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A Monthly Magazine by Indians

THE RED MAN



THE CARLISLE INDIAN PRESS

UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

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



The Red Man



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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.

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



THE RED MAN



The Carlisle Indian Athlete as a Citizen:

M. Friedman in The College World.



AN VIEW of the tremendous interest which is everywhere taken in the great college sport, football, and from the unique place which has been occupied in the past by teams from the Carlisle Indian School, which have everywhere and at all times played a strong, clean, gentlemanly game, the public press has given much attention to this purely student activity at the government's largest Indian school. Because they have not sought reliable information on the subject, large numbers of people are only acquainted with Carlisle's success on the gridiron, the baseball field, and the track. Reports are disseminated that the man who has shown prowess in athletics is very rarely good for anything else after his school days are over.

Athletes are human, and it would not necessarily be because of athletic ability, but rather notwithstanding it and because of defective character and erring habits, that some are not successful.

Because so many of these athletes were known during their terms at Carlisle and received enough attention in the public press to turn many a white boy's head, and in view of the recent interest in the whole subject of athletics, I have carefully investigated the records of the most prominent athletes from the Carlisle School, and I invariably find them among our most successful ex-students and graduates.

Many will remember Benjamin Caswell, a Chippewa from Minnesota, who was graduated in 1892, and who ran 100 yards in ten seconds; he has the distinction of being the first football captain at the school. He is now superintendent of government the Indian school

at Cass Lake, Minnesota. He has been in the government service eleven years, and has made a splendid record. He owns his own home, an eight-room house, which is heated by hot water and lighted by electricity. He married Lelia Cornelius, a Carlisle graduate, and has three children. In a letter, he says: "My first dollar earned after leaving Carlisle was for cleaning a house, and then I worked on a farm at \$20 a month." He now owns real estate and property valued at \$9,000 and has a large bank account.

Francis Cayou, an Omaha from Nebraska, who was graduated in 1896, and was a very fast man on the track, also playing football, is now making a success as director of athletics at Washington University at St. Louis. After leaving Carlisle, he spent three years at the University of Illinois.

One of the best known athletes in the country is Frank Mt. Pleasant, who was graduated at Carlisle, and holds records for the quarter-mile, 100 yards, 220 yards, and the broad jump. He was a famous football player and represented the United States in the Olympic games in Europe two years ago. He graduated from the Academic department of Dickinson College last year, and was the first Indian to get the diploma and degree of this college. He has been selected as athletic director, in charge of all student sports, at Franklin and Marshall College, Lancaster, Pa., where he resides.

The Indian race is represented in most of the professions, and some of its representatives have for many years held prominent public offices such as mayor, member of congress, and United States senator. James Philips, a Cherokee, and ex-student of Carlisle, who later on was graduated from the Dickinson College Law School, was a prominent athlete, both on the track and on the gridiron. He is now living in Aberdeen, Wash., where he is judge of the court, and a prominent and respected citizen. He married a young lady graduate of the school.

Not very many Indians have qualified as professional baseball players, and yet one, Charles A. Bender, a Chippewa from Minnesota, who was graduated in 1902, is one of the most prominent professional baseball players in the American League, at present being with the Athletics of Philadelphia. He is married and lives in a beautiful home in Tioga, one of Philadelphia's suburban towns. Besides his home, he possess other property, and is a respected member of the community.

Although we do not advise students to go back to the discouraging conditions which exist on many of our Indian reservations, many have done so, and the large majority of them are doing well. Many will remember Jonas Metoxen, one of Carlisle's most famous fullbacks in the early days. Jonas is an Oneida from Wisconsin, and now lives at Freedom, in that state. He owns one of the best homes on the reservation, is married to a Carlisle girl, has a nice family, and is a prosperous farmer.

Bemus Pierce, captain of the football team in 1896, a Seneca Indian, who is known as one of the largest and strongest men who has played on a Carlisle team, is now living on his own farm at Irving, in New York State. He is married to a Carlisle girl, has several children, and is a successful farmer; he spends part of each year as football coach at a well known university.

Martin Wheelock, an Oneida Indian who was graduated in 1902, and who has the distinction of having been twice captain of the football team at Carlisle, married a Carlisle girl, and is now a successful farmer in Wisconsin.

Several Carlisle athletes have been honored by being selected for the All-American Team. One of these was Isaac Seneca, a Seneca Indian, who was graduated in 1900. He was selected for All-American halfback in 1898. He is now employed as instructor in blacksmithing at the Chilocco Indian School in Oklahoma. He is married, owns his own home, and has made a splendid record as a citizen.

Albert Exendine, one of the greatest ends Carlisle has ever had, who was graduated in 1906, is now attending Dickinson College, where he is making a good record. After leaving Carlisle, he took the position of head coach of football at Otterbein University in Ohio, and developed such a splendid team that he has been re-engaged for another year.

Another of the Carlisle students who had the honor of being an All-American quarterback was James Johnson, a Stockbridge Indian of Wisconsin. He was considered one of the most wonderful athletes of his day. After graduating at Carlisle, he entered the dental department of the Northwestern University at Chicago, working his way, and was graduated in 1907. He is now located at San Juan, Porto Rico, where he is practicing his profession. He did a business of \$ 4000.00 last year, and numbers some of the most prom-

inent people of the Island as his patients. He married a Carlisle graduate and has a nice home.

One of the most exciting things to happen during the football season of 1903 took place in the Harvard stadium when the Indians were playing Harvard University. During the game, Charles Dillion, a Sioux, after running the whole length of the field, made a touchdown with the ball tucked under his jersey. This young man, although he did not stay long enough to graduate, is now living in Montana, where he is in charge of the blacksmithing department on the Crow reservation. He married a Crow girl who is a graduate of the school, and is considered a successful employee of the government.

Many will remember Edward Rogers, a Chippewa Indian, who was a famous end and captain of the team in 1900. He was also a good track man, a hurdler, and a pole-vaulter. He was graduated from the law department of the University of Minnesota in 1904, and regarding his stay there says, "Worked my way through the university, a very happy recollection." He is now living at Walker, Minn., where he is a successful attorney. He owns his own home, a nine room house with bath and all modern improvements. While practicing law at Mahanomen, Minn., he had the distinction of being appointed judge of the Probate Court. He is an excellent example of what education and training can do for any man, whether that man be an Indian or a white man.

William Gardner, a Chippewa Indian, who spent four years at Carlisle and was a famous end on the football team, being a teammate to Exendine, has recently been admitted to practice law at Louisville, Ky., where he is athletic director at Dupont Manual Training School. His work at the latter institution has been so successful that he has been re-engaged. In addition to his training at this school, he attended Dickinson College, from which institution he has a diploma in law. He is making an enviable record in Louisville, and he has the respect of the entire community. His brother, George Gardner, a crack end on the team of 1908, who was graduated with the class of 1909, has recently accepted an important position at the government Indian school at Hayward, Wis., where he is now engaged. George married a Carlisle girl, and reports which are received indicate that he is doing well.

Caleb Sickles, an Oneida Indian who was graduated at Carlisle

and is favorably known as a football and baseball player, entered Ohio University at Columbus, Ohio, in 1900, and, by dint of hard work during his spare time, was graduated in dentistry in 1904. He is now practicing his profession with great success in Tiffin, Ohio. He is considered one of the leading men of the city.

Other prominent athletes whose prowess on the track team, or as baseball or football players, will quickly come to mind, and who have made good, are Charles Williams, a Stockbridge Indian from Wisconsin, of the class of 1904, who was fullback and captain in 1901-1903; he is at present an officer in the United States Marine Corps; Samuel Saunooke, a Cherokee, who played center on the team in 1901-1902, did not graduate, but is making a success as a car-builder connected with the Pennsylvania Railroad; James Snow, a Sioux who was a very prominent member of the track team in 1903-1905, is assistant instructor in carpentry at the Crow Creek Agency, S. Dak.

James B. Driver, a Cherokee, who did not graduate, was quite a prominent member of the track teams at this School in 1900-1903; he now owns a bakery at Hersey, Pa., and is a successful business man. Hawley Pierce, a Seneca Indian, famous as a football and baseball athlete from 1900-1902, is now occupying a very responsible position with the Buffalo, Rochester & Pittsburg Railroad Company.

Edwin Smith, a Clallam of the class of 1901, who was for several years center on the football team, is now occupying one of the most important positions at the large government school at Chemawa, Oregon, and reports indicate that he is very successful.

David McFarland, a Nez Perce Indian, and member of the class of 1898, is at present an extensive real estate dealer and property owner who is doing well.

Wallace Miller, an Omaha, who did not graduate, who was a successful baseball player after leaving Carlisle, married a Carlisle girl, and is a successful farmer in Nebraska. Stacey Matlack, a Pawnee, of the class of 1890, who played football on the first Carlisle team, is now making a splendid success of life. He married a Carlisle girl, is chief of his tribe which numbers about 700 Indians, and is occupying an important position in a bank in Oklahoma.

Walter Mathews, an Osage, of the class of 1904, who played football, is now an extensive real estate owner and farmer in Oklahoma; he also married a Carlisle girl.

Siceni Nori, a Pueblo, of the class of 1894, who was an expert

pitcher in his day, and after graduation took up further training in business, is now chief clerk at the Carlisle Indian school, and is one of the most trusted members of the faculty. Wallace Denny, an Oneida, is another member of the faculty at Carlisle, occupying the position of assistant commandant of cadets. He was a good track man, a member of the class of 1906. He is making a splendid success. Both of the latter young men married Carlisle graduates.

These are the few examples which it would be well for the pessimist to ponder over. They have been selected out of that part of the Carlisle alumni who were prominent and successful in athletics while in school and their records are given in order to show that the Indian who has been a successful athlete can also be a successful man. Hundreds of other graduates and ex-students of Carlisle who have not been so conspicuous in athletics while at the school are forming part of the splendid procession of successful men and women whom it has paid the government to train and educate.

Playing and Haying.

By EUGENE DUTTON.

Editor's Note: Eugene Dutton, the author of this bit of verse, is an eighth-grade student of the Mt. Pleasant, Michigan, Indian School.

'Tis such a fun in autumn time
To play at making hay—
To romp in meadows full of grass
Until the evening of the day.

'Tis fun to cut and rake the grass,
To stack it way up high,
And then to climb a-top of it
Till you almost reach the sky.

And when on top to deftly go
Down it's loosening side;
Oh isn't it the greatest sport,
Down a hay stack to slide.

To Make Indians Self-Supporting: *Los Angeles Herald.*



THE Indian reservations of Southwestern California, commonly known as the Mission reservations, number approximately thirty separate tracts of land, ranging from a few acres to several sections in area, fairly evenly distributed over the southern portion of the state. They are often far from the railroads and the markets, and with few exceptions consist of lands considered undesirable by the early settlers.

The policy of the Indian office is to improve these reservations where possible by the development of water, so that the Indian may become self-supporting through the cultivation of the soil.

Under the direction of the office of the chief engineer, irrigation work has been undertaken on fourteen of these small reservations, and surveys and estimates have been made for future work on others. The reservations that have been benefited by the policy of the government to enable the Indians to help themselves are Soboba, Martinez, Torros, Cabezón, San Augustine, Morongo, San Manuel, Agua Caliente, Garden of Eden, Pala, Pachanga, Capitán Grande, La Jolla and Campo. Those on which surveys and investigations have been conducted preparatory to future work are Santa Ynez, Mission Creek, Twenty-Nine Palms, Cahuilla, Ramona, Pauma, and Rincon.

Various Water Problems.

The work on these reservations is under the supervision of W. H. Code, chief engineer of the Indian irrigation service, and is in direct charge of C. R. Olberg, superintendent of irrigation, who is aided by a corps of assistant engineers. With the exception of the Soboba, San Manuel and Capitán Grande reservations, where the irrigation work is practically completed, the work is still in progress.

The water problems vary according to local conditions, and nearly every expedient practiced in Southern California in obtaining water for irrigation purposes is employed. In the desert country of the Coachella valley, on the Martinez and Torros reservations, thirty-five small artesian wells have been drilled, averaging between 300 and 400 feet in depth, which deliver approximately 450 Cal. inches of water. On the Cabezón and Augustine reservations in

the same valley, small but efficient pumping plants have been installed, which deliver 85 and 50 Cal. inches, respectively, from batteries of four and two wells each. The Cabezon reservation is supplied with a distributing system of 3000 feet of 12-inch cement pipe, while about 1000 feet have been laid at Augustine. On section 30 on the Cabezon reservation a 12-inch artesian well is now being drilled, which should deliver about 100 Cal. inches. This well is now more than 1100 feet in depth, and promises to be one of the best wells in the valley. The irrigation work on these reservations is still incomplete, and it is the expectation that work will be resumed during the coming winter, when more small artesian wells will be drilled and cement pipe distributing systems installed, so as to conserve the water.

To Prevent Seepage.

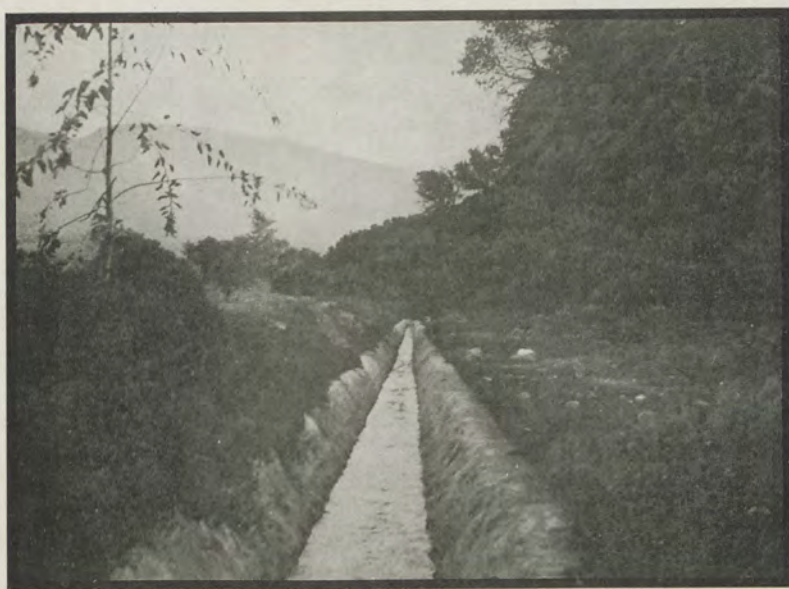
The Agua Caliente and Garden of Eden reservations are located in the same valley, but close to the base of the San Jacinto mountains. They are watered by two creeks, the combined low water flow of which is about 100 Cal. inches. During the dry season the water sinks into the sandy soil before the irrigable land is reached. To prevent this loss, the government has installed about three-fourths of a mile of 10-inch cement pipe on the Garden of Eden reservation. This is connected with about one mile of 8-inch steel pipe already installed on a tract of land purchased to preserve the water rights of the Indians, and will enable the Indians to irrigate their lands throughout the entire year.

During the coming winter about 1 1-2 miles of cement conduit will be installed for the same purpose on the Agua Caliente reservation.

Considerable attention has been paid to the irrigation of the Morongo reservation, located near Banning. It contains about 1200 acres of excellent irrigable land, lying under a small creek, the normal low water flow of which is about 100 Cal. inches. To increase this flow an infiltration gallery 600 feet in length was driven in the bed of the creek. This gallery delivers an additional 100 inches, but the combined flow is hardly sufficient to supply the irrigable land during the dry season, and a further supply will probably have to be developed. The reservation is partly provided with a distributing system, consisting of about one mile and a half of stone ditch, one mile of 12-inch, and one mile and a half of 10-inch cement



ARTISIAN WELL, MARTINEZ RESERVATION, NEAR COACHELLA



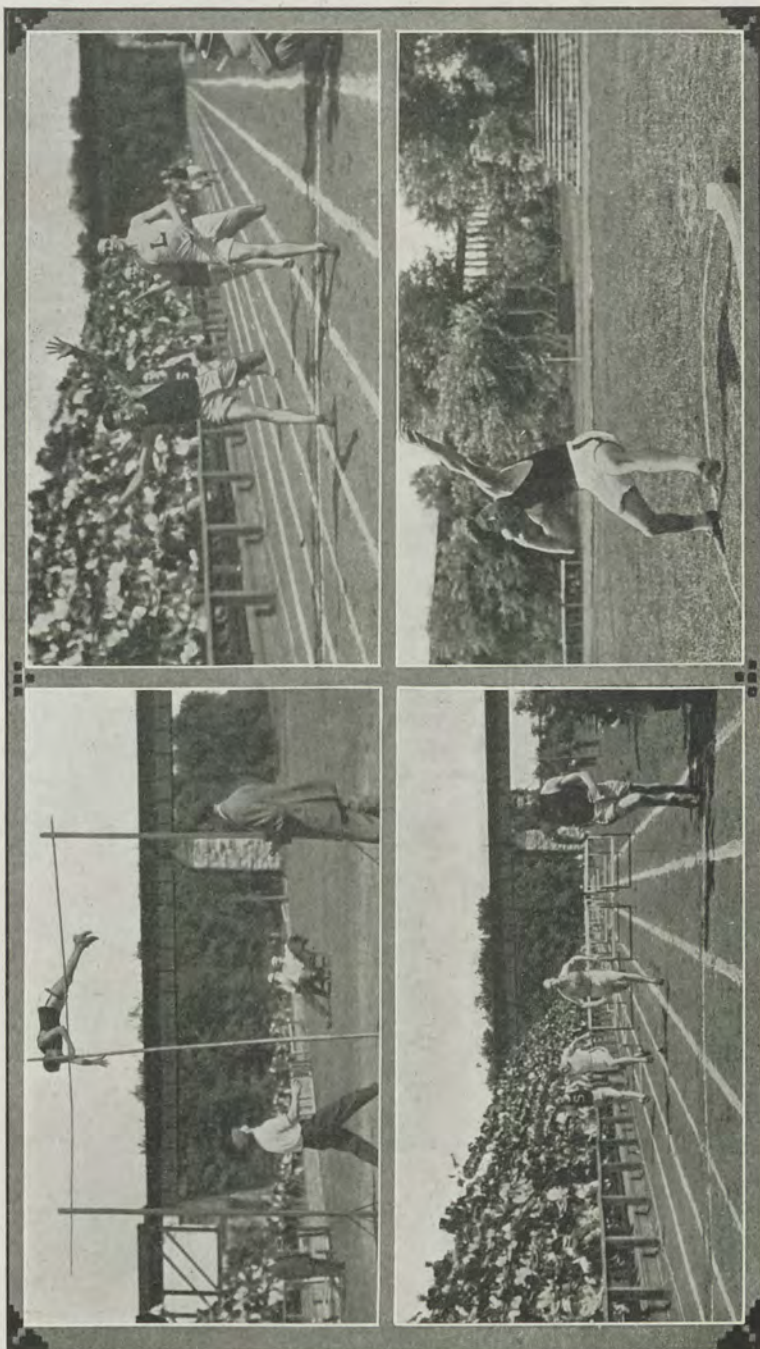
STONE CEMENT-LINED DITCH, BUILT ENTIRELY BY INDIANS, PALA RESERVATION



TRAP AND DIVERSION DAM PETERS CREEK, MORONGO RESERVATION, NEAR BANNING



CONCRETE PIPE MADE BY INDIANS OF SOBOBA RESERVATION NEAR SAN JOICINTO



CARLISLE INDIANS WINNING STATE MEET AT HARRISBURG—SUNDOWN WINNING POLE VAULT; MOORE WINNING 440-YD. DASH; SCHENANDORE WINNING 120-YD. HURDLE, THOMAS PUTTING SHOT



TRUE INDIAN TYPES
ROAN CHIEF, OF THE OKLAHOMA TRIBE OF PAWNEES
Photograph by Carpenter, Field Museum.

pipe. The system will be completed during the coming winter by the addition of a number of 10 per cent cement pipe laterals.

Highland Water Rights.

The San Manuel reservation, located near San Bernardino, consists of a section of barren mountain land, to which has been added by purchases about twelve acres, seven of which are irrigable. Water rights were purchased from the Highland Canal Company, and a small cement ditch constructed to irrigate this land.

The Soboba reservation, near San Jacinto, has been provided with a pumping plant which delivers about 110 Cal. inches of water for irrigation purposes. The distribution system consists of a small earthen reservoir, about a mile of earth ditch, and about three-quarters of a mile of cement pipe. The system irrigates about 265 acres of land which is protected from the floods of the San Jacinto river by a dike 7200 feet in length. The Indian school on the reservation is also provided with a small pumping plant which delivers about eleven Cal. inches of water, sufficient for the needs of the school.

The Pechanga reservation is a small body of land lying in the foothills, about six miles southeast of Temecula. The reservation has no surface water that can be used for irrigation, and the ground water lies at too great a depth and is too meager in supply to furnish a source for that purpose. Three wells have been driven and as many windmills and tanks erected to furnish water for domestic purposes. Two of the wells were driven on the reservation proper and the third on a body of land adjoining the reservation, which was purchased for the benefit of the Indians. The last named is an excellent well and would furnish sufficient water for the irrigation of a limited area, and it is possible that a small pumping plant may be installed. Fortunately, most of the reservation is good grain land, and if the Indians could raise sufficient vegetables for their own use they would be comparatively well off.

Five-Mile Ditch.

The Pala reservation, located in the valley of the San Luis Rey river, forms the home of the Indians who were forcibly removed from Warner's ranch some few years ago. This reservation is supplied with water for irrigation purpose from the San Luis Rey river and about 400 acres of land are irrigated by a ditch about five miles

in length. The upper end of the ditch is cement lined and is provided with permanent intake works to resist the flood action of the river. A tract of about 300 acres of land yet remains to be irrigated, and as the Indians have made excellent use of those lands already supplied with water, the irrigation of this tract will probably be taken up in the near future.

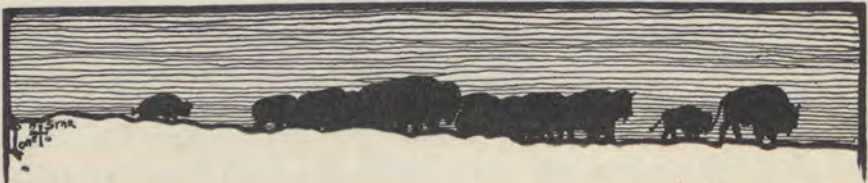
The La Jolla reservation, located about fifteen miles above the Pala reservation, is supplied with water by two small creeks, which furnish sufficient water for the irrigation of about 300 acres of land. During the past summer a small diversion dam was constructed on one of the creeks and about 1000 feet of 12-inch cement pipe conduit laid. It is expected to resume work on this reservation during the coming fiscal year.

The San Diego River.

The Capitan Grande reservation, located on the San Diego river, about fifteen miles from Lakeside, obtains its water for domestic and irrigation purposes from the flume of the San Diego Flume Company. The irrigable land of the reservation consists of isolated patches along the San Diego river, totaling about 200 acres in area. Twelve small pipe lines are now being installed to irrigate these lands.

The Campo reservation, situated in the mountains near the Mexican border, has been supplied with a small reservoir and an eight-inch pipe line 2000 feet in length to supply water for domestic purposes and for the irrigation of about fifty acres of land. The reservation lies at too high an elevation for agricultural purposes, as frosts are liable to occur during any month of the year. It is a good cattle country, however, and the government is turning the attention of the Indians in that direction.

Work is contemplated on the Santa Ynez and several other reservations, and it is hoped that in a comparatively short time all the Indians of Southern California will be as prosperous as the character of their respective reservations will permit.



Comments on the Education of the American Indian.



WE BELIEVE in Indian Education. We believe the facts demonstrate its worth and that the federal government is building well by giving to the children and youth of Indians, a practical education. For thirty years the educational campaign has been waged, and the Indian has made more progress during this time than in any previous period. Education has paid by sending out self-respecting, industrious, God-fearing young men and women. Carlisle's record has shown this. This record is based on an individual canvass. Generalizations on such a subject as this are not evidence, and the following extracts from scores of editorials on the subject indicate the attitude of the public press. Only a small proportion of these can be published, but it will be interesting to our readers to know that not one unfavorable report of this work has been found among the large number received.

The American people are in favor of this work of progress, which means that the government is doing its duty by the Indian. The best way to change the Indian from a ward into a citizen is to give him a practical education of the right kind. With a good character to build upon, and with this kind of development, he will work out his own destiny. Hundreds of our graduates and returned students are doing it, and thousands of others can and will do the same.—*The Editor*.

Carlisle an Opportunity.

The Carlisle Indian school repudiates Frank Darkcloud, the Indian who some time ago, when he was arrested for theft, made the plea that he was educated at Carlisle and unfitted for the work among his own people. Darkcloud was simply making a plea for sympathy. He was never a student at Carlisle, and, if he has really tried and failed to secure occupation, that may be one of the reasons.

The probability, however, is that Darkcloud is one of those persons found in all races, who, believing that dishonesty wins over honesty, have practiced it for their own gain and have met with disaster. When he got into trouble, he remembered the sentiment that surrounds the educational work at Carlisle and sought to use it. He seems to be shrewd enough to make a success of some honest work, if he were to undertake it with a sincere purpose to

win. The school at Carlisle is not an end, but a means; not a guarantee, but an opportunity. It can only give the training necessary to the achievement of certain results. The individual must do the rest, and, if he fails, the school should not be blamed, as was the burden of the thought in this case. Education is no release from labor; it is simply an equipment for more effective work. If there has been nothing to equip, a failure is a necessary sequel. In the case of the school at Carlisle, it has been proved that there is, in most of the Indian youth, something to equip, and the results for the most part have been such as to justify the effort.—Columbus, Ohio, *Dispatch*.

Eradicating Tribal Distinctions.

Ideas of the school which the government maintains for Indian boys and girls at Carlisle, Pa., are usually based on one of two things. The football team that is sent forth to do picturesque battle with the palefaces every fall, and the declining fortune of certain red men, generally half-breed or quarter-breed, who, whenever they find themselves in the toils of the law, seek sympathy by loudly proclaiming themselves "Carlisle graduates." From the fact that the football team is usually very good and these self-styled alumni very bad, most persons conclude, first, that the Indian is a passionate devotee of fierce sport, and second, that there is no use trying to educate him.

Such deductions are hardly in line with the true state of things as they regard Carlisle and Carlisle's students. There are over 1,000 Indians enrolled in the school. They are learning the English language, and science, and the useful arts—all in the elemental, to be sure, yet more thoroughly, probably, for all that.

Carlisle has graduated 514 Indians who are now living. The superintendent, Mr. Friedman, has reported to the government that, of the 514, only five have been so-called failures. Thirty are agents, cashiers, clerks, managers, salesmen and stenographer; 50 are ranchers; 78 are in the trades; 28 are pursuing specialties, higher learning in universities and business schools, and 93 are in the government service. Carlisle has some record, also, of its students who did not graduate. Careful observations have been made of the careers of 4,000 Indians who have been at the school at some time in their lives. Of all these, 94 per cent are successfully earning their livelihoods. Especially beneficent has been the training afforded the Indian girls. Of those graduated from Carlisle, 142 are housewives, and they are the mistresses of modern, well-furnished homes, too, not squaws in tepees and wigwams. This is the condition of the Carlisle alumni, instead of facing courts on charges of misdemeanor.

Of all the work which it is doing, the school is quietly proud of the fact that it is wiping out tribal distinctions among the Indians, teaching them to look beyond the reservations, encouraging them to rely on themselves and not the prop of government wardship, and inspiring them to seek after deeper

knowledge than even the school can give. If the condition of the race of first Americans is improving, as those in close touch with it say it is, undoubtedly a large measure of credit is due to the influence of the school at Carlisle, Pa.—*Detroit Sunday News Tribune*, November 6, 1910.

Carlisle Means Good Citizenship.

To say that good and lasting work is being done for the Indian race under Mr. M. Friedman, the Superintendent at Carlisle, is merely mentioning a fact that can be substantiated by ample and accurate data, and to state that "for every dollar which comes from the treasury of the United States, and is spent by the Federal Government toward the Indians at the Carlisle Indian school, the students produce nearly a dollar in return" is to make public a bit of information that reflects great credit, not only upon the management of this school, but upon the independent and self-respecting attitude of the whole student body. The curriculum being varied and the training being that which covers a wide field in the practical arts, crafts, trades and callings, great opportunity is given for specialization and excellent results are obtained.

It speaks well for this school that only five living graduates out of five hundred and fourteen have been failures, and that the rest have made a marked success in their various spheres of activity. This means good citizenship, and it also means that the continuance of the Carlisle Indian School is certainly worth while.—*Mercersburg Journal*, Mercersburg, Pa., November 11, 1910.

The Red Man of Yesterday and To-morrow.

The statement sometimes heard that education does the Indian no good, that in most cases after leaving school the red people drift back to the old barbaric life, is refuted by a report of the Carlisle Indian School. According to the report, out of 2,189 students who have attended the school, even for a short time, 94 per cent have given up their tribal traditions and are earning their livelihoods in the ordinary walks of life. Among them are lawyers, lecturers, physicians, dentists, nurses, teachers, civil engineers, journalists, blacksmiths, carpenters, dressmakers, harness makers, launderers, railroad men, farmers, ranchers, musicians, agents, clerks, managers, salesmen, and stenographers. Ninety-three are in the government service. Four are in the army, and some are in the navy.

It is thus easy to see that the Indian is being weaned from his natural haunts and is undergoing preparation for a future participation in the affairs which concern the white man.

Perhaps there will be just a little regret at this departure forever of one of the picturesque features of American life, but the Indian in his primitive state must give way to the world-wide forward movement which has made Japan a

great nation and which is bringing China out of darkness. The Indian as he has been pictured goes out with the stage-coach and the sturdy frontiersman, and he must hereafter learn to take his place in the march of progress and do for himself the things which have been considered heretofore "the white man's burden." The Indian will be with us for many years, but he will wear the garments of the white man and will travel on the cars rather than on ponies. As a picturesque figure he will live only in history, and the boy of the future will look upon the red man and his doings as he now looks upon the stories of fairyland.—*Rochester Union and Advertiser*.

Much interesting information concerning the work of civilizing and educating the American Indian is obtainable in the annual report of Superintendent M. Friedman of the noted United States Indian School at Carlisle, Pa. Among other things we find that Mr. Friedman says 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. 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. Carlisle's scheme of education is based not only upon rational principles of psychology, but it more finitely fits the real needs of the American Indian. 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.—*The Long Beach Press*, Long Beach, Cal., November 8th,

The Indian and the Public School.

The policy of the government with regard to the so-called wards of the nation is becoming more liberal in this that the distinctions so long in vogue as to the education of the Indians, are becoming more and more obliterated.

As the Indians become citizens, the government schools are closed in several sections of the West, and the Indians are told to attend the public schools. The day is gone when the education of the Indian child should differ radically from the training given to the average pupil in the public schools of the nation. For if the Indian is to enjoy the privileges of American citizenship, he should receive the same amount and degree of education as is supposed to fit the average white child for the same,

The progressiveness needed in Indian education is well illustrated in the annual report of M. Friedman, superintendent of the United States Indian school at Carlisle, Pennsylvania. This is a government school, and probably

the best in the country, and known to most people as sheltering a very good football team. But football is not the main feature of Carlisle, but rather a side-issue. There, Indians are trained, and well trained, too, for the duties of citizenship.

Among some of the most interesting features of Carlisle methods, is the plan of mixing the tribes at the school, in order to give the pupils a national viewpoint that will go far beyond the necessarily limited scope of tribal peculiarities.

A large number of Carlisle students, whether they graduated or took only a short course of study without completing the work, are engaged in various callings, in which most of them make good. Failures among them are not greater than among the same number of whites, all things being equal. Indian education on such lines is certainly a success, and is one of the vital forces that help build up national and individual life in our land.—*Exchange*.

The real American Indian of to-day differs from his scalp-hunting ancestor who figured so prominently in the early history of this country. Free of paint and feathers and garbed after the fashion of the day, he has broken away from the old ideas of hunting and fishing while his squaw did the work, and is himself a "tiller of the soil." The schools for Indians maintained in different parts of the country by the United States government are doing a splendid work, and the young men the institutions turn out are equipped to take an active part in business affairs. The Indian school at Carlisle is one of the greatest of these institutions.—*The Erie Daily News*, October 31, 1910.

Habit of Steady Work.

One of the most important features of the great Indian school maintained by the United States government at Carlisle, Pa., is the earning power shown by its pupils. The institution is an industrial concern of no mean productive capacity. It will be seen at a glance that the work the Indian students do is many-sided. It tends to well-rounded progress in civilization, in a degree which book students alone could never bring about. The students who go back from Carlisle to their former homes take with them skill in useful trades, and, what is more, the habit of steady and effective work.

Experience has shown that the Indians, of both sexes, who spend a few years at the Carlisle School seldom fall back into the primitive habits of life prevailing among their tribes. They make homes for themselves that are of the same kind which white men and women of intelligence aim to possess. There is a permanent change, far-reaching and vital, in the standard of living.

The Carlisle students keep on working when they go away from the school which is a vital turning point in their existence. They pursue many occupa-

tions, rural and urban, and they succeed in the trades and professions and in business. In all respects they match the career-making of white boys and girls with no more advantage than the Indians have in the form of inherited wealth or parental influence to advance their interests.

Altogether, the work of the school and the way in which its pupils bear witness by their deeds to its usefulness, make it one of the finest civilizing and saving agencies ever created by the American people in striving to help the Indians to overcome the heavy handicap under which they labor.—*Cleveland (Ohio) Leader*, October 31, 1910.

A Good Solution.

The word "Carlisle" calls to mind a strong tricky football team and little more. But the Indian school means a good deal more than that. *The Red Man*, the excellently edited monthly of the school, has supplied us with a fuller information which is interesting and pleasing. No American of finer feelings can feel a disregard of the fate of the Indians. Carlisle seems to present the best solution of the problem.

"Carlisle is a vocational school. It is neither a college nor a university. Its efforts have been consistently in the direction of providing a thorough training for Indian boys and girls which will fit them for the duties and responsibilities of an honest, law-abiding, industrious, American citizenship." The record of the graduates of the school is remarkable. More than 4000 students only stayed at Carlisle to complete partial terms. A careful investigation, as yet not finished, "shows 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."—*The Daily Princetonian*.

Doing Successful Work.

So much is heard from time to time of the debilitating effect of education upon the Indian that it is interesting to get the actual figures that show what the result of the work of the Indian schools is.

With only one per cent of the graduates turning out failures, it is evident that the work of the institution, one of the leading ones in the country of its kind, is successful. It could not be expected to accomplish much more and it is doubtful if any institution doing a similar work among the white men instead of Indians could point to a better record. A graduate of an Indian school who turns out bad attracts attention because of the advantages he has enjoyed, but from the record indicated by Superintendent Friedman such cases appear to be infrequent. The figures indicate that the Indian is not unamenable to civilization.—*Saginaw (Mich.) Courier-Herald*.

The Indian as a Worker.

The annual report of Superintendent Friedman of the Indian school at Carlisle, Pa., is rendered notable by the graduates of that institution. Of the 514 living graduates, 300 "are successfully engaged in vocational activities away from the reservations and have been forever separated from federal supervision." "Only five," adds the superintendent, "have been so-called failures; the rest have made a marked success in their various spheres of activity." A classification of their employments shows that 93 have entered the government service in various capacities ranging from clerks and stenographers to superintendents and including both the military services; 22 have entered the various professions; 19 are in business for themselves; 50 are farmers and ranchers, while 28, acquiring a taste for higher education, are students in other schools and universities.

Somewhat damaging to the popular theory that the Indian is lazy, and gratifying for that reason, is the superintendent's showing that the Carlisle students, working in the various industrial departments of the school, turned out products of the value of \$77,466.22, in addition to the students' services rendered in the school laundries, kitchens, dormitories and in care of the campus.

The excellence of the Carlisle school, which admits Indians of many tribes and provides them with instruction similar to that of the public schools, though specially adapted to the students' needs, is not too well understood. Collegians throughout the country are acquainted with the excellence of its football department, and baseball "fans" are witnesses to the success of certain of its graduates in the major league. But the usefulness of the school is by no means limited to its development of athletes, as the brief recapitulation above testifies. It is contributing valuably to what might be called the "nationalization" of the Indian, and so deserves a larger credit than is generally accorded.—*New Orleans Times*.

Succeed Away From the Reservation.

Figures and facts stated in the 31st annual report of the Carlisle Indian school at Carlisle, Pa., give a most encouraging account of the work done there and of the permanent value of it. It is significant that a majority of the living graduates of the school are living apart from the reservations and supporting themselves as good citizens in usual lines of work under the national government, and in the business and professional world as agents, cashiers, clerks, etc., band musicians, farmers and ranchers, merchants, real estate dealers, laborers, professional men, railroad employees, etc.

The success of Indian graduates in occupations away from the reservation is a point well emphasized; it marks progress in the programme of nationalizing the Indian. It is in pursuit of that policy, of course, that the tribes are mixed at Carlisle.

A comparison with the per capita cost of other schools shows favorably for Carlisle, in most of the others the per capita cost being nearly double that at Carlisle.

This report makes an excellent showing, not only of things done, but of the promise therein offered of amalgamating the younger generation of Indians into the national body, as useful and worthy citizens. It goes far towards offsetting the occasional idea that Indian school graduates revert to tribal conditions of life, and become less useful, rather than more useful, through their school training. The figures at hand point in the other direction, and emphasize a valuable work effectively accomplished.—Boston, Mass., *Advertiser*.

Indian Education Pays.

A report as false as it has been unjust, with regard to the after-school career of the educated American Indian, has received a most welcome refutation at the hands of Supt. Friedman of the government school for Indians at Carlisle, Pa. The report alluded to has been persistent, and it has found ready credence in many quarters. The educated Indian, it proclaimed, once removed from the influence and environments of Carlisle, soon relapses into the ways of his people, especially if he is thrown among them. It has frequently been asserted, with an air of positiveness that seemingly admitted of no contradiction, that the Carlisle Indians once more with their tribes fell into the barbarous habits and customs of their ancestors, not gradually but speedily.

Now, Prof. Friedman contents himself with a statement of hard cold facts. These relate to the 515 of the school's living graduates. Of this total only five are idling.—*Niagara Falls*, (N. Y.) *Journal*.

A Wonderful Exhibit.

A report as false as it has been unjust, with regard to the after-school career of the educated American Indian, has received most welcome refutation at the hands of Superintendent Friedman of the government school for Indians at Carlisle, Pa. The report alluded to has been persistent, and it has found ready credence in many quarters. The educated Indian, it proclaimed, once removed from the influence and environments of Carlisle, soon relapses into the ways of his people, especially if he is thrown among them. It has frequently been asserted, with an air of positiveness that seemly admitted of no contradiction, that the Carlisle Indians once more with their tribes, fell into the barbarous habits and customs of their ancestors, not gradually but speedily. Now, Professor Friedman contents himself with a statement of hard, cold facts. These relate to the 515 of the school's living graduates. Of this total only five are idling.

As much pleasure, we are sure, will be taken in the reading of this information as is derived from its dissemination. The American Indian has been much maligned. He is entitled to have the truth told about him. When all the circumstances are taken into consideration it is a wonderful exhibit and one that promises great things for the future of the American aborigine.—*Monitor*, Boston, Mass., November 8th.

Encouraging Returned Students.

The education of the Indian is no longer an experiment. The red man is progressing; he is becoming industrious and leans less on the government; he is becoming a worker, a property owner; and in the ordinary affairs of life he is exercising more independence of thought and action. To realize that these things are so it is necessary only to glance through the annual report of the superintendent of the United States Indian School at Carlisle, Pa., in which figures are presented to substantiate the assertion that the Indian is going forward.

These returns are accompanied by figures that refute the statements often made that the effort to educate the Indian has been largely a failure. The effort was a failure for years because when the Indian graduate returned to the reservation he was left to shift for himself. The government took no further interest in him; the whites were suspicious of him; and his own people regarded him as a renegade.

The record at Carlisle is one of which the country may well be proud. The scheme of education at that institution has proved a success. It fits the need of the Indian. It takes him from the hopelessness of the reservation, educates him, and trains him to be a self-supporting, useful and law-abiding citizen.—*Rochester Post-Express*.

Carlisle Graduates Among Their People.

That the Indian people are progressing, are being educated, are more industrious, lean less on the government, exercise more independence of thought and action and are rapidly becoming property owners, are significant conclusions of the annual report of M. Friedman, superintendent of the United States Indian School at Carlisle, Pa. These are hopeful claims, but there is plenty of evidence to substantiate them. Carlisle itself, with a total enrollment of more than 1,000 students last year, has done and is doing much for this advancement. Carlisle graduates are everywhere among the Indians and they are introducing and strengthening educational work among their tribesmen. They are also giving the Indians a nationality as distinguished from the old tribal allegiance. Let the good work go on. The Indian of to-morrow may prove a national bulwark.—*The Sandusky Star-Journal*, Sandusky, Ohio, November 2nd.

Work of Permanent Value.

Figures and facts stated in the 31st annual report of the United States Indian School, at Carlisle, Pennsylvania, give a most encouraging account of the work done there and of the permanent value of it. It is significant that a majority of the living graduates of the school are living apart from the reservations, and supporting themselves as good citizens in usual lines of work under the national government, and in the business and professional world.

This report makes an excellent showing, not only of things done, but of the promise therein offered of amalgamating the younger generation of Indians into the national body, as useful and worthy citizens. It goes far towards offsetting the occasional idea that Indian school graduates revert to tribal conditions of life, and become less useful, rather than more useful, through their school training. The figures at hand point in the other direction, and emphasize a valuable work effectively accomplished.—*Boston Advertiser*, November 2.

Lifted to Useful Citizenship.

The facts that are set forth in convincing detail as to the occupations of former students are a complete refutation of the statements, often heard, that the effort to educate the Indians has been largely a failure and that the students on leaving schools relapse into their former barbaric or semi-barbaric conditions.

The scheme of education which is being pursued at Carlisle is one which has been justified by many years' experience. It fits the needs of the Indian and it lifts him from the squalor of the reservation to the dignity of a self-supporting, honorable occupation—from hopeless savagery to useful citizenship. An institution which accomplishes miracles like this is an important agency for American progress and for human uplift.—*The Courier-Journal*, Louisville, Ky., Nov. 1st.

Gives Indians Feeling of Reliance.

All of this is tremendously encouraging. With the employers of the vicinity trustful of these Indian students' intelligence, ability, industry, and faithfulness, a feeling of reliance must be extended to them generally. For instance, with reference to three boys employed as telegraphers by the Cumberland Valley railroad, the superintendent is quoted as commending their work and especially their repose and lack of nervousness under the strain of work. It is shown by the report that for every dollar spent by the public treasury for the education of Indians at the Carlisle School, the students produce nearly a dollar in return, in the help they give in paying in labor for what they get in instruction.

The report as a whole certainly makes an excellent showing for Carlisle.—*The Evening Standard*, New Bedford, Mass., November 8, 1910.

Training Indians as Producers.

Just think of it in connection with the idea that comes to us with the knowledge of the million dollar endowments and high tuition fees of so many colleges and then consider this school that is fitting young men and women of a different race for real life by giving them the sort of education that the average young man and woman needs. The Carlisle school is not operated on the principle that to educate a boy or girl for life, which is a state of being productive, he should be taken out of productive spheres. He is prepared for production by being made a producer at once. Pretty successful education that makes for self-respect and usefulness, and all honor to the Carlisle school.—*The Allentown Morning Call*, Nov. 1, 1910.

Former Inspector Jenkins' Comment.

"Indian education" has been about as much abused as other attempts along the line of reforms, so-called, in the government's management of the Indian department. Indian schools are doing a splendid service along practical lines, training Indian boys and girls for actual labor and showing them that every hustler has a place in the world if he will but look for it. It is work of this kind that makes one feel good that he is an American citizen. In no country is such an opportunity offered for the boys and girls of all races and nationalities to "make good" if they only try.—*Muskogee* (Ok.) *Phoenix*.

What Reservation People Think.

The annual report of the superintendent of Carlisle, the government Indian school, holds out much promise for the Indian who is educated. It says the Carlisle plan of mixing the Indians results in nationalizing them and making them see beyond the reservation. The education of the Indian along any other lines will fail.

The most successful Indians on our own reservation are those who have dropped their tribal ways and have adopted the ways of the white man.—*The Toppenish Review*.

Carlisle in Flourishing Condition.

From extracts taken from the report of the superintendent of the government Indian industrial school at Carlisle, Pa., it is evident that not only is the school in a prosperous, flourishing condition, but it is turning out some very good American citizens.

People do not place a near high enough estimate upon the ability and character of our Indians when once they have been aroused to their capabilities.—*The Petoskey Evening News*, Petoskey, Michigan.

Good Training For the Indian.

During the last year a number of improvements have been made in various courses of instruction at the Carlisle, Pa., Indian school. 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.—*The Evening Journal*, Boyne City, Michigan, Nov. 5th.

The thirty-first annual report of the United States Indian School at Carlisle, Pa., compiled by Supt. M. Friedman, is a concise and comprehensive statement showing the progress made by the Indian students at this school. The fact that approximately 94 per cent of the former scholars are successfully earning their living, leading upright lives and making the best of citizens, belies the assertion that Indians cannot be wholly won from their former mode of living.—*The Kelso* (Washington) *Journal*.

The Republic office is in receipt of the thirty-first annual report of the United States Indian school at Carlisle, by M. Friedman, superintendent. The report shows an enrollment of 1083 and indicates that good work is being done in every department. This school is of special interest to the people of Thurston County, as a number of Indian young people from here have attended it and several are in attendance at this time.—*The Pender Republic*, Pender, Neb., November 11, 1910.

In his last annual report, Superintendent Friedman of the United States Indian School at Carlisle, gives some statistics which prove the worth of this institution to our American civilization.

Aside from all consideration of our moral obligation to the Indian, these figures furnish proof positive that the Carlisle School is not wasting its substance, or misdirecting its efforts.—*Harrisburg Telegraph*, Nov. 3rd.

It isn't all work and no play at the Carlisle school. The report before us is silent about the athletic doings of those Indian lads, but the qualities and energies that a hundred years ago would have won them distinction on the war path make football and baseball a joy to them—and (sometimes) a grief to the other fellows. They have been known to hit the line with a vim that would have pleased the Colonel himself.—*Exchange*.

To say that good and lasting work is being done for the Indian race under Mr. M. Friedman, the superintendent at Carlisle, is merely mentioning a fact that can be substantiated by ample and accurate data. This means good citizenship, and it also means that the continuance of the Carlisle Indian School is certainly worth while.— From *The Weekly Chronicle*, November 4, 1910, Emmitsburg, Md.

That a wonderful work is being done at the Carlisle Indian school, at Carlisle, Pa., is evident from the annual report of Superintendent M. Friedman, recently published, in which it is shown conclusively that the younger generation of Indians are rapidly adapting themselves to conditions as they to-day exist, and are making good, upright and prosperous citizens.— *The Leavenworth (Kans.) Post*.

A very interesting periodical is *The Red Man*, beautifully printed by the Carlisle Indian Press. It contains some quaint Indian legends contributed by the students; but of more moment are the data concerning the work of the school, and the after-career of the pupils,—all of a most encouraging nature.— *The Times-Democrat*.

Superintendent Friedman, of the Government Indian School at Carlisle, Pa., has given to the public a very interesting and valuable report concerning the Indian boys and girls who have been educated there. He tells a story that disproves the old theory that "the only good Indian is the dead Indian."—*Exchange*.

Extracts from the annual report of the United States Indian Industrial School, at Carlisle, Pa., for the year ending June 30, 1910, show the good work that is being accomplished by this institution under the direction of its capable Superintendent, M. Friedman.—*The Midland Journal*, November 11, 1910.

The charge that the graduates of Carlisle return simply to be blanket Indians and relapse into the degradation of savagery seems disproved by this report, which justifies government expenditure for the purpose of making a good Indian out of other than a dead one.—Watertown, N. Y., *Times*.

From a report just received from the United States Indian school at Carlisle, Pa., it is noted that excellent work is being done in the line of education for the Indians of this country.—*The Park Record*, Park City, Utah.

The graduates of this school are all turning out to be valuable citizens of the United States.—*The Umpire*.

The annual report is very interesting and gratifying.

The writer of this item had a part in encouraging Indians of the Sioux Reservation to agree to sending their young people to Carlisle. This was thirty-three years ago.—*The National Farmer and Stock Grower*, St. Louis, Mo.

In his annual report of the United States Indian school at Carlisle, Pa., the superintendent, Mr. Friedman, shows the school to be in a progressive and healthy condition, and that the results are more than satisfactory.—*The Unionist*, Mobile, Ala., November 4th.

The Carlisle Indian school in Pennsylvania is doing a great work. The Indians who finish at this school relieve the government of their support and become a creditable part of our social and industrial fabric.—*Waterloo* (Iowa) *Courier*, November 14, 1910.

It is pleasing to note the progress being made by the Indians as a result of a practical education. The results are most gratifying and should encourage the people and the government to further effort for improving the future of the red man.—*San Diego Herald*.

The statement is sometimes made that education does the Indian no good; that in most cases, after leaving school the red men drift back to the old barbaric life. Such an assertion is untrue.—*Knickerbocker Press*, Albany, N. Y.

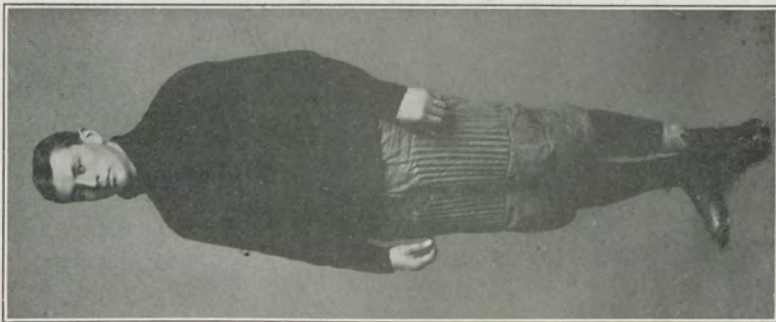
There are ten students in the telegraphy department at the Carlisle Indian School. Indians make good telegraphers. They have good nerve and are trustworthy and reliable.—*Waynesboro* (Pa.) *Herald*, November 7.

We've received the annual report of the Carlisle Indian School and find that it is the most successful school of its kind in the country. The results prove it.—*The Lambertville Beacon*, November 3, 1910.

The report makes a magnificent showing for the school, and will do much toward overcoming the prejudice that exists in some quarters against this educational institution.—*The Sheridan Post*, Sheridan, Wyo.

Although the 31st annual report of the Carlisle Indian school says nothing about football, it may be assumed that this part of the curriculum is well in hand.—Boston, Mass., *Herald*, Nov. 2nd.

A creditable record indeed for a school whose object is to train red men in the white man's ways.—North Tonawanda, (N. Y.) *News*, Nov. 8th.



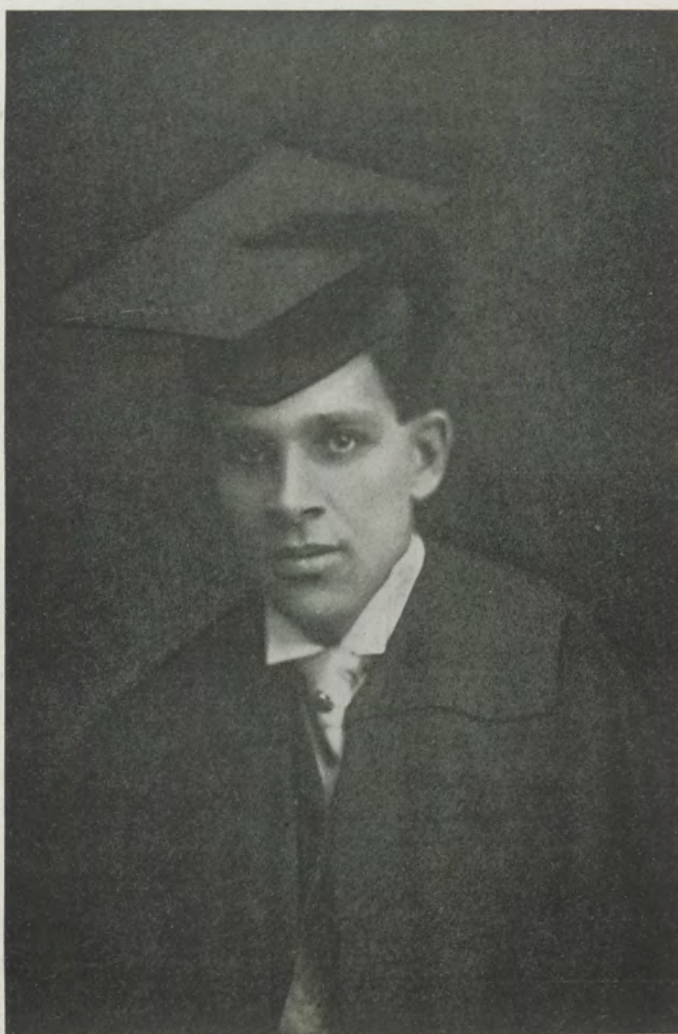
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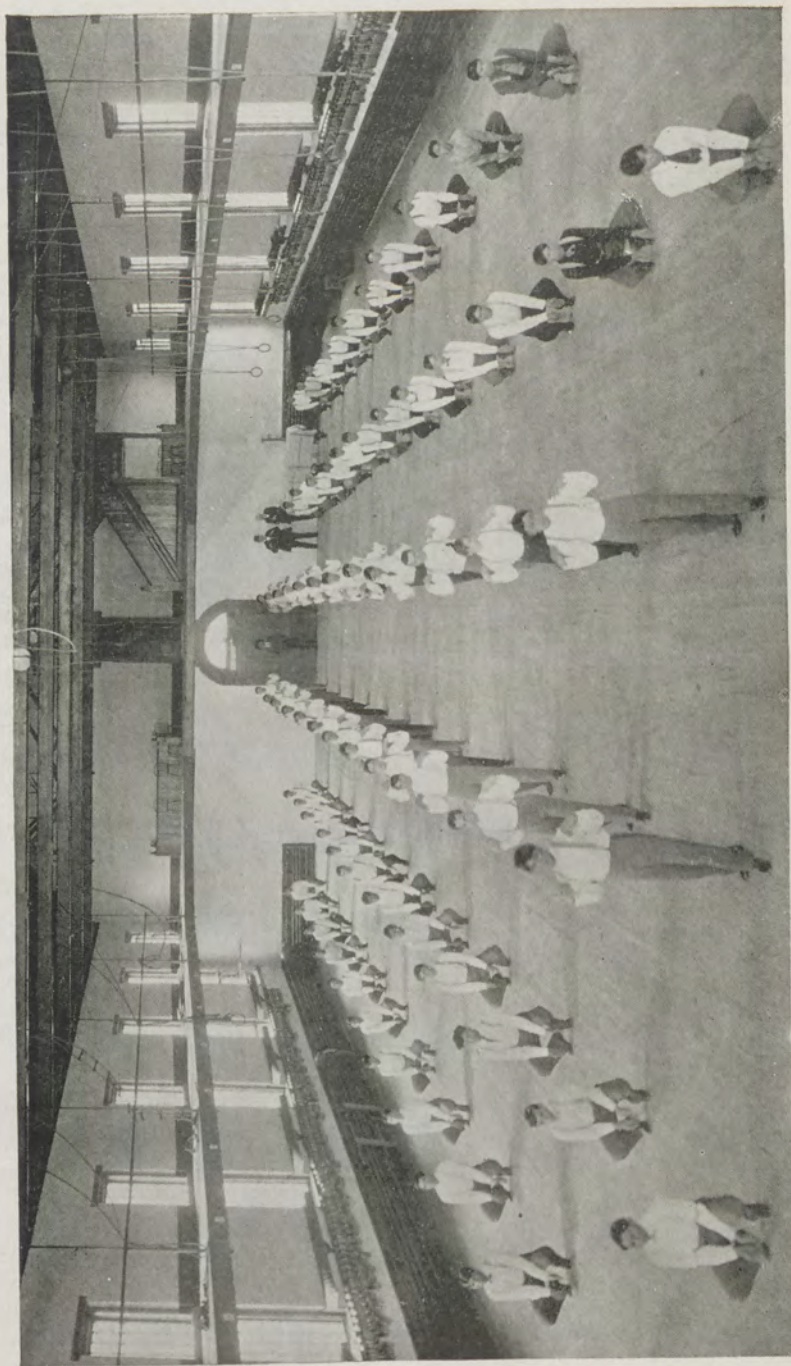
JAMES E. JOHNSON, CARLISLE, '01



BENJAMIN CASWELL'S HOME, CASS LAKE, MINNESOTA



EDWARD ROGERS, CARLISLE, '97



BOYS RECEIVING PHYSICAL TRAINING, CARLISLE SCHOOL



Origin of Names Among the Cherokees.

SYLVESTER LONG, *Cherokee*.



AMONG the interesting legends of the Cherokees is the one concerning the naming of children after animals and birds.

Long ago, when all Indians belonged to one great family, the children were not named until they were old enough to kill a certain number of the animals after which they wished to be named. The larger and fiercer the animal or bird, the more sought was its name. Thus the bear, wolf, eagle, and hawk were considered very good names, and those possessing these names were supposed to be endowed with great skill and prowess as hunters and warriors.

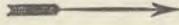
During this period there lived a young chief, Eg-wah Wi-yuh, whose greatest ambition was to be the father of a brave son—brave enough to earn the name of some fierce animal. At the birth of his first child he was greatly disappointed to find that he was born blind. So grieved was he over his afflicted son that for five days he neither ate nor drank anything; neither did he allow any one to enter his tepee. On the fifth night he fell into unconsciousness, and while in this condition a large bird entered his tepee and carried him away. He awoke to find himself sailing through the air on the back of a large bird. He had not been awake long before he discovered that they were traveling toward the moon, which already appeared many times larger than he had before seen it. On reaching the moon he was surprised to discover that instead of being the planet which he thought it to be, it was, in reality, a large opening in a thick black crust. After passing through the moon, he saw on the other side, men walking around with large holes in their heads instead of eyes. On regaining his faculties he asked the bird what all this meant and where he was being carried. He was told that he had died and his spirit was being carried to Guh-luh-lau-eeh—Happy Hunting Grounds—to be judged and sent back to the place they had just passed. The bird, on being further questioned, explained that this

place was built by the Great Spirit and intended for the spirits of animals and birds, but owing to the cruel custom of killing animals for their names, the Great Spirit had sent a curse upon the Indians. He had given the animals the real Happy Hunting Grounds and driven the spirits of the Indians to the place which they had just passed, to have their eyes eaten out by the birds, and tormented by the animals they had wantonly killed on earth for the sake of assuming their titles. He was informed that they were on the way to Guh-luh-lau-eeh, the real Happy Hunting Grounds, where the chief of the animals and birds dwelt, which was reached by passing through the sun. The moon, he said, was for the wicked spirits of the Indians to pass through during the night, and the sun for the spirits of the animals to pass through during the day. The Great Spirit covered the earth with the black sheet long enough for the evil spirits to pass into their torment, and the white one long enough for the spirits of the animals and birds to pass into Guh-luh-lau-eeh, thereby producing day and night. On passing through the sun he was amazed at the beauty of the place. He was carried to the large wigwam of the Great Chief of animal and bird kingdom. On discovering that his subject was not dead, but had merely fallen into a stupor, from which he had already recovered, he was greatly annoyed and ordered the bird to carry Eg-wah Wi-yuh to the fiercest animals of the kingdom to be devoured and his spirit sent to the land of evil spirits to be tormented by the animals and birds. Wi-yuh asked if there was anything he could do to save himself. The Great Chief told him yes, there was one thing he could do to save himself, and that was to go back to the earth and abolish the custom of slaying innocent animals and birds for their names. He told Wi-yuh that if he accomplished this one task he would make him ruler of the animal and bird kingdom, and would give back to the spirits of the Indians Guh-luh-lau-eeh, and allow them to hunt as much as they wanted among all the animals and birds in that kingdom. He promised that if the young chief would name his blind child after the first animal or bird he would see on looking from his tepee the next morning after returning to his home, instead of adhering to the old custom and thereby set an example for the other Indians to follow, he would cause the child to gain its eyesight.

On returning to the earth Wi-yuh told his people all that had happened and they did not believe him, but the next morning when

he named his child for the first animal he saw when he looked from his tepee, his son instantly gained his eyesight. Every one now believed him, and from that day to within recent years, the Indians have named their children after the first object they saw on looking from their tepees when a child was born.

The following day Wi-yuh disappeared to Guh-luh-lau-eeh.



The Story of the Corn.

NAN SAUNOOKE, *Cherokee*.



THE Indians of my tribe relate this legend to their children from generation to generation:

Many years ago there lived an old woman with two sons. Every day she would disappear for a certain length of time; when she returned she would bring with her corn, beans, and pumpkins.

As her sons grew older, they wondered where she got these things. They planned to force her to give them the secret, or kill her if she refused. Discerning the little boys' intention, she called them to her and gave each a little earthen jug and also a bow and arrow. She then instructed the boys as to what they should do after taking her life: She told them to drag her body over the fields and bury it there; then they were to take the bows and arrows and earthen jug and shoot insects all night. They were told if they went to sleep during the night the corn would not come up until one week after planting.

The boys shot the insects and watched the corn grow to maturity. They remembered the corn was tasseling, when the younger boy said he was sleepy and believed he would lie down awhile; but alas, the little lad fell asleep and his brother did likewise. When they awoke they could see no corn. The corn did not again appear until seven days. Then little green shoots came up. The boys had to keep the fields free of weeds as a punishment for falling asleep at their posts of duty. The Indians believe that no effort would have been needed on their part to get this grain had the boys fulfilled their duty and not slept.

Editor's Comment

INDIANS AND TAXATION.

THE law to tax restricted Indian land, which came from Senator Brown's bill in the last congress, has already served to show that Indians as a whole are not inimical to taxation and that they have a clearer understanding of what it means to them than might have been supposed. We find from the Indians themselves that they welcome taxation, believing that it will not impose greater burdens upon them, but rather that it will produce greater advantages. It is noteworthy to know that a delegation of Omaha Indians recently in Washington, to the man, expressed gratification that the government was going to include them in its lists of taxpayers. They had not so much to say of the ethical side of the question as of the material. They may have appreciated fully how responsibility tends to make them self-supporting and self-respecting and all that, but what struck them as of most consequence was that when they paid taxes, in addition to the white people, the public funds would be enlarged and they could have better schools and roads, and better advantages of various kinds.

This looks as if Uncle Sam has really accomplished something with his wards. It is really more than might have been expected by those not familiar with the Indian situation in this state and section. It is natural for the white man to wince when the matter of taxes is mentioned. The Indian could not have been blamed had he done it. Therefore, it must be extremely gratifying to the government in its patient effort to educate and elevate the Indian to find how well it has succeeded. It has succeeded because it started out on the right theory—that of securing men to manage the Indian departments who

knew the Indian, his character, needs and tendencies and then of proceeding directly on the ground that the best and surest way of helping the Indian was by making him understand that he was a man first and an Indian after—helping him to help himself.

This principle appealed to the best there was in the Indian and in conjunction with the leaders of his own race, trained and educated in public schools and colleges, these government officials have had little real difficulty in securing the cooperation of Poor Lo.

Now, with all this land placed upon the tax rolls in this and other states, the Indian is not going to be the only one benefitted; the entire population will share in that accrued benefit and the taxable wealth in many states will be vastly increased.—*Omaha (Neb.) Bee.*

ENTITLED TO PUBLIC CONFIDENCE.

THE CURRENT ISSUE has received a condensed report of the U. S. Indian school at Carlisle, Pa., under the superintendence of M. Friedman, for the year ending June 30 of this year. From the report the following short extract is quoted regarding the practicability of the educational training given: "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. After all, the only test 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." This is a sensible and correct preachment, and if effectively put into practice means an immense power for good and in the right direction; and here is an evidence that practice keeps well up with the preaching: The value of products from the various farms and shops connected with the school—bakery, blacksmithing, carpentering, harnessmaking, painting, tailoring and needlework department—amounted to more than \$77,000. So the Indian boys and girls are learning something and doing things at the same time—increasing intelligence and useful industry going hand in hand. Chances to attain technical and business education and to enter the professions are also in reach of the students as they advance, but the significant spirit and purpose of the institution is to make all of them intelligent, self-reliant, industrious and useful. On this basis the school appears to be justly entitled to public confidence which has so often been misplaced in government plans and specifications for safeguarding and directing the noble red man into paths of peace, happiness and prosperity.—*Current Issue.*

THE NEW INDIAN.

IT MAY be true that some of the Indians who graduate again heed the "call of the wild," but the percentage of successful Indian students is gratifying to those carrying on the work of their education. "Why, of my force of nine men here," said the major as he beamed upon the paying squad, "all but three are Indians, they performed their difficult and intricate clerical work with the dispatch of real experts."

"Its a chance for personal observation," continued Mr. Howard. "In

my office at White Earth, I have an Indian girl for stenographer who receives a salary of \$900 a year, and she earns it."

One of the most encouraging signs of Indian education is the desire manifested by parents to get their children into school. Not long ago force had to be used. Now, there are, voluntarily, more scholars than can be cared for and plans for taking care of the increased attendance are being made.—*Bemidj Pioneer*, November 2.

WE NEED HIM.

WE ARE so accustomed to think of the noble red man of to-day as a degenerate and moribund race—a mere pathetic travesty on the physical prodigies who stalk through the pages of Cooper—that the publicity given to the remarkable performance of Chief Bender in the box at Philadelphia is peculiarly welcome.

Of course, pretty nearly everybody has heard of the football team of the Carlisle Indian School, and the superior skill and courage of its players. But these dusky collegians are generally considered the pick of their race, far superior, both physically and mentally, to the ordinary run of the young buck.

The truth is that while the Carlisle boys are the favored ones of their people, they cannot be said to overtop the average of young Indian manhood any more than the white college youth can be said to be intrinsically superior to the great bulk of American youth that are unable to attend the higher schools.

The younger generation of present-day Indians, where the conditions have been all favorable to their development, measure up exceptionally well with the best of Indian traditions and prove that under the proper stimuli the old virtues of the racial stock will surely come into their own.

Nowhere is this more evident than in the field of sport, where the Indian is rapidly rising to equality with his white brother—a remarkable achievement considering his late invasion of of that field.

Bender has been pitching wonderful ball for years, and his Indian shrewdness, stoicism and strategy are as much factors in his play as strength and skill. He is noted for his utter disregard of either jeers or cheers.

What Chief Bender is to the Athletics in the box, Big Chief Meyers is to the Giants behind the bat. His cunning and stolidity are likewise proverbial. Then there are long distance runners like Longboat, Acoose, and Red Hawk, who have kept up the tradition of the race for fleetness of foot and endurance of wind; not to forget Simpson, Tewanima, Mount Pleasant and numerous others.

It is to be hoped that the red man will take increasingly to sport, inasmuch as these outdoor contests are just the thing to give outlet and direction to the fierce energy and spirit which the Indian needs for his healthy development.

The old virile stock is still there,

even after generations of suppression, and it is a stock of which America has need to counteract the devitalizing tendencies of her business life.—*Free Press*, Milwaukee, Wis., October 21.

TO INSPECT THE FORT LEWIS SCHOOL.

PRESIDENT C. A. Lory, and Professor Alvin Keyser, head of the agronomy department of the Colorado Agricultural college, to-day accepted the invitation of the Durango Commercial club to inspect the Fort Lewis Indian school, which the Government is willing to turn over to the state under certain conditions. The people of southwestern Colorado want the agricultural college to take the institution and convert it into a school of agriculture. The school has a grant of eleven sections of land and several substantial buildings. Dr. Lory and Professor Keyser will report at the next meeting of the state board of agriculture. Legislative action will be necessary to carry out the project.—*Denver, Colo., News*.



Ex-Students and Graduates

Mr. William P. Campbell, assistant superintendent of the Chemawa Indian School, has lately visited among the Montana Indians and relates some interesting facts regarding some of the returned students. Mr. Campbell was disciplinarian at the Carlisle school for many years and was therefore especially interested in the Carlisle students. The press dispatches quote him as follows: "I found those three Indians were Charles Buck, Malcolm Clark, and William Hazlett—all members of a party I took to Carlisle in the early days. They are all graduates of Carlisle. Questioning them I found that Buck had just sold his cattle increase for that year for \$11,000. He showed me his home and it was a model of elegance in that far away country. Clark has in the same way just taken a profit of \$6000 for his year's work. These two Indians I found to be respected, and highly so, not only in the reservation but all over that section of Montana. They are types of the civilized Indian. Hazlett, the third of the trio, had migrated from Blackfeet and had followed his fortunes in Oklahoma. He was merely visiting his old relatives among the Piegans. But he showed that he could survive without the advantage of the tribal relationships. In his Oklahoma town, I found that he was a newspaper proprietor and bank president, that he had just run for State Senator and been beaten by five votes and was going back to try again. He is a big man in his community."

From the *Genoa School News* is taken the following item regarding Susie McDougall, Class 1895, Carlisle Indian School: "Miss Susie McDougall brought a party of pupils from White Earth, Minnesota. She returned the 13th of September and a few days later was appointed here as a

teacher and reported for duty October 5th, bringing with her another party of pupils. Miss McDougall has been a teacher in the Service for years but for the past two years held the position of School Clerk at White Earth Agency. Her return to her 'first love'—teaching—brings to us a teacher who has the reputation of being one of the best primary teachers in the Service, and we extend to her a hearty welcome and hope she will enjoy her work here."

We have recently heard from Mrs. Cyrus L. Brown, nee Josefa Maria, Class 1907, now located at Covelo, California. She says, "I am very much pleased to hear from Carlisle, but I have been so taken up with home life, I have been slow in answering. My husband has been running freight between here and the railroad, and sometime he takes me along, so I am not at home very much. I have been sewing for people a great deal, so the Carlisle certificate given me was good. I am glad to know I can sew neatly and keep a good house. I owe all the good qualities I have to the Indian Schools and I am very grateful."

In a recent Indian fair held at the Rosebud Agency, South Dakota, several of the old Carlisle students took an active part. Ralph Iron Eagle Feather was president of the Fair Association, Samuel Highbear, the vice-president, and Reuben Quickbear, the manager. All of these gentlemen came to Carlisle with the first party of Sioux brought here October 6, 1879. They were all exemplary students while here and are now men of power and influence among their own people. Mr. Eagle Feather at one time had one daughter attending school here and Mr. Quickbear has had two

sons here. Levi Quickbear, one of these sons, is still here.

Anna Miles, who has been studying art under the instruction of Mrs. Deitz, left recently for Philadelphia, where she will continue her studies in the Philadelphia School of Industrial Art. This is considered one of the finest schools of its kind in the world. Anna is an Osage, and received a special scholarship from Governor Stuart of Pennsylvania.

We had with us recently Mr. W. Peters, from Mt. Pleasant, Michigan. Mr. Peters is an ex-student of Carlisle, and graduated in the class of 1899. He is an expert mechanic, earns good wages and has a nice home and family. His home has been a shelter for many an Indian orphan. What he has he has always been willing to share with his people.

A letter has been received from Frank Marquis, who left last spring for Albany, N. Y., where he accepted a position as mechanical draughtsman for the New York Central Railroad Company. He states that he is doing splendidly. He is demonstrating that he can hold his own successfully in competition with whites.

We have recently heard from Annie Coodlalook, an Alaskan ex-student of Carlisle who is now teaching at Snohomish, Washington, after living for three years at Point Barrow, Alaska. At Point Barrow they only get three mails a year. It took her five weeks to make the trip from Point Barrow to Washington.

Through George Quinn, who is a cousin to the Renville girls, it is learned that both Fleeta and Germaine, who were very popular little girls while here, are attending public school in Peever, South Dakota, and are getting along splendidly.

Miss Rose Nelson, of the class of '04, was recently at the school on a visit. Miss Nelson, after leaving Carlisle, graduated as nurse from Worcester City Hospital, Mass., and is very successful in her chosen profession.

Ella Petoskey, a Chippewa Indian, a Carlisle graduate and former teacher here, is now in charge of the adult primary work in the Stewart School, near Carson City, Nevada.

Evelyn Pierce left Monday for West Chester, Pa., where she will enter the Normal school. Both she and Adeline Greenbrier will work their way through.

Elmira Jerome, a Chippewa Indian, a graduate of Carlisle, holds the position of assistant seamstress at Fort Totten, North Dakota, and is doing well.

We are informed of the recent marriage of Alice Jake, a Pawnee Indian and Elmer Echohawk, a Pawnee. Both were Carlisle students and are doing well.

Fritz Hendricks, a Caddo Indian, class '09, left for Chillico, Oklahoma, recently. He goes there to take a position as assistant disciplinarian.

Thomas St. Germaine, a Chippewa Indian, a former commercial student and foot-ball player, has entered the senior law class at Yale.

Ferris Paisano, class '08, is located at Winslow, Arizona. He is employed at the ice plant there and getting good pay.

George B. Breast, an ex-student and a government clerk at Rosebud, S. D., states in a letter that he is doing well.

Louis George, class '10, is at present employed in Carlisle by C. G. Newsbaum & Co., plumbers.



OPPORTUNITY.

By John J. Ingalls.



MASTER of human destinies am I!
Fame, Love, and Fortune
On my footsteps wait.
Cities and fields I walk;
I penetrate deserts and seas remote, and,
Passing by hovel and mart and palace,
Soon or late I knock unbidden at every gate!
If sleeping, wake! If feasting, rise before
I turn away! It is the hour of Fate!
And they who follow me reach every state
Mortals desire, and conquer every foe
Save Death; but those who doubt or hesitate,
Condemned to Failure, Penury and Woe,
Seek me in vain and uselessly implore—
I answer not and return no more!



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, November 28, 1910.....	1030
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.



HANDICRAFT OF THE AMERICAN INDIAN



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

INDIAN CRAFTS DEPT

of the CARLISLE INDIAN SCHOOL, PA

The NEW CARLISLE RUGS



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*