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The Red Man

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ILLUSTRATIONS—An Annual Event in Acoma Pueblo, the Native Corn Dance; Acoma Runners; Acoma at a Distance; Hair-Cutting of Seneca Indians; Religious Festival of New York Indians, A New Year Party; A Seneca Indian Farmer, Indian Type: An Acoma Maiden; Two Views of the Carlisle Indian School; Shop View at Carlisle.

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The 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 necssarily agree with, the opinions expressed in its columns.

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

Acoma, the Oldest Inhabited Settlement in the United States:

By Edgar K. Miller.

ACOMA, an Indian village, has the distinction of this title, a declaration not to be successfully controverted. St. Augustine, the first permanent European settlement planted within the limits of the United States, was founded in 1565. Acoma is mentioned as early as 1539 by Fray Marcos de Niza, and was visited by members of Coronado's army in the following year—twenty-five years before St. Augustine's period of foundation. Early Spanish chroniclers have designated its population at that period as high as 6000.

Every traveler of greater or lesser degree, traversing the Southwest, has heard of this, "the most wonderful aboriginal city on earth, cliff-built, cloud-swept, matchless." Of all the interesting and picturesque Indian pueblos in the great scenic, historical and romantic southwestern country, Acoma is certainly the peer. It is next to an impossible task for pencil and camera to accurately describe it.

The Acoma pueblo (a Spanish word applied by the conquistadors to the Indian communities which they found in New Mexico and Arizona) is due southwest from Laguna—another quaint Indian village—about eighteen miles. It is reached either from Laguna or McCartys, farther westward. The writer left the Santa Fe train at Laguna, stayed over night at the Marmon home, and, after a breakfast of delicious cakes and coffee, served by the government farmer's wife, prepared for a journey over the trail to Acoma. Previous arrangements had provided conveyance, driver, and an interpreter.

Good fortune allowed me to secure for guide and driver George Pradt, a Laguna graduate of Carlisle, and as interpreter Juan An-

tonio Serracino, an Acoma and former Santa Fe pupil. With these two as companions my ride to Acoma was sure to be more than interesting. Both these young men are good examples of what Uncle Sam is accomplishing by affording educational advantages for Indian youth. The usual carriage fare from Laguna to Acoma is five dollars for one passenger, or three dollars each for more.

It was a beautiful morning in March. We crossed the Puerco River a short distance from Laguna and ascended by a sandy road to the summit of a wild plateau covered by a scattering growth of pinon and chaparral. The trail leads from here, by many twists and turns, down into a valley bounded by mountains and rocky cliffs. In this valley I noticed many flocks of grazing sheep with their lone, silent, Indian shepherds. From here old Mt. Taylor, off to the right, was prominently silhouetted against the clear blue sky, its peak being covered with its usual mantle of perpetual snow.

Rounding a point of rocks suddenly the driver pointed ahead and said: "The Enchanted Mesa!" Much has been written regarding the famous *Mesa Encantada.* It is a grand oblong pinnacle of light-colored granite, seemingly rising out of the plain to a height of four hundred and fifty feet. Tradition says that in ancient times the summit of this rock was the former home of the Acomas, "People of the White Rock", a tribe of the Keresan family, and that a mighty cataclysm destroyed the only trail to the valley below, leaving a remnant of the tribe on the mesa to perish. This tradition has been verified by Dr. Frederick Hodge, of the bureau of American Ethnology, Washington, D. C., who, with the assistance of ropes and extension ladders brought out from the east, succeeded in scaling the rocky sides, and after a thorough investigation, found, as he vigorously maintains, evidence of the truth of this tribal tradition. Mr. C. F. Lummis, Dr. David Starr Jordan and Professor T. H. Hittrel, have also made the ascent, and their stories verify the Hodge statement that the top of the mesa once contained inhabitants. Few men have scaled these walls of rock; the risk to life and limb being enough to deter any but an extreme enthusiast. I was satisfied to view its beauty and grandeur from a distance.

From near the Enchanted Mesa a very good view may be had of the great oblong, rocky pedestal, rising nearly four hundred feet high, upon which Acoma is built. It is about three miles away in a

westernly direction. My camera shows you how it looks from this point. The elevation in the centre is Acoma, and is formed by the backs of the houses of the first row. As one draws nearer to this great tableland of rock it is easy for him to imagine that he views before him the ruins of some great castle of the historic ages. Time and the elements have formed great fissures, crags, towers and buttresses—for all the world like an imaginary home of some great giant of the past.

We arrived at the great sand dunes which mark the entrance to the opening of the trail which leads above to "The City of the Sky," just three hours later than starting time from Laguna. Here we put our horses in the primitive corrals kept for that purpose by the Indians, and after partaking of a lunch—which seemed entirely inadequate—we started to climb the precipitous trail which leads up to the mesa summit. The first part is over great billows of sand, in places packed hard by the trail of many moccasined feet; in other places so soft that one sinks to a depth of six inches. These sand drifts gradually give way to narrow ledges of rock along the cliffs, and finally to steps of stone cut in the rock ages ago. In ascending, one is compelled to keep a clear head and must stop several times and rest if he be not used to such vigorous exercise.

Once on top of the mesa you are greeted by a scene never to be forgotten. The ancient Indian village with its adobe houses, the rock streets, the old cathedral, the inhabitants with their picturesque costumes, the sky, the beautiful panorama presented by the country around, present a view that is worth sacrificing a good deal to see, and one imprinted indelibly upon the visitor's mind.

The Indians built this pueblo evidently with the intention of successfully resisting the attacks of the Navajos and Apaches, who for many years made war upon this peaceful people. In 1540 Coronado and his band of conquistadors found this little village so impregnable that it was only after a long siege that he was able to accomplish its capture.

The top of the mesa is said to contain about one hundred and fifty acres. It is only accessible by three circuitous trails, over which, on the backs of these people, had to be brought from the plains below, every bit of material used in the construction of the dwellings and church, besides all food, fuel, and other articles necessary to their livelihood. One of these trails has recently been

enlarged so that material now may be brought up in a roundabout route on the backs of burros, with which the tribe seems plentifully supplied.

The village proper consists of three parallel rows of adobe houses, three-story, terraced in form, and about forty feet high; nearly a hundred in all. In these dwellings lives a population of about 600 people. Entrance to the houses is made by ladders, over the roof, passing through passageways to the lower floor, or into the second terrace by doors, or up to the third terrace again by ladders. A good idea of these houses may be had by studying the photograph published. The deserted appearence of these homes comes from the fact that the Acomas will not be photographed if they can avoid it. I was informed that the senior members of the family live in the first story, the daughter first married gets the second terrace, and the second the third terrace. All other members have to seek quarters elsewhere, or live with the old people.

The most conspicious and interesting building in the pueblo is the ancient adobe cathedral, which stands near the edge on the east side of the mesa. In this church a padre now holds services occasionally. The church is said to be several hundred years old—built sometime in the year 1600—and until in recent years the tribe buried their dead under its floor. Now they use the "court" in front of the church for that purpose. The building is of Spanish Mission style with two large towers facing the front, each of which contains a massive Spanish bell. These bells, upon close inspection, proved to be retained in place by numerous buckskin thongs. In this church hang many paintings, one of which has caused bloodshed and strife. The Indians believe its possession means good fortune and plentiful crops. Several times has it been captured by the Laguna Indians, only to be retaken by the Acomas after a bitter struggle. A trip through this ancient building with its historic paintings, its long corridors, mysterious passageways, cells, etc., was my most interesting venture at Acoma.

The two long streets of rock open together into a form of court near their centers, and on this plaza all fiestas, tribal ceremonies, and religious dances occur. The main dance and ceremony is held annually in September. The dance is preceded by services in the church in the early morn, in which a Catholic priest officiates. Mexicans as well as Indians participate in the church services, after

which the Sacred Saint (or wooden image), the idol worshiped at the ceremony, borne by four braves, is carried in front of the line of parade from the church to the dancing ground where it is carefully put under guard until the dance is over, which is at sundown. Two sets of dancers, grotesquely attired, male and female, dance alternately all day, at the same time singing and extending thanks to the Good Being for their crops and the prosperity they have enjoyed the past year, asking that the coming year be favored with plenty of rain and good crops. During the day fruits, melons and other edibles, are distributed freely to all who are present. Inside a temporary inclosure of cornstalks and green branches is placed the Sacred Saint. At the entrance to this hut two Indians with loaded rifles stand guard. During the parade from the old church to the plaza, where the dance takes place, there is a continous firing of guns and revolvers, said to be for the purpose of frightening away evil spirits.

One of the events of this day of ceremonies is a ten-mile run by two sets of runners chosen from two factions of the tribe. The Acoma Indians, like the Hopis, are known for their marvelous endurance and fleetness of foot. These races are usually from a distance of from ten to twenty-five miles, and the time made is to be wondered at when one remembers that each set of runners have to keep ahead of them a short stick. They are not allowed to touch this stick with their hands; they must use their feet only, taking it forward as they run by continually kicking it with their toes. Each stick is about three and one-half inches long, one inch wide, and is so decorated that each party can easily tell the one belonging to it.

Of this part of the ceremony, Mr. Chas. F. Lummis, who has made a study of these people, has spoken thus in his "A Tramp Across the Continent:"

> Then the runners and the judges went down to the plain, while every one else gathered on the edge of the cliff. At the signal, the twelve light, clean-faced athletes start off like deer. Their running costume consisted of the dark blue *paparabo,* or breech-clout, and their sinewy trunks were bare. Each side had a stick about the size of a lead pencil; and as they ran they had to kick this along in front of them, never touching it with their fingers. The course was around a large circuit which included the mesa of Acoma and several other big hills. I was told afterwards that the distance was a good twenty-five miles. The Acoma boys who won the race did it in two hours and thirty-one minutes, which would be good running even without the stick arrangement.

Before starting on this run these runners enter the *Estufa*—cere-

monial chamber—and clear their stomachs, placing tight bands around their waists; they then decorate themselves appropriately for the occasion, as seen by the photograph.

The male population of Acoma is engaged in herding sheep, cattle and horses, which are owned by the tribe as a whole, and in farming and cultivating their lands covering 95,792 acres—granted by Spain and confirmed by the United States—which surround the mesa for miles in every direction. They are fairly good farmers, and could they get plenty of water on all their land, would be a rich tribe. They are as industrious now as they were warlike in past ages, and attend strictly to their own business. They have two other villages settled later, Acomita and Pueblito, about fifteen miles from Acoma. Here they do most of their farming. Besides the men engaged in these agricultural pursuits are many tribesmen working on the railroad in section gangs and also in the shops along the Santa Fe.

The women still retain the regular Pueblo costume, shawl, dress and buckskin leggings; the men, more or less, dress in half-white-man, half-Indian style.

The women of the tribe spend most of their time in making the celebrated Acoma pottery, converting corn into meal by means of the metate or mealing bins, and in carrying water in ollas from the spring on the plain below, or from the three great basin reservoirs on the mesa, where they husband the water from the rains in the Spring. These great basins furnish an almost inexhaustible supply of water, and the trails and steps in the rocks give ample evidence of their use for ages past. In some places I noticed narrow trails worn at least six inches deep in the flinty rock.

Their art of pottery making has continued for ages, and it is the Acoma woman's superior knowledge in firing and decorating her pottery that causes it to be known as the best in the Southwest. She excels all other Pueblos in this art. Placed by the side of pottery made in the upper Rio Grande pueblos, the superiority of the Acoma pottery is at once detected. They use sheep manure to fire their pottery, piles of which could be seen here and there beside their fires on the mesa. This earthen ware is useful as well as decorative, much of it being used by women of the tribe, skillfully poised on their heads, a vessel of carriage from the basins to their homes. Much of their subsistence comes from the sale of this

pottery. In addition to this they usually charge visitors fifty cents each as an entrance fee to the pueblo, the same price to enter the church, and generally two dollars for the privilege of taking photographic views in the village. The cash acquired in this manner is turned over to the governor as part of his emoluments of office. Some of the women make a few baskets, and there are also some clever workers in silver there.

During my exploration of the village and its many interesting wonders, I noticed here and there evidences of civilization. Some of the families had chicken houses built of stone, and I saw besides these chickens, a fine duck pond in the rocks, with a nice flock of white Pekins sporting on its surface.

In buying pottery and conversing with them in a general way through an interpreter, I found the women of Acoma intelligent, reasonable and businesslike. I entered many of the dwellings and in most found things comfortable, neat, and surprisingly clean and free from dirt. Perhaps one reason for this is that the Acoma Indian woman does her baking outdoors in a conical-shaped adobe oven, which is built near the dwelling, often-times in the street. In this she builds a hot fire, removing it and placing her meal bread in on the hot stones to bake. Some of the homes were nicely furnished, one having a brass bed and an inviting looking rocking-chair; several contained sewing machines, but most of them had few articles of furniture. Many friendly children were seen, one little chap hanging to my finger up to the very moment I stood at the top of the trail, ready to bid Acoma good-bye.

Of these cheerful Indian boys and girls one prominent author and traveler has said:

> In a street paved with eternal rocks of the mesa were a hundred children playing jubilantly. It was a pleasing sight and they were pleasing children. I have never seen any of them fighting, and they are as bright, clean-faced, sharp-eyed and active as you find in any American school yard at recess. The boys were playing some sort of Acoma tag, and the girls mostly looked on. I don't know that they had the scruples of the sex about boisterous play, but nearly every one of them carried a fat baby brother or sister on her back, in the bight of a shawl. These uncomplaining little nurses were from twelve years old down to five. Truly the Acoma maiden begins to be a useful member of the household at an early age.

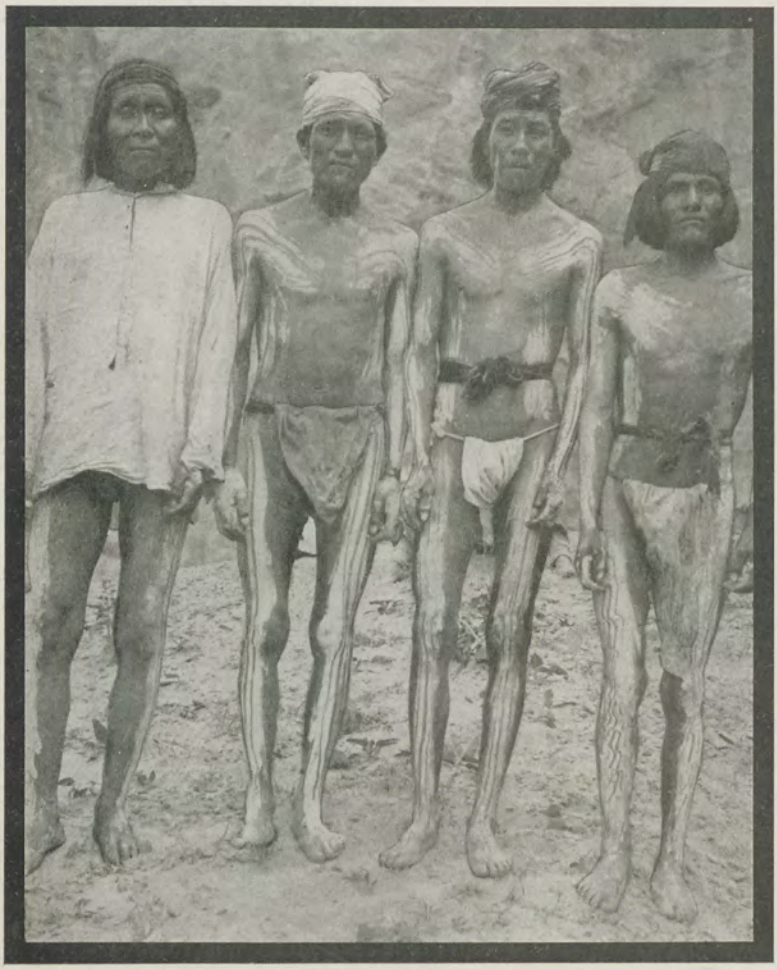
I found all the Acomas hospitable and friendly, and was only disappointed in not finding the governor of the pueblo at home. I had the pleasure of meeting him at the St. Louis Fair, where he

and some of his people were part of the United States Indian Exhibit. Be it said to their credit, most all the male population were away, down in the valley tilling the soil or attending crops.

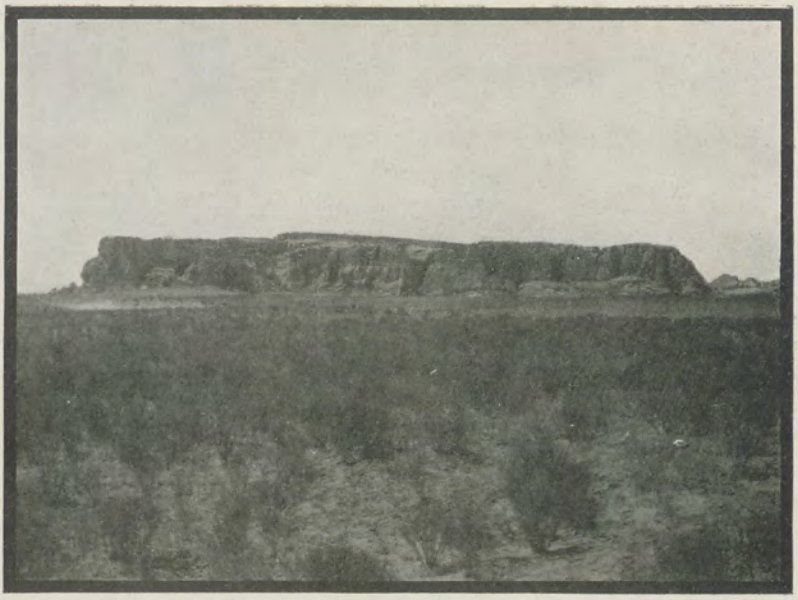
All too soon my stay at Acoma was over, and it was with much regret I was forced by approaching night to part with these strange people and their picturesque pueblo, every inhabitant of which lives partly in the past, partly in the present—paganism mixed with Christianity—people who seem strangely out of place on this present-day world, living obliviously the primitive, free, comfortable and pastoral life that has answered the needs of their race for centuries past.

STUDY IN PUEBLO LIFE BY LONE STAR

AN ANNUAL EVENT IN ACOMA—NATIVE CORN DANCE
Photo by Schwemberger



ACOMA MEN WHO PARTICIPATED IN RUN



ACOMA, SEEN AT A DISTANCE OF THREE MILES

A STREET OF ACOMA, THE CLIFF-BUILT CITY

OUT-DOOR HAIR CUTTING OF NEW YORK INDIANS

RELIGIOUS FESTIVAL OF NEW YORK INDIANS—A NEW YEAR PARTY

Fallacious Talk About Indians:
By George W. Kellogg.

Editor's Note: It seems to have become the fashion in recent years for many who have a hearsay knowledge of the Indian, or have just caught a glimpse of him in his tribal environment, to write learnedly of his whole makeup, and generalize as to his present condition and what the future holds in store for him. Too often these stories, though written without malice, are absolutely unjust, either to the Indian or to the government. Great care and patience is needed to ascertain the true viewpoint of the Indian. He is very slow to unbend to strangers. With a friend he will be found easily approachable. The American people should know more about the real character of our aboriginal friends. When they do they will find him worthy of their friendship and esteem. We encourage this mutual knowledge one of the other—it is a good thing for both the Indian and the white man.

THE writer heard recently this statement by a physician who is commissioned by the State of NewYork to render professional services to destitute Indians on one of the Seneca reservations: "A good Indian to-day will be a bad Indian a year from to-day." But this man may not have known that Cornelius Cusick, a Mohawk, came several years ago from the Grand River Reservation in Canada to Rochester, N. Y., and holds now a responsible position with Sibley, Lindsay & Curr Company who have the largest department store in that city; nor that Nellis Johnson, a Tuscarora, who was educated at Carlisle, has advanced from the bundle department at the same store to assistant foreman in the large collar manufactory of Cluett, Peabody & Company. There is Solomon Scrogg, a Seneca, who had been at Carlisle, and who for a number of years has been with the *Rochester Post-Express*, and Solon Shanks, another Seneca, who commenced nine years ago on small salary with the Rochester Carting Company, is "making good" now in the shipping department of the Gibson Drug Company. Freeman Johnson, also a Seneca, and a graduate from Carlisle in 1907, has been a little more than a year with the Stein-Bloch Company, manufacturers of mens' clothing. They were not bad Indians when they left their reservations; they

were good Indians a year ago; but that "year from to-day" when they shall become "bad Indians" is not in sight; and to this list of them who were good a year and longer ago, and who are good Indians now, might be added large numbers away from reservations and on reservations—Pagan Indians and Christian Indians.

From the same source, the writer learned that "The Indian is out 'to do' the white man"; that "the Indian is 'doing' the white man"; and that "the white man has no legal means by which to enforce his claim for what he thinks is his due". True! There are some bad Indians. There are some Indians who will not pay; but there are others who cannot; and the white men who are of the same sorts are not few. If one race is to be judged by its bad, then let the other races be judged likewise. So long as the Indian cannot sue, let not the white man have the right to sue the Indian. Mere statements prove nothing. Let us have proofs that the Indian is out solely to get the better of us; then let be presented what the Indian has to prove as to our having gotten the better of him; and when the balance has been ascertained, and judgment has been entered, it will be the white race, not the red, seeking to evade payment.

A little less than ten years ago, the writer was told, and, until he had learned differently by experience, he believed it to be a breach of Seneca etiquette to seek admission to a Seneca's house by rapping on the door—the correct form being to open the door, enter, be seated, and await the appearance of the inmates. He had been coached by an "authority". The writer thought that he knew, until he had tremulously tried out his first experiment, that without an introduction by some Seneca of prominence, or by some white man who had the Seneca's confidence, every effort to become acquainted with these people, would result in failure; that he would be watched by Indians whom he would not see, unless by a sudden "about face" he should see an Indian walking rapidly in the opposite direction—and that this Indian would be likely to be seen, always about the same distance away, and always traveling in the opposite direction, as often as the facing about should be repeated; and that, in order to bring a number of Indians into view, he must dig or resort to some other maneuver, which would excite the Indians' curiosity and cause them to spring up like so many "Jacks-in-the-box" about him. The fallaciousness of these and other "tips"

which had been given by undisputed "authorities" suggested to the writer the pictured story of these Indians from their point of view.

There was no attempt to picture them dramatically or artificially. Though the pictures may never become popular, they have been efficient in drawing out other fallacies; they have been borrowed by "authorities," by whom they were exhibited and described, and the writer has been in audiences when the speakers did not know of his presence, and has heard his picture of an out-door hair cutting described as an example of Indian mesmerism; a picture of singers with turtle rattles in the attitude of singing the song for the Feather Dance, described as two men engaged in a quarrel; a wooden false face, which is used exclusively in the Medicine Dance and in some of the ceremonials of the Indian New Year, described as a mask used by "Peeping Toms" of the reservation, who are engaged in pranks, which are quite similiar to the white hoodlum's observance of "holloween," and that the wearing of this false face is imperative during the Green Corn Dance. The lesson has been learned. These pictures are lent no more.

Recently, a Rochester reporter worked the fallacious into one of the largest newspapers of that city, but generously gave credit for the information to an "authority." Not far from the city is being erected a county tuberculosis hospital. The time had arrived for the selection of a name for this institution and "Iola," the christian name of an estimable young Indian lady residing in Rochester, was selected; but the papers went too far by explaining that "Iola, is a Seneca term meaning never discouraged," for the sound of "L" is not in the Seneca dialect. And Rochester less than fifty miles from a Seneca reservation!

Another published fallacy is, that the Indian's hair seldom becomes gray. The report of the Eleventh United States Census, the Census of 1890, contains portraits of several gray-haired Indians; as also does bulletin Thirty-four of the Bureau of American Ethnology, with data pertaining to grayness among some southwestern tribes; and the writer is personally acquainted with others who are gray. Less than three years ago, another was photographed in the West, and reproductions from the photograph have been sold in the East as the portrait of "the only gray-haired Indian known."

There have been published two editions of a book which is call-

ed a "Primer of the North American Indian;" and, as this book is given away, it undoubtedly has a large circulation. By both editions of this "Primer", it can be shown that Schenectady, Syracuse, Auburn, and Rochester, are not cities of interior New York, but that they are cities of the Atlantic coast; and it can be shown in this way: Schenectady is situated in what was Mohawk territory; Utica, in Oneida territory; Syracuse, in Onondaga territory; Auburn, in Cayuga territory; Rochester, in Seneca territory; and the Primer tells us that the five great tribes of the Atlantic coast were Mohawks, Oneidas, Onondagas, Cayugas and Senecas. If the Primer is right, the writer is right; if the writer is not right, the Primer is wrong.

This Primer then informs us that the Iroquois were "also" an "influential" tribe. But the Iroquois were not a tribe; the Iroquois were a confederacy, at first, of the five tribes just mentioned, and including later the Tuscaroras.

This Primer proclaims "the modern Indian" to be "a tableau of defunct cowboyism"; that the Indian "never can be made an agriculturalist;" that the Indian on his farm does "very poor;" that "the present generation of Indians will do still worse" until the last landed possession shall slip through their fingers; that "the end" of the Indian "is almost here;" and that, "if we wish to keep the Indian," we must make a statue of him in bronze or stone.

The kind of Indians that we look for, we find. Undoubtedly we can find Indians who are "apes" of the cowboy, if we go far enough and look in the right place; but would we look for such Indians in the State Museum at Albany, New York, where a Seneca, a modern Indian, Mr. Arthur C. Parker, holds the position of State Archaeologist? If we are looking for Indians who cannot be made agriculturalists, we must dodge such Indians as Wm. C. Hoag of Allegany Reservation, Frank Parker and Otto Parker, Jacob Doctor, Adam Spring and Wm. Poodry of Tonawanda Reservation; Horton G. Elm, of Caledonia, N. Y., and a host of others; and we must not see such Indians, if we are looking for those who are doing very poor; nor Mr. Spring, nor Mr. Elm, who have been students at Carlisle, when we are looking for Indians of the younger generation, who will do worse. Better than perpetuating the Indian in bronze or stone, is to preserve the living Indian; to give him the right kind of instruction in the maintenance of improved sanitary conditions; to stamp out tuberculosis; and to give the In-

dian ample protection from unscrupulous, mercenary and pessimistic white men.

Because a statement comes from the platform or gets into print, is not sufficient reason for such statement being accepted as true. If proofs are not given, they should be produced upon demand. Men may not agree, but they can be honest. The sincere speaker or writer will welcome an honest challenge, and will give it courteous consideration; he will not, with "bull dog tenacity," hang on to a statement which has been proved fallacious. Both sides of the Indian story are necessary to establish the truth. The object of all honest discussion is to bring out the truth.

THE people as a whole can be benefited morally and materially by a system which shall permit ample reward for exceptional efficiency, but which shall nevertheless secure to the average man who does his work faithfully and well, the reward to which he is entitled. Remember, I speak only of the man who does his work faithfully and well. The man who shirks his work, who is lazy or vicious, or even merely incompetent, deserves scant consideration; we may be sorry for his family, but it is folly to waste sympathy on him; and it is also folly for sentimentalists to try to shift the burden of blame from such a man himself to "society," and it is an outrage to give him reward which should be given to his hard-working, upright and efficient brother.—*Theodore Roosevelt.*

The Morning and Evening Star.

MOSES FRIDAY, *Arapaho.*

THERE are numerous legends among the Arapahoes that have been handed down from generation to generation. I used to take a great delight in listening to the following story:

In the ancient times, when the world was young, there lived two brothers who were twins. When they were old enough their father made them bows and arrows and taught them to shoot. The boys were adventurous, often killing wild animals and birds. They were ambitious to become warriors, so their father reluctantly decided to send them to an old warrior who had his dwelling on an island. They succeeded in reaching the island after a long and dangerous journey. At first the boys felt very lonesome, but the kindhearted old warrior soon made them feel at home. They were schooled in the art of war, and were compelled to endure all the hardships incident to Indian warfare. The island was abundantly provided with wild game; as a result the boys were skillful hunters as well as trained warriors.

The old man warned them not to shoot the eagles at the other end of the island, as harm would come upon them if they did. During one of their hunting trips they came across these eagles, and, in the midst of their exitement, forgot the old man's warnings and began to shoot the eagles. After exhausting the supply of arrows in their quivers, they began to pick some up that had been used, but before they realized what birds they had killed, a huge bird swooped down upon them and carried them off. The journey covered many days before they came to an island, where they were delivered to an old woman who held them as prisoners.

This old woman had her dwelling on the edge of the island which was guarded by a monstrous snake. As the boys were in her power she began to oppress them and treated them cruelly. After having been in the custody of the old woman for two years, they were warned one day, by a little bird, that the old woman intended to

devour both of them the next day. They had been making bows and arrows secretly during all the time they had been prisoners. That night, while she slept, they gagged her, and the monstrous snake who was fast asleep was awakened by the cries of the old woman, and soon came to her rescue. They sent showers of arrows at the dreadful monster until he was killed. They took a sacred boat that traveled as fast as the wind and departed homeward leaving the wicked old woman to her fate.

They were welcomed by the old warrior who was glad to see them once more. They continued to live with him for years—until he gave them final instructions in the art of war. The good old warrior gave them his blessing and bade them farewell after which they departed homeward. When they reached home a feast and dance were held in their honor. They became leaders among their own people, and thus won their admiration for heroic deeds in many battles. The Great Spirit was so pleased with them that he changed them into two bright stars. Thus the two heroes became heavenly bodies as a reward for their heroic deeds in battle. One was known as Morning Star and the other as Evening Star.

The Great Spirit and the Monstrous Mosquito.

EDISON MT. PLEASANT, *Tuscarora.*

ACCORDING to a Tuscarora Indian tradition, a monstrous mosquito once appeared among the people, killing them for his meals. The mosquito first appeared in the vicinity now occupied by the Tuscaroras, along the ancient shore line of Lake Ontario, about six miles east of the Niagara Falls.

After the mosquito had killed and devoured many good people, he met the Great Spirit, with his red body. The Great Spirit asked him: "What made you so red?" The mosquito answered, "Oh! I ate a lot of raspberries in the woods." The Great Spirit knew that the mosquito's declaration was truth upside down, and after many questions, the mosquito confessed his guilt.

A fight ensued between the Great Spirit and the mosquito. The mosquito had thought he would secure a good meal, but the

struggle was too great for him, so he flew away. The mosquito's long legs soon carried him a good lead from his pursuer. The course of his flight was along the shore line of Lake Ontario.

The mosquito thought he was free from the would-be assassin, as he was far in the lead, but the Great Spirit was persistent in the pursuit and sprang upon the monster unexpectedly; he overcame him and ceased his buzzing forever.

After the fight, the Great Spirit rested and smoked the pipe of peace. The prints on a rock mark his resting place after the victory.

From the time that the Great Spirit smoked the peace pipe over the vanquished mosquito, all mosquitos have had a dislike for smoke and will flee from it.

Why the Snake's Head Became Flat.

EMMA LA VATTA, *Shoshone.*

ONCE upon a time there were two little boys who lived out on the western plains. Their names were Bow and Arrow. They were nearly the same size and enjoyed similar games and sports. They lived most of the time in the mountains where the game was plentiful and the streams full of trout. They naturally became skillful hunters and fishers. While they were away from home they depended upon whatever they could find, such as berries and roots, for food. The game they always took home for a great feast which was spread in honor of their success. One day while they were out hunting they became hungry and there were no signs of vegetation near, so they thought probably if they went on the other side of the mountain they would find some berries, as they saw a great deal of shrubbery and trees. In order to make their way shorter they climbed around the mountain and found all the ripe berries they wanted; but while they were busily eating they heard a loud noise, and looking up the mountain side they saw a large stone which had broken loose from another rock rolling down the mountain side in their direction. They had moved out of the way and were standing on some rocks watching it when a large snake crept out from under the bushes, and the stone rolled over its head; and that is why the snake's head is flat.

The Sheldrake Duck.

JOHN MCINNIS, *Washoe.*

MITCHIHESS was a Washoe Indian hunter, who lived near a river in a dark woods in eastern California. This hunter had a brother who was so small that he kept him in a box, and when he left him to go away on a hunting expedition he closed the box very carefully for fear that some one might get the Lilliputian.

One day, as this hunter was returning home in his canoe, he saw a very beautiful girl sitting on the bank of the river making a moccasin.

He paddled up softly and silently, intending to capture her, but when she saw him coming, she jumped into the water and disappeared. On returning to her mother, who lived at the bottom of the river, she related the incident, whereupon her mother told her to go back to the hunter and be his wife.

Submissive to her mother's command, she returned to the lodge of Mitchihess, but he was not there. She entered, however, and arranged everything for his return, making a bed of willow boughs.

At night Mitchihess came back with one beaver. This he divided, cooked one-half for supper, and laid the other half aside. In the morning when the girl awoke, he was gone and the other half of the beaver had also disappeared. That night he returned with another beaver, and the same thing happened again. Her curiosity overcame her, and she resolved to find out what use was being made of the other half of the beaver. So she lay down and feigned sleep.

Mitchihess quietly arose and cooked the half of the beaver, and taking a key, unlocked a box and took out a little red dwarf and fed him. Replacing the dwarf in the box he locked him up again and lay down to sleep; before putting him in the box he washed him and combed his hair.

The next morning when Mitchihess had gone for the day, his wife hunted for the key, and having found it, she opened the box and called to the little fellow to come out. This he refused to do at first, but at length he was persuaded. He peeped out and she

pulled him forth, but whenever she touched him her hands became red, though she took no heed, thinking she could wash it off at will. But, while combing him, there entered a hideous being, an awful devil, who caught the small dwarf from her and ran away.

Then she was terribly frightened. She tried to wash the red stains off, but the more she washed the brighter they became. When her husband returned that night he had no game. When he saw the red stains he knew what had happened.

He seized his bow to beat his wife, but she ran down to the river and jumped in to escape death at his hands. But, as she plunged into the water, she became a sheldrake duck; and to this day the marks of the red stains are visible on the feet and feathers of the sheldrake duck.

The Maple Sugar Sand.

WILLIAM ETTAWAGESHIK, *Ottawa.*

IT IS more than a century ago since the territory about the Great Lakes was settled by the white people. Sometimes the Indians and the whites were on friendly terms and at other times they had trouble. One day a white boy, who lived some distance from an Indian village, came to the camp of the Indians where he was kept a prisoner. This was at a time when the Indians were having trouble.

Every evening, about sunset, the Indians gave their prisoner some maple sugar, of which he was very fond. One day he was caught stealing some maple sugar. The Indians did not reprove him for this act, but determined to punish him in an unusual way.

One of the Indians brought some sand to the camp from the lake shore. The sand along the lake shore resembles very closely pulverized maple sugar.

In the evening, when it was time to give the prisoner his sugar, one of the Indians went to the sandpile and took a handful of sand; in the other hand he had sugar. On reaching the boy he gave him the sugar and kept the sand in his hand. After watching the boy devour the sugar, all the Indians with the exception of one went into their wigwams.

After everything was quiet the boy thought he would help himself to the sugar, so he took a good handful of the sand, which so closely resembled sugar that he did not notice the difference, and put it into his mouth. He was badly fooled and had some difficulty in getting the sand out of his teeth. The Indian who was placed as a sentinel awoke the others to enjoy the joke which had been perpetrated on the boy who was so fond of maple sugar. Needless to say, he never again stole maple sugar.

A Seneca Superstition.

EVELYN PIERCE, *Seneca.*

MANY years ago, the Senecas believed in witchcraft. Old men and women were usually the ones on whom suspicion rested. A particular case was that of an old woman who lived apart from the others. She had two daughters who looked very much like her. A peculiarity of this woman was her eyes. They were very round and set close together, so they looked somewhat like an owl's eyes. This woman was supposed to take the form of a black dog when making her raids, and she usually went out on the darkest of nights.

One dark autumn night a woman, from no apparent cause, was taken ill. During the day she seemed better, but later, as night came on, she began to rave about a large black dog that she insisted was coming to take her away. This very naturally led the people, who were caring for her, to think the witchwoman had paid her a visit. Accordingly, three men were asked if they would not be willing to steal over to the woman's house on the first dark night and capture her—or if out, await her return.

Finally the dark night longed for came, and three men went forth into the darkness to visit the woman's house. On arriving, they peered in at the windows to see if the witchwoman was at home. A thorougn search revealed only the two daughters sitting before the kitchen fire. The house having three entrances, a man was posted at each, so that the woman would be caught by one of the three whenever she returned.

About midnight they heard faint footsteps near them. Each

man waited until he heard the click of the latch, then dashed for the door that the click had come from. The woman did not have time to change her form back to her natural self, so she was caught in an assumed form—that of an enormous black dog.

The woman was so enraged at being caught, and also to avoid punishment, she changed herself and her two daughters into owls, so that she could still prowl out at night. This she did before the men had time to bind her.

The old Indians tell this story when asked why they consider the hoot of an owl near a home the sign that someone in that home is to die soon.

This may be because the woman taken ill died about the time the witchwoman and her two daughters flew about as hooting owls.

The Keepers of the West Door of the Lodge.

ALVIN KENNEDY, *Seneca.*

A GREAT many years ago an old Sachem sat in his tent thinking of and planning for the future of his people. While he was a young man, he had never thought concerning the ultimate end of his people, nor had he counseled them about the future. He had only one thought in mind and that was his own advancement and to become the strongest chief of his tribe.

But in his old age, he became less selfish and his ambition had drifted from warfare and his own popularity to the future welfare of his people.

After sending messengers to the different tribes, he held a council with his warriors; but the other tribes, knowing his ambition to be supreme, distrusted him and sent word to him that only under certain conditions would they consent to meet in a grand council. They wished the meeting to be held at a central point from which each was to guard the interests of the compact. So, according to the strength of each tribe they were distributed in different parts of the country in which they lived. The Mohawks went North, the Onondagas East, the Oneidas stayed in the South, and the Senecas went West and lived near the Great Lakes. The Cayugas remained in the center.

The Senecas went West because they were naturally migratory fighters, and when they reached their destination they had a great battle with the Ottawas. The battle waged three days and, remembering the compact, the Cayugas sent their warriors to their help. This ended the battle and ever since the Senecas and Cayugas have lived closer together than any other two tribes of the Iroquois Confederacy.

For their efforts in keeping the compact, the Senecas were termed "The Keepers of the West Door of the Lodge."

Arapaho Tradition of Creation.

Moses Friday. *Arapaho.*

AMONG the traditions handed down from generation to generation is the creation of the world. I will try to give an account of what has been told by the old people of my tribe.

At one time this earth of ours was uninhabited and covered with water to an unknown depth. Upon the surface of this vast ocean floated a pipe, which served as a sort of boat for the Great Spirit.

He had in his possession a duck, beaver and a turtle, which were his only companions. The Great Spirit knew there was clay at the bottom of this vast sea, whose depth was beyond the imagination.

He asked the turtle to dive down to the bottom of the sea and bring him some clay. The turtle did as he was directed, and at a certain length of time reappeared upon the surface without any clay, for he was unable to reach the bottom. The beaver was the next to go down with a determination to succeed, only to come up to the surface empty handed as the turtle. When the duck's turn came it stayed at the bottom longer than the others. It appeared upon the surface with a small amount of clay in its mouth. The Great Spirit took the clay and threw it in different directions. A vast area of dry land was formed.

He next created the sun and the moon which gave light to the world. A man and woman were next created, from which all Indi-

ans are descended. He gave the sacred pipe to the man and instructed him concerning its care, until the end of the world.

The pipe is made of wood, but it is so hard and solid that many think it is made of stone. It is held sacred by the Arapahos to this day, and they claim that if the laws concerning its care are violated, it will bring a destructive flood to the people on earth. They consider themselves God's chosen people, and they claim the Indians and white people were created separately.

How Medicine Originated Among the Cherokees.

NAN SAUNOOKE, *Cherokee.*

THERE are many customs and traditions among the Indians of our land. The customs and traditions differ among the various tribes.

Once, in ages gone by, the Cherokees knew nothing of medicine nor the herbs used as such. They remained ignorant of the medicinal quality of plants until a great Indian brave came and lived among them. He was unlike them in habits and dress. He wore a dress of stone which no arrow could pierce. He had a finger that was shaped like a needle, and with this he killed little children.

After years of havoc among these people they decided to kill him. His wife, after hearing of their plans, told them that those who wished to learn about medicine should be at the place where her husband was to be burned. This knowledge made them still more anxious to capture and kill him. He was caught, after a long and weary pursuit. The whole tribe assembled to see him burned, but only the elders of the tribe were privileged to learn the art of healing.

While he was in agony he chanted the words that have since been used in healing any disease among the Cherokees. At the same time he told what herbs should be used.

Thus the Cherokee medicine man received his knowledge to heal. The medicine men of my tribe are very quiet around the sick. They do not dance or sing, as other medicine men do.

When healing a person, it is customary for them to rub their

hands together and talk among themselves; and with all respect to the one who bequeathed this knowledge, medicine men never fail to warm their hands over live coals before using them.

This art of healing is handed down from father to son.

Many of you in the winter evenings have heard the sizzing sound of damp wood in the fire. The Indians of my tribe tell their children that the sound is the dying sigh of the originator of the Cherokee medicine man.

The Story of The Bluejay.

JOHN BASTIAN, *Puyallup.*

EVERY one who has visited the Pacific knows of the bluejay and his peculiar characteristics. Few persons, however, have heard the story of the wonderful experiences which the Indians say he has passed through.

The story dates back to a time before the flood, when the bluejay possessed a normal shaped head and a wonderful intellect. He roamed the woods and fields for a long period of time, happy and free—king of the realm of birds. He finally drifted into wayward habits, robbing the nests of birds and stealing from the fields of the Indian planters. Now all this was in direct opposition to the Great Spirit, and for these misdemeanors the bluejay was destined to be punished.

The earth was covered with water and the very hills tottered on their foundations. At last, the waters began to subside, and many of the mountain peaks lifted their summits above the waters. All the bluejays had died from hunger and exposure excepting two, and these were passing between high mountains when suddenly two mountains tottered on their foundations and the peaks closed together, crushing the heads of the birds. The descendants of the two unfortunate birds carry the effects of this tragic mishap in the form of flat heads which is a result of their punishment. After this the bluejay became a raving maniac and the noisy bird we see to-day. His noisy "Ha! Ha!" and various chattering, which sometimes sound almost like words, are only the fragments of a wonderful intelligence that once filled the long shattered mind. It is with

a feeling of pity that the Indian views the bluejay, for he loves the birds. The sad predicament of his unfortunate friends appeals to him, but says he, "Such is the will of the Great Spirit. The bluejay has only received his reward for the many wrongs which he has committed."

Chief Teedyuscung.

ROBERT TAHAMONT, *Abenaki.*

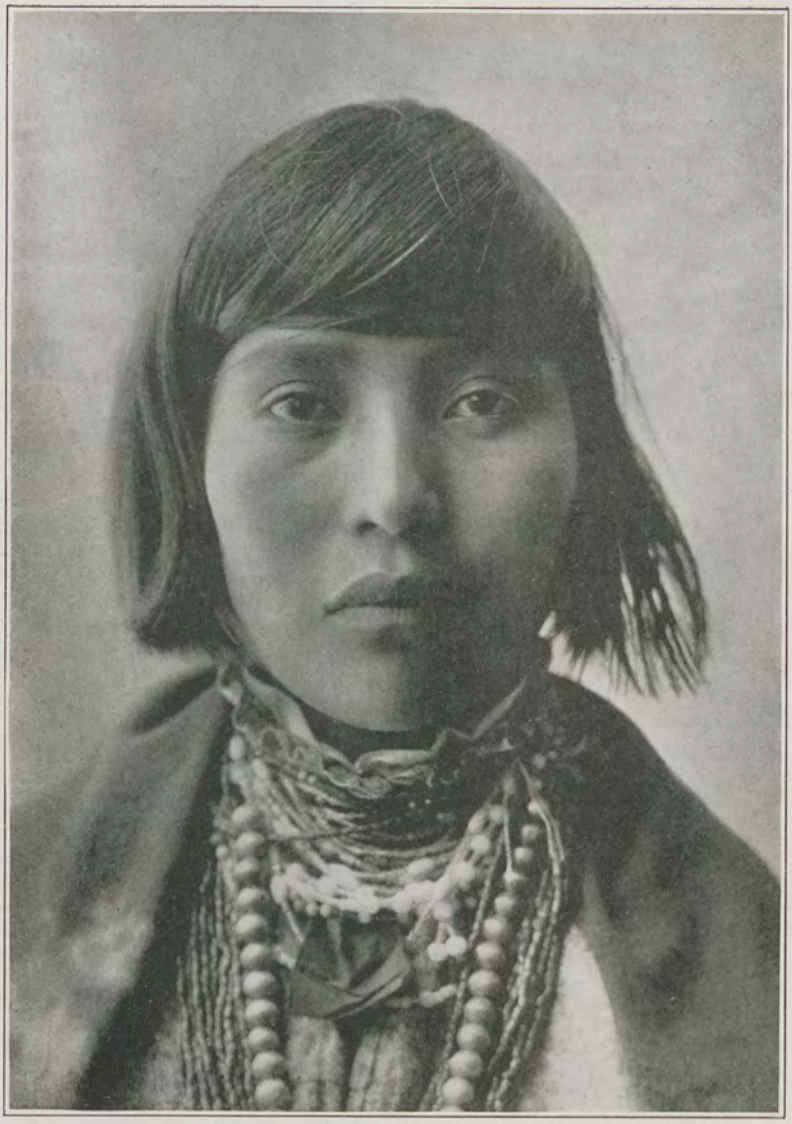
THE Indian has played a very important part in the history of our country, especially the early history. Had it not been for Teedyuscung, a friendly chief of the Delaware Indians, John Harris, the founder of Harrisburg, (Pennsylvania) would have been burned at the stake, as was the intention of the unfriendly Paxtang Indians.

John Harris' grave may be seen in the River Park at Harrisburg, at the foot of the tree to which he was bound when the Indians were going to burn him.

Since Teedyuscung's hospitality did so much toward the founding of Harrisburg, a portrait has been placed in the state Capitol building in honor of this benevolent chief.

Teedyuscung was born near Trenton, about the year 1700, and died in Wyoming Valley, Pennsylvania, in 1763.

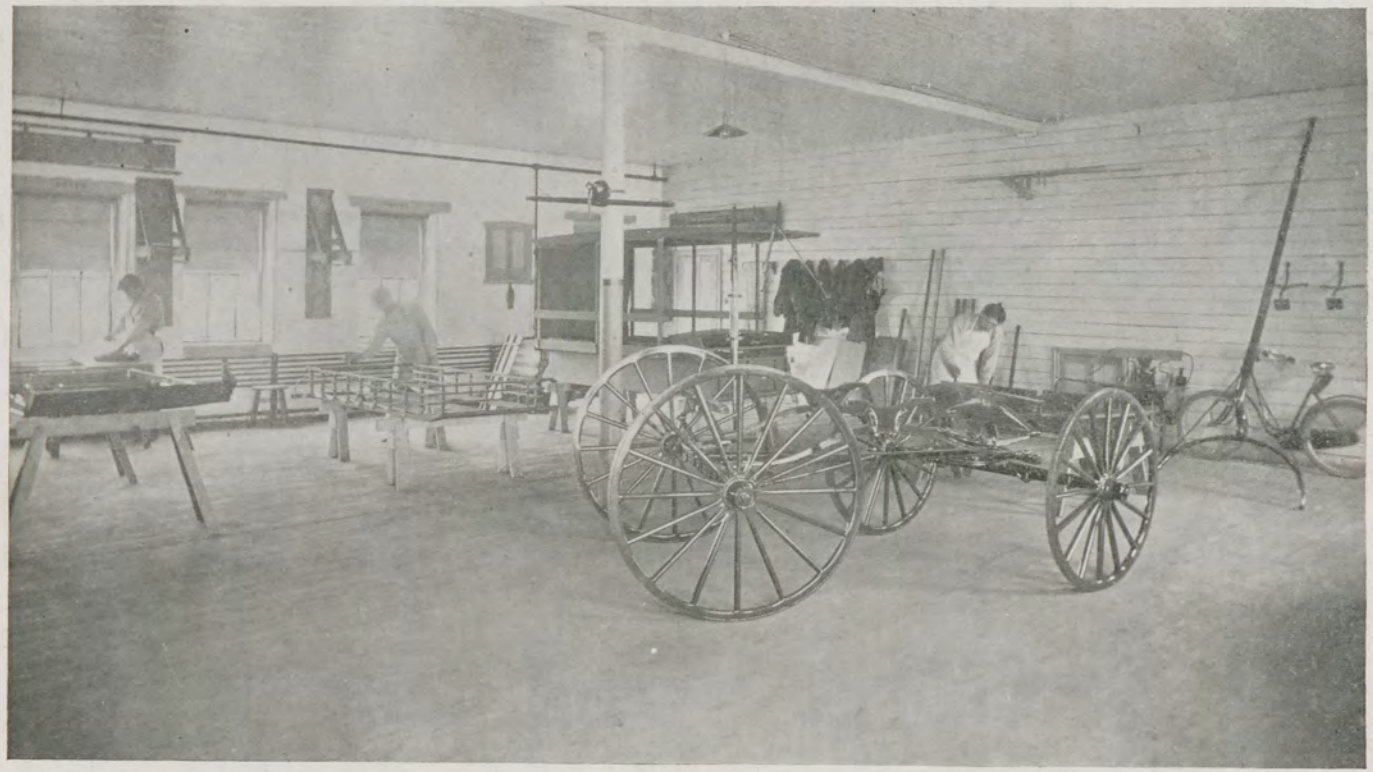
REDEYE, A SENECA INDIAN, GATHERING HIS CROP



INDIAN TYPES—AN ACOMA MAIDEN

By Carpenter, Field Museum

TWO VIEWS OF THE CARLISLE INDIAN SCHOOL CAMPUS—ONE IN SUMMER, THE OTHER IN WINTER



INDUSTRIAL TRAINING—STUDENTS PAINTING WAGONS MADE AT CARLISLE

Editor's Comment

THE ANNUAL REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS.

THE Report of the Commissioner of Indian Affairs, R. G. Valentine, has just been issued, and is a comprehensive statement of the manifold activities which are carried on by the government in its efforts to win the Indians to citizenship, and to sever the ties which now bind them to the government as wards. The report is shorter in length than it has been heretofore, particularly in the statistical exhibit and tables. There have been fewer of these tables included this year, and the larger and more general figures relating to the Service have been emphasized. This is not only a good step in the line of economy, saving quite an item in the printing bill, but inasmuch as the report very largely circulates among the general public, there is not as much abstract matter to wade through in order to get at the gist of the matter, and understand just what is the paramount aim of the Service.

Farming—Emphasis is placed at the beginning on farming, and rightly so. A large proportion of the Indians will engage in farming as a vocational activity, partly because of the fact that practically all Indians own land. The Indian Office has been making earnest efforts in the last year to strengthen the practical work, not only in teaching agriculture to Indians in schools, but in encouraging the older Indians on the reservations to make the best use of their farm land, by the introduction of modern methods of farming. Remarkable progress has resulted.

Speaking of this subject, the report says:

The Indian Service realizes that instruction in farming is an essential basic part of its present educational policy and is, therefore, making use of every possible resource in order to promote farming among the Indians. Farmers are employed on the reservations to teach the Indians how to farm according to the most improved modern methods. Experimental farms have been established in different sections to discover the best crops for the Indians of the district, to improve the quality of the seed, and raise the standard of the product. Instruction in agriculture is receiving new emphasis in the schools. The Indians are being encouraged to hold agricultural fairs where their stock and produce are exhibited. The standard of Indian live stock is being raised by cooperation with the Bureau of Animal Industry.

On the Fort Peck Reservation about 50 per cent of the male adult Indians are cultivating their farms, and there is approximately 3,000 acres under cultivation, an increase of about 50 per cent over last year.

On the Sisseton Reservation there are 220 families engaged in farming, an increase of 25 per cent over the number farming last year. There are about 17,325 acres under cultivation, the best Indian farmers cultivating from 80 to 390 acres. Many of their farms are in excellent condition.

At the Winnebago Agency wonderful progress has been made. Last year the Winnebagos cultivated only about 3,000 acres of allotted land and it was done rather indifferently. During the present year they have under cultivation more than 8,000 acres, mostly planted in corn, and it is reported to be fully as well cared for as the crop of the average white man. About 75 per cent of the able-bodied adults on this reservation are engaged in farming.

Employment.—A branch of the Government's work that has always attracted much attention by those who are interested in the welfare of the Indian has been the employment bureau, which is conducted by Supervisor Charles E. Dagenett, a graduate of the Carlisle Indian School. Mr. Dagenett has seen the vital need of the Indian people in being encouraged to work, and in throwing them, as far as possible, in competition with the whites with whom, in the end, they must live on terms of amity and good

will. Many of the principles which have guided the Carlisle School in its history as an educational institution have been adopted in this work with the result that thousands of able-bodied Indians have been encouraged to work regularly for wages, rather than live a useless life of idleness on the Reservation. One of the most important activities of this department is the following up of the returned students and graduates of the various non-reservation schools. Being a returned student, himself, Mr. Dagenett realizes from experience the pitfalls which face the returned students from our Indian Schools. He knows of their discouragements, the difficulties which confront them and the vital influence of a little encouragement, when they have left the portals of an Indian School to battle with life on the outside. His work along this line is bound to be far-reaching in its results.

Concerning the work of this department, the report says:

One of the most interesting developments of the employment work during the year has been the offer of two large railway systems to provide opportunities for school boys who are learning trades or who are mechanically inclined, and for returned students who have received training in trades. This cooperation should give great impetus to industrial education among the Indians. It will mean that good employment can be found for hundreds of Indian boys and young men at fair wages in the shops of these railroads; at the same time they will have an opportunity to thoroughly finish the learning of their trades and make themselves competent, skilled workmen. From one school alone, at its close this year, 39 boys with trades partly learned were sent to these shops.

Particular attention has been given to the enlargement of the outing systems of the various reservation and non-reservation boarding schools. Special efforts are being made to get in communication with the returned students.

I consider these developments to be of great significance. The systematic connecting of the industrial education of the schools with the real work of the world will mean the dawning of a new day in Indian education, and, from the human side, the bridging over of that critical period in a boy's life when he leaves school and starts to work is a service of far-reaching importance. Sympathetic direction during those two or three critical years will mean the economic and moral salvation of many boys and young men.

The Ute Indians on the Unitah irrigation project earned $16,815.56 last season. This showed considerable progress among these Indians, inasmuch as during the preceding year they earned only about $2,356.48.**** The total earnings of the Ute Indians on vaious projects this year were $26,476.82.

The district about Phoenix, Arizona, furnishes employment for a large number of Indians in ditch and railroad construction, mining, and general farm work.**** Total earnings for the year, $189,733.84.

The number of Indians employed in logging and milling operations on the Menominee Reservation in Wisconsin averaged 236 per month this year; their total earnings amounted to 70,179.68.

Health.—With the aid of a special appropriation by Congress, more work is being done in guarding the health of the Indians and in teaching those who are well the principles which should guide them in protecting their health. This is one of the most important things which the Government has to do, especially because of the fact that it would be useless to influence the Indians in other lines, only to have them die off from tuberculosis and other death-dealing diseases. The work on the White Earth Reservation is to be especially commended. This gets at the crux of the problem, cleaning up the homes on the reservations, teaching the old Indians more sanitary methods of living, and supplying by means of additional hospitals, camps, nurses and physicians, the necessary medical attention which is needed. The educational combat which it is aimed to carry on is also of interest, because it approaches the problem from the standpoint of prevention.

Speaking of health, the Commissioner says:

Increased attention is being given to sani-

tary inspection. It is planned, wherever possible, to have a house-to-house inspection by a physician of all Indian homes on a reservation. This will make it possible not only to accurately learn the extent of disease and provide for proper treatment, but it will also make it possible for instructions to be given the Indians as to how they may improve the sanitary conditions of their homes, and thereby prevent disease in future. A beginning in this work was made last year on the White Earth Reservation, where the need was pressing. Two special physicians were authorized to carry on the work.

One of the most persistent activities of the Indian Office in the last few years has been its crusade against the liquor traffic, concerning which the report says:

During the year 1,657 new cases were placed on the dockets, 1,657 arrests were made, 747 indictments secured, and 1,055 convictions obtained. Cases against 280 persons were dismissed and 23 persons were acquitted.

One of the most hopeful features of this work is the increasing cooperation of the state officials in protecting the Indians from the influence of liquor.

It is gratifying to find in a few cases that the Indians themselves have circulated petitions addressed to the home city or town councils asking that saloon licenses be revoked and the places closed.

Schools.—The Indian problem is an educational problem. Winning the Indians to civilization depends on teaching them industry, morality, clean living, right thinking and patriotism. Work of this character, whether in the school or on the reservation, is the work of the teacher. Through the earnest men and women who are now manning the various schools, and the self-sacrificing workers on the reservation, much progress in winning the Indians to civilization and citizenship is being made. Congress has responded to the needs of the Service along this line with great liberality, and, undoubtedly, will continue its aid, basing its action on public opinion, and helping as long as the Indians need it.

Speaking of education in its various phases, the report says:

Out of a school population of about 40,000 (this does not include the Five Civilized Tribes), there are in school 29,185, leaving out of school 10,815. Including public schools within reach of Indian children, there are accommodations for 6,344 being unused, thus leaving 4,471 for whom there would appear to be no school accommodations.

During the last year about 3,000 Indian pupils were enrolled in the public schools, a remarkable increase over previous years, most noted in California and Oklahoma.

Sympathetic guidance for the boys and girls at this critical time is greatly needed. Mention has already been made in this report of the way in which the cooperation of some of the railroads with the employment bureau may help in this work. I am trying, however, to work out a plan whereby the responsibility of following up the students when they leave school will rest with the superintendent of the schools. The essential features of the plan are that the pupil, when he leaves the reservation, shall carry a letter from the superintendent to the superintendent of the non-reservation school, acquainting the latter with the essential facts in the life of the pupil, and indicating to him the conditions on the reservation to which he will return. The non-reservation superintendent will then have some guidance in providing for that pupil the kind of training that will best fit him for the conditions prevailing at home. When a pupil leaves school he will carry a letter to the superintendent of the reservation to which he returns, with directions that it be presented immediately upon his arrival. This will give the home superintendent a splendid opportunity to gather from the pupil an idea of his plans and prospects and to give the pupil wholesome advice. It will open the way for him to keep a fatherly eye on the boy until he gets well on his feet.

The nomadic habits of the Navajo Indians make educational facilities for these people at the present time largely a question of boarding schools. Superintendents of the various Navajo reservations, without exception, report very few available day school sites. This arises from the fact that the principal industry among the Navajos is sheep raising. The range of the desert is such that in order to gain subsistence for their sheep a large grazing territory must be covered during the course of the year.

In order to furnish educational facilities for a number of Navajo children in any school it will probably be necessary to

build a few more boarding school plants, with a capacity of from 150 to 200 pupils. A careful study of this situation is now being made.

Construction.—Of interest to those who are studying the real needs of the Indians and the best way to reach them, is the work of the construction section; one of its important activities being the furnishing of model plans suitable for the use of Indians who wish to erect simple dwellings, barns, etc.

The work in forestry and irrigation has been pushed both with a view of utilizing the splendid resources belonging to the Indians, and with a keen eye for the protection of the Indians' property.

Indian Property.—One of the most significant statements in the report is the following:

The Government no longer looks upon its duty to the Indians as merely involving an honest accounting for its trusteeship of Indian lands and funds. It considers the trusteeship of this property as the means of bringing the Indian to a position of self-reliance and independence where he may be able to accept the opportunities and responsibilities of American citizenship.

In all questions relating to the management of the Indian properties, the problem of the Indian Office under the direction of the Department is to find that method or combination of methods which is not only transparently just and honorable, but which is at the same time educative and capable of inspiring the Indian to greater personal effort.

This report will, undoubtedly, be widely read. It aids in clearing up for those who have not the time to dig them out the main facts of Indian administration. It also helps in gaining a clearer view of what the Government aims to do, of the status of the Indian, of his relation to the Government and the principles which must guide us in our hopes for the future.

PRESIDENT GRANVILLE AT CARLISLE.

THE school had the honor and pleasure Sunday, January 8th, of listening to a very instructive and helpful address by Dr. William Anthony Granville, Ph. D., President of the Pennsylvania College at Gettysburg. He spoke to the students in the auditorium and there was special music. He dwelt at length on his pleasant experience with the Indians at his frontier home, when as a child he lived in Minnesota. He praised the Indian character and friendliness.

Choosing for his subject "Luck," he showed that this fortune, came to the man who deserved it; that work, daily and constant, and grasping one's opportunities lead up to the good things, and that that man or woman would win and have luck who day by day performed the duties that fall to each. "Do your duty," he said, "wherever you are and in whatever work you may be engaged, and luck will be yours."

We were glad to welcome President Granville at Carlisle, and feel confident that it will strengthen the bonds of friendship between the two institutions.

Ex-Students and Graduates

Mr. and Mrs. Wallace Denny, of Carlisle, Pa., were in the city Thursday and Friday, the guests of Mrs. Laura Pedrick. Mr. and Mrs. Denny are interested in the Carlisle Indian school and are graduates from that institution. Their mission is to visit old graduates and see what they are doing and how near they follow the instructions given them in the school. Mrs. Pedrick is one of the first graduates from the Carlisle school. Mr. and Mrs. Denny have been all through the northern states visiting the homes of the Indian graduates. Their report is very pleasing as they find that while they often pick up the shawl and blanket, they are good housekeepers, good cooks and have many of the lessons taught them in the school, and are making good use of them. Mrs. Pedrick aided them in locating the old students and showing them the difference in the Indians who have never attended school and the ones who have graduated. On account of the good that the school has done the Indian, Mr. and Mrs. Denny have found their trip very pleasant and interesting. —Anadarko, Okla., *Daily Tribune*, October 7, 1910.

Dr. Josiah Powlas, an Oneida and a graduate of the Class 1891, after leaving Carlisle worked his way through the Milwaukee Medical College. He married before he finished his course but continued his studies and received his diploma. He has been practising his profession ever since, mostly among his own people, and at the present time is Agency Physician and in charge of the Mission Hospital at Oneida. Aside from his influence as a physician, he is a man respected and honored among his people, having only lately been elected chairman in his township. Dr. Powlas married Electa Schenandore, a Carlisle girl. They live with their two lovely daughters, aged thirteen and nine years, in the Mission Hospital. Mrs. Powlas is a splendid housekeeper, as are most Carlisle girls who have had the advantage of the Outing. That Dr. and Mrs. Powlas are ideal parents, is shown by the behavior and deportment of their little girls.

Mrs. Mary Miller Dodge, a Chippewa, is teacher at Otoe, Oklahoma. She says in a letter received sometime ago, "All of our family who went to Carlisle surely appreciate everything we learned there. I hope Carlisle will never be abolished, as it is situated among the best people—the Quakers—and we Indian girls who were fortunate in getting summer homes with them, have seen what a perfect home ought to be. They are systematic housekeepers, economical, and only love and kindness exists in their homes. The lessons I have learned from them will stay with me as long as I live." Mrs. Dodge has been in the Indian Service as teacher for eleven years. Reports are to the effect that she is very successful in her chosen profession.

Baseball lovers in Carlisle have watched with interest the career of Chas. Albert Bender, the Indian pitcher of the Athletics, who first won fame while a student of the Carlisle Indian school. On Monday he won the greatest victory in his career when his pitching secured a victory for his team in the championship series with Chicago. We believe we are correct in saying that Bender's success may be attributed to hard work and correct habits of life, both of which are all too often not found among professional ballplayers. In this, his career is a lesson not only to members of his own race but to all who hope to be stars in the world of sports.—*Carlisle Evening Sentinel*, October 19.

Wilson Charles, Class 1905, and an Oneida from Wisconsin, is now located at West Depere, Wisconsin, where he is employed in a blacksmith shop, doing all the wood work. His employer speaks in the highest terms of Mr. Charles' ability. Wilson married Elizabeth Knudsen, also a graduate of Carlisle, Class 1903. They live in a rented house in the town of West Depere where his wife keeps house for the family which consists of herself and husband, and a little boy and a girl. Mrs. Charles is also a fine dressmaker and gives much of her time to that work. Since leaving Carlisle, Mr. Charles has been employed as assistant disciplinarian at Haskell Institute.

Many girl graduates of the Indian school at Carlisle, Pa., are competing successfuly with their white sisters in various pursuits. Miss Stella Bear is a popular field matron in Oklahoma. Miss Alice Heater, a Digger Indian, Class of 1905, who afterwards graduated from the Jefferson hospital of Philadelphia, has returned to her home in Oregon, where she is following her profession in nursing. Miss Katharine Dyakanoff, a Carlisle graduate, who later graduated at one of the state normal schools, is a teacher in one of the native schools at Sitka, Alaska.—*New York Evening Mail*, November 5th.

Samuel J. Brown, Jr., known as "Guy Brown" while a student here, is living in a good 7-room house at Brown Valley, Minnesota. At present he is employed as clerk in one of the leading general merchandise stores in his town. Mr. Brown married a white girl and has a nice little family of three girls. Since his graduation from Carlisle in 1901, Mr. Brown has held several positions of responsibility. He was assistant disciplinarian at this school for two years and disciplinarian at the Morris school, Minnesota, for a time.

Manuel Powlas, an ex-student, is located at West Depere, Wisconsin, where he is farming his allotment. He married Lydia Wheelock, Class 1904, and they live with their two little boys in a comfortable home on the farm. Mr. Powlas owns a hay presser, and during a good hay season makes good money putting up hay and straw for his neighbors. Mr. Powlas left the school in his Junior year to join the U. S. Army. He was sent to the Philippines and served his term before returning home.

Dinah Beck, a Cherokee and an ex-student, is married to Clarence Asay of Vincentown, N. J., and is living very happily with her family at that place. Her husband is a blacksmith and is in business for himself. They live in a comfortable, well-furnished house, which they rent. Mrs. Asay, like several others of our Cherokee girls, instead of remaining at her home in the South, returned to our outing district after her term at Carlisle had expired and worked for different families.

The first word we have had from Susie Yupe, a Shoshone, Class 1900, comes to us through Mrs. LeSieur, another graduate. She says that after leaving Carlisle, Miss Yupe taught one year at the Fort Hall, Idaho, school but was compelled to give up her work to go to her home to take care of a sick relative. She is quite a gardener but is much handicapped in her work by sick relatives. She is loyal to Carlisle always and is thankful for what this school has done for her.

Henrietta Crowe, a Cherokee and an ex-student, married a white man by the name of Robert Batson and

now makes her home in West Chester, Pa. They rent a nice house containing five rooms and live very comfortably and happily. She says, "My husband works all the time and makes an honest living for his family." Last summer Mrs. Batson was one of our outing patrons, having in her employ one of our girls.

Freeman Johnson, Class 1907, is now located at No. 7 Pleasant Street, Rochester, New York. He writes, "I have been living in Rochester for a year working in a wholesale clothing house. I earnestly believe that the education I received at Carlisle has a great deal to do with my coming to this city. I am thankful for what the school has done for me, and in return I will always try to uphold the good name of the school by my loyalty to it."

Mr. Chas. A. Bender, ex-Carlisler and champion baseball pitcher of the world, was seen at the Pennsylvania game Saturday. Cheer after cheer was given for him by his friends from Carlisle and by the vast crowd of spectators. Mr. Bender looked to be in fine condition; he did not show any signs of the strenuous life he lead during the weeks which decided the baseball championship of the world—*Arrow.*

Brigman Cornelius, Class 1897, is making a splendid record among his people, the Oneidas. He farms his allotment, but aside from this holds a very responsible position in the Episcopal Church as Interpreter. He married a Hampton student and they live comfortably in a good home on their farm. Mr. Cornelius is highly respected among his people, as he is a man of exemplary habits.

Amanda Brown, after leaving Carlisle, went to the Haskell Institute completing both the Business and Domestic Science courses there. She is now employed at the Omaha Agency as stenographer and typewriter at a salary of $720 per annum. She likes her work and enjoys being at the agency, and is doing splendidly.

George Quinn, a Sisseton Sioux who was a pupil at this school when he was a very young boy, is now located near Peever, South Dakota, farming his allotment. He says he is getting along all right and reports indicate that he looks well and prosperous. He expects to visit Carlisle in the near future.

Martin Archiquette, an Oneida Indian from Wisconsin, who graduated in 1891, is now employed as disciplinarian and bandmaster in the Indian school at Fort Simcoe, Washington. Mr. Archiquette has been in the Service for fourteen years as teacher, band instructor and disciplinarian.

We have just heard from far-off Alaska through the *"Thlinglet,"* a newspaper published at Sitka, that Mr. and Mrs. Archie Dundas are now living at Metlakahtla, where Mr. Dundas is employed as a carpenter. Mr. Dundas is a graduate and Mrs. Dundas an ex-student of Carlisle.

Charlotte Geisdorff, Class 1903, after graduating here worked her way through the Bloomsburg Normal School. She was graduated there in 1908 and after taking the Civil Service examination for teacher, entered the Service that fall. She is now teacher at Pryor, Montana.

Dr. O. DeForest Davis, a Chippewa and a graduate of Class 1903, is located at 404 Donaldson Building, Minneapolis, Minnesota, and is engaged in his profession of dentistry. He is doing well. He is a graduate of the dental department of the University of Minnesota.

A friend writing from Minnewaukau, North Dakota, informs us of the marriage at that place of Alphonsus McKay, a former student of Carlisle, to a white girl who is also a resident of Minnewaukau. Alphonsus is filling a position as a clerk in a large store and is doing well.

Joseph Hamilton, an Omaha, of Walthill, Nebr., is engaged in farming; owns a two-story stone house containing eleven rooms, a barn, 500 acres of farm land on which they will thrash 75 acres of barley, and from which they will gather in corn from 175 acres.

Archie Libby, Class 1907, at one time a famous football player, has lately bought himself some property at White Earth, Minnesota, and put up a home. Last year he worked in Minneapolis. Mr. Libby is married and has a little girl about two years old.

In a letter from Crow Agency we learn of the marriage of Clara Spotted Horse, a Crow Indian, to Robert Yellow Tail. Robert is spoken of as a progressive young man, an ex-student of the Riverside School. We wish them happiness.

Clarence Faulkner, a Shoshoni Indian, who since graduating from Carlisle has been in New York City working in a machine shop, returned to his home in Idaho last summer and is now farming his allotment.

Chauncey W. Doxtator, an Oneida, is dairyman at Tomah, Wis. He has also held the position as Industrial teacher at Lac Du Flambeau, Wis., and owns 150 acres of land in South Dakota and Wisconsin.

We have received an announcement of the marriage of Willard N. Gansworth of the Class of 1901, a Tuscarora Indian, and Miss Nellie M. Patterson, an Indian graduate of the Philadelphia Public Schools.

From a reliable source we learn that Mr. and Mrs. George Wolfe, graduates of Carlisle, are doing well and living in a cosy home in Cherokee, N. C., where George is employed as a carpenter.

Word has been received from Fritz Hendricks, who left Carlisle over a month ago to accept a position as assistant disciplinarian at Chilocco, that he is highly pleased with his position.

Purcell Powlas is another Oneida boy who has made a good record. He has worked in Chicago most of the time since he has left school. His occupation is driving automobiles.

Henry Standing Bear, a Sioux from the Pine Ridge Agency, and a graduate of Class '91, has been employed as shipping clerk by Sears, Roebuck & Company, Chicago, Ill.

An interesting letter has been received from James Compton, an ex-student who is living on a farm at Ross Fork, Idaho. He reports a good crop with plenty of work.

Claudia McDonald, a Chippewa Indian and a member of the Class '08, has been appointed to the position of clerk, with a very good salary, at Siletz, Oregon.

John Wahbnum, a Potawatomi, wrtes us from Mayetta, Kansas, that he has been farming his land on the reservation since he left the school.

Walter Saracino writes that he is getting along well with his trade of carpentering, in Williamstown, Pa.

Jonas Jackson, Class '05, writes from Seattle, Washington, that he is working in a printing office.

No man ever pushed him=self forward by patting himself on the back.

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, December 20, 1910	1044
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.