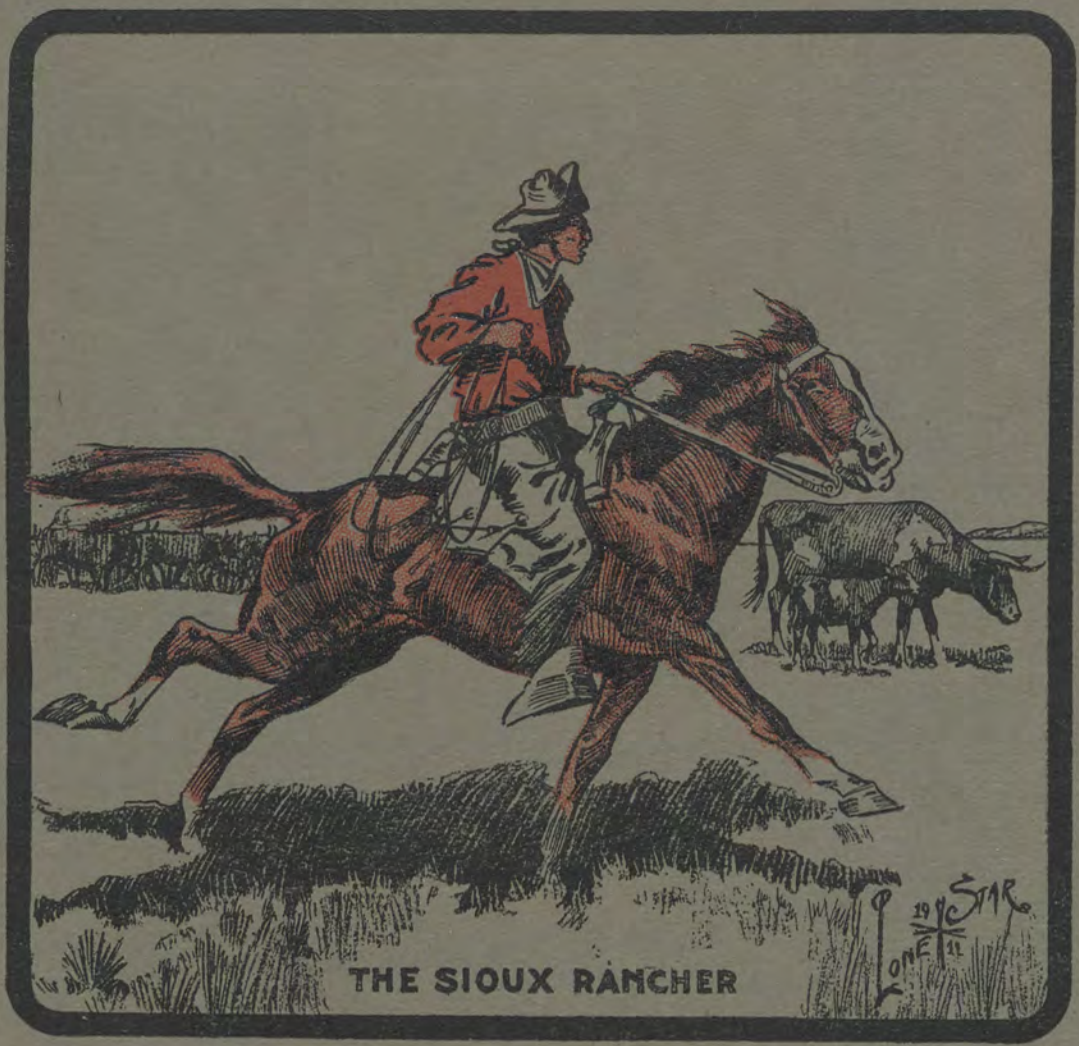
VOLUME 5, NO. 7 MARCH, 1913 DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



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

The Red Man

M. FRIEDMAN, Editor.

VOLUME 5 MARCH, 1913 NUMBER 7

Contents:

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The Historical Allegheny:

By George P. Donehoo, D. D.

"Ye say they have all passed away,
That noble race and brave;
That their light canoes have vanished
From off the crystal wave;
That 'mid the forest where they roamed
There rings no hunter's shout;
But their name is on your waters
And ye cannot wash it out."

URING the past summer the last two lines of this stanza kept singing in the writer's ears. The old Indian trail was first taken up at Old Town, on the Potomac. It was followed along the eastern slope of the Warriors Ridge to the Juniata, and then across the various mountain ridges to the site of Shamokin (now Sunbury), on the Susquehannna. Then the trail was taken up the West Branch to the Sinnemahoning, and then over the "divide" to the waters of the Allegheny.

Along the course of these great trails great cities have arisen out of the once whispering wilderness of forest trees. The glittering steel rails of the modern trails of civilization, which cross the trails of the Red Man, or run along their course, have taken the place of "their light canoes," as means of transportation. Shawnee Town, Shamokin, Paxtang, Assinsing, and the other Indian villages have long since been buried under the foundations of Cumberland, Harrisburg, Sunbury, Williamsport, Pittsburgh and other cities of to-day.

"But—their name is on your waters
And ye cannot wash it out."

Potomac, Juniata, Susquehanna, Sinnemahoning, Allegheny—these are the names which with hundreds of others remain as haunting memories of the far distant past.

As the writer stood at the intersection of the North and West

Branches of the Susquehanna, at the present city of Sunbury, and looked across the broad bosom of the united river, to the Blue Hill on the western shore, he was facing one of the great trails which once led to the Ohio. It is not easy to realize that in order to reach the Allegheny, the Red warriors went up the Susquehanna to this point, and then struck westward up the West Branch valley. Yet such was the case. As all roads led to Rome, so all Indian trails in Pennsylvania led to Shamokin (now Sunbury), the largest Indian town in Pennsylvania, within historic times. For, here dwelt Shikellamy, the diplomat of the Iroquois who held the Delaware and Shawnee in check. When some Indian chief at Shannopin's Town (now Pittsburgh) wanted to sell a few hundred acres of land, around in the region of the present East End, to some charitable Virginian for two quarts of so-called whisky, he had to get the consent of Shikellamy before the transaction was "legal." Consequently the road to Shamokin was a well-travelled one.

As you strike up the West Branch valley you cut through the many mountain ridges, getting into a more and more lofty series of hills and into more and more narrow valleys until you reach the Sinnemahoning—where you feel as if the great towering hills would fall down on you. If you were going to the Ohio you would go on up the West Branch to the present Clearfield, and then on to "the Forks." But, if you were going to the headwaters of the Allegheny, and on into the Seneca country, you would go on up the Sinnemahoning to the "Canoe Place," and then you would hide your canoe in the bushes and make the portage over the "divide" to the present Port Allegheny. From here you would go northward into New York State, around the bend at Olean and then on southward over the glittering surface of the Allegheny.

Have you ever thought that this short portage of about 20 miles is the only one you would have to make if you were an Indian, in travelling from the Atlantic Ocean to the Gulf of Mexico? Here was a great "Trunk" line from Philadelphia to New Orleans. Ah! Could the Allegheny but tell what it knows of the days when the canoes of the unknown race of Red Men skimmed over its sparkling waters!

On the hill top, Sweden Hill, it is called, just above Coudersport, are four little springs. One flows northward until it becomes the Genesee River; another flows northeastward into the Susque-

hanna; the third flows southward into the West Branch, and the fourth flows westward, then northward, and then southward past the city of Pittsburgh. This fourth stream is called the Allegheny, from its very fountain spring.

In the long, long ago, when the ancestors of the Delaware and Iroquois lived far out beyond the Mississippi, on the northwestern part of the continent, the region along the upper Ohio was inhabited by a race of Red Men called the Allegewe, or Tallegewe. For some unknown reason the ancestors of the Lenape or Delaware, and the ancestors of the Iroquois determined to migrate eastward. After they crossed the Mississippi, or Detroit River, as some think, they sent forward spies into the region to the eastward. These returned, making the report that along the rivers and smaller streams in this vast sweep of valleys and mountains dwelt a mighty nation of warriors, called the Allegewe. The Delaware chiefs asked the permission of this nation to pass through their country. This was granted, but when the Allegewe saw the great numbers of the Delawares, they feared to let them enter their territory. A bloody battle ensued, in which the Delawares were defeated. Then the Iroquois joined with the Delawares (Lenni Lenape, as they were then called) and after many battles they defeated the Allegewe, driving them down the Ohio. Scholars now identify the Allegewe with the Cherokee. The Delawares crossed the mountains and went on to the great river, where they settled. Here they were first encountered by the white race, who gave them the name Delaware, because their great villages were on that stream. The Iroquois went northward into the Lake region of New York, holding the Allegheny River region as their hunting ground.

Such is the tradition of the Walam Olum of the Delawares. This tradition is being more and more completely established as real history. Hence the Allegheny is named for the Allegewe, who centuries ago lived along its tree-bound shores. The name Allegheny is perhaps the oldest Indian name of the period of the Indian occupation in western Pennsylvania, if not west of the Allegheny Mountains.

Possibly no river on the American continent has had as many names, due to the varied number of tribes which have dwelt upon its shores. It is perhaps unknown to many people in Pittsburgh that the Arkansa, a Siouian tribe, after whom the western State and

river were named, once lived upon the shores of the upper Ohio and Allegheny. This gave the river its early name of "the river of the Akansea." The Shawnee called it "Palawa Thepeki," or "Turkey" river. The Iroquois name was "O-hee-yo," which was corrupted into Ohio. The Delaware name was "Kithanna," "Great River." The French called it "La Belle Riviere," "the beautiful river." The name which has remained is that given to it because the Allegewe, its earliest human occupants, lived along its shores.

It must be remembered that the names given above applied to the stream now known as the Allegheny, and the great river now known as the Ohio, which was looked at as being a continuation of the first stream. The Monongahela was marked as a tributary of the Allegheny.

What tales this stream could tell of the Arkansas, the Allegewe, the Erie, the Iroquois, the Shawnee, the Delaware, and then of the first white men who floated over its bosom! The first French expedition from Canada to the site of Pittsburgh came down this stream in 1749, opening the way for the struggle between the two great World powers for the possession of the region for which the Red Men had been fighting for countless generations.

A few days ago the writer wandered through the dark hemlock forests which remain at the headwaters of this historic stream. All about him stood the great giants, straight as arrows—even with the burden of centuries of years upon them. It was as silent as mid-ocean, for the sounds of the places where men lived were entirely shut out by the thousands and thousands of acres of hemlock trees. On the hill tops from which the trees had been cut, or burned away, the wind was blowing; down in the depths of that primeval forest not a leaf was stirring on the underbrush.

All about were the brown, decaying, moss-covered remains of the hemlocks which had been waving their great arms over that forest 500 years ago. Some of these great giants were three feet in diameter. When the shadows of night fell over that brooding wilderness of hemlocks the sighing of the tree tops seemed to be some strange and mysterious language of these wood folk. Perhaps they were telling of the days when the packs of wolves went yelping down the ravines in pursuit of the deer which had been wounded by the flint-pointed arrow of the hunter of the Eries, or

of the distant days when the warriors of the Senecas cut across the valleys as they went southward into the country of the "Flatheads." Here was the southern "doorway" to the "Long House" of the Iroquois in Western New York. Even long after the region about Pittsburgh had been settled by the white men, no white man dared enter this unknown wilderness. It was "the Forbidden Country." As late as 1767, Zeisberger, on his way to Tionesta, was warned by his Indian guides to turn back, for "that pathway had never been trodden by the feet of any but the Iroquois."

Southward, over the mountains of McKean and Clinton counties, sweep these unbroken forests of hemlock and beech trees, rolling in great dark green billows over the "divide" between the waters of the Susquehanna and the Allegheny. The Allegewe have departed into the distant shadows of the dim horizon of History; the Eries were blotted out in the centuries past; the Senecas have moved northward; the Delaware and Shawnee have struck the trail to the setting sun; and now the proud, crested heads of these giant hemlocks will soon come crashing to the ground by the axe of the "lumberjack." The Allegewe left no written records, nor did the Erie, nor did the Seneca, nor did the Delaware and Shawnee. Even the earthworks, the mounds, the graveyards have been blotted from the face of the earth by the advancing tide of civilization.

"But—their name is on your waters
And ye cannot wash it out."

They have left the memorial of their existence in the names of every stream on which they lived. Written records perish; monuments of brass and marble ultimately decay; but the records written on water remain forever, for the laughing Allegheny sings as it bubbles down the hillsides of the land of the pine and hemlock,

"Men may come, and men may go,
But I go on forever."

As we lighted our little camp fire to make our coffee for supper, which we ate on the top of one of the highest mountains in the region, the brilliant stars of the "Dipper" were just beginning to appear. The long ridges of mountains, seen along the horizon in every direction, looked like great banks of black clouds. It was the grand world, as God made it, filled with mountains and forests under a star-it sky. The place seemed haunted by the memories of the days

when the Iroquois trailed through it. And then, my thoughts flew back to a few evenings before when I sat by the side of James Thorpe at a reception at the United States Indian School at Carlisle. All about us were the trophies which this wonderful Indian had won at Stockholm, as the champion all-around athlete of the world—and so, of all time. There was the Viking ship of silver from the Czar of Russia, the heroic bust of the King of Sweden, and the many other prizes won by his prowess over all the athletic heroes of the world. And as the dark hours of night fell upon that world of hemlocks I wondered if the shades of Canasatego, Tedyuskung, Shikellamy, the heroes of the Red Men of the past, could know as they wandered through the "Happy Hunting Ground" how their descendants were taking other prizes in the World of Men than those of the chase.

Parker, Thorpe, Tewanima, Bender, Dagenett, Eastman, Deitz—and the scores of other leaders of the Red Men, who surpass the leaders of the White Men in many lines of human effort, prove that the highest type of primitive man who ever lived on the face of the earthhas not "passed away," but rather that he is just beginning to be. Blood will tell, and the blood which so often stained the waters of "The Beautiful River" with so deep a hue that nothing can "wash it out" will in the years to come have a story to tell which will make the White Man listen. Superintendent Friedman, of the Indian School, is helping to bring sublime harmony out of the lives of these Children of Nature, whose ancestors lived and loved on the shores of the historic stream which flows through the very heart of Pittsburgh.

Indian Race, Perishing, Gives Nation Men of Influence:

From the Memphis Commercial Appeal.

GIVE the Indian a chance!

This demand that America's legitimate children, the surviving members of a wonderful race, be given a square deal by the country which rightfully belongs to them grows stronger hourly. It is a plea that goes up from the heart of every patriotic citizen; a plea backed by love of country and sincere affection for the noble red man, once monarch of all he surveyed on this continent but now making his last stand on the rim of a civilization that has taken all he had and given him little in return.

That it should be necessary to make such a plea for the lawful owners of this great land will seem strange to residents of other countries, but that prompt action is necessary to insure them the small comforts to which they are entitled has been shown by the recent disclosures dealing with life on the Indian reservations, disclosures that brought a twinge of conscience to every one that read them. Investigation showed that the picturesque wards of the Government are being neglected and that those delegated to look after their simple wants had been remiss in their duties.

While many uninformed persons have been accustomed to point out the uselessness of educating the Indian, basing their contention on the more or less popular belief that no amount of education can prevent the Indian from reverting to the barbaric life of his fathers, enough members of the race have made good after getting a chance to refute that belief. It may be true that many of them fail to capitalize the education provided by the Government, going back to their natural state as soon as the school door closes behind them, preferring to hunt, fish and roam the hills to struggling for a footing in the business world, but for that matter thousands of civilized white men fail to follow up the advantages of an education.

As against those red men who have disappointed their well wishers by throwing away the chance to win an honorable position there are hundreds of Indians who have fought their way to success in every branch of endeavor. These sturdy sons of the forest, handicapped by the blood of an ancestry that knew no restraint, have adapted themselves to the ways of civilization and are stand-

ing shoulder to shoulder with their white brothers on the firing line of the business and professional world.

In the battle against tremendous odds that stoicism which is one of their chief characteristics has proved a valuable asset, no rebuff being severe enough to stay their onward march to success. This splendid determination has won the admiration of all men. Fortunately, those who believe that the Indian should be given every opportunity to raise himself are in the majority. Every community can furnish illustrations of what education and considerate treatment will do for him.

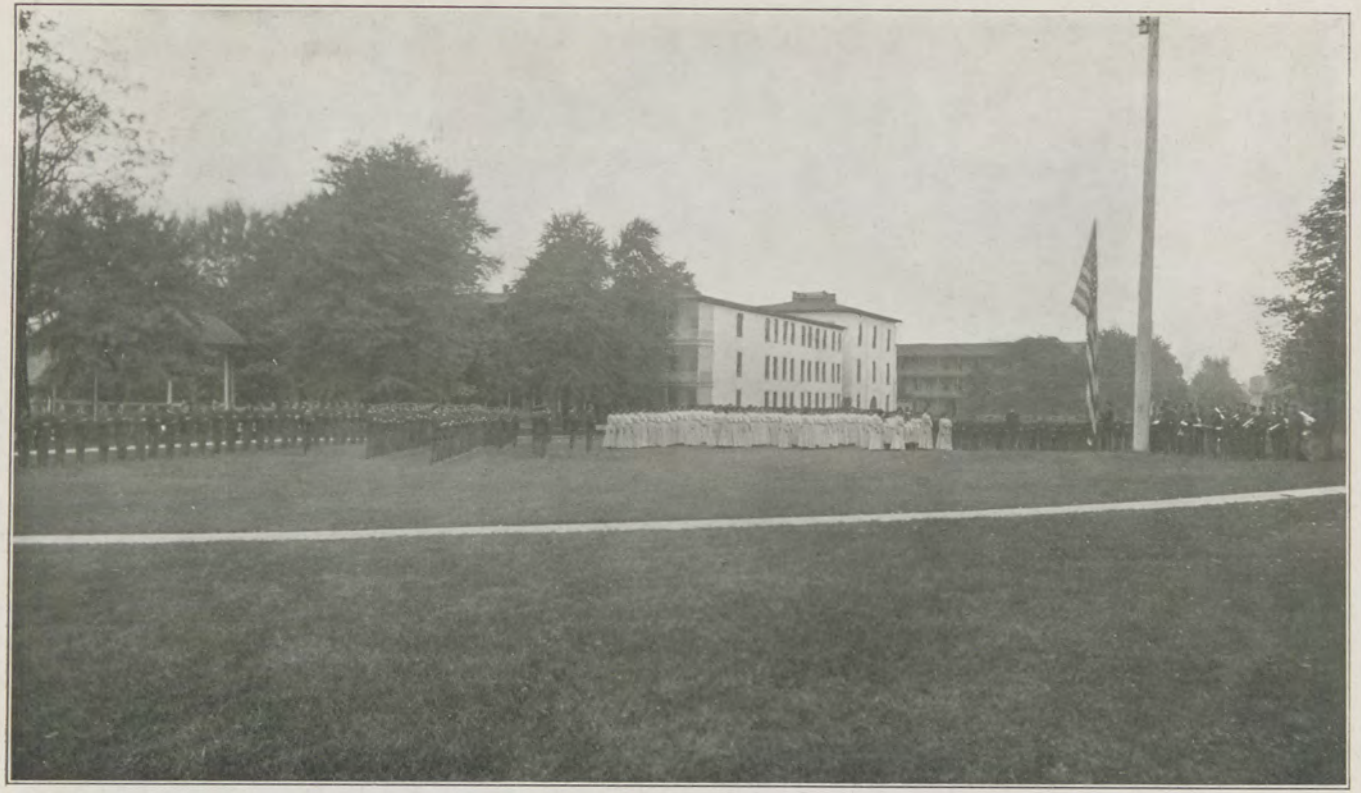
He is found in the halls of Congress, in State legislatures, in the courts, studios, pulpits and business houses. What he has done in all branches of outdoor sport forms one of the brightest pages in America's athletic history. That he should excel in athletic contests comes as no great surprise, because nature has provided him with the physical equipment essential to success in that field.

Reference to a few members of the race who have won their way to positions of responsibility and trust will not be out of place right here.

Oklahoma, a State peopled with many tribes, naturally has more Indians engaged in business and professional pursuits than any other State. Many of these Indians have built up splendid businesses and are ranked among the best citizens of the State. Their integrity is unquestioned and they are active in any movement looking toward the betterment of the less fortunate members of their race. Many of the State and municipal officials are Indians or have Indian blood in their veins. In the United States Senate the State is represented by Senator Robert L. Owen, a full-blooded Cherokee.

Senator Owen is one of the ablest legislators at Washington, a splendid orator, strong in debate and convincing in his arguments. Tall, sinewy, with broad shoulders, thick black hair and snapping black eyes, he is the typical Indian. He has a winning personality and has a large circle of acquaintances throughout the country. Representative Charles D. Carter, a Choctaw Indian, represents an Oklahoma district in the House of Representatives. Both are Democrats.

Senator Charles Curtis, a Kaw, is one of the two men who represent Kansas in the United States Senate. Senator Curtis is a fine talker and holds the attention of his colleagues whenever he ad-

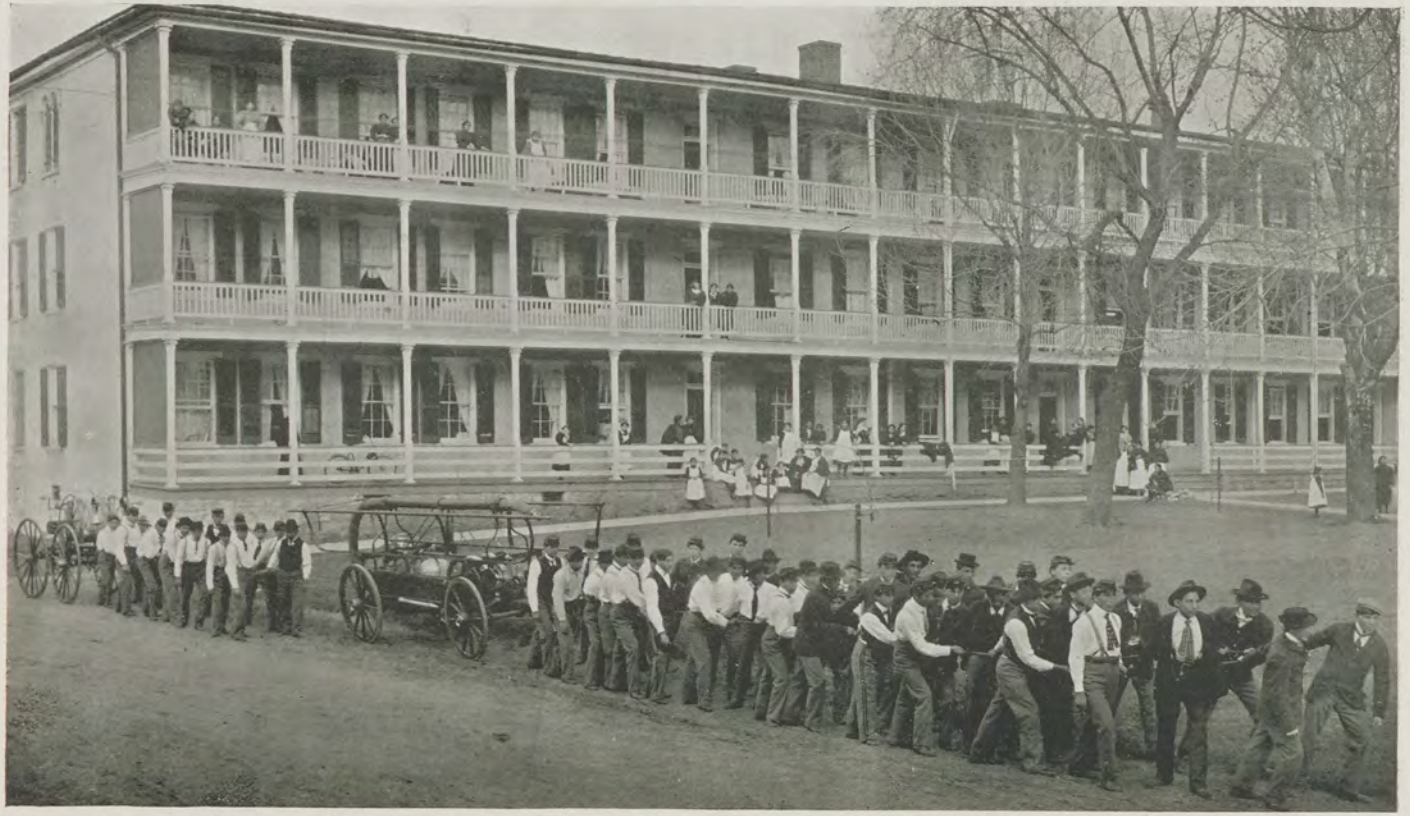


A FLAG SALUTE BY STUDENT BATTALIONS—CARLISLE INDIAN SCHOOL CAMPUS

BOYS OF THE FIRST CLASS ENTERING CARLISLE—OCTOBER 6, 1879—SIOUX, DAKOTA

GIRLS OF THE FIRST CLASS ENTERING CARLISLE—OCTOBER 6, 1879—SIOUX, DAKOTA

PUPILS READY TO RETURN TO THEIR HOMES AFTER SPENDING A TERM AT THE CARLISLE INDIAN SCHOOL. NOTE THE GOOD TASTE OF THE BOYS AND GIRLS IN THE SELECTION OF CLOTHING, WHICH WAS PURCHASED WITH THEIR OWN EARNINGS



THE CARLISLE INDIAN SCHOOL FIRE DEPARTMENT AND GIRLS' QUARTERS

dresses the Senate. He is a Republican. He lives in Topeka, where he has built up an extensive law practice.

Two Indians who have distinguished themselves in the pulpit are the Rev. S. A. Brigham, an Oijbway, and the Rev. Frank Wright, a Choctaw. The Rev. Mr. Brigham is an ordained priest of the Protestant Episcopal Church and the Rev. Mr. Wright an evangelist of considerable reputation in the West. Dr. Charles Alexander Eastman is a noted author and lecturer.

Prominent among the archaeologists of the country is Arthur C. Parker, a Seneca Indian, for some time past the official archaeologist of the State of New York. The first Indian to take out a patent at Washington is Nicholas Longfeather, an Apache, who has taken steps to protect a preparation for strengthening young trees.

A large number of Indians are employed in the Government service, and in every case they have given entire satisfaction. Two red men are employed as postmasters—Joseph R. Sequichie at Chelsea, Okla., and Albert H. Simpson at Elbowoods, N. D.

Leaving the various vocations in which the Indian has won success for the athletic field, where undying fame is the chief reward, the name of James Thorpe, a Sac and Fox Indian, looms far above all others. Any story dealing with the athletes of the universe for some time to come will have to start with the achievements of Thorpe, for this sturdy young buck is the champion all-round athlete of the world. He won that enviable title at the Olympic games in Stockholm last summer, and he won it by such a wide margin that experts figure it will be many a day before his wonderful record is beaten.

Only 24 years old, this real American met the pick of the world's athletes and wrested victory from them without exerting himself. As will be remembered he was given a splendid ovation on his return to this country, an ovation led by the other members of the team that represented America in the Olympic games. Thorpe stood the adulation for a day or two and then slipped back to the Indian school at Carlisle, Pa., the place that has turned out so many Indian athletes. He went to work with the football squad with as much eagerness as if he had not just been crowned the king of athletes. His work on the football team this year has been up to his usual athletic standard. While on the subject of football it is worth while recalling that Carlisle has always put out one of the best teams in the

country. As football players the Indians are great drawing cards, lovers of the game knowing there will be plenty of action any time they start.

"Tom" Longboat and Lewis Tewanima are Indian athletes who have established themselves as distance runners, each having won a number of gruelling Marathon contests. Tewanima's progress in the athletic world has been extremely rapid. It is only a few years ago that he was roaming the forests, a member of the Hopi tribe of of Indians. With a dozen other youngsters he arrived at Carlisle, and before he had been there a great while showed his class as a runner.

Baseball has opened up the trail to glory for a number of Indians, but none of the members of the race who took up this branch of sport achieved the fame that has come to John Meyers, of the New York Giants, and Charles Bender, of the Philadelphia Athletics. Meyers, a Mission Indian, is ranked as one of the best catchers in the great national game. He is one of the most popular players on Manager McGraw's team. Bender's claim to baseball glory is too well known to need repetition. A member of the Chippewa tribe, he is regarded as one of the greatest pitchers that ever entered the box, his wonderful performances putting him in the class with Mathewson, Wood and other stars of the diamond.

If these interesting human facts do not convince the reader that education for the Indian is worth while, a few dry statistics about the Indian School at Carlisle may change his mind. Of the 514 graduates of the school, 93 are in the Government service, 71 are merchants, doctors, lawyers, journalists, lecturers, or engineers; 50 are farmers or ranch owners; 86 are working at trades, and 142 are housewives. Of the 4,000 who were there for part terms, 94 per cent are earning an honest living.

Vocational Training for the Indians:

By W. A. Cook, in Vocational Education.

SINCE the onset of the industrial movement in our schools, numerous educators have become quite involved in the "motor training" and "pedagogical value" aspects of the case, and not a few are still regrettably prone to sneer at the idea of real vocational results from vocational training as rather below academic ideals or at least as only a very minor result. It is therefore rather refreshing to examine the efforts of those engaged in the national work of educating the Indians, because these men have been concerned solely with the vocational outcomes of technical and industrial training and have left the less certain general results to care for themselves. Traditional modes of evaluating education have persisted to a considerable extent in our public schools, whereas both the enemies and friends of Indian education have insisted upon the attainment of immediate and tangible results. The aim of this article is to present a brief view of the development of industrial training in Indian schools, an account of what is being done, how it is being done, and what effects are in evidence. Here and there suggestions of appropriate lines of further adjustment are made.

From early in the nineteenth century there existed among the Indians in various places "manual labor" schools, based on the Fellenberg model. While these institutions produced some proficient artisans, they probably succeeded in doing so only indirectly by inculcating a taste for civilized life. They were really nothing but boarding schools where pupils passed spare moments at housework or hoeing in the garden.

But when the great impulse to the study of industries went out from Massachusetts some thirty-five years ago, it was nowhere more

fully accredited than in the nonreservation Indian schools just then starting. Hampton, already dedicated to the accomplishment of definite industrial ends for another race, began to receive Indians on like terms for the same purpose. Carlisle, from the beginning, was a technical school in a rather strict sense. An utterance of its founder, Capt. R. H. Pratt, some years later, may be taken as an expression of the Carlisle platform over his whole connection with the institution. He said:

> We have an Indian problem because the Indian is ignorant of the language of the country and industriously untrained to take his place among our other people. The problem will remain as long as the Indians are continued in masses apart from our other people, because by such massing they are held to their industrial inability and their ignorance of our language.

The course at Hampton embraced work on the farm, in the sawmill, in the brickyard, in the shops, sewing and housekeeping, kitchen and garden work. The trades soon developed were wheelwrighting blacksmithing, engineering, painting, printing, shoe and harness making, carpentry and tinning. During the first two of the three years' course these were accompanied by training in the elementary school arts, and in the last by more advanced mathematics and some science. Academic and manual studies divided the time equally. Even at vacation time regular hours and fixed vocations were retained. For their work the boys were paid wages, out at which they bought their own clothes.

Under encouragement from every side the industrial movement grew apace. Interested parties frequently made gifts of industrial equipment. In the era of rapid building and opening of new institutions self-reliance was placed at a premium. At some schools the contractors, who had come to look on Government jobs as "soft" ones, had not even a chance to bid. All work was completed by the boys under direction of the chief carpenter. The necessary supplies of food and clothing for the school absorbed an enormous amount of industrial energy, for every dollar saved thus could be applied on additions and improvements which the school could not make for itself. The Government allowed training schools to supply goods for the general Indian service. Thus in 1881 Carlisle manufactured over $6,000 of varied products which went to forty-two different agencies.

Thus economic rather than educational needs were the directive

force. A boy was a larger asset to his school at some other craft than at farming. Small farms and the undeveloped state of agriculture as a science tended in the same direction. The Carlisle report for 1886, while admitting that the "farm is a most necessary and useful adjunct," and deploring its distance from the school, shows that every trade except painting and baking had more apprentices than farming, which claimed an "average of nine." It is therefore apparent that, aside from the outing system, which fortunately placed the emphasis on farming, agriculture did not receive the merited attention, and the expression, "an average," leads to the suspicion that farming was a sort of makeshift for the odd or otherwise unutilized help. All the schools had some land and felt that it had to be tilled, but agriculture was evidently not regarded as a calling to be studied as was tailoring or carpentry.

Increasing Importance of Agriculture.

This deplorable tendency was somewhat corrected as time went on. Carlisle now has two convenient farms containing nearly three hundred acres, which are being worked to their full capacity with certain reservations for grazing purposes. In the West where land is very plentiful, agriculture has been more strongly emphasized, but the advancement was extremely slow. With about nine thousand acres of choice land the Chilocco school had only twelve boys in agriculture ten years after its establishment. But conditions have changed wonderfully in both reservation and nonreservation schools. Statistics of subsistence raised are instructive, because they show that agriculture is coming into its own, even in the day schools, which report from a few dollars or nothing up to over $2,000 made annually in this way. The number of students enrolled in the different industries is also significant. Incomplete returns show that the students working on school farms increased from fifteen hundred to over four thousand from 1897 to 1904, which is entirely out of proportion to the increase in total enrollment. And best of all, along with this has gone a revolution in methods of agricultural teaching. The school farmer no longer lays out the land for different crops, stipulates the amount of seed, the methods of tending and harvesting the crop, etc. Of course the boys still do the work, but they are a party to the planning for the season, they understand the reason for each step, they measure the results. In short, agriculture is not studied as art, but as science.

The cause of this transformation is the realization that the average Indian student returns to an economic society where the dominant note must be agriculture. Ninety per cent, according to most authorities, must conquer the soil or return to barbarism. Many cases of reversion have resulted from the glutting of the frontier market with tradesmen. Indian educators now understand that so long as there are distinct Indian schools, agriculture must be taught more than anything else, combined with such instruction in the use of tools as to make of the Indian an independent farmer. They appreciate that they must keep the future environment of the *Indian* more in the focus of consciousness than the future of an ordinary American.

The writer predicts, however, that this matter of adaptation is a much more special problem than it is generally recognized to be. It may not mean agriculture or it may mean much more than agriculture. The climate and resources of different reservations vary greatly. In many localities the lack of moisture means that stock-raising must become the principal industry. Most of the mineral wealth of the reservation communities was carved out by Caucasian cupidity long ago. In other places horticulture and gardening are more important, agriculture less so. Again, a school which fits for a certain locality to-day may have to alter radically its course inside of ten years because of some economic transformation. Just as in the public schools, so in live Indian schools, the question of adaptation and correlation is calling for diverse and continuous solution. The central authorities are more alive to this phase of the situation than the rank and file. They have directed that "agriculture, stock-raising, and kindred pursuits" shall be taught at all schools where practicable. Hence school employees connected with this department are directed to take their leaves of absence at times of the year when they can best be spared. Necessary details of pupils are to remain at school during the summer months to carry through the plans for the season. Wherever gardening is possible, the boys in the day schools must be taught to raise vegetables.

Both extensive and intensive types of farming are represented at the different schools. From its location Carlisle has naturally adopted the close methods of the eastern farmer, who uses every foot of his land for the largest results. Each sort of soil is carefully studied as to its productive powers; intelligent rotation is

studied, rotation which contemplates the maintaining of the wealth of the soil rather than artfully filching from it the last iota of its fertility; commercial fertilizers, their comparative values and uses are examined; special attention is given to methods of cultivation, drainage, and reclamation, destruction and annihilation of weeds. This procedure affords a pleasing contrast to the prodigality of most western farmers, and ought to give the Carlisle man a great advantage when he comes to cultivate his allotment. In 1908-9 the Chilocco school raised subsistence worth about $1.40 per acre. Haskell in the same section of the country, thus eliminating the element of crop failure, ran to about $15 per acre. At Fort Totten, North Dakota, each acre yielded $22.50; at Carlisle, $30; at Sherman Institute, Riverside, California, $55. These figures do more than to illustrate difference in resources and prices in different parts of the country; they illustrate the difference between a system of agriculture which has robbed the American people of a tremendous resource, and another system which is to restore our fertile soil and insure the support of a vastly increased population.

Features of the Work in Agriculture.

The content of the course in agriculture need not be discussed in detail. The subjects correspond to those studied in our best agricultural schools by pupils of similar capacity. Two or three special features may be briefly noted. The number of different crops studied in a cosmopolitan school like Haskell is necessarily great. Among those taken up at the Lawrence school are corn,wheat, oats, sorghum, kaffir corn, potatoes, rutabagas, millet, clover, timothy, alfalfa, and all varities of vegetables usually grown in a temperate climate. Sherman Institute has taken up the live issue of irrigation. Fort Totten looks like an agricultural college with its experimental farm of forty acres, divided into small lots for scientific testing with the grains and vegetables grown in that region. Many schools are managing their gardens in small plats, each under a single pupil, rather than permitting individuals to work at will in all parts of the school garden. Chilocco for years has had a fine orchard and nursery.

Extensive stock-raising and dairying have been introduced into several schools, while nearly all boarding schools maintain small herds to furnish school subsistence. The Indians stand very much

in need of such object teaching. Their ponies, for instance, as a rule, are useless for almost any purposes except those so dear to the aboriginal heart, saddle and bareback races. Boys may now become familiar with the better breeds of cattle, horses, hogs, and poultry. Three breeds of cattle in one school give splendid facilities for comparison of dairy and beef merits. A knowledge of the rearing of all kinds of domestic animals is significant not simply from the economic side of producing marketable stuff and lowering living expenses, but also because it affords a greater variety of food for home consumption. Pure milk and stock disease will soon be important branches. Carlisle in the near future expects to attack tuberculosis in cattle, a scourge which has been devastating their herd to the extent of $1,200 annually.

Trade Instruction.

Work in the trades has become sufficiently differentiated. Altogether over forty trades or occupations are now being taught. Some of the large nonreservation schools with their varied constituency are giving more than twenty. To these must be added some well-organized commercial departments, Haskell's being preeminent, and a good course in telegraphy at Carlisle. Great care must be taken, as already indicated, to make these occupations practical. An adept shoemaker will starve where people wear only moccasins, a first-class carpenter will become a public charge if his neighbors live in adobe huts or sod houses, *unless* he can combine other remunerative labor with his trade. The most successful of the returned students who have studied trades, are those who carry on farming, gardening, dairying, or poultry-raising as a "side-line."

The efficiency of these lines of work hardly admit of question. School manufactures compete successfully in the open market. Premiums have been won at nearly all great expositions. To take printing alone, the apprentices of several schools edit regular publications, covering the work and news of the school and discussing questions of Indian education and civilization. The Weekly Chemawa American, The Indian Leader (Haskell), and the Red Man (Carlisle) are all very attractive. The Chemawa press issued the Report of the Superintendent of Indian Schools for 1909. Other vocations offer multiplied illustrations.

The methods leading to these results must interest all educators.

Boys may choose their trade, but do not pursue it from the very beginning of their course. Some leading schools appreciate highly the benefits of manual training, sloyd, or mechanical drawing, to all, regardless of their future occupation. At Haskell every boy must take some manual training. In this class the general principles of ironworking and woodworking are taken up; the pupil learns the names, use, and care of common tools, the qualities of different kinds of wood, etc.; the elements of joining, forging, molding, all find a place. Working drawings precede execution. Always there is the conscious effort at correlation of industrial and academic work so evident in the best negro schools. The industries themselves are taught largely by doing work under trained employees, who from the laundress up are instructors in their respective departments. The classroom work is not slighted. Evening lectures for agricultural and industrial students are in vogue. Apprentices usually spend half of each day in the school, the rest in the shop or on the farm. If facilities allow, the forenoon is spent indoors, but departmental organization and lack of shop room necessitate both forenoon and afternoon sessions, indoors and out. No other plan of dividing the time has been so satisfactory, though alternate days and a division of four and two days per week have both been tried. So general an agreement after nearly thirty years of experiment should interest students of the cooperative plan.

Training for Girls.

FOR the girls large provision has not been lacking. The course in domestic science is broad and practical, more inclusive than in our public schools. In a boarding school it is natural and easy to include the care of one's room and the making of one's clothes. There is actual scrubbing, sweeping, and dishwashing, activities which are increasingly important for people who have never learned to work and whose homes cannot teach them even these commonplace things. Girls are expected to go outside the house and learn the care of dairy products, the raising of poultry, the making of garden. The domestic science teaching is stripped of dangerous superfluities. Girls learn to darn and to sew by hand, and then to work the sewing machine afterwards. Steam washers, electric churns and irons are found in many large schools because indispensable to the economical working of the school, but their exclusive

use is not regarded with favor. Some schools make the girls do their personal washing by hand. An illustration entitled "Bread-making at a Pine Ridge Day School," found in a recent report of the Superintendent of Indian Schools, is to the point. It shows two girls in a plain kitchen, cooking bread, not with a gas or gasoline range, not with a common coal range of modern type, but with what appears to be an old-style wood stove. The best policy is plain; these girls must be educated for the life *they* are to lead. But they have a right to such knowledge of the comforts of life and labor-saving devices of the housewife as will give them the "upward look." They must return to their reservations able to take things as they find them, yet impelled with an aspiration for better conditions, for upon their ideals depends the uplift of the home life in the distant places.

The preceding treatment should not be construed as meaning that the nonreservation schools have a virtual monopoly on industrial training. Reports show that they are simply leading the way. The reservation boarding schools necessarily do less work, the pupils are younger, the facilities more limited. Only three or four trades are dealt with, usually carpentry, blacksmithing, shoemaking, harness making, some painting and bricklaying. Farming, stock-raising, dairying, and gardening are practically universal, and in a fashion are found in nearly all day schools. The nonreservation standard is more nearly equaled in the training for girls, who get almost everything adapted to their age. The lack of suitable industrial teachers at the salaries paid in reservation schools is a great handicap just as in our own rural schools, yet we find the Assistant Commissioner of Indian Affairs stating after a recent tour that the Indian schools are "at least twenty-five years in advance of the present public-school system in industrial training."

The new cooperative plan, which is exciting so much notice in this country, has been launched at Carlisle on a fairly large basis. It came first as an outgrowth of the outing idea which placed so many boys and girls in good country homes for vacation time principally. For some time numbers of small boys had been out serving as kitchen boys and waiters, but three or four years ago names of a number of manufacturing concerns were secured as possible places for outing pupils, the idea being that those who intended becoming artisans would spend their time most advantageously in shops. In

the summer of 1909 over a hundred Carlisle students were employed in nineteen different classes of work at wages ranging from $5 per month (with board and washing) up to $3 per day. This has been a good move in respect to increased adaptation, and should shortly furnish valuable data upon the possibilities and limitations of the cooperative scheme. The opposition of labor unions, a very uncertain quantity in many places, will act a trifle more strongly than in the application of the same plan to white boys.

The continuation school is beginning to make itself felt, too. The idea of helping the older Indians through special agents is about half as old as the training school movement. This is accomplished by two classes of people: the matrons and the farmers. The field matrons, so termed because of their itinerancy, have gone among the Indian women and inspired them to do whatever their hands might find. Great proficiency has been acquired in the making of lace, rugs, blankets, and numerous other articles, with emphasis upon the particular crafts which in the past have been regarded as native industries. Unusual aptitude has also been exhibited for entirely foreign industries, and above all any general statement as to the slothfulness of Indian women has been fully rebutted. The industrious habits of the women have been turned into the vital channel of home-making, neat and intelligent housekeeping. They have learned how to prepare and serve meals, make butter, care for children and the sick, cut and make and mend garments, and do the innumerable other things that may daily present themselves in home life.

Set off against the field matrons are the farmers or industrial teachers unattached to any school. After the passage of the Dawes Act in 1887, a general law to authorize the allotment of land in severalty, it became apparent that land was worthless to the ordinary Indian. Most white men would have been helpless on a quarter-section of arid land good for one crop in five, with a few plows and horses to help farm such an estate. To place the allottees in intelligent relation to their farms, these farmers have been sent out with strong financial support to superintend the work of the people. They advise the Indians in the care of their stock, the marketing of their produce, the investment of their profits, and the improvement of their holdings. The continuation school will find a great work to do for the Indian.

Mention has not been made of the new courses at Carlisle in the training of nurses nor of the advance in normal training and practice teaching, inasmuch as such topics are generally not referred to as lying within the field of vocational training. Space renders it inadvisable to take up the matter of native industries which are on the road to resurrection in some schools. That question, too, may not be regarded as wholly vocational, but partly esthetic at least.

If we shall seek in conclusion for the largest and most definite lesson that comes from vocational training for the Indians, we shall find it to be a very old one slightly rephrased: "Eternal vigilance is the price of success." The Indian educators have constantly had a clear-cut idea of the product they wanted to turn out and have kept constantly at it, checking up their results as often as might be. Non-reservation schools are certainly not above secondary grade, rather below it, yet they have practically complete records of all former pupils.

Now let us see, on the other hand, how it is with the average, not the exceptional, American secondary school. Usually teachers have no more than the most casual knowledge of the manner in which their pupils spend vacation. Many who could be provided with places remain idle all summer, a fact that ought deeply to concern the school; others have places and fail, but the teacher never finds it out. Yet on all sides there is much talk of correlation and education for efficiency. Outing in shops on the cooperative basis, or on the farms is possible in every locality, and it is exactly the means to discover the respects in which the school work is inefficient or improperly correlated. Farmers, business men, and manufacturers pick up hundreds of boys and girls for the vacation, and often without any wide information as to their capacity. They would welcome the data which the school administration could give in that line, and the latter could gather a fund of useful knowledge at the end of each vacation as to just what the strong and weak points of the school are. When the school realizes in full its opportunities for community service, it will spend as active a summer as Carlisle does. It will help to locate its pupils advantageously for the summer, it will follow them up through vacation and in their subsequent careers. Their successes and failures, their own opinions and those of their employers, will be a constant and influential factor in shaping the curriculum and methods of the school.

A Legend of Mount Shasta:

By Domitilla.

THOUSANDS upon thousands snows ago (Indians in the cold regions reckoned by snow as others did by moons) Great Spirit, wishing a home on earth where he could retire for rest and seclusion, made Mt. Shasta. With a large stone he bored a hole in the sky and through it forced snow and ice until they formed a pile of sufficient height. Then he stepped from cloud to cloud down to the summit and from that to the earth.

The earth was a silent, bare, and cheerless wilderness with not a blade of grass or even a vestige of green woods to cover the great stretch of rough, sun-baked mounds of clay. This world-waste Great Spirit made a land of beauty, filled with trees and flowers which sprang into immediate maturity wherever he placed his finger in the ground. The snow and ice, melted by the sun's rays, ran down the mountain in streams; the streams broadened into rivers that enriched the plains and strengthened the growth of living verdure.

Great Spirit gathered the leaves as they fell from the trees, breathed on them, and they became birds. Fishes and animals were formed from a large stick, the fishes from the small end, the animals from the middle, but the Grizzly was made last from the club end.

Now the Grizzly was not the bear as we know it to-day, but a creature resembling man, handsome and intelligent, though with mind and spirit undeveloped. As soon as created it sprang into multitudes that applied themselves at once to hunting and fishing for a living. Soon they separated into bands and spread over the earth. Only one tribe remained at Mt. Shasta.

These grew so huge, strong, and sly, that their efforts to overcome Great Spirit were sometimes almost successful. In wondering fear of the ungrateful creatures he had called into existence, he at last retired into the heart of Mt. Shasta through an opening near the base which he immediately walled up. His wigwam, supported by heavy poles slanted to a point that reached the top of the mountain, filled the interior.

The hearth fire around which the Spirit family gathered was laid in the centre on the ground. Whole trees were burned at a time and piles of them stacked around the sides of the wigwam gave assurance that the fires would never die out. There he lives to this

day, say the Indians, though the smoke that curled between the opening of the wigwam poles and rose high above the summit is no longer seen ascending. The hearth fires went out ages ago when another race entered the land and drove the Indian from his inheritance into hardship and privation.

Many snows after the entrance of Great Spirit into the mountain, the Spirit of Evil, ever watchful to cause grief and suffering, brought about a late, hard springtime, with great gales, and storms blowing up from the sea that shook Mt. Shasta to its very base. In the midst of the wildest tempest Great Spirit sent up his infant daughter, just walking around, with a command to the Wind Spirit to cease. He bade her not to put her head above the summit but only to raise her tiny red arm as a sign before delivering the message.

With haste she fulfilled her errand; with haste she turned to descend, but with childlike curiosity paused on tiptoe for one look at that great forbidden world, with all its glories of rivers, the distant ocean restlessly moving in great white-capped billows, the sky and clouds, all the strange sights not to be seen in her rock-walled home. In that hurried look, her long hair floated out, was caught by the fierce, whirling blast, and the little body lifted high, then blown down the mountain side, over deep snow and sharp ice into the land of the Grizzlies.

At the foot of the mountain dwelt the chief of the Grizzlies with his wife and family of powerful sons. He was just returning from the hunt, an elk over his shoulder, a club in his hand, when this queer little waif rolled across his path. In alarm and awe he gazed on her shivering body wrapped about in her long, dark, tangled hair, and into the great black eyes regarding him so solemnly and appealingly. She looked so pathetic and forlorn that, casting aside the burden of the chase he raised her tenderly and carried her to his wife, all alarm quieted in the pity he felt.

The queen with a thrill of pride and joy opened her arms for the precious gift and nourished it at her breast. At once she knew it was the child of Great Spirit, but kept her own counsel. As the child grew her love increased, and dread of losing it made her guard more closely her secret. So with jealous watchfulness she reared her as her own, and for the little foundling's sweet, winsome ways the children of the Grizzly chief loved her almost as well.

In time the eldest son won her for his wife and a new race soon

filled their wigwam, neither Spirit nor Grizzly—but man, a being with a soul. The Grizzlies regarded them with pride and awe and resolved to build a fitting home for the Spirit Mother and her offspring. The scattered nations were collected and by their united efforts a mountainous wigwam near that of Great Spirit was built and called little Mt. Shasta.

The joy of the worshiping Grandmother in her wondrous family became bitterness as age and feebleness overtook her. Conscience cried aloud at the wrong done Great Spirit. When she felt the end drawing near she called the Grizzlies about her, told them who their revered young queen really was, and sent her eldest grandson up great Mt. Shasta to the house of Great Spirit with tiding that his daughter still lived.

Overjoyed by the message, Great Spirit hastened down the south side of the mountain with such speed, that the swiftness of his pace melted the deep snow here and there in places where his feet touched, and the course of his flight can be seen to this day. The Grizzlies, numbering thousands, stood in two files to receive him at the entrance to the wigwam, their clubs under their arms to indicate honorable welcome to the Great Master.

Without a sign to them, he strode into the interior, eager to embrace his long lost daughter whom he had never pictured save as the little child caught by the cruel Wind Spirit so many snows ago. But when he saw the beautiful young mother surrounded by her numerous children and learned that he had been betrayed into the creation of a new race, his anger knew no bounds. When ingratitude and rebellion caused him to retire into Mt. Shasta he had determined never to endow the race with spiritual qualities.

Scowlingly he turned on the trembling old woman who, with one wild cry for forgiveness, expired at his feet before he could utter the denunciation of the injury done him. At this all the Grizzlies set up a fearful howl, but the exasperated father taking his daughter on his shoulder faced the host and in fiery wrath cursed them forevermore. "Peace," he cried, "be silent, forever! Let no articulate word ever again pass your lips! Neither stand upright any more; using your hands for feet, look downward as you walk on all fours until I come again."

Then he drove them out; drove out as well the new race, the Red Man; closed with a solid wall of rock little Mt. Shasta, and

neither Great Spirit nor Spirit Mother have ever been seen since. The bears became mute. They have never stood erect again, save when fighting for their lives, when Great Spirit permits them to stand as in the old time and use their fists like men. Indians, tracing their descent from the Spirit Mother and Grizzly, never kill a bear. The Apaches think they are spirits of divine origin; and the Thlingets believe them to be men who are now in that shape. They are said never knowingly or otherwise to kill a man or bear without marking them as sacred, and every bear that passes the spot casts in a stone until a suitable mound is raised.

"THEY say that Truth will rise again,
But it won't—
after it goes down the third time."

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

CARLISLE CLASS PLANTING A TREE ON ARBOR DAY

A DEBATE AT THE STANDARD LITERARY SOCIETY IN THEIR HALL

TRUE INDIAN TYPES—ROAN CHIEF, OF THE OKLAHOMA TRIBE OF PAWNEES
(Photo by Carpenter—Field Museum)

Editorial Comment

No Short Cuts Will Solve the Indian Problem.

THERE is no short-cut scheme which will act as a panacea for the solution of the Indian problem. The gradual, and, it is hoped from now on, accelerated evolution of the race into healthy, self-supporting, self-respecting, Christian men and women, will come as it has with the Indian's Pale Face brother. Many of the mistakes, and some of the disasters, of the past have been due to ill-advised policies, and the enactment of laws looking toward artifically forcing the Indians, unprepared and untutored though they were, into citizenship. If this had meant simply giving the Indian the right of suffrage, and at the same time the benefits of protection, it would have been just and proper, and in the end a blessing. Too often it was done to give the Indian absolute control of his property, with the result that he soon lost his land and became destitute. Citizenship for the Indian, in the highest sense, depends on his requirement of the arts and ideals of civilization as an individual and family. Real citizenship does not and cannot come by virtue of blanket legislation for either a tribe or a race, a large portion of whose members are illiterate and incompetent.

When we look on the past in Indian affairs, it is cause for pride in the fine inherent qualities in the Indian, that he has made the progress that he has. There has been so much that has been bad, and so many changes in the making of which the Indian has really been forgotten, ignored, or misunderstood, that we must admire and felicitate the race on its accomplishment and development in spite of it all.

While we legislated 75,000 members of the Five Civilized Tribes of Oklahoma into citizenship, it has been shown by careful investigation that their conditions of living, progress, industry, education, morality, business ability, and contribution to the Commonwealth and the Nation, brings thousands of them into the same class of incompetency that is shown by the members of many of our backward tribes. This proportion was so large that it was found necessary to again permit the children of the members of these tribes to re-enter the Federal schools for Indians several years ago, as well as to employ many district agents to look after their welfare.

Thousands of these Indians are unable to care for their property, and are untrained both in civilization or in some useful industry.

It is gradually being recognized that the Indian problem resolves itself into a large human and material business of dealing with individuals, which aims to bring these people at the earliest date, consistent with thoroughness, to that point of advancement where the Federal Government can, with justice and safety to our wards, withdraw its supporting arm of paternalism. Until this time does come, it will continue to be the Nation's duty to protect the Indian from the land shark, the bootlegger, and the grafter, and to give him that educational nurture and stimulation in self-help which will fit him to stand unaided and cope with the white man.

The forces that are now making for Indian betterment must needs be continued, strengthened, and made more efficient. Education must be extended, made more practical and intensified to meet the needs of the Indian; suppression of the liquor traffic must continue unabated; the health of the Indian must be conserved and an affective campaign against disease introduced; allotments must be made with care and discretion, and unnecessary leasing, which promotes idleness, discouraged; the gospel of hardwork and frugality should be taught; Christian work should be encouraged by fair dealing and equal opportunity to all; finally, waste of every kind and duplication of effort in the Service should be eliminated, and efficiency tempered by real sympathy should prevail.

In all this our purpose should be, not to make a poor imitation of the white man out of the Indian, but a better Indian, conserving and developing those contributions which he has brought to us, which are distinctively Indian, in his talents and noble character. Nor should we allow anything to prevent the hastening of the time when the Indian, like the pale face, shall be free. How necessary, therefore, it is for us to know at an early date where the Indians stand, both from a legal standpoint, as well as in the matter of property. We owe it to these people, and the Indian has a right to demand that we make a businesslike and thorough accounting of his money and property.

As a Nation, we can guide and protect him, but in the end the Indian will have to work out his own salvation. It is quite evident that no avenue of endeavor is closed to the Indian in America on account of race. The little prejudice that now exists in some parts

of the country will be eradicated by rapidly bringing the Indian into friendly association with his white neighbor in such a way as to promote mutual helpfullness and respect. The final impediment will be removed when the Indians become producers, and thus enter that great army of economic factors of their country. Training for old and young, on and off the reservation, in the elements of knowledge, in morality and in useful industry, which takes into account local conditions and the varying talents of the Indian, is an important factor to this end.

In the Indian Service the biggest thing is the man. He and the things which are best for him and his surpass everything else in importance. In the last analysis, the Indian problem is a human problem, concerned with the development and, at the same time, with the conservation of a human race.

National Indian Association Shows Growth.

THE annual report of the National Indian Association, which has just been issued, shows a healthy and creditable activity among the many Indian tribes in this country. This work has taken the direction of missionary activity, hospital and medical relief work, and the conduct of classes for teaching Indians the elements of knowledge and industry.

The report is profusely illustrated with original Indian illustrations made in the Art Department of the Carlisle Indian School. The artistic cover design was made by Mr. William Deitz, instructor in drawing at Carlisle.

The organization spends many thousands of dollars among the Indians which is helping to make of many of them industrious, Christian citizens.

Carlisle Indians Enter Government Service.

THE reports of official changes for the Indian Service show the names of a number of Carlisle students and graduates who have received appointment to or promotion in the Government service.

The number of Indians who are assisting the Government in its

Indian work is increasing. This is as it should be. Indians should not only be given a greater measure of self-government, but should be recruited in an increasing number, when competent, to aid in the natural work of bringing their people into competency and citizenship.

The following table shows these appointments for the last few months of the calendar year 1912. They are by virtue of fitness, and were made under civil-service regulations:

Name.	Residence.	Position and Salary.	Location.
Mary P. Abeita	N. Mex	Asst. Teacher, $55 mo.	Albuquerque, N. Mex.
Eliza S. Thompson	Wash	Assistant Matron, $540	Salem, Oreg.
Betty W. Diven	Kans	Housekeeper, $500	
H. T. Markishtum	Wash	Teacher, $60 mo	Blackfeet, Mont.
Stella Bear	N. Dak	Assistant, $300	Bismarck, N. Dak.
James Sampson	Nev	Disciplinarian, $840	Carson, Nev.
Johnson Arch	N. C	Chief Police, $25 mo	Cherokee, N. C.
Amelia Kaney	Okla	Housekeeper, $30 mo	Ft. Belknap, Mont.
Mattie Ten Eyck	Cal	Assistant, $300	Hoopa Valley, Cal.
Eli Schenandore	Wis	Carpenter, $600	Pine Ridge, S. Dak.
Benj. Americanhorse	S. Dak	Private, $20 mo	Pine Ridge, S. Dak.
John M. Chaves	N. Mex	Private, $30 mo	Albuquerque, N. Mex.
Job J. Moore	Wis	Blacksmith, $600	Red Lake, Minn.
John H. Elkface	N. Dak	Private, $20 mo	Standing Rock, N. Dak,
Thomas T. Rowland	Mont	Assistant Herder, $400	Tongue River, Mont.
Alfred M. Venne	N. Dak	Physical Director, $1200	Lawrence, Kans.
Elnore B. Buckles	N. Y	Laundress, $500	Umatilla, Oreg.
Thos. Medicinehorse	S. Dak	Laborer, $480	Crow, Mont.
Elizabeth J. Hull	Nev	Cook, $500	Greenville, Cal.
Benajah Miles	N. Y	Additional Farmer, $540	Chey. & Arap., Okla.
Mary Parkhurst	Wis	Cook, $600	Fort Mojave, Ariz.
Nekifer Shouchuck	Alaska	Assistant Cook, $480	Lawrence, Kans.
Daniel R. Morrisson	Wis	Additional Farmer, $840	Havasupai, Ariz.
Philip Eagledog	N. Dak	Private, $20 mo	Standing Rock, N. Dak.
James Cornelius	Wis	Assistant Farmer, $300	Tomah, Wis.
Elizabeth J. Hull	Nev	Nurse, $600	Greenville, Cal.
Elizabeth J. Hull	Cal	Assistant Matron, $520	Greenville, Cal.
Eliza S. Thompson	Wash	Assistant Matron, $540	Salem, Oreg.
Margaret Harris	Nebr	Assistant Clerk, $720	Winnebago, Nebr.
Joseph Northrop	Minn	Forest Guard, $50 mo	Fond du Lac, Wis.
Louis LaPrairie	Minn	Forest Guard, $50 mo	Fond du Lac, Wis.
Anna C. Johnson	Okla	Baker, $500	Seneca, Okla.
Brig George	Utah	Private, $20 mo	Shivwits, Utah.
Cecilia Wheelock	Wis	Laundress, $420	Ignacio, Colo.
Fred Mart	Utah	Chief Police, $40 mo	Uintah & Ouray, Utah.
Mary E. Nunn	Nebr	Assistant Clerk, $720	Ponca, Okla.
Mary M. Dodge	S. Dak	Assistant Clerk, $720	Sisseton, S. Dak.
Sara J. Gordon	Wis	Assistant Clerk, $900	Ft. Peck, Mont.
Bessie Peters	Wis	Teacher, $540	Shawnee, Okla.
Pelagie Nash	Nebr	Assistant Clerk, $720	Tulalip, Wash.
Frank Shiveley	Mont	Assistant Clerk, $720	Crow, Mont.
Martha Hill	Wis	Ass't. Seamstress, $300	Oneida, Wis.
Roger J. Venne	Mont	Laborer, $480	Crow, Mont.
Mark Mato	N. Dak	Laborer, $400	Ft. Berthold, N. Dak.
Rufus Rollingbull	Mont	Laborer, $40 mo	Tongue River, Mont.
David Woundedeye	Mont	Laborer, $40 mo	Tongue River, Mont.
James R. Sampson	Nev	Disciplinarian, $840	Carson, Nev.
Maude Murphy	Minn	Assistant, $480	Leach Lake, Minn.
Bertha Pradt	N. Mex	Hospital Cook, $300	Pueblo Bonita, N. Mex.
Guy Cooley	Ariz	Assistant, $600	Rice Station, Ariz.

Comment of Our Contemporaries

DISEASE AMONG THE INDIANS

SUPERINTENDENT Friedman, of the Carlisle School, warns the Government that if it does not take action to check disease, especially tuberculosis, among the Indians, the gravest consequences may be looked for. The mortality among Indians is now thirty-five in the thousand—about twice the white death rate. Of all the deaths among Indians thirty per cent are from tuberculosis.

"On the Indian civilization has imposed burdens alien to the traditions of the race," says Mr. Friedman. The responsibility is in part on the Government, which has forced the red man to undertake in the course of a few generations the burdens of civilization to which the white man came by a slow process of evolution.

The duty of the Government in this matter is not merely altruistic. It is self-defensive, as well. Tuberculosis is a communicable disease. The health of the country is one of the Government's responsibilities, and it cannot avoid the Indian health problem without also evading its duty to the white man.

The Indian is still costing us a great deal of money, but it is well said that expenditure on his account is less now than it was before 1880, when we finally ceased to make war on him. The Indian is no longer on the warpath. He has given up his fight against the white man. He has accepted white civilization, but he is absorbing it too fast rather than too slowly, with the result that its ill effects are predominant. Indian expenditures from now on will be protective instead of destructive, and the United States will have something tangible to show for its money.—*Minneapolis Journal.*

CARLISLE SOLVING INDIAN PROBLEM

M. FRIEDMAN, superintendent of the Carlisle Indian School, has issued his annual report. It shows a large increase in enrollment, the effectiveness of the vocational educational system, extensive improvements to the entire school plant, the introduction of lessons in personal hygiene and moral training and the success of the "Outing System," introduced into the Indian Service a few years ago. The value of the products and the work done in the various industries of the school reached a total of $101,141.40.

"With the opening of the Carlisle School," says Mr. Friedman, "our nation adopted a saner method of solving the Indian problem. The soldier was replaced by the school teacher, and the forts were either abandoned or utilized for school houses and agency purposes. The guiding motive in the estblishment of the Carlisle School was to train the Indian youth of both sexes to take upon themselves the duties, as well as the responsibilities, of citizenship. This has been done by imparting a thorough education in the elements of knowledge, by useful training in some practical vocation, and by placing the Indian young men and young women in the houses of the best white people of this and public speaking, art, nature study, and business practice. The second has been

done most successfully by giving instruction in twenty trades of a most practical character, and in the cultivation and training afforded on the farm through the operation of the Outing System, by means of which Indians obtain the training in civilization by living and practicing civilization, and becoming acquainted with the difficulties of competition by actually having a taste of such competition in the various vocations and trades, while under the jurisdiction of the school.

"The Carlisle School, besides the immediate work of education, has performed an extensive service for the Indian by educating the American public to the desirability of instituting rational measures for Indian betterment. When the school was first established the public attitude was reflected in the oft-repeated slander that 'the only good Indian is the dead Indian.' This has given way to a manifestation of sympathetic interest in the Indian on the part of the public. The country has come to recognize that the Indian is essentially a valuable member of American society when he is properly trained and educated."

Everywhere throughout the nation the Carlisle gaduates and returned students are at work, living right, at peace with their neighbors, patriotic in their citizenship. Out of a total of 639 graduates, only five are not actively engaged in some useful occupation. With more than 4000 returned students, 94 per cent are self-supporting and self-respecting, with good families, good homes, and money in the bank.

One of the important services rendered by the school, says the report, has been to stir up the Indians in their own behalf. No one understands an Indian better than an Indian. When properly trained they are good workers, loyal, faithful and honest. The Indian Service needs more of them. More responsible and well-trained Indians will give new impetus to the Service.

The Outing System, which permits Indian boys and girls at the school to work at the vocations they are taking up during vacations at selected homes or places of employment, has developed into one of the most beneficial features of the Indian Service. The report shows that during the fiscal year 757 students participated in the benefits to be derived from a residence, during a portion of the year, 442 being boys and 315 girls. The total amount of earnings was $29,021.49, of which the students saved $16,449.28, and expended $12,572.21. Records at the school show that between 1890 and the end of the fiscal year ending June 30, 1912, the students earned $521,178.42.

Another important feature of the past year's work has been the inauguration of a course in moral training and social hygiene, aside from the purely religious training and moral instruction in the classroom.

"One of the most neclected subjects, not only in Indian schools, but in public schools everywhere," says Superintendent Friedman, "is instruction in sex hygiene for boys and girls. In our complex industrial life the need for this training is becoming more pressing and evident to both parents and school officials."

The report contains a list of improvements made at the school plant since Mr. Friedman was appointed to the superintendency four years ago. Besides a new school building, three open-air balconies were added to the hospital, a new, spacious concrete and iron greenhouse was erected, the florist's house enlarged and improved, athletic quarters, containiug 32 rooms built, the boys' quarters refloored, a hostler's cottage erected, the entire group of shop buildings remodeled, concrete and steel guardhouse completed, new fire house built and fire escapes added to all the buildings, convenient and well-planned printing building and entirely new plant, a series of flats for married employees, entirely remodeled dining-hall building, a house for the director of athletics, and numerous other improvements made until the present school plant is in modern, first-class condition.

According to the report, there are 78 tribes of Indians represented at the school, a total of 1,031 students being enrolled, with 614 boys and 417 girls. —*Philadelphia Public Ledger.*

INDIANS AS FARMERS

THAT Indian youths can be made very efficient farmers is proved by the facts submitted in the annual report of Superintendent Friedman, of the Indian School at Carlisle. This school has two farms on which the science of agriculture is taught practically and thoroughly.

Recognizing that almost all the Indian students own farm lands in the West through tribe allotments on the part of the Government, the head of the Carlisle School has felt it incumbent on him to see that they obtain a comprehensive training, not in loose general farming in the old sense of the term, but in the best methods of intensive modern farming.

The effect of the application of this idea is shown in the astonishing accomplishments of the Indian students on the two farms during the past year. The value of the products raised in that time amounted to $9,640.35, while, the cost of production was $2,642.80, leaving a net profit of $6,987.55.
neighboring States, and training them in the habits and arts of civilization through immediate contact.

"The first has been accomplished by means of a carefully graded academic department, of grammar grade, which is supplemented by instruction in music

If the "little red school house" would in some small degree at least follow the example of the Carlisle School the State of Pennsylvania would soon have a set of the most efficient young farmers in the United States.

More attention should be given in our rural public schools to the science of farming. It is an occupation the country boy could be taught to view from a new standpoint, and from an angle that would be pleasing and interesting to him. He needs to be lifted out of the rut of habitual belief in old-time methods which have bred in him a dislike, if not a contempt, for farming as a life vocation. If his father has been a failure as a farmer through lack of enterprise which kept him plodding on in the ways of his forbears, also

lacking in initiative, the boy needs someone to show him another and a better way.

It is not difficult to frame an indictment against the educational system of our State here. There is no more useful direction to which the Pennsylvania Agricultural Association could turn its attention and exercise its endeavors than this, and the present session of the Legislature is its opportunity.—*Philadelphia Telegraph.*

CARLISLE'S MAKING OF CITIZENS.

THE record for the past four years of the Carlisle Indian School, conducted by the Government in behalf of the red man, goes far to contradict the theory that an Indian school away from the environment of the Indian of the West cannot be successful in the East. The actual accomplishment proves the institution a sterling addition to the other forces of good citizenship. The school is rapidly placing the Indian on a basis where he can compete with the white man.

In the matter of growth, in 1893 only 176 new students entered the school, while during the year 1912, just closed, 375 new students were enrolled.

Everywhere throughout the nation the Carlisle graduates and returned students are at work, at peace with their neighbors, patriotic in their citizenship. Out of a total of 639 graduates, only five are not actively engaged in some useful occupation. With more than 4,000 returned students, the most careful records obtained from individuals, supported by agents and superintendents of the reservations to which they belong, show that 94 per cent are self-supporting and self-respecting, with good families, good homes, and money in the bank.

In the Indian country, where allotments have been extensively made and the reservations opened up to settlement, educated Indians have a prominent voice in the affairs of local and State government, and in the elections recently held Carlisle graduates and returned students were in many cases, in communities where there was a large preponderance of the white vote, elected to prominent offices. In one case, one of Carlisle's graduates was elected State attorney in a county where the white people numbered ten for every one Indian.

One of the important services rendered by the school has been to stir up the Indians in their own behalf. The Indian service needs more of them. More responsible and well-trained Indians will give new impetus to the Indian service.

The Carlisle School, besides the immediate work of education, has performed an extensive service for the Indian by educating the American public to the desirability of instituting rational measures for Indian betterment. —*Editorial, Boston Journal.*

OPPORTUNITY

This I beheld or dreamed it in a dream:
There spread a cloud of dust along the plain,
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's
banner
Wavered, then staggered backward, hemmed
by foes.
A craven hung along the battle's edge
And thought, "Had I a sword of keener steel—
The blue blade that the king's son bears—
but this
Blunt thing!" he snapped and flung it from
his hand,
And lowering crept away and left the field.
Then came the king's son—wounded, sore
bestead
And weaponless—and saw the broken sword,
Hilt buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh he hewed the enemy down,
And saved a great cause that heroic day.

EDWARD ROWLAND SILL

The Carlisle Indian School

Carlisle, Pennsylvania

M. Friedman, Superintendent

HISTORY

The School was founded in 1879, and is supported by the Federal Government. First specific appropriation made by Congress July 31, 1883.

PRESENT PLANT

The present equipment consists of 49 buildings and 311 acres of land. The equipment is modern and complete.

TRADES

Practical instruction is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping, and in TWENTY trades.

ACADEMIC

There is a carefully graded school, including courses in agriculture, teaching, stenography, business practice, telegraphy, and industrial art.

OUTING SYSTEM

This affords an extended residence in carefully selected families, with instruction in public schools, sewing, housekeeping, and practice at their trades. Students earn regular wages and at present have about $40,000 to their credit in bank drawing interest.

PURPOSE

To train Indians as teachers, home makers, mechanics and industrial leaders either among their own people or in competition with the whites.

Faculty	79
Enrollment for fiscal year 1912	1,031
Returned students and graduates	5,616

RESULTS

Graduates and returned students are leaders and teachers among their people; 291 with the Government as Supervisors, Superintendents, Teachers, etc., in Government schools. Remainder are good home makers, successful in business, the professions, and the industries.