VOLUME 3, NO. 6 FEBRUARY, 1911 A DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN

Published Monthly by THE CARLISLE INDIAN PRESS
UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

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

The Red Man

Volume Three, Number Six

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

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Contents for February, 1911:

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

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

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.

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

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

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

The Rosebud Day Schools:
By A. W. Leech.

Editor's Note: The Red Man is a friend of the day school. It must be patent to every impartial observer who has gone into conditions on the reservation carefully that the Indian day school is, when conveniently located, properly conducted and adequately supported, one of the greatest of the government's agencies in winning the Indians to civilization. When a day school gives thorough training in the elements of knowledge, aud supplements this with common-sense and practical instruction in agriculture, with possibly a little instruction in the use of tools, no one can accuse it of not being adapted to the Indians' needs. The editor has seen these schools in operation and has studied their influence and he is convinced that the good ones are a mighty influence for good. These schools need more of the materials with which to work. Some are hard-put to get the best results with the scant materials at hand. The writer saw a day school on the Salt River Reservation in Arizona recently which was handicapped at every turn because of poor and insufficient equipment. More money could well be spent onthe reservation—for day schools, for health, for agriculture and industry, for moral uplift, for civilization. Lend most support where most support is needed. The Red Man welcomes this article by Mr. Leech. "Indian civilization" is our slogan;—we are for everything that is for the good of the Indian.

THERE are 20 day schools located on this reservation at distances varying from nine to 110 miles from the agency. Twelve are 25 miles or farther. At all of these schools except the one at the agency, the employees consist of a teacher and housekeeper, generally man and wife, who occupy a cottage built in most instances in connection with the school building. Here the employees live for at least eleven months

in the year, only taking their 30 days annual leave, and many of them seldom taking that. At these schools model homes are maintained for the Indians of the camps in which they are located.

Formerly all the Indians of the reservation were congregated in camps, the nucleus of each was the day school, and to which they all came, old and young, with their ills and afflictions, both mental and physical, as well as with all their domestic and neighborhood troubles, (and the white people have no monopoly on these), and many a time a teacher hears things as racy as some of those brought out in the divorce case held in whispers by the justices of some of our larger cities.

The teacher in a day school requires tact and patience. He is generally a white man against whom and his ways more or less resentment is felt, and it is not to be wondered at. The Indians recognize their helplessness, and being naturally a proud people, it is no wonder that they should not lovingly embrace the white man and his ways; especially when these ways are the antithesis of their own, and all the cherished memories of the past.

I am pleased to state, however, that in the ten years I have been associated with the schools, but very few of the day school teachers on this reservation have failed to make good, and generally the Indians have learned to trust them as their friends.

At each of these schools a tract of land varying from 40 to 160 acres has been set aside for school purposes. Fourteen of these tracts are regularly reserved for the schools, the other six are on Indian allotments. These tracts afford building sites for some of the older Indians who are not able to move out onto their allotments, and who generally take care of their grandchildren whose parents live too far away to keep their children at home and send them to school.

The teacher keeps a team, a cow or two, and poultry, all his own property, the care of which affords an excellent training for the pupils and has had much to do towards encouraging the care of these things at the Indian homes. A few years ago the building of stables, putting up of hay, the milking of cows and the keeping of poultry was scarcely thought of by the Indians; now they all have some kind of stables, a good quantity of hay is put up each fall, chickens are found in every camp and quite a number of cows are being milked, and butter made in many instances.

In my opinion the keeping of these things is doing very much toward bringing about the desired result, namely, the establishment of the permanent home, where property will not be considered an encumbrance and a hindrance, as formerly.

The teacher uses his own team to plow and cultivate the garden and do such hauling as is necessary about the place.

At nearly all the day schools splendid gardens are raised. These serve two purposes: first, to give the boys a thorough training in such work, and second, to furnish vegetables for the pupils' noon-day lunch.

All the work on these gardens is done systematically, and with the view of training the pupil. The different steps are thoroughly analyzed and discussed; the preparation of the soil, planting, germination, cultivation and harvesting are all given careful attention, and many of the older Indians of the camps visit the schools to see how the work is done.

A number of the teachers prepare hothouses in early spring where early vegetables are forced and plants are started.

Schoolroom work was suspended for two weeks during the first half of last May and the teachers were directed to devote this time to the supervision of the planting of Indian gardens of their respective camps. Their reports showed that during this period 382 gardens aggregating 1932 acres were planted under this supervision; more than twice the amount of any previous year.

Attached to all the school plants is a shop, where common tools are furnished and nearly all the work necessary in keeping up the school plant, is done. The boys are taught rude carpentry and general repair work, such as mending harness, implements, tools, and furniture, as many of the older Indians bring these things to the schools to be repaired. The building and repair of fences and walks, painting and repair of buildings are also a part of the industrial work. In fact, just such work as will fit them to take care of their homes.

The girls are under the care of the housekeeper who is the same as a mother to them and who is generally given the same confidence. I have heard girls say often that they had two mothers, one at home and one at school. They are taught to cook and sew, make beds, keep the rooms tidy and clean, scrub, and do the laundry work of the school; in fact, to make general housekeepers. I

have seen as nice bread, pies and cakes baked by some of these Indian day school girls as one will find anywhere, and in my opinion the improvement in the general health of these Indians is as much due to the improvement in their cooking as anything else. They all admit that they like "white" cooking better than "Indian."

A noon-day lunch is served at all of these day schools, prepared by the school girls under the direction of the housekeeper, from provisions furnished and vegetables raised at the schools. Some of these lunches, or dinners, are excellent and show considerable skill. Not long ago the syrup furnished was not very palatable and was not much used, but a supply of ginger was obtained, and that syrup went up in ginger bread in a hurry, and now a fiercer appetite has been created for ginger bread than that of some of the tribes for fire water.

Material for dresses, aprons, skirts, and waists is furnished and all these are made in sewing rooms at the schools, by the girls under the supervision of the housekeepers. These garments are well made. The average 16-year-old Indian girl of our day schools can beat her white cousins sewing. The above named garments together with towels, curtains, table covers, etc., aggregated nearly 2000 pieces manufactured in the sewing rooms of these schools during the past year, in addition to the patching, darning, etc.

Besides the school garments made, many of the Indian women of the camps come to the schools, where the housekeepers assist them in cutting and fitting, and where they sew on the school machines, while nearly all of the girls bring the dresses they buy to school to make.

The housekeepers do considerable camp work also; visiting the sick, administering simple remedies and directing the women to keep their houses cleaner and more sanitary. When all these duties are taken into consideration, it can be easily seen that the duties of the housekeeper are not light by any means, and where they are conscientious in their work as they invariably are, their influence on the future homes of these people can not be measured at the present time.

School is in session at all of these schools five days in the week from 9 A. M. till 4 P. M., where regular schoolroom work is done up to and including the fourth grade, and in some instances higher.

One hour of this time is devoted to industrial work, where the

boys are instructed by the teacher as before mentioned, and the girls are sent to the sewing room, where the larger ones make garments while the smaller ones are taught to patch and darn.

Monthly details are made assigning the pupils to particular duties. The industrial period usually comes in the afternoon, and sometimes during the gardening season and other very busy times, the teacher and the larger boys and girls devote the entire half day to this work, while the housekeeper takes charge of the schoolroom and the smaller pupils.

Our schools are becoming better organized and are gradually being prepared to become a part of our great public school system when this country is all opened for settlement. The state course of study is used, and a supplemental course covering the first two years of school is being prepared. This is made necessary, because very few of the pupils have any knowledge of English on their entry into school, and it requires almost two years to prepare them to take up the first year's work in the state course. This, with the fact that about all the English the pupils get is at school, requires about eight years to complete the fourth grade, making the pupils about 14 or 15 years of age at that time.

It would be well if these pupils could then be induced to attend some good non-reservation school, where opportunities for industrial training are much better than at home. Some regular system of promotion or transfer should be adopted. The efficiency of our schools could be increased if this could be done.

Entertainments are given at the schools occasionally where the young people can gather and enjoy themselves. In fact, the school is the center of each community.

In addition to the work of the day school as above mentioned, the teacher does considerable camp work, assisting the district farmer, looking after general health conditions, and carrying out instructions and orders from the agency office.

In my opinion theday school has done more to civilize these Indians than anything else. It is located among their homes. It is a model home in their midst. The children are the means of uniting the parents and the school. The boarding schools have done excellent work, but they are far removed from the older people and are less familiar to them, besides the children are educated under conditions entirely foreign to the Indian home.

Some of the older people are at the day school every day, and the teacher and housekeeper are at their homes almost as often, and whether willingly or not, its influence is exerted to a greater degree on the Indian homes than could possibly come from any other source.

The Indians are generally in favor of these schools; and why should they not be? The day school fills the same place in their communities as the rural school in white communities. The children can remain at home with their parents, which is the only true home "be it ever so humble." I have never yet heard it said that the Indian parents were lacking in affection for their children, and to take these children away from home while small and send them away to boarding schools, does not seem right to us who have children of our own.

The Sioux tribes were among the very last to come under the influences of civilization, and yet at the present time not many of the tribes are further advanced. Have not the early establishment and maintenance of day schools contributed in no small degree?

From an economical standpoint the schools have the decided advantage. The annual per capita cost of these schools, seldom exceeds $90, and is generally below $80. This compares very favorably with the cost of some of the government schools.

But these schools should not be made the excuse for the continuance of the old Indian camps. As nearly as possible all the able-bodied Indians should be required to move onto their allotments and establish permanent homes. Many of these allotments are at considerable distances from these schools, and this would probably result in the closing of some of them and the opening of others. At all events there would have to be some kind of a readjustment. The boarding schools could care for the pupils who live too far from the day schools, while the latter could accommodate those living near. This is the present arrangement.

However, in the past the day school has been a great factor in keeping the Indians at home. The parents had to stay and take care of their children, who were required to be at school every day. When this life became too confining they placed them in the boarding school and were free to visit from camp to camp. In justice to them, I will say that not many of them did this.

In conclusion, I wish to state that the enrollment in the day schools of this reservation at the present time is 442, with an aver-

age attendance of 417, and of the 1200 children of school age on this reservation, 1080 are in day, mission, and government boarding schools; the remainder are physically unfit for school. There are not 10 pupils physically able to attend school that are not enrolled somewhere. This condition is possible only through the close touch this office keeps on the people of the reservation through the medium of the day schools.

The Seneca Legend of the Seven Stars.

MAZIE L. SKYE, *Seneca.*

ONE of the legends most often repeated among the Seneca Indians is one concerning the origin of the group of stars called the "Seven Sisters." It is sometimes believed that there are only six stars in the group and the doubt of the seventh is accounted for in the following story:

At one time there were seven sisters who were under the protection of a venerable grandmother. They had heard of a magic fountain of wondrous powers and were naturally very curious to know more of it, but they had been warned against going near the fountain because it was guarded by a huge monster.

One day she left the sisters alone while she went on an errand. They were full of curiosity and the spirit of adventure and decided to go to the fountain. On reaching their destination they were pleased to find it deserted and everything about was peaceful and quiet. Time passed unheeded by the sisters and twilight was falling before they had considered the homeward journey. It was with much reluctance that they left the beautiful place.

While only a short distance away from the fountain they heard a deep roar like that of thunder, and almost immeditely afterward there stood the fountain guard among them. He seized the largest of the sisters and returned to his haunts. Later he placed her in the heavens as a star. The guard, being a fast traveler, overtook the sisters six times, at each time taking one, who met with the same fate as the first.

It was dawn when the seventh sister was placed in the sky; this accounts for the dimness and sometimes absence of the seventh star.

A Canoe Trip Among the Northern Ojibways: *By Charles A. Eastman, Ohiyesa*

Author of "Indian Boyhood," etc.

THE last hunting Indians in the United States, except those in Alaska, are the Indians who dwell in the savage jungle of northern Minnesota, upon the islands and protected peninsulas of her large lakes. Similiar in situation and habits are the natives of western Ontario, between Lake Superior and the Lake of the Woods. In this vast extent of tangled forest and quaking muskegg is the present home of the bear, the moose and the deer, as well as the beaver, mink and ermine, while the waters of a chain of inland seas teem with sturgeon, whitefish, and others of the finny tribes. The southernmost stamping ground of the caribou is on Rainy Lake.

Early in the summer of 1910 the "call of the wild" in me became very insistent, and I decided to seek once more in this region the half obliterated and forgotten trails of my forefathers. I began to see the vision of real camp-fires, the kind that I knew in my boyhood days. So I hastily prepared for a dive into the wilderness, and on a morning in June found myself upon the pine-clad shores of Leech Lake, impatient to reach a remote camp of the Indians on Bear Island, twenty-five miles away.

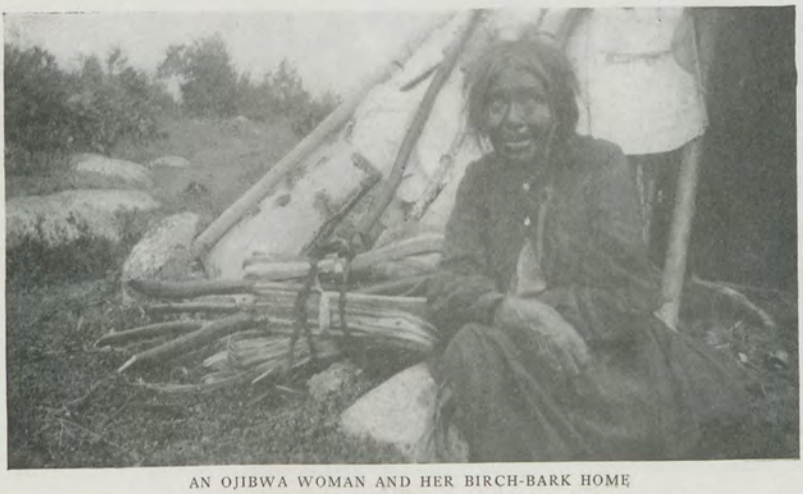
As I was unable to secure an interpreter before the afternoon, we started late in a small naphtha launch, and reached the island about nine in the evening. The Ojibways are the hereditary enemies of my tribe—the Sioux—and this particular band was not so long ago among the fierces to four foes. However, we had in our party a young white woman who was born and bred in the vicinity, and who is well known to Majigabo, the principal chief of the island and only living head of the Grand Medicine Lodge.

I asked Miss McGarry to announce to her friend the old chief, who is really a rather formidable personage, that there was a Sioux upon the island. This might possibly have resulted in disaster; but I wanted to show that there is still some of the old Sioux bravado left.

My fair messenger disappeared through a narrow opening like a tunnel through the dark forest, and we followed her in single file along a footpath deeply grooved in a bed of resinous pine needles. The trail was faintly illumined here and there with pale shafts of

ROCKY POINT—ON RAINY LAKE

RAINY LAKE STURGEON—WEIGHT, 150 POUNDS



AN OJIBWA WOMAN AND HER BIRCH-BARK HOME

VIEW ON RAINY LAKE—NEAR CANADIAN BORDER

OJIBWA WOMAN NINETY YEARS OF AGE, AND HER HOME

DR. EASTMAN AND GUIDE IN THE FOREST

TRUE INDIAN TYPES
A PROMINENT MEMBER OF THE PAWNEE TRIBE OF OKLAHOMA
(Photograph by Carpenter, Field Museum.)

CARLISLE'S TRACK TEAM, WINNERS OF STATE MEET, HARRISBURG, PA., 1910

moonlight, and, as we drew nearer, we heard the peculiar, far-off sound of the "wet drum," which is of moose-hide tightly stretched upon a basswood cylinder, and gives out a weird and hollow resonance.

I recalled how often some of our Sioux braves had come all the way from the land of the Dakotas in quest of an Ojibway scalp or two, and how one of their number would swim to the island after dark and steal a birchen canoe in which the war-party might gain a landing, unknown to the inhabitants. As for me, I had only a few dollars' worth of tobacco as a peace-offering, and my advance agent was a fearless American girl. The pine-bird was awakened, and gave its usual warning call as we approached the village, but the dull throbs of the dance-drum assured me that my host was still deeply engaged in the annual religious rites of his people. At heart, I was somewhat reluctant to disturb him at such a time, but I had come far, and the opportunity was too good to be lost.

He came out to meet me, and we exchanged the old-time greetings of our people. Then I touched his shoulder lightly and said to my gentle interpreter:

"Tell him I have won the eagle-feather, for I am the first Sioux who has counted a 'coup' upon him in fifty years!"

The old chief laughed pleasantly, and I assured him that I had merely come upon a friendly visit to the great Ojibway, and that I hoped to learn some particulars of their history, and especially their battles with the Sioux. I withdrew after obtaining permission to come and witness the Grand Medicine dance on the following day.

As I approached the island next morning, I saw a pretty procession of birch-bark canoes converging upon it. This was evidently a gathering of the clans whose highway is the blue water, and the graceful canoe their sole means of transportation. Invariably the man sits in the bow of the light craft, his wife at the stern, and the children by pairs between, so low that only the tops of their black heads are visible. All the household effects are carried, except the dogs, who are obliged to run along the shore and swim the narrows from island to island.

The whole family, even little children, paddle the canoe, and such skill, confidence and safety I have never seen elsewhere. When the wind rises and the water is so rough that no one can be found will-

ing to venture out in launch or rowboat, these people may be seen skimming the big waves like aquatic birds.

Along the shore I saw women here and there, setting their gill-nets for the wily pike and bass. Most of them do this as an every-day duty. In camp, some were making nets, others working upon their birchen canoes, preparing the bark and the cedar bindings, or soaking the strappings and boiling pitch to glue the seams.

Majigabo's immediate village was the meeting-place, and there was the "sacred ground" where they initiate new members into their lodge, consecrate some of the children, celebrate old rites, and commemorate the departed. There were feasts galore of the delicious wild rice, venison, dried moose meat, bear steaks, and sturgeon. Maple sugar packed in small birchen boxes called "mococks" was plentiful and of the finest flavor. Here is one chief just beyond sight of the smoke of the locomotive, in the heart of a wilderness already penetrated by the whistle of the saw-mill, who still preserves many of the ancient usages of his forefathers. I thought he held his kingly head like one of the few loons who still make their home upon Leech Lake—both fated to succumb to the inevitable progress of civilization.

At Red Lake, I found a few progressive Indians in good houses near the agency, where they have a successful boarding-school. Just across the lake, however, there is a primitive band living in the old way upon a pine-clad peninsula with fine sandy beaches sloping down to the water's edge. Two large dance-halls were building when I came upon the scene, and an abundance of moose-meat and skins hung up to dry. I could not but sympathize with their happiness as I drew deep breaths of the exhilarating, balsam-scented air.

Here I met a leading chief, Good Bird, who speaks very fair Sioux, so that I could dispense with the interpreter. I had some interesting talks with him in my own language, and he expressed quite freely his unflattering views of civilization and the white man.

On my northward journey, I was impressed with the fact that natural conditions have thus far wonderfully protected these people from annihilation or change, except during the brief "gold craze" of ten years ago, which affected the region immediately about Rainy Lake. It is a land of solid rock, tall columns and spires almost like those of the Dakota Bad Lands, but with all the hollows filled with water, and the ridges covered with Norway, white, and "Jack"

pines, as well as the white or swamp cedar, birch, oak and poplar. The lakes are strung in a shining chain, sprinkled with beautiful islands of every size and shape, from half an acre to several miles in extent, and all of them bedecked with charming verdure.

Rainy Lake extends nearly fifty miles east and west along the international line, and the Rainy river connects it with the equally beautiful and lonely Lake of the Woods. I was told that many inexperienced woodsmen had been lost among its innumerable islands especially during the "gold craze." A traveler, starting from the mouth of the Rainy river, would first behold a stretch of open water some eight or nine miles across, with two islands about six miles apart on either side, forming an impressive gateway. Then he would enter a perfect wonderland of clustered islets, all rock-rimmed and fringed with a wild and tangled growth—a vista both fantastic and bewildering.

The water is black in appearance, but very deep and clear, with a rock bottom, and many perfect coves well-protected by overhanging cliffs and giant pines. Upon many of the points and islands one may see the skeleton wigwams of poles, ready for their birch-bark coverings. It is a land rich in historic interest, in legend and tradition—the home of the "Leaf-Dweller" Sioux, my own forefathers, for untold generations before they were driven out by the Ojibways, and prior to them, the mysterious "Mound-Builders," who, as usual, have left their distinct remains.

Taking as my headquarters the thriving town of International Falls, Minnesota, I journeyed by canoe from one to another of the Indian villages, and with one or two exceptions met with a kind and pleasant reception. Upon one occasion my Ojibway guide, who had indulged in some "fire-water" without my knowledge, undertook to play a joke upon my host, an old chief who had figured conspicuously in certain massacres of the Sioux near Winnipeg, some forty years ago. The guide's story, as I got it later from the Indians, was in substance, that I had been sent there to investigate those very massacres.

Finding that I had ventured alone into his clutches, the old man showed me a huge butcher knife, with the remark that it was the one he always used for scalping the Sioux. A little later he sang one of his war songs and began to dance about me, waving the ugly weapon over my head. I was careful to appear entertained and perfectly

at ease, at the same time letting him see my trusty Smith & Wesson special; but really it was an uncomfortable night that I spent there, until in the morning all was explained by a visiting chief who happened to be a good friend of mine. This man accompanied me to the next village in order to see that I was properly introduced.

My hunting on the lake was not to kill, except for necessary food, but with the camera and for nature study. I found moose, deer and bears abundant and easily approached. When out in our canoe with the jack-light, I was twice obliged to shoot to save my guide and myself from the charge of an angry moose. Two weeks earlier, there had been three lumbermen drowned in that vicinity by an enraged moose, who knocked their canoe to pieces; as they wore heavy boots, they could not swim enough to save themselves.

OUR MISSION HERE.

WE'RE sent into this world to labor, and do our stunts the best we can; to lend a hand to a friend and neighbor and help along the needy man. We're wasting time when we are roasting the foes across whose path we've run; we are not here for idle boasting of sorded triumphs we have won. We're here to make our best endeavor, but not that we may hoard and save, and pile the plunder up forever, till we are piled into the grave. We are not here for ostentation, to ride in yachts and motor cars; we're here only to learn salvation, and hew a pathway to the stars. Each man is here to help another to give, where charity is due; and to all men to be a brother, and to the Lord a servant true. And so, when we are filled with a yearning to talk of things we've done today, to boast of wealth we are earning, of wealth that we have laid away, lets think about this thing of living, and what life's for and whence—and why; lets think about the wealth we're giving—its better when we die.

WALT MASON.

The Indians are Becoming Useful and Self-supporting Citizens:

Christian Science Monitor, Boston.

N ROUND numbers there are 300,000 Indians in the United States. Two questions present themselves in connection with the Indian's advancement since the white race came and possessed itself of his domain. What have the people of this country done to help the Indian progress, and how much of the Indian's advancement has been due to his own initiative?

The two queries may be summed up in one answer. The American Indian has entered on the stage of self-support. Swept along on the current of modern progress, hide-bound traditions, on which the Indian prided himself, had to give way to civilizing influences. Reservations and schools proved too much for the traits that were natural in forest fastness, because no one, apparently, had known exactly how to impress these original Americans.

It is true that the lesson learned was not always cheaply bought, whether it concerned the Indians themselves or those who acted as teachers. But the past is no more a blot on Indian integrity than on the honor of those who it is conceded should have done as well as they knew how, yet proved remiss.

The American Indian of today is an integral part of the country's many million inhabitants. It is true that there are still some 250 dialects spoken among the 300,000 individuals. It is also a fact that the voluminous report of the Commissioner of Indian Affairs shows that the federal government is still solicitous about the welfare of its wards. But in proving the capacity of the Indian to rule himself, it is significant that of the 5091 employees in the Indian service 1662 are Indians.

Indian Has Own Work.

That the American Indian has a great work to perform before he can be fully equipped for sharing in the nation's labor as a whole is conclusive. But his citizenship is now only a matter for himself to determine. The contrast between his manner of living today and the manner in which his ancestors lived is marked. It is, therefore, a matter of surprise that misconceptions still exist regarding the Indian's activity.

It is not so long ago when the European conception of the American Indian was one which portrayed the red man as still the child of the forest in the manner Fenimore Cooper pictures him. Even in this country now there are some who believe that in the West the Indian roams at large as of old in his gaily decorated costume, consisting largely of skins and feathers. Many people have not entirely got away from the notion that the Wild West show is a miniature of what they think still prevails beyond the Rocky mountains.

But if geographies intended for juveniles can find no better illustrative features than depicting the Indian in paint and feathers, ready for the warpath, what can be expected where the supposedly uninformed public is concerned? It would seem that a geography should not make its appeal to the child mind without taking due account of the progress that has taken place touching the Indian and his environment.

It is exactly where the Indian is still supposed to be a menace to civilization that he is contributing to the building up of the nation. In the middle West and in the West he has become a successful farmer. He is also the village storekeeper, the blacksmith, the tailor. He has only begun to show what he can do, but enough has been revealed as a beginning to prove conclusively that he has capability to become a farmer, tradesman, mechanic. His future work will unquestionably blend with the activities essential to his success.

Reservation Is Important.

The educational value of the office of Indian affairs, within the department of the interior, in regard to Indian self-support, has naturally been great. No matter from what angle the Indian question is viewed, one must always take account of the reservation. In considering the farm lands now occupied by Indians and independent of government supervision, there must also be taken into consideration the reservations scattered throughout 26 states and comprising a territory twice the size of the state of New York. But here again the advancement of the people comes to the fore strongly, for while approximately $85,000,000 is required to carry on the work, $62,000,000 of this amount belongs to the tribes and $13,000,000 to the individual Indians, while $10,000,000 is the annual appropriation.

Everything points to the conclusion that in the future the Indian will be treated more as a brother than a stranger in the land which knew him before all other people. It is dawning on those who wish the Indian well that he must now be considered more as an individual than a part of his tribe. There is no doubt that the tribal system has seen its day. It has been proved that where thousands of Indians have been thrown on their own resources they have succeeded. The moment he becomes the owner of a piece of land a new sense of responsibility seems to develop in the red man. The abolition of the tribal system is expected to be the real beginning for equalization.

Sits Down Spotted Prospers.

As an example of how the Indian can manage for himself, there may be cited the case of Sits Down Spotted, an Indian with a name sufficiently picturesque. This Crow Indian owns a fine farm, has some good horses with which to plow his fields, and takes great delight in tilling his acres late and early. As one sees Sits Down Spotted behind his sturdy animals, the plow cutting loose the earth of the Montana farm, the impression comes home that to this progressive Indian the future means everything, while the past is left for what it is worth. As dusk comes on this Indian farmer turns his horses homeward. He smiles with satisfaction as he contemplates what awaits him there. There are no pretensions about the domicile of this Crow Indian, but just as the home of Albert Anderson, who is another Crow, is simply constructed yet comfortable, so Sits Down Spotted has a pleasant dwelling.

There is probably no one word relative to the Indian in his relation with the white race which calls up a more unpleasant idea than Apache. The history of the army posts and the settling of the West is replete with incidents that show the Apaches less responsive to civilization's dictates than others of their kin. But in entering some of the homes of Apaches in Oklahoma there is striking evidence that wild rides and the war cry of the braves are now memories. The walls are adorned with colored prints, and there is little outward difference from the home of a white man in similar circumstances.

Attitude Is Better.

In nothing seems the Apache to have become more conciliatory

than in his attitude toward the government. The Indian is realizing more and more that, while his case may not always have been in the best of hands, the federal authorities wish to promote his welfare, and are willing to make amends for past mistakes.

As a keeper of a country store, the red man has shown he can conduct a business with profit and attract custom through fair means of dealing. Numerous stores like that of Peter Lookaround at Neopit, Wis., have been established, and have turned out to be good investments. It is true that many of these stores are of the most unpretentious kind. But no matter how insignificant, they carry certain responsibilities, and the owners can exercise as much business sagacity within their circumscribed walls as the merchant king with his structure covering a city block. The store is believed an agency that will teach the Indian that it pays to be absolutely fair.

There is nothing in the appearance of the tailor shop of William Blodgett, at Puyallup, Wash., to indicate that his business is up to date. The young Indian in question is a graduate of the tailoring department, Chemawa, Ore. If he keeps on as he has begun Blodgett will be able to impress many of his race with the importance of appearance. The Indian blanket means to him nothing more than a historic relic. He may not be willing to admit that clothes make the man, but the Indian in the tailor business will add his mite to the general stock of knowledge tending to amalgamate the Indian's interests with those around him.

More than 52,000,000 acres are included in Indian reservation lands, but a distinction must be drawn between the reservation as such and the large territories where the Indians are now living in full possession of their own land and developing it with the assistance of the government.

Oklahoma has an Indian population of more than 117,000 or over one-third of the entire Indian population of the United States. It is here that the five civilized tribes, the Chickasaws, the Choctaws, the Creeks, the Seminoles, and the Cherokees have millions of acres in allotments. In Oklahoma perhaps, the Indian is proving as well as anywhere else how he can be an independent citizen, and from this state have come many successful men, farmers, mechanics, merchants, lawyers.

In speaking of the progress of the Indians in the United States

it should not be overlooked that throughout many of the commonwealths Indians have for years shown keen appreciation for improving their conditions. That the Indian has artistic qualities is well known. Weaving blankets and baskets shows the race at home in an industry which calls for the exercise of talent and ingenuity. But at best this kind of work is to be classed among the curios. The Indian knows that his real forte is where the Caucasian race has succeeded. The Indian schools have turned out successful students by teaching them the useful arts and trades.

Schools a Benefit.

While the work of the United States Indian school at Carlisle, Pa., may be known generally, yet the effect of the school in the great upbuilding of the race is scarcely familiar to the public. A great deal has been heard to the effect that the Indian is responsive to the "call of the wild," and it has been said that many drop all that civilization has done for them and forget their schooling. That this is a misstatement can easily be proved.

An examination of more than 700 students at Carlisle showed that the mother or father of 29 was formerly a student at the school; that 488 others had had brother, sister or other relative at Carlisle and that it was through this influence that they had entered the institution. It is argued that it would hardly seem likely that if the former students had not been satisfied with their training they would have induced others to follow their example.

It is because the Indian schools turn out good carpenters, blacksmiths, bakers, plumbers, seamstresses, dairy workers, housekeepers, that the students can return to their own homes and help the good work of elevating the race. Whether it is in Arizona, Texas, Oklahoma, Wisconsin or any of the states where Indians have settled in smaller groups or in larger communities, the result would be the same.

The federal government can have no better allies than the young Indian men and women who take the message of education to their people. Fortified by study the young people have an entirely different view of conditions. If, for instance, their home should be in southern California, when they reach their state they find that the government is about to introduce extensive irrigation systems, and that engineering and constructive ability is needed. The

home-comers can thus find every opportunity for the display of proficiency.

Are Feared No More.

There is thought to be no more interesting phase touching the Indian's adaptability to modern ways than that the military stations of the West have lost their former importance. At the present time there is not a single army post maintained east of the Missouri river for fear of an Indian outbreak. The army posts of the central West are kept up for purely strategic reasons; they are more like places of rendezvous for troops that engage in target practice and field operations. Within the last 10 years four important posts have been abandonded at Ft. Custer, Montana, Ft. Sherman, Idaho, Ft. Yates, North Dakota, and Ft. Washakie, Wyoming. Ft. Assiniboin, Montana, is to be abandoned in a year or so, and the troops now occupying it have been ordered to the Philippines.

"The passing of the American Indian" is a term which may be construed in more ways than one. When Europeans settled on the American continent the Indian population within what is now the United States was estimated to be about 1,000,000. In 1855 the Commissioner of Indian Affairs issued a report which showed that there were 350,000 of the race in this country. But while the latest estimates may convey the impression that the race is diminishing in number, careful investigation shows that there has really been amalgamation on a very extensive scale. This has been particularly noticeable in Oklahoma among the five civilized tribes.

Fast Becoming Citizens.

It may cause surprise to those not aware of the facts that the census just completed will be the last where the reports will show the tribal relations of the Indians, and it is the calculations of the officials of the bureau that before another ten years pass all the red men of the country will have become citizens. It is only when the Indian renounces such tribal relation that he becomes a citizen of the United States with all the privileges accorded any citizen.

As a self-sustaining individual the American Indian has proved himself the equal of others when given an equal opportunity. This opportunity is no longer to be withheld. As the government has been able to exercise greater jurisdiction throughout the land, justice long deferred has been shown the Indian. It may be neces-

sary that there shall be complete assimilation by the white race before the Indian problem is solved finally. But if, as has been asserted, the real American of the future is to be a blending of all that is best within the United States, then it would seem to be essential to take account of the race which dwelt here before the advent of the Europeans. Whatever may be the destiny of the American Indian, his present course, therefore, is one which should be thoroughly encouraged.

One of the Seneca Stories.

LEVI HILLMAN, *Seneca.*

A STORY prevalent among the Senecas is the one concerning the world coming to an end. It has been handed down through many centuries.

The Senecas believe there is a large canvas in the heavens, torn in many places; and that there is a woman working, mending it. The most work is accomplished during the winter time because there are fewer thunder storms. Before the work can be finished, the spring and summer arrive and bring with them the destructive thunder storms, which cause the canvas to be torn again. Whenever this old woman finishes her work the world will come to an end.

History notes that several decades back the children of the red man use to rejoice whenever there was a great thunder storm because it would hinder the old woman from finishing her work.

The legends and beliefs among the children of the Great Spirit (Ha-wen-ne-yoh), are gradually being forgotten because of the assimilation of the Indians with civilization.

Christmas Among the Nez Perces.

CALEB CARTER, *Nez Perce.*

COME with me to spend Christmas with that famous Indian tribe which led Generals Miles and Howard a merry chase through the Rockies not so many years ago, covering a distance of over thirteen hundred miles, regardless of the numbers pitted against them.

We will find that the Nez Perce Reservation is in the northern part of Idaho on the Clearwater River, a tributary of the Columbia River, almost directly across the boundary line between Oregon and Washington, on the Idaho side.

Our invitation came several weeks beforehand, stating the place at which the Indians were to gather for the festivities, and fixing the date, several days before Christmas. No one is barred from the celebration, for the poor and the rich are alike welcome.

On the day appointed, we find all the invited guests assembled in camp which is not to break until the middle of January. The first event on the programme is the delivering of an address of welcome by the chief in a big tent where all the guests are gathered.

When Christmas Day actually comes, there is a very great bustle throughout the encampment and all seem to be as busy as ants; some are helping to barbecue the beef, others are preparing the programme for the afternoon's entertainment, and still others are fixing their war bonnets, leggings, and other articles of apparel worn on such occasions.

At last dinner is announced and the "heap big eat" commences. It is no dog feast, you may be sure; but it is exactly what you would expect to find at some elaborate banquet among white people, with a few natural differences. For instance, here there are dried venison, dried salmon, and other dainties which only an old-time Indian has the secret of preparing.

After dinner is over and the tables cleared away from the big tent, the chief commands each person present to prepare for the an-

nual dance—the "Tukyawa"—a dance which has been handed down among the Nez Perces from generation to generation. It may be said that this dance answers to our Memorial Day observance on May thirtieth. All the old costumes are brought out to be worn by the relatives of absent ones, for the dance is to be in commemoration of those whose places in the tribe have been filled by others. The dance starts with a special song—of very ancient origin—a song so sad that it brings tears to the eyes of all who are within hearing, for the Indians are a very sympathetic race and their dead are very dear to them. When this one song is ended, and the dancers have gone several times in a big circle around the tent, like soldiers marching in file, then all the sad part of the celebration is over.

Now the guests may do anything they choose to do, and they usually choose to dance. The dances are, for the most part, round dances, or the war dance, each of which is announced by the chief.

During a war dance, the attention of a stranger would naturally be fixed on the decorations of the dancers, and they would notice how curiously this one or that one has painted his body or his shield. These decorations all tell a story, and, should you ask an old-timer who has to his credit about sixteen or seventeen scalps, the meaning of the emblems painted on a certain shield, he would, perhaps, tell you that during the war with General Howard, or the Crows, or any other tribe, this particular buck scalped his enemy alive; or, that he came off victorious after being surrounded by his enemies. It is like reading shorthand at "Old Carlisle" to interpret these symbols.

During the war dance, if some dancer should lose some part of his ornament, a feather usually, the following performance would ensue:

First, the tune changes, the drum sounds like the roar of a cannon, war whoops arise, and the whole tumult gives the hearer the impession that a real Indian scrimmage is taking place. Now, everything but the singing ceases and the dancers dance in time with the music around the feather lying upon the ground. As soon as the drum starts up again, the dancers suddenly stop and seat themselves in a circle, until the discord ceases. This is kept up for some time.

Suddenly one brave steps to the center of the circle, where the feather is lying; and, as he approaches it, he performs certain maneuvers resembling those which actually took place at some critical moment in his career. Nearer and nearer he draws to the feather,

while all, who are closing the circle in on him, watch him closely. At last, the brave strikes the feather with his tomahawk. Then the music stops, all reseat themselves, and the warrior tells of the brave deed which his movements have been suggesting, the record of which is painted on his person. Perhaps it is a tale of a miraculous escape from death; perhaps he tells how he saved some one from losing his scalp to the ememy; probably he shows a scar or two as a result of the encounter. When he has finished his story he returns the feather to the owner. Meanwhile, his relatives are piling money, blankets, shawls, and numerous other articles for him to distribute to his listeners, to show how grateful he is that on this Christmas Day he is still alive, when he might have fallen a victim to his dreaded foes.

During these war dances many things are given away. Visitors, if they happen to be of a different tribe, usually get the most of these. If a lady has asked you to dance with her during the round dance, she pays you, either with a blanket or a sum of money, and you must take the gift or she will feel herself insulted, for it is a time-honored custom of this tribe to make gifts in this manner—from a few cents in value to a span of horses or a wagon.

We have spent the day witnessing many curious customs, handed down from our ancestors; our visit is over and we return to our homes.

The Fiestas of the Serrano Indians.

CHRISTIANA GABRIEL, *Mission.*

MANY of the ancient customs of the Serrano Indians are passing away. Some, however, are still practiced on the Protero Reservation in Southern California; among these are the Fiestas. These fiestas usually last one week, beginning Monday and ending Sunday,

There is singing every night, also dancing. The men play peon outside. It is quite interesting to watch them as they go through the motions connected with the game and sing their weird songs.

On two evenings of the week members of the other two fiestas are invited to come and take part in the singing and dancing. Dur-

ing the day many of the women are making large rag dolls, which represent the relatives who have died during the past years. A doll is made at these fiestas for the dead who have died for two years in succession. Clothing of the most expensive sort is secured for these dolls and fifty-cent silver pieces are used for eyes and other decorations. On one certain night of the week these large dolls are carried into the big feast-houses, and the women dancers with the dolls in their arms keep time to the loud singing and make a loud noise with their breath. The dolls are then put away until Sunday morning, at which time, at sunrise, they are placed upon a large pile of wood. A certain man is selected from the crowd, who lights a match to this pile and continues stirring up the wood until the dolls are burned. While he is doing this, people step forward and give him money. This usually concludes the fiestas.

Why the Turkey is Bald.

NAN SAUNOOKE, *Cherokee.*

THE Indians of our country have many legends connected with certain peculiar habits or customs prevalent among them. If one should chance to visit the home of an old Indian he would perhaps notice a turkey wing hanging near the fire. This the Indian uses to fan his fire into a flame and make it burn brightly, or perhaps in the sultry days of summer, to fan himself. If asked why he uses the turkey wing instead of the wing of any other bird, he would no doubt relate the following story:

Many years ago the fire of the world was nearly extinguished; this happened just at the beginning of the winter season. The birds of the air were filled with anxiety, for their intuition told them they would need heat to keep them warm through the winter.

A bird council was held and it was decided that birds which could fly the highest should soar into the air and see if they could find a spark of fire anywhere. The efforts of the eagle, lark and raven were in vain. The honor was left to the little brown sparrow, who spied a spark of fire in the hollow of an old stump, in the heart of a deep forest.

The birds flocked around the stump and tried to decide who should pick the spark out. But all their efforts were in vain; to their dismay they saw the spark growing smaller and fainter. The turkey then volunteered to try and keep the tiny coal alive by fanning it with his wings. Day after day the turkey kept fanning; the heat became greater each day, until the feathers were singed off the turkey's head. If one notices carefully he will see lumps on the head of a turkey that appear as blisters. It is believed that the turkey was so badly burned that all turkeys since have had bald heads and wear the blisters as a memento of the bravery of the turkey. The faithful turkey lost his beautiful feathers but he gave back fire to the world; so in his honor and as a memorial of his faithfulness, the Indian uses the turkey wing to make his fire burn.

Legend of the Catfish.

ELIZA KESHENA, *Menominee.*

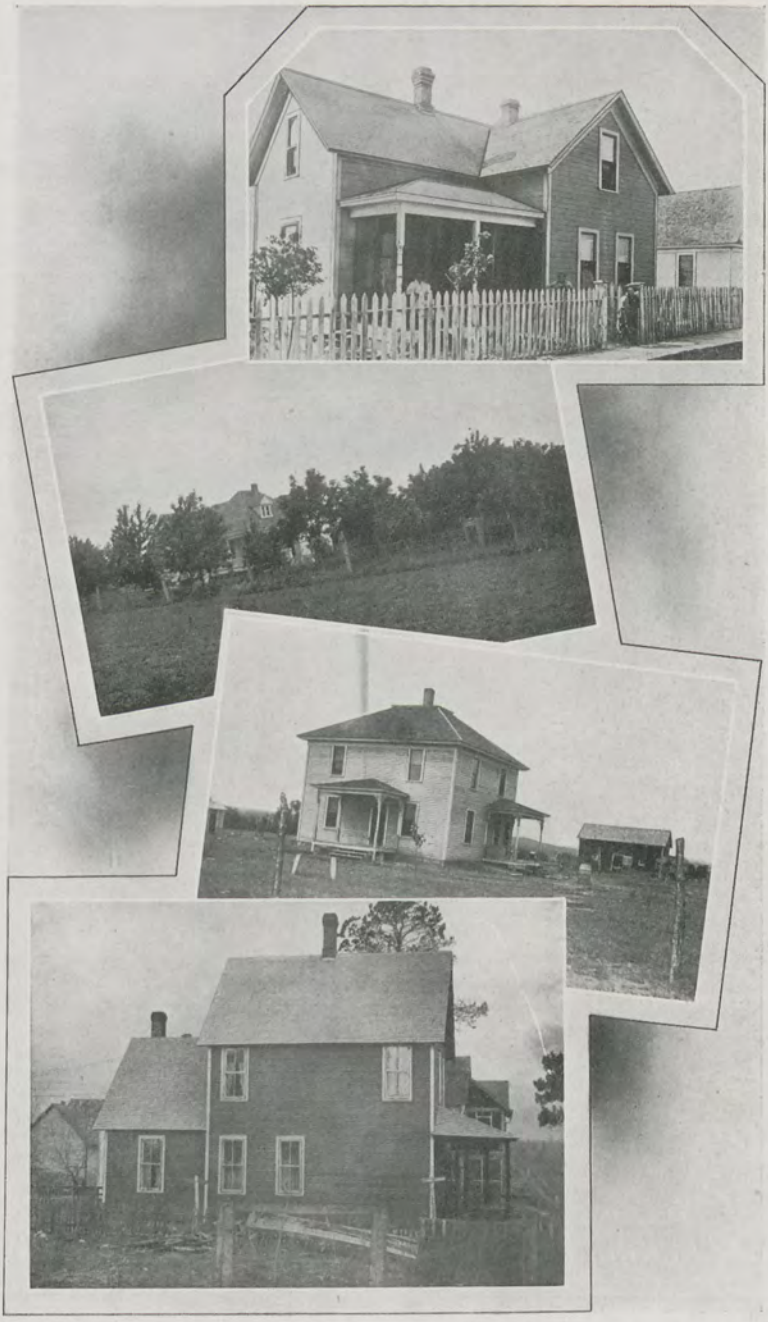
THE Menominee Indians have many stories about animals; how the different animals received or lost their color and changed their forms and habits. The following is a story about the catfish: A school of catfish had assembled and were told by an old chief that a moose would come to a certain place to drink and feed along the bank and they were to kill him if possible.

This they agreed to do, so on the following day they all lay concealed in the rushes nearby. The moose finally came and was quietly standing in the water unconscious of his enemies who were watching ready to attack him.

Finally, one of them cautiously went up and drove a spear in the moose's leg. This startled him and looking around to see who had done it, he spied the catfish.

The moose trampled and killed many of them, but the others swam away with slight injuries on their heads.

They still retain their spears, but they never fully recovered from the slight depression on their heads which they received from the fleet hoofs of the moose.



HOMES OF CARLISLE EX-STUDENTS AND GRADUATES

ALICE LAMBERT OTTO, CHIPPEWA, OGEMA, MINN.: WILLIAM HAZLETT, PIEGAN, FT. COBB, OKLA.
FRANK JANNIES, SIOUX, LAMRO, S. D.; EDWARD ROGERS, CHIPPEWA, WALKER, MINN.

CARLISLE'S LACROSSE TEAM, 1910

NAVAJO SILVERWARE—SPOONS MADE BY STUDENTS OF CARLISLE IN THE NATIVE INDIAN ART DEPARTMENT

NAVAJO SILVERWARE—BRACELETS MADE BY STUDENTS OF CARLISLE IN THE NATIVE INDIAN ART DEPARTMENT

FIRST LESSON IN ENGLISH, THE CARLISLE SCHOOL

Editor's Comment

SUPPRESSING THE LIQUOR TRAFFIC AT LA POINTE AGENCY.

THERE has been considerable discussion the last few years of the best way of breaking up the liquor traffic, which is carried on by disreputable whites, and has done so much to ruin the Indians' moral and physical nature and to make him the easy prey for designing grafters,

In some places it has been easiest to cope with the situation through the local courts, but as a general thing, it has been found necessary to appeal to the federal courts for the punishment of the offenders. The difficulty in the past has been that the light fine or sentence imposed by the local courts has not been a deterrent. The penitentiary sentence, made possible by the federal law, is sufficiently effective to stop the business.

The Indians of the La Pointe Indian Agency in Wisconsin, have been the easy prey for some time of saloonkeepers, the owners of dives and of bootleggers. Conditions have probably been no worse than in numerous other places, but the agency officials determined to put a stop to it. Superintendent S. W. Campbell, who is in charge, at last, after finding out that the liquor traffic is forbidden, called a meeting of the best citizens of the town of Ashland for the purpose of free discussion of the situation. There were present, brewerymen, protestant ministers, catholic priests, lawyers, and business men. The discussion was open, and after the meeting by unanimous vote in which the brewerymen took part, the meeting declared its "entire sympathy with Major Campbell in his efforts to suppress the liquor traffic with Indians coming into the city." A committee was appointed to confer with the saloon interests in an effort to get their voluntary cooperation.

The reports of the meeting indicate that it was successful, and Major Campbell is to be commended for the tactful way in which he is bringing about results, After all, the awakening of the community to its proper duty and responsiblities is the most effective and lasting way to deal with the situation.

This liquor traffic has been one of the greatest enemies the Indians of the country have had, and friends of the Indian see in this action by Major Campbell, definite hope for the future. As in other places, this work has had the active cooperation of William E. Johnson, the active and efficient special agent of the Government for the suppression of the liquor traffic.

INDIAN CLAIMS REJECTED.

A SPECIAL dispatch from Washington indicates that the House Committee on Indian Affairs has adopted a new policy, in accordance with which it will report unfavorably to the House, Indian claim bills, against which the Committee decides.

There are numerous Indian claim

bills of various character before the Committee, some of them a number of years old, and it is the plan to clear them by reporting them to the House, whether favorable or unfavorable. Heretofore, when they were decided against by the Committee they were simply set aside, only to be resurrected again at some future time.

One of those rejected at a recent meeting is the Boudinot Claims. Boudinot was one of three lawyers entitled to a third of thirty thousand dollars, as their fee for saving the Cherokee Indians six million dollars. The Court of Claims considered thirty thousand dollars ample fee for the services, but Boudinot thought otherwise, so his two associates divided the fee while Boudinot turned to Congress for a larger compensation. The Indian committee rejected the claim after a sharp discussion. The Committee also rejected the claim of Susan Saunders for fourteen thousand dollars for services in this same Cherokee claim. The Delaware Indians wanted five hundred thousand dollars for property destroyed during the Civil War. This claim has been hanging before the committee for years, and was rejected with the rest.

INDIANS IN THE MAINE LEGISLATURE.

THERE are two Indian representatives in the Maine legislature, who represent the Indians of that state. They are assigned seats in the rear of the chamber, but have no vote in the proceedings. They are selected by their tribesmen because of their prominence, and their purpose in the legislature is to give the Indians' side when various matters pertaining to their constituents' welfare is under discussion. These Indians have had recognized representatives for years, who are treated with courtesy and consideration by the other members, and in all matters effecting the Indians, do much good. The two representatives in office at present are Lola Coly, who lives on Indian Island in Oldtown and represents the Penobscot tribe, and Lewy Mitchell who represents the Passamaquoddy tribe.

FARMING AND DAIRYING AT CARLISLE.

THERE have been completed at Carlisle extensive additions and improvements to the dairy barn. These consist of a new brick and concrete addition 35 by 100 feet, a new milk house of brick and concrete 16 by 30 feet, a new silo with a capacity of 150 tons of ensilage, and the entire remodeling of the first floor of the old structure, the main dimensions of which are 60 by 116 feet.

In remodeling the old structure, additional windows were put in along the east and north sides, and larger doors for the entrance. A large implement room 28 feet by 96 feet was provided, a harness room, three box stalls for horses and six open stalls. These are all equipped with down-to-date accessories. There was also built a specially prepared bull pen, four box stalls for cows, a feed room and two calf pens. A wash room was built which is complete in every particular

and provides locker and washing facilities for all the boys in the barn. The new addition has been carefully ventilated, and has been constructed entirely of concrete and brick, with the exception of the roof timbers. The feeding troughs are of concrete and the stanchions are of iron.

The barn will accommodate about fifty head of stock, aside from the box stalls and calf pens. Outside ventilation is provided through the walls and roof, and an arrangement has been included so that the cattle can be given water in troughs on the inside during the cold weather. The milk house adjacent has been built carefully, and much attention was paid to the ventilation and sanitation, and only modern machinery and apparatus for handling milk and making butter is installed. The upper portion of the old structure, which has a capacity of over two hundred tons of hay, with large bins for grain and other general farm products, is connected with the new structure by an ample stairway and chutes. An underground pit has been provided adjacent to the barn, into which runs all of the liquid waste from the dairy barn. This is saved and at convenient times during the year is spread on the farm for fertilizer. An improved type of manure pit of concrete was built adjacent to the barn and is connected therewith by a Louden carrier and track. In this way all of the manure is saved and is allowed to rot until such time as it is spread over the farm for fertilizer.

A large yard covered with cinders and surrounded by a stone fence is included in the plant, being connected with the cow barn by a runway.

This barn is being managed carefully and affords to our students ample facilities and thorough instruction in modern dairy practice. The plans were prepared specially for the school by experts in the agricultural departments, and everything is provided to enable our students to master the work.

The school is indebted to Mr. Geo. A. Billings, Assistant Chief of the Bureau of Farm Management of the Department of Agriculture, who prepared sketches, and who has been regularly visiting the school for the purpose of developing the two school farms, so that they will be models of their kind for the farmers in this section of the country. Modern business methods and down-to-date ideas in agriculture are being inaugurated, and the results which are already evident from nearly a year's cooperation, are manifest.

The detailed plans for the dairy were made by Mr. K. E. Parks, Architect, Bureau of Animal Industry, U. S. Department of Agriculture.

ATHLETIC RECORD, 1910.

ATHLETICS have never been in a more satisfactory condition than during the past year at the Carlisle School. A splendid spirit has prevailed, and the teams have been in every way clean and representative. Although athletics are encouraged by the faculty, they have in no way interfered with the legitimate work of the

school, the various teams getting their training during the students' spare hours. Eligibiltiy rules in harmony with the conditions prevailing at our best universities have been instituted, and no one has been allowed to represent the school on its athletic teams, who is not making a success of his school work. Athletics have been encouraged for the many rather than for the few, to the end that the whole student body at Carlisle receives immeasurable benefits from the various sports which are maintained.

The basket ball season was fairly successful, the team not losing a game in their home gymnasium. The record is as follows:

Albright 13	Carlisle 34
Swarthmore 29	Carlisle 23
Gettysburg 35	Carlisle 25
Pennsylvania 33	Carlisle 13
Felton A. C. 6	Carlisle 56
Cornell 28	Carlisle 21
Syracuse 26	Carlisle 18
All Tonawanda 22	Carlisle 40
Gettysburg 14	Carlisle 34
Columbia 53	Carlisle 10
Gettysburg 17	Carlisle 36
Albright 35	Carlisle 25

The cross country team won a trophy in a nine mile marathon at Berwick, Pa.

During the foot-ball season, fourteen games were played, of which the Indians won eight. The record for 1910 follows:

Sept. 21.....Lebanon Valley at Carlisle
Lebanon Valley 0—Indians 53
Sept. 24.....Villanova at Harrisburg
Villanova 0—Indians 6
Sept. 28.....Muhlenburg at Carlisle
Muhlenburg 0—Indians 39
Oct. 1.....W. Md. College at Carlisle
Cancelled by W. Md. College.
Oct. 5.....Dickinson at Carlisle
Dickinson 0—Indians 24
Oct. 8.....Bucknell at Wilkes-Barre
Bucknell 0—Indians 39
Oct. 11.....Gettysburg at Carlisle
Gettysburg 3—Indians 39
Oct. 15.....Syracuse at Syracuse
Syracuse 14—Indians 0
Oct. 22.....Princeton at Princeton
Princeton 6—Indians 0
Oct. 29....Pennsylvania at Philadelphia
Pennsylvania 17—Indians 5
Nov. 5.....Virginia at Washington
Virginia 5—Indians 22
Nov. 9.....Harvard Law at Cambridge
Harvard Law 3—Indians 0
Nov. 12.....Navy at Annapolis
Navy 6—Indians 0
Nov. 19.....John Hopkins University
John Hopkins 0—Indians 12
Nov. 24.....Brown at Providence
Brown 15—Indians 6

Baseball was abolished because, after many of our students had played for a season or two on the base ball team, and were seen in competition with some of the big colleges, many of the smaller league managers offered them employment to play summer professional baseball. This resulted in weaning many of the students away from their schooling and much injury was done others who returned. It was consequently decided for the best interests of the students and in the interest of clean sport at Carlisle, to abolish baseball and substitute la crosse.

This was the first year lacrosse was played, and the results have justified the step taken in every way. Lacrosse is an Indian game and none of the evils of professionalism can creep in. During the coming season, the Indians will meet Harvard and some of the best lacrosse teams in the East, The record for 1910 follows:

April 9, at Carlisle, the Indian team was defeated by Lehigh University in the first game ever played at Carlisle. Score, 3–2.

April 16, at Hoboken, N. J., Stevens Institute defeated Carlisle. Score, 6–4.

April 23, at Carlisle, Swarthmore College defeated us. Score, 5–3.

April 30, at Carlisle, the Indian lacrosse team defeated Baltimore City College. Score, 15–0.

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

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

Track sports offer an opportunity for a large number of students to get physical exercise, and the Indians excel in the various forms of this sport. The track team record for 1910 is as follows:

Won point trophy in an indoor meet at Baltimore.

Tied State College in dual meet at Carlisle. Score, 56–56.

Defeated Swarthmore at Carlisle in a dual meet. Score, Swarthmore, 25½; Indians, 78½.

Defeated Lafayette at Easton in a dual meet. Score, Lafayette, 35; Indians, 69.

Won the State Intercollegiate Track Athletic Championship at Harrisburg. Score, Indians, 52; Swarthmore, 25; Lafayette, 19; Bucknell, 17; State College, 15½; Lehigh, 7; Dickinson, 6; U. of Pittsburg, 6; Washington and Jefferson, 4½; Muhlenburg, 2.

The relay team record was a creditable one for 1910.

Lost one mile indoor race at Washington to Wesleyan University.

Won two mile indoor race from University of Pennsylvania 2nd team at Washington.

Won Medley indoor race from the 65th Regiment at Buffalo.

Won second place in a two mile indoor race at Pittsburg. Pennsylvania was first and Yale third.

Won one mile race at the Philadelphia Relay races over teams in our class.

CARLISLE CADETS IN GOVERNOR'S INAUGURAL PARADE.

THE Inaugural Committee having charge of the inaugural parade and ceremonies incident to the ushering into office of Honorable John K. Tener, Governor of Pennsylvania, invited the Carlisle Indian School to take part in the parade which took place in Harrisburg, Tuesday, January 17th.

The school was represented by seven companies of cadets, numbering three hundred men, carrying rifles, and the school band, numbering forty pieces. All along the line of march these stalwart young men, marching with perfect precision and attired in their perfect fitting cavalry uniforms with neat blue capes lined with yellow, were loudly applauded by the thousands of spectators who lined the streets or viewed the procession from the houses.

The marching of the students was perfect, and the comments made by all the various newspapers were very favorable. In fact, their marching compared to advantage with the regular troops which took part in the procession. The Chief Marshall of the parade spoke highly of their marching and appearance, and the Governor expressed his hearty approval and pleasure at their presence and fine marching.

After the parade, Superintendent Friedman, Commandant of Cadets Henderson, and Major Wheeler attended a special lunch at the Governor's mansion.

A FINE ATHLETIC CELEBRATION.

THE various students who have, during the past year, won a place on the first teams were presented with their "C's" on Wednesday evening, February 8th. The presentation was in the nature of a celebration of the school's success during the year in athletics, and the students, members of the faculty, and friends, were present to cheer the "C" men. The entire band was seated on the platform of the auditorium, and, at intervals, enlivened the proceedings with excellent music.

Mr. Glen S. Warner, Director of Athletics, presided, and in opening the meeting, spoke of the records that were made, urging all students to get the spirit of athletics, and appealing to the student body for a stronger school spirit.

Short talks were given by Captain Dupuis, on "Basket Ball;" Captain Wheelock, on "Track Athletic Prospects;" Captain Bracklin, on "Lacrosse Prospects," and Coach Wauseka on "Football Prospects."

Mr. Albert Exendine, who played on the teams of 1905-6-7, and who is considered one of Carlisle's most famous ends, was present and spoke encouragingly of the life of Carlisle Indians on the outside. Mr. Exendine is working his way through the Law School of Dickinson College, and for the past two years has been coaching the football team at Otterbein University in Ohio, to which position he has been re-elected for the coming year at an increase in salary.

Supervisor of Indian Schools H. B. Peairs, formerly Superintendent of Haskell Institute, was present and spoke in enthusiastic terms of the place of athletics in every school, and their value to the student body. Supervisor Chas. F. Pierce also spoke briefly.

Superintendent Friedman presented the "C's," and as each man came forward, he was cheered by the entire school.

The school was honored by the presence of Dr. George Edward Reed, the distinguished President of Dickinson College, who delivered a most inspiring and helpful address on the value of athletics for training not only the physical and mental body, but in its definite relationship in training young men for the battles of life. He showed the value of conscientious training and spoke earnestly of the decline of the Roman Empire because the Roman people "broke training." He brought out strongly the fact that when young men left school they would find on the outside a competition which was much keener and more absorbing than any of the competition they had met with on the gridiron, on the baseball field, or on the track.

It was a splendid address, eloquently delivered, full of earnestness, and abounding in suggestions and advice from a long life of experience.

It was in every way a successful celebration and meant much for clean sport, a healthy school spirit, and enthusiasm among the students.

Ex-Students and Graduates

Chauncey Yellow Robe, a Sioux, Class 1895, now located at Rapid City, S. D., writes, "I thank you for your kind Christmas greeting and the panoramic view of dear old Carlisle. It gives me many pleasant reminiscences of my boyhood days at the school. I entered Carlisle as a student in the fall of 1883, wearing long hair, feathers, blanket and a painted face, and above all not knowing one word of English. You probably have seen one of my photos; one may be there yet on the wall for a curiosity. I do not regret having been transformed from savagery to an independent American citizen. Through my experiences, I believe there is only one way to educate the Indian—to take him away from his environment on the reservation and give him ample opportunity in the thickest atmosphere of civilization and he will become a worthy citizen."

Mrs. Ida Wheelock McDonald, an Oneida, graduate of the Class 1902, is now in the Indian Service at Flandreau, South Dakota. In a recent letter to the superintendent, she says in part, " I, like many other students of these government schools, did not realize and appreciate what was being done for me until I was brought in contact with the world and its struggles, and then my eyes were opened. I am always proud of my Alma Mater and it is the duty of every ex-student, whether a graduate or not, to do the best work possible and thereby cast a good reflection upon the institute which he or she represents. I enjoy reading the *Carlisle Arrow*."

We have heard again from M. Leander Gansworth, a Tuscarora and a graduate of Class 1896, who is located at Davenport, Iowa, pursuing his trade as a printer. In answer to some questions desiring information regarding himself, Mr. Gansworth says, "I am doing as well as can be expected of one who wants to do what is right. I am foreman and machinist for the Iowa Catholic Messenger of Davenport. I have become a man of family. Mrs. Gansworth is an English girl from Hull, England. We have three little girls." Mr. Gansworth says that he has bought a home lately and adds, "We enjoy our home very much and are, I fear, a little proud of it."

We heard recently from Mr. and Mrs. Fred Lookout, two ex-students who left the school in 1884. Mrs. Lookout was Julia Pryor while a pupil here. They are living at Pawhuska, Oklahoma, on a farm. They have 655 acres of land, a five-room house and several head of cattle, horses, hogs, etc. Mr. Lookout was a member of the Osage Council for two years and for the last two years has been Assistant Chief of the Osage tribe.

In a recent letter from Rose McArthur, she says, "I spent a most lovely vacation with my mother at my home and am down to hard and earnest work at a salary of $35 a month. I have been working six months.

The lady for whom I am working says she feels proud of my neat work. I told her I was a Carlisle girl and the teachings of Carlisle are always good. I do considerable sewing for children and ladies. My only aim is to be a seamstress and a very tidy housekeeper. I shall never regret my days at Carlisle."

Frank Conroy, a Sioux and an ex-student, is now located at Lacreek, S. D. He married Victoria Standing Bear, also a Carlisle pupil. Mr. Conroy is a rancher and farmer by occupation. Last summer he was one of the commisioners appointed by the Government to appraise surplus lands on the Pine Ridge reservation and received a salary of $10 per day and expenses for his services. Mr. Conroy has shown his loyalty to Carlisle by sending his son Harry here to school.

Word comes from Charles Dillon, whose present address is Wyola, Montana, that he has occupied the position of Government blacksmith since he left Carlisle four years ago. He has invested his money in farming implements with a view to going on a ranch before long. Mr. Dillon married Rose LaForge, a graduate of this school. We have splendid records from other sources of these two young people and congratulate them on the success they are making.

Jennie West, an ex-student, now Mrs. Daniel Martin, is living at Frazer, Montana. She and her husband own a comfortable home, a bunch of horses and cows, and have land. She has two children, a boy of fourteen and a girl of twelve years of age. Mrs. Martin is proud to say that she has never gone back to the Indian ways and, "I am not ashamed to have any white person visit my home" she says. She has tried to live up to the things she learned while at Carlisle.

Acsah Lunt, an ex-student, now Mrs. Stephen Pensoneau, lives at Harrah, Oklahoma. She has been married for three years and is at present living on her own land, and keeping house for her little family. The records show that Mrs. Pensoneau is making use of the education and training she received at Carlisle. She says, "I am trying to teach other Indians what I know; how to live; how to be happy and how to have plenty."

David McFarland, a Nez Perce, Class 1898, writes from Lapwai, Idaho, that he is clerking in a store on the reservation. "I have many failures," he says, "but I try to be true and faithful in all my duties whatever they may be. It does me a great deal of good that the School has not forgotten me."

Mr. Manus Screamer, a Cherokee and an ex-student, is living with his wife, who was Nan Saunooke, at 33 Livingston St., Asheville, N. C. His present occupation is printer and musician. From all accounts Mr. and Mrs. Screamer are living exemplary lives.

Thomas Smith, a St. Regis Indian and an ex-student, writes from his home in Cherokee, North Carolina, that he is now a clerk in a store.

The World gives
its Admiration
not to Those who
do what nobody
else attempts,
but to Those who
do best what
multitudes do
well.

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, February 1, 1911	944
Total Number of Returned Students	4693
Total Number of Graduates	583
Total Number of Students who did not graduate	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.

The NEW CARLISLE RUGS

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

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