



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



The Red Man



Volume Three, Number Three

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

EDITED BY M. FRIEDMAN, SUPERINTENDENT

EDGAR K. MILLER, SUPT. OF PRINTING

Contents for November, 1910:

COVER DESIGN—THE INDIAN BEAD WORKER— <i>William Deitz, "Lone Star," Sioux</i>	
NAVAJO INDIAN INDUSTRIES AND ART—ILLUSTRATED— <i>By J. B. Moore, Indian Trader</i>	99
A THANKSGIVING—ORIGINAL POEM— <i>By H. E. Morrow</i>	105
JEMEZ PUEBLO OF NEW MEXICO—ILLUSTRATED— <i>By Albert B. Reagan</i>	106
HOW THE TERM "FIREWATER" ORIGINATED— <i>By Robert Tabamont, Abenaki</i>	113
WHEN THE INDIAN FIGHTS US TODAY— <i>Detroit News-Tribune</i>	114
THE CARLISLE INDIAN SCHOOL; ITS FOUNDATION AND WORK— <i>By M. Friedman, Superintendent</i>	117
TEACHING THE PUEBLOS OF NEW MEXICO— <i>By Mary E. Dissette, Teacher</i>	124
LEGENDS, STORIES, CUSTOMS— <i>By Carlisle Indian Students</i>	125
THE EDITOR'S COMMENT	133
EX-STUDENTS AND GRADUATES	137

ILLUSTRATIONS—Pueblo of Jemez Dancers; Typical Navajo Blankets; Navajo Home and Family, Arizona; Indians Building the Government Day School at Paquate, New Mexico; Naichez, Chief of the Apache Prisoners; Views of the State Athletic Meet at Harrisburg, Pa.; Views Showing Carlisle Outing Students at Work on Pennsylvania Farms.

Entered as second-class matter September 21, 1910, at the post-office at Carlisle, Penna., under the act of March 3, 1879

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

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

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

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

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



THE RED MAN



Navajo Indian Industries and Art: *By J. B. Moore, Indian Trader.*



HAVE you ever noticed that there are two inevitable phases of the subject on which the "tenderfoot" writer, posing as an authority on Indians and Indian industries, dwells and finally rests his case, viz.: the Navajo Blanket and the Indian Trader? The reason for this is patent enough in the case of the Navajo's blanket. It is so superior to any other Indian product, its real value is so apparent—being all its own and in no wise dependent upon sentiment—that it challenges attention at once, stands out as a thing apart and in a class all its own. It fully deserves all the good said of it and but little of the deprecatory. But just why all such writers should consider it a positive necessity, every time they break into print, to criticize the Indian Trader in his assumed efforts to benefit the Indian and his industries, is not so clear.

The above reflections are evoked by an article recently appearing under the title of "Indian Arts and Industries" in *THE RED MAN*. This is in no particular essentially different from several other articles I have read, but the arguments therein are based upon premises so absolutely at variance with the facts gleaned from fifteen years' and more of actual experience, that I feel justified in stating some of the facts learned in that experience, which are very different from what the author imagines them to be.

Your contributor is disposed to make much of the efforts of the "old workers;" of their not being left to pursue their work "as of old;" and to lament their passing, when, fortunately for the good of the only two industries—which are really such among the Navajoes—they have already passed for lo, these many years. The facts are, that all the really good blanket work now being done—and there is more of it being done now than ever before in the history of the

tribe—is done, almost without exception by the young women of about thirty years of age and under, many of them—and they the best weavers—being mere girls yet in their teens. The same is true in the case of silversmiths, and there are no old people, either men or women, carrying on the work to-day—none at least who will or can do it well. They *do not* “know what to make and how to make it,” as do the younger workers.

The principal reason for this, no doubt, is, that eye trouble and failure of sight comes much earlier in life among Indians than among whites, and good eyesight is certainly a requisite to skillful work such as blanket weaving and silversmithing. With us, when natural eyesight begins to fail, we go to the optician or oculist, get glasses fitted to our sight condition, and proceed with our work about as effectively as before. It is different with the Navajoes. A few of the men may be induced to buy a pair of cheap store spectacles, never being willing to pay more than \$1.00 as a top price however, but I have never known a Navajo woman to try to assist her failing sight by even this much. They accept it as a matter of course, resigning themselves to their condition and simply discontinue the work they cannot see to do.

Another very effective reason is the greater skill and impelling ambition of the younger women and men. They are susceptible to the encouragement of praise for work well done, and to criticism for that ill done, and in them rests all hope the future may hold for their industries. Not to admit this is to deny capacity for progress among Indians; and we, who see the younger generations gather up the work where their ancestors have dropped it and go on improving and perfecting it, aspiring ever to ideals yet unattained, know that they *do* possess this capacity. All the poor blankets we get may not be the work of the older woman, but certainly all the old women's work we get goes into the poorer class of blankets.

Just a little knowledge and analysis of conditions, will dispel a good many illusions concerning the work spoken of “as of old.” Just how old is this blanket industry? It cannot antedate the advent of wool, and as sheep were brought into the country by Spanish missionaries and early settlers and passed into the Navajo's possession through the fortunes of war, the Navajo blanket is certainly of comparatively recent origin. As an industry, or article of commerce, its origin is much more recent still, and has had its

rise and development well within the memory of traders and others yet living among and adjacent to the Navajoes. To assume that it bloomed out all at once in such complete perfection as to make it impossible for skill and practice to improve upon it, is against all experience; and we who see its steady improvement constantly going on, know it did nothing of the kind. That a few blankets woven thirty or forty, possibly fifty, years ago were very fine, does not imply by any means that all then woven were so, nor does it imply that given the same material, incentive, and purpose, none of to-day's weavers could do equally fine and even finer weaving. It must be remembered that all such blankets were the highly specialized efforts of a very few women, woven for their own uses, made to meet their own requirements, with no thought of price or sale, and are the relics of a time when the women had to weave the blankets and robes worn by themselves and families. Under like conditions, there are dozens of to-day's weavers to one of the old-time weavers, who could far outstrip even the best efforts of the latter. This is not a criticism of the fine old blankets—far from it—for they were fine, wonderfully fine, considering the conditions under which they were worked out, and deserve all, and more, praise than can ever be given them; nevertheless, the contention holds good that finer blankets and more of them could and would be made by weavers of to-day if the same materials were available and people were willing to pay a just price for them.

I am aware that this question of raising prices on Navajo blankets is a rather delicate one, and no one understands better the protest such a proposition is likely to provoke. Your contributor finds first, that "low prices offered by blanket buyers induce the women to use cheap aniline dyes and dirty wool;" second, that the "only obstacle in the way of encouraging native American art is the matter of cash price for the Indian product;" and third, he finds "the prices too high." It is a rather vexatious problem—I have often found it so myself—and I think we had best look into it a little.

The weaver is not being overpaid for her work; certainly not, if "cheap prices offered" compel her to "use cheap dyes and dirty wool" (which however is not the fact,) and there is no more dismal wage proposition than her remuneration for her part in the industry. Given any other paying outlet for her labor, there would very

soon be no such thing as a blanket industry. But, with all the time there is at her disposal, the requisite skill, and the material at hand to work on, it is her one and only way of earning money, and every dollar so earned is just so much clear gain. This, plus their natural industry and love for making beautiful things, serves to keep many of the women busy. Certainly then, the cheaper prices cannot be gained by cutting down the weaver's price. How then, is it to be gained? The author is at hand with the solution: he would wrest from the trader his assumed profit of 30 to 50 per cent.

Let us examine this. Granted that a trader buys of a weaver a blanket, paying her for it \$10.00 (a very common price for the ordinary trade blanket,) and that he may sell it for \$12.00, or possibly, \$15.00. There is the apparent profit of 25 to 50 per cent. But what of the overhead expenses? of the labor and cost of cleaning and preparing the blanket for sale? of the time he may have to hold it until a buyer is found? of the expense and labor of seeking the buyer? of the protection and care of it against moths, and other injury, until that buyer is found? and of all the other things connected with it? There is not a trading store or plant on the reservation that it does not cost, at lowest, from 15 to 20 per cent. on the volume, to operate and do business. Evidently then, the exorbitant profit of 30 to 50 per cent. charged against the traders, is not so *very* exorbitant after all! Furthermore, every trader, even the shrewdest, loses every now and then by overpaying for some blanket carrying faults and defects which escape detection at the time of purchase. Every one too, is often brought face to face with peculiar conditions surrounding the individual weaver that move him to overpay for a certain piece of work and knowingly yield to her his problematical profits on her blanket. I will venture the assertion that the average Navajo trader does not make any profit at all on at least 50 per cent. of the blankets he buys and sells; and more than 50 per cent. of the entire output is marketed at cost, and some even at a loss.

If the trader should make a profit, why should it be held as a crime against him? Who else has done so much toward evolving, developing and improving the blanket industry? Who but he has put his money into them often before they are made, and gone to work developing and cultivating a market for them? Without him there would have been no blanket industry; remove him from the field and it would last but a brief period.

Now, let us examine this proposed Government Clearing House offered as a sure cure for all the evils of faulty product, high prices, low payments, etc. The author's "only one obstacle—the matter of cash price," in practice grows into many, encountered by dealers and traders. There are nothing but obstacles from procuring the wool, cleaning and dyeing it, to the finished blanket and settlement with the weaver, then on to the final sale—and still on, until the money for it is in the cash drawer. But we are agreed on the reality of the "one obstacle" of "cash price." It is a much more serious one than he imagines it to be, as all the wool from which fine blankets are woven to day is owned by the traders and issued out to the weavers for each separate job. In no other way is it possible to get perfectly cleaned and properly colored blankets. It is rendered all the more serious because along with practically every job goes an advance of at least one-half of the agreed price, not because it is the choice and policy of the trader to have it so, but because the necessities of the weaver and her family larder demand it.

Thus, a trader doing a fairly large business carries an investment of from three to five or six thousand dollars in Navajo blankets, none of which are finished or in his possession. Not all carry so large a sum perhaps, but all do, and must of necessity, carry their weavers to some extent. In this lies another element of cost that must be reckoned with. Even the shrewdest trader now and then will be cheated out of his blanket by a dishonest weaver taking and selling it to another when she has woven it. True, this does not happen often, but it does happen to us all occasionally. And these are but few of the many practical obstacles, instead of "one" theoretical obstacle assumed by the author; but they are sufficient to give a hint of the difference between gross and net, theoretical and actual profits.

I quite agree with your contributor as to the desirability of "a standard of prices," and no one has tried harder than I to evolve some practicable scheme to this end, but without success; nor do I believe that it is possible for this proposed Government Clearing House to solve it. Before establishing a standard of prices we will first have to standardize the product to which prices are attached. Each blanket is a matter of individual taste and skill on the part of its weaver; they are made in all sizes, all weights, and the variations of designs and color combinations are almost as numer-

ous as are the blankets which are to be priced. For instance, take two five-by-seven and one-half foot blankets and to one of them add six or eight inches in width and as much in length and see how much you increase the size of it. About eight to nine square feet, or 20 to 25 per cent. roughly estimated, consequently, about that much more labor and material of the same quality have gone into its making; yet, to the average buyer the two blankets will look to be of nearly the same size, and the extra price that must be put on the larger one will seem out of proportion. But the weaver who does the work, and the trader who supplies the material and pays for the work, know, for the extra cost is there and must be made good in the selling price. The one thing in this connection of which I am sure, is, that if standardization is ever approximated it will have to be worked out on an upward scale as to both prices and quality, and not on a downward one as suggested.

Unless a government appointment as field agent, or other functionary in the Indian Service, carries with it the endowments of a peculiar and superior intelligence, unlimited capacity, and boundless energy on the part of the appointee, any such plan as the proposed Clearing House is not only foredoomed to failure, but would work incalculable injury to the Navajo industries, if indeed, it did not destroy them entirely.

I grant that conditions are not ideal, that there are evils that need remedying, that all traders are not just what they should be, but I believe things are being gradually improved. In the past fifteen years I have seen and had my part in the increasing of the output of Navajo blankets by at least ten-fold. I have seen too, the prices paid the weavers for the same quality of blankets raised from three to five-fold, but have not seen one single trader grow rich in the process, though doubtless all have wished to—and tried to. I have seen however, a dozen or more fail; another dozen or more are today just about where they were five and ten years ago; and a few, they can be numbered on the fingers of one hand, have managed to live and keep gaining a little. Who, then, gets the money? I'll tell you; the Indians do. With a product ten times as great, bringing prices three to five times greater in proportion than fifteen years ago, it is easy to see they do. And they show it, too, in their better clothing, better food, notwithstanding the higher prices they now have to pay, their better ways of living

generally and their greater prosperity. So things are not so bad but have really grown better, and are still improving; and there is no salvation for the individual or for a people that can beat that worked out by themselves.

The January article is simply another of the many instances we see of trying to fit a pre-formed theory to a subject but little understood. A better plan would be to first learn the subject and then fit the theory to it. The result in the former case is always a misfit when applied to Indians and Indian conditions. It is not so easy as some seem to think, to evolve and apply remedial measures for all the Indians' needs, and those whose experience best qualifies them to judge of the practicability of such measures, are usually least sure of their infallibility. No set of men have or feel a deeper or more sincere interest in the Navajo's welfare than his trader. The Indian's interest is his own, and he *cannot* get away from it, if he would. The traders' apparent conservatism is not based on selfishness always, but is generally the result of a more intimate knowledge of Indians and Indian conditions than that possessed by the promoters of this and that radical reform. He has before shared with his Indians the legacy left by other reform movements which proved failures and had to be abandoned, and is justified in questioning the result of new schemes bearing like earmarks. Things are not just right as they are, but the proposed plan would bring about disaster.

A Thanksgiving.

BY H. E. MORROW.

For prayer and praise of early days,
For Bradford's voice, who said, "Rejoice!"
For men who fought and freedom bought,
For Lincoln's call to praise by all,
For Godlike power in need's great hour,
For foes withheld in battle quelled,
For daily bread whence all are fed,
For flock and herd and beast and bird,
For spring and fall and seasons all,
For rain and sun and duty done,
For kith and kin, our folds within,
For friendship dear and all good cheer,
Our thanks shall be to only Thee,
Thru all our coasts, O Lord of Hosts.

Jemez Pueblo, New Mexico:

By Albert B. Reagan.

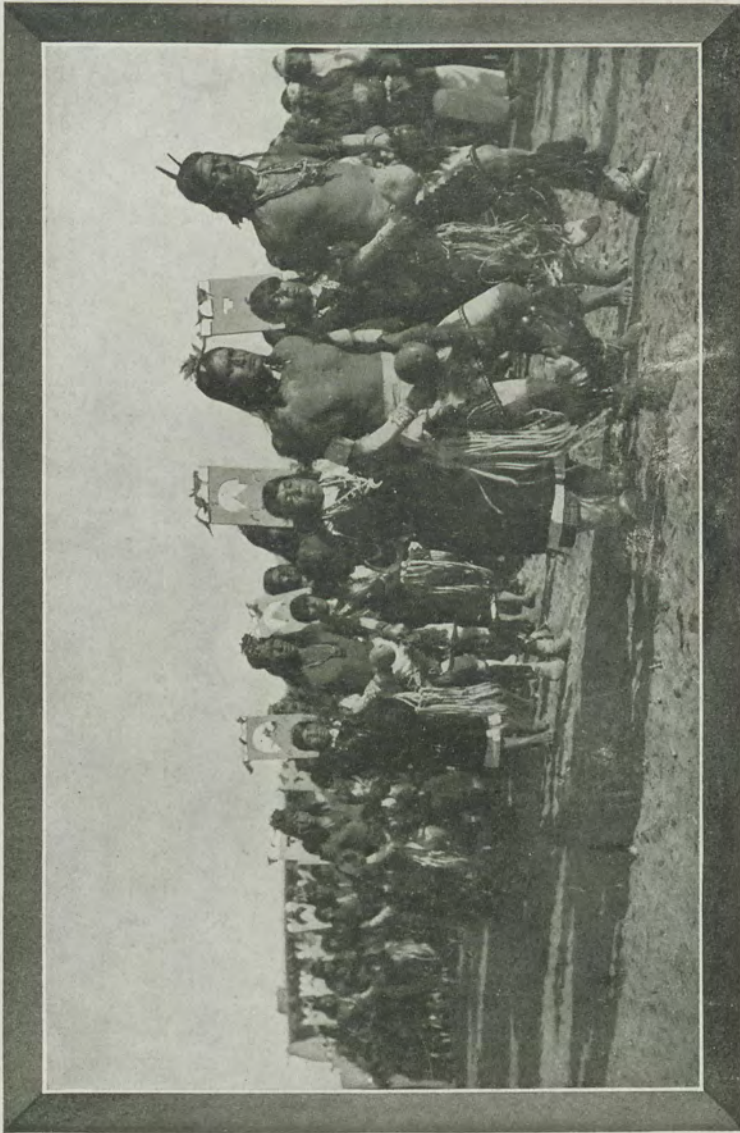


ONE of the most interesting pueblos in New Mexico is Jemez, on a river which is likewise named Jemez. This village is situated within the crescent ridges of the Jemez mountains, some sixty miles west of Santa Fe. The spot is picturesque. To the northeast Mt. "Balda" and the body of the Jemez mountains loom up against the ever blue, while "thunder gusts" usually travel here and there among the ridges in summer. To the east the Cochiti range greets the radiant morning. To the southeast, across the Rio Grande del Norte, there looks westward the perpendicular face of the Sandia escarpment. To the south are the lava flows of Mt. Negro, and still on further south beyond the white, alkali-bedded Jemez river as it goes out to meet its master stream, are the "Bad Lands." To the southwest there stands out boldly the white, gypsum-capped Mesa Blanco. And to the west in the immediate foreground is the Jemez river and its flat-valley lands; in the middle background is the Zia Mesa, whose walls are so red that they reflect the red rays of the morning sun so as to throw a red glow over the government quarters two miles distant; and farther on to the westward the Nacimiento range "takes the sun to rest" at his going down.

The pueblo has some 400 inhabitants. It is built upon three parallel streets. The houses are of adobe construction, some having second stories retreatingly upon the first. The Jemez themselves are prosperous. About the village are orchards and vineyards. In addition, in the flat valley region, there are fine fields which are irrigated from the large irrigating ditches.

The people of this pueblo are first mentioned in history in the time of Coronado, the exact time being in the fall of 1541. Jemez was the name then given to the people who occupied seven cities in the region where the present village is located. General Arellano took possession of these villages at this time for the purpose of securing supplies. We then do not hear much of Jemez again till the beginning of the troubles that lead to the Pueblo insurrection of 1680.

In the meantime, after a long lapse of time after the days of Coronado, the Spaniards had occupied the country and established missions at each of the pueblos, five being established in the Jemez district. With the Spaniards' coming they had restricted the Indi-



DANCERS OF PUEBLO OF JEMEZ, NEW MEXICO
(Photo by Schwemberger)



INDIAN ART—NATIVE NAVAJO BLANKET—COLORS: RED, WHITE AND BLUE

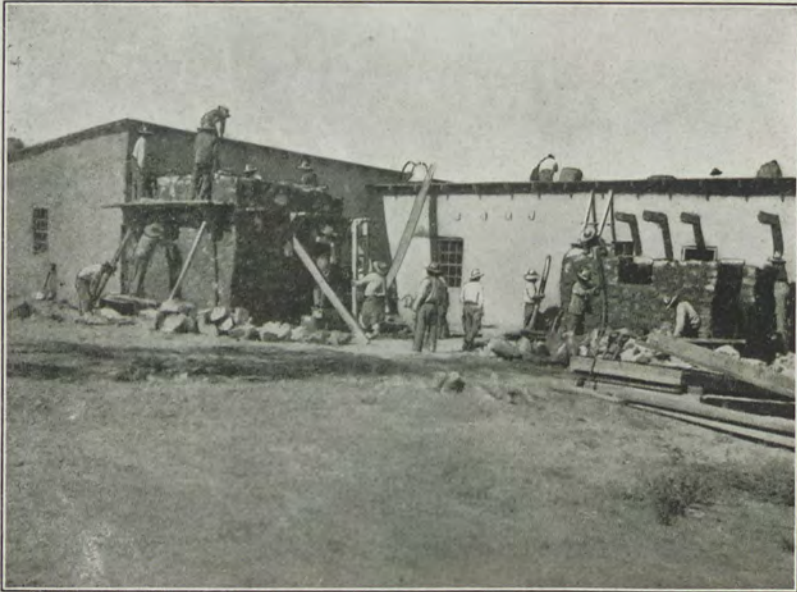


COPYRIGHT 1906 BY
SAMUEL S. SCHLESINGER

TYPICAL NAVAJO HOGAN AND FAMILY, NAVAJO RESERVATION, ARIZONA



MOTHERS OF PUEBLO CHILDREN ATTENDING THE DAY SCHOOL AT PAQUATE, N. M.,
PLASTERING THE BUILDINGS



FATHERS OF PUEBLO CHILDREN ATTENDING THE DAY SCHOOL AT PAQUATE, N. M.,
BUILDING ENTRY HALLS

an worship and had even endeavored to do away with it altogether. Moreover, the Apaches began to make inroads into the lands of the village Indian. The strict rule of the Spaniards and their being unable to aid much in repelling the more savage tribes, caused great dissatisfaction among the pueblos. The Spanish rule is alleged to have been flogging, imprisonment, slavery and death to the Indian. At this juncture, Pope, a San Juan Indian then living at Taos, conceived the idea of uniting all the Pueblos against the, to them, Spanish misrule. This chief in company with chiefs Jaca, also of Taos, Catiti of Santo Domingo, Tactu of San Juan, Tupatu of Picuri, and Francisco of San Ildefonso, went from pueblo to pueblo delivering harangues to cause the people to rise in arms against the white intruders. This group of chiefs visited Jemez while making this tour. Here as at other places Pope told the Indians that their Great Father and Chief of all the Pueblos, He who had been their Father since the flood, had commissioned him to order his countrymen to rebel against the Spaniards. He also stated that he had had communication with three departed Spirits in the estufa at Taos—Cadit, Tilm and Tlesime—who directed him to make a rope of "palm" leaf and tie it in knots to represent the number of days before the uprising should occur. The day set for this uprising was to have been August 10th that year (1680), and the number of knots were such that the last one would be untied on that day. The three spirits told him that he must send such a "knotted rope" to each pueblo and that each pueblo should show its willingness to act by the untying of one of the knots. This the Jemez did, and when the insurrection prematurely broke out on account of women divulging the plot to the Roman priests while at confession, it is alleged, the Jemez tortured to death their priest Juan de Jesus, then desecrated and destroyed all the churches in the vicinity.

The Spaniards, being forced out of the country, Pope then ruled the region; but the days of peace were over. In fact, the next seven years it rained smoke and ashes. Pope's rule was oppressive and unbearable. Civil wars and wars with the neighboring, more savage tribes, followed. For a time Pope was deposed and Louis Tupatu was elected in his place; but in 1688, Pope was again elected ruler, dying soon thereafter. During this interval of non-Spanish rule the Yutes waged ceaseless war on the Jemez. Hunger and pestilence also made ravages in the tribe. In 1681 the Queres and Jemez de-

stroyed the Tiguas and Piros villages because it was thought they were in sympathy with the Spaniards. Then again, the other Pueblo tribes attacked Jemez, and so on. Then the Jemez, the Santo Domingos, and a few Apaches fortified themselves on Mesa Don Diego at the forks of the river some six miles above the present village. Here the Spaniards found them under chief Diego on their return to the country. Here on October 26, 1692, after some hostile demonstrations, the Jemez finally submitted to Governor Vargas on his first "Entrada" northward from El Paso; but when this same Spanish governor came with his army and their families the next year he found the Jemez and most all of the other Pueblos hostile to his coming. The Queres Pueblos were friendly. San Ildefonso and Jemez made the most stubborn resistance; but Jemez was doomed to fall first.

On July 21, 1694 (some records give 1693), with 120 Spanish soldiers Vargas joined the Queres under Ojeda, of Santa Anna, in an attack on Jemez on Mesa Don Diego. While enroute the Zia Mesa (Mesa Colorado of the Spanish records) was taken; part of the Zias however, were with the Santa Annas under Ojeda, the part of this tribe that had moved to their old village in the valley. Here the Spaniards killed five men. Then on July 24, Governor Vargas with the Santa Anna and Zia allies captured the Jemez mesa, called in the Spanish records Mesa Don Diego. The battle here was one of the fiercest fought in the reconquering of the Pueblos. The allied Indians did much in securing the place. Here also Don Eusebio de Vargas, brother of the governor, distinguished himself. The Jemez lost 81 killed, 37 prisoners, the village was sacked and burned, and 300 "fanegas" of corn were captured. The Jemez governor, Chief Diego, was surrendered, first condemned to be shot, but finally sent to the mines of Nueva Vizcaya; the Indians surrendered him, it is stated, saying that he was the cause of the trouble. He would have been shot had not the good "padre" accompanying Vargas, interceded for him. The prisoners, in part, were allowed to go back to the old village in the valley and rebuild on the old site, provided they would promise to aid in the wars when needed. Their wives, however, were held as hostages till they would aid in bringing San Ildefonso under subjection. This they did, and with their aid this place was also reduced to subjection on September 3d following. At the intercession of the missionary that had been assigned to the

Jemez, the Jemez women were then given back to their husbands and relatives. Thus was the Pueblo insurrection of 1680 brought to its final overthrow.

The Jemez having been subdued, Governor Vargas recovered the mortal remains of the martyred "padre" Juan de Jesus, had the body transported to Santa Fe, and there interred August 2.

Since the reconquest, the Jemez have shared practically the same fate as the other surviving Pueblos; but better than some, they are still in a prosperous condition.

The Jemez, though nominally Catholics, are still nature worshippers and also worshippers of Montezuma. And each morning at the coming of the morning star, the watchman goes out on the mesa overlooking the village to see if his Savior, Montezuma, is coming on the wings of the morning to restore the Jemez people in their former glory.



How the Term "Fire Water" Originated.

ROBERT TAHAMONT, *Abenaki*.



WHEN the Hudson Bay Trading Company began their trading among the Indians it was found that by selling the Indians liquor they could more easily be induced to trade their peltries.

The first whiskey, or intoxicant of inferior quality, was distilled in England and brought to America in large barrels, but in transporting it overland it was found more convenient to divide it into small kegs.

The traders soon became aware of the fact that by diluting the whiskey with water more furs could be obtained. This was practiced for some time, but the Indians learned that good whiskey poured on a fire would cause it to flame up, whereas, had the whiskey been diluted, the fire would be quenched. It was by this simple experiment that the term "fire water" became a common word among Indians.

A chief who had experienced the bad effects of whiskey among his people said it was most certainly distilled from the hearts of wild-cats and the tongues of women, from the effects it produced.

When The Indian Fights Us To-day: *Detroit News Tribune.*



THE fight between red man and white man is still on, but the conflict is now conducted on the field of sport, where the rivalry, if less deadly, is no less keen than it was in days of yore. On this new field of battle the qualities that made the savage Indian so dreaded a foe make his twentieth century grandson a rival who must be respected. Endurance, pertinacity, subtle craft, keenness of eye, swiftness of limb, sureness of touch, are inherited qualities no less useful in modern sport than in frontier warfare.

The long trail and the woody ambushade, where formerly the Indian sought to entrap and kill his enemy, are now represented by the chalk-marked football field, the cinder-strewn running path, the greensward baseball field and, latest of all, the oil-soaked road of the automobile course.

From the reservations have come fleet-footed runners that have often made slower white men run in the dust from their heels. Out of the Indian schools, principally Carlisle, have come the sturdy football teams that by brawn and by cunning have humbled their white brethren before the gaze of multitudes. And the crafty Indians have more than once humbled their white brethren on the baseball field.

The Indian warrior of to-day is the brave of three generations back, merely in a different environment. Nothing was more natural than that the red man should turn to the most strenuous forms of athletic exercise as an outlet for the fierce energy and the restless spirit that had been pent up since they were despoiled of their wild patrimony. Into these sports of the white people the Indians have brought many of their racial characteristics, and there are many sports which we owe to the Indians, features of which their players had never thought until the red men introduced them.

What baseball fan is not familiar with the name and fame of Big Chief Meyers, the catcher on the Giants? More than one of his white opponents have fallen a victim to his cunning when by a sudden, unexpected throw to the base he has caught a rash runner and put him out. Time after time has a swiftly thrown ball, suddenly deflected by the bat of the batsman, maimed and torn the fingers and

hands of Meyers, yet with the stolid indifference of his race he has given no sign of the pain he must have suffered.

Another prominent figure on the baseball field is Chief Bender of the Philadelphia Athletics, the champions of their league, who have also won the championship of the world. Year after year has Bender gone along pitching remarkable ball, achieving success quite as much by his shrewdness and strategy as by brute force and strength. Those who have watched the marvellous Bender have noted above all else his perfect disregard of the taunts and jeers, the shouts and cheers of the throngs about him. With the same stolid indifference for which the Indians have ever been noted, he has gone along with a pertinacity similar to that of his ancestors when trailing wild game through trackless forest.

It is at the Carlisle Indian School, the most famous institution of its kind in the world, that the Indian of to-day displays most conspicuously the traits of his race.

No game enjoyed by white people appealed to the nature of the Indian lads in the school more than football, and for years their teams have proved worthy opponents for the best of the white elevens. In their football more than in any other game the Indians found opportunities to display those characteristics that Cooper delighted to portray in the "Leather Stocking Tales." Hurts and bruises that sent his white opponents to the side lines failed completely to dampen the Indian's spirits or to impair his efficiency. For years the Carlisle lads played a greater number of games than any other team in the country. Beginning at the very opening of the season, they have gone along meeting opponent after opponent week after week after other elevens have been willing and ready to stop for the year.

Stoical indifference to pain however, has not been the most prominent characteristic of the Indian in football. Rather has it been his strategy. The cunning craft that made him so dreaded a foe for the white man when the possession of the plains was at stake has made him just as worthy a foe now that the prize is but the glory of victory.

It is not likely that those that saw the game, nor those who participated in it, will ever forget the Harvard-Carlisle match of 1903. Victory seemed destined first to crown the standards of Harvard and later those of the Indians. Then a turn of luck put the

white boys in the lead. The time of play was drawing to a close. That the Indians with all their skill and all their perseverance were doomed to defeat seemed certain. And then came a play that will never be forgotten. The Indians got the ball. They were far from their opponents' goal and the time was brief. The two teams lined up. Suddenly the ball was snapped to one of the Indians. The others gathered about him for an instant and then scattered to every part of the field. The Harvard players, confused, stopped still, for the ball was nowhere in sight. Suddenly, off to one side of the field, a dark-skinned little man was seen running at top speed toward the Harvard goal. The Crimson players dashed off in pursuit, but too late to prevent the touchdown. The Indian, Dillon was his name, had concealed the ball beneath his jersey. When brute strength had failed the red men had won by strategy.

The historic fame of the Indians as swift runners has been fully borne out by the performances of the present day. Longboat, Tewanima, Aboose and Red Hawk of this generation and Deerfoot of the last have time after time run on and on until their white opponents dropped panting and breathless by the wayside.

The modern Indian warrior upholds the honor of his tribe as did the warrior of earlier days, and while the Chippewa and the Iroquois, the Apache and the Ute no longer seek the scalp of the pale face in a literal sense, they seek it figuratively, and more than once they have hung it in the guise of a well-earned athletic trophy from the ridge poles of their tepees.



The Carlisle Indian School: Its Foundation and Work. *By M. Friedman* *in The College World.*



HY is it that, after a lapse of more than a century since our Republican form of government was inaugurated to take the place of a Colonial form of government under England, and after the tremendous expenditure of nearly five hundred million dollars and the loss of countless lives and much property, the so-called Indian problem still remains as one of the perplexing difficulties facing our national government? While it is true that the white settlers found the Indians who were present on America's shores a primitive and savage people, yet during the lapse of these hundreds of years, it does seem that as a distinct problem it should have vanished many years ago. One of the greatest difficulties, probably, incident to a speedy adjustment of the affairs of the Indians and winning them to civilized habits, customs, and environment has been the fact that the three hundred thousand Indians within the confines of the United States are separated into distinct tribes, which speak an aggregate of about 250 dialects. This absence of a common language has been a constant stumbling block and has complicated the problem. These tribes, in many cases, are differentiated by peculiar characteristics, by differing customs, and by an environment which has been as varied as are the different portions of our vast domain.

Yet as a race the Indians possess, in a marked degree, those sterling qualities of honesty, dignity, courage, truthfulness and simplicity which have endeared them as individuals to some of the greatest men of the Republic. The Indian has inherited from long ago qualities which go to give him a repose which is most admirable. Many of the white race boast of their Indian lineage and are proud that in their veins flows even a small amount of the blood of a free-born and noble race.

Somehow, with all of these natural gifts of heart and mind and body, these people have not made the kind of progress which would have enabled them to stand at present shoulder to shoulder with the white man, and partake with him of all the gifts and responsibilities of an advanced and cherished citizenship. There must be some valid

explanation of this impeded development. The natural, most reasonable, and most logical method of dealing with a primitive people who are resident in a civilized nation in large numbers would be by absorption and attraction. As soon as possible unless there are inherent qualities vitally differentiating the people of the two races, both would become merged in a common citizenship. This has been the case in our patient, successful dealing with millions upon millions of white immigrants who come to our shores each year and represent the overflow from Italy, Germany, Russia, France, England, Ireland, and other countries of Europe. While it is recognized to-day that this is rapidly assuming a serious aspect because of the tremendous number of foreigners who come each year, yet in the past the millions who have come, have, to a degree, been made into a desirable class of free Americans. This has been done by giving to every man and every woman the benefits of America's free institutions. They have been granted freedom of speech, freedom of religious belief, freedom of property, and their children have been allowed to partake of the beneficent training and character-building influences of our splendid public school system.

How different has been our treatment of the Indian! How absolutely contrary to this whole system has been the dealing of our nation with the Indian race, which originally owned this vast continent and roamed undisturbed over its boundless territories! We substituted for a policy of attraction a policy of repulsion, and instead of absorbing them into the body politic, we emphasized for years the distinction of race and color and speech.

In the early days of our nation's history there was a natural and inevitable pushing of the Indian toward the frontiers of the West, but in time this policy grew to be one of absolute separation between the Indian and the white man by means of the reservation. Within the confines of this reservation, many of the tribes are yet segregated. For years they were fed and clothed, and the debauching influence of this "ration system" is still being felt by some of the tribes. There was no incentive to work, because the Indian was given his food without labor. Furthermore, the entire reservation was held in common for the purposes of the whole tribe. No family owned a specific portion of the soil which it could cultivate and enrich. It is generally recognized that the influences of the *unallotted* reservation are ambition-destroying, debilitating and

enslaving. The morals of the tribe became degenerate, the physical welfare of the individual was unprotected, and so, instead of developing into sturdy, independent citizens, the Indian race became more widely separated by an impassable gulf—the gulf of the reservation—from their white neighbors and their government.

The U. S. Indian School at Carlisle, Pa., believes in the right of every Indian in our nation to freedom of religion, of property, and of education. More than thirty years ago it was conceived with that end in view—of giving to the Indian a white man's chance. It believes that "Indian nature is human nature bound in red." It has faith, based on experience, that the Indian will work if given a through training and chance to show his worth. It has been found that, for many generations back, the Indian has inherited natural dexterity which fits him, with careful training, to become an expert mechanic, and to-day some of the best workmen in the United States are those of Indian blood.

The Carlisle School works on the plan that the way to educate the Indian is to begin at once with every child by furnishing to that child a practical, common-sense education, based on the same principles as the education which is now provided in the public schools and colleges for whites. A most remarkably successful experience has convinced the government that the way to civilize the Indian and to make that civilization permanent is to detach the Indian once and for all time from a condition of savagery and exclusiveness. The history of the past thirty years, during which time the greatest progress in Indian affairs has been made, has been consistently to throw the Indians into contact with whites and encourage whites of the best stamp to mingle with Indians.

Carlisle believes, and has consistently believed, that the unallotted reservation and its perpetuation is the greatest enemy of the Indian, and that as soon as it is broken up into separate parts and allotments which will be parceled out to the individual members of the tribes, the light of emancipation will shine through the darkness which at present enshrouds many of our Indian tribes. There is held in the United States Treasury in trust for the Indians about \$36,000,000, drawing from 4 to 5 per cent. interest annually. The yearly paying to each individual of the paltry interest on his share is pauperizing. The Indians' best interests demand that the principal of these treaty funds be distributed. The continuation of the pres-

ent system is robbing the Indian of his independence, and is making him a slave to idleness and vice. Congress must act soon if it would save the manhood of the Indians.

Freedom of property means that each individual shall be allowed to control the material wealth which belongs to him as long as he does not use it to interfere with the liberty or property of his neighbors. The Indian will never become a good citizen until he becomes a property owner and a taxpayer. He will never become a property owner as long as his land and money is held for him in trust by an all-powerful government. The Indian must cease to be a ward, and speedily enter the ranks as a worker. As long as the government continues as his guardian, he must continue as a ward.

It was on these principles that the Carlisle School for Indians was established in 1879. On October sixth, 1879, the first party of Indians, numbering eighty-two, came from the Sioux Reservation. The second party, forty-seven Indians, came a little later in the month of November from the Kiowa, Cheyenne, and the Pawnee tribes. The Carlisle School came into existence at a time when it was absolutely necessary to have separate schools for Indians, because the Indians could not get into the public schools for whites on account of the fear and hatred and the all-pervading ignorance of the Indian by the dominant race. Furthermore, the Indian would not attend a public school for whites. While separate schools were then a necessity, and are still of vital necessity, the times are rapidly changing, and the Indians are speedily being fitted to partake of the public school system.

The location selected for the Carlisle School was a most fortunate one. For years there had been a barracks at that place, occupied by troops of cavalry. It was abandoned by the military during the early seventies and was donated to the Interior Department in 1879 for the purpose of beginning an educational establishment for Indians. It was the first school to be opened by the government for this purpose, and the first to receive Congressional recognition and appropriation. Carlisle is thus the pioneer in the great movement of educating and civilizing the Indian in a rational way. Since it was opened, hundreds of schools have been established on and off the reservation for the work of education. The climate of Cumberland Valley, where it is situated, is very pleasant

and healthful, as is shown by comparative health statistics. It is exceedingly fortunate in its location, because it is surrounded in its immediate locality and throughout the entire East by people who are naturally in sympathy with its aim and cordially desirous of furthering its work.

As a matter of necessity, in its beginning, its activities were confined to elementary training; the students, who were very primitive, were taught certain simple industries and given the most rudimentary training in the elements of knowledge. As the school has become older, its influence has extended, its work has broadened, and it has been enabled to raise its standards and improve its requirements. This has been done because elementary day schools have been established on the reservation for the purpose of imparting to Indian children a primary education.

In a way, Carlisle has developed into a finishing school for Indians, unique in present-day educational organizations. From year to year new departments of instruction have been added. The existing branches have been improved and older students, with maturer purpose have been brought within its sphere of influence to be educated. While it has steadfastly disclaimed being an institution of higher learning where only the professions are taught, it has gradually grown to be recognized as the training school of the Service.

At present Carlisle has a plant consisting of 49 buildings; the school campus, together with two school farms, comprise a territory of 311 acres. The buildings are splendidly adapted for the work of education and training for which they are used, and the equipment for purposes of instruction is both modern and complete. The site occupied by the school has been developed into one of the most beautiful in this part of the State.

The academic work is carefully graded and additional instruction is given in agriculture, teaching, stenography and business practice, telegraphy and industrial art. Its industrial training ranks it as one of the finest training schools in the United States. By means of an exceptional equipment and trained instructors, practical instruction is given in farming and dairying, horticulture, dressmaking, household arts, and in twenty trades.

The department of native Indian art, under the direction of two trained Indian artists, has been developed and improved, and by the

concrete results in the way of art products which have been sent out has demonstrated the actual existence of a distinctive art in Indian life which is of vital interest and value in art development in general in this country.

In this connection there has also been developed a department of history and Indian folklore. This has been a valuable side of the academic training, relating as it does to the real life of Indian people. Our Indian students chronicle, from first-hand sources, historical and mythological information which ordinarily might have been lost entirely. This ethnologic research will assist in giving to future generations a saner and more attractive view of certain phases of Indian character.

Probably the most valuable feature of Carlisle's training is obtained under its Outing System. Through this department, Indian young men and young women are thrown into personal touch with the best white people of Pennsylvania and contiguous States and imbibe civilization by living in daily touch with it. The young women are placed in carefully selected homes, where they are practically adopted into the family and learn to skillfully perform the housewife's duties. The young men go on farms, into workshops, in offices, and get a working knowledge of their trade and business which it is impossible to obtain in any school. Thus they become more confident, and when schooldays are over they have courage and a definite preparation to enter upon their life's work.

This co-operation between the best citizens and industrial establishments and the school had its inception at the Carlisle School. It has been found to be of such tremendous benefit, and its underlying principles are so sound, that it is now being adopted in many of our universities, including the University of Cincinnati, Lewis Institute, of Chicago, the Massachusetts Institute of Technology, and others.

Last year students earned under the Outing System \$27,428.91; a total of 758 students partook of its benefits, and the number of applicants for our students far outnumber the supply. From the year 1880 to the year 1909, the students at Carlisle have earned during their school days the remarkable total of \$435,481.96. The money which the students earned during the year is placed to their credit in the bank; and at this writing they have to their credit, drawing interest, \$46,936.73. It is not the financial side of this appren-

ticeship, however, which is considered of greatest importance, but rather the tremendous educational benefits which are its results.

The Carlisle Indian School stands upon a record of achievement which very few schools or colleges in the country can surpass. It has had, during its brief history, a wide influence on the educational affairs of the country. It has been a consistent apostle of practical education. Thousands of educators have visited it and examined its educational activities. When Carlisle was first opened, the introduction of Industrial training into our public and private schools was in its infancy, being viewed with suspicion by some, and bitterly opposed by others. To-day the country is awakened to the crying need of fitting its educational system to the needs of the majority, and tremendous strides have been made. We are now more definitely vitalizing our courses of study so that the nine-tenths who do not go to college or complete the high school will not be stranded on the rock of uncertainty when their school days are over. This school has done its share in arousing public opinion on this subject.

But Carlisle does not justify its career because of its value as an object lesson in practical education to educators and to the public. While its courses of study are excellent, its equipment complete, its teaching force efficient, its instruction broad and humanizing, it has a higher claim for the approval and continued support of the country. It stands absolutely on the record of its graduates and returned students. Out of a total of 514 living graduates, only five are failures. By making careful investigation of the personal record of each one, we know that all the rest are leading clean lives, are self-supporting, are successful in their several vocations, and are upright and respected members in the communities in which they live. As showing the effectiveness of their training, 300 are living away from the reservation and making their living in competition with the whites. The remaining 209 are leaders among their people, and the lives they live are a positive vindication of the government's educational propaganda at Carlisle.

Aside from these graduates, more than 4000 students have completed partial terms at Carlisle, but did not graduate. It should be remembered that the education of these has been very elementary, the total time spent in school being from three to seven years. The vast majority have not finished the grammar grades. Yet, because

of the effectiveness of their trades and industrial training, approximately 94% are successfully earning their living and providing for their families. They evidence by their conduct and worth that even the short term spent at Carlisle has been a vital influence for good.

These records tell a story of accomplishment that no amount of generalization could do. Education of the right sort given American Indians is not lost or wasted, but pays well, and brings results.



Teaching The Pueblos:



PROMINENT teacher, Miss Mary E. Dissette, of Paquate, N. M., has given us a most interesting account of the work being done at the Pueblo day school under her charge. In acknowledging some motto cards forwarded her she writes:

"We have a class of girls able to appreciate them now, and a large class of boys and girls who will soon arrive at that stage of development. We have seventy-one pupils steadily in school. Fully fifty are from five to nine years old, and only six are twelve, so our hands are very full of work. It is a beautiful school in many ways, and in all my twenty-five years of teaching I never enjoyed my work so much, because I can see better results following it. We have a daily inspection following our opening exercises, and yesterday only one pupil was sent to the bath room. This inspection is done by pupils selected for their neat appearance.

"I enclose a couple of prints showing how the fathers built entry halls over our two class-room doors, and how the mothers plastered the buildings. Both rooms are furnished with kindergarten tables and chairs instead of desks. There is a long "mother's" room where they may and do wash and iron and sew for their families. A returned student is in charge of this industrial work. An educated Indian girl has the primary room, and we have two little orphan girls living with us. The Indians see the effect of our teaching upon them and are now placing children in our school with no solicitation whatever.

"All we need is a good water supply, a little more land, and quarters adjoining our school to make the work ideal."



The Walking Purchase.

LEVI HILLMAN, *Oneida.*



EARLY in the month of September some one hundred and seventy years ago, a company had gathered under an old chestnut tree near Wrightstown, Pennsylvania. It was then known as "Friends' Meeting House." One might have supposed it to be a council of war, or peace treaty. The crowd consisted of Quakers and Indians. But it was no warlike rendezvous, for the war-cry of the Lenni-Lenape had never been raised against the "Children of Mignon" (Elder Brothers). It can readily be seen that it was an important meeting, for several prominent men were to be seen in the crowd.

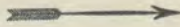
About half a century previous to this time William Penn had bought a section of land bounded on the east by the Delaware, on the west by the Neshaminy, and extending to the north from his previous purchases as far as a man can go in one day and a half. The line was not permanently marked. At last the Indians became uneasy at the white men's unlawful intrusions. They requested that the line be marked. On August 25th, 1793, it was settled by what was known as "A Walking Purchase." There were five men who participated in the walk, three white men and two Indians, who were to see that the walking was done fairly.

The white men were so eager to possess all the land they could get hold of, it became necessary for the Indians to protest frequently against the speed, saying over and over, "That's not fair, you run. You were to walk." The white men would say that the treaty said "As far as a man could go." The party reached the north side of the Lehigh mountains on the first day; on the next morning some members of the party went to the Indian village and requested Lapawinzoë, the chief, if he would send other Indians to accompany the walkers, as the Indians who were with them had left. He angrily replied: "You have all the good land now; you might as well take the bad, too." One old Indian, indignant at the stories of how

the white men rushed along in their greed to get as much land as they could, made a remark in a tone of deep disgust: "No sit down to smoke; no shoot squirrel; but lun, lun, lun all day long."

The men who participated in the walking purchase became so exhausted that their health failed them and in a very short time two of them were dead men. Edward Marshall, the man who won the walk, did not receive his eight pounds in money and five hundred acres of land which was promised to him by Thomas Penn.

A small monument was erected by the Bucks County Historical Society in remembrance of the old Lenni-Lenape, or the Delaware Indians, on the spot where the old chestnut tree once stood. In order that this might not seem to condone an unworthy deed, the monument was dedicated—not to those who made or conducted the walk—but to the Lenni-Lenape Indians—"Not to the wrong, but to the persons wronged." The inscription reads thus: "To the memory of the Lenni-Lenape Indians, ancient owners of this region, these stones are placed at this spot, the starting point of the 'Indian Walk.' September 19, 1737."



A Mohawk Legend.

MINNIE WHITE, *Mohawk*.



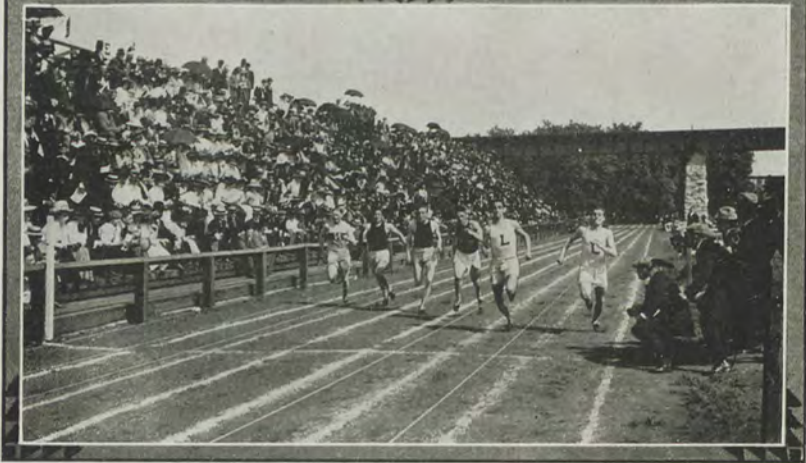
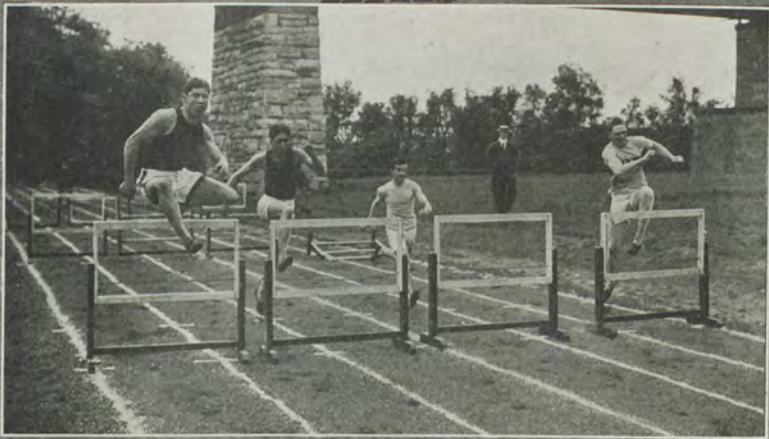
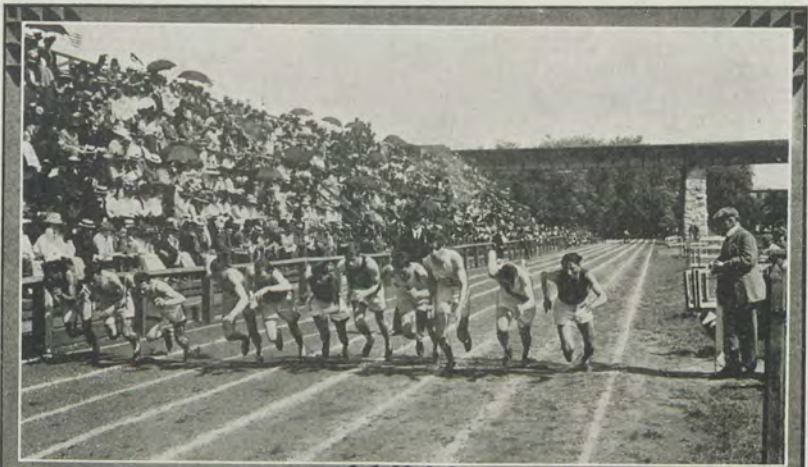
ONCE upon a time a turtle appeared out in the ocean where no land could be seen any where near. This turtle remained very patient on the surface of the water for several days.

In the meantime, birds came with loads of soil, and they unloaded this soil on the back of the turtle. The birds kept on bringing more soil each time until the turtle's back was thickly covered with rich soil, and then seeds of different kinds were brought by the winds. As time passed on green grass and beautiful trees began to grow.

After everything was in full bloom, people were sent by the Great Spirit to live on this new land. These people were afterwards known as the Red Race, or the Indians, and the land to which they were sent is at present known as the great continent of North America.



TRUE INDIAN TYPES
NAICHEZ, CHIEF OF THE APACHE PRISONERS—FORT SILL, OKLAHOMA
(Photograph by Miller, Arkansas City, Kansas)



CARLISLE INDIANS WINNING STATE MEET AT HARRISBURG—START OF 440-YARD DASH;
THORPE WINNING 120-YD. HURDLE; FINISH OF 100-YD. DASH



INDIAN ART—NATIVE NAVAJO BLANKET—COLORS: BLACK, WHITE, RED AND GREY



STUDENTS OF THE CARLISLE SCHOOL OUT ON PENNSYLVANIA FARMS UNDER THE SCHOOL'S OUTING SYSTEM—LEARNING BY DOING

The Beautiful Bird.

WILLIAM OWL, *Cherokee.*

THE beautiful bird was in existence many, many moons ago, and at that time the Cherokees claim he was the most beautiful of all fowls of the air, and that he was also the ruler of all the birds. He was adored for his good looks and praised for his courage.

The time came however, when he began to exaggerate his authority in everything. At all feasts he was the first to be served, and no one could touch a bit of food without his presence and permission. He had been so rude that he had created an ill feeling in the hearts of all towards him. Finally, they were unwilling to provide or contribute to his wants or needs.

The birds called a council to decide whether to banish him as their ruler, or to put him out of existence. His ill behavior had impressed the hearts of all in such a way that they at once decided to get rid of him. Some thought it best to ostracize him entirely, while others thought it wiser and more of a punishment to degrade him by causing a change to come upon him, which would make life a burden to him the remainder of his days.

They arranged to have a great feast in his honor. The day was set and all preparations were made for the occasion. The eatables were set opposite the trap which was laid for him. The food was so arranged that in order to get anything to eat he must take it through the trap. Any time they wished they could spring the trap on him.

After a long and tiresome journey he arrived very hungry. He never once thought that a plot had been planned to punish him. He began eating his meal in the usual way, and after he had nearly finished, the trap was sprung and the fun was on. He found his head was caught and fought desperately for his release.

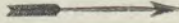
After a long and terrible struggle he succeeded in freeing himself, but only to be scorned and laughed at the remainder of his days, for in his desperate efforts to free himself he had worn away all the beautiful feathers and plumes on his head and neck. He was so ashamed and humiliated, he tucked his head under his pinion only to find his wing feathers all worn away too.

He demurely walked away, never again to associate with the other birds.

When they realized the effect his condition had upon him it was hard for them to decide what he should do to obtain a livelihood.

They finally decided that he and all his descendants should forever lead the life of scavengers. This was considered the most degraded life any bird could lead. It would be necessary for him to be continually on the lookout for food, as there were just certain kinds of food which he could feed upon, and only during a short time in the year.

After he was changed he became the turkey buzzard. His descendants are shy and always fly at considerable height. They are continually on the alert for carrion to feed upon. If a turkey buzzard is seen sailing around overhead it is a sure indication of a carcass in that locality.



Separation of Crows and Gros Ventre.

JEFFERSON B. SMITH, *Gros Ventre*.



SOME years ago, the Crow Indians of Montana and Gros Ventre Indians of North Dakota, lived as one tribe. They spoke the Gros Ventre language. A quarrel separated a small band from the main tribe. It is said that a part of the tribe were out hunting buffalo when they were very unfortunate in killing but one buffalo. This they divided among the party. In dividing the buffalo, a few members of the party were overlooked. Considering it a selfish act, they withdrew from the party. Their relatives and friends, sympathizing with them, joined them and thus enlarged the band. From that day till very recently, the Crows and Gros Ventre were very unfriendly. Withdrawing from the tribe, they formed another tribe.

As time passed, their customs, ways and language changed. This little band has increased in number, and are now known as Crows.

Although the language has changed, there are still many words which have the same sound and meaning, thus enabling the two tribes to understand each other without much difficulty.

Editor's Comment

MOHONK CONFERENCE DOES EFFECTIVE WORK.

THROUGH the generosity of Mr. Albert K. Smiley, there was again held this year at Lake Mohonk, from October 19th to the 21st, the Annual Conference of Friends of the Indian and other Dependent Peoples. Those who gather together at this meeting come from all parts of the country, and in fact from the various portions of the world. They are all impelled by a common aim and a union of interests, namely, to advocate what is best for the interest of various primitive peoples whose welfare they cherish.

Hon. Elmer Ellsworth Brown, United States Commissioner of Education, was the presiding officer of the Conference and handled his work with grace and dispatch.

The morning of the first day was given up to various addresses by men who, because of experience, would naturally have something worth while for discussion. The most significant as well as encouraging address of the morning was by Henry Roe Cloud, Yale's first Indian graduate, who is actively preparing for the ministry. Mr. Roe Cloud spoke earnestly for his people and emphasized two things. First, that the best thing that could happen to the Indian people would be for them to share in the payment of local taxation. Coming from an Indian and at a time when the entire country is interested in the assimilation of the Indian into citizenship, this recommendation was greeted with applause. His second plea was that the Indian should be saved "from within as well as from without." He made a good impression, not only because of the excellence of what he said, but because of the earnestness with which he said it. Here is an instance, and

there are thousands of other such cases where education has left a fine impress, which will, no doubt, be lasting.

The latter part of the morning was given up to listening to the report of a committee which was appointed last year to draw up recommendations on the New York Indians, and which was presented by Mr. Daniel Smiley, after which there was an open discussion. This was one of the most interesting things of the entire session. There was an absolute freedom of discussion which was entered into heartily by those present. There were short discussions by men eminently fitted to speak. The Thomas Indian School, of Iroquois, New York, was highly commended. It developed during the discussion that the conditions on many New York reservations are deplorable; that insufficient medical, sanitary, school and police facilities exist, and that in consequence there is much immorality, great ignorance, and disease in many places. The Federal Government has never claimed jurisdiction over or responsibility for the New York Indians and the New York reservations. It may be that some Federal aid will be necessary before conditions are righted. It is a well known fact that, although these New York Indians have their reservations situated in the midst of a high civilization in the most thickly populated district of the Union, the conditions are in many cases worse than they are on the western reservations, which are sparsely situated and cut off from the whites. Nor have the New York Indians made more progress than many of the western tribes.

It is very evident to those who look into the subject carefully, that the Federal Government has been very successful in its recent dealings with the

western Indians, when their condition is compared with the New York Indians, who have from the beginning been under the jurisdiction of the State. It is also peculiarly pertinent that many of the prominent New York state officials advocate Federal assistance in handling the difficult matters of Indian uplift within the borders of the State.

In view of recent developments in Indian matters in the west, it is hardly probable that the Federal Government will go too fast in taking away the protective measures which have been established for the Indians' good, or in relinquishing the Indians themselves, and their property, to the spoilsman and the grafter.

The evening session of the conference was given over to Commissioner of Indian Affairs, Robert G. Valentine, who after some preliminary remarks on the status of the Indians and their relations to the Government and to the people, introduced a number of workers in the field, who spoke of certain sides of the subject with which they were most particularly familiar. Emphasis was placed on the necessity of individualizing the Indian and bringing him into closer contact with the white communities near which he lives, and of which he must necessarily in time become a part. These workers made a splendid impression by their earnestness, common sense, and the comprehensiveness with which they treated their subjects.

The Mohonk Conference has done a tremendous amount of good in shaping the thoughts of Americans, and particularly of our legislators in Congress, concerning the vital needs of our aboriginal wards. Most of the important legislation of the past thirty years has had its inception at this Conference.

The other sessions of the Conference were given up to a discussion on

affairs concerning the Filipinos, the Hawaiians, the Porto Ricans, and other dependent peoples.

The Conference passed the following resolutions pertaining to Indian Affairs which will, no doubt, have the earnest attention of the committees on Indian affairs in The Congress, at the coming Session:

As the result of nearly thirty years of public debate the people of this country have wisely adopted as the policy of the nation the abandonment of the reservation system, the dissolution of the tribal organizations and the incorporation of the Indians as individual members of the American communities. The Indian problem has now become almost wholly one of administration in carrying this policy into effect. This involves:

The protection by the Federal government of the personal and property rights of the Indians.

The vigorous prosecution and condign punishment of all who by violence, fraud or corruption violate those rights.

The protection of the Indians during this transition period from the vices of drinking and gambling.

The sanitation of their homes and settlements.

The encouragement of friendly relations between the Indians and the local communities in or near which they are situated.

The taxation of the inherited and surplus lands of all Indians according to the precedent set by the action of the last Congress relating to the taxation of the Omaha Indians.

The extension of Indian education until provision is made for the education of all Indian children of school age.

Special emphasis upon industrial, moral and political education that the Indians may be enabled to become self-supporting and self-governing members of the community.

As rapidly as is consistent with securing for the Indians adequate educational advantages adapted to their special need, the transfer of Indian schools and their plants to the state and local authorities.

And your committee recognize with grateful appreciation the steady improvement during the last quarter of a century in the personnel of the Indian service, the self-denying and sometimes heroic work of many of its representatives in the field, the efficiency and vigor with which those principles of administration are being carried into effect by the Indian Bureau, and it ex-

presses the hope that within the life-time of the present generation, the work of the Bureau may have been successfully accomplished, the Bureau itself may be discontinued and the Indian problem may have become an affair of the past.

PALE-FACE GRAFTERS AND THE INDIANS' PROPERTY.

WE READ much these days of the cold-blooded way in which the Indians are being defrauded in various places of their lands. These dispatches come from many sources. There is a recent dispatch from Guthrie, Oklahoma, where an old Indian claims to have been deprived of his allotments. If true, the way in which these Kickapoo Indians have been deprived of what is rightfully theirs, is pitiful.

A dispatch from the White Earth reservation states that Agent John R. Howard's life has been in jeopardy because of the way in which he uncovered certain land frauds, in connection with the transfer by Indian allottees of the White Earth reservation.

Another dispatch from Aberdeen, South Dakota, indicates that a number of cases are pending there against certain white men as defendants, whom the United States are prosecuting for alleged cases of graft against aged, helpless and dependent Indians.

Another dispatch from Beaulieu, Minn., indicates that at a special gathering of influential Indians of the Chipewa tribe, many of the leading men expressed approval because of the way in which the Federal Government was taking steps to punish the men who have been guilty of crookedness in their dealings with the Indians.

There can be no doubt of the existence of fraud in many places where the property rights of the Indians are concerned. It is well, however, to remember that these frauds are not all

of recent origin. The Indians have been robbed for years. The gratifying side of the story is that our Government is now taking hold of this matter through the Indian Office and the Interior Department, in such a drastic and definite way as will, in time, result in driving to cover the men who make a living by cheating Indians.

Commissioner Valentine has impressed all with his earnestness and persistency in rooting out this evil. These outrages are, in many cases, of many years standing, and are now brought to light for the first time, and the offenders are being punished, because of the unflagging industry, courage and shrewdness of the Indian Office inspectors. The public little realizes what a tremendous task this is, and how many difficulties confront the Government in its aim to see that the Indians are protected. The eradication of graft requires courage, optimism, stick-to-it-iveness, and great patience under criticism. The enormity of the task is too rarely appreciated by those unfamiliar with such work.

RICH AMERICAN INDIANS.

ACCORDING to figures given out from Washington, the Indians of America are neither destitute nor a poverty stricken and a decadent race. According to these figures, the lands belonging to the Indians are valued at more than \$576,000,000, and the amount of cash actually held and which is theirs, is more than \$62,000,000. Although it is popularly supposed that the Indians are a rapidly disappearing race and will soon become extinct, figures carefully gathered do not bear out this idea. Statistics indicate that the birth rate last year among the Indians was 33.4 to the thousand, while the death rate was only 31.2. The present Indian pop-

ulation of the country is about 300-000, scattered through 26 States, or 187 reservations, with an aggregate area twice the size of the State of New York. The per capita wealth of the Indian is approximately \$2,130; that for other Americans is only a little more than \$1,300. The lands owned by the Indians are rich in oil, timber, and other natural resources of all kinds. Some of the best timberland in the United States is owned by Indians. The value of their agricultural lands runs up in the millions. The ranges which they possess support about 500,000 sheep and cattle, owned by lessees, bringing in a revenue of more than \$272,000, to the various tribes, besides providing feed for more than 1,500,000 head of horses, cattle, sheep and goats belonging to the Indians themselves. Practically the only asphalt deposits in the United States are on Indian lands.

What a splendid asset all this will be to America, when the Indians have become educated and citizenized. The Indian has splendid traits of character, which would bear emulation, even by the supposed superior white race. "Poor Lo" is not only rich in those things which are born in a man, but according to the figures which have

been sent out, he is rich also in material wealth.

THE INDIAN GIRL.

INDIAN girls make splendid needlewomen. They inherit the skill their grandmothers put into bead work or basket making. They have excellent taste and an intuitive idea of good coloring. You find among them good musicians; they excel as teachers of their own people, and many have achieved a high place as workers in the arts and crafts. As often as possible art is taught in the schools by an Indian woman, with a high regard for all that is best in native handiwork.

It is possible, however, to make artists, musicians, teachers and nurses of only a small minority of Indian women. Carlisle has a system which aids materially toward making the Indian girl self-supporting. Its outing agents place hundreds of students each summer in country homes throughout the Eastern states. The girl goes as a guest as well as a helper, becomes one of the family, and while receiving the sensible training that a good mother gives her own daughter, she also enjoys the social life of a country home. —*Good Housekeeping Magazine.*



Ex-Students and Graduates

James King, an Assinaboin Indian and ex-student, is a prosperous farmer, living one mile east of Miami, Okla. On his allotment of 80 acres he has erected a five-room cottage, a barn and corncrib. His wife also owns a large house and two lots in Miami. Mr. King has served as councilman in 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 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."

C. M. Wahoo, a Chippewa ex-student, who is with the A. G. Spalding & Bros. Co., writes: "I have recently been transferred here from New York to take charge of the school and college trade of the South. The firm I am now working for has done well by me and has advanced me every opportunity, and I appreciate this change as it brings me in touch with the best class of people, and I hope to do well by them in return. Give the boys my best wishes and the hope that they may win a championship this year." Mr. Wahoo's present home is Atlanta, Georgia, and we feel assured he will be successful in his new field of labor.

Isabel Cornelius, Class '92, now Mrs. Joshua Denny, lives at West DePere, Wisconsin. Her husband farms and owns several head of stock. They live very comfortably in a new five-

roomed cottage with their two children and are a happy little family. Mrs. Denny is one of our Carlisle girls who was prepared for graduation in the home of Miss Edge, at Downington, who still teaches our girls. After her graduation here she attended the State Normal School at Hartford, Connecticut and was graduated soon after. She taught in that state for several terms before going to her home in Wisconsin. Although a teacher by profession, Mrs. Denny demonstrates that a teacher can also be a good housekeeper and mother.

✓ Robert DePoe, a Joshua Indian and a Carlisle graduate, has charge of an Indian day school at Siletz, Oregon, where his wife is also employed. In a letter he says:

Please send me a copy of the Course of Study in the Primary and Intermediate Grades as will be given in this year's work.

I have charge of a new Day School here, and as I am a graduate of your school, I want to follow the best in the land.

Many a time I have had a desire to visit my old school but have never been able to make connections, but will soon.

Asa Daklugie, Apache, is married to Ramona Chihuahua, also an ex-student of Carlisle, and living at Ft. Sill, Okla. While engaged in farming and stock raising he is also serving the Government as Indian scout, which position he has held for several years past. His savings have been invested in his stock. His one great wish has been granted in the freeing of his people so that they can have their own homes.

Isaac N. Webster, an Oneida, is married to Josephine Hill and living in West DePere, Wis. After four years in the Indian School Service he has decided to engage in farming and dairying. He has five acres of cultivated land and thirty-six acres of wood land. He has just finished building a com-

fortable, six-roomed house, and made a good beginning in the stocking of his farm.

Albert Exendine, a Delaware Indian, who for the past several years has been a noted Indian athlete of this section of the state, a graduate the Carlisle Indian School and a present student at the Dickinson School of Law, has been secured to coach the football teams of Otterbein University, in Ohio.—*Carlisle Evening Sentinel*.

Wm. F. Springer, an Omaha, is married and living in Walthill, Nebr. He attended the Omaha Commercial College in 1891. He is a real estate dealer and owns a couple of farms besides having large interests in other lands. He believes that the Indians should go into some business for themselves.

David Hodgson, a Crow, is married and living at Crow Agency, Montana. Has been in the Indian Service there for the past five years as blacksmith for the Agency. He is a stockman, living on his ranch in summer, which is well stocked with horses and cattle. He also has some money in bank.

Richard Grant, a Piegan Indian and graduate of Carlisle, has held several good positions since leaving school; he is married and is now the owner of a ranch of 2880 acres in Montana. He says his success in life is due to the training he received at Carlisle.

William Moses Patterson, Jr., a Tuscarora Indian and ex-student, is living at New York, and is engaged in farming and poultry raising. He is married and owns his own home. He writes: "The city people admire my home and say it is beautiful."

Mary Redthunder, class '10, is very much pleased with her position as assistant matron at the Mt. Pleasant Indian School, Michigan, and likes

her surroundings. She passed the Civil Service Examination for matron with a good average.

From a reliable source we learn that Mr. and Mrs. Manus Screamer, ex-students of Carlisle, are getting along splendidly and living happily in a comfortable home in Ashville, North Carolina. Manus is a printer and a musician as well.

Miss Estain DePeltquestangue, a Kickapoo Indian and a Carlisle graduate who for the past five years has been superintendent of the Lake Side Hospital of Cleveland, Ohio, was for several days the guest of members of the faculty.

William Fairbanks, a Chippewa Indian and a Carlisle graduate, is now engaged in business at Mahomen, Minn. He is married and owns a nice five-room cottage, and is getting along very nicely.

William Walker, a Sioux Indian, who left for his home in South Dakota two years ago, is now a prosperous farmer. He has under construction at the present time, a two-story house and a large barn.

Susette Guitar, an ex-student of the Omaha tribe, who was with us last year, is happily married to a member of the same tribe, and is settled on the Omaha Reservation.

John White, a Mohawk Indian, and a graduate of the class of 1909, is now with the Mt. Holly Stationery & Printing Company, which work he enjoys very much.

Jose Porter, a Navajo Indian, is in Shawnee, Okla., working at the printing trade.

Joseph Miguel, a Yuma, is a railroad machinist, with his home in Philadelphia.



HERE IS A
time in every
man's edu-
cation when
he arrives at
the convic-
tion that en-
vy is ignorance; that imita-
tion is suicide; that he must
take himself for better, for
worse, as his portion; that,
though the wide universe
is full of good, no kernel
of nourishing corn comes to
him but through his toil
bestowed on that plat of
ground which is given him
to till. The power which
resides in him is new in
nature, and none but he
knows what that is which
he can do, nor does he
know until he has tried.

EMERSON.

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, October 24, 1910.....	1004
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.

