with strong, efficient, kindly men who have breadth of view and large experience, will go far toward kindling enthusiasm and inspiring unselfishness among the many loyal servants of the government who labor for but one end—the winning of all Indians to useful, honest, law-abiding citizenship.

INDIAN SCHOOLS LEAD IN INDUSTRIAL TRAINING.

FOR many years, it has been recognized by educators, generally, that the Indian schools under the jurisdiction of the Federal Government are quite in advance of the various public schools supported by the cities and states, judged from the point of view of practical education. These opinions have repeatedly been voiced at the meetings of educational associations and particularly at the various annual meetings of the National Education Association. This praise has come from teachers and principals, and from the more prominent administrators of city and state educational affairs.

At the times when the Congress has had under consideration appropriations for Indian School support, opposition to these schools has been manifested by certain individual members, but even in the Congress, there have always been many more defenders than detractors of the Federal system of Indian education.

Mr. F. H. Abbott, the Assistant Commissioner of Indian Affairs, has recently completed a very extended tour of inspection of Indian Reservations and Schools. This trip has taken him into about a dozen states where Indians live in large numbers, and he has covered about 20,000 miles. The public press reports his comments on

Indian schools and conditions as follows:

The system of education taught in the Indian schools is at least twenty-five years in advance of the present public school system in industrial training. The boys are taught farming and the related industrial arts; the girls, domestic science.

Mr. Abbott speaks upon this subject from an extended experience, having to do with the education of whites, and after a very careful inspection of the Government's work with the Indians.

Indian schools have taken the lead in making education fit the practical needs of the students. Industrial education has been thoroughly correlated with academic training, and it has been compulsory for students to take up work in both. The industrial training is practical and thorough. There is probably not a school in the entire Indian Service, which does not give some training in agriculture. From the small day schools, with but few students, where a school garden is maintained and nature study work given in the class rooms, in the Reservation boarding schools, and on the large farms of the nonreservation schools, this training is universally given and emphasized. It is the aim of these schools to make this instruction practical, and students actually raise crops. Enough instruction is given in the classroom so that the boy knows the whys and wherefores of the many activities conducted on the farms. This training is continually being augmented and improved to the end that boys will be able to thoroughly master the various branches of the agricultural industries. Excellent instruction is also afforded in the building and other trades.

At this time, when the whole country is being awakened to the need of more and better industrial training in connection with our public schools, it is gratifying to know that the Federal Govern-

ment has long given thoroughly practical and comprehensive training in the industries to the younger generation of Indians—a vast majority of whom will have to depend on manual labor of some kind for their livelihood.

WHAT THE WHITE MAN OWES TO THE INDIAN.

THE influence of the Indian on the white man's civilization has been far-reaching and comprises every phase of our intellectual, political, social, agricultural and industrial life. We have learned much from the Indian. In a recent copy of the New York Press our indebtedness to the Indian is discussed, from which we glean many points of interest. In agricultural lines he taught the farmer the use of burning the fields as a preparation for planting, the growing of grain in hills and other methods; without the cultivation of corn and potatoes, the raising of which was taught the early settler by the Red Man, large tracts of highly productive lands both in this country and Europe would be barren wastes. Many articles of our food supply owe their origin to the Indian; we need mention only tomatoes, pumpkins, peanuts, maple sugar and cocoa, to obtain an idea of how great a debt the epicure owes the native American. In connection with food, medicines which have done much for the modern status of science have been obtained from the Indian. Among these drugs and antidotes are cocaine, quinine, yerpa santa, jaborandi leaves, and many others.

The industrial articles imparted to us by the Indian include arnoto, the dye used for coloring butter and cheese, cochineal and a score of other coloring matters; the use of caoutchouc; and such commercial products as llama wool, alpaca, hemp and fibres. Tobacco, too, was a gift from the Indian to the white settler. Such of our rec-



HOME OF C. M. SICKLES, CARLISLE '98



OFFICE OF C. M. SICKLES, CARLISLE '98, WHO IS SUCCESSFULLY PRACTICING HIS
PROFESSION AT TIFFIN, OHIO



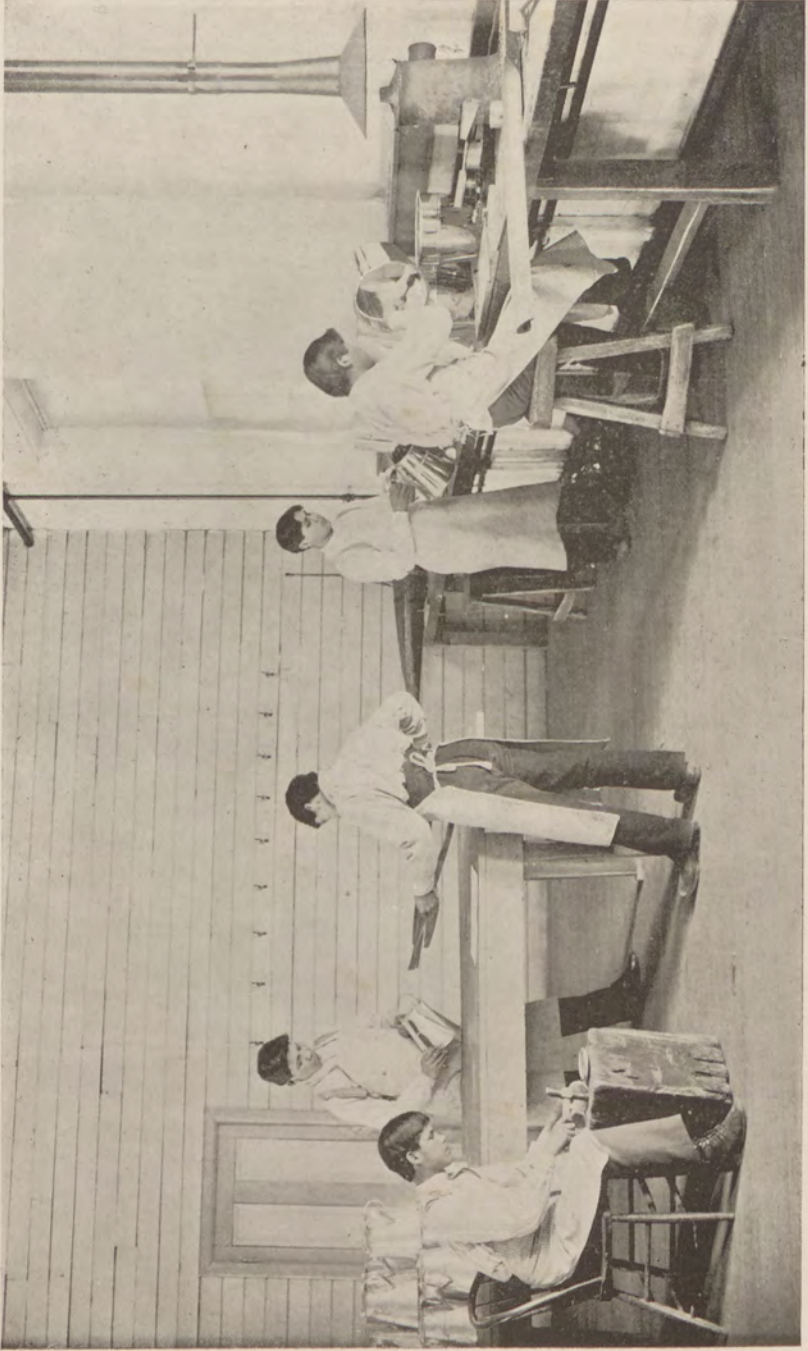
BOYS OF THE FIRST CLASS ENTERING CARLISLE—OCTOBER 6, 1879—SIOUX, DAKOTA



GIRLS OF THE FIRST CLASS ENTERING CARLISLE—OCTOBER 6, 1879—SIOUX, DAKOTA



LEARNING THE TAILOR'S TRADE, CARLISLE SCHOOL



LEARNING TINSMITHING, CARLISLE SCHOOL

reations and sports as lacrosse, tobogganing, snowshoeing and raquet owe their origin to the Indian element in our civilization. In literature, art and history, too, the American aborigines have contributed much. Longfellow's Hiawatha, Cooper's Last of the Mohicans, and Dryden's Indian Queen owe their inspiration to the life and traditions of the Indians, and history records in the progress of civilization such names as Pocahontas, Pontiac and Tecumseh. In our ordinary speech we use some three hundred words taken bodily or indirectly derived from the Indian tongues. Note such words and phrases as canoe, squaw, hurricane, to bury the hatchet, the happy hunting ground, pale face and fire water. Of the fifty states and territories in the Union, half of them are the possessors of Indian names.

Truly we owe much to the Indian which has been of tremendous benefit to the nation, and of real service to the American people and the world's civilization.

CARLISLE'S TRAINING SCHOOL FOR NURSES.

THERE has just been completed at the Carlisle school a re-organization of the Hospital and Training School and Staff which will place this school in the forefront as having a modern, complete and thorough Training School for Nurses. Dr. A. R. Allen, the leading surgeon of this section of the State, a graduate of the University of Pennsylvania College of Physicians and Surgeons of Philadelphia, and Staff Physician to the Todd Hospital of Carlisle, has been appointed visiting physician, and has been given general supervision of the school hospital.

Dr. Clinton G. DeForney, who received his M.D. degree from the University of Pennsylvania, and has had

successful experience at the West Chester, Pa. county hospital, comes to us as resident physician. Miss Alice Guest continues as head nurse. A thorough course in nursing is being formulated which will comprehend recitation work, lectures, demonstrations and actual practice. Arrangements are being completed with the best hospital training schools in Philadelphia, such as the German Hospital, and that of the University of Pennsylvania, and the hospitals of other eastern cities, whereby our nurses will be admitted to advanced standing in these schools, after completion of our course.

Indians make splendid nurses. By nature they are adapted to this work. They are deft with their fingers, patient and sympathetic with those who are ill. With our well-equipped hospital, a limited number of carefully selected young women will find ideal opportunities for studying this noble profession. Carlisle is fortunate in being situated near Philadelphia, the greatest medical center in the United States. A number of Carlisle graduates are already successfully following this profession in all parts of the country, and from the auspicious beginning which has now been made, the number will be continually increased.

IMPROVEMENTS AT CARLISLE.

THERE were completed during the summer a number of permanent improvements, which were not only badly needed, but will go far toward strengthening and perfecting certain departments of instruction of the school.

A new dairy barn has been built which in every particular and in all its arrangements is thoroughly modern and sanitary. Dairy experts, who have visited it, unite in saying that it is one

of the very best dairy barns in the state of Pennsylvania. The old barn, which was a tremendous structure—60 feet by 120 feet—was utilized and a new addition 35 feet by 100 feet in length built of brick and concrete was added. Concrete floors and feeding troughs have been installed throughout, and improved iron stanchions are used for the cows, instead of wood. Improved feed and litter carriers form part of the improvement, and in addition, there are calf pens, box stalls for cows and well built stalls for horses. A well-equipped locker and wash room has been provided where the students can keep themselves clean and make the change from their daily to their white work clothes. Adjacent to the cow barn is a brick and concrete milk house, where the machinery and equipment for handling the milk and making butter is placed. A well drained yard surrounded by a stone wall has been provided, in the center of which is a large concrete watering trough. The second floor of the main building is used for storage of hay and grain, and has a capacity of 300 tons of hay and straw, besides about 2500 bushels of grain.

A new and improved silo has also been built. The roads surrounding the barn have been macadamized, straightened and carefully graded.

This has been a much needed improvement, and the young men who now take up dairying as a vocation, have the most thorough equipment which can be found anywhere in or out of the service, from which they can receive training and experience. The instructor is a graduate from the State School of Agriculture of the St. Lawrence University, Canton, New York, and is a man who has had extensive practical experience as a dairyman.

A new green house of concrete and semi-steel construction has replaced the old wooden structure. The green-

house is modern in every way, being 125 feet in length, one portion 20 feet in width and a large room at the end separated from the greenhouse for holding large ferns and evergreens. This room is 35 ft. long and 40 ft. wide. A work room has been provided in addition. The whole green house is heated by a patent Burnham heater, and is equipped with the latest devices for ventilation, drainage and the bedding of flowers. Concrete floors have been laid throughout. The premises have been graded and terraced, and when the road around that portion of the campus is completed, this will be one of the most beautiful spots at the school, which is already noted for its natural beauty.

Both of these improvements were completed very largely by student labor. All the mill work in the barn and greenhouse was built in the school shop, and the frame work cut and put in place by student apprentices. The painting and blacksmith work, the heating, plumbing and drainage, was similarly completed by the school force. Thus, here has been provided not only excellent training for the students in the way of practice, but there have been added two permanent and splendid additions to the already excellently equipped plant.

INDIANS AND THE CENSUS.

BECAUSE of the rapid changes going on in the conditions under which the Indians are living, which will doubtless result in the breaking up of the reservations and the dissolution of the tribal relations before another decade, special efforts have been made by the Bureau of the Census not only to obtain an accurate count of the Indian population at this time, but also to secure detailed information with reference to the tribes.

To this end a special list of inquiries relating to the Indians has been added to the schedule of questions which are asked of the general population. These inquiries relate to the tribe of each living Indian, the tribe of his father and of his mother, and the proportion of his Indian or mixed blood. This last is of special interest because it will give the number of full-blood Indians now living. In this connection a count is also to be obtained of the number now living in polygamy.

Another inquiry in the special list that will be of special interest in the field of education is "graduated from what educational institution." This, in addition to the general question whether able to read or write, and whether able to speak English, should result in a pretty good showing of the proportion of illiteracy and the state of education among the Indians. For a perfectly satisfactory result, however, it would be desirable to know how many Indians have attended the reservation or non-reservation boarding schools for more than one year, because it is to be remembered that only a small proportion of the boarding school pupils actually graduate.—*Jersey City Journal*.

CARLISLE TRAINS INDIANS FOR USEFUL LIVES.

SUPERINTENDENT FRIEDMAN has established at the Indian school in the last two years several new courses having in view the larger development of the Indian and his permanent weaning from the reservation with all its temptations and drawbacks.

A thorough course in bookkeeping and stenography is being taught. It has been found that the Indian is a splendid penman and, with proper preparation, makes an efficient clerk. There is a growing demand for trained men and women in this line, and every student

who completes a course is certain of a position that will enable him to earn a good livelihood. Many Indians are already occupying such positions in connection with the Indian service in the West and in business establishments.

Not long ago an official connected with one of the Western railroads mentioned to Superintendent Friedman that there was a scarcity of trained telegraphy operators in the West. One of the problems was the keeping of men at the lonely stations in the arid and mountain regions. After careful consideration it was decided to open a department of telegraphy at Carlisle. It was found that the Indian pupils were exceptionally well adapted for this work, with keenly developed sense of hearing and touch. The instructor, a man of many years' experience as an expert operator, states that their progress is much more rapid than among many white young men who take up this work. Being very patient, and loving the life of the West, these operators will fill a definite demand.

Printing is a trade which been largely developed at this school. A special building was erected for the purpose and type, presses and other machinery were installed. The Indian apprentices in this department quickly grasp the technical details of the trade. The work is of a practical nature, and besides doing all the job printing at the school the students publish a monthly magazine called **THE RED MAN**, and a weekly newspaper, called *The Arrow*. The students do also a large amount of printing for the Indian Office in Washington which has hitherto been done by the Government Printing Office. There is already a large demand for Indians trained in this department, and the printers are being sent out regularly to take places all over the country.

One of the great aids in making these departments successful is the

application of the outing system. By means of this students who have been trained are sent into telegraph offices and printing plants in towns of Pennsylvania, New York and New Jersey, where they master the commercial conditions and acquire courage where before there has been timidity in dealing with the paleface.

For work in these departments the students are selected because of the preference they indicate and after a careweighing of their training and natural aptitude. Plenty of opportunity is given boys and girls to choose vocations, as twenty trades are taught, besides farming and dairying.

The whole aim of Superintendent Friedman's administration is to prepare Indians along some definite line which will enable them to make a good living. The records of 565 graduates, more than half of whom are employed in profitable positions away from the reservation, justifies the Carlisle plan. Out of this number only five have been found unsuccessful.—*New York Herald*.

LECTURE COURSE FOR CARLISLE.

SUPERINTENDENT M. FRIEDMAN, of the Carlisle Indian school, has arranged a splendid course of lectures and entertainments for the student body and faculty. There are ten numbers in the course, and the individual numbers have been carefully selected for their excellence, both from the point of view of instruction and entertainment.

These exercises are held in the school's large auditorium every other Saturday evening, and admission is free to students and teachers. The authorities of the school are convinced, from the success that has attended the course during the past two years, that it has a fine cultural influence on the students. The school is very fortunate in being able to obtain such an excellent array of talent. The course for this year is arranged through the Redpath-Brockway Lyceum Bureau of Pittsburg, and the numbers are as follows:

- Strollers Male Quartet, Oct. 22.
- Entertainment, Alton Packard, Nov. 26.
- Entertainment, Arthur J. Fisher, Dec. 10.
- Concert, College Girls, Dec. 24.
- Ralph Bingham, Humorist, Jan. 7.
- Concert, Musical Four, Jan. 21.
- Lecture, Dr. Thomas P. Byrne, Feb. 11.
- Illustrated Lecture, Peter MacQueen, Feb. 25.
- Entertainment, Jesse Pugh and Co., March 4.
- Concert, Sterling Jubilee Singers, April 8.—*Carlisle Evening Sentinel*.

INDIANS SUCCESSFUL FISHERMEN.

AT Hoquiam, Washington, thirty-three Quinault Indians were recently paid \$19,600 for more than 98,000 fish, which were delivered during the months of May and June. The salmon were packed in 92000 cases valued at \$48,500.



Ex-Students and Graduates

John La Jeunesse, Jr., Shoshone, an ex-student of Carlisle, is now living at Fort Washakie, Wyoming. He is employed by the Forest Service as Forest Ranger at a salary of \$75 per month. He is married and owns a comfortable log house of four rooms, which is well furnished. He also owns about 200 acres of land, 150 of which is farmable, and a number of horses and cattle. Since leaving Carlisle he has been employed as Government surveyor, grocery clerk, Indian policeman, and in various other capacities. He writes: "I have been a leading member of my tribe since leaving Carlisle. When I say leading member, I mean a leading member in business transactions, such as Secretary for the Shoshoni Indians in Wyoming, and have done all I could toward the betterment of my people. I was sent to Washington, D. C., as one of the delegates from the Shoshoni tribe in 1908."

The following paragraphs gleaned from a recent letter from C. M. Sickles, an Oneida Indian, and a representative Carlisle graduate, speak for themselves and show another successful career begun at Carlisle:

I have been in active practice ever since the week following my graduation — the spring of 1904.

Have been in Tiffin, (Ohio) a city of 17-000 population, and the county seat of Seneca county, for five years, four months. There is plenty competition, too, as there are fourteen other dentists here. At present I have all that I can do. I started in debt. Now I have over \$1000 worth of furniture and instruments in my office. I have no little back room, 'one horse shack' that a decrier of Indian education might imagine. I keep a servant all the time and have my home well-furnished. I am not writing this in a boastful manner—but it is with a great deal of satisfaction that I write it, as I earned it all myself. I came here without a cent—besides being in debt several hundred dollars—now I have over \$1000 in the banks here and am adding to it monthly.

James King, an Assiniboin, is living one mile east of Miami, Oklahoma. On his allotment of 80 acres he has erected a five-roomed cottage, barn and corn crib. His wife also owns a large house and two lots in Miami. Mr. King has served as councilman for his own tribe, the members of which have so highly esteemed him as to tender him the chieftanship of the tribe, which honor, however, he was obliged to decline. He writes: "My thoughts often turn back to dear old Carlisle and the kind families with whom I lived while out from school, especially a family by the name of Woodmans. I have been married 11 years and have a nice home and two children—a boy aged 10 and a girl aged 8 years. I hope someday to visit Carlisle. It fitted me to make a good living and hold my own with any man. Not many white brothers have a better home than I."

We are pleased to note the following from a letter written by Patrick Verney, an Alaskan Indian and Carlisle graduate:

I am still well, as I always have been, and working at my own trade of printing. I am in charge of the job department at the Ketchikan Miner's office, but during the month of July I put in part of my time on the newspaper, and the rest at job work. Since then I have been kept busy all the time. Often I worked over time after my regular eight hours' work. At the same time I am given all the extra time needed to do my own work. I have the key myself and go there at will. The people here are very good and have encouraged me to be what I ought to be. One thing that has encouraged and pleased me very much is that all our customers have always been perfectly satisfied with every piece of job work I have done for them. Every one in this district is kept busy for the summer; some of the natives are fishing and the rest work in saw-mills and in canneries where salmon are packed. Others are working at their respective trades such as house carpentry, boat building and logging.

He sends news of Cecelia Baronovitch, an Alaskan graduate of Carlisle, who is successfully conducting a native school for the Federal Government.

Tennyson Berry is married and living at Ft. Cobb, Oklahoma. After leaving here he worked at his trade of tailoring, but has since engaged in farming and stockraising. In addition to a large four-roomed house, valued at \$980, he owns a summer house, a barn, 6 horses, a granery, well filled, and a well, wind mill and tank valued a, several hundred dollars. He sold stock last year to the value of more than \$1100. He writes. "I believe it right to be independent and have fought my own battle. I have been in good health since I left school and have raised wheat, oats, corn, cotton, and alfalfa and now I feel I can be a farmer." Mr. Berry is held in esteem by both the whites and his own tribe, the Apaches, for whom, accompanied by Delos Lonewolf, he visits Washington each winter on business.

Dr. James E. Johnson, a Stockbridge Indian of the class of '03, and his wife, who is also an ex-student, were recently visiting here. Their home is at San Juan, Porto Rico, where Dr. Johnson is engaged in the practice of his profession. During the past year his business amounted to \$4000.00. He will be remembered as the famous All-American quarterback and captain of the football team in 1903. After leaving Carlisle he graduated from the Northwestern University. Mrs. Johnson is employed by the Bureau of Education at Porto Rico as stenographer and typewriter, at a salary of \$1200 a year. Dr. and Mrs. Johnson have been spending a ten weeks' vacation in the States and left for Porto Rico September 24th.

Frank Mount Pleasant, the world's famous Carlisle Indian athlete, has been

chosen as head of all the athletic departments of Franklin and Marshall University, at Lancaster. Mount Pleasant is a graduate of the Carlisle Indian School, and last June received his diploma and degree from Dickinson College. He is believed to be the best all-round athlete in the world today, as his prowess on the track, baseball diamond and gridiron has been proven and remains unquestioned by the greatest of sporting critics. The Indian will have charge of the football, baseball, track and basket-ball teams. The Lancaster people are delighted with the coming of this famous redskin into their midst, and are certain he will make good their highest expectations. —*Carlisle Evening Sentinel*.

W. Bennet Zahn, a Chippewa Indian, writes from his new home in Morristown, S. D. While continuing his old work as photographer, he has entered into partnership with Messrs. Stevens and Wells, hardware dealers, doing business under the name of The Stevens, Wells & Zahn Hardware Co. In order to meet the demands of their trade and better accommodate their large stock of hardware, they are erecting a large warehouse and also building 50 feet on the rear of their present place of business. Mr. Zahn was one of our best students while here, and we are glad to know of his continued and deserving success.

Mrs. Sauve, with her two little daughters, were recently guests of the faculty. Mrs. Sauve is a graduate of the class of '04, and was formerly Miss Minnie Neck. Mr. Sauve is also an ex-student of Carlisle, of the class of 1906, and after leaving school here took a position with the Steelton Iron works near Harrisburg, Pa. He is a pipe fitter, and since entering upon his work has twice been promoted. He is a member of the Steelton Band and in many other ways has identified him-

self with the interests of the town in which he resides.

James Loucher, a Pueblo Indian and a Carlisle ex-student, is working as a pipe fitter in the round house at Gallup, New Mexico, and making from fifty to fifty-seven dollars a month. He likes the work and is in way of advancement to a higher place. He reports that there are a number of former Carlisle boys at Gallup, all doing nicely and living up to the Carlisle standard. He mentions that Mr. and Mrs. Noble Thompson are now living in Gallup, and frequently speak of their Carlisle friends.

Mr. John Levering, class 1893, has been here on a short visit. He noted the many changes and improvements that have been brought about by the passing years, and spoke tenderly of the associations recalled by his presence here. He gave an excellent talk to the faculty and students in the auditorium, and among other things mentioned the Y. M. C. A. and the Standard Literary Society, of which organizations he was a charter member. Mr. Levering is an Omaha Indian and a prosperous business man, with a large store on his reservation.

An interesting letter has been received from Jesse Kenjockety, a Cayuga Indian, of Tunessa, N. Y., where he is working and expects to spend the summer. During his stay there he has become a member of the local Y. M. C. A. and writes, "I was elected a clerk. I am going to do all I can to have the young people join us. There is a lot of work here to be done in that line." It is evident that his strong purpose is to be an influence for good wherever he is placed.

William Gardner, a Chippewa Indian, one of our greatest football stars, was with us for a few days. During

his stay he was assisting "Pop" Warner on the football field. William is a graduate of Carlisle, and of the Law Department of Dickinson College. He is Director of Athletics at the Manual Training High School of Louisville, Ky. He has also been admitted to the practice of law in that city.

Miss Alice Heater, a Digger Indian of the class of 1905, and who afterwards graduated from the Jefferson Hospital of Philadelphia, has returned to her home in Oregon, where she is following her profession of nursing. She goes to her work there well prepared, for, in addition to the excellent training received while at the hospital, she has since had the advantage of two years of practical nursing here in the East.

From a letter received from Charles Huber, '09, a Gros Ventre Indian, we glean the following: "I am now in the Federal Service as a clerk, and I feel that it is due to Carlisle Indian School in general as well as to yourself and the instructors whom I was under at the school. I wish to thank you all for the knowledge I acquired under your care. I took the examination in February last, and attained an eligible rating."

Stella Bear, '10, an Arikara Indian, writes from Cantonment, Oklahoma, that she is well, and that she likes her place very much. As Government field matron, it is one of her duties to go out among the Arapahoes and Cheyennes to teach them a better way of living and of dressing. She has met several Carlisle ex-students who are doing well on their own farms.

Mr. and Mrs. Charles Dillon are living very happily in their home at Crow Agency, Mont. They have a fine boy who bids fair to be as great

an athlete as his father. Mr. Dillon has charge of the agency blacksmith shop, and has done his duty in a way to merit the commendation of his superiors. He was recently promoted to \$900.00 per annum.

Joe Animikwan, a Chippewa Indian and one of our outing students, is the happy possessor of a silver watch given him in grateful acknowledgment of his services in the rescuing of a young lady—a friend of his patrons—from drowning through the overturning of a canoe. His patron writes: "Joe thinks little enough of the canal incident, but his delight in the watch is pleasant to see."

David H. Roubidoux, an Iowa, is married and living in Rulo, Nebraska. He is now engaged in farming, having just returned to his home from the Indian School Service after four years work as additional farmer at Bois Fort Reservation in Minnesota. He owns 160 acres of land in what he describes as the most civilized and best farming land in the United States.

Hugh Johnson, known also as Tawkish Heotig, is married to Emily Leon, and is living in Laguna, New Mexico. They have a comfortable home, 60 or more acres of farming land, and many sheep, cattle and horses. Both Mr. and Mrs. Johnson were Carlisle students, and we are glad to hear of their success.

Tissie Wongs Gould, a former student, is now working in Wyoming. He writes that he has been busy cutting hay, oats and wheat, and taking care of his vegetables for Thanksgiving. He also has chickens, geese, turkeys, ducks, and plenty of cows, horses and sheep.

Charles Kennedy, a Seneca Indian, of the Carlisle Indian Press force and a member of the Carlisle Indian Band,

has accepted the position of bandmaster and disciplinarian at the Indian School at White Earth, Minnesota. He is getting along splendidly.

Stacey Beck, a Cherokee Indian and a member of class '10, has gone to Oklahoma where she has accepted a position as assistant matron in the Otoe Indian Training School. She passed the Civil Service examination with a splendid average.

William Nelson, a Pima Indian and a member of class '10, has gone to Wisconsin to work at his trade of blacksmithing. He will be with William White, an ex-student, who has gone into business for himself and is doing well.

Joseph C. Mills, an ex-student, writes that he is now living in a comfortable home in Pawhuska, Okla. He owns 645 acres of land, and has money in the bank. He has held several responsible positions since leaving Carlisle.

Elizabeth Wolfe, a Cherokee Indian, who is assistant matron at Chemawa, Oregon, is getting along nicely with her work. She says the climate is fine and the surroundings beautiful.

Henry Markishtum, a Makah Indian who graduated with the class 1904 at Carlisle, is now connected with the B. C. Canning Co., Ltd., at Rivers Inlet, British Columbia, Canada.

Andrew Doxtator, of DePere, Wisconsin, writes that he is following his trade, blacksmithing, and that he is very grateful for what Carlisle has done for him.

Katherine Dyakanoff, a Carlisle graduate, who later graduated at one of the State Normal Schools, is a teacher in one of the native schools at Sitka, Alaska.

Education

DO not care how well educated a farmer is, if he can't farm, his education is wasted; and a housekeeper who cannot cook, her education is wasted, too. I constantly try to impress upon white educators that they must educate a boy toward and not away from the artisan's bench and a girl toward housekeeping. She had better learn it early than late, when the learning is painful.

THEODORE ROOSEVELT

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, September 20, 1910	946
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 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.



The NEW CARLISLE RUGS



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

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

HANDICRAFT OF THE AMERICAN INDIAN



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

INDIAN CRAFTS DEPT

of the CARLISLE INDIAN SCHOOL, PA