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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

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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna



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



# The Red Man



Volume Three, Number Nine

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

EDITED BY M. FRIEDMAN, SUPERINTENDENT

EDGAR K. MILLER, SUPT. OF PRINTING

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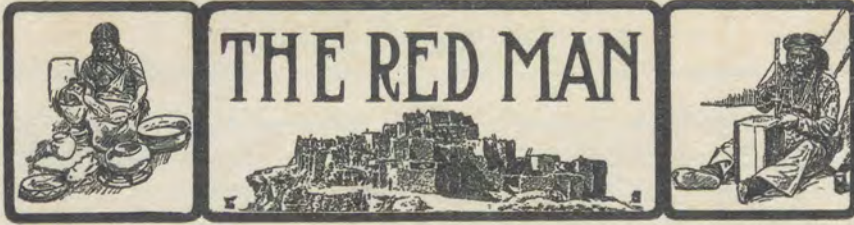
THE RED MAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, 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 necessarily agree with, the opinions expressed in its columns.

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

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.



## Commencement Exercises at the Carlisle Indian School, 1911:

*By the Editor.*



THE Twenty-Third Annual Commencement Exercises of the Carlisle Indian School marked the passing of the thirty-second year in the history of the school, and witnessed the going out into the world of a large class of graduates, and of a still larger number of earnest young men and young women who have completed partial terms in the academic department, and have successfully mastered and received a certificate in some trade or vocation. The Commencement Exercises this year were noteworthy, not only because of the splendid way in which the students acquitted themselves in the various parts which they took, but more significantly, because of three reasons.

First—There was an unprecedented pilgrimage of graduates and returned students back to the familiar scenes of their Alma Mater. These graduates and returned students came from all parts of the country at much personal expense and inconvenience. Some have been laboring here in the East, but many others came from the far West. They are occupying positions of trust and responsibility and are showing to the world, by the lives they are living, that it is worth while to educate and train an Indian. There were gay times around the campus during the week, when these men and women, several of whom graduated with the first graduating class in 1889, met and talked over the experiences and scenes of the old days. At every opportunity, they got together to exchange reminiscences. They were a happy lot, and, although they found many strange faces and new and changed scenes, they rapidly became acquainted and joined in the reunion as one large family. On another page a photograph is published,

showing a portion of these returned students, who gathered this year at Carlisle to renew friendships and pay their respects to the school which gave them their education.

Second—The exercises showed definite advancement over those in former years in interest and practical suggestion. All the Commencement Exercises at Carlisle are given with a view not only to graduating a class, but for the further purpose of showing to the country the every-day activities of the various departments of training and instruction. Hence it is that the moral and religious training received attention on Sunday. The training in physical culture and military drill was shown on Tuesday, and Tuesday evening and Wednesday evening were devoted to music. On Wednesday afternoon there occurred the athletic sports and a game of lacrosse. Thursday, when the graduation exercises took place, there was demonstrated in a most highly realistic manner, the academic and industrial training which the school affords.

There has been here developed, to a very fine point, a practical commencement. At the graduating exercises, the students speak about the real things in life, of which they have knowledge and experience, and the practical demonstrations which go with these talks give a lucid illustration of what is said. How different this is from the old idea of a commencement, when the graduates get up before their fellow students and their elders, and discourse learnedly on topics which are far above their heads, such as politics, religion and sociology, and telling those in the audience things which the latter had learned years before. These long and rambling orations often tire those in the audience and do not, generally, represent original investigation or first hand-information.

It is refreshing to witness the graduating exercises at Carlisle, where the exercises are varied, interesting and practical, and where the audience really learns something that possibly it has never known before.

Third—With the coming of each Commencement season, public interest in the exercises increases. Although on several days the weather was not the most inviting, there were great crowds at all of the exercises and the trains brought hundreds from all parts of this and other states. Large numbers of the townspeople had special guests for the occasion, and the school was filled to overflowing with prominent guests from various parts of the country. Another

evidence of the tremendous interest in the exercises and in the Carlisle School is shown by the attitude of the public press. The newspapers and periodicals in all portions of the country now devote extensive space to recording the various events of Commencement week, and the editorials which are written show the high repute in which the school is held. Several of the metropolitan papers and one of the largest weeklies sent staff correspondents to report the exercises in detail. Prominent men in the Government Service and educational leaders of the country graced the occasion with their presence.

#### *Baccalaureate Services.*

The Baccalaureate Services were held in the school auditorium Sunday afternoon, March 26th. The stage was decorated with hundreds of different varieties of plants and flowers from the greenhouse. These were so artistically arranged, the colors mingling in perfect harmony, and the plants were in such profusion as to suggest nature's own garden. The auditorium seats about a thousand, and, on account of limited space, only a small portion of those who requested admission were given cards. The four upper grades of the school were seated in the front of the room, and the graduates occupied the first few rows of the center tier of seats. On the platform with Superintendent Friedman, who presided, were Dr. Russell Herman Conwell, President of Temple University, Dr. George Edward Reed, President of Dickinson College, Dr. J. H. Morgan, Dean of Dickinson College, and Rev. George M. Diffenderfer, Pastor of the First Lutheran Church of Carlisle.

Reverend Diffenderfer conducted the opening service, after which there was a vocal duet entitled, "Watchman, What of the Night," sweetly sung by Carlisle Greenbrier and Ruth Walton. Dr. Morgan read the scripture lesson. Then four of the young men members of the Senior Class sang, "Let Our Theme of Praise Ascending." Dr. Reed, who has been a loyal friend of the school for many years, and is the active and able head of Dickinson College, led in a beautiful prayer which deeply affected his hearers. Dr. Reed is one of the most eloquent men in the country, and he has generously assisted at the various exercises of the Indian School for many years. The audience joined in singing the hymn, "Lift up the Gospel Banner,"

Carlisle was honored this year in having present to deliver the baccalaureate address, Hon. Russell Herman Conwell, D. D., LL. D., the president of Temple University of Philadelphia, one of the most popular platform lecturers in the United States. He has given his lecture, entitled "Acres of Diamonds," more than four thousand times in all parts of this country and abroad. Temple University, of which he is the head, has about four thousand students, and he is the pastor of the Temple Baptist Church of Philadelphia, which is known as the largest protestant church in America. In introducing Dr. Conwell, Superintendent Friedman said:

There stands in Philadelphia to-day a university that is unique among present day institutions of learning. This school was built through the efforts of one man; it stands as a monument to his genius and to his energy. Temple University of Philadelphia, is a university for all the people—it is the People's College—a place where a poor boy can get a college education. We are fortunate in having with us to-day, President Conwell, of Temple University. He has come to us from a sick bed, and it is only his great and abiding interest in education that has brought him here.

It gives me great pleasure and high honor to introduce Dr. Russell Hermann Conwell, President of Temple University and pastor of Temple Baptist Church, a man beloved by all the people who know him.

Dr. Conwell spoke most eloquently on "Universal Peace." He brought out the fact very strongly that the nations of the earth are coming closer together and that the times are demanding that we shall live in perfect peace and contentment, one with another. His adjuration to the class gripped every student and made him feel that it is worth while to go out to "fight for the right," and "to help someone else," and to "make good." His address is found in another portion of the magazine.

The choir sang beautifully "Sanctus" from Gounod's St. Cecelia, after which the school chanted the "Lord's Prayer." The audience sang "Jesus Savior Pilot Me," after which Dr. Conwell pronounced the benediction.

It has only been in the last two or three years that an effort has been made to put the baccalaureate exercises on a par with the rest of commencement week, and all went away with the feeling that this year the religious side of the program was a most important event in the exercises.



*Union Meeting of Christian Associations.*

Last year, for the first time, the Christian Associations at the School held special union exercises on the evening of Baccalaureate Day. This year a place was again reserved on the program for these exercises, and the consensus of opinion is that they were among the most interesting and successful of the entire week. The music was excellent in quality and of pleasing variety. The entire student body was present and entered into the spirit of the meeting with earnestness and enthusiasm. The young people who took part delivered stirring talks which were full of suggestion and helpfulness for every one present.

The exercises were held in the auditorium, at 7:30 Sunday evening, and, besides the student body, there were quite a number of guests present. The address by William Knowles Cooper, General Secretary of the Y. M. C. A., of Washington, D. C., was eloquent and forceful. He spoke on some phases of character building, and told of the various activities in which the Young Men's Christian Association and the Young Women's Christian Association are engaged. It was a strong address from a man who has gone forward by sheer merit until to-day he occupies a position at the head of one of the most flourishing Christian Associations in America. The address will long be remembered by every one who heard it. The program was as follows:

Music—"Berceuse" from Joslyn.....	School Orchestra
Invocation.....	
Singing—"Tell It to Jesus Alone".....	No. 140, 2nd Part
"Is Your Wheat Good".....	Abram Colonhaski
Duet—"Eventide".....	Texie Tubbs and Ruth Walton
"A Girl's Influence—What it means".....	Lillian Porterfield
Anthem—"Jerusalem".....	The Choir
"Bridging the Chasm".....	William Garlow
Vocal solo—"Oh, May My Walk Be Close with God".....	Ruth Walton
"Missionary Work".....	Susie Porter
Anthem—"Daughter of Zion".....	The Choir
Address.....	William Knowles Cooper
Singing—"Send the Light".....	No. 182, 2nd Part
Benediction.....	

*Exercises in Calisthenics.*

The Carlisle School has always, since its earliest history, safeguarded the health and physique of its students. It has believed that the best way to offset disease is to take positive measures for

building up the physical body. Prevention is surer and serves a higher purpose than waiting for the catastrophe and then endeavoring to effect a cure. Every boy and girl at the Carlisle School, therefore, receives regular instruction during certain periods of each week in physical culture, under the direction of a trained instructor. During the winter months this work is given in the gymnasium, and during the early fall and spring, it is given out of doors.

At Carlisle, athletic sports are encouraged among the students during their spare time, and the whole student body is involved. There is no attempt, for instance in football, to select eleven of the strongest and best men in school and neglect all the other young men. The result is that athletics are for the many rather than for the few, who really don't need it. President Lowell of Harvard expressed the danger which lurks in college athletics, when he said that the main purpose seemed to be in some colleges to select and train eleven gladiators from one institution to meet and defeat eleven gladiators from some other institution.

Standing room was at a premium when the exercises began in the gymnasium Tuesday afternoon at 1:30. The entire running gallery was filled, not only every seat being taken, but every foot of standing room being occupied. The drills were executed with thoroughness and precision and were greatly enjoyed by the guests. A number of new events were introduced this year, namely, the Rifle Drill, in which ninety boys were engaged, the Wrestling Drill, and the games for the small boys. The latter aroused a tremendous amount of enthusiasm and were the cause of much mirth and laughter among the spectators. It was simply an exhibition of what can be seen any evening during the school year, when students gather in the gymnasium for their regular calisthenical training.

### *Competitive Military Drill.*

After the exercises in the gymnasium, the fifteen hundred or more guests assembled on the campus to witness the dress parade and competitive military drill, in which six troops took part. For a month previous much interest and enthusiasm had been aroused among the students and the competition was keen. The boys were equipped with regulation guns and wore the uniform of unmounted cavalry. They made a splendid appearance in their neat, well-fitting uniforms and white gloves.

Several prizes were offered for the two best companies. The first prize was a fine sabre, thirty-two inches in length, guard gold plates, black horn grip, nickel-plated steel-etched blade, steel nickel-plated scabbard, with gold-plated mountings on scabbard. It was a very beautiful trophy. The second prize consisted of a solid gold medal designed with the school emblem, U. S. I. S., in the colors of the school, red and gold, surmounted by the cross sabres insignia, and suspended from a bar on which was engraved the name of the captain of the winning company.

Through the kindness of Major General Leonard C. Wood, Chief of Staff of the United States Army, who has taken a keen interest in this work and has encouraged it at all times, there was sent to act as judge of the military events, Captain George E. Thorne, of the United States Army, a member of the Staff of the Department of the East, with headquarters at Governors Island. Captain Thorne aided in creating a good deal of enthusiasm among the students, because they knew that he was a trained officer and would judge the events as an expert. The competitive drill was exciting and showed much progress in military drill. The first prize was awarded to Captain Lewis Runnels of Company "C", and the second prize to Captain Peter Jordan of Company "A". In a short speech Captain Thorne presented the prizes. His remarks are found in another portion of the magazine.

### *Field Sports and Lacrosse.*

The track and field sports were held Wednesday afternoon on Indian Field, before a large crowd which filled the stands to overflowing. The track sports were competed in by the students of the school, and the prizes awarded consisted of the Indian School Athletic Association watch fobs in gold, silver and bronze. At the conclusion of the field sports, there took place a game of lacrosse between the Indians and Baltimore City College. The game was exciting at times, but it was evident from the start that the Baltimore lads were out-classed. The Indians excelled in stick work and team work. For a game so early in the season our boys showed good form. Towards the end of the game the rain began to fall, but this in no wise dampened the ardor of the spectators, most of whom remained until the game was over. The final score was 12 to 0 in favor of the Indians.

*Band Concert.*

It was decided this year not to give an opera, although great pressure was brought to bear to have the "Captain of Plymouth" repeated or another opera or play substituted. It was felt that the opera had served its purpose, for the time being, in giving thorough instruction to the students and in acquainting the country at large with the fact that Indians really possess, in a most remarkable degree, talent and ability in music and dramatic art.

A band concert was substituted this year and was given on Tuesday evening, March 28th, for students only, and on Wednesday evening for the town people and guests. The program was splendidly rendered, nearly every number being encored. The young men showed excellent progress in their music, and it was a revelation to the audience to hear the way in which they played. It is always a pleasant surprise to the "pale face" who does not know the Indian to be brought in touch with his love for music by witnessing the skill and finish with which classic music is rendered.

The program was as follows:

March—"Fairest of the Fair" .....	Sousa
Overture—"Bronze Horse" .....	Auber
Cornet Solo—"Corporale De Settimana" .....	Liberati
Robert Bruce.	
Descriptive Fantasia—"A Vision of Salome" .....	Lampe
Pastorale—"La Fete Aux Champs" .....	Bachmann
Vocal Selection—"The College Medley" .....	Norworth
Reuben Charles and Kenneth King.	
Overture—"Bits of Hits, No 7" .....	Remick
Selection—Sextette from "Lucia Di Lammermoor" .....	Donizetti
The Mandolin Club.	
Excerpts from "The Prince of Tonight" .....	Howard
Turkish Intermezzo—"On the Bosphorus" .....	Lincke
Humoresque—"Teddy After Africa" .....	Pryor
Grand Fantasia—"Songs of the Nation" .....	Lampe

*Graduation Exercises.*

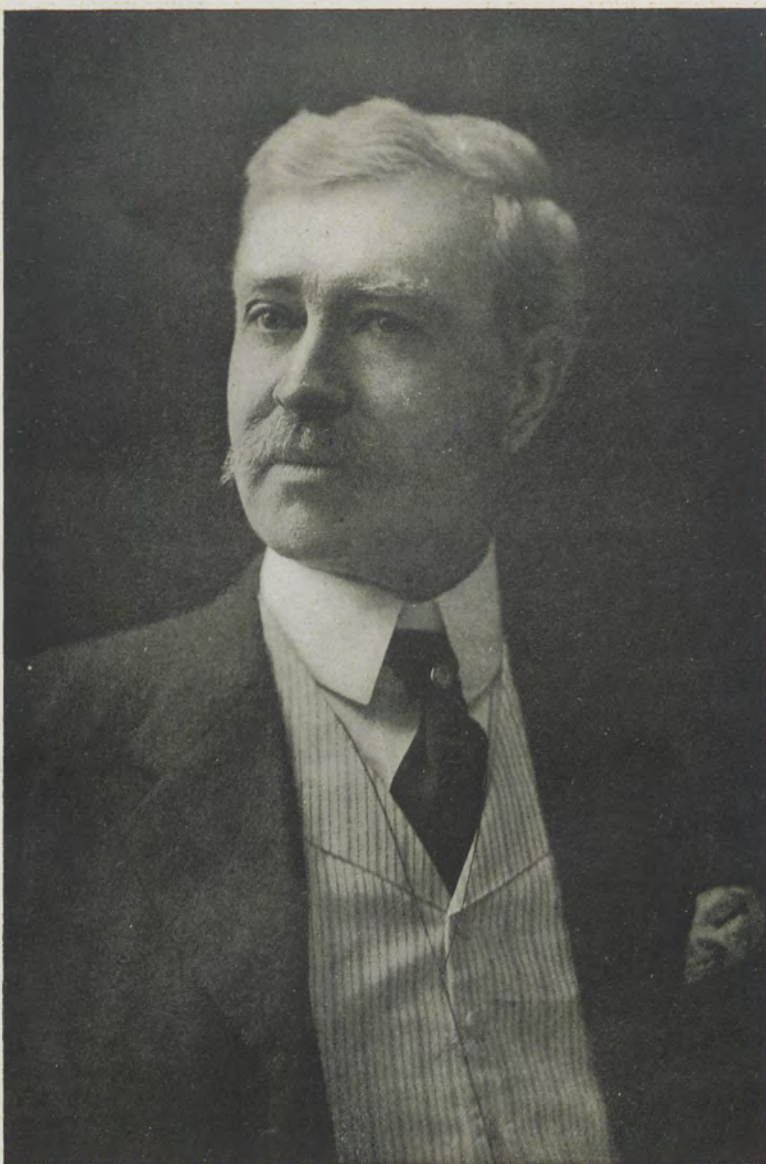
The graduation exercises took place Thursday afternoon in the school's gymnasium. This is, undoubtedly, one of the most useful buildings on the grounds. It serves as a house for conducting the calisthenical drills and physical training of students during the entire year. Here the biweekly socials are held and athletic contests of an extensive variety take place. The building has a seating capacity of about thirty-five hundred, and this year there was a larger



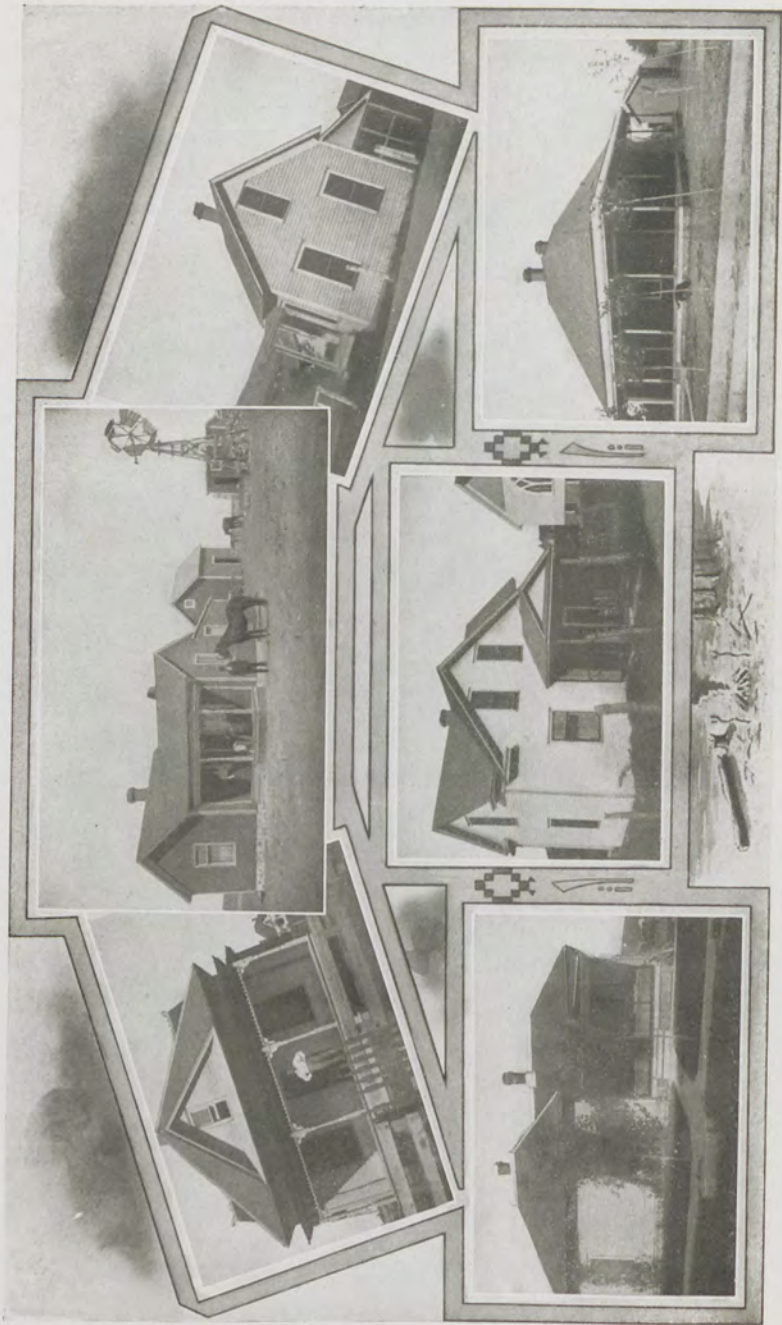
THE CARLISLE GRADUATING CLASS OF THIS YEAR—1911



DR. RUSSELL HERMAN CONWELL,  
PRESIDENT OF TEMPLE UNIVERSITY, PHILADELPHIA



HON. M. E. OLMSTED,  
MEMBER CONGRESS FROM PENNSYLVANIA



HOMES OF CARLISLE EX-STUDENTS AND GRADUATES

TOP ROW: JAMES WALDO, KIOWA, ANADARKO, OKLA.; JOSEPH DURAY, SIOUX, REVINIA, S. D.; ABNER ST. CYR, WINNEBAGO, WINNEBAGO, NEB.  
 BOTTOM ROW: W. M. SPRINGER, OMAHA, WALTHILL, NEB.; LEVI ST. CYR, WINNEBAGO, WINNEBAGO, NEB.; MRS. LAURA PEDRICK, KIOWA, ANADARKO, OKLA.



crowd than ever before, the seats being filled and large numbers standing against the walls.

A special platform had been built against one side of the hall and this was decorated beautifully with flowers and tropical plants. The walls of the room and the rafters were decorated with bunting, showing the national and school colors, and hundreds of pennants hung from the rafters above. A number of large American flags were used in effective decoration, and the whole made a fine appearance.

After the audience was seated, the students marched in and then the prominent guests and speakers arrived. The Right Reverend James Henry Darlington, D.D., LL.D., Bishop of the Episcopal Diocese of Harrisburg, a very strong friend of the school and a man of national reputation, pronounced the invocation. He was followed by Alfred DeGrasse, one of the graduates, who delivered the salutatory. This young man spoke of the debt which the members of his class owed the Government for the education and training which they had received, and pledged the class to do their level best in the world to uphold the reputation of the school, and to justify the education which is being given to the Indians by the Federal Government. He spoke sensibly and eloquently. The school band then played the Overture "Mazeppa," in a way that was very pleasing. Two young ladies in neat white dresses then stepped on the platform and took their places at tables on each end of the platform, to demonstrate a talk by William Owl, one of the graduates, on "Modern Dairy Practice." Mr. Owl spoke of the necessity for sanitary dairy barns and described in detail how one should be built. He emphasized the need for careful feeding and cleanliness of stock, and showed how the Indians needed just that kind of training. The talk was illustrated by charts, and while he was speaking, the girls very effectively molded some butter and performed other operations connected with the handling of butter.

This year the director of music, Mr. Claude M. Stauffer, arranged to have a chorus of one hundred voices take part in the graduating exercises. The chorus was well-trained and interpreted the music it was given to sing in a most admirable way. It was a surprise to everyone to note the excellence of the time and the delightful quality of the singing. The members were seated at one end of the gymnasium on a raised platform just back of the band,

and after the talk on dairying, they sang the "Grand Chorus" from Semiramide. The band accompanied.

The next practical talk was by Elizabeth Keshena, and her subject was "The Necessity for a Nurse on the Reservation." She spoke of the training of a nurse, and the conditions on the reservation which necessitate more thorough attention to sanitation, and the education of the older Indians to take the proper care of themselves and their children. It was an excellent talk. While she was speaking, two student nurses from the hospital gave a demonstration of expert nursing. One washed the wound and bandaged the knee of an injured boy; the other gave a demonstration of bandaging a broken arm. The number was well received and practical. In fact, it not only showed a knowledge on the part of Miss Keshena of her subject, but skill and training on the part of her two assistants.

The Girls' Mandolin Club then played a selection, "Excerpts from Faust" which was well received. At this stage of the exercises, Superintendent Friedman introduced to the audience Mr. Siceni J. Nori, a graduate of the school in the class of '94, who spoke eloquently and effectively on "The Carlisle Graduate and Returned Student." He is a successful man himself, being chief clerk at the Carlisle School. He is a full-blooded Pueblo, and what he said carried conviction to every man and woman in the audience. In fact, it was considered by some the most effective address of the afternoon.

After some music by the school band, the curtains were drawn apart, showing three rooms neatly furnished with hand-made furniture, finished in the mission style. The suite of rooms consisted of a bedroom, library and sitting room, and all of the furniture was made of old boxes and waste lumber,—the idea being to demonstrate how to overcome obstacles and disadvantages on and off the reservation by furnishing a home with little money. Edison Mt. Pleasant, one of the graduates, spoke on carpentry in its relation to home-making, and showed how he and his associates had made this furniture. He gave an intimate description of his life under the Outing System and of his training at his trade. When he had finished, another graduate, Nan E. Saunooke, stepped on the platform and spoke of home-making. She explained how she and her associates had upholstered and covered the furniture, and spoke of the advantages of the Outing System in training Indian girls to become home-makers. This young lady impressed the audience

with her earnestness, sincerity and good common sense. While she was speaking, a number of girls were carrying on the practical operations of upholstering several pieces of furniture. They did their work quickly, thoroughly and with expertness, and the whole demonstration was a most realistic and effective one.

The choir then sang beautifully, "Gloria" from Mozart's 12th Mass, with band accompaniment. The principal speakers and other prominent guests then took their seats on the platform and Superintendent Friedman presided. Hon. Richard Young, member of Congress from New York, who has been a member of the Indian Committee and a very earnest friend of the school, after an eloquent address, which is found in another portion of the magazine, presented the diplomas. He congratulated the school on its work and called on the students and graduates to put into practice the lessons which they had learned. Hon. Marlin E. Olmsted, member of Congress for a large number of years from Pennsylvania, a staunch friend of the school and one of the strongest men in Congress today, was then introduced and spoke encouragingly of the work of the school. A number of graduates were seated on the platform, among them being Dr. Josiah Powless, a physician on the Oneida Reservation, who is a practicing physician and real missionary among his people; Mr. Charles E. Dagenett, National Supervisor of Indian Employment, who, by dint of industry and efficiency has made himself one of the most valuable employees in the Indian Service; Mr. Edward Peterson, who is in the shoe business in Brockton, Mass., and Mr. Joe Tindale, a graduate from one of the first classes, who is a successful farmer on the Winnebago Reservation. Superintendent Friedman introduced each of these graduates to the audience, and spoke briefly of the work which they are doing now and the way in which they, in common with hundreds of other graduates and returned students, were demonstrating to the country what education could do for the Indian.

The school then stood and sang "My Own United States." The strong voices of the men mingled harmoniously with the voices of the women and the whole had a very inspiring effect on the audience. At the chorus, there were instantly brought forward hundreds of miniature flags which were waved by each of the students in perfect unison, and in demonstration of the song where the flag was mentioned. The whole audience was stirred with the

effect. It brought most forcefully to the mind of everyone present, that the Indian is a patriot, that this is his country, and that he accepts the United States as his own; to work for it and, if need be, in time of necessity, to fight for it. Reverend A. N. Hagerty, pastor of the First Presbyterian Church, of Carlisle, then pronounced the benediction, after which the audience dispersed.

The following are the graduates:

Mazie L. Skye, *Seneca*.  
 Estella W. Ellis, *Sac and Fox*.  
 Elizabeth Keshena, *Menominee*.  
 Emma D. LaVatta, *Sbosboni*.  
 Minnie O. White, *Mohawk*.  
 Ellen L. Lundquist, *Menominee*.  
 Nan E. Saunooke, *Cherokee*.  
 Edison P. Mt. Pleasant, *Tuscarora*.  
 Louis Dupuis, *Sac and Fox*.  
 James W. Mumblehead, *Cherokee*.  
 Lewis H. Runnels, *Sanpoil*.  
 Leroy Red Eagle, *Quapaw*.  
 Spencer Patterson, *Seneca*.  
 Jefferson B. Smith, *Gros Ventre*.  
 Moses L. Friday, *Arapaho*.  
 Francis E. Coleman, *Chippewa*.  
 Charles L. Fish, *Sioux*.  
 Alvin W. Kennedy, *Seneca*.  
 Robert J. Tahamont, *Abenaki*.  
 Fred E. Leicher, *Stockbridge*.  
 William J. Owl, *Cherokee*.  
 William J. Ettawageshik, *Ottawa*.  
 Alfred L. DeGrasse, *Mashpee*.

For the first time, this year diplomas were given to three business students who had completed the business course and who were ready to take employment as stenographers and clerks.

Mary E. Nunn, *Winnebago*.  
 Emma E. Jackson, *Klamath*.  
 Margaret I. Delorimere, *Mohawk*.

In addition fifty-seven students received industrial certificates showing that they had satisfactorily completed their trades, and had

# Baccalaureate Address of Russell Hermann Conwell:

*To the Carlisle Graduating Class of 1911.*



THE superintendent has said, I do literally come from a sick bed, having been an invalid for nearly two years, and this is my first attempt since my illness at speaking in a public place like this.

Sometime since, going through the city of Springfield, Massachusetts, with an old classmate of my youth, we passed his former residence. It appears that when he lived there the house had a very large side yard. But since he had moved away, a great house had been built in that side yard and filled the opening. As we passed it he called my attention to his old home and said, "I wonder what the children do now when they are sent out doors for getting out of temper?" It appears that when he was a boy, it was a custom in the house, when a child grew irritable and uncontrollable, to send him out into that great yard and make him stay there until he could return good natured; and as my friend and I passed up the street he said, "It seems to me that they must either have a hard time in the old house now or else the children have learned to control their tempers." It teaches a great lesson that is as wide as humanity; that when the next lot is filled up and humanity is turned back upon itself, when the house is filled full of children, a different law prevails from that which was enforced when the side yard was open. Then, if the children were bad, they sent them out in the yard to be rid of them. Now they must keep them in the house, and if they are bad, there is a hard time in the house; if they are good, it is a paradise.

I once knew a family who lived in a great house in the city of New York. It was a three-story house and had so many rooms in it that they occupied only two stories. The upper story was thrown open for a play room for the children, and the children had a delightful time there. They would go up into the attic department, where only the rats besides themselves were allowed free course, and they were free. There was no harm they could do there, for it was a place that no one occupied or cared to occupy. But, a little later, a family moved in and took the second story and a part of the

third story. Still later, a third family moved in, and then there was a large family on each one of the three floors. Then all were brought into very close relationship with each other—each family into intimate contact with the others. They must meet each other every hour in the day in the halls, and each family was obliged to readjust itself so as to live in comfort and in peace with those without and in a domestic paradise within their own rooms. It is humanity again. It is the limitation, the crowding in, the bringing into smaller space of a larger body and compelling it to readjust itself thereto.

The time was when, I can remember, in our land, the Eastern states were over-filled with people, and sometimes a man would grow discontented with his surroundings; his farm was not large enough, the neighbors were not good enough, or the opportunities were not what he thought they should be, and so he grew very discontented. The more he thought of it, the more discontented he became, and all the people around him gave him good advice, and that was, "Go west, go west, young man, get out of the cummunity, it is too close for you. You can have a large farm, you can live out on the prairies, where you can't see any other person. That is the place for a man like you to live." So the discontented ones often went west in that day and lost themselves on the prairies and in the forests and in the mountains. That worked beautifully for about fifty years. Out there they went, and only the unfortunate Indians had to associate with them, and what was our gain was their loss. But they went, and there was peace, and the nation prospered, and we were happy here and they seemed to be contented there. But the tide of emigration grew larger and reached the Pacific coast, and the ocean stopped its further progress, or the Japanese would have done it if the ocean had not, and they turned back to their own country. Back the tide surged, over the Rocky Mountains, over the prairies they came, over into Minnesota and back into Ohio, coming back now into Pennsylvania. All the land is nearly taken up; and the land which once belonged to the original inhabitants has been taken up by the new people until they have filled the land full, and now we are getting to be close neighbors. Our cities are much larger, our people more communicative, and new laws, new customs, new moral principles, new precepts of religion, new actions, are consequently necessary, all increasing our

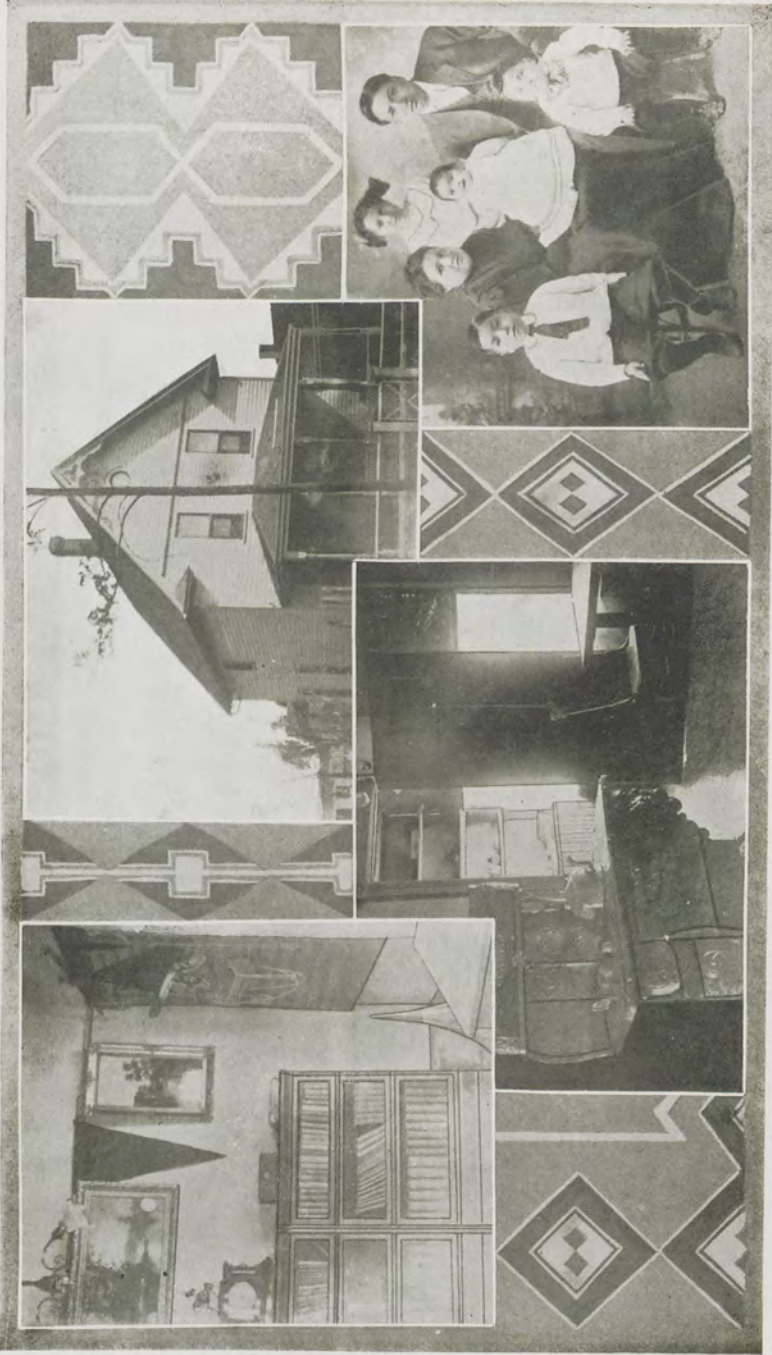
complexities every day. This land is going to be as closely settled as England, where every foot of land that is now vacant and not producing a crop is going to be cultivated, and where each individual must adjust himself to a very small space and continually consider the new rights of others on all sides of him. The time was when the farmer lived alone, which gave him the liberty to do as he chose—if his wife allowed him—but he is now surrounded by neighbors so close and near to him that he cannot dress himself before pulling the curtains. He cannot go to the barn to milk without someone saying "Good morning," or waiting to borrow a plow or an axe, if he is at peace with his neighbors. If he has not righteousness, if he has not principle, if he has not religion, then he is a continual discomfort to his neighbors and a sad damage to himself.

This great question is growing larger than our country. It is extending itself over the entire earth. The time has come now when no nation of the earth, in any of the states of South America, can pass a single law without its touching the interests and the hopes of all the other people of all other lands. We are getting very near together. We read in the paper that Russia and China are very near to a possible war, that this next week the ultimatum may be refused by China, and then great armies will be in contention in China. What does this mean to us? It means much, because it so directly affects all the manufacturing interests in the United States, and it would be the weakest kind of a statesman who would not interfere with anything that comes into such contact with our manufacturing interests, as when a great war between two nations like that is going on. It touches the wages of every one. It touches the interest of every student in school and the endowment of all the colleges in the land. It is of interest to you now. Years ago, they might have carried on their war, and it was so far away we cared nothing about it and only read of it months and months afterwards. But now the great nations of the earth are becoming one great human family. Just think how much nearer to each other we are than we were awhile ago. I heard of a telegram that was sent out from this school this morning to the state of Wisconsin and I thought how strangely near we are to Wisconsin. You can send word out there and get the answer back in three or four hours. Before the telegraph was established, a little

while ago, you would be obliged to travel weeks to go to Wisconsin and weeks coming back, to bring a message. Now, we can go to the telephone and talk to Chicago, and, in a few minutes, get acquainted with a new man, tell him what our business is and make a trade. Chicago is as near to us now as our child was on our laps a few years ago. In many respects it is the same, and we are getting so near together now that we are making the aeroplane and airships by which we travel in the air, and the nations must come together now.

You see one of these aeroplanes in the air, young man or young woman, and you see a mighty revolution in the human family. All the human family is interested in that. We spend money to build great warships. No statesman expects any of our dreadnoughts built at this time, however, to be of any use. I was talking with one of our greatest statesmen about the building of great warships in Philadelphia, and he said, "Oh, well, we will never have any real use for them. But the expenditure of that money in building those ships is by no means lost. It is a way of getting money into the hands of an industrious class of people, who will use that money for the benefit of the nation, and the people will grow richer." How true that has been in the legislation of the United States for the services given in that great war which I remember so clearly. They passed a pension law and gave a pension to the soldiers who were wounded, and the giving of that pension into the hands of those men enriched this nation beyond any legislation otherwise done in all that time. Yet, people have thought that it was only money given away. It is money invested to return a hundredfold more into the Treasury of the United States. It made the United States rich; and so this man says that we build the dreadnoughts for the purpose of giving employment to a certain good class of people. Suppose you were to build one in Philadelphia, and it should be out on the ocean. There comes a war,—if such a thing could be in peace-loving nations,—a man could take his aeroplane and take on two hundred pounds of nitro-glycerine or dynamite, and he would just go up and sail like a robin over that ship, and when he was directly over it, let that bomb down, and to the bottom goes the ship in five minutes' time. You can't build a dreadnought now that will be of use to the Navy in a little time. It is no foolish prophecy for me to say that you are going to live

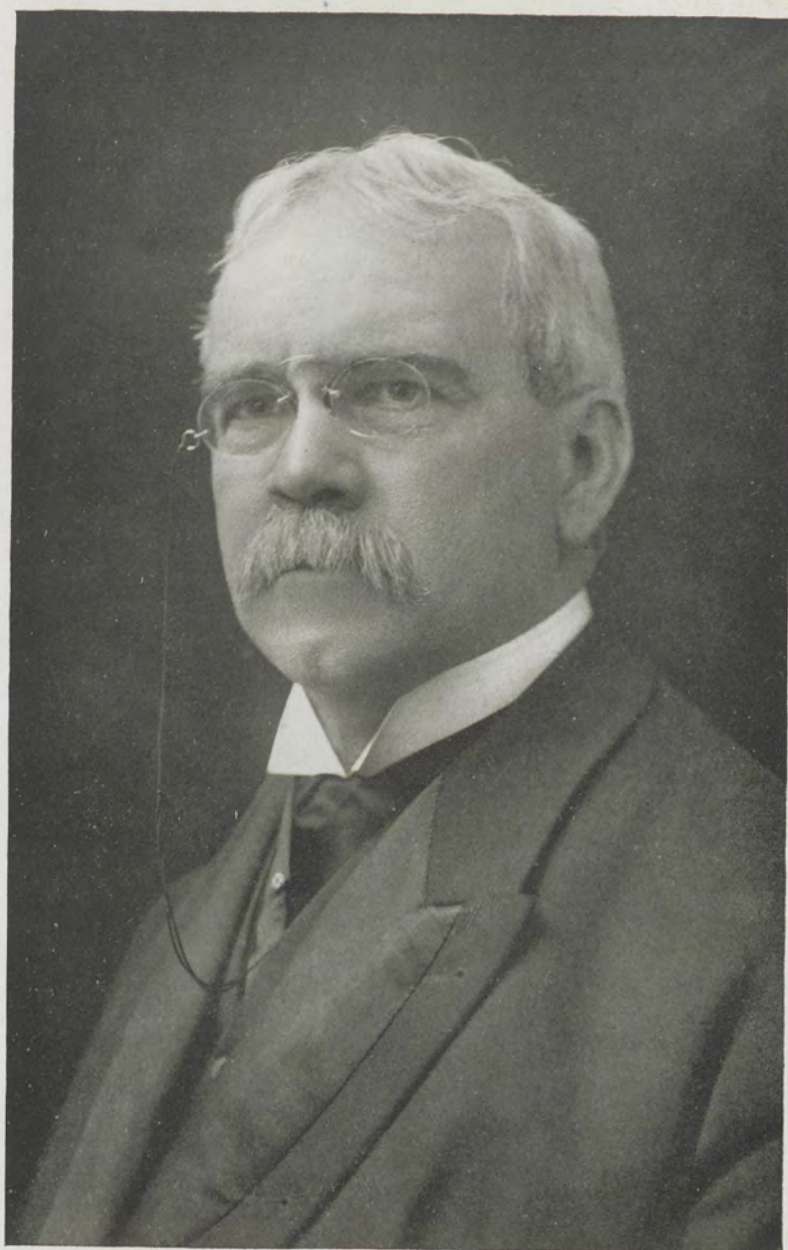




HOME AND FAMILY OF MR. BENJAMIN CASWELL AND LEILA CORNELIUS, CASS LAKE, MINNESOTA  
CARLISLE, CLASS 1892 AND 1896—CHIPPEWA AND ONEIDA



GRADUATION EXERCISES AT CARLISLE—SHOWING GYMNASIUM AND PEOPLE ASSEMBLED



DR. GEORGE EDWARD REED,  
PRESIDENT OF DICKINSON COLLEGE



MR. THOMAS A. METOXIN AND FAMILY, ONEIDA, WISCONSIN  
CLASS 1892, CARLISLE, ONEIDA



CECELIA BARONOVITCH, CLASS '09, TEACHING GOVERNMENT SCHOOL IN ALASKA

to see the time when every man will have his own airship. He will have a pair of wings in the kitchen and he will go around and ask his wife where his wings are, and he will sail off into the air, go whither he will and go with a speed of the wind, indeed. To-day, that strikes a person as an absurd proposition. But the most conservative mind will see that we are getting so near together that if we wish to go to Boston we will put on our wings and away we will go, and be there in half an hour. Now, it takes a day or two. We are getting so near together by the telegraph, telephone, airship, by the speed of our trains, tunnels, wireless telegraphy, that we are all one great family. No one can suffer in China, in its great famine of this hour, without affecting the interest of the people of Carlisle, Pennsylvania. We are so near together, and being so near together, a new law comes into force,—a new international law. We must regard the fact that we are so near together and nations must be righteous. "Righteousness exalteth a nation." Righteousness that makes men and women honorable, truthful and pure and holy. That must be the case or there will be the fearful condition of the mob. Mob law is horrid. A crowd is the most lonesome place on God's earth, unless there be the spirit of Christianity in it—unless the principles of the Holy Bible govern all the people.

If you own an automobile, and I presume you all will in the time very soon to come, and if you go down the street where there are no other automobiles and you have the whole street to yourself, if you go too fast and run into a lamppost and kill yourself, there will be only one less idiot. But if there be one hundred other automobiles on that street, and there be people loitering at every corner and children going to school, crossing and recrossing that street, if then you go down with your automobile in that crowd, there is another law, a higher law, comes into force over you. If you have any conscience you will be exceedingly careful on that road. He who is not careful in a crowd is a murderer. You must not tread upon the heels of any person without first considering what damage it will be to him. If a Philadelphian goes to New York, everyone treads on his heels, and if a New Yorker comes to Philadelphia, he treads on everybody's heels, and yet they are two neighboring cities, and they will soon have to adjust themselves to the walks of each other. It is true of international life as it is of private life. We went to war with Spain for Cuba, and it cost us

millions. What did we go to war about? Simply because a new law existed, a national law now. We could not stand here in quiet peace and only ninety miles from our shore, see a beautiful island devastated; we could not stand by and see such an injustice done. Taxation without Representation, and so many in prison. We could not see such things done, although it was in another nation outside of our borders. It became our duty to interfere with the conduct of the Island of Cuba and to place it where it could govern itself, and have the opportunity to live a righteous life. It was a great crown upon the head of our American nation that it stood for the universal family relation of all mankind.

Here we are standing at the verge of a war with Mexico. What is the duty of America in times like this? What is it that the President must consider and Congress must consider in reference to it? Shall we enter on a war? That is the last thing. But Mexico is so intimately connected with the United States that they cannot contend there without doing injury to us, and without doing injury to all, and our Christianity must be wider than America, must take in humanity with whom we are connected. Nearly all the stock of one of the large railroads of Mexico is owned by people in the New England states, and most of it by widows and orphans. They have torn up that railroad, destroyed much of that property, and the American people are suffering in consequence of it. We have a right to interfere. The chiefest reason is that they have no right to injure themselves, especially when so near to us and so connected with us as they now are. When men strike, or when mine owners shut up their mines and prevent the coal from being distributed throughout the country, so that there is none to be used for heating the homes of the poor in the cities during the winter, we learn that the question is not alone between the owners of the coal mines and the miners,—they are the least to be considered. It is the great public, the people who use the coal, and use it every day, who are the first to be considered, if the Christian spirit is to prevail in the land. We are learning it in our own homes; we are learning it in Pennsylvania; and we are learning it in national matters; and may the President of the United States have the wisdom to see that we have not only the right to interfere in the Mexican affairs, but that it is our Christian duty to do so, and to do so at once, that war may not prevail there, that peace may be kept for their own good and

for the good of the American citizens, who, by the tens of thousands, own mines and railroads and enterprises of all sorts in Mexico. Mexico is no longer a nation by herself,—she is one of the great family of nations, and has no right to do anything to herself that will prevent her doing her duty by us. Yet that interference, if adopted by the people of the United States, should be the interference of kindness, of firm Christian principle. This quarreling must cease. We cannot hold now that other nations are not to be consulted any more. If you see your brother and sister in a quarrel in which they are likely to injure each other, and stand quietly by, you are a participant in their evil deeds, and your own humanitarian disposition should make you interfere and separate the foolishly quarreling people, and say, for the sake of others, if not for the sake of yourself, “You must stop your fighting.” So we should say to Mexico, not because we are a greater nation, not because we have the power, not because we have the army. I think the exhibition to display an army is a very foolish thing. The very first thing to do is to send our ambassadors there and insist that these great principles of international righteousness and brotherhood shall be maintained; and then if they neglect their duty to other nations and to other peoples, and are so imbecile as to go on with a foolish local conflict like that, we must interfere,—the larger brother must interfere, not for himself, but from Christian sympathy, from Christian principle, and from a determination to maintain things that are just and right. It is the only thing to be done; and we must do our duty and set an example to all the nations of the earth; and nations must learn, if they have not already learned, that all the family of nations are so interested in every conflict that they must not enter into war without the consent of all others.

The time has come, when, with the Arbitration Court in session, all these things can be settled between nations, and the same principles must apply to the local affairs of each nation.

When Honduras had its insurrection and we sent our warships down there, it furnished the President of the United States an opportunity to set forth the same principles as in the war with Spain over Cuba; not that we should go in and take possession of nations unless it would be for their good to do so, but that we should assert the theory, the common humanitarian principle, the Christian spirit taught by Christ, of the assertion of justice, man

with man, of brotherly kindness, and of the settling of all disputes by reference to those who have principles of justice instilled in their lives and hearts.

As I speak upon this topic, it widens before me. I may go too far. I might speak too long. Let me draw back a moment, that I may get at the thought which I am anxious to emphasize.

We are all living in a time when limitations must surround us. We are now getting where we must consider other people every day more and more. Schools are established; we go into the schools, and we must obey certain regulations to do certain things that often we cannot understand, because those at the head of the school have seen fit to make those regulations for the greatest good of the greatest number.

The Panama Canal comes now, and will soon bring California and Japan and the East very close to us, and it will make new maritime laws and new regulations for the governing of ships. It will turn the line of ships of Europe from the Suez Canal to the new canal because of the nearer route.

So in society, so in business, so in school, so in everything, we are drawing so rapidly near together that we are developing the great truth set forth in the Bible ages ago, that the time should come when the human family would all be one; when man would be a brother to his fellow-man, and God would be father over all. Think about it—how near we are getting together! What a sight this is here to-day! How deeply it impresses the heart! With what sublimity it comes to one who has observed it for the first time as I do to-day! What an apparition, clear and distinct, that a Great and Almighty Hand is governing all the affairs of mankind, and bringing us into one common, perfect family.

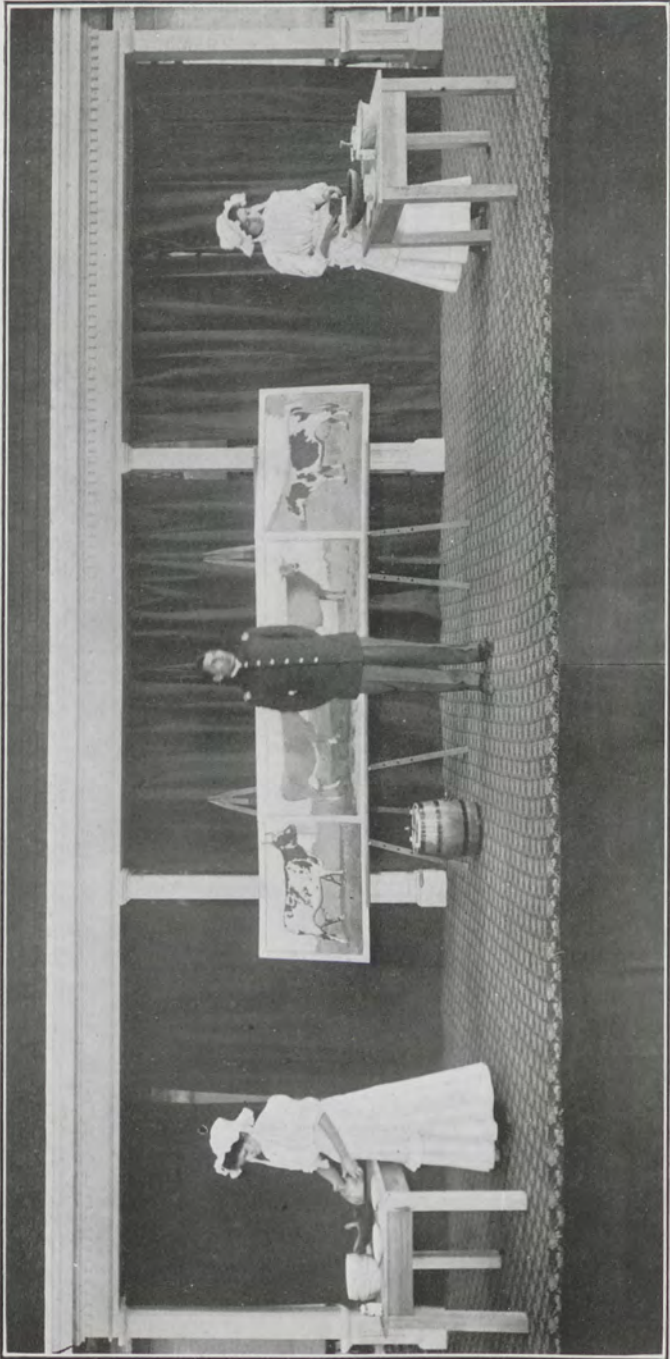
Sometimes the great theoretical Truth is not set forth with the clearness that it ought to be; but the way to fit ourselves for the other world is to fit ourselves for this. The way to serve God is to serve our fellow-man; the way to be a Christian, to be for Christ, is to be a friend to the poor and the needy around us; and we are now being taught that God's hand is guiding upward to the development of a great problem among mankind.

They taught us years ago the theory of evolution; that from the lowest animals God created higher and higher orders, until he evolved them into man at last, and that we have all come out of low-





HON. RICHARD YOUNG  
CONGRESSMAN FROM NEW YORK



A PRACTICAL TALK AND DEMONSTRATION ON DAIRYING AT THE CARLISLE COMMENCEMENT

er conditions into higher conditions, until we are here, men and women. It teaches us also that beyond these conditions there is still another sphere higher than the one we now occupy. But the great truth I want to get into your mind, that I wish to leave with you, is that God is developing on earth a perfect manhood and womanhood. He promises in the Bible that the time shall be when all imperfect things shall pass away, when all disease shall pass away, when there will be no more doctors, when there will be no more hospitals, no more need of nurses, no more of the poverty that goes with sickness. That time is coming when man will be perfect, when we will live to be 90 or 100 years old and die only of old age. There will be no death in the sense in which we now regard it, and God is elevating mankind in the science of health and in the science of helping each other, until men are longer-lived now than they were 100 years ago. The last fifty years have greatly prolonged the average length of a man's life in the United States, and more especially so in England, where the science of living is more closely applied, so that all men will live out their allotted three score and ten years very soon.

It seems to be apparent that the time is coming also when men's minds will be absolutely clear, when every thought will be distinct and accurate, when every intuition of the body will be developed to the highest degree, and when we will live conscious of each other without speaking to each other, when spiritual communication shall be sufficient, even at a distance, and the wireless telegraphy of the soul shall reach any person, in any part of the world, at any time. This is being developed on earth—God's great plan for the perfection of the human family; and in the progress of this minute plan towards perfect manhood and womanhood, he is bringing us all nearer together, because we need the discipline of nearness, because perfection requires the ability to live with other people, and to live at peace; not with a mob, not for the opportunity to assassinate, not for the opportunity to fire a bomb and destroy a thousand people, but for the opportunity to do those things that make peace, and to succeed in the midst of a thousand competitors without wronging them and simply doing right by ourselves.

This magnificent sight! I do not think any of you students can appreciate at all what an impression it makes on my mind after a life that is certainly near its last days. I look back upon it now. I

have seen nothing that has impressed me more than what I see in Carlisle now. This coming together of the people, this meeting of the white and the red, this coming together with the same loving kindness, honoring the same God, believing in the same principles of humanity, is something that shows distinctly how God's hand is pointing to the time when all will be closer together. It is stated in the Bible that God is no respecter of persons, but in every land, in every tribe, he that serveth God and doeth righteousness is accepted of him.

This is a grand opportunity, a great opportunity to learn. All of us must learn—there are no exceptions to it—how to live and live right with the neighbor.

There comes back to me one sweet prayer that my mother used to say by the old fireside, and it impresses me so greatly to-day. She prayed: "Lord, Lord, may my children grow up and so live each day that no person shall be any the worse, but someone the better, every day that they live." It impresses me more now than it ever did before, for the more complicated our life, the more disciplined we must be in the observance of our neighbor's needs and wishes, and the greater the chances for doing good. The day has already arrived when, not only here, but in almost every land it is as true as it is in America, that the opportunities to do good are always present; and may you observe it, may you listen to its teachings, and avail yourselves of those opportunities, and so live every day that some one will be the better and no one the worse for every day that you live.

#### *Adjuration to the Class of 1911.*

(Class Arises.)

The superintendent has asked me to speak to the graduating class—to give you my parting words.

Young men and young women, can you remember what I say? It remains with you, if you will remember the advice that I give you now. Hear this exhortation!

Life will be what you make it; and these opportunities about which I have been speaking are around you now as never before. The opportunities for any man or woman to get rich are greater a thousandfold than ever before in this country. The opportunity to find profitable employment everywhere, on every side, is open to

the man or woman who makes up his mind to do those things that are righteous and keep his hands and brain industrious. Remember that! Remember that you will make your own fortune. You must hold out against your competitors with kindness, truth, charity, justness; against those that may seem to despise you; and remember that there are no victories of value unless a battle is fought.

The President of Dickinson College said to us to-day at the dinner table that he was thankful for the battles that he had to fight in his youth, because out of those battles he derived more strength than out of his education.

You will have battles to fight, peculiar battles to fight, that you think no one else met. Remember that the greater the battle, the more honorable and successful will be the victory. Make up your mind that you live in America, and that under that flag you can look every man straight in the eye and can meet him as an equal, whether he will or not; and let the years of your persevering efforts show that you are a man, that you are a woman, and command the respect that they may at first refuse to give. For there is not one of you but what can win that victory; and when you win it, the sole satisfaction of having conquered is beyond all measure, and with that satisfaction will be the satisfaction of seeing other men recognize your victory.

Stand true! Every day true! Tell no man a lie! Live righteously, earn all you get, and put your mind into that noble manhood and womanhood that is set up by the Lord Jesus Christ, who went around doing good. There are so many people that need you. An Indian may think, "No one needs me!" They do need you! The Indians need you! We need the Indians! I needed one last night, and he came (God bless him)! The world is moving right; and if you go about like Christ, doing good, you will soon have the love and the favor of humanity, and secure the eternal blessing of your God!



# Solving The Indian Problem:

*Address of Hon. Richard Young, Member Congress  
from New York.*

*Commencement Exercises, 1911.*



MR. SUPERINTENDENT, graduates, students—  
friends of Carlisle: It has been my pleasure to  
address many graduating classes of great propor-  
tions—the last class numbered more than three  
hundred. I never have spoken to a school with-  
out feeling the gravity of the occasion, and I have  
never spoken to any school when I felt the gravity  
that I do this afternoon.

Speaking to these young people who have come from afar, leav-  
ing their old life, their old surroundings, their old conditions and  
coming to the East, far from home, and kindred, and tribe: What  
for? To prepare themselves for the life work that confronts them,  
and I have never before known how they appreciated the responsi-  
bility, or the marvelous work that they are doing and have done in  
this school.

It has been said that I was on the Committee of Indian Affairs;  
I have preferred remaining on the Committee of Indian Affairs to  
any other. Mr. Cannon appointed me to that committee upon my  
own request because of my desire to know more of the original  
American people, whom the great minds of this country have been  
considering and working with for a hundred years, and to-day your  
superintendent gives me fifteen minutes to talk on a subject that  
has baffled the great minds of this country for a hundred years.

How shall we solve the problem? This school is solving the  
problem now. (Applause). There is no fair-minded man or woman  
in this great audience of 3500 people who can fail to recognize it  
from what we have seen to-day. I have heard many graduates talk,  
but I doubt if I ever heard more intelligent, direct common sense  
from the graduates from any school or college than I heard on this  
platform this afternoon. (Applause).

Has any one in this great audience ever heard a woman come  
on the platform as a graduate and state as clearly, explicitly and in-  
telligently woman's work as this young Indian who has just spoken  
to you? (Applause). And it has demonstrated more than the intelli-

gence, it has demonstrated the equality of the woman with the man on that side of the house.

My friends, I say I come before you seriously and I will tell you why, because you have here been housed under the most favorable conditions, you have been brought in contact with the best minds, you have been taken from conditions altogether dissimilar, you have been educated and housed in fine sanitary conditions and surroundings, and you go home and go from this place, and God knows what is before you. It is life's work in its most serious and stern form, and it behooves you to measure up to your high calling, to the leadership of your people in a higher, nobler and greater life, and you want to stand before your people and before this country, demonstrating that the money spent by the Government on you has not been wasted, but you are to become leaders, to bring your people out and up to a greater, higher and nobler life than ever has been conceived of before.

I want you to understand what conditions are here today. You have gathered before you nine hundred native Americans—the owners of the country—a rich, a brave, a heroic people. Do you know what they represent? Three hundred thousand people; the richest per capita on the face of the globe. I have a letter in my pocket from the Commissioner of Indian Affairs. I was talking with the Commissioner about what was the money consideration of the United States belonging to the Indians. There are sixty million dollars of the money belonging to the Indians in the treasury. The land they own, with what is on the surface and what is beneath, is worth anywhere from six hundred millions to a billion dollars.

Now why should they not progress? Why should not the Government be willing to do for those people? What is being done for the foreigners who come, a million a year? Three times as many foreigners are landing on our shores every year than this whole Indian population, and still we are staggering at the problem of how to treat three hundred thousand people. While we are solving the problem we are amalgamating more than a million foreigners every year.

My friends, I believe this Indian problem can be settled in a comparatively few years and can be settled to the satisfaction of all the people. I believe if all the small tribes—there are nearly three hundred, and many of them have no more than one hundred souls in

their tribe—I believe if a tribe of one hundred Indians could be transplanted to favorable climatic conditions in Pennsylvania, Ohio, New York or any other of the eastern states, lands purchased by their money, houses built by themselves or with their money, stocked and put on an equality with any American farmer or any community, the children placed in the schools with the whites on absolute equality, they would measure up and become great and good citizens and we should all be very proud of them. (Applause.) And year by year, if you could bring another tribe here in the East—we are all in sympathy with the Indian here in the East; we are longing to place them in the position they are entitled to here—they will be amalgamated and become what they should be. With their possessions, with their land sold, with their mineral lands sold or leased, with the money in the treasury properly distributed, you must not tell me this people have not the sense to hold on to their money and manage their affairs after what we have been told and have seen to-day. They have given us to-day one of the greatest evidences that we have ever had of the ability of the Indian to receive, not alone civilization, but cultivation and a very high order of education. (Applause.)

Mr. Superintendent, I congratulate you on the work you are doing. It is a most important work. I have inquired at Carlisle and elsewhere—your Bellaire tells me a story of progress—every one I have spoken to tells me that you are making good. That is a great recommendation. (Applause.) But I want to tell you that it is not the Bellaire, it is the Carlisle Indian School that makes Carlisle known throughout the length and breadth of this land.

Mr. Superintendent, there has been a great deal said about your Outing. Keep it up. Expand it. It is the best argument we have in Congress for the continuance of schools of this nature. Keep it up.

You have given a demonstration of trained nurses. Is it possible for you to introduce a class in school nursing so that the girls leaving here will know how to take a babe from the sick mother in the home of the poor—a deserted child—and train it, bring it up as it should be? There is a great need for such. But you may have enough. You are doing a great work and I congratulate you and I wish you God-speed, and you graduates God-speed, and may good luck and prosperity abide with you. (Applause.)



# Carlisle Trains Indians to Citizenship

*Address of Hon. M. E. Olmsted, Member Congress  
from Pennsylvania.*

*Commencement Exercises, 1911.*



R. SUPERINTENDENT, members of the graduating class, pupils of the Indian School, ladies and gentlemen: If there yet remains on this continent any one laboring under the impression that the American Indian may properly be classed among the inferior races, I wish that person might have been present here to-day. He would surely have reached a different conclusion. It was at considerable inconvenience that I reached here to-day, but I have been amply repaid for the effort and inconvenience. I cannot tell you how much I have enjoyed all these exercises. I cannot tell you how much I am interested in this school. I am proud of this Carlisle Indian School. I am happy that it is located in the district which has done me the honor to give me a seat in congress. I think that the Carlisle Indian pupils and all who are interested in the welfare of the Indian race have reason to be grateful to a generous government, that it permits the Indian youth to be educated amid such beautiful surroundings, under such pleasing and such favorable conditions. Here in this beautiful Cumberland Valley, enclosed by the picturesque Blue Mountains, with its healthful climate, and its sturdy, industrious, law-abiding citizenship; here in this town, where there pervades an air of culture and refinement which itself is elevating and ennobling, here is a splendid environment for such an institution as this, and that you are surrounded by people who are interested in you and in the welfare of this school is well attested by this magnificent assembly of friends here to-day. I wish that all the people in the United States might know what is going on here and what a work is being accomplished. I wish particularly that every member of congress and every member of the Government might have been here to-day—might have heard the soul-inspiring strains of that excellent band, the glorious songs of the pupils, the delicious strains of the orchestra of stringed instruments; might have heard the splendid addresses, the practical addresses; they might have taken a lesson in reducing the cost of living and in home-making, which we have all witnessed here to-day.

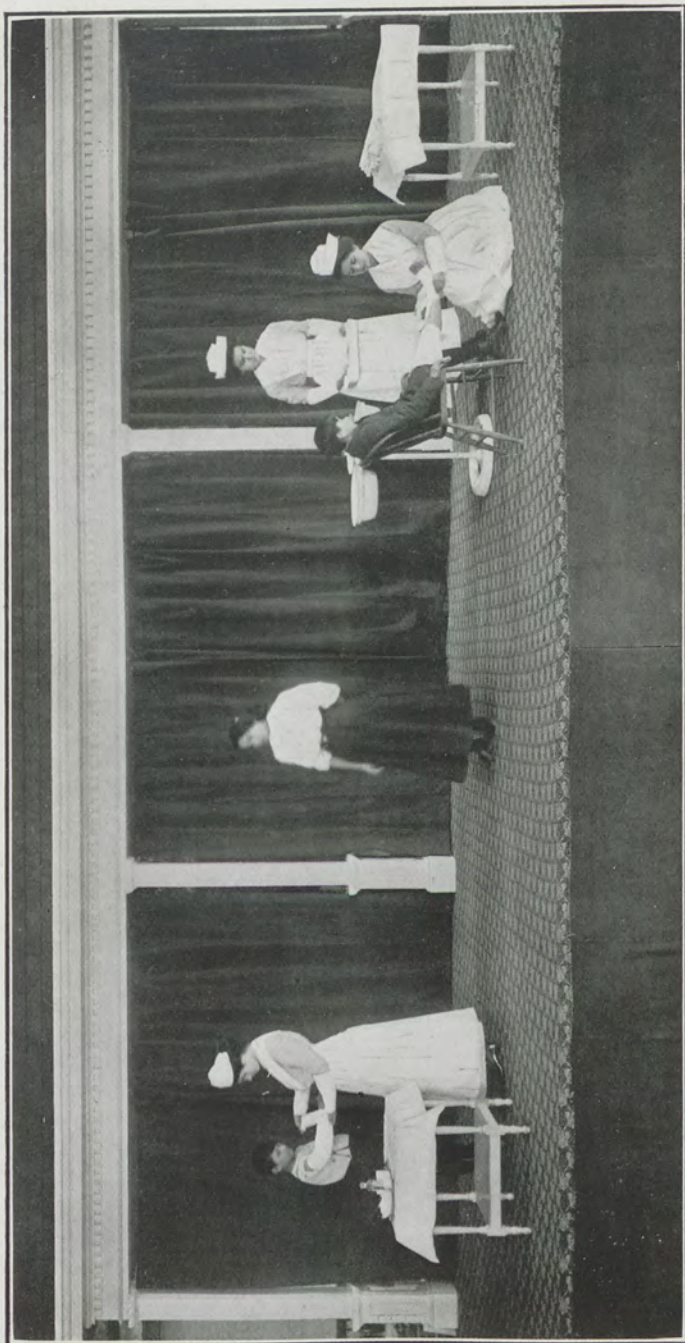
Happily there have, thus far, been enough who believe as Congressman Young believes, and as I believe; without derogating from the good work the reservation schools are doing, we believe the Indian problem is better solved, is better worked out here. At all events, some of it should be done where the pupils are removed from the tribal influence, introduced into a different element, brought into contact with the wide world, where there are greater opportunities in life, where there are greater and more numerous avenues for their activity. We believe it a splendid thing to educate them, to give them some training in all these branches of industry; we believe it is best for them, best for the white race, best for all the people that there should some of them at least be brought here and trained up to independence, so that when they go back to their old homes, they may go as missionaries, and as teachers, as instructors and as examples, and, as I believe and hope many of them will decide to live away from their tribe and in the broad world, they may be able to take care of themselves.

You have a superintendent in Mr. Friedman who is doing a most excellent work; you have teachers and instructors who with him are wisely, intelligently, and patriotically exerting themselves in your behalf, but they cannot do everything. It is so either with the white-man or with the Indian that education will not come altogether by artificial aid. We have better environments than some others, but every boy or girl, to acquire an education, must work himself, study, apply himself, be sober, industrious, persevering. That this graduating class possess all these accomplishments and qualities has well been shown here to-day. They go forth into the world with an equipment which the young Indians of a few years ago never dreamed of possessing, but which you all now have the opportunity of acquiring.

This Carlisle school is looked upon by some with doubting, and by others with envious eyes. This school is on trial all the time, your superintendent is on trial, your teachers are on trial, you are on trial. The people of the United States and the Government of the United States must be the judge. There are those ever too ready, as you have been told to-day, to attribute to Carlisle every misdeed of any Indian anywhere on earth. They can't make all those tales stick. Your class motto says that "Truth Conquers" and in the end it will prevail, but I want to say to you that whenever a Carlisle



A PRACTICAL TALK ON "HOME MAKING" AT THE CARLISLE COMMENCEMENT.—THE INDIAN GIRL EXPLAINS HOW THE ROOMS WERE FURNISHED BY MAKING FURNITURE OF OLD BARRELS AND DRY GOODS BOXES



A PRACTICAL TALK ON NURSING AND THE NEED OF TRAINED NURSES ON INDIAN RESERVATIONS—  
AT THE CARLEISLE COMMENCEMENT

Indian shall get drunk, or lie, or steal, or become a worthless loafer, either he or she will not only do a wrong, will not only do an injury to society and to themselves, but will do a great wrong to this school, will injure the name of Carlisle, and do a lasting injury to the Indian race.

Now on the other hand, every Carlisle Indian who makes good—you cannot all perform; you cannot all do the athletic things in which Mt. Pleasant, now the director of athletics of Franklin and Marshall College, excels, you can't all play baseball as well as Mr. Bender—but you can all, if you give the same intelligence, the same perseverance, the same industry and determination to it that they do in their respective pursuits, you can all be successful in whatever game of life you play; and every one of you that makes good, either as a blacksmith, shoemaker, wagonmaker, housekeeper, homemaker, stenographer, clerk, soldier or sailor, will bring credit to the Carlisle School, encourage the Government to continue the Carlisle Indian School, and thus you will be rendering a service to your whole Indian race.

I hope and believe that this graduating class, that all the pupils here to-day, will so conduct themselves as to bring continual credit upon the school. Your superintendent and instructors are continually trying to maintain and, if possible, improve the splendid record of this school. If you help them, you help yourself, you help your whole race. I had been making some remarks four years ago in support of the school in congress; when I sat down I received a card from a lady; when congress adjourned, I had a talk with her and found that she was very much interested in the Indians. She was a sweet-voiced, cultivated, refined young woman. She seemed to take a great interest, and she had listened to what I said and was pleased, and she listened to what a gentleman on the other side said and she was very indignant. I said, "Where do you live?" She said, "I live here in Washington." I said, "I am glad that you take such a friendly interest in the Indian. How is it that you do?" I shall never forget the pride with which she straightened up and said,—“I am a Carlisle Indian!” and I ask you that you will all so conduct yourselves in life, in whatever station you may be called upon to live, as to keep up your reputation and the standard and reputation of this school, so that you and every one else who has been or may come here, no matter where you may be, will always

deem it a matter of proud distinction that you may be able to stand up and say, "I am a Carlisle Indian!" Do that and then you will become one of the worthy citizens of this great Republic, living worthily under that beautiful starry banner, emblem of the generous and just Government.



## Award of the Military Drill Trophies *By Capt. Geo. E. Thorne, U. S. A.*

*Commencement Exercises, 1911.*



WANT to assure you that it has been gratifying to me to be with you to-day; it has indeed been a very great pleasure. I have enjoyed every minute of it, from the time I came here until now. I have enjoyed the drills for I realize the great amount of hard work connected with them.

I have been especially impressed this morning in going through your school and in seeing what you are doing. It is a splendid school and I sincerely hope it will meet with the success it so well deserves. I trust that not only the people of this town will render all possible aid to your worthy superintendent, but that also the great Commonwealth of Pennsylvania and the Federal Government will lend their support.

Now as to the matter of this drill, I am very much pleased to see you in uniform. Naturally, I like to see soldiers, and I also like to see good, healthy, well set-up boys, and that is what you are; I see that you are growing into fine men. I would not ask anything better than to have you boys under my command a few years later, after you get a little more of this training, a little more stamina, perhaps, so that you will be more fully hardened. I would not want anything better than to command a regiment of you Indian boys; we could take the field against any competitor, for your drill shows you have discipline, and with a little more training you would make excellent soldiers.

My decision in regard to this competition drill is cold-blooded, for I do not know one captain from another, and it would make no

difference if I did. I had two assistants; one kept the number of movements executed; the other, the cadence; and I kept the credit and debit marks; in other words, for a well-executed movement I gave a credit; for a mistake, a debit. Some men looked at the ground instead of looking straight ahead; I mention this now so you may know better hereafter. It is a soldier's business to look straight ahead, so I gave a demerit when a man looked at his feet instead of straight to the front. In our final calculations, we find the winning troop made fifty-two movements, had twenty-eight credits and eleven demerits, leaving them, you see, seventeen credits to the good; their time was  $59\frac{2}{3}$  seconds; one hundred and twenty steps in  $59\frac{2}{3}$  seconds is almost perfect. I wish to announce that the winning troop is "C" troop. (Applause). The Captain of "C" troop will kindly step forward and receive this sword, the token your superintendent is bestowing upon the Captain of the winning troop—a magnificent trophy and one most suitable for the purpose. I take great pleasure, Captain, in presenting this to you. (Applause).

I know you are interested in learning which troop won second place. The second troop executed forty-four movements and had nineteen credits and thirteen demerits, leaving them a "plus six", or six credits to the good; their cadence was 120 steps in 61 seconds. The troop winning second place is "A" troop. Captain, I take great pleasure in presenting you this medal.

I wish to add that "F" troop did mighty good work, excellent work indeed, having fewer demerits than the other troops; but as they only executed thirty-five movements, they did not have sufficient credits. Their cadence was not nearly so good, it being 120 steps in sixty-five seconds. I offer this explanation so that you may see how you were judged, for "F" troop made a splendid appearance and put up a good drill, and I am sorry for "F" troop—I cannot say I am sorry for "C" and "A" troops—but I am sorry for "F" troop, that my mathematics did not work out their way.

I am very happy to have met you, I hope some day to have the very great pleasure of meeting you again.



# The Carlisle Graduate and Returned Student: *By S. J. Nori, Class '94.*

*Commencement Exercises, 1911.*



BEFORE presenting the status of the Carlisle graduates, I desire to call attention to one or two facts which may not have been carefully considered by every person here to-day. This school is not a university. With the exception of the Business and Telegraph Departments, which have been added under the present administration, the character of the academic work is of the grammar grade, including some studies which are taught in a regular high school course, but no higher education is given. Therefore, its records should be compared with schools of a similar character, and I do not hesitate to say that in comparison with these, or even with colleges, the total number who have made successful men and women compare favorably and to splendid advantage. Out of 574 graduates, there are only five so-called failures; all the rest of them have made and are making a marked success in their various spheres of activity. It must also be borne in mind that not all graduates discontinue school after completing the course prescribed here, but many of them have been inspired to continue their studies in higher institutions of learning and in almost all cases have had to work their own way through, which is a sure indication of the kind of stuff that a Carlisle graduate is made of. This also emphasizes the fact that only by personal contact with the more enlightened race are we able to learn some of the methods of self-preservation and some of its resourceful means when confronted with difficulties.

The natural question that comes to the minds of people regarding pupils of this school is: "Does the Carlisle graduate return to his reservation home?" Carefully compiled statistics reveal the fact that out of the 574 who are living, 300 of them are successfully engaged in vocational activities away from the reservation and are thus forever severed from federal supervision, no longer to be considered wards of the government, but citizens of the same, which is a record that has no equal in Indian education. The other 209 are engaged on the reservations in the employment of the Government in various capacities and are leaders among their people, and are





HOMES OF TWO CARLISLE EX-STUDENTS  
TOP—WILLIAM PETOSKEY, CHIPPEWA, PETOSKEY, MICHIGAN  
BELOW—WILLIAM WHITE AND JOSEPHINE SMITH—WALWORTH, WISCONSIN  
DIGGER AND ONEIDA RESPECTIVELY



HOMES OF CARLISLE EX-STUDENTS AND GRADUATES

ROSE HOWELL ROBERTS, PAWNEE, PHOENIX, ARIZ.; SAMUEL GRUETT, MT. PLEASANT, MICHIGAN  
 JONAS METOXEN, ONEIDA, KAUKAUNA, WIS.; WALTER MATHEWS AND ANNA PARKER,  
 OSAGE AND BANNOCK, FORAKER, OKLA.



M. FRIEDMAN.

SUPERINTENDENT OF THE CARLISLE INDIAN SCHOOL



HOMES OF CARLISLE EX-STUDENTS

TOP—THOMAS HANBURY, ALASKAN, SITKA, ALASKA. CENTER—ELLA RICKERT RIPLEY, ARICKAREE,  
ELBOWOODS, NORTH DAKOTA

shining examples of probity and industry. Their high standing among their tribesmen is shown by the fact that most of the various delegations which come annually to see the "Great Father at Washington" on missions of importance, have been headed by graduates or returned students of this school.

The Outing System of Carlisle whereby the spirit and meaning of American civilization are taught them by living in it and by being a part of it, and by sharing the American home life, has accomplished more in good citizenship and Christian civilization than any other Indian school. Consequently, the graduates and returned students of Carlisle exert a powerful influence upon their own families and tribes, and in capacities as superintendents of schools, teachers, disciplinarians, industrial teachers, field matrons, etc., they come into contact with and mould thousands of Indian school children and older Indians.

And yet the Carlisle graduate and this school have, in the past, stood the great brunt of all the sly criticisms and fabricated mendacities, even though the facts show that this school has turned out more successful students at a less per capita cost than any other Indian school in the country. It mattered not whether a returned student lead a life of honesty, industry, and purity, never thinking for a moment of the diabolic ingenuity that made evil and evil report where naught but good really existed. A crime was committed. A correspondent bethought himself of a graduate or ex-student of Carlisle, spread the news attributing to him the offense. Other newspapers took it up, not as one tongue, but a million tongues, telling the same story to as many pairs of eyes. Facts were never thought of. That he was a graduate or ex-student of Carlisle seemed to add to the readableness of the story, and the assertion was boldly made. Careful investigation has shown that nine-tenths of these stories were plain lies as far as Carlisle is concerned.

It has been gratifying to the authorities of the school and the the friends of the Indian that, in recent years, very few of these newspaper stories appear. It is really seldom that anything of this nature is now seen in the public press. The newspapers and magazines have found that most of these stories are incorrect and, anxious to publish only the truth, have confined the use of their pages to the dissemination of news and facts. It is becoming increasingly evident that the progress and the advancement of the Indian are

chronicled. More attention is paid to the Indian's remarkable transition from a condition of primitiveness and dependence to the acquirement of Christian civilization and independence. And in all this, education is being given its due recognition.

If a bank president, or some trusted officer of a community, steals his millions, does the press tell us that he is a graduate of Harvard or Yale; and even if he is, do we judge these great institutions of learning by the occasional failure, or indulge in a general condemnation of all their graduates?

There are still others selected to illustrate doleful tales of educated Indians hurrying from this school back to the "blanket," worse than they were before. If they should happen to be found in their native garb, it does not indicate that they have made no advancement. What harm does it do if he should desire to wear a red handkerchief about his neck or a silver buckle on his belt? Does not the white man in the height of civilization wear a scarf pin, watch chain, and adorn his shirt bosom with diamonds and pearls? Do not the high society women of the white race bedeck themselves with finery, diamonds and costly jewels? Possessing the means and dressing well does not indicate true culture of heart and mind. Remember the old adage, "Fine feathers do not make find birds." If you were taken by some other nation whose costumes differed from yours, say China for instance, and kept in that country for a number of years and then returned to your people, not many of you would have the moral courage or the desire to wear the Chinese costume in your own homes, nor would it be regarded as a retrograde movement upon your part to assume the costume of your forefathers. In view of the climate and conditions it would be the common-sense thing to do. Should this be considered a mark of no advancement on your part? It is equally unjust to consider it a mark of failure in the work here at Carlisle and the Indian work in general. Also bear in mind that while the Indian is learning the good civilization, they unconsciously imbibe some of the bad civilization.

Since the time of Columbus, you have driven us step by step westward, until the now forty-six great states are peopled by a nation which is second to none and has developed and is developing by inventions and industries, as the greatest country in the world, with the highest standards of civilization. But what of Poor Lo?

What of the Original Landowner? What of the race once vigorous, strong willed, untiring in the chase, child of the forests and open air who glorified in freedom, in activity, in feats of endurance? Penned up in various tracts of land called reservations where they were fed, clothed and cared for at no cost to themselves. What, therefore, was to be gained by being industrious if one could live on the fat of the land without stirring a muscle? That cloven-hoofed personage, Satan, soon had the idle hands of the Indian reaching out for the whiskey bottle. Would not the white American have been reduced to the same condition had a foreign people driven the colonists before them to districts more and more isolated, destroying their industries and disarming them? Suppose, even now, we should isolate the Italians, the Russians, the Germans, who came here as immigrants, and deny to them contact with Americans and their government? Would they ever acquire citizenship or be amalgamated? Under such treatment they would always remain Italians, Russians and Germans. They would never become Americans. Would they not have become weakened in mind, body and will, pauperized, despite their strong and vigorous ancestry? What race could overcome the effect of such treatment? That the Indian race has not been totally ruined is due to his sturdy, inherent traits of character, and though not entirely ruined, he has suffered serious deterioration, and hence the chief object and task of this government is the education of the Indian youth into proper American and Christian civilization. Thanks be to the few statesmen of advanced ideas, who have made it possible to break up some of these reservations; for in due season, as the Indian shows himself capable of looking out for himself, he is being set free and given the same chance as other citizens, with the same obligations to balance.

Carlisle has striven ever to make the Indian a potent and active factor in the upbuilding of the community in which he is to live. Too much, however, must not be expected, for my people are passing through an era of evolution and revolution, and are experiencing more or less trouble to adjust themselves to the situation in hand, of learning the code of social, moral and educational proprieties; and if we occasionally overstep or make mistakes, count us not total failures any more than you would white people under similar circumstances. We are learning as the result of rubbing

elbows with you, the stronger race, and as we imbibe that which is good and worthy, we go forth from this school to teach our fathers, mothers, brothers, sisters, as instructors in various capacities, in various schools, at home, by action and deeds, making improvements which we trust will be wholesome and permanent among our people.

At this juncture, it might be well to add that in the educational work which the government is carrying on for the Indian, we should have men and women of great intellectual force and ability, in addition to that great American trait—clear common sense, and unwavering personal honor. If there are employees, who by their personal attitude and lack of sympathy with their work show an antipathy for the Indian, they should, as a matter of common honesty, get out of the Service, or very quickly get rid of that attitude. Even when these misguided persons express what is intended for beautiful condescension, it does not help but hinders, and does not aid in desirable development, but rather otherwise. Indian education demands on the part of those engaged in it qualities which, in the highest sense, are those of the true missionary.

In regard to the returned or ex-students who have only completed partial terms at Carlisle and are not graduates, careful records are being gathered of the more than 4000, and from returns which have already been received, out of nearly 3000, approximately 94 per cent. are successfully earning their living and evidence by the uprightness of their lives that even the short time they were here at this school has been a vital influence for good. To them should be given more honor and commendation, for they have more difficulties to surmount and little education, requiring stronger will and more forceful character, for all of them returned home to their people with the noble purpose of helping the home people to a better life, of making a practical use of the knowledge acquired at school, by making home more like a home and showing the parents what education and the Outing System has done for their children. Can the same figures be given of the white children who completed the grammar grades of public school and spent seven or eight years in school instead of four or five, and who have years of civilization back of them?

Has it ever been your privilege to listen to the inspiring music by the famous Indian band which toured the country under the lead-



ership of Dennison Wheelock, a graduate of this school, and was for a number of years band leader of our own school organization, but who is now a prosperous business man in Wisconsin? If it shall be the pleasure of any one here to take a trip to Cuba and it becomes necessary to have the assistance of a dentist, just look up Dr. James E. Johnson, who is enjoying an annual income of \$4,000, and his wife, also a graduate, employed by the government at a salary of \$1,200 per annum; or, if you do not desire to take the water trip, take the Pennsylvania Limited and go to Tiffin, Ohio, where you will find Dr. Caleb Sickles, another graduate and a prominent dentist who is equally successful; then, if you have time, go to Oneida, Wisconsin, where you will find Dr. Powless, a prominent physician who has the largest practice at his home at De Pere, Wis., and is a real leader and missionary among his people. Then proceed to Minnesota state and find Carlisle graduates practicing law and other professions in the persons of Thomas Mani, Edward Rogers and Dr. Oscar Davis. Or, if you took the southern way you would find along the Santa Fe route, Carlisle graduates and ex-students working in the various railroad shops and taking care of sections of that great railroad system, preferred above all other kinds of skilled labor, for they have shown their worth as good workmen. Or, you might meet Chas. A. Dagenett, a graduate who is National Supervisor of Indian Employment, who has by experience gained here at this school under the Outing System, been able, by untiring effort, to systematize and build up what is really the Carlisle Outing System for the entire Indian Service, and for 300,000 Indians. It is not often possible to find a man who can be equally successful in everything that he attempts, but we have in a Carlisle graduate, Chas. A. Bender, the world-famous pitcher of the Philadelphia Athletics, a crack marksman and a jeweller by trade, and a past-master in all. So I might cite hundreds of others but time forbids, hence I shall only repeat that the Carlisle graduate has shown that Indian education has not been a failure, but has paid.

And now, if I may presume, let me, in behalf of the Carlisle Alumni Association, extend the hand to the Class of 1911, in congratulations for having attained the highest honor that Carlisle can bestow. Here you have been gaining the strength to test you in the conflict of life. Here you have been training your mind to prove it: In other words, you face life to-day. The time comes to

show to the people of this country what is in you. In this there is reason for gladness. Carlisle brought you here in the rough. We sincerely hope she has made you men and women in body and mind, able to bear whatever the future may bring. You have a debt to pay to this school and you can repay her only by living as she would have all of us live, *by doing your best* and being worthy of the trust placed in your keeping.

A great responsibility rests on us all. Talking is not going to avail much. From henceforth it is your mission to perpetuate the spirit of Carlisle which teaches first of all, Loyalty and Reverence. The Carlisle spirit which stands for Manliness, for Industry, for Honesty, Courage and Perseverance. It is your mission to preach it in your various walks of life, whether it be in the quiet of the sanctuary of your homes, or in the busy mart of trade. You must be preachers by your lives. This is the debt we all owe her. May God grant prosperity, together with happiness and success, to each member of the class of 1911.



A PUEBLO POTTERY MOULDER—BY LONE STAR

# Commencement Exercises at the Carlisle Indian School, 1911:

*Continued from page 376.*

sufficient skill and knowledge of it to successfully practice it on the outside. The school certificate is only given after a certain number of years of efficient work in the various trades departments and it shows skill as a workman. These students have not received the diplomas of the school, because they have not finished the academic work. The following students received industrial certificates:

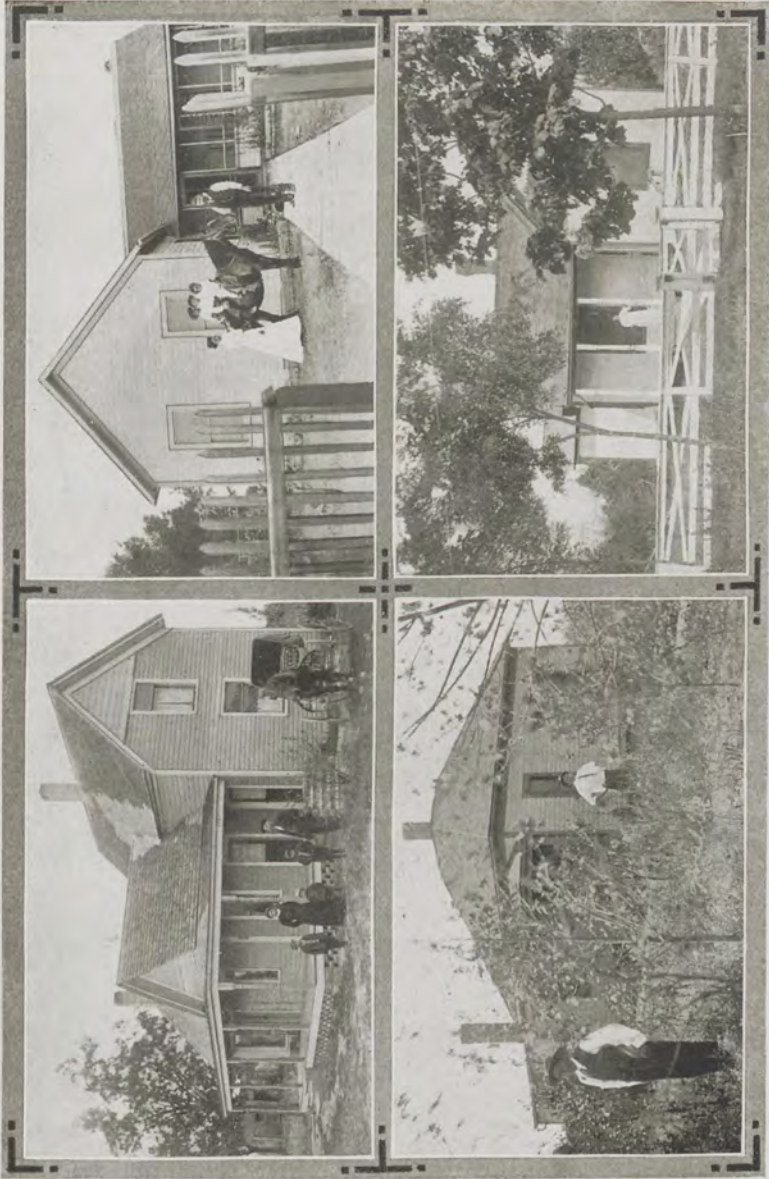
Louis Dupuis, *Baker*.  
Leroy Redeagle, *Baker*.  
Alfred DeGrasse, *Painter*.  
William Ettawageshik, *Job Printer*.  
Fred Leisher, *Compositor*.  
James Mumblehead, *Job Printer*.  
Jefferson Smith, *Compositor*.  
Peter Thomas, *Blacksmith*.  
Harrison Smith, *Compositor*.  
Edison Mt. Pleasant, *Carpenter*.  
David Redthunder, *Carpenter*.  
Clarence Smith, *Baker*.  
George White, *Baker*.  
John Runsclose, *Job Printer*.  
Joseph Arcasa, *Painter*.  
Lyford John, *Painter*.  
Harrison Poodry, *Painter*.  
Nuss Stevenson, *Florist*.  
William Callahan, *Florist*.  
James Campbell, *Compositor*.  
Frank Lonestar, *Job Printer*.  
Charles McDonald, *Job Printer*.  
Guy Plenty Horse, *Compositor*.  
Victor Skye, *Pressman*.  
Stansill Powell, *Carriagemaker*.  
Robert Davis, *Carriagemaker*.  
Peter Gaddy, *Blacksmith*.  
William Aragon, *Blacksmith*.  
Wilford Minthorn, *Tinner*.

Alexander Arcasa, *Carpenter*.  
 Ammons Owl, *Farming*.  
 Jose Ray, *Farming*.  
 Fred Gendron, *Farming*.  
 George Gendron, *Farming*.  
 Rufus Rollingbull, *Dairying*.  
 Clara Hall, *Laundress*.  
 Rose Bell Ohmert, *Plain Dressmaking*.  
 May Estelle Metoxen, *Plain Dressmaking*.  
 Texie Tubbs, *Plain Dressmaking*.  
 Rose Bald Eagle, *General Housekeeping*.  
 Annie Dibo, *General Housekeeping*.  
 Grace Kieh, *General Housekeeping*.  
 Emma LaVatta, *General Housekeeping*.  
 Mazie Skye, *General Housekeeping*.  
 Nan Saunooke, *General Housekeeping*.  
 Lottie Tramper, *General Housekeeping*.  
 Amelia Wheelock, *General Housekeeping*.  
 Martha Wetenhall, *General Housekeeping*.  
 Minnie Blackhawk, *General Housekeeping*.  
 Nancy Conners, *General Housekeeping*.  
 Malinda Desautel, *General Housekeeping*.  
 Gladys Earle, *General Housekeeping*.  
 Cora Elm, *General Housekeeping*.  
 Rose Whipper, *General Housekeeping*.  
 Selina Twoguns, *General Housekeeping*.  
 Inez Brown, *General Housekeeping*.  
 Ernestine Venne, *Plain Sewing*.

#### *The Alumni Meeting and Banquet.*

The Alumni Association held a business meeting Friday afternoon in the Invincible Society Hall. After some preliminary discussion the following officers were elected for the ensuing year: President, Dr. Josiah A. Powlas, Class 1891; Vice-President, Siceni J. Nori, Class 1894; Secretary and Treasurer, Mrs. Nellie R. Denny, Class 1890.

Addresses were then made by members of the various classes concerning the experiences they have had on the outside, and relative to the influence of the school and its work. The meeting



HOMES OF CARLISLE EX-STUDENTS

TOP ROW—MAY JACKSON FISHER, CHIPPEWA, MT.; PLEASANT, MICHIGAN; VISTA GRAY RING, ASSINNIBOIN, HARLEM, MONT.  
 BOTTOM ROW—WALTER ANALLO, PUEBLO, WAGNER, S. D.; DELIA HICKS MAUPIN, WYANDOT, PERRY, OKLA.



REUNION OF RETURNED STUDENTS AND GRADUATES AT THE CARLSLE COMMEMORATION, 1911. THEY ARE AT WORK IN THE MECHANICAL TRADES, IN THE GOVERNMENT SERVICE AND IN THE PROFESSIONS



SICENI J. NORI.  
CARLISLE GRADUATE, CLASS OF 1894



MR. LEVI M. ST. CYR AND FAMILY, WINNEBAGO, NEBRASKA  
CARLISLE, CLASS 1891—WINNEBAGO



brought the members of the Alumni Association into closer fellowship one with another. One of the things which impresses outsiders is the loyalty of the graduates and ex-students of Carlisle. They are always ready to labor in its behalf.

In the evening, a general reception and dance was held by the members of the Association and their friends, together with members of the faculty, in the gymnasium. The music was furnished by the McDonald Orchestra and refreshments were served. The occasion was a most enjoyable one.



## Facts About the Carlisle School:

Founded, 1879.

First Appropriation by Congress, July 3, 1883.

Present Plant, 49 Buildings.

Campus and Farms, 311 Acres.

Academic Course comprises a graded school including a course in Agriculture, Teaching, Stenography, Business Practice, Industrial Art, and Telegraphy.

Trades work comprises practical courses in Farming, Dairying, Horticulture, Dressmaking, Cooking, Laundering, Housekeeping, and twenty trades.

Total number of students who lived in families or worked in shops, manufacturing establishments, etc., during the year, 762.

Total earnings of Outing students last year, \$26,441.01.

Students have to their credit in bank at interest, \$39,167.82.

Number of students offered employment more than we could supply, 414.

Attending Public Schools during year, 218.

Value of products made by student labor in the school shops last year was \$77,466.22.

Faculty, 80.

Total number of different students enrolled this year, 1,192.

Total number of returned students, 5,351.

Total number of Graduates, 583.

Total number of students who did not graduate, 4,768.

*Employment of Graduates.*

Employed by United States Government as Clerks, Stenographers, Superintendents of Indian Schools, Supervisors of Indian Employment, Teachers, Field Matrons, in the Forest Service, etc.....	93
In business as Merchants, etc., in the professions as Doctors, Attorneys-at-Law, Journalists, Engineers, Lecturers, etc., and employed as Cashiers, Managers, etc.....	71
Farmers and Ranchers.....	50
Trades.....	86
Housewives.....	142
Miscellaneous.....	67
No occupation.....	5
Total.....	514

*Employment of Returned Students.*

Careful records are being gathered of the more than 4,000 students who have stayed at Carlisle long enough to complete partial terms. It has been found from returns which have been received that, out of 3000, approximately 94% are successfully earning their living, and evidence by the uprightness of their lives that even the short term spent at this school has been a vital influence for good.



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## Editor's Comment

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### GUESTS OF THE SCHOOL DURING COMMENCEMENT.

THE Commencement Exercises this year were attended by larger numbers than ever before. All the events were crowded by unusually large audiences. A large proportion of the visitors came from other portions of the State, and many from other states. A great many townspeople had special guests from other places, and the week took on the appearance of a holiday. For each of the events additional coaches were put on the incoming trains. Hundreds came by carriages and automobiles.

In addition to those coming for the specific events many were the school's guests for the entire week, or a portion thereof. Among the school's guests were the following:

Captain George E. Thorne, Member of Staff, Dept. of the East, U. S. A., Governors' Island, N. Y.

Rt. Rev. James Henry Darlington, Bishop of the Episcopal Diocese of Harrisburg, Pa.

Dr. George Edward Reed, President Dickinson College, and Mrs. Reed, Carlisle, Pa.

Hon. Marlin E. Olmsted, Member of Congress from Pa., and Mrs. Olmsted.

Miss Edith Dabb, National Secretary for Indians' Y.W.C.A., New York City.

Dr. Russell H. Conwell, President Temple University, Philadelphia, Pa.

Mr. John J. O'Brien, Representative Philadelphia Ledger, Phila., Pa.

Mr. J. M. Oskison, Associate Editor Collier's Weekly, New York City.

Mrs. George I. Lincoln, Supt. Thomas Indian School, Iroquois, N. Y.

Mr. Wm. K. Cooper, Genl. Secy. Y. M. C. A., Washington, D. C.

Dr. Alice M. Seabrooke, Supt. Women's Hospital, Philadelphia, Pa.

Mrs. M. S. Wetherill, No. 60 E. Penn St., Germantown, Phila., Pa.

Mr. Geo. Wetherill, No. 60 E. Penn St., Germantown, Phila., Pa.

Hon. Richard Young, Member of Congress from New York.

Miss Marie B. Evans, Public Schools, Philadelphia, Pa.

Mr. & Mrs. Theodore Dimmick, Olney, Philadelphia., Pa.

Miss Halla Wells, Thomas Indian School, Iroquois, N. Y.

Mrs. M. L. Baldwin, Indian Office, Washington, D. C.

Mrs. Charles A. Bender, Tioga, Philadelphia, Pa.

Mr. A. C. Weile, D. A. P. Reading, Reading, Pa.

Mr. Hallett Gilberte, Composer, New York City.

Mrs. Nettie Lavatta, The Aldine, New York City.

Master George McIlhaney, Washington, D. C.

Miss Angeline F. Johnson, Washington, D. C.

Mrs. Geo. R. Chambers, Wormleysburg, Pa.

Mr. & Mrs. W. H. Bowers, Hope, New Jersey.

Mr. and Mrs. P. H. Smith, Springville, N. Y.

Mrs. C. H. DeGrasse, New Bedford, Mass.

Miss Dora Shopehashe, Pawhuska, Oklahoma.

Mr. & Mrs. B. D. Collins, Picture Rocks, Pa.

Mrs. W. A. McLaughlin, Glenolden, Pa.

Mr. Oliver Lamere, Winnebago, Nebraska.

Mr. & Mrs. Andrew Elm, Philadelphia, Pa.

Mr. C. W. Hagan, Paeonian Springs, Virginia.

Miss Mary L. Rush, Woodstock, Virginia.

William P. Campbell, Chemawa, Oregon.

Mr. Henry Lacroix, Lawrence, Kansas.

Miss Mary Reynolds, West Chester, Pa.

Miss Alice H. Smith, Washington, D. C.

Mrs. Estelle Tahamont, Newark, N. J.

Mrs. John Lefferts, Philadelphia, Pa.

Mr. John J. Rice, New Bloomfield, Pa.

Mr. & Mrs. T. J. Phillips, Atglen, Pa.

Miss Helen R. Weaver, Easton, Pa.

Mrs. Arthur Meckert, Glenolden, Pa.

Mrs. George A. Weber, Reading, Pa.

Miss Lillian Sassaman, Reading, Pa.

Jane McIlhaney, Washington, D. C.

Mr. J. Timmons, Philadelphia, Pa.

Mrs. J. M. Hartman, Yardley, Pa.

Miss P. J. Hoopes, West Grove, Pa.

Miss Sue Kern, Martins Creek, Pa.

Mrs. L. P. Baekey, Glenolden, Pa.

Miss Clara Peck, Tullytown, Pa.

Mr. Whitman, Lapwai, Idaho.

Miss S. E. Dickey, Baxter, Pa.

Miss Edna Shirk, Reading, Pa.

## GRADUATES COME BACK IN LARGE NUMBERS.

NEVER in the history of the school has there been a more extensive reunion of graduates and returned students than during this commencement. They came from all portions of the country and represented many classes and epochs in the school's interesting history. Most of them came at heavy expense for transportation, and at some inconvenience, which emphasizes their loyalty to their Alma Mater. They were all prosperous looking citizens and brought most encouraging reports of progress on the reservations and among the other returned students. The following spent most of the week at the school:

*Class 1889*—Joel Tyndall, Walthill, Nebraska.

*Class 1890*—Nellie Robertson Denny, Carlisle, Pa.

*Class 1891*—Charles E. Dagnette, Supervisor Indian Employment, Denver, Colo.; Dr. Josiah A. Powlas, Oneida, Wis.; Henry Standingbear.

*Class 1894*—Siceni J. Nori, Carlisle, Pa.

*Class 1898*—Edward Peterson, Brockton, Mass.

*Class 1902*—Charlotte Harris, nurse, Philadelphia, Pa.

*Class 1903*—Mrs. Ida Griffin Nori, Carlisle, Pa.

*Class 1904*—Frank Mt. Pleasant, Lancaster, Pa.

*Class 1905*—Anna George, Y. W. C. A., Philadelphia, Pa.

*Class 1906*—Christine Childs, Germantown, Philadelphia, Pa.; Eudocia Sedick, Syracuse, N. Y.; Wallace Denny, Carlisle, Pa.; Albert Exendine, Dickinson Law School, Carlisle, Pa.

*Class 1907*—Freeman Johnson, Rochester, N. Y.

*Class 1908*—Elizabeth Baird, Philadelphia, Pa.; Louis Island, Hershey, Pa.; John Farr, Carlisle Pa.

*Class 1909*—John White, printer, Mt. Holly Springs, Pa.; Savannah Beck, nurse, West Chester, Pa.; Alonzo Brown, Carlisle, Pa.; Margaret Delorimere, Carlisle, Pa.; Marie Lewis, Carlisle, Pa.; Myrtle Peters, Carlisle, Pa.

*Class 1910*—Inez Brown, Carlisle, Pa.; Lewis George, Carlisle, Pa.; Carlyle Greenbrier, Carlisle, Pa.; Levi Hillman, Carlisle, Pa.; Joseph Loudbear, Carlisle, Pa.; Evelyn Pierce, Carlisle, Pa.; Salina Twoguns, Carlisle.

*Returned Students.*—Mr. Steven Glori, New York Evening Mail, New York City; Rufus Youngbird, Tullytown, Pa.; Mr. Addison Johnson, Harrisburg, Pa.; Miss Elizabeth Fish, Holy Cross Academy, Dumbarton, D. C.; Miss Sarah Mansur, Forest Glen, Maryland; Mr. and Mrs. Michael Chabitnoy, Hersey, Pa.; Miss Ada Charles, Lansdowne, Pa.; Miss Melissa Cornelius, Oak Lane, Pa.; Miss Fanny Charley, Mt. Airy, Phila., Pa.; Mr. Samuel Saunooke, Altoona, Pa.



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## Ex-Students and Graduates

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Mr. Friedman has had numerous letters from graduates and ex-students acknowledging their commencement invitations and regretting their inability to attend. Below are given extracts from a few of these letters:

Mary Guyamma Yukatanache, Class 1906, writes from Wyandotte, Oklahoma, that she is unable to attend the exercises.

George E. Balenti, Class 1904, head draftsman for L. N. Shephard & Co., El Reno, Oklahoma, writes, "My duties here make it impossible for me to be with you."

Hugh Soucea, Class 1894, following his trade of carpentry in Denver, Colorado, says: "Carlisle has taught us to do our most important duties first, therefore I am unable to be present."

Mrs. Charles Johnson, nee Lucy Nauwegesic, Class 1905, writes that her home duties prevent her attendance. She is now living at St. Ignace, Michigan, with her husband and two-year-old son.

David L. Oldman, a Cheyenne and an ex-student, is farming at Birney, Montana. "Tell all my schoolmates that I am getting along nicely," he says, "I am going to do farm work and I may do a little blacksmithing."

Zoraida Valdezate, Class 1904, says "I regret that on account of being so far away from Carlisle, I shall be unable to attend." Miss Valdezate is located at San Juan, P. R., where she

is employed by the Department of Education of the island.

Jose Osuna, a Porto Rican, Class 1905, is at State College, Pa. He says: "My college work is going on very nicely. I am working my way through college. You may be interested to know that for the last two years, I have represented our college in the Varsity Debating Team."

James G. Dickson, a Nez Perce, and ex-student, is now at Pendleton, Oregon. He says, "I will be glad to come to commencement and will try sometime. My work keeps me busy. As you already know, my work is to preach the gospel. I am here in Oregon and will be here for sometime."

Mrs. Anna Morton Lubo, Class 1898, writes from Riverside, California, where she is employed at the Indian School, "I send my good wishes to the present class. There are difficulties in the world, but however poor your work is, it is never hopeless. You are a success if you make your work a little better each day."

Ida Wheelock McDonald, Class 1902, writes from Flandreau, S. D., where she is employed, "I regret that it will be impossible for me to be present as my duties are such that I cannot leave. My best wishes are for the outgoing class. I want to impress upon their minds our class motto: "Not finished, but just begun."

Charles Huber, Class 1908, is still

employed in the Service at Elbowoods, N. D. He regrets that he cannot be at the commencement exercises, but his duties as assistant clerk at the agency will not permit his being away. "I have been in the Service since I left the school with the exception of a short time last fall," he says.

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Mrs. Paul Corbett, nee Lydia Smith, writes to the superintendent from Kamiah, Idaho. Both Mr. and Mrs. Corbett are Carlisle ex-students who have made good records. A photograph of their handsome brick home has appeared in our magazine several times. The following statement from Mrs. Corbett shows that they are trying to live the life Carlisle would have every one of its students live: "I do not like to be overproud when I write of myself, but I have tried to live up to what the school taught me. Mr. Corbett built a nice brick house, the first one in this county, a large barn, and set out an orchard which had fruit last year. We have all kinds of small fruit which I can and preserve for the winter. I cannot say that our life is better than that of other students. We are only trying to live as our white neighbors live; helping in the church work. I am proud though to say that Paul is a good honest man; the Indian people have confidence in him. I would rather that you had asked some one else to write what they think about us."

Kamie Owl Wahneeta, a Cherokee and a graduate of Class 1898, writes from Cherokee, N. C.: "I acknowl-

edge with thanks the receipt of the beautiful picture of my former school home, and it will always be a pleasant reminder to me of the happy days spent at that school. I want to say that since I have sent in the report of myself and family, we have built and now own a nice comfortable home. My husband is an ex-student of Hampton and while he has not as much education as some, he is making good use of what he has learned. He has an excellent position as clerk in one of the stores here and is an invaluable aid to the leading ones."

Fred Siouxman is now located at Watonga, Oklahoma. He says: "I am a farmer now. I can say that the Carlisle school has done more good for the Indians than any other Indian school. The Carlisle students are trying to do what they ought to do and live up to what Carlisle has taught them. I am farming about 55 acres this year. I have already put in 40 acres of corn, and planted four bushels of potatoes. They are coming up now. I hope to have a good crop. I am going to put some cotton in, too. One fall the Indians had a fair. My cotton was first and Raymond Buffalo Meat's came second. We are both Carlisle ex-students."

Mr. Charles Dillon, a Sioux and an ex-student, sends a subscription for the school magazine and says he is now located at Wyola, Mont. He says, "We thank you for the words of praise and advice you have been sending to us through your books. We are doing our best to live as Carlisle wants us to

live. Carlisle is better known than any other school and we feel proud of being called Carlisle students. You have our deepest interest and support." Mr. Dillon married Rose LaForge, a Crow Indian and graduate of Class 1904. They have a family of two, a boy and a girl. Mr. Dillon occupies a responsible position with the government Service.

Cecilia Baronovitch, an Alaskan, Class 1909, tells of her work at Kasaan, Alaska. She says, "Every day I am thankful that I was so fortunate in being a student at one time of Carlisle. I am busy and happy in my work of teaching. It is a position of more responsibility than ordinary people think. The chief of the Alaskan Division of Schools and the superintendent were visiting me last fall and both were pleased with my work which was very encouraging." Miss Baronovitch received all her training as teacher in our normal department and the good reports we receive of her work now are indeed gratifying.

In answer to the questions asked each ex-student, Mrs. Isaac Archiquette, nee Louise Christjohn, says: "I have a good and happy home, a good frame house with good furniture and a piano. I have everything that any good citizen woman would ask for. We have seven head of cattle, three horses, chickens and 55 acres of good farm land. I am a member of the Catholic Ladies' Sewing Circle. I am well and happy with my husband and three children. My oldest little girl

goes to St. Joseph's Industrial School."

James King, Class 1903, is engaged in business in Tacoma, Wash. He says: "I regret very much to say that I cannot be with you this year. My heart and spirit are with the school and I welcome the new class with the spirit that soldiers welcome reinforcements. In the midst of smoke and dust, we turn about and then again are lost in the thick of battle. Remember me most kindly to all and tell them that I am fighting it out on this line if it takes all my lifetime."

Melinda Thomas Doxtator lives at Oneida, Wisconsin. She keeps house for her husband and family of five children. She says, "When I received the second letter from the dear old Carlisle school, I felt as though I must fulfil your wishes. I cannot say that I have accomplished this or that, but I do say I am willing to take hold and do everything that comes my way and do it the very best I can."

James R. Paisano and Lewis J. Ray, two Pueblo ex-students, send greetings to friends at Carlisle from Winslow, Arizona, where they are employed at the ice plant.

Mr. Genus L. Baird, Class '02, is now located in Philadelphia, where he is following his trade of printing.

Longfeather, an ex-student of Carlisle, is a senior at Syracuse University. He is studying law and forestry.

Eleanor Spring, a Seneca Indian and ex-student, is studying telegraphy in Rochester, N. Y.





hen a Man rises to universal consciousness, he sees that, being a part of one great whole, he cannot injure others without injuring himself, and indeed, that he cannot injure himself without injuring others.

ARTHUR FREDERICK SHELDON

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# Carlisle Indian Industrial School

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**M. Friedman, Superintendent**

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**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.



# HANDICRAFT OF THE AMERICAN INDIAN

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PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what

you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way

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## INDIAN CRAFTS DEPT

*of the* CARLISLE INDIAN SCHOOL, PA

# *The* NEW CARLISLE RUGS



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

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