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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

CIVILIZING THE AMERICAN INDIAN.*

BY RUTH SHAFFNER.

As the years pass and we come to know the Indian as an individual, we are convinced that what has so long been recognized as the Indian problem has never had a just cause for existing at all.

The Indian massed in tribes is the prob-

lem of the tribe must be made the individual of the nation. To recognize the man as a unit and hold him responsible as such, train him for his place and then let him occupy it, is the true method of civilizing the Indian.



GIRLS' CAMPUS, INDIAN SCHOOL, CARLISLE, PA.

lem. The Indian with individual opportunity away from the tribe is no problem.

*The Notes on the Required Reading in THE CHAUTAUQUAN will be found following those on the books of the course, in the C. L. S. C. Department of the magazine.

Any government capable of annually assimilating half a million foreigners, many of whom have come from the dregs of European countries, should in the course of a

few years digest two hundred and sixty thousand Indians. What prevents? We answer, methods; nothing but methods. Use the Indian method of isolation and segregation with the immigrant, and the American nation will be destroyed in a decade. Use the immigrant method of distribution, association, and opportunity with the Indian, and a decade need not pass until they become a real part of our country's life-blood. Any policy

would be recognized with serious apprehension that compelled all Germans coming here to locate in a small district by themselves, all the Swedes in another, all the Poles in another, and all the Russians in still another. Very soon we should have within our borders a German empire, a Swedish kingdom, a Polish principality, and a Russian monarchy.

Such results are made impossible from the fact that each is free to locate where he

chooses, with the natural consequence that the German, the Swede, the Pole, and the Russian become lost in the influences surrounding him and he becomes American because perforce he speaks the English language, observes American customs, and submits to American laws. The Indian is not a foreigner: the tribe is not a foreign nation, notwithstanding we have treated

with it as such. The Indian is, in point of fact, a member of this nation, and as such should be amenable to its laws, subject to its jurisdiction and authority, and entitled to the privileges and prerogatives which belong to and are inherent in citizenship.

A glance at our national history will show how gradually and insidiously the present policy got its foothold.

Washington advocated the plan of allowing the Indian to imbibe and absorb the vital principles of our civilization by remaining among us. Had his plan been closely followed doubtless we should never have known the perplexities of an Indian problem. In his third annual message he recommends the continuance of "overtures of peace to the wayward tribes in order that in our future relations there may be no need of coercion and that an intimate intercourse may succeed, calculated to advance the hap-

piness of the Indians and to attach them firmly to the United States." Later he urges Congress "to give their most serious labors to render tranquillity with the savages permanent by creating ties of interest." Jefferson upheld the same idea. In his first message he announced a spirit of peace and friendship among the Indians and evident sense of, and desire to secure,



CAPT. H. R. PRATT, TENTH U. S. CAVALRY.
Superintendent of the Carlisle Indian School.

the advantages of civilized life, remarking that "the continued efforts to introduce among them the implements and practices of husbandry and of the household arts have not been without success; they are becoming more and more sensible of the superiority of this dependence for clothing and subsistence over the precarious resources of hunting and fishing." He concludes with the wise declaration that

"In truth the ultimate point of rest and happiness for them is to let our settlements and theirs meet and blend together, to intermix and become one people. Incorporating themselves with us as citizens of the United States is what the natural progress of things will bring on. It is better for them to be identified with us . . . than to be exposed to the dangers of being a separate people. . . . The attachment of the Indian tribes is gaining strength daily, is extending from the nearer to the more remote bands, and will pay us for the justice and friendship practiced towards them."

Madison continued the same policy with the happiest results. December 5, 1810, he says:

"The peace and friendship of the Indian tribes of the United States are found to be so desirable that the general disposition to pursue both continues to gain strength."

Monroe acknowledges that "Many of the Indian tribes have already made great progress in the arts of civilized life, . . ." but expresses impatience with the small amount of success attendant upon the scheme of reciprocity advocated by his predecessors,

and as a short cut to the end of this bothersome matter suggests that the lands of the great West should be divided among the tribes and that they be invited to

settle there with inducements that might be successful. Doubtless it was his intention to do only the fullest justice to the red man, in fact, he so declares, yet it was the beginning of a system of pauperization the conditions for which were carried to completion in the two following administrations. John Quincy Adams suggests the ration system because "In appropriating to ourselves their hunting-grounds, we have brought upon ourselves the obligation of providing them with subsistence." Andrew Jackson, in the hope of preventing further unfair dealings with the Indians, assigns regions in the West for their permanent residence, whence all the tribes then east of the Mississippi were to be transplanted and where it was expected they would forever live beyond the worry of civilization.

But as the wave of settlement rolled its way farther and farther west the lands were needed and the Indians were soon brought to recognize other limits to their dominion than the Father of Waters. Vast tracts have from time to time been secured to ourselves, and the natives have been

crowded within the narrow confines of the present reservations. As these reservations are frequently the poorer parts of the land it is not surprising that the Indians soon dwindled into a helpless mass. Ignorant of agriculture and the ordinary arts of



CHAUNCEY YELLOW ROBE (SIOUX).

On entering and on leaving the Carlisle Indian School.

life, the limited amount of game soon extirpated, but one of two courses was open to them: either to starve or break away from their limitations and go elsewhere. To pre-

vent the latter the government inaugurated the ration system with its train of attending evils, whereby it virtually said to the Indians:



SEWING ROOM, CARLISLE INDIAN SCHOOL.

other hand, take a body of civilized people, place them under like restrictions (were it possible to so restrict enlightened beings), render it impossible for them to provide against their own necessities, feed and clothe them, compel them to live apart from all elevating influences, give them large sums of money for which they have not labored, set a premium upon idleness, make it difficult for them to observe the simplest hygienic laws, set an agent over them who sees that they do not get away, and in a few years they would degenerate to exactly the conditions

If you will consent to be pent up within these reservations, in consideration that we have got the greater part of your land, we will issue to you beef to eat and blankets to wear. In addition we will make to you annual payments of money. We will allow unscrupulous white men to settle near you so that you can readily exchange your money for our fire-water and worthless trinkets. You will have an agent to watch over you so that it will be impossible for you to escape our bounty. You shall be amenable to a bureau at Washington to the extent that its consent must be obtained before you leave the spot, even so much as for a visit. We recognize in you a people separate and distinct from ourselves and as such we will treat with you through commissioners.

These conditions are all diametrically opposed to the development of capable Americans, and yet we wonder that the Indian is so long in becoming a part of our national life. It is as if we had bound his ankles together with heavy chains and then express surprise that he has not learned to run. We candidly ask if any other people under the sun could reasonably be expected to evolve from native savagery into civilization under similar restrictions. On the

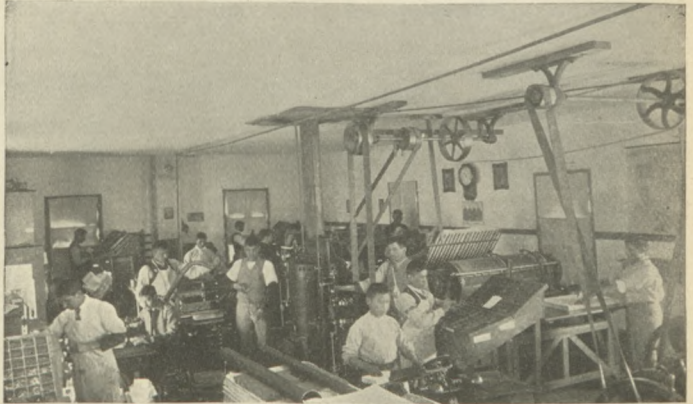
of an Indian reservation.

Emerson said that humanity is as lazy as it dare be. It was a merciful decree that man should earn his bread by the sweat of his brow else the world never would have progressed very far. The lash of necessity drives us to action. Deprived of the incentive to work we lose the art. Idleness soon becomes chronic when the premium is removed from labor.

These are fundamental laws of our being and if disregarded we cannot expect the intervention of a miracle to prevent natural consequences. Yet it is right here that the great fault lies with the Indian policy. It pays more in dollars and cents for many Indians to remain idle, unprogressive, dependent *attachés* of a tribe than to become self-supporting, thrifty, independent citizens. These things ought not so to be. No government can afford to create and foster paupers. The inevitable result is discontent, anarchy, and general lawlessness, which in turn calls for sterner measures by the government in order to quell rebellion. Frequent outbreaks are liable to occur, entailing loss of life and the expenditure of millions of money. The wiser course is to remove the cause of the trouble.

Suppose the Indians were somewhat troublesome while they remained among the whites. Suppose they were a little slow to forsake savagery and assume civilized habits. Suppose they did prefer to live apart by themselves. If for no other than purely economical reasons they should have been obliged to develop with the country and become an integral part of our national life. We have spent five hundred million dollars in Indian wars and to maintain police supervision, to enforce submission and in money payments to the Indians to purchase

pernicious. Disintegration is the key to the whole situation. Any policy omitting to recognize this as the fundamental idea is sure to meet with failure. Experience



INTERIOR OF PRINTING OFFICE, CARLISLE INDIAN SCHOOL.

their consent to our debasing reservation plan, besides the appalling loss of life among both whites and Indians, and what has it done toward solving the real difficulty? Nothing. On the contrary, the relations between the two races constantly grew more complicated until many thought that nothing but the utter extermination of our natives would ever put an end to the trouble. Of the inhumanity of such a course most people have long been convinced. For some years past it has been agreed generally that the evil must be remedied. How this is to be done is a question that has called forth widely different opinions. Schemes of every variety of conception have been evolved. Of educational devices there has been the treaty agency school, district day school, agency boarding school, contract school, purely mission school, and finally the government training school. As a sweeping attempt at the question of land settlement we have had the Lands in Severalty Act or the Dawes Bill.

All of these measures possess some merit, but none of them relieve the situation to any appreciable extent, and in so far as they tend to perpetuate the tribe and hold the Indians *en masse*, they are positively

should have taught us this long ago.

It remained for Captain R. H. Pratt, Tenth Cavalry, U. S. A., to demonstrate the fact that the best way to get civilization into the Indian is to get the Indian into civilization, and that the best way to keep him civilized is to let him stay.

The great Indian Industrial School located at Carlisle, Pa., is his conception and clearly shows how readily our Indian population may be absorbed with comparatively little cost or trouble to the country. His convictions were the outgrowth of eight years' service in the regular army against the Indians in the territory, most of which time he was on some Indian duty and commanded Indian scouts. During the Indian War of 1874-75 he had charge of hundreds of Indian prisoners at Fort Sill. Seventy-four of the worst of these were sent in his charge to the old Spanish fort in St. Augustine, Florida, in April, 1875. They remained there three years, during which time, through the many kindly influences he brought to bear upon them, they were greatly advanced in the knowledge of the English language and the habits and thought of civilization. Most of the younger ones were continually under school influences. When they were released

twenty-two of the young men had gained such a desire for more education that they offered to remain East three years longer if they could go to school. The government times attended the school, from a period varying from a few months to twelve years. The present enrollment numbers 444 boys and 306 girls, representing 60 different tribes.



APACHE PRISONERS.

As they arrived at Carlisle Indian School from Fort Marion, Fla.

refused to provide the means. Their wants were made known to those friendly to Captain Pratt's views and one by one the expenses of their education were undertaken by private individuals. Seventeen were sent to Hampton Institute, Virginia, and when General Armstrong discovered their adaptability he at once asked the Interior Department for fifty more, both boys and girls. Captain Pratt was detailed at Hampton and brought in fifty-nine new students from the Sioux tribes.

He soon felt that it was not wise to combine the two race problems and suggested to Secretary Shurtz that a purely Indian school be established at the old barracks at Carlisle, Pa. His suggestion was accepted and the Carlisle school was authorized. He immediately proceeded to Dakota and the Southwest and collected one hundred and thirty-six Indians; with these and eleven of the former prisoners from Hampton the school was opened November 1, 1879. Since then three thousand students have at different

The aim of the school from the beginning has been to teach English and give a primary education in connection with some practical industry and means of self-support among civilized people. To this end regular shops and two farms are provided where the practical mechanical arts and farming are taught the boys, and after this training a number have profitably located away from the tribes in civilized communities. Suitable rooms and appliances are arranged where the girls are taught cooking, sewing, laundry, and housework. After preparation in the school hospital, ten young women have entered the best training schools for nurses in Philadelphia, New York, Boston, New Haven, and Hartford. Six of these are now practicing their profession and receive from ten to twenty-five dollars per week in white families in competition with white nurses. Many others are holding good positions as teachers, seamstresses, etc.

One half-day work and one half-day study has been the rule of the school from the

beginning. All school and work departments are organized with two sets of pupils, alternating the sets between the school and workroom each half-day. Pupils as beginners generally have an imperfect knowledge of the English language and must of necessity acquire knowledge and skill by observation and practice. Shoemaking is taught by making shoes, tinning by making tinware, carpentry by building, tailoring by making clothes, and so on through all the departments. The lowest intellect derives satisfaction and encouragement from being able to produce a tin cup, a pair of shoes, a set of harness, a horse-shoe, or a table. As a consequence, the pupils become at once productive. They make the shoes needed for the school, do the repairing, make their own clothing; and for the government, quantities of tinware, harness, and wagons; do all the steam fitting and pipe-work of the premises; care for the steam boilers, and farm three hundred

three thousand, and *The Indian Helper*, a small weekly, with a circulation of ten thousand, besides doing a large quantity of miscellaneous school printing.

The academic department comprises twelve schoolrooms and nine grades and two other rooms known as the normal department, containing about seventy of the smallest children belonging to the first and second grades. These are taught by a number of pupil-teachers under the superintendence of a skilled teacher. In addition to the practice work in teaching they receive special instruction in pedagogy. The graduating limit for the school is fixed at the end of the grammar school grade, as this point may be easily reached by an average pupil at the expiration of two periods of five years each. Through the kindly interest of friends, arrangements are provided to go beyond this into the schools and colleges of the land, where they can measure themselves with their white brothers and sisters, thus mak-



APACHES FROM FORT MARION, FLA.
Some time after entering Carlisle Indian School.

acres of land. The printing office has always been a most valuable department of the school, and publishes two papers—*The Red Man*, an eight-page quarto, monthly, standard size, with a circulation of about

ing ready to compete with them for the prizes of life.

The tendencies of the school are preëminently Christian with no favoritism for any particular denomination. About one half of

the students are members of the different churches in the town of Carlisle. Over two hundred of the girls are actively engaged in the work of the King's Daughters, and a vigorous Y. M. C. A. of over one hundred members is maintained among the boys. These societies are incorporated in the state and national organizations and send delegates to their conventions.

Three literary societies, two among the boys and one among the girls, meet weekly during the winter and discuss a variety of live questions. This gives opportunity for intellectual contest and to acquire a knowledge of parliamentary usage.

The discipline of the school is semi-military. The pupils are formed into companies which are under immediate control of officers and non-commissioned officers selected from among the most trustworthy of their own numbers.

One of the pleasing features of the school is an excellent band of thirty pieces, under the leadership of a young man of exceptional natural musical ability, an Oneida Indian and a graduate of the school.

The strong right arm of the school is what is known as the "Outing System," than which no other measure is as effectual in building the Indian away from the tribe into citizenship. During vacation of each year, all pu-

pils of both sexes, sufficiently advanced, and who can be spared from necessary school work, are sent out into families and shops and on farms as laborers, and thus learn to apply practically the lessons more or less theoretically taught at the school, besides earning a large amount of pocket money.

During the first vacation (1880) places were secured for six girls and twelve boys. The number has steadily increased until now during one year it reaches 652—404 boys and 248 girls.

Requests were received for 692 boys and 591 girls so that the supply covered only half the number asked for. At the close of the vacation, if satisfactory conditions exist, arrangements are made and pupils are encouraged to remain out through the winter and attend public schools. Each year about two hundred are so out. Each

pupil when not attending school receives pay according to his or her ability. Their aggregate annual earnings for several years past have been \$22,000. These amounts belong to the individuals earning them. A large proportion is saved and bears interest at six per cent.

Such facts show how young Indians are appreciated as a labor element and suggest that through labor and public school lines the whole Indian population may become disintegrated from tribal life and brought



PARTY OF PUEBLOS AS THEY ARRIVED AT CARLISLE INDIAN SCHOOL FROM NEW MEXICO.

GROUP OF SMALL INDIAN GIRLS, CARLISLE INDIAN SCHOOL.



ROSE WHITE THUNDER.
Upon entering Carlisle Indian School.

into the nation and self-support. Great care is exercised in selecting homes for the students where the influences are pure and wholesome and where they become a part of the family life.

No pupil is sent out except on his or her own request. A triple contract is then signed by the pupil, the patron, and the superintendent of the school, thus providing against unfavorable conditions which might otherwise arise to the disadvantage of any of the three concerned. A visiting agent is sent out from the school twice a year whose business is to examine into and carefully report upon the relations as they exist between patron and pupil, the kind of work required, the degree of efficiency attained, and the general character of the surroundings. When conditions are found to be unfavorable the pupil is withdrawn and the patron's name is stricken from the list. Thus the best results are assured and the highest good accrues to the student. Furthermore their fears of the white man and of associating and competing with him are removed. The pupils are brought into daily contact with the best of our self-supporting population and are placed in a position to acquire such knowledge of our civilized life and institutions as will best fit him to become a part of our body politic. This knowledge can be acquired in no other way. Captain Pratt says:

"I have never known an Indian capable of meeting and competing with the whites in civilized business and industries who did not acquire such ability in actual association and competition with the whites.

"The education of Indians in purely Indian schools will not bring the Indians into harmony with the other people of the United States, but is rather calculated to make them stronger to hold out and contend as a separate class. Especially is this the result in schools where children of but one tribe are brought together. The tribal pride and tribal interest are simply rendered more powerful by such a system. I am convinced, therefore, that it is bad policy, and wrong to those who will come after us, to bear the burdens of government, to expend money in the establishment of tribal schools."

Without further delay, Captain Pratt would break up the tribe, abolish the ration system, make education compulsory, throw the reservations open to settlement, and allow the Indians as individuals to become absorbed in our civilization.

Break our treaties! By no means. It is not breaking a promise to go far beyond it and grant a thousand-fold more than was at first specified. One is justified in recalling what was given in good faith when a gift of rarer value is tendered instead. To be a free man in the enjoyment of life is vastly better than to be bound to an ignorant tribe, even if thereby is guaranteed a meager support "until such time as the Indians can support themselves," which means, until they are obliged to do so.



ROSE WHITE THUNDER.
After entering Carlisle Indian School.

The Indian has the capacity to meet the issues of civilized life at once. All Indian youth may readily be prepared to enter the common schools of the country by two or three years' course in government schools established for the special purpose of bringing them to this condition of fitness; and having once entered the public schools the way is open for them to remain and go up head. Such schools and all our higher schools are now and always have been open to the Indians. Harvard and Dartmouth Colleges were started in the interests of Indian education.

The door of education has never been closed to the Indian. The whole 40,000 or 50,000 Indian youth may now, if they will, distribute themselves among the schools of the country. There need not be another schoolhouse built for exclusive Indian edu-

cation. Pennsylvania has about 22,000 schools, and there are about 250,000 schools in the United States. If all the Indian youth of the country were distributed among the schools of Pennsylvania there would not be two Indian pupils for each school. If distributed among the schools of the country there would not be an Indian for each six schools. In either case the process would accomplish the civilization of the Indian a hundred times faster than government or mission schools or both, for the reason that he is trained by daily contact with the very conditions and individuals that later, as a man, he will have to compete with. We do the Indian no kindness by holding him away from this competition, for it is this very experience that is to develop him. Without it we shall never accomplish the emancipation of the Indian.



ABOUT 600 STUDENTS OF THE CARLISLE INDIAN SCHOOL.

CARLISLE INDIAN SCHOOL BATTALION.