

CARLISLE INDIAN SCHOOL

S P E E C H

OF

HON. MARLIN E. OLMSTED
OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, February 6, 1908



WASHINGTON

1908

SPEECH
OF
HON. MARLIN E. OLMSTED.

The House being in Committee of the Whole House on the State of the Union, and having under consideration the bill (H. R. 15219) making appropriations for the current and contingent expenses of the Indian Department, for fulfilling treaty stipulations with various Indian tribes, and for other purposes, for the fiscal year ending June 30, 1909—

Mr. OLMSTED said:

Mr. CHAIRMAN: As this discussion relates largely to the Indian school in my own district and I have occupied very little of the time of this House, I ask unanimous consent to proceed for thirty minutes.

The CHAIRMAN. The gentleman from Pennsylvania asks unanimous consent to proceed for thirty minutes. Is there objection? [After a pause.] The Chair hears none.

Mr. OLMSTED. Mr. Chairman, the hundred years immediately following the Declaration of Independence have been termed "A century of dishonor" in the relation of our people to the American Indians, who once possessed this entire country and roamed in freedom throughout its length and breadth. Their tomahawks and other implements of warfare unequal to their defense against the advancing rifles of civilization, they were driven back, back and ever back, and as the white man needed more territory, still farther back, until finally those proud but untutored people—the first families of America, the "Who's who" of pre-revolutionary days—were practically corralled upon a few so-called Indian reservations. With less of freedom and less of out-of-door life they became the victims of diseases previously unknown, while their morals, as well as their bodies, suffered from acquaintance with the firewater of the paleface. About the time that the citizens of the United States celebrated the centennial of their own independence there was an awakening of the public conscience concerning these people, who had practically lost their independence and their free citizenship through our occupancy of the lands that had been theirs. About that time it also began to dawn upon the American people that, not merely as a matter of morals or of sentiment, but even more as a matter of national benefit, as a matter of saving in dollars and cents, as well as in human lives, it was desirable that the Government should do something in the way of the education and mental as well as moral improvement of those conquered aboriginal peoples.

The Roman Catholic Church had already established a few mission schools among them, and in 1877 Congress made a beginning by appropriating \$20,000 out of the National Treas-

ury for Indian education. This amount was increased from year to year, so that for the past ten years we have been appropriating an average of more than \$3,000,000 per annum out of the National Treasury for this cause.

We have now 91 Government boarding schools located immediately among the Indians upon Indian reservations, with a total enrollment of 11,019 pupils.

We have 25 so-called "nonreservation boarding schools;" that is to say, Government schools located elsewhere than upon the Indian reservations. These 25 nonreservation schools have an enrollment of 9,485 pupils.

We have also 163 day schools, all, I believe, located upon or in the immediate vicinity of the reservations. These 163 day schools have an enrollment of 5,130 pupils.

Then we have what are termed "contract schools." They are the ordinary public or district schools, forming part of the educational systems of the States in which they are located. The Indian Department makes contracts with these schools for the attendance of Indian pupils. There are 12 of these contract schools. The contracts cover 122 pupils, but the average attendance in 1907 was only 58.

There are 53 Indian boarding schools maintained by churches or religious bodies, of which 34 are under the auspices of the Roman Catholic Church, 5 Presbyterian, 6 Protestant Episcopal, 2 Congregational, 2 Lutheran, 1 Evangelical Lutheran, 1 Christian Reform, 1 Methodist, 1 Baptist, 1 Reform Presbyterian, 1 Seventh Day Adventists, and 3 undenominational. These mission boarding schools have a total enrollment of 3,990.

There are also a number of mission day schools and a number of sectarian contract schools.

At Hampton, Va., there are about 100 Indians educated, as I understand it, by contract.

It has been urged upon this floor that these young Indians can be more effectively and beneficially educated upon the reservations than elsewhere.

As the result of some study and investigation, I am convinced that while they are doing some good, the day schools and the district schools are the least effective, the reservation boarding schools more effective, and the nonreservation schools the most effective of all.

The largest, most important, and most useful of all the Indian schools is located at Carlisle, Pa., in my own district.

The gentleman from Arizona [Mr. SMITH] has told you that when the Carlisle Indian goes back to the tribe he becomes the worst Indian and the lowest Indian there. Well, Mr. Chairman, the gentleman speaks, it seems to me, not so much in the interest of the Indians as with reference to keeping enough of them within the Territory of Arizona for the maintenance of the nine reservation and three nonreservation schools in that Territory and the money which is annually expended in such education as they receive there. He is not looking at the real benefit to the Indian, or else he is not looking at all at the results attained by the Carlisle Indian School. He is grossly mistaken in his statements. The Carlisle School does not have to send out agents to drum up pupils.

The parents wish to send them to Carlisle. They do not like to send them to the day schools. I shall presently show

you statistics from the record to contradict his statements as to Carlisle Indians. But first a few words as to the district schools. A large part of the Indians are not citizens and are not entitled to send their children to the State schools. So far as the Indian lands are, from time to time, allotted to individual Indians under the Burke law, the Government retains a sort of trusteeship for twenty-five years, during which period the lands are untaxed. The whites object to maintaining schools at their own expense for the benefit of the Indians who pay no taxes. They object, moreover, that the Indian pupils are in many instances filthy and in some cases diseased.

In the latest report of the Board of Indian Commissioners to the Secretary of the Interior, commencing at page 126, I find the following, which illustrates the feeling toward these untaxed Indians and their children, and the improbability of their receiving great benefit from education amid such surroundings. He says:

It was hardly to be expected that white taxpayers in any county or town could be brought to regard as desirable neighbors—to consider as fellow-citizens entitled to like privileges with themselves—Indians whose lands remained untaxed, while their white neighbors were compelled by increased taxation to pay for the schools, roads, bridges, and courts for the advantage and protection alike of the untaxed Indians and the taxed whites. The failure to enforce the statutes of the State of Washington against the sale of liquor to Indians illustrates the same point. In July, 1906, the prosecuting attorney of the county in which is situated the Yakima Reservation informed the superintendent in charge of that reservation that since the Indians did not pay taxes he (the prosecuting attorney) did not propose to put the county to any expense in prosecuting for crime among them, or to give them protection by law when crimes were committed on the reservation; and the district attorney adds that this policy "is in accordance with the instructions of the county commissioners." The need of making special provision for funds for the support of schools and of local government in parts of States where Indian lands remain untaxed for twenty-five years is also very evident to all who know the utter lack of country schools in these parts of the new State of Oklahoma which have been heretofore Indian reservations in the Indian Territory.

But a still more serious objection is that the Indian children themselves do not care to attend these schools, and their parents do not care to have them attend.

On page 42 of the same report the Commissioner says:

Unfortunately Indian parents, though often appreciating in a measure the advantages of coeducation with the whites, are prone to listen and yield to the trifling objections of their children against prompt and continuous attendance. * * * The following statistics, covering a series of years, will show how desultory the attendance of Indian pupils has been at these district schools.

The statistics which he there gives, covering a period of seventeen years, show a constantly decreasing ratio of attendance, the year 1907 being the lowest of all, when the average attendance of enrolled pupils was only 45 per cent.

The same difficulty of securing attendance, although in a less degree, appears to extend to the Government day schools. For instance, as appears from Commissioner Leupp's report for 1907, at Camp McDowell, in Arizona, the capacity of the school is 40, but the average attendance only 13. At San Carlos, Ariz., the capacity is 100, but the attendance only 37. At Big Pine, Cal., the capacity of the school is 30, but the average attendance is 19. At Bishop the capacity is 50, the average attendance 15. At Great Nemaha, Kans., the capacity is 40,

the average attendance 18. At the Sac and Fox school the capacity is 42, the average attendance only 17.

Taking the 163 day schools, with a capacity of 5,770, the pupils enrolled in 1907 were 5,130, but the average attendance was only 3,670.

On page 23 of his report Commissioner Leupp says:

The rudiments of an education, such as can be given his children in the little day school, should remain within their reach, just as they are within the reach of the white children who must be neighbors and competitors of the Indian children in their joint struggle for a livelihood. Indeed, this being a reciprocal obligation—the right of the child, red or white, to enough instruction to enable him to hold his own as a citizen and the right of the Government to demand that every person who handles a ballot shall have his intelligence trained to the point that reading, writing, and simple ciphering will train it—I believe in compelling the Indian parent, whether he wishes to or not, to give his offspring this advantage. My interpretation of the duty laid upon me by the statute in this regard has carried me even to the use of physical force and arms in the few instances where reasoning and persuasion failed and the Indians have defied the Government.

I fully agree with the Commissioner in his estimate of the importance of educating these red children. His illustration shows, however, that the reservation day school is not popular with the Indians, and may not be their most useful educational agency. The Carlisle school alone takes care of nearly one-third as many as the entire 163 day schools, but it has never been necessary to use force to keep it filled. The Indian parents are anxious to send their children there, and during the past year scores of applications have had to be refused.

Another objection to the day school as the only means of Indian education lies in the fact that many of the tribes occasionally move from place to place, in which event the school would have to follow the tribe or lose its pupils.

Another point operating against some of the day schools is that where, in that sparsely settled country, some of the Indians are trying to work farms, the distances are so great that the children are either unable to attend school at all, or, if they do attend, a great portion of their time is taken up going and coming, and the short period when they are actually in the school gives them no opportunity to do more than possibly learn to read and write, without any opportunity for industrial training or experience whatever.

The reservation boarding schools are much better attended than the day schools, but the average percentage of attendance is less than at the nonreservation schools, and there is more difficulty in keeping them filled. I have no doubt that they are doing a great deal of good, and am in favor of maintaining them. I believe, however, that the nonreservation schools, some of them at least, are performing an even greater service and that their continuance is still more important, not only to the Indians themselves, but to our whole people. I have great respect for some who hold a different view, but that is my honest judgment.

Now, let me tell you something about the school with which I am most acquainted. It is located in the State of Pennsylvania, at Carlisle, where there was a frontier military post in the early history of the colonies, and where one hundred and fifty-five years ago Benjamin Franklin negotiated a treaty with the Indian tribes of Pennsylvania. Many years ago training schools for Indian campaigning were there maintained, and it is appropriate now that the same place should be devoted to

such training of the Indians as will prevent the necessity for further Indian campaigning. The property belonging to the United States, upon which the Indian school is now located, was long used as a cavalry post. As the result of a little pleasantry on the part of Gen. Fitzhugh Lee in July, 1863, some of the buildings were burned. A couple of years later they were rebuilt. Its use as an industrial training school for Indians began in the latter part of 1879 under Capt. (now General) R. H. Pratt, detailed for that purpose, and who there performed a very valuable service until July, 1904, when he was succeeded by Maj. W. A. Mercer, of the Eleventh United States Cavalry, who came equipped with an experience of some sixteen years among the Indians of the West and Northwest.

Seventy-seven different tribes are now represented among the children at Carlisle.

They are not only taught to read and write, but are also given practical instruction and experience in almost every useful industrial pursuit.

The boys are instructed in every branch of carpentry, building, millwork, furniture making, and woodwork in general. In fact, in all the elements of cabinetmaking and carpentry.

They are instructed in blacksmithing in every branch, especial attention being given to scientific horseshoeing. They are instructed in carriage and wagon making, in coach making and trimming, in plumbing and steam fitting, in tailoring, harness making, shoemaking, plastering, masonry, bricklaying, cementing, in all the work that is usually done in a tin shop, in printing, in photographing, in cooking, and in every branch of agriculture and fruit cultivation.

The girls are taught to cook, to bake, to make their own garments. They are instructed in butter making and in every branch of housekeeping. Their education is of the most practical kind, fitting them to go out in the world and make their own living.

They are given some instruction in music and literature. Great attention is paid to outdoor exercise and outdoor sports. This not only tends to the preservation of health, but vastly increases their interest in the school and in their studies. They have a battalion of cadets, the perfection of whose evolutions loses nothing by comparison with any performance of the cadets at West Point or Annapolis. They have a band of some forty or fifty boys. That band is a marvel. I had heard it charged that they kept old pupils there after they ought to be discharged for the purpose of maintaining a good band. Last summer I inquired of their instructor as to the truth of that statement. He assured me upon his honor that there was not a boy in the band that had been in the school more than two years, and declared that their aptitude for band music exceeded anything he had ever known.

Commissioner Leupp told me only this morning that a number of boys from the Carlisle band have gone into the military bands of the Army.

The Carlisle football team is the pride and admiration of every Indian in the country and of a great many whites as well. With only a small number to draw from, the school maintains a team which has defeated some of the largest universities and would be a credit to any of them.

Athletics cost nothing either to the Government or the school. The crowds which go to see the Indian boys play ball and hear the Indian band yield sufficient gate receipts to pay all expenses and a good deal more.

Many of these Carlisle pupils do not go back to the tribe at all. Therefore my friend from Arizona is mistaken. I have in my hand a list giving the name and present address and occupation of every pupil who ever graduated at the Carlisle school. I will call your attention to what a few of them are now doing, and we will see whether they have gone back and become the worst Indians and whether they are tearing people to pieces out there, as he intimates. I make the assertion now, Mr. Chairman, that the Carlisle school and all these nonreservation schools are guaranties of peace. There have been more than 6,000 pupils at the Carlisle school since it was instituted, and I made the statement a year ago that in not a single instance has any Carlisle pupil, or the parent of any Carlisle pupil, ever raised his hand against the Government of the United States. This money is well expended from an economic standpoint. It is cheaper to educate young Indians than it is to fight old ones.

Mr. STEPHENS of Texas. Will the gentleman yield to a question?

Mr. OLMSTED. Certainly.

Mr. STEPHENS of Texas. I have heard it stated on what was supposed to be good authority that "Billy the Kid," who was the worst Indian ever in Arizona in recent years and who committed many murders, was a graduate of Carlisle.

Mr. OLMSTED. He certainly was not a graduate, for I have a list of every graduate. There was a man named Plenty Horses, who, it was claimed, did shoot a Government officer. He had been at Carlisle, but did not stay long. He was tried for murder by the United States court, but released. I do not know all the facts, but assuming that this one Indian, who while at Carlisle was found to be below the average of intelligence, did, after leaving that school, misbehave toward an Army officer, it is, at most, only the exception which proves the rule to be as I have stated.

The parents of these pupils consider that their children are held as hostages for peace.

The Carlisle school, where 77 tribes are represented, is our greatest and highest single guaranty of freedom from Indian wars and their enormous expense in money and in human life.

But we hear it urged that, having acquired all this proficiency, these Indians go back to the reservations and become loafers. That may be true of a very few. We have all known graduates of other great institutions of learning to become drunkards and loafers and worse, but it by no means follows that that can be said of the graduates of those institutions as a class. Neither is it true of Carlisle graduates. I have in my hand a list showing the present address and occupation of nearly every Indian who has ever graduated at Carlisle. The first name upon the list is that of William F. Campbell, a Chippewa Indian, who is now a practicing lawyer at Mahanomen, Minn. The next is Joseph Harris, employed upon a farm at Langhorne, Pa. The next is Cecelia Londrosh Herman, who attended a State normal school in Pennsylvania, was a teacher in the Indian Service a year, and is now married and keeping

house for her husband at Homer, Nebr. One is now a teacher at Albuquerque, N. Mex.; one is a laundress at Wind River, Wyo., and one is a bandmaster. Picking out from the list a few names at random, I find that of the class of 1890 one is a clerk in a Carlisle store; one is a real estate dealer and bandmaster at Oneida, Wis.; a number of them farmers. From the class of 1891, I note that Henry Standing Bear is engaged at the Hippodrome, at 226 West Thirty-fourth street, New York. Charles Dagnette is a graduate of the Eastman Business College. Among the graduates of the class of 1892, I note the principal in charge of an Indian school in Minnesota; a farmer, a housewife, an assistant blacksmith, and a lawyer. Glancing along through the list, I find that Thomas Black Bear is a farmer and stock raiser; James Flannery, a bandmaster at Dubuque, Iowa. Howard Gansworth, now living at Buffalo, N. Y., graduated at Princeton after leaving Carlisle, and is now in charge of the publicity department of a manufacturing firm. Sicensi Nori, now living at Carlisle, graduated from the Scranton Business College. David Turkey is a farm hand at Newtown, Pa.

Mr. STERLING. Are these full-blooded Indians, or is the school open to Indians of any degree?

Mr. OLMSTED. Open to Indians of any degree, but most of these are full-blood Indians. The full-blood Indians seem for some reason or other to prefer Carlisle. John Lily is an engineer. Frank Cayou is the athletic director of the Wabash College in Indiana. Another of the class of 1896 is a linotype operator and newspaper correspondent at Davenport, Iowa. Another is the engineer of the steamer *Shelton*. Elmer Simon, a Chippewa Indian, is in the hardware business at Johnstown, Pa. James Wheelock, an Oneida Indian, is a bandmaster and printer in Philadelphia. Albert Nash is general manager of a steam tire-repair works in Philadelphia. Edward Rogers, of the class of 1897, is a lawyer in Minneapolis. Nancy Seneca graduated at the Philadelphia Hospital, practiced as a trained nurse for six years in Philadelphia, and is now nursing at Albuquerque, N. Mex. Caleb Sickles, an Oneida Indian, is a dentist at Tiffin, Ohio. Seichu Atyse Strang, a Pueblo Indian, graduated at the Philadelphia Hospital, practiced as a trained nurse for eight years, and is now married and living in Philadelphia. Nettie Horne is a stenographer at Oakland, Cal. Sara Williams Wauskacamick is a dressmaker at Keshena, Wis. David Abraham, of the class of 1900, is shipping clerk in a manufacturing house at Hatboro, Pa. Kittie Silverheels is now living at Irving, N. Y., and Jennie Turkey White is married and keeping house at Seneca, N. Y. Among the graduates of 1901 I notice a machinist in Philadelphia, a teacher in Carlisle, a dentist in Chicago, a housewife at Peoria, Ill., and farmers in various parts of the country; a clerk at West Depere, Wis., a plumber in San Francisco, a trained nurse at Marshfield, Ore., etc. Of the class of 1902 Charles Bender is an engraver and also a professional ball player connected with the famous Athletics, of Philadelphia. Of this class also one is a student at Whitworth College, another a band-master at Shadron, Nebr.; a printer at Mahanomen, Minn.; Cornelius Petoskey is a civil engineer and engaged in the automobile business at Howell, Mich. Thomas Walker Mani is a lawyer at Sisseton, Wis. One Indian maiden of that class is a clerk in

a broker's office in Philadelphia. Another is dressmaking at Irving, N. Y., and another assistant bookkeeper in Kansas City. Another is in service at Cleveland, Ohio. The class of 1903 is scattered all over the country. One is a machinist at Hampton, Va.; one is in service at Cleveland, Ohio; one is a coal passer on the U. S. S. *Tennessee*, League Island, Philadelphia; one is a dentistry student at the University of Pennsylvania; one is a student at the normal school at Bloomsburg, Pa.; another a farm hand at Red House, N. Y.; another is in the lumber business at Seattle, Wash. Among the graduates of this class I find also a dressmaker, a railroad trainman, a jeweler, several teachers. Joseph Ruiz is a carpenter and musician, and between the two makes \$4 a day. One is a steel worker at Tacony, Pa., and another a machinist at Baldwin's Locomotive Works. Looking over the graduates of 1904 I notice a cook in a hotel at Buffalo, N. Y.; a printer at Wittenberg, Wis.; a machinist at the Baldwin Locomotive Works—he is also a musician; a Crow Indian taking a business course at Lawrence, Kans.; a harness maker and band man at Lisbon, N. Dak.; a student at Dickinson College, Pennsylvania; a workman in a lumber mill at Neah Bay, Wash.; a teamster at Iroquois, N. Y.; a dressmaker at Highspire, Pa.; a college student at Benton Harbor, Mich.; a student at the high school, Riverside, Cal.; a stenographer and Spanish correspondent in Philadelphia. Of the 1905 graduates there is a student in the normal school at Bloomsburg, Pa.; a teacher at Hogansburg, N. Y.; a wagon maker at Carlisle, Pa.; a normal student at West Chester, Pa.; a clerk in the Young Woman's Christian Association at Philadelphia. Bert Jacques, a Pueblo Indian, owns and works his own farm of 200 acres in New Mexico. Tossie Nick, a Cherokee Indian, is playing with the Seventh Cavalry Band in Manila. Another graduate is a stenographer in Philadelphia. One is a clerk for the New York Life Insurance Company. There are several teachers and students at other schools in various parts of the country. Levi Webster, an Oneida Indian, is making suit cases in Philadelphia.

It is noticeable that a much smaller proportion of the graduates in later years go back into the Indian country at all. A much larger proportion are found engaged in the various pursuits and avocations of life from one end of the country to the other. The class of 1906, in particular, is scattered all over the continent. Every one of them seems to have found occupation without difficulty. The graduates of 1907 have already found abundant occupation.

I will not stop to go through the whole list, but there is a larger proportion of Carlisle pupils and Carlisle graduates that never go back among the Indians, and do make their living in various trades and occupations all through the United States, than come from any or all of the reservation boarding schools.

Mr. McGUIRE. How many are graduated each year?

Mr. OLMSTED. There are about a thousand pupils there all the time. I suppose about thirty or forty a year. A larger number who do not graduate—do not remain long enough to graduate—receive industrial certificates.

I wish that anyone in doubt as to the efficiency of this school and the importance of maintaining it might have witnessed, as I did, the graduation exercises in 1907. The neat, clean, and happy appearance of the thousand pupils, the perfect discipline

and order maintained, the beautiful music by the Indian band, and the addresses by members of the graduating class were most inspiring. One gave a practical talk upon the subject of painting—not portrait painting, but the kind of painting most practically useful. He described and illustrated the character of paints, the mixing of them, and their application for a variety of purposes.

There were songs by Hopi Indians and by Northern Cheyenne Indians in their respective languages, the entire performance concluding with "America," played by the Indian band and sung by a thousand Indian voices in a way to make the patriotic heart rejoice.

An Indian maiden gave a talk upon housekeeping which for thoroughness of knowledge of the subject and clear, concise statement of what she knew excited the commendation and applause of several hundred white ladies in the audience. A Digger Indian gave a practical talk upon steam fitting, which he illustrated with pipes and other utensils. Other graduates spoke upon other subjects. I shall never forget the Indian girl who recited Tell's address to his beloved hills and mountains—"Ye crags and peaks, I'm with ye once again." She had proceeded but a short time before she forgot the words. There was no prompter, and there she stood. We have all, in boyhood days, recited that famous oration beginning "My Lords, let no man dare, when I am dead, to charge me with dishonor." And we have all heard of the boy who, overcome by stage fright, begun, "My Lords," and stopped. After a long pause, he again exclaimed, "My Lords," and again could go no further. The third time he exclaimed, "My Lords—I have forgotten the rest," and sank into his chair. Not so this Indian maiden. The boy who stood on the burning deck was not more steadfast of purpose than she. There she stood, firm as a rock; not a muscle of her face moved, nor of her whole body. Two thousand people faced her. She gave no sign of embarrassment, no sign of shrinking, not the slightest evidence of an intention to retreat or sit down. That long pause—the motionless girl upon the stage, the breathless people in the audience—was the longest and most embarrassing I ever experienced. I asked the superintendent to kindly suggest that she give it up. But, knowing her and her people, he replied, "Oh, no; she will never move from her tracks until she has finished that recitation." And she never did. After what seemed an eternity, the words came to her and she finished Tell's oration amid the most thunderous applause. She well illustrated the class motto, "Perseverance," and the grit peculiar to her race. Look at the manner in which they play football. With only a few hundred pupils to draw from, they have all the time a football team at Carlisle that competes favorably with the largest college teams in the country.

Mr. BUTLER. They beat all but one last year.

Mr. STEPHENS of Texas. I will ask the gentleman whether or not it is true that a great many of the pupils coming to the Indian school at Carlisle come from the West, where the climate is dry and arid and more healthful than the climate of Pennsylvania, and that they become afflicted with consumption and asthma, and that there is a great rate of mortality among them?

Mr. OLMSTED. I am glad that the gentleman has asked me that question. If you will look over the map or atlas prepared by the Census Bureau showing the relative mortality from various diseases in the different parts of the United States, you will find that the school at Carlisle is located in a place that is as free from tuberculosis as any in the country. A report showing the conditions there at the present time, not yet published, but of which I have the proof, says, "At present there are no cases of tuberculosis under treatment at the school."

Mr. STEPHENS of Texas. I will say that about three or four years ago the oldest son of Chief Quannah Parker, of the Comanches, was claimed to have acquired consumption at that school, and came home in a very bad condition, and his father carried him to the Mescalero Reservation in New Mexico, where he finally died. He told me that his son acquired that disease at Carlisle school.

Mr. OLMSTED. I am very glad the gentleman has made that statement. I have investigated that one case, which has been heralded all over this country as a great charge against Carlisle. The physician of the school said that young Parker had tuberculosis when he came there, was not quite as bad when he went away as when he came [laughter], and two years after he left there he died. If he had stayed there he probably would have been alive to-day. [Renewed laughter.]

Well, now, I do not wish to take the time of the committee unnecessarily.

Mr. McGUIRE. Can the gentleman tell us what percentage of the Indians now in Carlisle school are of mixed blood?

Mr. OLMSTED. I am unable to tell; I know a very large percentage are full blood. The superintendent tells me that the full-blood Indian parents are constantly trying to send their children to Carlisle—to such an extent that he can not accommodate them.

Mr. HINSHAW. Do those Indians go back to the reservation?

Mr. OLMSTED. I presume a few of them do; very many do not.

Mr. HINSHAW. What does the gentleman know as to the course they pursue after they go back to the reservation? Do they tend to elevate the Indians among whom they go to live?

Mr. OLMSTED. I am glad the gentleman asked that question. A great portion of them are very readily taken into the Indian Service and become teachers of Indian schools, both reservation and day schools. They do help elevate the Indians among whom they formerly lived.

I should like to read letters I have recently received, which show something of the Carlisle spirit among the pupils who have gone there. Here is one which came to me on the 24th of January from Waynesboro, Pa., asking me for a copy of some remarks I made last year, telling me how much interested he is in the school. It is signed James Sheehan. He concludes:

I am a former student of the school; I am following my trade as a printer, which dear Carlisle has taught me, and I am employed in the Waynesboro Record—

And so on.

It is a well-constructed letter, written in a fair hand. It shows that this Indian is making his own living in a printing

office in Pennsylvania. Some of them are in printing offices in my own city of Harrisburg. Within 150 miles of Harrisburg there are to-day 300 of these Indians employed in one way or another.

I was going to show you in what trades they receive industrial certificates. Let me say that in order to obtain an industrial certificate at Carlisle it is necessary to be as proficient as it is to graduate at any trade school in New York or Pennsylvania—in a plain industrial school.

Upon the occasion of which I spoke a few minutes ago there were not only diplomas conferred upon members of the graduating class, but there were 155 industrial certificates conferred.

These certificates showed proficiency in baking, 2; blacksmithing, 4; shoemaking, 4; harness making, 3; plumbing, 4; printing, 4; shoemaking, 4; tailoring, 3; tinsmithing, 1; dairying, 6; poultry raising, 2; farming, 43; plain sewing, 37; house-keeping (including care of house, cooking, and laundering), 11; and dressmaking and plain sewing, 33.

Now, here is a letter which I wish to read for the benefit of the gentleman from Arizona in particular, as showing that all who go back to the Indian country do not sink to that low level of which he has spoken.

I know this will attract the attention of the gentleman from Arizona [Mr. SMITH], because it says here on the letter head, which is that of a stock farm:

Our herd bull, Sharon Crown III, was until recently owned by Hon. William J. Bryan.

[Laughter.]

Mr. SMITH of Arizona. That is the best recommendation I have heard yet, because he goes in for good stock.

Mr. OLMSTED. One of the proprietors of that stock farm, and the writer of this letter, is a full-blood Indian. He says so in his letter. It is not addressed to me, but to a friend who sent it to me. He says:

I noticed a piece in the St. Louis Republic of last Sunday's issue with reference to the question whether the Indian would be most benefited by staying right in the midst of the old life and surroundings and attending the reservation schools exclusively and abolishing schools located in the East, and more particularly the Carlisle school.

I called on President Roosevelt about ten days ago on my recent visit to Washington, and in our short talk he asked what I thought of Carlisle as a school for full-blood Indians. I did not have the opportunity of answering this question in a befitting manner, as I did not feel at liberty to take up his time, but now that I am at home I have thought that I would address a letter to the President stating my views and giving reasons gained from actual experience and from what I have observed during my nine years' residence at this place why the Carlisle school should not be abolished. I lived here before the Indians were allotted and since and have had exceptional opportunities of noting the progress and welfare of the Indians as a whole, and especially have I noticed the ambitions and aspirations and the accomplishments of boys who are the product of the reservation schools and are what may be termed the "reservation graduates." Of the students, I have paid particular attention to the graduates—

Of a reservation school I do not care to mention—

and I fail to note even one who could be pointed out with pride as an exemplary citizen of the State of Oklahoma.

I have always thought the aim of the Government was to break up the old tribal customs and habits and mode of living, and fail to see where Indian children can be benefited to any extent by keeping them in reservation schools, herded together and constantly reminded of the fact that they are Indians.

I think it would be a wise plan to abolish the reservation schools.

And then he continues:

What have the reservation schools to offer the students in the way of employment during the vacation period? The Carlisle school is located in the very midst of our best and oldest American civilization and offers advantages and opportunities that can never be had at a thousand reservation schools, and for people to argue that an institution so located is a failure and not accomplishing the purpose for which it was established are talking from a pecuniary standpoint, and their only desire is to perpetuate the old system.

I may say here that I find in the reports of the Department that they have had to provide artificial labor for them out there on some of these reservations to keep them busy. The Government has paid to have artificial labor provided for Indian pupils. There is no such farming and industrial community there as that among which the nonreservation schools are located, particularly at Carlisle, where they can be taught, and where they can learn from actual experience and practice and observation these various industries.

Mr. FERRIS. Was that letter written from Fort Cobb?

Mr. OLMSTED. The letter was written from Fort Cobb, Okla.

Mr. FERRIS. Does the gentleman attempt to state that that is not an agricultural community?

Mr. OLMSTED. Oh, no; I do not say that. This letter which I have read is written from a farm.

Mr. FERRIS. I understood the gentleman to say that it was not an agricultural country, and that they had to furnish artificial employment.

Mr. OLMSTED. Oh, no; I was speaking of the country in which the nine reservation schools in Arizona are located, more particularly.

Mr. FERRIS. I beg the gentleman's pardon.

Mr. SMITH of Arizona. You do not say that they are not in an agricultural country, do you?

Mr. OLMSTED. I say that the agricultural fever has not extended to that Territory to any very great extent, as compared with some other sections, and anybody would have to go a long way to find a job on a farm.

Mr. SMITH of Arizona. Just one question.

Mr. OLMSTED. I wish to finish this letter. This will interest my friend from Arizona.

After expressing his intention to attend the Democratic national convention at Denver, he concludes in these words, which are important and significant:

I dabble some in real estate, but confine myself chiefly to the raising of registered shorthorn cattle and Duroc-Jersey hogs and the growing of alfalfa. I have plenty of good reading matter and live about like the average Oklahoman and am a fair example of the Carlisle idea.

Now, there is testimony from the best possible available source. There can hardly be higher authority than that.

He also says in that letter:

I think the outing system is the greatest tonic that can be prescribed for people who have been brought up in idleness and who never have known what it is to be away from the mother's apron strings.

This outing system, which forms an important part of the Carlisle plan, and is, I believe, in accord with Commissioner Leupp's idea, is of constantly increasing value. In the first summer of this school 19 pupils were placed in families upon farms near by. That number constantly increased until last

year there were as many as 893 with outing privileges. There is a great demand for these Indian pupils in the best farming country in the world. They receive the same wages as are paid other pupils for like services. It is not necessary to provide artificial work for them, as in some parts of the Indian country. There is plenty of actual work, giving them actual and valuable experiences in almost every form of labor for both boys and girls.

Carlisle pupils are now earning from \$20,000 to \$30,000 yearly in their outings. Upon this subject I can do no better than read from the report of the Commissioner of Indian Affairs for 1903 (House Document No. 5), page 14, where this language appears:

Outing system. As an adjunct to the industrial work of the schools the "outing system" is most valuable. This system consists in placing Indian boys and girls enrolled in certain schools out into the families of surrounding farmers, the boys for general farm work and the girls for various household duties. The "outing system" is brought to its greatest perfection at Carlisle, Pa., which large school is in a section peopled by thrifty farmers. In their homes the practical work of the farmer is learned by experience through several months of the year. The girls, under the tutelage of their good wives, learn domesticity and the care of the home. They usually attend public schools and are paid a stipulated sum for their labor, thus learning the value of labor in dollars and cents and the resultant benefits of thrift. The great portion of the money earned is placed to their credit at the school, and in many instances quite a "nest egg" is turned over when they leave school in addition to their practical training.

As stated, the system is most effective in Pennsylvania, where local prejudices are not brought into play, and the ratio of the Indian population to the white is relatively infinitesimal. The results of the system in the West are somewhat problematical and experimental at present. The Indian schools at Salem, Oreg., Riverside, Cal., Phoenix, Ariz., Santa Fe, N. Mex., Haskell Institute, Lawrence, Kans., and several other points have with varying success carried out the "outing system" for several years past. Whether it will be as successful as at Carlisle is for the future to determine.

The system has its element of danger as well as of good. The boys and girls are placed in families more or less remote from the school. For the time they are removed from the watchful eyes of the employees, and the superintendent can not absolutely know that the family where the child is placed is honorable, upright, and kind, even when that is its general reputation. But with this element of danger always present there have been only a few mistakes made.

The largest number of pupils placed under the "outing system" during any one month of the past fiscal year was as follows: Carlisle, Pa., 617; Salem, Oreg., 251; Riverside, Cal., 159; Santa Fe, N. Mex., 92; Albuquerque, N. Mex., 61; Phoenix, Ariz., 50; Haskell Institute, Lawrence, Kans., 49, and Riggs Institute, Flandreau, S. Dak., 8—a total of 1,287 pupils.

Speaking of these Indian schools, the United States Board of Indian Commissioners, composed of ten eminent gentlemen who have given this subject the most thorough study from a practical as well as from a philanthropic standpoint, say in their report to the Secretary of the Interior dated March 12, 1907:

So far as we are aware no nation has ever come so near to exercising a kindly and conservative guardianship over conquered aborigines.

The white man's greed of land, it is true, led to the relentless crowding of Indian tribes westward and the marking out of new Indian reservations, and the reservation policy of the Government, although designed to be helpful, proved upon trial to be in many ways injurious to the Indians. But as fast as public conscience has been enlightened regarding the effects of reservation life upon the Indians, in Congressional action and in departmental administration the Government has manifested a most intelligent and persistent determination to do away with the evils of that policy by breaking up reservations and bringing individual Indians, through the schools and by the allotment of lands in severalty, into the body of American citizens.

And again, upon page 125, they say:

The present policy in the administration of Indian affairs may be characterized as a policy which emphasizes self-help, opens the way for it, and leads the Indians out from reservation life and tribal life into the economic, social, and civic life of American citizens.

Our honored Commissioner of Indian Affairs, Mr. Leupp, in his published report for 1906, at page 6, says:

The feature of Indian civilization upon which the Office has laid its greatest stress during the year just past has been its policy of inducing the young and able-bodied Indians who have no profitable work at home to leave their reservations and go out into the world to make a living as white men do.

Again, on page 7, he says:

Another point on which they need education is the importance of regular and often prolonged hours of labor. At home they are accustomed to work when they feel like it, and rest whenever they feel like it, usually devoting only the most favorable part of the day to their tasks.

And again, on page 12, he says:

To push even a part of these Indians into actually earning money in a big competitive world, where there are no rations, will do more than any other one thing could do to awaken the spirit of self-respect in which alone lies the doom of the ration system.

On page 13, speaking of the Zuni dam in New Mexico, he says:

Here we have Indians employed on an Indian enterprise in an Indian reservation—conditions less desirable than those of outside employment, but much better than those obtaining, for example, inside of the Sioux reservations, where it has been necessary to contrive artificially new lines of work for the sake of keeping the Indians busy.

And again, on page 16, he says:

So much for the employment of Indians in the public and semi-public labor market. But I am aware that a multitude of our fellow-citizens who take a humane interest in our aboriginal Americans still cling to the idea that the place to train an Indian to habits of industry is at his own home and on his own land. I can truthfully say that there has been no diminution of effort on the part of the Indian Office in that field either, though equal frankness demands the statement that it is, on the whole, a far less fruitful and promising expenditure of energy.

Now all these statements of our honored Commissioner, with which I fully agree, seem to me strong arguments in favor of Carlisle. It is not necessary to provide artificial work for Carlisle pupils. There is plenty of real, practical, profitable work for them to do, and they enjoy doing it. For several months during the summer they engage in it profitably, and when once they have graduated or obtained industrial certificates they are qualified to make their own way in the wide world, and most of them do. Many of them have been found extremely useful as Indian teachers and in other branches of the Indian service. A few of them served in the Spanish war. They may be found today in almost every branch of industrial life, some in the Indian country, but a large proportion of them scattered throughout the States of the Union.

Now, Mr. Chairman, the contract schools, the day schools, and the mission schools are all doing much good. I believe the boarding reservation schools are doing more good. I believe the nonreservation schools are doing the most good, and the Carlisle school the most of all. I should like to see them all maintained, not only for the sake of the Indians themselves, but for the benefit of the whole country. [Applause.]