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The Red Man



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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 necessarily 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.

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Poor Lo's Besetting Sin:

By *W. E. Johnson, Chief Special Officer.*

"But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey and none delivereth; for a spoil, and none saith, Restore."—Isaiah, XLII: 22.



HOW accurately did Isaiah describe the Indian situation as it existed in this country for two hundred and fifty years. Thieves of every clime hastened to take part in the plunder of the newly discovered red man and the whiskey bottle was the key to all that the Indian possessed.

The colonies treated the Indian as game. The game laws offered bounties for Indian scalps. Their one redeeming feature was that a larger reward was offered by the colonists for the murder of an Indian man than was offered for the assassination of an Indian woman or child. Then the reds tried to outdo the whites in savagery. It was a difficult task, but they did their best. Practically every Indian war in history had its birth in a whiskey bottle and the owner of the bottle was a thief.

The new born states did not continue the scalp bounty laws of the colonists, but they herded them on reservations as in a zoological garden. And the boundaries of these reservations were patrolled by thieves armed with whiskey bottles.

No Indian superintendent needs to be told what this means to the Indian. No one interested in the welfare of the Indian needs information as to how the liquor traffic has blocked the numerous moves that have been undertaken for the Indian's industrial uplift.

I venture the assertion that the industrial uplift with an education annex was about the only uplift that he needed. For in matters of native honesty and a lofty sense of honor, the red man is without a peer among all the races. He was the ethical superior of the Saxons but lacked fortifications against the Saxons' vices.

Congress passed laws—lots of 'em—designed to keep liquor away from the Indians, but forgot to make provision to carry them into effect. The Indian field service did what it could to make these laws effective and usually paid the bills out of its own pocket. Laws will not enact themselves any more than an axe will chop wood without motive power behind it.

In the Indian Appropriation Act for the fiscal year 1907, Congress set aside \$25,000 to enable the Commissioner of Indian Affairs, under direction of the Secretary, to suppress this liquor traffic among the Indians. And here again the Prophet steps in to foretell:

Therefore, behold, the days come saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.—Jeremiah, XLVIII: 12.

Under the new appropriation, the Indian Territory was decided upon as the principal point of attack. By some vagary of fate, I was shanghaied by Mr. Leupp into the job of leading this enterprise. I marvelled somewhat at taking the job as I was familiar with that field and knew what it meant if anything real was undertaken.

I gathered together a band of fellows who felt much as I did and who were ready to "take a chance" with me. And for fourteen months, flying beer bottles, midnight shooting affairs, burning gambling outfits, bloody noses and broken heads followed.

At the end of the period, an astronomical reckoning showed that we had destroyed 250,000 bottles of liquor, burned out 76 gambling houses and made 1142 arrests. Fresh mounds of earth marked the resting places of four of my boys who were killed in the campaign. Another carried a bullet in his neck, and most of us carried scars of one sort and another. There had been "something doing."

The campaign was considered a success. Congress began increasing the appropriations and the service was enlarged to cover the whole field. The service organized in this way is only about two years old.

It would only confuse to attempt to indicate the methods which we employ; for Indian legislation is a conglomeration and a patchwork in some respects. In some states, we followed a radically different legal course than in others. Conditions and laws are not

always the same in different localities of even the same state. This not only confuses friends but it confuses the enemy. When I get a joint keeper on the carpet, he often asks why I do this with him and do something else with the offenders in the adjoining state. My stereotyped reply is "go hire a lawyer." The lawyer usually skins the offender out of most of the money that he has skinned out of the Indians. The scamp is thus punished even though we fail to convict, which seldom happens.

Since the original appropriation was made for 1907, we have made 5,473 arrests, up to January 31. The service has now reached such proportions that, for nearly two years, we averaged almost one hundred convictions per month.

This current talk about being unable to convict in whiskey cases is all moonshine. During the past two years, our service has convicted approximately 98 per cent of the cases which have come to an issue. If a whiskey case and especially a case of selling to an Indian is handled with the same care and intelligence as a burglary case, the juries are even more ready to convict than in the ordinary criminal case.

We have not been very tender in our dealings with these hyenas who would get an Indian drunk so as to rob him of his blanket. Nothing but the unrelenting cold steel of absolute justice will have any effect on the cuticle of such. There is no quarter asked or given and no sympathy wasted. I have never invoked the law against a man for making an assault on me or attempting my life. If he can try something like this and get away with a piece of my hide, he is welcome to it till the next time.

Convicting men, many of them with political influence, at the rate of 100 per month, year after year, multiplies the number of people who have an ax under their coat for this service. It is like rolling a snowball down hill on a mild day. It accumulates in dimensions with the square of the distance traveled. The solid and unyielding support that this service has had from the Indian Office since its establishment is the only reason why it has not long since ceased to exist, or at least had its teeth drawn; and without the teeth and claws, it has no reason for existence.

A Practical Course of Study:

By M. Friedman.



HERE has been completed at the Carlisle School the synopsis of a course of study, together with detailed directions, in Physiology, Geography, Nature Study, Arithmetic, English History, Orthography and Civil Government. This has been printed in four separate pamphlets, so as to provide the teachers of these subjects in Indian schools, who wish to avail themselves of their use, suggestions of the particular subject in which they are interested.

The course of study has been prepared with great care, all of the teachers taking part in the development of the particular subject which they teach, and the whole has been given sufficient trial and daily usage to enable us to eliminate any objectionable or useless features. The plan followed in working out this course of study was as follows:

The courses of study from about two hundred and fifty cities and model institutions scattered in every state in the United States were obtained for reference. The local needs and the needs of the Indian were carefully studied, and then each teacher prepared the synopsis of a course of study for the subject she taught, taking the best things from the scores of good courses of study which have been successfully used in public schools, and weaving in the pertinent needs of the Indian boy and girl.

It was not merely a compilation of a number of courses of study. After each teacher had prepared the synopsis and detailed suggestions, conferences were held with all of the other teachers and the principal teacher, and frank discussion as to the merits or demerits of each item and subject obtained. This assured harmony in the preparation of the course of study and enabled the teachers to prepare their subject with the whole aim of the school in view, and its proper relation to the other subjects taught. These meetings, or discussions, ran over a period covering nearly a year, during which time the course of study was actually put into practice in the school room. Inaccuracies and extraneous matter were eliminated. After this, there was a continued use of the course of study in the school room for nearly a year before it was placed in the hands of the printer.

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Under the circumstances, it is felt that the course of study as presented is to a degree accurate, is in harmony with the spirit and purpose of Indian education, and is applicable to the Indian's needs.

The course of study as now printed has taken cognizance of several very important facts and principles.

First—That no matter how accurate the public school courses of study may be, there is sufficient criticism of the courses of study by our public educators to warrant the belief that they are not perfect. One of the greatest faults which has been found with the courses of study in public schools is that the course in the grammar grades is so arranged as to primarily prepare boys and girls to enter the high school, and that the high school course is prepared with a view to compliance with entrance requirements in colleges. Although nine-tenths of the public school students drop out of the school before the high school is reached, their education has not been an educational entity which recognized their needs. This is one of the greatest criticisms of our public schools, made by our educators in the public school systems themselves; namely, that the courses of study are very largely prepared to suit the needs of the less than one-tenth who go to college, rather than serve the life-purposes of the nine-tenths who must drop out and take upon themselves the work of earning a living. It is this criticism that the course of study which has been prepared for Carlisle has tried to answer. Our teachers have endeavored to realize that when the large majority of the students leave the Carlisle school, or any of our other Indian schools, their school education will have ended and their work of earning a livelihood will have commenced.

Second—Our course of study has not been prepared by any one person. It is the work of teachers who have had experience in teaching, and in its final form it is the result of a careful tryout in the class room, together with candid discussion by the entire teaching force and the principal. Being the teachers' course of study, they have more faith in it and will not only follow it abstractly, but in spirit as well. This is too often one of the great criticisms which can be made on courses of study in city schools. They have been gotten out in some central office, and the teacher who, after all, must use the course of study, and who, if properly prepared, would be one of the most efficient persons to give wholesome suggestions, has had little or no voice in its preparation. This

has been the stumbling block with many of our so-called courses of study for Indian schools.

Third—The Carlisle course of study is not entirely dependent on text books. Provision is made for a large amount of oral instruction, which is ordinarily not contained in text books, such as simple accounts, correspondence, morals and manners, nature study, elementary science, and practical hygiene. Furthermore, it has been the aim to make the instruction concrete, to work in the local conditions, where the Indians reside, and, as far as possible, to afford to the students a fund of knowledge, which not only serves its purpose as a means of culture, but gives to each boy and girl substantial facts, which are necessary to every man and woman.

Fourth—The course of study has been prepared so that should any of the Indian students desire to take up further education in the public schools, their previous work at Carlisle will be recognized and given full credit, and they will be enabled to go on with their regular grade instruction from the point where they left off in the Government school.

Fifth—While the use of the public school course of study is fundamentally desirable in Indian schools so as to pave the way for the entrance of Indians in the public schools, it should not be forgotten that in many of the states' courses of study more attention is given to certain subjects like Algebra, Geometry, Foreign History and Physical Geography, together with the study of the Classics, which would be very largely lost on the Indian who has only a few years to spend in school. Nor has there been any definite beginning made by the public schools in industrial education. Although there is wide-spread discussion of this subject, there has hardly been any effective accomplishment toward its introduction universally throughout the public school system of the United States.

The industrial training now given in our public schools can only be termed a beginning, for only the surface has been scratched, and the work done has been very largely of an experimental nature. Indian schools are industrial schools of a vocational character, and if the very best results are to be obtained, the courses of study that are followed in the class room should not entirely neglect, but rather should augment and work in harmony with the industrial work. The two should be interdependent. In no other way can

the best results be obtained. Those special schools of national reputation in the country, which have given this subject careful attention and years of study and have been through many experiences in its working out, realize the necessity of definite cooperation between the academic and industrial work.

A sufficient number of the Carlisle courses of study have been prepared to meet a limited demand, and they will be supplied on application to the school. Although conditions are not the same in all schools, it is felt that these courses of study will be of suggestive value to other institutions in the Service.



Angel DeCora—An Autobiography:



I WAS born in a wigwam, of Indian parents. My father was the fourth son of the hereditary chief of the Winnebagoes. My mother, in her childhood, had had a little training in a convent, but when she married my father she gave up all her foreign training and made a good, industrious Indian wife.

During the summers we lived on the Reservation, my mother cultivating her garden and my father playing the chief's son. During the winter we used to follow the chase away off the Reservation, along rivers and forests. My father provided not only for his family then, but his father's also. We were always moving camp. As a child, my life was ideal. In all my childhood I never received a cross word from any one, but nevertheless, my training was incessant. About as early as I can remember, I was lulled to sleep night after night by my father's or grandparent's recital of laws and customs that had regulated the daily life of my grandsires for generations and generations, and in the morning I was awakened by the same counselling. Under the influence of such precepts and customs, I acquired the general bearing of a well-counselled Indian child, rather reserved, respectful, and mild in manner.

A very promising career must have been laid out for me by my grandparents, but a strange white man interrupted it.

I had been entered in the Reservation school but a few days

when a strange white man appeared there. He asked me through an interpreter if I would like to ride in a steam car. I had never seen one, and six of the other children seemed enthusiastic about it and they were going to try, so I decided to join them, too. The next morning at sunrise we were piled into a wagon and driven to the nearest railroad station, thirty miles away. We did get the promised ride. We rode three days and three nights until we reached Hampton, Va.

My parents found it out, but too late.

Three years later when I returned to my mother, she told me that for months she wept and mourned for me. My father and the old chief and his wife had died, and with them the old Indian life was gone.

I returned to Hampton, and after graduation, some of my teachers prevailed upon me not to return home as I was still too young and immature to do much good among my people.

I went to Northampton, Mass., and through the efforts of some friends there, I entered the Burnham Classical School for Girls, and later when I decided to take up the study of art, I entered the Smith College Art Department, taking the four years' course under Dwight W. Tryon. During my study in Northampton, I worked for my board and lodging and also earned my four years' tuition at Smith College by holding one of the custodianships of the Art Gallery. The instruction I received and the influence I gained from Mr. Tryon has left a lasting impression upon me.

After the four years at Smith College, I went to Drexel Institute, Philadelphia, to study illustration with Howard Pyle, and remained his pupil for over two years.

While at this Institute I used to hear a great deal of discussion among the students, and instructors as well, on the sentiments of "Commercial" art and "Art for art's sake." I was swayed back and forth by the conflicting views, and finally I left Philadelphia and went to Boston.

I had heard of Joseph DeCamp as a great teacher, so I entered the Cowles Art School, where he was the instructor in life drawing. Within a year, however, he gave up his teaching there but he recommended me to the Museum of Fine Arts in the same city, where Frank Benson and Edmund C. Tarbell are instructors, and for two years I studied with them.



TRUE INDIAN TYPES—HOPI WOMAN, ARIZONA
Photo by Carpenter, Field Museum.



ANGEL DECORA

Photograph by Hensel, Carlisle

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MR. THOMAS KING AND FAMILY, FLANDREAU, S. D.—CARLISLE EX-STUDENT



MR. JOHN FROST AND FAMILY, GREY CLIFF, MONT.—CARLISLE EX-STUDENT



HOMES OF CARLISLE EX-STUDENTS

UPPER—LOUISE PROVOST McNUTT, OMAHA, ST. JOSEPH, MO.

LOWER—MRS. IDA WARREN TOBIN, CLASS 1894, CHIPPEWA, WHITE EARTH, MINN.

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I opened a studio in Boston and did some illustrative work for Small & Maynard Company, and for Ginn & Company. I also did some designing, although while in art schools I had never taken any special interest in that branch of art. Perhaps it was well that I had not over studied the prescribed methods of European decoration, for then my aboriginal qualities could never have asserted themselves.

I left Boston and went to New York City, and while I did some illustrating, portrait and landscape work, I found designing a more lucrative branch of art.

Although at times I yearn to express myself in landscape art, I feel that designing is the best channel in which to convey the native qualities of the Indian's decorative talent.

In 1906, Hon. Francis E. Leupp, Commissioner of Indian Affairs, appointed me to the Carlisle Indian School in Pennsylvania to foster the native talents of the Indian students there. There is no doubt that the young Indian has a talent for the pictorial art, and the Indian's artistic conception is well worth recognition, and the school-trained Indians of Carlisle are developing it into possible use that it may become his contribution to American Art.



DEALS are like stars;
you will not succeed
in touching them with
your hands, but like
the sea-faring man on
the desert of waters, you choose
them as your Guides, and,
following them, you reach your
destiny.

—CARL SCHURZ

The Zia Pueblo, New Mexico:

By *Albert B. Reagan.*



ON JOURNEYING to the Indian village of Zia from Jemez Pueblo, an Indian village some 60 miles southwest of Santa Fe, we take a southeastern trail. The trip is not a pleasant one in the hot months of the year. The route is tortuous, through dwarfed shrubbery, scorched sage brush, gullies and canyons, over burning sands and blackened bad-country rock, past the black-capped Mount Nero. In addition, the sun's rays are glaring and intolerable. Suddenly, after we have journeyed for about three and a half hours, we come out upon an open area of land declining gradually to the southward. As we view the open scene before us the village of Zia looms up to the southeast like a toy; and such a village and such a toy!

This village is situated on an elevated, black-lava peninsula, almost entirely surrounded by a vast lake of shifting sand. On the south is the alkali-whitened, dry bed of the Jemez River. The village is composed of two parallel rows of low flat-roofed houses, an Indian house of worship, and a Catholic church. The buildings are made of adobe blocks and basaltic cobble stones, mortared in with adobe plaster. The village is small and probably contains 120 souls. As we enter it we find the people happy and at their work; the women singing at their grinding and cooking, the men making curios, or at their medicine ceremonies; but we learn upon inquiry that the water supply is too scant for successful farming and that the population of the place is on the decline. We further learn that the people of the place are at least partly supported by the Government, that the Indian school is well attended and that the children are making fair progress. This is the only thing that will save this pueblo from final extinction.

The Zias are first mentioned in the days of Coronado. They were friendly to the white adventurers and gave them supplies, though these new people had wantonly and mercilessly murdered their cousin-village-people of Tiguex, near where Bernalillo is now situated. For their friendship and to flatter their vanity, Coronado gave the people of the village four disabled, bronzed cannon. Of course, it was a great gift to the Indians from the "sons of the gods," but perfectly harmless, because of their poor condition.

At the time of this first visit of the white people to the pueblo country, the name Zia was applied to a group of villages (the early records mention but one village) situated in the region adjacent to the confluence of the Rio Salado and the Rio Jemez. The Spaniards estimated the population to aggregate 28,000 souls. The principal village, probably located just south of the Salado at its junction with the Jemez (the ruins now being nearly buried in the shifting sand), was a large city. According to the Spanish records, it contained eight market places. It also contained better houses than the other Indian pueblos—houses plastered and painted in divers colors. This village was deemed more curious, of greater civility and better government than any of the other pueblos.

After the days of Coronado we do not hear much about the Zias until the time of the uprising in 1680. Then they, with their sister peoples, the inhabitants of the villages of Santa Anna, San Felipe, and Santo Domingo—all known under the common name of Queres—play an important roll. It is not known that they aided in the capture of Santa Fe, but they undoubtedly flocked there with the Indians of the other pueblos to celebrate its capture.

On capturing the city, the Indians danced in wild delight around the burning churches and convents, crying: "God, the Father, and Mary, the Mother of the Spaniards are dead, and the Indian god alone lives." They then reestablished their heathen rites, with the four cardinal points of the compass as their visible church, and made offerings of meal, feathers, corn, corn-pollen, and tobacco to propitiate their deity. They then bathed in the neighboring streams to cleanse themselves of Christian baptism, and ordered that all baptismal names were to be dropped.

The heathen ceremonies at the fallen capitol being finished, Pope, the leader of the Pueblo uprising, started with many followers on a tour of the pueblos. While making this triumphal tour he entered the Pueblo of Zia riding on a mule's back. As he thus rode, he was dressed in the full costume of a warrior chief and medicine man, with a bull's horns fastened on his head. After thus encircling the village and having made a speech to the assembled populace in the principal plaza of the place, Pope and his followers sprinkled the motley assembly with corn meal, as an emblem of happiness. They all then sat down to a sumptuous repast, drinking wine from the sacred vessels that had been taken from the destroyed churches.

At the close of the feast, Pope gave orders that all the people must obey him, promising health and good crops to all who would do so. He further ordered as he had at other pueblos, that the last vestige of Christian worship should be wiped out, stating that the Christian God was dead, having been made of rotten wood, and was consequently powerless. He then ordered the people to leave their life partners, whom they had married under the Christian regime, and to marry whom they chose. He also ordered that the "*estufas*"—the heathen Indian houses of worship—should be reopened, that native crops should be raised, and that all the pueblos should be rebaptized into the old Indian customs, in soap-weed suds. He again assured the people that the Christian God was dead and that the Spaniards were not to be feared; for they, the Indians, had built walls up to the skies to keep them out of the country.

The ceremonies closed with a long prayer to the Indian deities, followed by much sprinkling of corn-pollen and meal over the dispersing people.

The Indians were masters of the country and Pope was ruler; but if the Spanish rule had been flogging, imprisonment, slavery, and death to the Indian, as they alleged, the Indian rule was worse. Pope's rule was oppressive and tyrannical; often those who refused to obey him even in the least things were put to death. Wherever he went the most beautiful women were taken for himself and his captains, and forced to be their wives whether they were married to other men or not. Civil wars followed. Drouth and famine added to the disturbed condition of things. The Yutes and Apaches also took advantage of the situation and renewed their plundering raids. "For seven years it rained ashes." The Spaniards also were not idle.

The Queres and Jemez destroyed the Tigua and Piros villages in 1681, because they thought that these Pueblos favored the Spaniards. All the people of Piros perished; a few of the Tiguas escaped to Moqui. Many other Pueblos were abandoned, some scattered, and others changed to more naturally fortified positions. The Queres, Taos and Pecos fought the Tehuas and Tanos, and the latter deposed Pope, electing Louis Tupatu in his place; in 1688, Pope was again elected ruler but soon died and Tupatu was again chosen.

The Spaniards became active. In December 1681, Gov. Oter-

min tried to regain the lost Pueblo country, but only took possession of the region about Isleta when a rumor reached him that Chief Catiti was marching with an army of braves to oppose him; so he abandoned his expedition, taking with him 385 Isleta Indians. Don Pedro Reneres de Pasada fought the Queres about 1688 (some authorities give the date as October 8, 1867); he burned tents at Zia, and captured ten people, whom he sold as slaves to work in the Spanish mines. Pasada was superceded by Jironza de Cruzat who renewed the "entrada." He reattacked Zia and Santa Anna, set fire to the huts, killed 600 in battle, and captured 70, with the exceptions of a few old men, were burned or shot, or both. Many other natives allowed themselves to be burned to death in their houses rather than submit.

The defeat of the Zias who were aided by many other tribes disheartened the Indians; and a captive Indian, one Bartolome Ojeda of the Pueblo of Santa Anna, advised the Spanish Governor that Jemez, Zia, Santa Anna, San Juan, Picuries, San Felipe, Cochiti, and Santo Domingo were willing to make terms. We shall hear more of this Ojeda.

In 1691 the King of Spain suggested that Zia might be a better capital site than Santa Fe. In 1692 Governor Vargas began his first "entrada" northward from El Paso. On his entering the Pueblo country he found that the Zias and Santa Annas together had built a new village on the Red Mesa, west of the present vil'age of Jemez (the Mesa Colorado of the Spanish records), and that the Jemez, Santo Domingos and a few Apaches were fortified on the other mesa at the forks of the river farther to the north (the Mesa Don Diego of the Spanish records). The Zias seem to have readily submitted; but the Jemez were hostile. Their village, however, finally submitted October 26, 1692.

On Governor Vargas' second "entrada" northward and his taking Santa Fe for accompanying Spanish families in 1693, the Indians in general were found to be sullen. The Zias, San Felipes, Santa Annas, and Pecos, however, were friendly to the Spaniards. Wars followed between the newcomers and the other Pueblos. Only those will be mentioned in which the Zias took a part.

On April 12, 1694, Govenor Vargas, as an ally of Ojeda, aided the Santa Annas and Zias in defeating the Cochitis at Cieneguilla, their new pueblo. The village was captured on April 17. Seven-

teen warriors were killed in battle, thirteen were captured and shot, and 342 women and children were captured, besides 70 horses and 900 sheep. The captives, however, were mostly freed by a raid of the Indians the next day. The conquered Cochitis were ordered to burn their new pueblo and return to their old home. A few days after the defeat of the Cochitis, the Queres sent in five Jemez prisoners to the Spanish camp, two of whom were shot.

On July 2nd, 1694, (some authors give 1693), Governor Vargas with 20 men joined the Queres under Ojeda in an attack on the Jemez on Mesa Don Diego. While enroute, the Zia Mesa (Mesa Colorado) was taken. Part of the Zias however were with Ojeda—the part that had moved to their old village and rebuilt it. Some records say that it was the Jemez who attacked the Zias on Mesa Colorado, and that after killing five Zias they were repulsed. The allies attacked the Jemez in force on July 24th. The fight was one of the fiercest fought in putting down the Pueblo Insurrection; but the village was taken; 81 braves were killed in the battle, 371 prisoners were taken, the village was sacked and burned, and 300 “fanegas” of corn were captured. The Jemez governor was surrendered, and condemned to be shot, but was finally sent as a slave to the mines of Nueva Vizcaya.

The only remaining pueblo that still withstood the Spaniards was San Ildefonso. This village had withstood assault after assault; but now Governor Vargas placed his allied host against it, including the captured Jemez braves. Disastrous assaults were made on the place on September 4th and September 5th and almost daily till the evening of the 8th, when the besieged sued for peace. The Jemez were then given back their wives and children and allowed to return to their village. Thus was the Pueblo Insurrection of 1680 crushed.

After the overthrow of the Pueblo Insurrection we do not hear much of Zia until about the year 1866, when, if the Indian traditions are true, the Navajos made raids on the place, taking the village by surprise and killing practically all the able-bodied men. Nothing further has happened to the pueblo so far as history is concerned.



Chief Quanah Parker, the Last Great Ruler of the Comanches:

Francis E. Leupp in Boston Transcript.



THE death of Quanah Parker, chief of the Comanche Indians, carries off the stage the most picturesque figure in the aboriginal life of the Southwest and the last of the great leaders of the red race in that quarter. If ever there were a striking illustration of nature's trick of turning out certain human beings with a gift for government for their birthright, Quanah's case was one. His character and career, too, go to confirm the notion, generally entertained by observers of the development of our Indians under civilization as we understand it, that, whatever may be true of the union of other types with the Caucasian, the progeny of a marriage between the Indian and the white starts life without any necessary ancestral handicap. The father of Quanah was a notable man among the Comanches; Quanah has repeatedly spoken of him to me as a chief, but I have heard this claim denied, though everyone familiar with the family readily accords him a high rank. The mother was a white girl taken captive by the tribe in one of its forays. Her name was Cynthia Parker and she lived in Chillicothe, O., or, rather, in the then wild region which later furnished a site for the present city. She was about seven years old when a band of Indians found her at play at some distance from her father's house and kidnapped her. This was in the latter end of the eighteenth century. The disappearance of Cynthia and an elder sister, who was taken at the same time, aroused great excitement among the settlers in that part of the frontier, but the searching parties sent out at once were unable to find a trace of the children or their captors.

A whole generation had passed when one day, on the plains of Kansas, a company of white troops surrounded a band of hostile Indians and swept down upon their camp, where was found, in the tepee of the head man of the band, a fine-looking woman in Indian costume, with the Indian carriage and address, but obviously not of Indian blood. Although she could speak no English, having forgotten her mother tongue through long disuse, the commanding

officer discovered through an interpreter that she remembered some of her child history, and she was soon identified as the stolen Cynthia Parker. She was taken back to Ohio, where a number of her relatives recognized her and did all they could to induce her to stay with them; but she could not reconcile herself to the change from the free life of the Indian camp to the restrictions of the modern social order, nor could she bear separation from her Comanche husband and the children she had borne him, one of them being the baby Quanah. So, after a year's vain struggle to adapt herself to the ways of those about her, she was permitted to return, and thenceforward followed the fortunes of her adopted people.

This is the story as I have had it from Quanah's lips, with many details not necessary to rehearse here. Quanah was always very reverent of his mother's memory, and used to say that his faculty for getting along with the white men's Government was due to the white strain of blood which he drew from her. Of his father, most of his stories had to do with humorous incidents. One of them dealt with the first time he himself ever saw white men. He was out with his father one afternoon riding at the head of a band of Indians who were scouring about a stretch of rolling land in Texas, when a signal from one of the lookouts warned them of the approach of a possible enemy. His father galloped up on a little knoll from which a view of several miles was obtainable, and pointed out to him a faint cloud of dust in the distance. By signs the news was passed about among the band that a company of white settlers with a long baggage-train was on its way toward them. Excitement prevailed at once. Some of the young braves had never seen a wagon or a white civilian, and most of the older ones were not particularly experienced in that way. The Indians generally saw in this chance meeting an opportunity for a fight in which they could win glory. Not so Quanah's father. Whether he realized better than his followers the might of the white race and the wisdom of not being the aggressor in a quarrel, or whether he had a tender feeling for the people who had given him his wife and whose blood flowed in the veins of the son at his side, there is no telling; but his shrewd vision had shown him that the men who were approaching were not moved by any hostile purpose, but would be glad to exchange friendly offices with the Indians. So he bade his restless young bucks put aside their weapons and stay back,

and, calling Quannah to accompany him, rode forward to meet the pilgrims.

As he had foreseen, what the whites of this party most desired was peace; and the men in front held up their hands with the palms spread outward, and made other signs indicating their desire to be met in an amicable spirit. The Comanche leader responded in kind, and in a few minutes the Indians and the whites stood face to face in dumb-show parley. The whites told the Indians for what point they were bound and the Indians told them in return where they would find water and good camping-places on the way. Then the whites thanked their new friends, and expressed a desire to make them a few presents. The Indians seemed most attracted by some bags of flour and of salt which were neatly piled in one of the prairie-schooners, and the whites distributed these, although with rather plainly expressed misgivings as to how they were going to get along with so shortened a supply for themselves. Without attempting to imitate Quannah's delicious dialect, I conclude the story substantially as he related it to me.

That was the first time any of our band had seen either flour or salt in these forms. We knew the taste of the alkali of the desert, but salt in grains like this we could not understand. One Indian after another opened his bag at the top, ran his hand in, and put a fistful of the contents into his mouth. Then it was funny to see them go spitting and sputtering about, trying to get rid of the taste and the burning on the back of their tongues. To flour we were equally strangers. We knew something of grain foods, but our flour or meal was made by the rude process of smashing and rubbing between stones, and was consequently coarse and gritty; but here was a substance so soft that it seemed to disappear as we put it by little pinches into our mouths; it had no flavor, and when, in our effort to get enough to extract some taste from it, we filled our mouths, we nearly choked, and then found our teeth and tongues gummed up with a thick paste which was even harder to get rid of than the salt. But Indians are resourceful; and as those settlers, crossing the next rise of ground, looked back at us, they saw every Indian engaged in slitting his bags at the bottom, emptying the salt and flour on the ground, and drawing the bags, now open at both ends, over his calves for leggings.

Nobody among the Comanches of our day ever attempted to

contest with Quanah his authority in the tribe, which was king-like both in its scope and in his manner of exercising it. The National Government early recognized this trait as a valuable asset in transacting business with his people, and made large use of it. He really continued to rule long after it had been made known to the Indians that the era of chiefs had passed away, and that their fealty was now to be given to the Great Father at Washington. When a payment of money was to be made to the Comanches per capita, he always sat at the head of the pay-table, identified the men and women as their names were announced, verified the numbers and sexes and ages of their families respectively, maintained order when any trouble threatened, and in every way proved a useful coadjutor to the agent and his clerks. It was the same way when individual Indians wished to lease their lands to white farmers; Quanah was able to furnish the leasing officers with whatever information was needed about the circumstances of a would-be lessor or the condition of his household. Family disputes within his following were referred to him almost every day to settle like a benevolent police magistrate; and to his credit it should be said that, although in more ways than one he resembled an Oriental *cadi*, he usually contrived to do substantial justice in matters which would have sorely puzzled a white judge unskilled in the intricacies of aboriginal ethics. He had a quaint way of putting things which sometimes upset the grave conclusions of men better educated than he. Secretary Noble, during the Harrison Administration, set himself the task of breaking up polygamy among the Indians. Some of the chiefs affected resented his interference, and threatened mischief. Others sulked and plotted. Quanah received with perfect good nature the lecture on his sinfulness which the secretary delivered to him in person, and then responded, "Mr. Secretary, I have three wives. I love them all the same. I don't know which two I should put away. You tell me, and then I will go home and do it."

As he had cleverly foreseen, his adversary was posed. The secretary rubbed his forehead, played a little with his eyeglasses to kill time, cleared his throat sententiously, and pronounced his judgment that Quanah had better keep all his wives as long as they lived and behaved themselves, but not take any more; but bade him bring up his children, and the young men of his tribe, to the practice of monogamy.

Quanah's function as universal referee among the Comanches won him the good will of a number of the white cattlemen of Oklahoma, where the tribe had its reservation. These men used to get permission to graze their cattle on the common lands of the Indians, paying a certain yearly stipend for the privilege. All the negotiating and all the paying were done through Quanah before the government established its more modern system of handling these things. When trouble arose between lessors and lessees, growing out of alleged trespass or otherwise, the cattlemen were quite content to leave the case to Quanah to settle, and he always treated them fairly. After the passage of several years they subscribed to a fund with which they built him a fine large house, and he set his people the example of living in it, believing that this would be one of the symptoms of advancement which the Great Father would most appreciate in them. A member of the white group who had been absent when the hat was passed wished to contribute his share, too, and asked Quanah what form it had better take. Quanah promptly answered that he would like a roller-top desk and swivel chair. His white friend exclaimed in astonishment at this, as the chief could neither read nor write. So Quanah explained himself. "You see," said he, illustrating with appropriate gestures as he went along, "me open desk and sit down in chair—so—and lean back, and put feet up on desk, and light big seegar, and hold newspaper up front of me, all same white man—sabe? Then, by-m-bye white man he come in and knock at door, and he say: 'Quanah, me want talk t' you a minute.' And me swing 'round in chair—so—and puff lots of smoke in his face, and me say: 'Go 'way! Me ve'y busy t'day!'"

Quanah's humor was always on tap, even when he was engaged in serious business. When the ghost-dance furore broke out in the northwest, somewhat more than twenty years ago, the news of it spread into the Oklahoma country, and the Comanches, with their neighbors, the Kiowas and Apaches, became more or less excited by it. Quanah took the matter calmly, and it was largely through his influence that the three tribes sent a joint committee to Dakota to inquire into the business. When they returned the emissaries united in explaining that the cause of the uprising was the report, generally believed among the northern Indians, that the Messiah was about to come back to earth, restore to the Indians

their ancient heritage and drive the whites away. The Apache committeeman was pretty well convinced that this was true, and disposed to counsel his fellow tribesmen to prepare for the great event. The Kiowa member was a trifle uncertain, especially as a tribal election was impending in which he had something at stake, and he was anxious to propitiate both radicals and conservatives. But Quannah chuckled a little when called upon for his opinion, and delivered himself thus diplomatically:

"Mebbe-so Messiah he come; mebbe-so no. Anyway, me going keep one hand on Messiah and one hand on Gov'ment—then me safe!"

Quannah was a progressive without being a reckless iconoclast. He uniformly advised his followers to adopt the ways of civilization, employed white physicians when he was ill, sent his children to school and tried to make his home a radiating centre of rational modernism. He even joined a Christian church in his later years, though I suspect that he would have found it difficult to expound the grounds of his faith beyond a simple wish to lean on something unseen, and higher than himself, now that the worship in which his fathers indulged had been largely swept away or so adulterated as to be hardly recognizable. He remained, through all his cultural vicissitudes, a loyal lover of the old things, even after he had entirely ceased to regard them with awe. One of the last talks I had with him was about the changes time had wrought in the white man's ideals as well as the Indian's—for that was a firm tenet of his philosophy; and he framed his argument so as to compel support of the plea of some of the older Indians that they might be allowed to gather now and then for a big dance in the costumes of a former generation, sing their songs of war and the chase and self-glorification, and generally live again for a little while the life of their traditions. Referring to this very Washington's Birthday season for an illustration, he inquired what harm it did the white man to dress himself up once a year in the costume of the Continental troops, and have sham battles with a mock enemy; and he reminded me that he had been to the theatre on some of his visits to the East and seen white men perform in plays where they went back to a far more remote and barbarous period for their armor and weapons, and in which the action was chiefly fighting.

And what answer was possible to such logic?



The Legend of the Red Eagle.

ALFRED DEGRASSE, *Mashpee.*



NCE, a tribe of Indians were troubled by a large red eagle. Every one of the tribe was afraid of him. Finally, the chief offered a sum of money as a reward to any one who would kill the eagle, but none of them were tempted to kill the bird for such a paltry reward. So the chief in order to make the contest more alluring, offered as a reward to any one who would kill and bring him the eagle, the choice of his two daughters.

It happened that one day while some of the braves of the tribe were out hunting, they came across a hunter who was shooting buffalo with a magic arrow. When they saw the large number he had slain with his magic arrow they were sure he could kill the red eagle for them. They told him of the prize which would be given to any one who could kill the bird. He promised to be there on the next day. The band of warriors went back to camp confident that they had found one who could kill the eagle. That evening they related to the chief what had happened. There happened to be an Indian among the tribe who was exceedingly anxious to win the prize, either by foul or fair means, so he determined to go and meet the hunter with the magic arrow and capture it if possible.

He found him on his way to the village with the arrow. He bound him to a tree and took the arrow. After disguising himself, he went back to the village where he was heartily welcomed. Meanwhile, a squaw who was passing by the road, heard the cries of the hunter and went to him and set him free, and after telling her what had happened, he proceeded to the village.

Just before sunrise next day all the people gathered around to witness the shooting of the eagle. The hunter came with his arrows, and as the eagle rose he shot three arrows; but in spite of the magic arrow the eagle spread his wings and flew away. As the disappoint-

ed people were about to leave, the squaw who had set the real owner of the arrow free, rode up to them on a horse and told them of the happenings of the day before. The people were enraged, and they turned upon the thief and drove him out of the village and forbade his return.

The real owner of the magic arrow, having picked up the arrow on his way to the village, arrived there in the afternoon of the same day, and as before, all the members of the tribe gathered around at sunrise to see the eagle shot. The eagle came out at sunrise and after flapping his wings rose majestically and started to fly, but he had not gone far before the magic arrow brought him down. The people of the tribe were glad because they would never again be troubled with the eagle; and the hunter with the magic arrow won the hand of the chief's daughter.



The Stone Arrow Heads.

CHARLES FISH, *Sioux*.



LONG ago, before the existence of the stone arrow heads, the arrows were regarded as worthless against an enemy. As it is in all cases that a man naturally finds things to make use of, so it is with the stone arrow heads.

Why the arrow head was so widely used among the Indians was unknown until the secret was discovered by a wandering warrior, who had lost the trail to the camps of his people.

The brave roamed for a long time, finally reaching a desolate rocky region. His hardships became unendurable and his moccasins were worn until his feet were bare. He walked carefully, step by step, to avoid the obstructions which lay before him. Suddenly one of his feet accidentally struck a peculiar stone, which he picked up. His admiration for the stone caused him for a little while to forget his troubles, and he went farther up the stony region. The warrior gazed longingly at every tilted rock he passed, in search of similar stones.

On further investigation this man discovered a large number of spiders making wismahu. The artistic spiders were so shy that

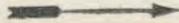
when they were seen at work they left the rocky den and went their way to a far country.

Wandering on, the young brave finally came home to his tribe and made haste to the chief with his wonderful stone and tales about his wanderings. The chief issued a proclamation that all warriors must go in search of the strange place where the brave found the arrow head.

The arrow-maker wisely thought that the wonderful stone attached to the point of the arrow would surely pierce any object, so he proceeded to make one.

On the return of the braves from the desolate region, each brought with him a stone arrow head. In course of time they were well supplied with the arrow and the flint arrow heads.

Frequent wars occurred among the Indians, and this was the way the stone arrow heads became so widely distributed. The artistic spiders are the chief originators of the wonderful stone, which we call arrow heads.



The Medicine Dance.

MAZIE L. SKYE, *Seneca.*



AMONG the many dances of the Seneca Indians is one known as the Medicine Dance. This dance has a deep religious meaning to those who really believe in it.

When a sick person is to receive treatment the medicine men gather wearing the most hideous masks and altogether making their appearance as unattractive as possible. The reason for them assuming this hideous appearance is to frighten away the evil spirits, which they believe cause the sickness.

The scene of the dance is interesting and picturesque to the onlookers, but to the dancers it is a most solemn performance. While dancing they sing the medicine songs, which are plaintive yet beautiful. These songs are held sacred for these special occasions and are not sung at any time except at these ceremonies.

Persons who have never received this medicine are not allowed to participate in the Medicine Dance.

Editor's Comment

DEATH OF ARCHBISHOP RYAN.

THE entire country was deeply grieved recently when the death was announced of Archbishop Patrick John Ryan, Archbishop of the Diocese which includes Philadelphia, member of the Board of Indian Commissioners, and one of the most prominent Catholics in the country. Archbishop Ryan was born in Ireland, and received thorough education for the priesthood. For a time, he was Professor of English literature in the Carondelet Theological Seminary of St. Louis, and later took up the work of a priest. He was promoted and made coadjutor Bishop of St. Louis, and was later promoted to Archbishop and was transferred to Philadelphia. He is the author of several religious works, but is best known because of his general interest in large affairs. In the last days of his illness, he received a most complimentary letter concerning his Indian work from President Taft. He was beloved by Pennsylvanians generally and endeared himself to all classes. His loss will be particularly felt by the Indians in whom he was deeply interested, and in whose behalf he was ever ready to work. He was an eloquent speaker, broad-minded in his views, and charitable to all classes. The press dispatches announce the appointment as his successor of Cardinal James R. C. Gibbons, of Baltimore, the most eminent Catholic in America and a man of wide influence and deep learning.

INDIAN CONVENTION.

THROUGH the efforts of Prof. F. A. McKenzie, of the Ohio State University, who has worked on the project for a number of years, a meeting of the progressive Indians of the United States is to be held in the not distant future, for the purpose of organizing the National League of Progressive Indians. The preliminary meeting is to be held April 3rd, in Columbus, when tentative plans will be arranged. A number of progressive Indians have been interested in the project, including Dr. Eastman, Mr. Dagenett and Dr. Montezuma. The purpose of the convention is to bring the leaders of the red men together and discuss ways of aiding backward Indians, and working out their educational and economic salvation.

If this meeting gets together a large number of the prominent Indians of the country, who have influence with their tribes, and goes in for constructive work, it would certainly be a good thing. Such a convention can assuredly accomplish more by working in harmony with the Government in its work of education and civilization, than by opposition methods and carping criticism. Too often in the past conferences of this kind have not had representative men from a sufficient number of tribes, and their recommendations have had little influence. The recent Indian Congress which was held in Oklahoma was a failure because of the lack of organization and a definite purpose.

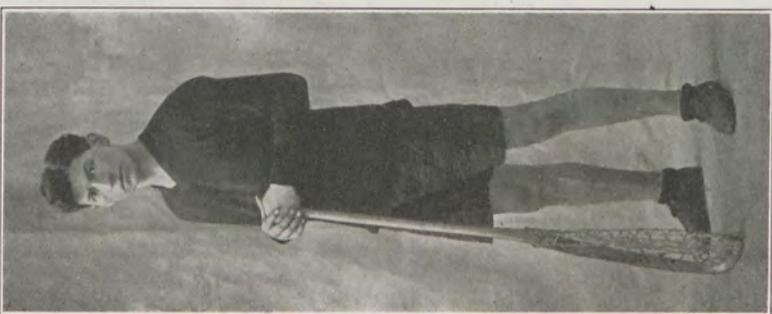
Such a convention as this suggested



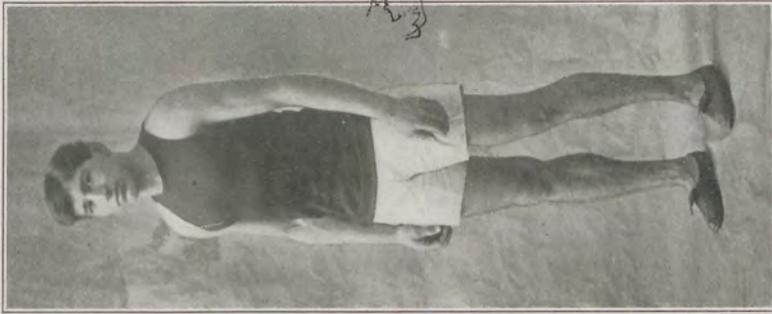
CARLISLE'S RELAY TEAM, 1910



CARLISLE'S CROSS COUNTRY TEAM, 1910



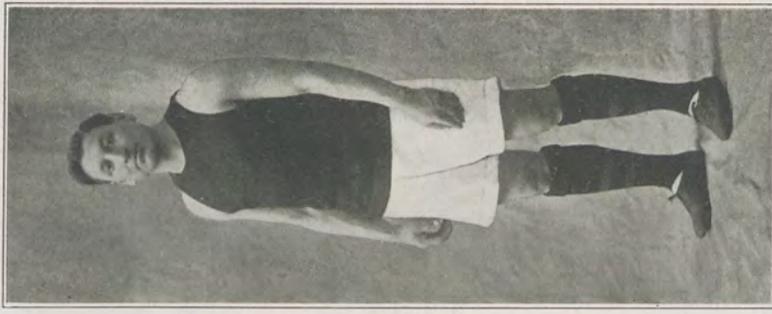
EDWARD BRACKLIN,
CAPTAIN LACROSSE TEAM



JOEL WHEELOCK,
CAPTAIN TRACK TEAM



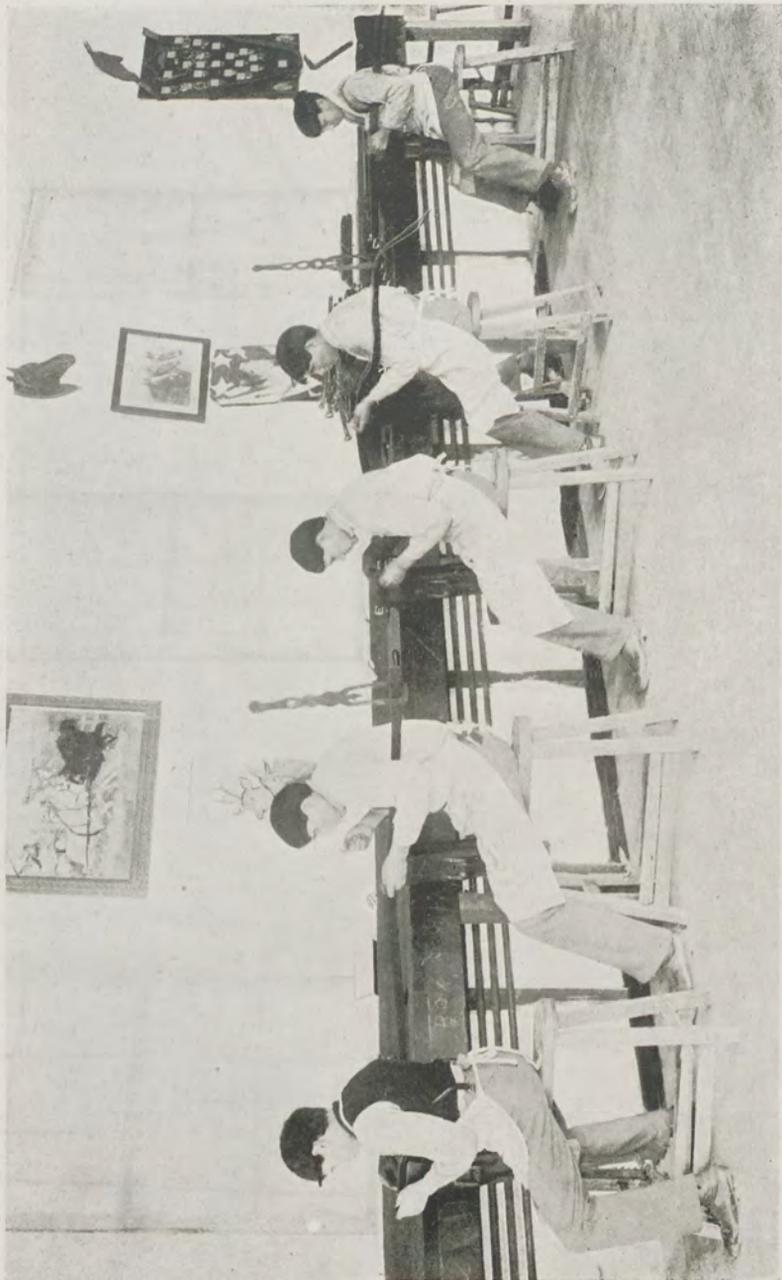
SAMPSON BURD,
CAPTAIN FOOTBALL TEAM



LOUIS DUPUIS,
CAPTAIN BASKETBALL TEAM



ACADEMIC TRAINING—LESSON IN GEOGRAPHY, CARLISLE SCHOOL.



INDUSTRIAL TRAINING—CLASS IN HARNESS-MAKING, CARLISLE SCHOOL.

by Professor McKenzie would be a splendid opportunity for the Indians, themselves, to devise ways and means for the development of the race, physically, mentally, socially and politically.

CHIEF QUANAH PARKER DIES.

THE press dispatches have recently announced the death at Anadarko, Oklahoma, of Quanah Parker, the famous chief of the Comanche Indian tribe, of pneumonia. Chief Parker, who was about fifty-seven years old, was the son of a white woman, named Parker, and of Quanah, a war chief of the Comanches, which explains his name. In one of the early Comanche raids his mother was captured by the Indians led by Quanah. Chief Parker was very prominent and a unique leader of his race, and was a brave fighter, when at war with whites. He owned some two thousand seven hundred acres of land, and was considered a man of wealth. He had much influence among his people and during the latter part of his life was a true friend of the whites and an active aid to the Government. In later years, he was essentially a man of peace. He was one of the most progressive members of his race, and numbered some of the most prominent men in the country, including a former President, as his friends.

INDIAN MISSIONS.

THE school was recently visited by Reverend Thomas C. Moffett, Superintendent of Indian Missions of the Presbyterian Board of

Home Missions. A special program was given in the auditorium on Sunday evening, January 29th, where there was special music and an illustrated lecture by Dr. Moffett on Indian Missions. He had a large number of very interesting pictures and told of the conditions existing among many of the tribes, developing the thought that they are gradually abandoning their primitiveness and superstition, and are becoming educated Christians. His address inspired the students with more earnestness and a greater missionary zeal. Traveling, as he does, extensively throughout the Indian country, he has learned conditions at first hand.

INDIAN STATUE.

A RESOLUTION providing for an heroic statue of the North American Indian on a Federal reservation in New York Harbor was agreed to by the House of Representatives in Washington, February 21st. The project, which involves no expense to the Government, was started in 1909 in New York at a gathering of Army Officers, prominent Indians, and well known New Yorkers.

NEW CHIEF OF CHOCTAW NATION.

PRESIDENT TAFT has recently appointed Victor Murad Locke of Antlers, Oklahoma, Principal Chief of the Choctaw Nation, of Oklahoma, to succeed Chief Greene McCurtain, former first man of the tribe, who died last December. The appointment was made by virtue of the treaty made in March, 1906, in which the

appointment of chief was placed in the hands of the President, instead of being done by the tribe. Chief Locke was for many years secretary of the Oklahoma Republican Committee, and is a half-breed Indian. He was educated at Drury College in Missouri, and has had much experience in politics.

AN OLD INDIAN.

RECENT dispatches speak of the death of Levi Phillips, grandson of the last chief of a New York tribe of Indians. Mr. Phillips was the last remaining Indian medicine man in Long Island and at the time of his death was 102 years of age. For sixty years, "Dr. Levi," as the old Indian was called, had traveled up and down Long Island helping people with the medicine that he prepared from herbs. Although he had never studied medicine in any institution, many of his patients claimed that his herbs had medicinal power. No Medical Society interfered with him in his business. He ascribed his good health and long life to the constant exercise which he took, and the long walks that were made necessary in going the rounds with his remedies.

INDIAN SCHOOLS DISCONTINUED.

IT IS noticed from the last appropriation bill that no appropriation is made for the fiscal year 1912 for the Teller Indian School at Grand Junction, Colorado, and for the Fort Lewis Indian School. This means that both will cease to be educational institutions supported by the Federal Government,

after June 30, next. The Fort Lewis School has already been accepted by the state of Colorado as a gift, and includes a very large tract of land which has a valuable underlying strata of coal. The estimated value of the Ft. Lewis plant and grounds is between \$3,000,000 and \$4,000,000.

INFLUENCE OF THE CARLISLE IDEA.

GREATER interest is being manifested in the work which the Carlisle School is doing and has done for the Indian in its general educational scheme, and in the various departments of instruction which it maintains. Requests for information concerning this school are received daily from almost every portion of this country and foreign countries. Recently the school has supplied matter to aid in research work to Cornell University and the University of Pennsylvania. Through the State Department, request was made by the Government of Brazil for the various reports, catalogues and bulletins of information concerning the school. In the latter part of February, an extensive exhibit was prepared for the Industrial Exposition which is to be held this year in Turin, Italy. This exhibit comprised work from all of the various departments, including carpentry, blacksmithing, tailoring, printing, tinsmithing, wagonmaking, shoemaking, harnessmaking, dressmaking, and fancy sewing. There was also sent a varied exhibit from the Native Indian Art Department, showing the development of Indian art as applied to com-

mercial work. This exhibit included a number of pieces of silversmithing, bead work, weaving, etc. A full description of the correlation of the academic and industrial work was sent with photographs of the various departments, and full courses of blue prints showing the courses of work in the building trades.

Representatives of the Philippine Government, Bolivia and Alaska have recently visited the school for the purpose of examining its work and utilizing the Carlisle idea for the work of establishing industrial training in their respective countries.

The work of the school is consequently of more far reaching influence than as an educational force among Indians. As a pioneer in rational, industrial and vocational training, the Carlisle school is having an influence on general educational activities in public and private institutions. Among educational experts, the American Government has been highly commended because of the advanced stand which has been taken in Indian schools, in giving to the Indian a practical education which does not slight mental and physical training and education for citizenship.

RECENT IMPROVEMENTS AT CARLISLE.

A NUMBER of improvements have been recently made in the various buildings and departments. In the girls' quarters, a large reading room was built and set apart for the use of the girls, where the current magazines and newspapers are always

on file. This room was equipped with mission furniture, built in the carpenter shop, and has a good supply of light. An elevator was erected in this building which provides facilities for carrying trunks and freight from the first to the third stories. This elevator is of modern construction, and has a capacity of 2500 pounds.

The small boys' quarters has been entirely repainted on the inside and the individual dormitory rooms have been supplied with new flooring. Improvements in this building have been extensive, and result in making it a very superior dormitory building.

A large number of pieces of furniture have been made for the departments of the school, including chairs, tables, cabinets, instrument cases and household furniture of various kinds. Two large exhibit cases were also made for the sewing room.

The florist's cottage was enlarged and remodeled. These improvements not only increase the facilities for giving instruction, but afford to the students practical training in the various trades which they follow. It is this kind of work which they will have to do when they practice their trades on the outside.

MOTHER M. KATHARINE DREXEL VISITS CARLISLE.

THE school was recently visited by Mother M. Katharine Drexel, of the Order of Sisters of the Blessed Sacrament, who has given much of her fortune and her whole life to the Indian work. She spent several days with the Catholic pupils, and attend-

ed the special Catholic services, where she was tendered an impromptu reception, at which a pleasing program was rendered by the pupils and a short address made by Mother Katharine.

The report of the director of the Bureau of Catholic Indian Missions states that Mother Katharine still bears the burden of the far greater part of the annual expenditures for Indian Schools. During 1909, she donated towards this purpose the amount of \$115,661.25. Through her generosity, a number of excellent mission schools are being supported in the Indian country, which are doing splendid work in educating the younger generation of Indians. What a blessing it is to have so large a fortune and to use it for such a worthy cause!

LEARNING TO SPEAK IN PUBLIC.

THE last of the monthly entertainments given by the students of the school was held in the auditorium, Wednesday evening, February 22nd. It was in the nature of a double program, in celebration of the birthdays of Washington and Lincoln. There were numbers by the students of each grade in the school, there being ten in all. Every class took part, from the lowest grade to the highest. These monthly entertainments, which are given by the average students rather than by the particularly brilliant members of the school, afford splendid practice in public speaking. There are recitations, original talks, short sketches, and both vocal and instrumental music. It is aimed to give all the stu-

dents in the school an opportunity to appear before their fellows. In addition to these monthly entertainments which are given by the whole school, the last Wednesday of each month, there are held two chapel meetings each week, on Monday and Thursday, by the morning and afternoon school divisions. At each of these meetings, several students take part.

The students maintain four literary debating societies, which are conducted entirely by themselves, subject to the approval of members of the faculty.

In these various ways, the students receive excellent training and practice in expressing themselves in clear, definite and effective language. They lose much of the diffidence of the average man and women, which manifests itself particularly when a person is called upon to speak or do something in public. This is valuable training for citizenship and means much, especially to the Indian, who, when he goes back to his home should be a good influence in tribal affairs.

SCHEDULES.

THE following schedule has been completed for the Lacrosse and Track Teams:

LACROSSE SCHEDULE.

- March 29 or April 1, Baltimore City College at Carlisle.
- April 5, Lehigh at South Bethlehem.
- April 8, University of Maryland at Carlisle.
- April 15, Open.
- April 22, Johns Hopkins University at Baltimore.
- April 29, Harvard at Cambridge.
- May 6, Open.

May 13, Maryland Agricultural College at Carlisle.

May 20, Swarthmore at Swarthmore.

May 27, Stevens Institute at Hoboken.

May 30, Mt. Washington Club at Baltimore.

TRACK SCHEDULE.

March 15, Indoor Orange Meet. at "Gym"
March 29, Annual Spring Handicap Meet, at Indian Field.

April 26, Class Championship Meet, at Indian Field.

April 29, Relay Races, at Philadelphia.

May 6, Dickinson-Indian Dual Meet, at Carlisle.

May 13, Open.

May 20, Lafayette-Indian Dual Meet, at Carlisle.

May 27, State Championship Meet, at Harrisburg.

A SUPERB PRODUCTION.

THE December RED MAN, published at the Indian school, is out, and it is a superb production. Superintendent Friedman's recent ar-

ticle, published in the College World, is one of the best things in the book. He shows very conclusively that the prominent Indian athletes are among the very best citizens, again correcting an impression in the minds of some that athletes and study don't mix. He proves very conclusively that Benjamin Caswell, '92, Frank Cayou, '96, Frank Mt. Pleasant, Bemus Pierce, James Phillips, James Johnson, Caleb Sickles, and a host of other Carlisle Indian athletes have succeeded phenomenally well after leaving school here.

Another interesting feature is a compilation of comments made by no less than 46 leading newspapers of this country—favorable comments on the Carlisle Idea of education—and many of these are from leading western papers. —*Carlisle Evening Sentinel, December Twenty-first.*



THE less you require looking after, the more able you are to stand alone and complete your tasks, the greater your reward. Then if you can not only do your work, but direct intelligently and effectively the efforts of others, your reward is in exact ratio, and the more people you direct, and the higher the intelligence you can rightly lend, the more valuable is your life.—*By the Venerable Sage of East Aurora.*

Ex-Students and Graduates

Hugh Soucea, Class 1894, is now located in Denver, Colorado, following the trade of carpenter learned at Carlisle. He says in a letter to the superintendent, "Sixteen years ago the valedictorian of my class said, 'The eyes of Carlisle will follow you as anxiously as the mother watches the growth of her offspring.' How beautifully she is applying this maternal thought! If we, the Carlisle Alumni, can only send words of gratitude to her every year we would be doing our duty. It would give her not only great pride but fresh vigor in upholding the Indians' rights. Your greeting is full of great encouragement. Every Carlisle graduate or ex-student who receives this maternal encouragement from his Alma Mater ought to have no reason to live in discouragement just because the past year has been a disappointment to him, knowing that is not the stimulus for future success, but the beginning of failure. Instead, if he is any sort of a man, he ought to try again and face the world with the determination urging him on, 'Carlisle expects me to do my duty.' And what is this duty? Is it the accumulation of immense fortune or wealth, or the attainment of some high political office? Carlisle wants us to do better than that. She wants us to be honest, upright citizens in the community in which we live; to keep out of any kind of trouble and to mind our own business." Mr. Soucea has lived in Denver for several years following his trade and carrying out in the full-

est sense of the word his beliefs as stated above.

O. DeForest Davis, Class 1903, and a graduate of the Dental Department of the University of Minnesota, writes in part, "I am in receipt of your good letter and your Christmas remembrance and wish to thank you for them. I am mighty glad to see that you are so actively aware of the vital relation which the Alumni holds to the Carlisle school. Every institution succeeds or fails in accordance with the quality of its product—it makes no difference whether it produces nails or musicians. So that the success of the Carlisle school is absolutely assured so long as you continue to produce clean, capable, industrious men and women who will be a credit to themselves and exert continually by their example a positive influence for the good of our institution. I believe that you are doing every possible thing to advance the quality of the Carlisle school. Your academic and industrial departments, your outing system, your athletics and your military training, all make for well-balanced development; and we want well-balanced men; they are the fellows who succeed. I regard my six years at Carlisle as the most valuable ones in my whole life thus far. I wish to thank you for your good will and assure you that you have my hearty cooperation in all that you do for the good of Carlisle." Dr. Davis is located at 404 Donaldson Building, Minneapolis, Minnesota, practicing his profession.

Mr. Julius Warren, an ex-student, is now located at Oil Centre, California. He has written: "I have transacted all my business since I was sixteen years of age. I farmed my land in Washington until three years ago, when I had to stop on account of my poor health and come south. After I left Carlisle, at the age of 16, I was left to care for two younger brothers. I placed them in a district school and kept them four years until they were able to help themselves. I have held positions of trust with mining companies and have travelled in Mexico and Arizona. I have been employed here for nearly one year by the Bakersfield Iron Works."

Frank Jones, a Sac & Fox, Class 1897, writes in acknowledgment of the picture of the grounds sent him by the superintendent. "It has been about fourteen years since my Carlisle diploma was received. During that time I have been actively engaged in work of various kinds. At this time, I am connected with the Yukon Mill and Grain Co., at Yukon, Oklahoma, in the capacity of assistant manager. I have been in business for six or seven years, starting in this office in the position of stenographer. I have never forgotten the lessons of discipline learned at Carlisle, as they have been the means of helping me to advance in my chosen work."

Frank Cajune, an ex-student, lives at Mahnomen, Minnesota, where he owns a nice six-room cottage. He married a Carlisle girl and has "seven healthy children, three boys and four

girls." Mr. Cajune says, "I have always been a day laborer until I moved to Mahnomen. I was elected Justice of the Peace and have held that office for four years. I have also been Deputy Sheriff for nearly three years and was defeated for Sheriff at last election. I am also clerk of the School Board here. Say to the students of Carlisle for me, to make the most of the advantages that are offered them there."

We have word from Luther Standing Bear, one of the members of the first party who came to Carlisle October 6, 1879. He is now clerking in a store on the Omaha reservation, but most of the time he is connected with some Indian show. He says, "the school may not be in favor of the shows but that is where I have seen and learned a great deal. Experience is a good teacher. In my travels I have been amongst good and bad. But I try not to forget what I was taught at Carlisle; not to drink, not to smoke, not to tell lies. It is easy to be good in school, but it is hard when you get out in the world."

Mrs. Philip M. Romero, nee Katie Whitebird, left Carlisle in 1887. She writes now that she was married the same year she left Carlisle and has a family of five children, the oldest being twenty-one years of age. She says: "We live in the country about 8 miles from Pine Ridge Agency. I keep house for my family, I have always made use of the education I received from Carlisle. I will never fall back into the old ways." And it stands to reason she will keep her word.

Eli Beardsley, a Pueblo and an ex-student of this school and a graduate of the Steam Fitting department of the Hampton Trades School, writes that he is now located at 3560 Prairie Ave., Chicago, Ill. He is employed in the shops of the Santa Fe R. R. Co. in that city and is doing well.

Michael Chabitnoy, an Alaskan ex-student, is one of the many Carlislars who are making good out in the world. He has been in the employment of the Hershey Candy Company, for about two years and is now earning from four to five and a half dollars a day.

Samuel Saunooke, a Cherokee Indian and a former student, is now employed by the Pennsylvania Railroad Company as passenger car builder at Altoona, Pa. He earns a good salary and is well thought of, both by his employers and his neighbors.

Foster M. Otto, an Ottawa Indian and an ex-student of Carlisle, is now living at Charlevoix, Michigan, where he is making good at his trade of tailoring. In a short time he expects to enter a large establishment, where he hopes to perfect his trade.

Maxie Luce, a Digger Indian, who left the school last spring, is working down town in a plumbing shop where he is getting along very nicely. He learned his trade at Carlisle and is a thorough workman. He draws regular journeyman's wages.

Elizabeth Sequoyah, a Cherokee, is working for a family living in West Chester, as is also Sarah Jackson, who

lives with Mrs. Reynolds, a good friend to the Carlisle school. Amanda Wolfe and Anna George also live in the east.

Alice Denomie, a Chippewa Indian, Class 1908, is now employed as a stenographer in the office of Mr. Chas. Dagenett, Supervisor of Indian Employment, who is located in Denver, Colo. Mr. Dagenett is also a Carlisle graduate.

Frank Mt. Pleasant, one of our old stars of the track and football field, was over to see the Indians play Gettysburg. He is now Director of Athletics at Franklin and Marshall College Lancaster, Pa.

Bruce Goesback, a Shoshoni Indian and ex-student of Carlisle, writes to a friend that he is coaching a football team at the Wind River School, Wyoming. His team has been very successful.

Elizabeth Paisano, Pueblo, was recently married to Mr. Howard Arcallo. Mrs. Arcallo is an ex-student of Carlisle. Friends here wish them a long and happy married life.

Elizabeth Webster, Class '09, graduated from a business school in her home town and is now employed as stenographer and typewriter at Seymour, Wisconsin.

Mrs. Adeline Bear, a Winnebago Indian, formerly Adeline Kingsley, Class of 1906, writes that she is getting along very nicely with her little family.

The Philosophy of Learning a Trade

¶ To make a good living; to have a happy family; to make preparation for hard times; to wear overalls in the shop with the same dignity as fine clothes are worn on Sunday; to be confident you are laying a foundation for any future success; to feel that you are master of your work, and that you share the creative spirit: this is the wholesome philosophy of learning a trade.

MILTON P. HIGGINS

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 house-keeping, 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
Total number of different students enrolled to date this year.....	1192
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.

