

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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"The Common Schools are the stomachs of  
the country in which all people that come  
to us are assimilated within a generation.  
When a lion eats an ox, the lion does not be-  
come an ox, but the ox becomes lion."

HENRY WARD BEECHER.

To succeed in making capable citizens of  
the Indians, the Government must stop  
rewarding them to remain Indians and  
discourage the like methods of meddling,  
self-constituted managers.

Whatever churches and private benev-  
olence may do in the way of spending  
money in schools and plans which tie  
and keep the Indians together as tribes, it  
is plain to us that not one dollar of public  
money should be expended for Indian  
schools which does not break the bands  
of the tribe, and lead out into the broad  
arena of useful American citizenship.

Experience has shown that the average  
Sioux, Apache, Comanche, and others of  
our least advanced Indians, become Eng-  
lish speaking, capable and industrious  
wage earners in civilized pursuits in less  
than two years, when placed in English  
speaking and industrious surroundings,  
on the plan adopted and followed at Car-  
lisle for the past twelve years.

Nine years ago, Secretary Teller pro-  
posed to enlarge this plan and send twenty  
thousand Indian youth into many  
schools and employments away from the  
reservations. After days of debate, his  
scheme was rejected. This was, by far,  
the broadest and best proposition that has  
yet been before Congress, and it could on-  
ly be improved upon by larger measures  
in the same direction, that is, if we really  
intend to save and make the Indians in-  
dividual free men and citizens.

This plan had the merit of common  
sense, for it proposed that Indians should  
learn English by being surrounded with  
English speaking people, should learn in-  
dustries by being surrounded with indus-  
trious people, should learn citizenship by  
being surrounded by worthy citizens, etc.,  
and all these along the best of lines. No  
theory; all practical; and having had the  
advantages, they would desire to and  
would migrate from the tribes and settle  
among citizens, just as some now do un-  
der Carlisle training.

Mr. Teller's plan also comprehended  
greatest economy, for the young Indians  
were not only to learn to make their own  
way in civilization, but to earn their own  
way, which is the best, and ought to be  
the result, of all their education. This  
would get them into the nation under the  
kindest, most independent, helpful and  
advantageous conditions to all concerned.

The lack of rapid progress towards citi-  
zenship and self-support among the In-

dians, and their disinclination to become  
individuals and get into the swim of our  
civilization, are largely due to the pro-  
longed supremacy of a professional phi-  
lanthropy-cabinet in Indian management,  
planning and working along the lines of  
tribal cohesion, and fathering the treaty  
and annuity systems which hire the In-  
dians to remain idle masses.

All experience shows that purely Indian  
and especially tribal schools not only fail  
to make United States citizens but have  
the contrary effect, and strengthen In-  
dian disposition against citizenship. Look  
at the tribes in New York, in Maine,  
in North Carolina, in Wisconsin, and  
especially at the five so-called "civi-  
lized tribes" in the Indian Territory! We  
defy home school educators to show  
one Indian with the courage, desire and  
capacity to become a citizen of the United  
States who did not acquire these equip-  
ments outside the reservation, in actual  
contact, experience and association with  
citizens. Why then cling to and enlarge  
that which fails and hinders, and decry  
and throttle that which succeeds?

The people of the state of New York are  
out with a petition asking the legislature to  
make an appropriation of \$10,000 for the  
purpose of educating the Indian youth of  
that state outside the reservations. After a  
century of reservation, mission and other  
home school work, the petition says:

Our reason for asking your honorable  
body to make this appropriation is the  
present status of the New York State In-  
dians, which proves, conclusively that  
the hereditary influence of tribal life can-  
not be sufficiently eradicated by the ad-  
vantages of the day school to prepare  
them for citizenship in the State and in  
the United States. We believe that thus  
separating some of the children from the  
harmful influence of reservation existence,  
and at the same time affording them an  
opportunity of industrial training, will  
not only tend to arouse new interests in  
the recipients of these advantages, but  
will extend a beneficial influence over the  
families remaining in the reservations.

The missionary to and among the In-  
dians loyal to his church becomes inimical  
to the divorcement of the Indian from his  
tribe or surroundings and to his becoming  
a citizen in the nation, because in order  
to make his work successful, he must  
gather in the progressive Indians and pre-  
sent them as a Christian community to his  
church, and only by his success in this  
does he meet the wishes of his church.  
For this reason the missionary never in-  
fluences Indians to leave their tribes and  
go into the United States, except, per-  
chance, one here and there whom he  
sends out for special education with the  
distinct and only understanding that he  
shall return to help along the mission. It  
is a mistake, therefore, for the Govern-  
ment to look to the missionary for any  
material help in its work of individualiz-  
ing and citizenizing the Indians.

Indian schools on reservations are  
against individualizing and citizenizing  
the Indians, or in any way getting them  
into the United States. To deserve to live  
they must show educated Indians and to  
do this are compelled to hold on to their  
progressive ones, and therefore such  
schools and their managers are more or  
less forced by self-interest to be against the  
citizenizing and individualizing of Indian  
youth and their going into independent  
place and manhood in the nation.

The "home building" scheme is against  
the Indian's full citizenship, against his  
individuality and against his getting out

from the tribe, because by giving the In-  
dian money to build a home on the reser-  
vation it practically purchases the In-  
dian's return to the reservation and the  
tribe, and therefore becomes a help to  
build up the tribe. Home Building socie-  
ties never give money to young Indians  
who want to start life in civilization any-  
where. The Government must not there-  
fore look to home building as a means of  
individualizing the Indian and making  
him a good useful and independent citizen  
away from his tribe.

Lands in Severalty is in the same line  
with home building. It is arranged so as  
to reward the Indians to cling together as  
tribes.

Enlisting Indians in the Army as now  
arranged does not advance them towards  
independence and help them into equality  
and competition with other men, for the  
reason that companies are made up  
of tribes, each company being composed  
of men from one tribe, therefore, the tribal  
power is rather encouraged and main-  
tained by enlisting Indians in the Army.  
If the plan were to enlist Indians, the  
same as other men, send them as indepen-  
dent men to the depots for instruction and  
then assign them to companies without  
reference to tribes or origin, the same as  
other men are assigned, their manhood  
and individuality would be recognized  
and they would make ten times the prog-  
ress towards individuality and indepen-  
dence of thought and action as they will  
under the present system. The Govern-  
ment is not therefore by army enlistments  
helped in its purpose to make indepen-  
dent individuals and useful citizens of the  
Indians.

The plan of having the Government  
furnish educated Indians with work at  
good pay on the reservations is another  
scheme to coax them back to the tribe,  
teach them to lean upon the Government  
and not on self, and rewards them for  
helping to perpetuate the tribe.

In favoring any of these and like  
methods the Government is simply tying  
its own hands with additional knots  
which somehow it will have to untie be-  
fore it reaches any complete success in  
making the Indians individual indepen-  
dent, self-supporting citizens

One of the annual utterances in Con-  
gress against Indian Schools away from  
the tribes, is a picture which a prominent  
legislator draws of seeing an Indian  
mother weep for her absent child. We  
have an intimation that this scene was  
specially gotten up to touch the tender  
heart of the eminent statesman. Whether  
that be true or not, it may be well to  
consider whether a little schooling to do  
those things which are best for her child,  
notwithstanding her tears, may not be as  
good for the child, the Indian mother and  
the world, as it is for other mothers. If  
mothers' tears are to become potential  
and hold youth at home, the progress of  
this world will be infinitesimal in com-  
parison with what it is now. Our experi-  
ence shows that Indian mothers can, will  
and do encourage their offspring in doing  
those things which make for their good,  
and this, too, through their tears, just as  
white mothers do.

The principal allegation made against  
eastern schools is the cost of transporting  
the Indian youth to such schools. The  
allegers make no note of the counter-  
balancing extra cost of transporting  
school material, food and supplies to  
them at their remote homes, and the

extra cost of erecting and maintain-  
ing the plant.

Whether it is better to spend thirty dol-  
lars in transporting the student into the  
midst of the supplies he needs while in  
school, and into the civilization we desire  
him to accept and absorb where expe-  
rience shows he may, and does gain  
English quickly and the practical know-  
ledge of our systems and industries,  
which render him capable and fill him  
with courage and a desire to become a citi-  
zen, or whether it is better to spend  
thirty dollars in extra cost of transport-  
ing school material, food and other nec-  
essary supplies to him at his home, where  
experience shows the best of teaching  
never equips him with these qualities,  
but rather strengthens his tribal tenacity  
and his antipathy to share our citizen-  
ship, is the real question to be decided.

Trading for influence or votes that In-  
dian schools shall be established in cer-  
tain western towns to boom the towns is  
one of the dangers of the hour that threat-  
ens great waste. So the town and west is  
built up, no matter what the result or ef-  
fect for the Indian.

A western Senator who is prolific in al-  
leging against eastern Indian schools, has  
already secured large appropriations for  
and the establishment of two Indian  
schools in towns in his State, and now asks  
appropriation for two more in other towns.  
For any real permanent results toward  
getting the Indian into the nation these  
schools had about as well be on the reser-  
vations; for local animosity will prevent  
the pupils getting out among the people,  
and nearness to the reservation will  
cause no end of runaways.

The town of Carlisle covering less than  
four square miles, with 8,000 people, has  
23 physicians. The Pine Ridge Reserva-  
tion with nearly 7,000 Indians, scattered  
over more than 3,000 square miles, has  
only one physician. The Rosebud agency  
with a larger area has 4,000 Indians and  
one physician, and for every reservation  
throughout the country, there is but one  
physician, whether the Navajoe reserva-  
tion 13,000 square miles in area with 16,-  
000 people or the Osage reservation with  
2,500 square miles and 1,200 people. Is it  
any wonder that the children of the In-  
dians die like sheep as they do, from such  
simple diseases as measles, chicken pox,  
etc. We know of two Indian reservations,  
each having a far less average of chil-  
dren than the Carlisle school has had at  
any period during the last ten years where  
each tribe has lost many more children  
from measles alone during that period  
than have died at Carlisle from all dis-  
eases combined, while Carlisle has had  
over 300 cases of measles and not one  
death there from, and yet there are still  
people with such cruel sentiment as to  
hinder the children leaving the reserva-  
tion.

No less a proportion of Indian youth  
die of consumption and kindred diseases  
on their reservations than die of those  
diseases in the schools, whether remote  
or at the agencies. No less Indian youth  
die of consumption and kindred diseases  
in and from the agency and reservation  
schools than die in and from the Training  
and other remote schools, and the senti-  
mental assertions on this line aimed at  
Training and other schools away from the  
reservation are wholly and entirely ex-  
parte and either criminal misrepresen-  
tation or without a knowledge of all



the conditions. We shall never get at these conditions until there is a complete and unbiased investigation bringing out all the facts, from which a fair comparison can be made.

The newspapers announce that Buffalo Bill has arrived in this country to make arrangements for his great show at the Columbian Exposition at Chicago, and he says that he will make this particular show the crowning effort of his life, in other words, he is going to educate all the people, including the Indians, in the science of savagery, and there will not be wanting plenty to back him simply because there is no end of money in it.

The World's Fair is forwarded under the presumption that it is to be preeminently a presentation of the development and progress of the age, and this is probably true of all people to exhibit there except the Indians. They are to be paraded only in their past. Ethnologists get more than three times as much money to show arrow points, stone axes, etc., and load the public mind with their useless speculations as to the origin and what the Indians have been as the Indian Bureau gets to show the progress side and what the Indians are and can become. This is forwarding science at the expense of humanity.

#### A STATESMAN ON THE VALUE OF ETHNOLOGY.

In a letter addressed to Thomas Jefferson, on the 28th of June, 1812, John Adams says, in regard to the origin of the North American Indian:

"Whether serpents' teeth were sown here and sprung up men; whether men and women dropped from the clouds upon this Atlantic island; whether the Almighty created them here, or whether they emigrated from Europe, are questions of no moment to the present or future happiness of man. Neither agriculture, commerce, manufactures, fisheries, science, literature, taste, religion, morals, nor any other good will be promoted, or any evil averted, by any discoveries that can be made in answer to these questions."—[Works of John Adams, vol. x. p. 17.]

Capt. Brown, of the Army, not many weeks ago appointed Indian Agent at Pine Ridge, has already ridden on horseback over the greater part of the reservation, visiting the Indians in their homes and communities. He finds that the only foundation for the ghost dance scare, recently sent the rounds by newspapers, was a small ghost dance in one of the back camps carried on in an old sweat house. The absurdity of trying with such small material to make war appear on the horizon and fill the country with apprehension that the Sioux are going to give chance for another campaign, is so plain as to need no other comment than to invite attention to the fact that Congress is in session and the Appropriation Bills are pending.

Capt. Brown's highly commendable energy and wisdom to thus know for himself what the situation is throughout the reservation so immediately in his official control, reminds us of another Indian Agent whom we visited some years ago. We borrowed a pony of an Indian and galloped alone across the plain about five miles from the Agency to look at some pyramid shaped rocks of great size. We did not notify the Agent of our intention and on our return found that we had been missed and that the Agent was full of apprehension in regard to our absence. When told where we had been, he expressed great surprise at our temerity, and stated that although he had been there two years he had not yet gone that far from the Agency, because of his distrust of his Indians. Capt. Brown is evidently not built that way.

Not a single student of the Carlisle School has been the recipient of the favors of the "Home building" fund, so we have no such false evidences of progress to lay before Congress in the way of photographs

of comfortable homes on the reservation, but could present a number actually built or provided by the students themselves. We are especially glad of this because though perhaps the homes may be less in number there is far more evidence of manhood and self-reliance in it than in the other.

Complaint by returned students and other willing and capable Indians comes from all the reservations that they find no work there. No such complaints are heard from those Indians who have a disposition to work and the courage to step off the reservations into the States where the competitions of industry and trade flow on, unrestricted by such prohibitory regulations and forces as cover Indian reservations.

As between plenty of experience in civilization and no school, and plenty of school and no experience in civilization, the experience beats the school two to one as a civilizer.

5,246,000 foreign emigrants landed in America between 1880 and 1890 and became citizens. 250,000 Indians always here, separate Indians and tribes in 1880, are still separate Indians and tribes in 1892. Does the history of the world present a more glaring illustration of "straining at a gnat and swallowing a camel?"

250,000 Indians in the United States and 65,000,000 of other people. 260 other people for every Indian. The 65,000,000 have emigrated to, developed and covered the continent with teeming industry and production for themselves and all mankind. The Indians, always occupants, show no monuments of their industry or usefulness. Is it then worth while to longer keep them Indian as we do by continuing our herding systems? Why not give a wee trial to our potent foreign emigrant methods and invite and encourage just a few to scatter and try to become useful as individual Americans in our communities?

If the Indians had been orang-outangs they could have been made useful and productive long before this had proper means been used. That some people still think the Indians little else but orang-outangs is not to be wondered at when we consider the means that have been and are now at work to keep up this delusion.

How zealously interested certain good people are in those Indians having large money resources, and how without interest these same folk are in those Indians who have no such resources! Are we to think that dollars make souls for the Sioux, Chippewas, Osages, and others, and the want of dollars leave the poor Mojaves without souls?

It is asserted that the Sioux reserve is covered with school houses and churches. If these were erected by and represented the thrift and progress of the Sioux, it would be great credit to them. If three-fourths of these buildings represented such thrift, it would be creditable to them. If one-half such buildings were the product of their industry and desire for education and Christianity, it would still be commendable. If they erected one-fourth of these evidences of civilization, they would still be entitled to praise. If even one of these monuments of a higher and better life was the unaided fruits of their own ambition and activity along these lines, we should not fail to give thanks. But as every school house was erected either by the United States Government or church organizations, and as it is necessary throughout the reservation to hound the children to school daily by an active agency police, and as no such reported church was erected with funds produced by Sioux muscle, skill, thrift and progress, but came from a benevolent public, and as the whole Sioux people in spite of their repeated treaty promises and obligations are the grasping pauper recipients of Government rations and support, and as their church convocations, synods and other religious conclaves are mere picnics

through special issues of Government rations, etc., inviting them to a welcomed absence from and neglect of their farm patches and other incipient attempts at labor and self-support, we may be pardoned a mild expression of doubt as to the honesty of presenting such an array of school houses and churches so erected as evidence of progress, and for having some lack of faith that there is efficacy in pretended results so obtained. When we can see Sioux abandoning their now helpless current of our American life as people from all other nations so eagerly do, and earnestly training and using their brain and muscle in honest competition with the rest of us, we shall begin to feel that Government and Christian efforts are being rightly directed, and not before. This parade before the country as evidences of progress of things the Sioux don't do, and which after all only serve to bind and keep them a compact mass, whereat they laugh in their sleeves, is the inconsistent, false, delusive evil of our present system. Massed Huns, Poles and Italians are dangerous to us and repellant to our common country and common interests. So too are massed Sioux. Schools and churches can be made great factors in unmassing Huns, Poles and Italians as such and in Americanizing them, but only as they become like the Lord of Hosts, "no respecter of persons"; so too in unmassing the Sioux must the same imperatively essential spirit and method prevail. The only logical sequence of Sioux schools and Sioux churches even if honestly and zealously used are an independent Sioux nation and a special Sioux heaven. One is against American principles and welfare and the other against the decrees of the Almighty. Hence they fail.

When we cease to teach the Indian that he is less than a man; when we recognize fully that he is capable in all respects as we are, and that he only needs the opportunities and privileges which we possess to enable him to assert his humanity; when we act consistently towards him in accordance with that recognition; when we cease to fetter him to conditions which keep him in bondage surrounded by retrogressive influences; when we allow him the freedom of association and the developing influences of social contact, then the Indian shall quickly demonstrate that he can be truly civilized, and he, himself, will solve the great question of what to do with the Indian.

#### OPPOSED TO ADMITTING OKLAHOMA.

Washington, Feb. 12.—The House Committee on Territories to-day heard an argument by E. C. Boudinot, representing the Cherokee Nation, in opposition to the Harvey bill for the admission into the Union as one State of the Territory of Oklahoma and the Indian Territory. Mr. Boudinot opposed the bill primarily because it was a violation of the Treaty of 1828, which provided that no State or Territorial Government should ever be established over the five civilized tribes, and of the Treaty of 1835, which gave the Indians their lands forever, and provided that they should never be embraced in any State or Territory. The people he represented were not ready for Statehood, the speaker said. They spoke a different language from the white people, and to bring them into direct contact with the latter would result in the destruction of the Indian.

Mr. Boudinot is a Cherokee and owes all the great ability he possesses, to argue before the Committee and elsewhere, to the destruction of the Indian that was in him caused by his contact with the whites. Taking him as an example of how contact with the whites will destroy the Indian, he kills his own argument. Mr. Boudinot in his argument represents a class of people, and a system, greatly at variance, with the best interests of the Indians and the nation at large. Agency, tribal and reservation methods are all in line with Mr. Boudinot's argument, and wherever the Government pushes or favors on these lines it blocks its own way to help, and consigns the Indians to unnecessary and unwarrantable isolated conditions, directly at war with all purposes and principles that would quickly lift them into true and independent manhood and citizenship.

#### NEW YORK TRIBUNE'S COMMENTS ON THE ANNUAL REPORT OF CARLISLE.

Captain Pratt, in his report on the Carlisle Indian School, takes occasion to refer again to the benefits derived from the so-called "outing system" pursued with the Indian youth under his charge there. The good accomplished by this plan of giving these young men and women a practical grounding in the purposes and meaning of our civilization is deserving of all the emphasis that is put upon it. The Carlisle School has done a work of inestimable importance in educating and turning toward practical and useful citizenship the rising generation of the Indians, but there is no part of its scheme that is more valuable than this. As Captain Pratt points out the fashion of bringing young Indians into actual personal and commercial relations with the better class of white industrial people it begets in them common-sense ideas of individuality and independence and self-support. Such a course is doubly valuable, since the Governmental policy toward the "wards of the Nation" has so long tended to inculcate notions of an exactly opposite nature. If it were to be adopted, as Captain Pratt urges, until the whole body of Indian youth should come in contact with the intelligence and civilization of the Nation the solution of the Indian question would be measurably advanced. The school at Carlisle has sufficiently shown that Indian blood makes as good an infusion with the cosmopolitan mixture of American civilization as any of the other strains that we allow to mingle with that great current. All that it needs is an equal opportunity; and for showing this, if for nothing else, the Carlisle school is well worth the hundred and odd thousand dollars that it costs the country to maintain it for a year.

#### FORWARD.

Bishop Whipple's letter in another column describes the horrors which wait upon "a people without law." Lawless we call the Indians. Of course they are. Who make them so? The people of the United States, who deny them law.

The wards of the Nation are entitled to protection from the courts of the Nation. This simple proposition needs no demonstration. If all the friends of men will unite in demanding this right for the red men, Congress will concede the right and create the courts.

It will cost money? Doubtless, but justice costs less than war.

There are three things which this Nation accords to all its residents—except the aborigines: Liberty, Law, Education. To the red man it has denied them all.

We demand for him Liberty: abolish the reservation and make him a free man. Law: for the petty despotism of an Agent substitute the authority of courts, with power to punish crime and protect life and property. Education: the cheapest, quickest, and best method of governing the Indian is to make him capable of self-government.

The danger is that Congress, reacting against past indiscriminate extravagance, will run into indiscriminate parsimony. If so, it will only anew illustrate the aphorism: With how little wisdom the world is governed! We owe the Indians millions of dollars, legally pledged to them for lands purchased. It is not extravagance to pay one's just debts. This Nation does not need to compromise with its creditors; still less to rob them because they are helpless.

There are three mottoes which every Indian Association, East and West, should inscribe on its banners; then, raising them aloft, it should march on Washington:

Down with the reservations.

National law for the Nation's wards.

No backward step in Indian education.

This is not a time for Indian Associations to drop their work or let their enthusiasm die. The great need to-day is better public opinion, and more of it; the great power to produce that public opinion is in the local Associations. Last week the Indian Association at Cambridge, Mass., passed resolutions embodying these three principles, and appointed a committee to secure indorsements and forward the result to Washington. If every local Indian Association will do the same, Congress will hear and heed. What the people demand, Congress will do.—[Christian Union.]



## WHAT THE PRESIDENT HAS TO SAY ON INDIAN MATTERS.

### In his Message.

The report of the Secretary of the Interior shows that a very gratifying progress has been made in all of the Bureaus which make up that complex and difficult Department.

The work in the Bureau of Indian Affairs was perhaps never so large as now, by reason of the numerous negotiations which have been proceeding with the tribes for a reduction of the reservations, with the incident labor of making allotments, and was never more carefully conducted. The provision of adequate school facilities for Indian children and the locating of adult Indians upon farms involve the solution of the "Indian question." Everything else—rations, annuities, and tribal negotiations with the agents, inspectors and commissioners who distribute and conduct them—must pass away when the Indian has become a citizen, secure in the individual ownership of a farm, from which he derives his subsistence by his own labor, protected by and subordinate to the laws which govern the white man, and provided by the General Government or by the local communities in which he lives with the means of educating his children. When an Indian becomes a citizen in an organized State or Territory his relation to the General Government ceases, in great measure, to be that of a ward; but the General Government ought not at once to put upon the State or Territory the burden of the education of his children. It has been my thought that the government schools and school buildings upon the reservations would be absorbed by the school systems of the States and Territories; but, as it has been found necessary to protect the Indian against the compulsory alienation of his land by exempting him from taxation for a period of twenty-five years, it would seem to be right that the General Government, certainly where there are tribal funds in its possession, should pay to the school fund of the State what would be equivalent to the local school tax upon the property of the Indian. It will be noticed from the report of the Commissioner of Indian Affairs that already some contracts have been made with district schools for the education of Indian children. There is great advantage, I think, in bringing the Indian children into mixed schools. This process will be gradual, and in the meantime, the present educational provisions and arrangements, the result of the best experience of those who have been charged with this work, should be continued. This will enable those religious bodies that have undertaken the work of Indian education with so much zeal, and with results so restraining and beneficent, to place their institutions in new and useful relations to the Indian and to his white neighbors.

### THE SIOUX OUTBREAK.

The outbreak among the Sioux, which occurred in December last, is as to its causes and incidents fully reported upon by the War Department and the Department of the Interior. That these Indians had some just complaints, especially in the matter of the reduction of the appropriation for rations and in the delays attending the enactment of laws to enable the Department to perform the engagements entered into with them, is probably true; but the Sioux tribes are naturally warlike and turbulent, and their warriors were excited by their medicine men and chiefs, who preached the coming of an Indian Messiah who was to give them power to destroy their enemies. In view of the alarm that prevailed among the white settlers near the reservation, and of the fatal consequences that would have resulted from an Indian incursion, I placed at the disposal of General Miles, commanding the Division of the Missouri, all such forces as were thought by him to be required. He is entitled to the credit of having given thorough protection to the settlers and of bringing the hostiles into subjection with the least possible loss of life.

The appropriation of \$2,991,450 for the Choctaws and Chickasaws, contained in

the general Indian appropriation bill of March 3, 1891, has not been expended, for the reason that I have not yet approved a release to the Government of the Indian claim to the lands mentioned. This matter will be made the subject of a special message, placing before Congress all the facts which have come to my knowledge.

The relation of the five civilized tribes occupying now the Indian Territory to the United States is not, I believe, that best calculated to promote the highest advancement of these Indians. That there should be within our borders five independent States, having no relations, except those growing out of treaties, with the Government of the United States, no representation in the National Legislature, its people not citizens, is a startling anomaly.

It seems to me to be inevitable that there shall be before long some organic changes in the relation of these people of the United States. What form these changes should take I do not think it desirable now to suggest, even if they were well defined in my own mind. They should certainly involve the acceptance of citizenship by the Indians and a representation in Congress. These Indians should have opportunity to present their claims and grievances upon the floor, rather than, as now, in the lobby. If a commission could be appointed to visit these tribes to confer with them in a friendly spirit upon this whole subject, even if no agreement were presently reached, the feeling of the tribes upon this question would be developed and discussion would prepare the way for changes which must come sooner or later.

### INDIAN LANDS.

The good work of reducing the larger Indian reservations by allotments in severalty to the Indians and the cession of the remaining lands to the United States for disposition under the Homestead law, has been prosecuted during the year with energy and success. In September last I was enabled to open to settlement in the Territory of Oklahoma 900,000 acres of land, all of which was taken up by the settlers in a single day. The rush for these lands was accompanied by a great deal of excitement, but was, happily, free from incidents of violence.

It was a source of great regret that I was not able to open at the same time the surplus lands of the Cheyenne and Arapahoe Reservation, amounting to about 3,000,000 acres by reason of the insufficiency of the appropriation for making the allotments. Deserving and impatient settlers are waiting to occupy these lands, and I urgently recommend that a special deficiency appropriation be promptly made of the small amount needed, so that the allotments may be completed and the surplus lands opened in time to permit the settlers to get upon their homesteads in the early spring.

During the past summer the Cherokee Commission have completed arrangements with the Wichita, Kickapoo, and Tonkawa tribes, whereby, if the agreements are ratified by Congress, over 800,000 additional acres will be opened to settlement in Oklahoma.

The negotiation for the release by the Cherokees of their claim to the Cherokee Strip has made no substantial progress so far as the Department is officially advised, but it is still hoped that the cession of this large and valuable tract may be secured. The price which the Commission was authorized to offer—one dollar and a quarter per acre—is, in my judgment, when all the circumstances as to title and the character of the lands are considered, a fair and adequate one and should have been accepted by the Indians.

Since March 4, 1889, about 23,000,000 acres have been separated from the Indian reservations and added to the public domain for the use of those who desired to secure free homes under our beneficent laws. It is difficult to estimate the increase of wealth which will result from the conversion of these waste lands into farms, but it is more difficult to estimate the betterment which will result to the families that have found renewed hope and courage in the ownership of a home and the assurance of a comfortable sub-

sistence under free and healthful conditions. It is also gratifying to be able to feel, as we may, that this work has proceeded upon lines of justice toward the Indian, and that he may now, if he will, secure to himself the good influences of a settled habitation, the fruits of industry, and the security of citizenship.

### THE SECRETARY OF THE INTERIOR IN HIS ANNUAL REPORT TO THE PRESIDENT SAYS IN RELATION TO INDIAN AFFAIRS:

The administration of Indian affairs has been attended with reasonable success during the last fiscal year. The labors of the Commissioner and the very able Assistant Commissioner have been great, and the Bureau has also demanded continuously the attention of the Secretary. Its interests are so widespread and important, and the occasions demanding action so sudden, that the gravest responsibility and anxiety arise from its management. It is therefore gratifying to report that in the common judgment of those familiar with and interested in the Indians' welfare, this service has been greatly improved during the last few years.

Under your immediate direction, the selection of Indian agents has been exercised with the greatest care, and in no instance when it has appeared such an officer chosen was inefficient has there been any hesitation to make a new appointment. The immediate and tangible results of good government that the Indians appreciate, and which they have been allowed to enjoy more now than ever before, are those giving them physical comfort; freedom from the evils of insufficient food, poor clothing, indifferent shelter, and at least partial emancipation from the vices of drunkenness, profanity, gambling, and lechery that have too long afflicted them. It is in vain to appeal for obedience to law or acquiescence in plans for their education and moral training to tribes who are hourly suffering from want and abuse.

It is the great improvement brought about in these physical conditions that has laid the foundation upon which is being erected that efficient and broader system of education and morality now adopted and practiced as the policy of the government.

It is not claimed that perfection has yet been reached, or that there are not frauds yet practiced upon the government in Indian affairs; but it is believed that these have been immensely diminished, and are being rapidly exterminated.

### COMPULSORY EDUCATION.

The Indians as a rule have consented so readily to sending their children to the schools that it was not found necessary immediately to enforce attendance as authorized by act of March 3, 1891. But very recently such rules and regulations have been made and published because of the discharge of a pupil from a school by decision of Judge Green, of a district court of Oklahoma, in habeas corpus proceedings brought by one Abraham Lincoln, an Iowa Indian of that territory, to recover the custody of his 17-year old boy, who, with the father's consent, was attending the Chillicothe Indian industrial training school located on the Cherokee Outlet. The father desired to withdraw his son from the school because he considered the discipline too rigid and the comfort of the boy not sufficiently provided for, and because the boy was required to work in the field and garden and at other similar service. The decision rested on the point that no such rules and regulations as the law authorized has been made for the compulsory attendance of Indian children. Action to remove this objection was therefore taken. This is the first step in a departure from the ancient method of treating the Indian with either so much respect or indifference as to leave him from generation to generation but little advanced in civilization or comfort. It is expected that no great degree of force will be found necessary, and when it is, it will be employed only with the knowledge and consent of the President. The great body of the different tribes have become quite in favor of schools, under the care

with which their interests have been recently advanced, and the number of children whose attendance may have to be compelled will be very small indeed.

No statute for compulsory education can reach those Indians who have or may become citizens through allotments already taken. They become entitled, however, to the advantages of the common schools where they live, and the several states and territories where they are will no doubt take due care of their education. The citizen Indians will have equal claims with the colored race upon the protection and educational advantages of the local governments, and there can be no reasonable doubt these will be willingly and bountifully bestowed out of the proceeds of the munificent gifts of land made to these states by the United States.

### AMOUNTS SET APART BY VARIOUS RELIGIOUS BODIES FOR INDIAN EDUCATION FOR THE FISCAL YEAR 1892.

Roman Catholic,.....	\$387,426
Presbyterian,.....	44,310
Congregational,.....	29,146
Episcopal,.....	19,980
Friends,.....	24,743
Mennonite,.....	4,375
Unitarian,.....	5,400
Lutheran, Wittenberg, Wis.,.....	16,200
Methodist,.....	13,980
Miss Howard,.....	2,000
Appropriation for Lincoln Institute,.....	33,400
Appropriation for Hampton Institute,.....	20,040
Total,.....	601,000

The Commissioner in his report discusses at some length the relations which the Indian sustains to the government of the United States.

In view of the abundant decisions of the Supreme Court of the United States as to the status of the Indians, the numerous statutes regulating their relations to the white men, to the government, and to each other, and the very long period of time during which this system of judicial construction and legislative treatment has been developed and acted upon, this status is not deemed very doubtful, nor a matter in regard to which any extended legislation is required. Efficient administration of what we have, it is believed, will be a source of much more benefit to the Indian than the multiplication of laws. Such administration is being given, and, as has been proven, with immense improvement of the Indian's condition in every way.

In a previous portion of this report it has been said that the allotment bill, commonly styled the "Dawes bill," whereby, through the effect of allotments, citizenship is conferred upon the allottee, has had general recognition and approval. We should not now interfere with its principal provisions or defeat any of its beneficent effects. Its purpose is to change the Indians from the state of wardship to citizenship. This process has been going on for many years, and with increased force from year to year. There are no facts furnished upon which it can be asserted that the results of this policy are injurious to the Indians, or threatening to become so, while there is abundant evidence that severance of the tribal relations, the establishment of the Indian upon his own property, and the opening of his great reservations to white settlement have been conducive to the welfare of all concerned. By virtue of the statute the naturalized Indian becomes entitled to the protection of the laws of the several states and territories and to the benefits of the common-school system, wherever he may be. He has these rights, and if they are not practically enjoyed the effort should be rather to secure them from the local authorities than to take the Indian back into the care of the national government or to keep him there. If compulsory education is enforced upon Indians who have taken allotments it will be the establishment of the right as against all other citizen inhabitants of the several states or territories, or it will be necessary to modify the provisions of the Dawes bill and make of the allottees merely quasi-citizens; that is, not citizens as now.

For unqualified citizens the Indians do now become upon allotments taken, and



unless the allotment act is to be repealed, or its provisions in the most important features marred, compulsion will be as inapplicable to these citizens as to others. The states and territories within which the allottees dwell are equally interested with the United States, in their education, if not indeed to a greater degree. The Indians should be entitled to participation in the public school system there. But above all, and to this the greatest weight should be given, they are placed through the process of allotment upon an independent footing, and compelled to exercise all of the care and economy that white men do, both to maintain themselves by labor and to educate their own children, either through the public school system or otherwise. The education of a child upon the land of the allottee who is pursuing the course of a husbandman will be in itself most desirable. It is clear that we must adhere either to the system adopted, and now being pursued, in its entirety, or we must repeal the act so far as it makes the allottee a citizen and thus perpetuate the tribal relations in all that makes them objectionable. It is deemed that no evil consequences will result from allowing matters to take the course they are now following. There is no education to be attained through any system of schools, however elaborate and expensive, that would compensate for such retrogression in the policy of the government, a policy most wisely conceived, and now for a long time beneficially enforced.

#### WHAT HON. REDFIELD PROCTOR, SECRETARY OF WAR, HAS TO SAY IN HIS ANNUAL REPORT ON THE ENLISTMENT OF INDIANS AS REGULAR SOLDIERS.

In March last a general order was issued authorizing the enlistment of one company of Indians for each of the twenty-six regiments of white cavalry and infantry serving west of the Mississippi River. This action was taken after careful inquiry into the conduct in the past of Indian scouts and police employed in a military or quasi-military capacity.

The primary object, fully justifying the experiment, in my judgment, was to give employment, in useful and legitimate channels, to a considerable number of Indians of the warlike tribes. Having been deprived, by the extinction of game, of both employment and means of subsistence, they can not be changed at once from nomads to quiet and successful farmers. Incidentally it was hoped that the habits of obedience, cleanliness, and punctuality, as well as of steady labor in the performance of both military and industrial work inculcated by service in the Army, would have a good effect on those who might enlist, and also furnish an object lesson of some value and exert a healthy influence upon others of their tribes.

It was not deemed advisable to urge Indians into the service hastily, and special efforts have been made to inform them of the responsibilities they would incur and the duties that would be required of them as soldiers. The results have been very satisfactory. Seven companies, three of cavalry and four of infantry, have been recruited to their full complement, and seven others partially, and the reports indicate that the organization of these will be completed at an early day. I have had an opportunity to personally inspect some of these Indian cavalry troops and have received full reports showing the condition of others. In good conduct, drill and military bearing, attention to duty, observance of courtesies, and care of horses, arms and equipment, clothing, barracks, mess-rooms and kitchens, they are at least equal to soldiers of other races of no greater experience.

For example, Troop L, of the First Cavalry, recruited from the Crow tribe, though none of its members had had more than five months' service, furnished as early as September 14 last its full quota of non-commissioned officers, trumpeters, and privates for guard, fatigue, and other post duties; and on a recent two weeks' practice march of the command to which it belongs demonstrated its capacity for the performance of the various duties of the expedition. The colonel of the First Cavalry recognizes that the men of this troop possess in a high degree the characteristics and traits essential in light cavalry, and considers them a valuable acquisition to his regiment. Satisfactory reports have also been received of the progress of the Indian infantry companies.

Nothing unfavorable has been brought to the attention of the Department regarding the utility as military organizations of the Indian companies of either arm, but so far there is every reason to believe that much more than was expected of the experiment will be realized. They are treated in all respects like other soldiers, and the same duties are required of them. They are dressed the same, fed the same, taught to cook and eat their food in the same manner, and in every respect they strive earnestly to equal, and, if possible, outdo their white comrades. All com-

mands are given in English, and though few of them understand the language they learn the sound of their orders quickly and make rapid progress in drill.

Some of the companies, which have only been enlisted for three or four months, would make a creditable appearance at any encampment or review. When it is considered that a short time ago many of these Indian soldiers were "blanket Indians," that few of them ever had on a suit of clothes, slept under a roof, ate at a table, used a knife and fork, wore shoes, or had their hair cut, the transformation is indeed remarkable.

The habit for a few years of wearing good clothes, eating good food well cooked by themselves, and living in clean and comfortable quarters, and the lesson that these comforts are earned by their own good conduct, will not be entirely lost by men of any race or color. They are receiving instruction in English and in the methods of civilized life that will help them to help themselves when discharged. They will be impressed with the power of the Government and the folly and futility of disobedience of its authority.

I am confident that after a few months' training they will be fit for any service, and, properly managed, will furnish a valuable addition to the military strength of the nation. Great care must be taken in the selection of officers to whom is intrusted the instruction and development of these companies. Only officers of high character, that believe in the work and in the possibility of progress and civilization for the Indian, who are patient and faithful, and not only soldiers of the highest order, but imbued with something of the missionary spirit as well, should be selected.

It is not only an important step toward their civilization, self-support, and control, but is the cheapest and best insurance against further Indian troubles. While I believe they will prove trustworthy in any service, even against their own people, they will, at least, be sureties in some measure for their respective tribes.

#### THE INDIANS AS WORKERS.

BY HOWARD M. JENKINS.

If we apply to the Indian the simple and, doubtless, the most natural test, not of his right to life, but of his ability to live, it is of course that of his capacity to extract a subsistence from the earth. And the Indian has no difficulty in sustaining this test: he always has sustained it. He was living here when the white man came, and living in his own way very comfortably. Massasoit and Powhatan were often better provided with corn than Capt. Standish or Capt. Smith. So far as he chose, he subsisted as a hunter and fisher; and, so far as he chose, he tilled the land and ate its yield. Nor has there ever been a time, since the overflow of Europe invaded his fields, when the unmolested Indian failed to so manage his affairs as to perpetuate his race.

But the present question reaches the Indian's ability to live, not only by his own strength and skill, but by those applied upon the white man's system. We say to him that he cannot go on in his wild way: he must labor as we do, or perish. Is he really capable, then, of civilized labor?

We have at hand a body of interesting facts, bearing directly upon the capabilities of the Indian of this day as a worker. They are presented by actual experience with him, in the fields and the farm-houses, in summer and in winter, in the States of the old seaboard. Within a hundred miles of New York hundreds of Indians, boys and girls, men and women, have been at work for years, earning wages and saving their money.

It is now more than ten years since the establishment of the Government school at Carlisle, and the adoption there (and at Hampton, Va., also) of the policy of giving the young Indians a chance to earn wages in the white man's way. Their trial as farmers and as domestic helps, actually, practically, upon a basis not sentimental or even philanthropic, but business-like, has had more than a decade of demonstration of results. In the summer of 1880 six girls and eighteen boys went out from Carlisle to see what they could do. In the year 1890 there were sent out 346 boys and 174 girls. These farm-hands and house-girls were asked for. They have become in parts of South-

eastern Pennsylvania and in adjoining counties of Maryland and New Jersey, an industrial dependence. Farmers are raising the corn on the old fields of the Lenape, by the aid of the Lenape's own cousins. Housewives, who were sick at heart and worn out in body because help could not be had, have taken regularly the Indian girls from Carlisle, and so have got the cooking and sweeping and washing satisfactorily done. The number of those thus employed has continually increased, growing from the experimental party of 24 in 1880 to 217 in 1884, to 447 in 1888, and 520 in 1890. And the demand exceeds the supply. In the last-named year "more than two hundred places offered for them had to be refused, because all the pupils sufficiently advanced and prepared were taken." No doubt the demand for them must depend somewhat upon the state of the labor market: if house-girls were more plenty, mistresses might not care to take the pains of overseeing and training the younger and less experienced of the Indian girls; but thus far, it is certain, the call for them continues.

It would be presumed, perhaps, that, if there were really some Indians capable of sustained and systematic labor, they must be exceptional,—members, doubtless, of a few of the more advanced tribes. But even this is found to be an error. The range of capability for labor covers the whole of the list of the tribes, from A to Z; and it extends from the Sioux of the north to the Apaches of the Mexican border. The boys and girls who were out from Carlisle at work in 1890 represented 41 different tribes. No less than 100 of them, or about a fifth of the whole number, were Apaches,—the "fierce," the "cruel," the "treacherous," Apaches. 21 were Arapahoes, 4 were Kiowas, 3 were Navajoes, 61 were Sioux. It is of course true that those tribes, which have longest been settled in their way of life furnished a full quota of the workers. The patient Pueblos, coming from homes which were fixed when Coronado visited them three centuries and a half ago, furnished 52; and the Oneidas of Wisconsin sent 85. Other tribes of vigorous qualities furnished their quota,—the Cheyennes, 27; the Chippewas, 28; the Crows, 26; the Omahas, Pawnees, and Winnebagoes, a dozen each. Then, too, there were tribes less known, or nearly forgotten,—6 Caddoes, 14 Piegans, 2 of the unfortunate and migratory Shawnees, 2 Shoshones, 7 Wyandottes. They may be a larger adaptability to-day in some tribes than in others; but the general quality appears the same.

I have examined many pages of the detailed reports furnished by the employers of these Indians. The details given bear upon a number of points, four of which I select as most definite and most important,—ability, health, cleanliness, and economy. The first is primary and essential, of course: who is not able must perish. But the second is scarcely inferior: who has not health, under civilized conditions, must perish, too. Taking from the report-book, consecutively, the pages which refer to about one hundred boys, and reducing the statements of the employers to a uniform formula, we have this tabulation:—

	Good.	Unsatisfactory.	Qualified.
1. Ability.....	77	1	24
2. Health.....	86	4	10
3. Economy..	69	13	19
4. Cleanliness	70	7	25

Some additional data are given. Fifteen of these boys are described as "slow,"—in comparison, of course, with white men, 85 per cent. being apparently quick enough. One is said to be "dull," one is "rude," one "careless," and one "lazy." It is upon such a scheme of candor that the showing, as it appears above, is more than 75 per cent. good. Is this not a very fair average for the human family? Some of the employers add a few words of special testimony. "Casper is very satisfactory," says one, "he is much liked for his gentlemanly conduct." Of another it is recorded, "Has done well and given satisfaction in every respect." Of another, "Has progressed well in his studies: frequently at the head of his class." Of

another: "Eben is a first-rate worker, and in demand. Cut 127 shocks of corn in one day,—the biggest day's work done; was paid extra for all over 100." And of another: "Martin is a model young man, and stands high in this community. Very neat in his dress." And these are examples simply: there are more such in the hundred reports. Of one employer the *School Visitor* makes this crisp and pertinent memorandum: "Mr. — said — wasn't worth any wages. Told him to send him back: then said he couldn't get along without him."

The girls' reports are quite equal to those of the boys. The percentage of success does not materially differ. In my own home we have had satisfactory experience with house-girls from the Cheyenne, the Oneida, the Pueblo, and the Pawnee tribes. There is a variance in qualities, but not such as makes one much better than the others, or deprives any of the ability to do well. I have seen in the houses of friends representatives of half a dozen other tribes, and have learned their experience with them. In substance it is the same. These girls are like other girls. But they have some special qualifications. Their physical strength is above the average. Their health is very good. Of five girls whom we had within three years none had a day's serious illness. They follow their routine of daily duties with exemplary patience and perseverance. If perhaps they are not in great haste to be done, they do not expect to quit until all is finished. They are neat and clean in dress, and modest in manner. As a rule, they are grave. Certainly, they are not talkative. With few exceptions, they are thoroughly trustworthy, faithful in their attachments, and carrying long memories of a friend.

That they earn and save money is of course a matter of figures. The wages paid the boys and young men, as shown by the reports (1883), varied from \$4 a month to \$11 and \$15. Of one who received the last rate, the employer's report adds: "Ability.—Excellent: with him it is always, 'Come on, boys!'" The girls' wages are smaller than the boys, but not relatively so, according to the ordinary variation of pay for the sexes, the demand for inside help being greater, usually, in the region a hundred miles around Carlisle. Of the 520 of both sexes who were "out" in 1890, the reports show aggregate earnings amounting to \$15,252.89 of which the boys earned \$12,556.15, and the girls \$2,696.24. The savings were about one-half, amounting in the aggregate to \$7,604.82. 117 pupils returning to the West in July, 1889, carried with them \$2,115, which they had earned and saved.

We cannot here make studies of individuals. Our present study is one in the general. But the Indians have found many friendly ties of acquaintance in the region where they had been working. Richard Davis, a Cheyenne, after being employed a year or two on a farm, married a Pawnee girl, Nannie Aspenall, and was then engaged in a responsible position as dairy manager on a large farm in Chester County. His employer says, in a note (1889): "I should hardly expect to get a better dairyman. He shows ability and honor: he is no eye-servant."

Yet this capable worker was taken when a lad from a captured Cheyenne camp in Indian Territory,—on the border of the "Staked Plain,"—where he had been dancing all night with other children around the scalp of a slain soldier. Somewhat like his history is that of Hiram Docter, whom I knew of on a farm in Bucks County—an Apache boy without father or mother. He knew how he had lost them: his tale of their slaughter in a general extermination of their band, when he was a child, was simple and graphic. "And how did you escape Hiram?" "I got a rock behind," he said. Hiram showed no such traits as are popularly ascribed to the Apaches. It seemed more likely, judging from him, that his people had desperately sought to defend their homes and protect themselves from extermination than that they had maliciously originated a wicked design of wronging the poor and inoffensive white man. His employer said to me of Hiram: "The last year he worked for me my farmer lay sick for weeks with typhoid fever. Hiram went on with the work himself: he ploughed for wheat, and got the ground ready for the seed. His intelligence of management was good. I did not see that the farmer could have done better. One thing was notable about him: I never saw him strike the horses or cows, nor even did I hear him speak loudly or harshly to them!"

Perhaps, then, we may conclude that Indians are much like other people. We may understand that man has passed or is passing through successive grades of habitude, and that, if we surprise him in one stage or another, we shall find him exhibiting the traits of that stage. If we had caught Nimrod, would he have been superior to Tecumseh? If we could become familiar with our Aryan ancestors in the day when they changed from nomads to planters, should we find them better off at any point than the Indians of the United States in this present year? —[*Christian Register*.]



## BRIGHT AND PRACTICAL BITS OF THOUGHT

Taken from the Addresses and General Remarks at the Last Indian Conference.

## President Gates:

If I were to ask you, as I assume the duties of the trust which you impose on me, the customary question, "What is the pleasure of the meeting?" you would answer as one voice, "Our pleasure is the immediate and full preparation of all Indians for the duties and privileges of Christian citizenship in the United States." That, it seems to me, is the point in this reform at which we have now arrived,—substantial unanimity in the conviction that there must be immediate preparation (even if it be preparation through some necessary failures and mistakes),—an immediate preparation of the Indians for citizenship in the United States.

The time has come when the United States government is no longer to allow itself as a great power, on the one side, to declare war against a tribe of Indians as a foreign power, on the other side. The time for that method of dealing with Indians has forever passed. We can hereafter deal with them as they should be dealt with, not with each tribe as a little *imperium imperio*, but with Indians as men and women dwelling upon our soil, subject to and supervised by the central government, where they are not yet intrusted to the States, and to be governed by law.

If we have a little piece of ice to deal with, we say that artificial means may be used to melt it off, and get it out of the way; but, when we meet such great masses of snow and ice as the blizzard left about our houses a few years ago, we say, "It is of no use: we must let the sun do this work!" So when we see the latent power of resistance in savagery, the latent power for evil so easily kindled into action, we feel that there is but one hope: this mass of savagery must be broken up and dissolved. Light and heat must be gotten into it. It has become a profound conviction that the only way to deal with the Indian question, the way to solve it, is by the education, the Christianization, of the whole race.

The time for fighting the Indian tribes is passed. There may be Indian riots to be quelled: let us have no more Indian "wars." We do believe in a standing army; but it should be an army of Christian school-teachers! That is the army that is going to win the victory. We are going to conquer barbarism; but we are going to do it by getting at the barbarians one by one. We are going to do it by that conquest of the individual man, woman, and child which leads to the truest civilization.

Napoleon said, "The only victories worth winning, the only victories of which we need never be ashamed, are those won over the domain of ignorance by the dissemination of ideas." Wonderful testimony from a man who knew the victories of force, who talked of "cannon's meat," as he called for the husbands and brothers of the French women.

He summed up the experience of his life in that saying, "The only victories worth winning are those won over ignorance," by the progress of ideas.

We want an unsectarian but a Christian education. We want to see Indians,—I say it with reverent love,—we want to see Indian men and women not held aloof from Christian life by a strange tongue, but lifted into our American civilization, and into a strong Christian life as American citizens, through the medium of our own language. Thank God for His redeeming power made known in strange tongues! But we do want to see Christian Indians—all Indians—speaking the English language, and clothed with the educating responsibilities of American citizenship.

## Miss Kate Foote:

The first teaching that the Indian needs is that he has got to work and earn his own living; and the white man has got

to learn that he must respect the rights of the Indian.

## Lieut. W. W. Wotherspoon:

The education of the more mature Indians must be to work,—with the tools of a mechanic if he can, with those of the laborer if he is only so far capable. Teach them that labor is honorable, and that there is nothing they cannot do. I have laid it down as a principle with my people that there is nothing they cannot do, and have found it to their advantage. Teach them thus, and you will raise them to be self-respecting and self-sustaining men. Eventually, you will raise and fit them to be the citizens that we must make them.

## Phillip C. Garrett:

We are giving the Indians education, they are becoming more and more civilized, yet are left without the one great distinguishing characteristic of civilized communities, respect and obedience to law, because they are deprived of the law to respect and obey. That is withheld from them.

When the white man first set foot upon this soil, it was natural to recognize the nations which occupied it as nations *de facto*. That day has long since passed, and civilization spread from sea to sea. Civilization is better than barbarism; and we offer it on equal terms to our brother, the red man, who then becomes again once more the possessor of the soil, being joint owner with us from Passamaquoddy Bay to the Pacific and the Gulf. Let us entreat him to come back to his own.

## Senator H. L. Dawes:

I have been quite astounded to hear it said that the Indian is without law. It is a mistake, a sore mistake. On the 8th of February, 1887, ten thousand Indians rose into the condition of the citizens of the United States, "clothed with all the rights, privileges, and immunities, and subject to all the obligations of citizens of the United States," and since then fifteen thousand more have walked through that gate into the status of citizenship.

This was by a law of Congress which is charged with having left the Indian without law. Congress could hardly have been derelict, so far as this class of Indians is concerned, had it stopped there. For citizenship carries with it all the rights, all the protection, that you and I enjoy. But Congress went further, and declared expressly that "these Indians are citizens of the United States, and are entitled to all the rights, privileges, and immunities of citizens." And then, to make it doubly sure, Congress repeated in the same statute "that, upon completion of said allotments and the patenting of the lands to said allottees, each and every member of the respective bands or tribes of Indians to whom allotments have been made shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside, and no Territory shall pass or enforce any laws denying any such Indian within its jurisdiction the equal protection of the law."

Is there anybody capable of putting language into a statute that will add to that?

Every Indian in the United States has that door open to him to-day; and, if there is a friend of the Indian within the borders of the United States that can frame language stronger than that, let him bring it to Congress, and Congress will put it into the law. Probably one-third of all the Indians we have to deal with come under this broad shield of law. The number is increasing daily.

But let us see what provision of law is made for the reservation Indian while he still remains the ward of the nation, and on his reservation. First, how is he treated criminally?

In 1885, by the ninth section of the Indian appropriation act, Congress made provisions for the punishment of certain crimes by Indians, as follows:—

That immediately upon and after the date of the passage of this act all Indians

committing against the person or property of another Indian or other person any of the following crimes—namely, murder, manslaughter, rape, assault with intent to kill, arson, burglary, and larceny—within any Territory of the United States, and either within or without an Indian reservation, shall be subject therefor to the laws of such Territory relating to said crime, and shall be tried therefor in the same courts and in the same manner, and shall be subject to the same penalties as are all other persons charged with the commission of said crimes, respectively; and all such Indians committing any of the above crimes, against the person or property of another Indian or other person within the boundaries of any State of the United States, and within the limits of any Indian reservation, shall be subject to the same laws, tried in the same courts and in the same manner, and subject to the same penalties as are all other persons committing any of the above crimes within the exclusive jurisdiction of the United States.

As to these crimes, therefore, is it in the power of any one to make language any stronger? Does that not put the Indian on an absolutely level plane with the white man? If a United States court is such a heavenly tribunal that it is Paradise to get into it, the opportunity is before him.

Why do we not say all crimes? What are the crimes that are left? Simple assault and battery, chicken stealing, malicious mischief, and that kind of thing. Why didn't we put those in? Because we were told that the United States marshal would go round the different reservations and pick up every Indian who had assaulted another Indian, and take him off a hundred or two miles to a United States court at the expense of twenty or thirty or forty dollars, and then, when he was discharged, let him go back as best he could. We therefore concluded that it was not wise to make it universal in its application. For these petty crimes the Court of Indian Offences was constituted. That is, a court that has no place in law, being constituted on the recommendation of the Commissioner of Indian Affairs, and governed by rules made by him. Nevertheless, it has worked well.

## Rev. A. T. Riggs:

I can give my personal testimony about the Indian police courts. I believe them to be entirely inadequate. While the Indian has a sentiment of justice, he has no idea of general justice. His name for "different" and "enemy" is the same word. The idea of justice is not increasing. The court shows only the mind of the agent. It is doing some good work. It helps the agent. But it would be much better for the interests of civilization that it should be taken wholly out of the agent's power forever. He ought not to have any judicial functions at all. It becomes a school of despotism, if the agent is too independent. The Indians are naturally democratic; but the agency trains them away from democracy, and does not fit them for independent republicans.

## Rev. Mr. Tate:

After twenty years of missionary experiences among the Indians of British America, I feel a little out of place in giving those experiences here. I have crossed the line before, both into Alaska and into Washington. In that region the white people have come in and settled alongside the Indians. There were no lines drawn for Indian reservations. The white people came in and settled before there was a survey of the country made. When the Indians saw that the land was being taken up, the government said to them, "We will make no reservations," but they gave from twenty-five to fifty acres to each Indian family. On this basis the white people and the Indians were settled together. Now, after thirty years, we find our Indians civilized. They go out to work with the white people, and get the same wages. I went into a farm-house the other day, and asked what kind of laborers they employed.

"White men, Chinamen, and Indians," they replied.

"Which are the best?" I asked.

"The Indians every time."

They do their work without complaining. They are taking positions not only in the fields, but in the work-shops. They are good mechanics. They prove themselves a success wherever they go.

"The Way Out" is to civilize and Christianize and make these Indians citizens of equal standing with the white people. The Presbyterians and Methodists are doing good work of this kind in Alaska. I have seen a good deal of Mr. Duncan's work, but I cannot agree with him altogether in his methods. He likes to get the Indians off by themselves, away from white people and the heathen. It seems to me better not to separate the Indians in this way. I know of the noble work Mr. Duncan has done, but I cannot help feeling that contact with Christian, white civilization is better for the people. Mr. Duncan will not live forever, and then there is only one Mr. Duncan. What will become of the Indian if he dies? is a question that is often asked. It has been replied that the United States government will take care of them in that case. Undoubtedly, the United States government will do its utmost; but I would like to see a better way out of the difficulty for the Alaska Indians than that policy.

## Miss Cook:

When I began my work, the whole number of Indian children in school, exclusive of New York and the five civilized tribes, was about 3,500.

## Mr. Smiley:

Miss Cook is eighteen years old in the Indian service.

## Miss Cook:

Last summer I was being ferried across the Potomac in a row-boat by an old colored man with gray hair and an expansive smile. I talked with him a little, asked him how he got his living. "By fishing," he said. "How much can you earn?" "Miss," he replied, "sometimes I gets ten cents a day, and then I live down to it; and sometimes I gets a dollar a day, and then I live up to it, but I keeps on living all the time." I can remember when we lived down to ten cents a day. Then there was very great joy in the Indian Office because there was an appropriation of twenty thousand dollars, which made it possible to branch out in new directions. Since then, from the twenty thousand dollars, the ten cents a day, we have come up to the dollar a day; and the result has been that there are now thirteen training schools in ten different States and Territories, and five more will probably be in operation the present year. At the end of this fiscal year it is hoped these will accommodate 4,600 pupils, more than a thousand more than all the Indian pupils who were in school eighteen years ago.

## Dr. Lucien C. Warner:

If we could tell the Indians of the West that seventy-five or one hundred years of civilization would do for them what it has done for these tribes in New York, they would say, No more civilization. The reservations in New York are small. They are surrounded by highly civilized communities. They are well provided with mission and day schools. Education has been provided. The record is that improvement has been slight. In some cases, the people have retrograded.

If the tribal relation could be broken up in New York and in the whole country, it would go very far towards the solution of the Indian question. Let the Indian take his chance, wherever he is. Provide education for him, but do not do too much for him. We are thinking too much of him as an Indian. It is not the Indian, but the man, that we want. It will be well for the country when the tribal relation everywhere is broken up, and the Indians are absorbed in the general community. The Indian problem will then be solved.

## Dr. Van Slyke:

We must forget that the Indian is an Indian, and regard him as having all the potentialities of a man.



# PROCEEDINGS

—OF THE—

## FIRST CONFERENCE OF GOVERNMENT INDIAN SCHOOL WORKERS.

—HELD AT—

Lawrence, Kansas, December 23 and 24, '91.

First session, December 23, 1891, Hon. T. J. Morgan, Commissioner of Indian Affairs, in the chair

The meeting was called to order at 9 A. M.; prayer by Rev. Daniel Dorchester, Superintendent of Indian Schools.

The chairman then appointed Supervisor J. W. Richardson, Superintendents B. S. Coppock and J. H. Meteer as an Executive Committee to consider any questions that may be brought before them.

### ADDRESS OF THE COMMISSIONER.

This I believe is the first conference of workers in the Indian schools that has ever been held. I have had such a conference in mind ever since I entered upon my present duties, but it has not seemed possible to hold one until now. I have looked forward to this meeting with profound interest, and have anticipated both pleasure and profit from its sessions. I regret that the meeting could not have been held earlier in the year, and I am especially sorry that it should come during the holidays and thus call many of you from your work at a most interesting portion of the year. It did not seem practicable, however, for me to hold it earlier and I was loth to postpone it any later.

The work of Indian education has been in progress for many years but has never been unified and systematized. Accordingly there has been a good deal of waste and lack of co-operation, and a consequent failure to achieve all that might have been achieved under more favorable auspices. It has seemed to me that if the Commissioner of Indian Affairs, the Superintendent of schools, the School Supervisors, and the Superintendents of the non-reservation schools as well as those of the bonded schools could meet together for two or three days, become acquainted with each other, compare views as to the nature of the work in which they are engaged, there would result greater harmony of action, more complete and sympathetic co-operation in the work, and the efficiency of the schools might thus be materially increased.

I do not mean to imply that there is any discord, but simply that a personal acquaintance with each other will tend to bring the workers in this great enterprise into closer affiliation, lead them to appreciate the work of each other, and make it possible for all the parts of this great enterprise to blend more completely into one system.

I am inclined to think that the work of Indian education is more difficult and more perplexing than any other form of educational labor in the country. Accordingly, it calls for a higher order of talent, a greater spirit of self-consecration, more persistent and laborious devotion to duty, and a more ceaseless and exacting vigilance than any similar work. No one who has not had personal experience in some part of this work can have any adequate conception of its true nature, and of the demands that it makes upon all the resources of those engaged in it. I have the profoundest sympathy for the humblest worker who conscientiously and faithfully performs his duty in any part of the field.

That great progress has been made in the work during the last few years must be patent to all who have given intelligent attention to what has been done. The number of schools has been largely increased; they have been supplied with better equipments of all kinds; a course of study has been arranged; a series of text books selected; a code of rules and regulations provided; a system of supervision and inspection put in operation; the attendance has been largely increased, and the whole tone and morale of the service has been elevated. This has been done at great cost in money, time, thought, enthusiasm and labor, and is very gratifying to every lover of the cause. Much, however, remains yet to be done.

When I entered upon my duties as Commissioner of Indian Affairs July 1, 1889, two and one-half years ago, I carefully surveyed the whole field with the view of ascertaining what had already been accomplished, and of seeing what wisdom would dictate with reference to the future. I found in operation non-reservation schools in Pennsylvania, North Dakota, Nebraska, Colorado, Oregon, New Mexico, Oklahoma, and Kansas.

Persistent efforts have been made to enlarge the capacity of these schools and to complete their equipment. Very great progress has been made, and plans are now in process of execution which, when completed, will lift most of these institutions on to a very high plane and will leave in several of them little to be desired.

Similar schools had been authorized by Congress in South Dakota, Nevada, and

Santa Fé, New Mexico. These as speedily as possible were opened and they are now in successful operation rivaling in some respects already their older sister institutions.

New schools have been established at Fort Totten, Fort Mojave, and Phoenix, Arizona, and are in successful operation.

The establishment of one of these institutions is a work of very considerable magnitude, requiring a great deal of money, time, labor, thought, anxiety and patience.

One of the difficult things connected with each of them has been, thus far, the securing of pupils, but I am glad to say that all of these schools now are practically filled.

Non-reservation schools of similar character to those already mentioned have been authorized in Michigan, Wisconsin, Minnesota, South Dakota, Colorado and Southern California. It is expected that all of these will be completed and ready for work by the 1st of September, 1892. When these are started there will be no less than 20 such institutions, as compared with 8 two and one-half years ago. They will have a capacity for more than 4,500 pupils.

I regard with special favor these non-reservation schools because of the fact that they draw the pupils away from the reservations and bring them into closer contact with civilized life, and thus hasten the time when their pupils will be absorbed into our national life. I therefore think it wise to give special prominence to them and to secure for them first a complete equipment. They ought to be in every respect the best schools in the entire system. It is not practicable owing to the vast cost of such institutions, to develop all Indian schools into technical industrial schools, but it is possible to develop a few of them and to secure for them a very liberal equipment. Accordingly, at present large sums of money are being expended on these non-reservation schools, and I hope that this expenditure will be continued in the near future, until they shall all of them be well established.

It seems to me desirable, however, that there should be some differentiation of the work attempted in these institutions, and that perhaps each of them should have its own specialty. Precisely what that specialty shall be is not yet clearly determined. Carlisle has made a marked success out of what is known as the "outing system," and probably should concentrate more and more her energies in that direction. Haworth Institute, at Chillico, has possibilities in the way of farming, fruit growing, and stock raising that are not possessed by any other school. Grant and Fisk Institutes are so situated as to give special prominence to the trades, and doubtless it is wise to develop them into technical schools of a high order. It has occurred to me that Haskell, being situated as it is, might make a specialty of scholastic work and of normal training.

These suggestions are thrown out rather by way of illustration than as the final words regarding the future destiny of these institutions.

All of these non-reservation schools should be lifted gradually on to a higher plane and should be filled from the upper classes of the reservation schools. The latter, as I now look upon it, should be for the present, if need be, recruiting stations for the non-reservation schools, and eventually the permanent feeders of these higher institutions. The pupils should be promoted from the reservation schools to the non-reservation schools by some systematic procedure, and a residence at these non-reservation schools should be looked forward to by the reservation pupils with hope and expectation. Their promotion should be a prize for which they will earnestly contend.

While each of these schools should have its distinctive work, it is in the highest degree important that all of them should co-operate heartily for the accomplishment of the one common end. While there may be a generous rivalry there should be no strife between them, but, on the other hand, the most hearty co-operation. The success of one should be regarded as the success of all, and the injury of one should be felt as a personal loss by all. There should be frequent intercommunication between these institutions, both on the part of teachers and of pupils. I wish to lay special stress upon the fact that all the thousands of Indian boys and girls in these various non-reservation schools should become acquainted, as early as possible, with other institutions than their own and, so far as may be, made to feel a common interest in the welfare of other institutions and have a sense of brotherhood with all the pupils in all these schools.

It is to be regretted that the schools are so far apart as to render intimate association between the pupils impracticable.

Pupils who have been expelled from one of these institutions should not be received into another, and teachers who are unworthy or have failed of success in one should not be employed in another. Whatever excellence has been developed in one of these schools should be appreciated and adopted in the others.

While emphasizing, however, the importance of these non-reservation schools and laying upon them the grave responsibility of leading in this great work and conferring upon them the honor of being the high-schools, the technical schools, the professional schools possibly in the future, I would urge with equal force the fact that they are themselves only a part and not the whole of the scheme of education which has, through many years, grown up, receiving the sanction of Congress and of history.

Reservation day and boarding schools are older than the non-reservation schools, and although working under many disadvantages have accomplished an important service, are to-day in better condition than ever before and are capable of doing some things that the non-reservation schools cannot accomplish.

Whatever theories we may have regarding this matter of education, the facts are that these two classes of schools have rooted themselves in history; that they divide pretty evenly the public opinion, each of them having their earnest advocates, each of them doing a work that the others cannot do, and all of them co-operating to hasten the time when the entire rising generation of Indians shall become English-speaking and prepared for absorption into the national life.

It seems to me, therefore, wise for these non-reservation schools and for those of you that are charged with their administration to recognize the importance of the reservation schools and to seek to put yourselves into harmonious relations with them. They are to be the feeders for the non-reservation schools, taking from the camps the crude, raw material, sifting it, working it over, and preparing it for the high work that is to be done for it in the non-reservation schools.

I will venture to suggest some general principles which I think are applicable to those institutions which are represented here in this council, which include non-reservation schools and a few of the more prominent prosperous reservation schools.

First. It is important that each superintendent should, by the most careful, critical, painstaking, comprehensive study of the environment and possibilities of the institution, determine, as speedily as may be, the precise nature of the work that ought to be attempted by it. It may not be possible in every case to determine *a priori* exactly what should be the work of each school, and something doubtless must be left to experience and time. I believe, however, that it is possible for every intelligent superintendent to determine with approximate accuracy the specific work that his school should attempt.

Second. Having determined the sphere of the school, the plant or equipment necessary for the accomplishment of this work should be secured. Heretofore, there has been a good deal of hap-hazard estimating and a good many vague schemes have been presented to the Office; there has been doubtless more or less of waste by duplicating plants and multiplying agencies. There should be as little of this in the future as possible. If a school is to make a specialty of farming, the plant required will be quite different from that of a school that is to make a specialty of the trades. From this time forward every building erected, every estimate submitted, should have reference, so far as possible, to the specific nature of the work to be accomplished, so that every dollar expended and every day of labor devoted will bring the school nearer and nearer to its ideal.

Third. The one cardinal thought that should dominate every institution should be that of efficiency. The superintendent holding clearly and tenaciously in mind the work set before his institution should insist with unyielding firmness that every employee, from the principal to the humblest servant, shall faithfully and efficiently discharge the duties of his position. No favoritism of any possible kind should allow him to retain in the service of the Government any employee who is unable or unwilling to perform the work assigned. A very grave responsibility rests upon all who are charged with the administration of this great trust, to see to it that the work shall be accomplished in the best possible manner. It is not sufficient that employees mean well; it is not enough that they be conscientious; it does not answer that they are nice people, or that they have powerful friends, or that they are poor and needy. If they are unable or unwilling to do the work they have no claims of any possible kind to positions in these institutions. It is not enough that they do *fairly* well. They should do *very well*. The time has come for raising the standard of excellence of work and insisting that these Government Indian schools shall be the best of their kind. They are not to be gauged by any low standard but by a high standard. It is not enough that they should be equal to the ordinary public school. They should be better than these. The course of study, methods of instruction, text books, discipline, and all that goes to control the character of the school work should be equal to the best in the public schools. In addition to this, the two great elements of providing a home for the Indian and of

initiating him into all the mysteries of a civilization with which he is unacquainted and of training his hands to useful industry, should lift them above the common schools of the country. The requirements for admission into the Indian school service should be high and rigidly enforced, and those only should be retained in the service who continue to meet in the daily details of their work the highest of these requirements.

Fourth. These schools should be characterized by growth. Every year should witness a marked advance in the quality of the work which they accomplish. We should none of us be satisfied to have the work of this year no better than the work of last year. I cherish the conviction that all of these institutions, without perhaps a single exception, are doing better work this year than they did last, but I shall be sorely disappointed if they do not do better work next year than they are doing this. Experience counts for very much in a work like this, and it ought to be expected of all intelligent workers in any of these institutions that they shall make a careful study not only of the daily details of routine but of the principles underlying their several departments, in order that they may do the work more skillfully and more intelligently. In every school there should be a reference library, professional books and periodicals, bringing every worker into contact with the latest thought in his own department. Unless there is growth there will be deterioration, and that institution which ceases to grow will begin to die.

Fifth. The one all-controlling aim which should be held steadily before the pupils in all these institutions should be the formation of character. To become self-respectful, self-reliant, independent, industrious, thrifty, honest, faithful to trust, patriotic, public spirited, sympathetic, seeking to do and to be all that is possible in whatsoever sphere of life they are called to act, should be set before them as the high ideal towards which they are day by day and year by year in school and out to constantly strive.

To be an American citizen, capable of appreciating all the privileges connected therewith and able to bear all the responsibilities that it imposes, is indeed a high privilege. To be instrumental in moulding the character of the entire rising generation of those who to-day are regarded by multitudes as incapable of civilization, snatching them from the degradation of the camp and the base habits and superstitions of the tribe, and lifting them on to the high plane of intelligent American citizenship, ought to be sufficient to arouse within each of us every dormant power, to stimulate us to the highest endeavor, and even a modicum of success ought to be ample reward for the severest toil and the greatest sacrifice.

In conclusion, let me express the hope that our meeting together may result in mutual good cheer, that each of us may contribute something from our thought and experience towards the common end, and that all of us may return to our respective fields of labor better prepared for work than when we came.

### Death of Senator Plumb.

As you all know, Senator Plumb, who for many years has been the distinguished representative of this wonderful State in the halls of Congress, has recently been suddenly stricken with death, plunging the State into mourning and attracting the attention of every part of our republic. The funeral cortege is to pass through this city to-day at an early hour. Funeral services are to take place at Topeka at 1 o'clock.

I believe and it has been thought best, that this assemblage of Superintendents and workers of Indian Service should take recognition of this event. Senator Plumb was connected very intimately with the work of Indian legislation. As a member of the Committee on Appropriations he used his influence in such manner as seemed to him best in regard to this matter of caring for the Indians generally and with reference to the work of Indian education. During the last session of Congress, as you all know, the Indian bill, which passed under his eye and through the Senate, has given an enormous advance in behalf of Indian education.

It think it eminently proper, under all the circumstances, that this Conference should be represented in Topeka, to-day. From the nature of the case it is not possible that I should go. I have therefore asked Supt. Meserve, Principal of the school here at Lawrence, Capt. Pratt and Dr. Dorchester to go to Topeka, and represent us on this occasion.

The topic we are to discuss first is "What is Needed for the Plant of an Indian school." As Capt. Pratt is to retire



soon I will ask him to present his thoughts in reference to the Employee Force.

*Capt. Pratt, of Carlisle, Pa:*

Mr. Commissioner and Gentlemen: I come with no prepared paper on this subject, and I doubt if it is possible for me to add to what the Commissioner has said. I believe every word he has uttered in regard to the employee force of our several schools. I think we need nothing more to guide us.

Before I left Carlisle I asked one of the oldest in service, of our Indian school teachers what I should say about the employee force. She said she would jot down her thought on a piece of paper and hand to me. She did, and I find nothing in the several suggestions she has made that are not covered by what the Commissioner has said.

I would add this: That experience in Indian school work should count for a great deal more than it does. I have dealt for twelve years with a good many different employees and find weakness in all. None entirely suit me. I never suit myself. So I am always at war with myself and my other employees. But I do find it best to overlook, frequently, qualities in an employee that may seem serious, and save to the service their acquaintance with Indian character and with the work. I have frequently shoved aside my self-respect and quietly handled the person in order that I might save their experiences to the work, and almost invariably I found it the wise thing to do.

I can reiterate every word the Commissioner says about guarding against inefficiency. In my experience the people who come with the greatest array of recommendations are generally the ones who need recommendation most. I have had to drive out of the school a person who came with the very highest recommendations of the Superintendent of Public Instruction of a State, the Governor, one senator, a Member of Congress, besides local educators. But I did it only after patient waiting and forbearance.

I feel this in regard to our school service: Every superintendent should be competent to manage the school throughout all its departments. I believe, (and I say this respectfully and with the most earnest desire to further the best interests of the school service,) that every superintendent should be so competent to fill his place that the entire selection of his corps of assistants could be entirely intrusted to him. I do not think that in any other way, and I speak this from experience and from the most hearty co-operation all along through the years of my service at Carlisle of the Indian Department, that in any other way, there can be a complete unity and oneness in the schools.

I have had no employees sent to me at Carlisle, and only a very few have been suggested by the Department. The best way is to look around, find capable persons, and determine if they suit before calling them. In that way I have been able to secure some of the very best help. Occasionally then I make mistakes.

*Commissioner Morgan:* I would like to ask Capt. Pratt to answer these two questions: 1. What number of pupils he thinks is enough for one teacher; 2. What his experience is in the employment of Indians in the various capacities as teachers and in the shops?

*Capt. Pratt:*

As to the first question, I can say in general, that we should reduce to the lowest possible number the pupils under the care of any one person. At West Point they esteem it necessary in order to make an army officer to have professors and officers to the number of one officer or professor for every three students. The farther we go in that direction the stronger we will be. I was at Haskell Institute yesterday and visited some of the school rooms of the little ones. There were three times as many children under the care of one teacher as she should have had if she is to do justice to them. The old treaty that furnishes a great deal of backing for our present movement (the treaty of 1868, provides that there shall be a school house and school teacher for every thirty children) is the proportion I have endeavored to come near to all the time. We are warranted, in bringing our numbers down to that. No teacher should have more than thirty pupils under his or her care.

*Commissioner Morgan:* I would like to make a point on that. I have insisted that from twenty-five to thirty, (of course when they are thoroughly disciplined and graded the number may be increased,) is enough for any ordinary teacher.

*Capt. Pratt:* In regard to the second question concerning the employment of Indian students, I have had large experience in this direction. Carlisle furnished employees for Haskell in its early days, for Genoa and other schools. We make a mistake almost always in expecting from the Indian more than he is capable of. It is better to begin with a low place and small salary; then if they do well, lift them a little at a time. They have got to learn to work their way up, and the best school in the world is the school of hardship and self-denial. They especially need to learn these things and

we ought not to lose sight of that in our school work.

*Commissioner Morgan:* I endorse very heartily what Capt. Pratt has said, and wish all the Superintendents would make a note of it.

*Capt. Pratt:* Miss Hamilton, one of the most self-sacrificing persons I know of in the Indian Service, says here (reading from memorandum furnished by her); "Better results for the present and future generations could be obtained by more personal work with the pupils outside of school." She adds: "Returned pupils should be looked after and encouraged."

I feel all the time that pupils need more outside help. Not many employees are willing to give themselves up to outside work. Carlisle overcomes that very greatly by putting students out and getting them into the town. Our students have many friends in Carlisle, Sunday school teachers, officers and others. At least thirty of our higher students are in Sunday school classes with white children. These personal relations that grow up thus are most valuable. The teachers like to have their scholars visit them and they visit students at the school. At this time we have 234 Indian boys and girls in country schools, some of them in the graded town schools of Eastern Pennsylvania. This is the most hopeful outlook in the whole Indian service, because these Indian youth contend day after day with the brain and muscle they must meet in after life, and so get the courage needed for life's contest while they are yet boys and girls, and confidence in themselves that cannot be gained in any other way.

The other day a party of Cheyenne and Arapahoe Indian chiefs visited Washington. They went to lay before the Department the gravest affairs of their tribes. There was no white man along, only three young Indian men that had passed through these experiences, of which I have been speaking, at Carlisle. They got a fair hearing and stated their case as well as they could have done with white interpreters, and got just as much justice as white interpreters could have obtained for them.

*Commissioner Morgan:* I have had no better statement made in all the delegations that have come to the Indian Office than was made by Kish Hawkins, Leonard Tyler and Jesse Bent, who brought that delegation to Washington.

You have heard the remarks of Capt. Pratt. If there are any suggestions to make or questions to ask, I will be glad to hear them.

*Supt. Buckus, of Genoa, Neb.* I would like to ask Capt. Pratt a question. The school term is about six or seven months. When you send the boys out is that all the schooling they get in the country schools?

*Capt. Pratt:* They get at least four months of regular all day schooling.

*Commissioner Morgan:* I regard this matter of putting pupils out on country farms as one of the most important of our Indian work. At a later time I hope we will be able to report that there is not a training school in existence where there are no boys and girls out.

*Supt. Meserve, of Haskell Institute, Lawrence, Kan.* Just a word in reference to this matter. We have started the outing system here at Haskell, in a small way of course in comparison with what Capt. Pratt has done. Here in Kansas the people are not quite so far removed from the hair lifting period as they are in the far East. I want the people of Kansas to see that these boys and girls do know how to work.

*Supt. Buckus:* I have had some experience in outing pupils. During the last year we had fifty among the farmers receiving careful individual instruction, looking after stock, farming, etc. and I could have put out at least 300 pupils. These boys should be put out individually, not two, three, four or five together. They should be put with good English speaking families. The farmers tell me that the best workers they have are the Indian boys, and they can trust them in their absence.

#### PAPER OF SUPERVISOR RICHARDSON. What Grounds are Needed for an Industrial Training School.

The author of this topic evidently designed that the discussion of the theme would cover but little "territory," as to time, and with that interpretation of the purpose in assigning this subject, I desire to briefly consider this important matter, directing attention to two lines of thought, namely: *The lands needed and Building Site.*

First. The lands needed for a training school.

From the fact that the great mass of these Indians will become farmers, stock raisers, fruit growers and dairy men, rather than artisans, it is important, it seems to me, that the industrial training of these boys and girls should be largely directed with that in view.

It is, therefore, important that general farming should receive special attention, at these training schools.

That proposition, will no doubt be accepted as true, and it follows that all training schools, that have general farming, as their line of work, should be well equipped for the purpose indicated and should have an abundance of land.

This land should be obtained, or rather secured, while it is cheap and for reservation

schools, before allotments are taken and the desirable lands pass beyond the reach of the Government.

As to the amount of land these schools should have, that should be determined by the special line of work designed to be performed by the institution, its location and the cost to the Government.

As a rule reservation schools should have at least one full section, and if possible, four sections might be set apart, with propriety, for school purposes.

The same rule might govern, in the selection of lands for non-reservation or what are termed "training schools," in the sense intended, by this conference, where such schools are situated, where land is cheap.

I know one such school that has thirteen and one half sections of fine land and for the great possibilities of the institution, eight thousand six hundred and forty acres are not too much.

There should be ample tillable land for cultivation of the regular crops; abundant for pastures, orchards, nurseries and as we western fellows say "lot of hay land."

The lands should be selected with a view to fertility, water for stock, timber, building stone and other features, well known.

After the selection of the land suitable for the demands of the school, another important consideration, is the site for the buildings.

Often an error, in the selection of a site for buildings, affects the operation of a school, during its whole history.

I know a reservation school, whose buildings are near the north bank of a stream, that sometimes flows with great sluggishness.

Malaria arises from that stream that keeps the hospital well "populated" and employees depressed and often seriously sick. This is especially the case in early autumn.

One and one half miles from the present site, on an elevated plateau, a most beautiful location, the buildings should have been erected and the efficiency of the school increased at least a hundred per cent. Even Providence seems to have condemned the course of those selecting the present site, for the building has been twice destroyed by fire and with deplorable stupidity it has been twice erected on the same objectionable spot.

The site should be chosen with a view to the following:

First. *Health*, and there can not be too much importance attached to this matter. There should be a perfect natural drainage, no sluggish stream, breeding malaria should lurk near by. An elevation overlooking the surrounding is desirable.

Second. *Abundance of water*, the purest and the best that can possibly be obtained, for domestic purposes, demands attention, in the selection of a building site.

At last, but by no means least, the site should be chosen with a view to ornamentation and to this end should be favored with beautiful scenery, as far as possible.

With a few remarks, relative to the last item, I will leave the subject to the wisdom of the conference.

This matter of ornamentation, I consider an important factor, in the education of Indian children, as well as that of whites.

I take it that it is the province of these schools to develop a correct taste.

A love for the beautiful should be taught. These children have taste and shall we allow it to go untrained and exhibit itself in the very crude form peculiar to these people?

Contending for the development of all the powers, and attaching an importance to ornamentation, as an educational factor, I insist that it deserves a greater consideration, than I fear it receives, at the hand of the average operator of Indian schools.

Some times when I see a training school, with fine buildings, arranged with all modern conveniences, and the grounds as brown and bare as a desert, not a friendly tree to relieve the monotony, nor plant nor shrub no flower to gladden the eye, I am led to say, no wonder these children often sigh for their homes of shady groves, wealth of flowers, murmuring brooks and songs of birds.

Would it not be wise to give more attention to this part of the education of Indian youth?

Select the building site with that end in view and then see that the grounds are ornamented with taste.

These young people are to go out from these institutions and make for themselves neat farms and beautiful homes.

I apprehend that the lesson would be none the less impressive or emphatic, in what may be termed essential industrial training and intellectual development, or any the less fruitful of results, if with all this, these Indian children, fresh from the charms of nature, are taught that nature itself is made more attractive when touched by the magic wand of a cultured civilization.

*Supt. Conway, of Pawnee Agency Oklahoma:* This question arose in my mind. Suppose we are on an Indian reservation and we want one or two sections. Do we simply recommend that we would like such and such a section?

*Commissioner Morgan:* What I would like would be a statement of the land that is desirable. If it is claimed by Indians and they are unwilling to give it up without compensation, what compensation? If they are unwilling to give it up under any consideration, we must consider the rights of the Indians. On the other hand, I have not hesitated, where Indians are not making proper use of the land, to take it and put it in connection with the school where it can be properly used, and give the Indian some other place so that he is not wronged. At the same time, make the interests of the school apparent.

#### PAPER OF DR. DANIEL DORCHESTER, SUPERINTENDENT OF INDIAN SCHOOLS.

##### Moral Training.

The moral training in Indian Schools will depend—  
1st. Upon the moral environment of the schools.

This principle will apply alike to schools on Indian reservations and to those outside of reservations. The variations, if any, will be only in degree.

Some non-reservation schools are in communities where the moral sentiment is very low, and the moral influence weak. I refer to frontier towns and cities, where real estate schemes and scrambles, projects for opening up and grabbing Indian lands, and the idea of using the Indian so as to make money out of him—"that is all he is good for"—pervade the popular thought. Such communities have no faith in the high moral possibilities of the Indian, and care less. The churches in such places have only a minimum of religious power. Only the most meagre estimates of the importance of education, exist; and the educational standard is very low. The atmosphere of such communities is not bracing and helpful to Indian schools; and the type of civilization is bad.

The moral training in such a school is very difficult, and will involve a larger outlay of power, than on many of the Indian reservations. Far better than in the frontier towns I have described is the moral environment directly on the reservations of Standing Rock, Cheyenne River, Devil's Lake, Yankton, Crow Creek, Coeur d'Alene, Tulalip, Skokomish, Chehalis, Yakima, Yainax, Pima and Papago.

Other reservations and reservation schools are so near to towns and cities in which intoxicants and other evil elements abound, like Umatilla close to Pendleton, Puyallup to Tacoma, Lemhi to Whatcom, Jamestown and Port Gamble to Port Townsend, Lapwai to Lewiston, Pyramid Lake to Wadsworth, Yuma to Yuma City, and the Mission Indians in California, to like places, that the evil environments work powerfully against all efforts toward moral improvement.

The evil environment directly around schools on the reservations, is often a serious impediment to moral training. I refer to Agency officials and employees. I will mention some cases in which the moral training is difficult:—

When an Indian Agent celebrates his coming to an Agency, and seeks to ingratiate himself into the favor of the Indians, by joining personally in their pagan dances till late at night; when the Agent spends many evenings at the Post Trader's store, acting pantomimes and telling low stories; when the Agent puts forth no positive efforts towards getting or keeping the children in the schools; when an Agent is so anxious to get a friend into the superintendency of the school that he gives only a quasi support to the existing superintendent, and pursues a course calculated to divide the school force against him; when an Agent has so low views of the comfort and necessities of the pupils, that he reduces the drawing of supplies to a minimum, or allows the reduction by the issue clerk, until the table crockery is little better than that of paupers in the most straitened circumstances; when an Agent indulges in the most foul-mouthed obscenity and profanity, in the presence of both whites and Indians, children and adults; when an Agent openly and loudly declares against all stringent discipline in the school, and boasts that he has no need for a lock-up unless perhaps for meddlesome Government officials; when an Agent condones improper sexual relations among Indian pupils, occurring in consequence of the relaxing of the regulations at his behest, by saying, "O, that's only human nature"; when an Agent stands in fear of the non-progressive Indians, yields passively to their whims, exerts no power to lead or enforce progress, and allows his police to disregard his orders with impunity; when an Agent is so wanting in moral executive ability, that he can keep the pupils in attendance upon the school, only by erecting a twelve-foot board fence around the premises; or when an Indian Agent allows girls of fifteen or sixteen years of age, year after year, to drop out of school and pursue the business of prostitution among the soldiers located at the Agency; when Government Inspectors and Special Agents indulge in terrific oaths, while visiting the Agency; when the Agency Clerk cannot go to a neighboring town and return sober; when an Issue Clerk in his office, curses Christian Indians with round oaths; when Agent and School Supts. boast that they "know how to fix Inspectors and Special Agents," with rich dinners and fine entertainments long protracted; when the purest men and women in the school are vilely slandered and worried into resigning their positions in disgust, by worthless Agency officials seeking to make places for their friends; when employees anxious to raise the standard of school administration, standing up with becoming firmness for better things, are removed from their places, under charge of being "troublesome elements"; when Agents and Supts. cannot nominate



school employees or recommend the removal of unworthy ones, except at the will of politicians.

These are some of the environments which make the moral training of Indian Schools difficult. A part of these ill conditions belongs to schools on reservations and a part to schools off reservations. Banded schools are not free from these evils, nor are contract schools. The much boasted harmony of the latter may be heavily discounted.

The cases I have cited are not imaginary ones. Nearly all, however, belong to the past, but a few are still pending and I hope in fair way of correction. I refer to them because a large residuum of evil has followed from them, in some cases traceable back through several years. The evil seeds were sown in so rich a soil that they have not yet been exterminated. The confidence of Indians in those sent by Government to civilize them, has often been fatally impaired. In some cases, it has been a herculean task to do much which will lift the schools. The odds are heavily against the workers, and they are compelled to study the grace of quiet endurance, or else to conclude that quiet endurance under such circumstances is not a grace, and resign their positions in disgust.

The moral training of Indian schools depends more upon the moral environments than upon any other one thing.

2nd. The moral training of Indian schools depends also very largely upon the moral character of the school force.

I do not look for paragons of perfection. Some slight blemishes and eccentricities are inseparable from human nature. Nevertheless, I will be understood when I say that the presence of an unworthy Superintendent, matron, teacher, or other employee, will militate against the effective moral training of the pupils.

For instance, a Superintendent who is profane, who uses tobacco, who is fractious or violent in temper, who spends much time in hunting, who is unchaste or untruthful, cannot impart good moral training. There have been Superintendents and Industrial teachers who used profane language freely among the pupils, and I have found an assistant matron who swore the roughest oaths among the girls. Though a year and a half have elapsed since the last example, it is still quoted by Indian boys and girls who say "White woman swear, why can't we?"

When half the school force is warring against the other half, how much moral training can be expected? When the matron and industrial teacher set at naught the Superintendent, and "run the school" with the support of the Agent, what moral elevation can be expected of the pupils? When an Indian laundress and Indian assistant with whom the large girls are in close contact in their work, spend the nights with the bucks in the grass outside, but are nevertheless retained by the Agent under the plea of smaller salaries and the obligation to employ Indian help, what can be said of the moral atmosphere of the school?

Shall I proceed to mention the case of a teacher who gave whiskey suppers at the hotel near the school, and who felt sorely grieved and persecuted when removed from the service? Shall I ask how can a Superintendent who is exceedingly jealous, peevish and fretful under the slightest provocations, and often under only imaginary provocations, administer moral training? Or shall I attempt to solve the dubious problem, how a Superintendent who openly discards any recognition of Christianity, can impart moral culture? Or shall I start the inquiry, how a Superintendent who lights his cigar, as soon as he has passed beyond the school grounds, but smokes all over the reservation, can look his pupils in the face and presume to inculcate moral training?

The cold, selfish employee, who scouts the idea of being a missionary, even of civilization, and frankly says he is in the service only for the money he can get out of it, is not a moral force in the school. There are interesting examples of men and women, who, prompted simply by self-interest, entered the school service; but when they came to live, face to face, with the painful necessities of an Indian reservation, felt a wonderful resurrection of their better natures, and became zealous missionaries of the best type of civilization. Transparent purity, honesty, and sincere devotion to the good of the Indian children are needful qualities in those who would effectively train these young wards of the nation, into higher types of living. Indian children are noted for their quick discernment of character. They seldom fail to detect shams. The silent, thoughtful, Indian pupil whom you think stolid and sullen, is often reading character and detecting foibles which undermine confidence in the instructor.

Character is a wonderful thing, one of the most potential elements in the world. In the teacher, it gives untold potency to spoken words. There is a principle recognized in gunnery which I may not express with exact accuracy, but which is about as follows: A gun must be a thousand times heavier than the projectile. The words uttered by a man of light, flippant

character, however wise and true in themselves or eloquently expressed, produce little effect for good; but the plain, quiet utterances of a person of clear weighty character, sink deeply into the heart.

3rd. The moral training of an Indian School depends largely upon the character of the means used and how they are used.

I would not say that physical inflictions and privations do not exert a moral influence. They may need to be resorted to in extreme cases—cases of great perversity. I do not believe, however, that the element of pure perversity is as prominent in Indian children as in white children. An Indian school can be more easily managed than a white school. Some think the contrary, because they have had considerable difficulty in managing Indian pupils, and claim they have been obliged to resort to severe measures. Such persons should pause and inquire whether they may not have been more at fault than the pupils, by unwise steps, needlessly precipitating a condition of stout resistance. These Indian children have only a slight familiarity with our language, and do not readily catch the full import of what we say. Even when they have picked up some English words and begun to use them, they often have only a slight conception of the real meaning. How often are lessons read in the classes, sometimes quite glibly, which the pupils fail to comprehend. Some teachers do not seem to appreciate this fact, and when the Indian boy or girl fails to promptly respond to their commands, in a moment of impatience the pupil is driven to an attitude of stout resistance, for which the Superintendent or teacher is alone to blame. But it is said he is an incorrigible fellow, and a severe penalty is administered. This is not good moral training. Every person familiar with teams knows that some drivers never have balky horses, and that other drivers always have them. Generally it is the driver who is balky and not the horse. So some teachers and Superintendents in the Indian schools are more perverse than the pupils.

4th. In order to the best moral training, the moral power should be intelligently developed.

The best moral action is based upon intelligent moral convictions. The mind should be clarified and the conscience developed. Pupils should be trained to the habit of acting upon convictions of right and duty. It is astonishing how easily Indian children when properly approached respond to moral appeals. Training on these points should be not occasional but constant, as opportunity opens, by Superintendents, matrons, teachers, industrial teachers, seamstresses, and indeed by all employees. The method is the old one "Line upon line." The beneficiaries of these labors are just out of the densest ignorance and superstitions of barbarism and paganism, an inheritance of centuries. What an opportunity to cast new seed into fresh soil, and cherish the germs until they shall become strong and choke out the old weeds. But much enriching of the soil with moral and religious influences, and constant cropping of the old growths will be necessary. But the most beautiful flora of a new creation will be the result. God has nowhere invested man with the prerogative of creating the slightest object in the material universe; but in the moral realm which is inconceivably higher in importance and grandeur, he has made it our privilege to develop that greatest of all potencies, character.

Such training is necessary to the investiture of the Indian pupils with the elements of our best civilization and citizenship. In this training, all Indian school employees should participate *con amore*.

5th. Such training must have a religious basis.

I do not say a sectarian basis, a Roman Catholic basis, or a Protestant basis. I speak more broadly—a religious basis. There is a Christianity that is broader than Protestantism, or than Romanism, or than any other sect; and in its breadth it loses none of its positiveness. Because it is broad, it is not therefore latitudinarian, for latitudinarianism ties up to nothing. The broad Christianity to which I refer is full of roots which strike down into the eternal verities, and draw nourishment from the richest elements of the divine spiritual kingdom; and the flora and the fruitage which it produces in renewed lives, infinitely transcends in beauty and sweetness, the sour and shrivelled products of a cold sectarianism.

This broadest Christianity comprises the deepest, the highest, the acutest and the most influential elements of all religion that is worthy of the name. It holds strictly to accountability to God, and loyalty to Christ is the test. It hallows the moral and religious nature of man. It inspires self-sacrificing devotion to humanity; and charity, chastity, honesty and love for one's neighbor are its most constantly exhibited fruits. I pity the man or the woman who cannot find out and inculcate the broad, great, positive elements of true religion, and rise superior to sectarian narrowness, in the training of Indian pupils.

Here is an enduring basis for moral training. In the case of Indian children, a Christian basis for such training is peculiarly necessary, from the fact that the barbarism, the polygamy, the abject subjection of women, the dance rites, the medicine superstition and many other evils common among Indian races, are founded on their old pagan philosophy. These notions, so prolific of evil will not be effectually removed until the great essential truths of Christianity are implanted in Indian minds.

Let the Ten Commandments be taught and repeated daily in all our schools, the Beatitudes and prominent Psalms of praise, also. Let the parable of the prodigal son be frequently recommended for reading or recitation, and I care not what version you use. And let the essence of Christianity be concentrated in this beautiful

#### COLLECT.

O, my God. I owe Thee love above all things, with my whole heart and soul, because Thou art infinitely good and worthy of all love; I also owe love to my neighbor as to myself, for the love of Thee; I forgive all who have injured me, and ask pardon of all whom I have injured. Amen.

Commissioner Morgan: I am sure we have touched no deeper ground and reached no higher point than this.

Speaking of the environment as an element of moral culture, I was profoundly impressed with a speech made to me last week by Push-to-nequa, of the Fox tribe in Iowa—a fine specimen of manhood he is. Dressed in his Indian fashion and standing face to face with me contending against education, he said with his face all aglow and his voice eloquent with feeling, "I train my children not to drink, to grow up temperate. Your white men thrust whisky upon my boys and make them drunk. I train my boys to be polite and courteous to everybody. I pass by your school-house here and your boys throw stones at me and your teacher does not correct it. We don't want your education."

I could not answer his argument.

Speaking of the difficulties of getting rid of the immoral, I found, soon after I came into office, a superintendent of an Indian school who was reported as grossly immoral and very profane. I gave orders for his removal. I received a letter very shortly after that from a gentleman who said he had understood that charges had been made against his friend, the superintendent of the school; that doubtless his friend did use "cuss" words occasionally, but that he was a moral man, and begged of me that I would allow him to remain, adding this all-persuasive argument: "It will make me strong with the Irish." Whether his strength with the Irish is broken I have not inquired, but his friend is not superintendent of that school.

For the purpose of getting at the facts, I am going to ask Supt. Dorchester whether he knows personally that there are in the Indian schools to-day any who are profane and immoral.

Supt. Dorchester: No, sir, not now.

Commissioner Morgan: I will ask Supervisor Richardson if he knows of any school in the 4th District whose employees are profane and immoral.

Supervisor Richardson: I do not.

Commissioner Morgan: I will ask Supervisor Leeke, of the 2nd District, if he knows of any school employees that are profane or immoral.

Supervisor Leeke: No, sir.

Commissioner Morgan: I will ask Supervisor Ansley, of the 1st District, if he knows of any school employees now in the service that are profane or immoral.

Supervisor Ansley: I do not, and don't believe there are any in my entire district. I am reasonably sure that that portion of my district that I have visited has no such people in it.

Commissioner Morgan: I will put the question stronger. I ask of each of you superintendents have you any employees in your service that are profane or grossly immoral? If there are, I wish you would stand

There were none.

I say to you, gentlemen, that just so long as I am in my present office, and you will give to me evidence that you are able to manage your schools on this high plane, so far as I am concerned I will give you absolute power in the selection and retention of your employees. I will, from this time forth, make not even a suggestion to you as to anybody to be employed. If you ask for it, I will tell you the facts, but I will hold you absolutely responsible for the kind of people that you get about you. If I find that you are getting people that ought not to be there, I will begin the process by removal at the top.

Supt. Dorchester: In my paper I refer to a great many cases I have met. I have seen the shadow of the departing one, and the shadow has been prolonged in too many instances. Only last week I helped a man out of the service for giving liquor to the Indians. He was a teacher in a certain school.

Commissioner Morgan: Gentlemen, what have you to say on this great matter? I will call Capt. Pratt to his feet on this point. He has gathered about his school moral forces in the way of an Indian court of fencibles, a Young Men's Christian Association, a debating club, Sunday services, prayer meetings, etc. He has concentrated an amount of moral force here that I wish he would speak upon.

Capt. Pratt: I believe all that Dr. Dorchester has outlined, and can corroborate a great deal he has said from personal observation. It was to get clear of those things that I went so far

East as Pennsylvania. I was fought very strongly in the establishment of the school in Pennsylvania, by the highest authorities in the army outside of the Secretary of War. When I took the Indian prisoners to Florida in 1874, as soon as I saw the locality and the influences, I appealed at once that they be sent to Mass. or some other Northern State where there was a better condition of things. In going into the Cumberland Valley, we selected one of the best localities in the United States. We are surrounded with a varied, industrious, Christian community. All religious denominations are fairly represented. We have a great Christian College and a young ladies' school of a high order. I immediately placed the school in relation with the people of the different churches. I asked the pastors, all of them without exception to take turns in holding services at the school. I placed our students under the care of the churches they or their parents selected, visited the Sunday schools, interested them, and talked to the pupils of the Sunday schools and the individual teachers, and got them interested in the work, told them here was good missionary work right at their doors. This led to the relations the Commissioner has outlined. We have as members in the different churches of Carlisle nearly 200 pupils of our school. They are looked after in some churches very carefully and most kindly, participating in all church affairs in a way that is gratifying. We have a corps of Christian teachers. I do not believe I would be doing right if I did not know before I employed a teacher or an assistant, what their religious views were. I always make that a point. Politics play no part in my selections. A more non-political institution cannot be found anywhere.

Commissioner Morgan: In addition to this he lays the foundation for moral training in the cleanliness of the body, in the order and arrangement of the room, and in the self respect of the student, into whose eye he looks to see that he has properly presented himself for inspection Sunday morning. I will now ask Supt. McCowan, of Ft. Mojave, Ariz., to say a word in reference to this.

Supt. McCowan, of Ft. Mojave, Ariz.: As Dr. Dorchester was speaking of the good influences of employees, the thought occurred to me that while the employees were moral, while they did not use tobacco, liquors of any kind, or profanity; and while they were trying in every way in their power to raise the standard of morality and teach Christianity in its broadest sense, how differently situated am I. We have a town some 16 miles from us where everything in the world that is bad is witnessed daily by the older Indians and the Indian pupils. There they see gambling in all its phases; immorality, drinking constantly. In a town of some three or four hundred white inhabitants there are 23 saloons, and one of them boasts of clearing \$12,000 in one year. We have a good deal of trouble with tramps and others who sell or give whisky to the Indians. I have endeavored in every way possible to put a stop to that and have arrested and imprisoned a number. But even that does not stop it by any means. It is hard to correct. There is no respect whatever paid for the Sabbath. Hunting is one of the constant amusements on Sunday. White people go out on the lakes hunting ducks, and invariably take with them quantities of cigars and whiskey. While we are doing everything we can think of to bring all the good influences to bear upon them, we have everything else to work against us. In speaking of the school they tell me "Well, I suppose they might as well be in school as any other place. It won't do them any harm at any rate." They look upon the position of Superintendent or Agent as affording a good opportunity for robbing the Government.

However, we have a pretty good set of employees down there. We have our Sunday school. A number of our boys can, repeat the Ten Commandments without a break; they can say the Lord's Prayer; we have the singing of Gospel hymns. I am in hopes that in time we can bring them up to a good standard.

Supt. Burton, of Ft. Stevenson school:

The nearest town to my school, Cold Harbor, consist of four or five families. In connection with the outing system and moral training, the utmost care is needed in this direction. Located as I am it would be very hard indeed to send any students from our school to any place within two or three hundred miles where I should care to put them. That is as far as my acquaintance goes now. I know several places in North Dakota where the influence would be good, but know hundreds of others where I should rather the boys would remain at Ft. Stevenson than go with them.

Mrs. Dorchester: When I entered the service I thought any girl could be trusted for any position in which we could place her. Since then I have thought the matter over. We should go very slowly. What you can trust a boy to do you cannot trust a girl to do. You must educate and fit them for places in the homes.

Commissioner Morgan: I went into the Indian Service with the earnest desire to put every Indian that could be found in places of trust, responsibility, and pay. I did a good deal of it. In most cases I have been disappointed, simply because they are not yet prepared for it.

Supervisor Richardson: There is another point in reference to this moral culture—dances that take place on the reservations. It seems to me that if the Government goes to the expense of educating these boys these Ghost Dances should be prohibited. Many of the pupils from Carlisle and other places are taking active leadership in these, I am informed. They have a deleterious effect upon the moral training of these pupils. The strong arm of the Government ought to reach out and see



that these Ghost Dances should not be held.

**Supt. Conway:** I believe that the time is coming when a great many of our pupils can go into the medical profession. There are no less than 50 on my reservation (Pawnee) that are physical wrecks. These bright young men who graduate from school should go among them and teach them physical culture.

**Commissioner Morgan:** When a superintendent sees young boys and girls who show capacity for nursing, or as physicians, etc., they should be encouraged in that.

I will now ask Supt. Coppock to give us what he has to say about buildings.

PAPER BY B. S. COPPOCK, SUPT. CHILOCCO INDIAN SCHOOL, I. T.

#### Buildings For Industrial Training Schools.

The homes of our country differ vastly as to convenience, comfort, appearances, surroundings and cost. A wide margin of difference exists in the school buildings even of a state. Our people as a result have various ideas on the propriety of school expense for Government wards: some of our people have struggled with want on the frontier, some with poverty in the great cities, some by self-help have secured a good education, others a competence, while many have always known the delights of a good home and school.

I trust we have passed the era when public sentiment and managers of public affairs hold that just anybody is good enough to teach Indians and any accommodations are good enough for them. Successful workers and superintendents know that the purest and strongest character is needed in the work, available power to uplift is indispensable. It is self-exhaustion to impart motives, forces, inspiration for moulding and developing crude natures into self-sustaining civilized citizens. And we need good accommodations; not expensive, not fine, but arranged for the purpose of home and school work; affording ease of administration, suitable separateness of the sexes, safeguards of health, with accessories to aid in developing social, moral and æsthetic culture.

To train self-respecting, intelligent home-keeping citizens we must do most efficiently what is neglected almost entirely in the homes from which pupils come. Best workers and best facilities are the cheapest. Failures and means that require failure are expensive.

When we look at the Government buildings for Indian education we find they are more the result and growth of conditions than of wise planning and execution.

The appropriation for buildings has been limited and those in charge have attempted to do too much with the money available, and very many important things in a school home have been omitted, leaving many of the school plants ill fitted for their work. Some of the training schools are housed in old military quarters or vacated agency buildings, and these are the ones that have the best accommodations.

An Industrial Training School should accommodate 150 pupils and upward. Pupils somewhat developed by training and matured by growth; young men and women facing the responsibilities of after life. They need favorable conditions to develop strong characters of best ability, originality and independence. There should be some chance to individualize and not too much herding in the act of bathing, in changing of clothes and in dormitories.

I will state conditions more explicitly.

The buildings and grounds should be completely sexed. A good arrangement is to have the buildings for common use on the sexing line as school buildings, dining-room, kitchen and laundry buildings, with entrances for boys toward the boys' living building, which should be separated a short distance. Then the same arrangement on the girls' side. Let there be sufficient distance between buildings to save each building separately in case of fire, and to give open views, grass plats, fresh air. Let the boys' play ground be on the boys' side of the line and toward stable, barn, pig pens, cribs and feed lots, facing their work of caring for stock and farming. Industrial buildings, as shops, could well be placed on the same side of grounds as the boys' dormitory.

Let the girls' play ground be with their buildings on the girls' side of the line and towards the poultry yard, orchard and garden. Let no boy be seen on this side without a hoe, or a horse, unless attended by an employee; and not at all except during work hours. Let boys and girls march to common rooms for school, meals, work and socials.

Let the general internal arrangements of buildings be for comfort, utility and ease of administration. Four story buildings should be avoided, suitable bath-rooms, reading rooms and play rooms or exercise rooms should be provided; if one or two dormitories are kept there should still be a number of rooms of suitable size for three or four pupils each. A separate building should contain accommodations for a hospital. Careful attention should be given to heating and the climate should largely determine the proper facilities for warming at each school. In every climate the matter of ventilation should receive intelligent attention. All windows should be hung with weights, otherwise in an Indian School the breakage of window lights will give a Superintendent the shivers.

In lighting, coal oil is not so expensive as dangerous, except in a windy climate where the loss of flues is startling.

Gas would hardly be safe where so many children could easily turn it on and flood rooms to suffocation. Perhaps in most industrial schools there is sufficient practical use to be made of power to justify procuring it and adding arrangements for electric light. Where this is true it might well be considered the proper light.

The matter of drainage should not be left until the school receives an evil name for bad location, filthiness and unhealthiness. Abundance of good water is indispensable. It should be brought to the buildings at convenient places. In case the water is "hard" it will be a wise economy in most climates to provide sufficient cisterns to hold rain water for washing much of the clothing.

The buildings of an Industrial Training school should include the necessary accommodations for a school home and for working departments. The extravagant item of expense is not the original cost of buildings, but the loss of health, the failure in morals and character, the waste in breakage and wear of property and clothing, the proved failure of otherwise good people who as employees strive with pupils but fail from the very conditions of poorly constructed, insufficient and badly furnished buildings.

In our wheat fields the best of hands fail with the sickle or cradle to do the work of a self-binding machine.

Indians have proved good material for educational efforts, but to obtain best results with them for the capital and efforts invested they should be schooled in plain, convenient, substantial buildings, reflecting the feeling of efficiency, permanency and power in the Government, with ability to light, heat, ventilate, easily cleanse and control the buildings and their inmates.

**Commissioner Morgan:** When I entered the Indian Service the law provided that the sum expended on scholars with furniture should not exceed \$10,000. It was afterwards raised to \$12,000.

In the annual report of this year, (1891), you will find a statement made that to found a school for 100 pupils will cost not less than \$50,000. Now an architect is limited by the amount of money. If you tell him we want a school building with such and such accommodations and we can only pay so much for it you tie his hands, so that a good deal of work that has been done heretofore has been very objectionable. I do not believe in four-story buildings. I do not believe in putting the dining room and kitchen, as it is here at Haskell, under rooms where people live, where it is impossible to get rid of odors. But the architect has been limited.

A recess was here taken until 2 o'clock P. M.

#### AFTERNOON SESSION.

The meeting was called to order at 2 o'clock, Commissioner Morgan in the Chair.

**Commissioner Morgan:** We will now hear the report of the Executive Committee.

**Supervisor Richardson:** At request, I recommend that the subject of buildings be continued in the place of Dr. Dorchester's paper which should have been presented this afternoon but which was read this morning.

**Supervisor Ansley:** At the close of the morning session I suggested to the Executive Committee that the subject of school buildings was one of very great interest to me and no doubt it is to all the gentlemen present.

It is something, of course, I have to face every day in the week at some school or another, and the superintendents face it every day in the week in their own schools, and I know that it is a subject of interest to them.

I have just come from a school where I think the employees are all, without a single exception, trying to do their very best to make it a success. I refer to the Government school at Yankton. The boys' building, in which the superintendent with his corps of employees lives, is an old one. It has recently been improved. There is a basement, two stories, and an attic. No play-room at all in that building; no hospital room and no laundry room. There is a little building outside about 20 feet square in which washing is done, but there is no drying room. In the fourth story there is the commissary, containing goods perhaps to the value of eight or ten thousand dollars. It is an old frame and is always in danger of fire. In that same story there is a dormitory, in which some 25 or 30 large boys sleep. There is an insufficient fire escape.

That is the situation that school is in. I presume there are others in no better shape. I could name another—the school at White Earth, Minn., which is a very high building, a basement, I think, and three stories, in which the conveniences are very limited.

**Commissioner Morgan:** I think perhaps that I can reply to Supervisor Ansley in a shorter time than could be elicited by any discussion. I have particular reference now to supervisors.

Two and a half years ago when I took charge of the office of Indian Affairs and began to consider the question of Indian schools, I found the schools generally on the reservation in the condition which has been described. That is to say, a general lack of proper facilities for doing the work. Congress has been in the habit of appropriating for buildings, \$55,000 a year and there was \$93,000 in the office unused. I found everywhere through the Indian Service these schools that were dilapidated. Last year it did not take long to spend the \$93,000 that had accumulated. Congress last year gave me \$125,000 for general purposes instead of \$55,000 as heretofore. That has already been used and there is a demand for much more. The only way by which these buildings on the reservations can be improved and made what they ought to be is by enlarging the appropriation for that special purpose. While we secured from Congress \$125,000 for reservation schools, we secured last year and are expending this year more than a half million dollars in school buildings for these training schools. So that those of you here do not represent the condition of things of which Supervisor Ansley

speaks, on the reservation. The money that is now being spent on these non-reservation schools will put them in pretty fair shape. If the money I have asked for is granted by the present Congress all these non-reservation schools will be put in fine form. Then, if Congress will also give me what I have asked for the reservation schools, I shall put them in better condition than they have ever been placed.

Now the practical point is this. Whenever you supervisors go on a reservation and there is to be an Indian school, you should state what it should be. If it is to be a primary school for the care of small children, that is one thing, if the school is to be a larger one, for 200 or 250 as the case may be, and to carry the pupils further than primary work, then that will require a different sort of plan. If it is to be a training school, with all the industries connected with it, then that will necessitate an entirely different plan.

Now I have estimated in the annual report, which has just been printed, the cost of the establishment of a school for 100 pupils at \$50,000. If the supervisors will take that estimate and look it over, comparing the schools they find on the reservations with that, and then, having determined the character of the school that ought to be on the reservation, if they will make a recommendation as to the improvements or changes that should be made, with an estimate of the cost of the same as well as of their reasons why they should be made those papers will become a part of the records of the Office and will be used with the committees in Congress to accomplish the purpose, namely, the securing of the money. So far as the present administration of the Indian Office is concerned, no argument is needed as to the necessity for better equipment. No argument is needed to show that we ought to have the things that have not been given, namely, proper dormitories, school houses, dining rooms, kitchens, laundries, play rooms, hospitals, and all that. How far we may look to the present Congress to do anything, I do not know. Of course the statement has gone out that the present Congress will be very merciless in the reduction of appropriations. Whether that lightning will strike Indian school buildings first, I do not know. We want to put up as many lightning rods as we can get. Every report that comes from a Supervisor who has studied a certain locality and who states in such reports what that locality needs, is a lightning rod that we ought to have.

I bring that matter back largely on the supervisors. It rests with them.

If there is nothing further on this matter of buildings, I will ask Mrs. Dorchester to tell us what she has to say in reference to "School Supplies."

PAPER BY MRS. M. A. DORCHESTER.

#### School Supplies.

In making out a list of supplies for any school, the boys and the girls will ask that the beginning be made near the pantry door. This is as true of red as of white children, not because they understand that the digestive organs in a child are the first to receive stimulation, but because their physical natures are more keenly alive to wants and supplies.

In the matter of food there has been much improvement since we entered the service. It is now more than two years since we found a wagon load of rotten hams at any one school; wormy fruit by the half ton is an item of the past, as is also rancid lard. More attention to the buying is given, and better care is taken of the food supplies at the schools; this is largely due to more conscience among the employees. But while this is all true, the cooking and serving at many schools is still far from appetizing. At present, the greatest need in the kitchen is for a better paid cook. There are conscientious cooks in the service; but one cannot expect for \$480 to secure the service of a \$600 cook. In my opinion it is as necessary to have an intelligent woman with manners above reproach in the kitchen as in the classroom. The children are less upon their dignity in the kitchen, therefore more impressionable, and many of the large girls spend more time there than in the classroom. In some instances the good influences of the teachers and matrons are wholly dissipated by the kitchen.

In serving the food, there is need of more crockery, more help and more care and instruction. Sometimes the warehouse is quite well filled with crockery, but the Agent is saving lest Uncle Sam should be crippled. In one dining room where coffee, soup and syrup were all on the menu for the same meal, each was served in the same sized large water pitcher; and a boy who wished for soup, tipped two or three pitchers before he got the right one. While soups are a favorite dish at many schools, very few dining rooms have soup plates, and soup and syrup are often eaten from the same shallow plate. At another school quarts of syrup are wasted every week because instead of having a syrup pitcher and saucers, each child is given a saucer of syrup to eat or to leave, and much is left in each saucer. At another school near the syrup is being diluted one half to make it go around. At many schools no saucers are given with a cup of coffee, because it saves work and there are so few workers.

In a warehouse not long ago, I saw a large number of tumblers and asked why they were not used in the dining room.

The reply was "The children drink out of coffee cups." Yes, and they might drink water, milk or coffee out of bowls, three girls to one bowl, as I have seen them do; but why not give them tumblers? Tumblers are not a great luxury. One cook has a tumbler for her own use, and the little girls come out and beg for a drink out of her tumbler and they never ask in vain.

I know of but one Government school where napkins are used, and they were put in years ago. When I ask that such table linen be introduced, the reply is, "We are not allowed napkins. I cannot carry them on my property list." One Superintendent is solving this problem by making the napkins out of toweling, brown crash, and carrying them as towels. The girls are delighted in having their table like the mess tables; and when some individual butter plates were offered, their joy and pride in the school were increased perceptibly; and the large boys are as much pleased. A napkin, a tumbler or a plate may not be so essential as a reading book, or it may be, that depends upon how each is used. It certainly gives the pupils more self-respect and more confidence—and what qualities do they so much lack?—if such customs of civilized life are taught them. The best behaved pupils I know are in a school where each one uses a tumbler and a napkin at every meal; and their table is set exactly like the teachers' table. These small matters do not cost much, but their civilizing and refining influence, especially upon the drove of boys who are usually turned into the dining room three times a day, cannot be estimated.

If the Government ever reaches the point where help enough in the laundry can be afforded, so that white table covers may be used for the older pupils, instead of the oil cloths, another step towards civilization will be taken. In the best appointed dining rooms, we find small tables with a pupil at each end of each table to serve the food; but the size of many dining rooms prevents this arrangement. If these children had come from well-organized and regulated home tables, dining room etiquette would not matter so much; but most of the table manners ever learned by these bright pupils, will be gotten at the schools, and in too many very little is being done.

For two years I have believed that the quickest and easiest way of solving all dining room and kitchen problems, is to put the employees and children all into one dining room, and let them fare alike. Then "Good-by" to sour bread, half baked meat, burned meat, sloppy soup and all the lists of untidiness which horrify so many new employees in the schools. A white man or woman has some rights which his neighbor is bound to respect, and when on the dinner question, he makes common cause with an Indian, it is a good day for the Indian. My faith in this plan has been strengthened continually by finding so many of the best and most self-sacrificing workers in these schools, who believe in this plan and are advocating it. There will also be little trouble about table manners, an Indian's education comes largely through his eyes. I have seen this plan tried times enough to prove its value.

Perhaps there is no department of school work where greater improvements have been made during the last three years, than in the laundry. I have no objection to steam laundries, and no fear that our girls will not learn how to wash—the great trouble is to teach them to keep clean. But all cannot have steam laundries, and should be supplied with steam boilers or washing machines, either of which a smart girl can secure for her own home, and which are beginning to enter into the calculations of the women as sewing machines have already. Washing machines are an especial blessing at reservation schools where the girls are quite small. The fact that all new laundries are made with a drying room above, and more conveniences below, is a cause of congratulation. It is not necessary that 75 sheets should have the life flapped out of them every week, in order to teach the girls that a wet sheet must be dried. Another gain will be that no matron need let the children sleep between blankets, because the sheets cannot be laundered in winter. Four or six sheets could be managed, but 75 is another matter.

The same need for a better paid employee, is felt in the laundry as in the kitchen, and for the same reasons. The laundress who will say, "I told the girls not to go with wet feet, and now if they do, it's their own fault," should be discharged at once. She is in the laundry to teach the girls how to wash; girls are not born with the bump of carefulness well developed. I have seen girls with wet feet, wet ankles, dragged skirts, working for hours in a room full of steam; and then we wonder why they slowly sicken and die.

In many localities where schools are established, the water is very hard; but on most buildings there is roofing sufficient to catch rain water, enough for all practical purposes. A cistern, piping, pumps, etc., would pay for themselves in a little time, from the saving on clothes. But those Agents and Supts. who have always



lived on the frontier and let their wives wash in hard water, will likely wait till they feel the Department behind them, before they take any active steps towards securing soft water for the laundress. Till then the schools should be supplied with Pearline, Soapine, Gold Dust, etc.; and the concentrated lye now in use should be banished from the list of allowable articles. The lye is so hard on the girls' hands as well as on the clothes. Many complaints about poor materials would be stopped if the arrangements for washing were better.

Then if the Bureau would send around a few boxes of common sense to some Agents, Superintendents, or Industrial Teachers with a hint that a wet sink with a long trough, properly arranged, would carry the waste as well as two girls with a tub and almost as far, it might open their eyes to many such like helps which would greatly simplify the work of the women and girls, and be almost as useful as a threshing machine in a wheatfield.

We may take the new dormitories in the new buildings at Pierre as samples, and then we shall say that all schools should have large, well-lighted, properly warmed, and fully aired dormitories, with hot and cold water carried to each, and all slops piped away. The furniture should be simply—a bed, chair, bureau and wardrobe. Where so many sleep in one room, much furniture must be avoided, but an ordinary box, painted or covered with oil cloth, will help to individualize property, and make a place all one's own.

The best sleeping arrangement for the large girls is to have the dormitories divided into small rooms for one or two girls; and this is just as true for the boys. Some employees believe that in order to toughen these children for the hard life which we fear is before them, we must have no fires in their dormitories and be careful not to clothe them too warmly. But this theory may be carried too far. In order to save the largest proportion of children and make them strong and healthy, I think the heat and cold must be tempered somewhat by clothing and artificial heat.

There is a great and almost universal need of a larger supply of employees, especially women employees. This is more necessary in the reservation schools, as one usually finds the primary children there—children who know neither how to speak English or to do work, who cannot even understand a request. But reservation schools are not the only sufferers. At one training school the seamstress cut and with the help of the girls made 427 garments—dresses, sheets, union suits, pillow slips, aprons and skirts—in 51 days; this is an average of  $8\frac{1}{2}$  garments a day. How much teaching could be done? No real teaching can be given unless time is allowed to do a certain work for the sake of teaching rather than for the sake of getting off the work. Many seamstresses can not find time to teach the little girls: at an age when they are quite crazy to learn to sew, she is too busy to have them "bothering around;" and by and by when they have to go into the sewing room, the seamstress is too rushed to give them good instruction, and so the poor girls pick up what they can and work to a disadvantage all their lives. And this is true of kitchen and laundry, and true of nearly every school within my knowledge: though a few are able to do quite good work.

But I know of one complete exception to this rule, and it is a Government School. It is a school which is always praised, a school I heard about as a wonderful school, before I saw it; but I found it had not been over praised. It is a grand school, a regular Government school; clean, quiet, orderly; children well-dressed, polite, smiling; work always out of the way, never driving, everything seems to be just done. I stayed a week and solved the problem. The Superintendent is a woman, and a grand one, but that is not the solution. There are more girls than boys, though that helps, it is not the solution. The real reason for the excellence of this school of 100 pupils is in the fact that there are 4 more workers on the school force than there are paid employees. In other words, they have all the employees allowed the school, and four more who work without pay, but work all the time. Three women and one man. There are no more helpers at the school than the case demands, I saw no one idle while I was there for more than a week; but the work was always done on time and there was no unhealthy or unseemly rush. The Supt. said to me, "Why, I could not manage the school with just the employees allowed by Government." At this school every little girl is taught to knit, and sew, and crochet and braid rugs, while she is a little girl; and there is a matron detailed to attend to these girls for an hour each day. But this could not be done with the usual list of employees.

So far as the industrial work is concerned, this is one of the very best schools I know; and every one praises it justly. But there is another question which should be asked,—ought this school to be allowed to have this additional help, and then be placed on a par with other Government schools, to their great disadvantage, because no Inspector can help seeing

that this school is better than the others, and not many will find out the reason? It seems to me that the additional helpers at this school should be turned off, or what would be much better for the whole work, every school according to its numbers, be allowed the same additional force. The most needed supply is for more employees.

Early last autumn, I saw some little dresses which had been worn for best during five winters and are now beginning on the sixth. Big girls could go to the closet and pick out the dresses they wore when first at the school. At the same school, I saw Linsey dresses which had been worn a month, were never washed, and were past repairing. It takes just as much time, labor, and material, to make the last named dress as the first. Here is the recipe for sewing room supplies—good goods. What new goods have been opened at the schools where I have visited this autumn, are much superior to most goods I have previously found in sewing rooms. If no more Linsey or Winsey goods were sent to schools, but Scotch or German ginghams instead, money would be saved, the girls look better, and be taught a much needed lesson in economy; and time would be saved which might be used in teaching the girls many lessons, now utterly impossible.

My second recommendation for the sewing room is to employ such a woman as you would hire for your own family, even if she has no political backing; and this will be also a saving in goods. Whenever possible let there be more help, and let all the garments be made at the school. This is a saving financially, and much better instruction for the pupils. Indians cannot afford to buy ready made clothing—none but the wealthy can.

I think it will be better to have the shoes made at the school and the Supt. or Agent, if a sensible man, should buy the stock. Many of the shoes sent the schools are so hard and coarse, that the tender feet used to moccasins are crippled. "Is that boy lame?" I ask. "O, no, I presume it is his shoe." I would let the children wear their moccasins in the house; and keep the shoes for out door purposes. Some matrons tell me that the children cannot be taught to change shoes or keep their feet dry; but the success of many other matrons assures me it can be done, and without corporal punishment or scolding. When I ask a little girl to do an errand for me and she says, "May I get my hood first?" I know that one girl at least has been broken of the habit of wearing a shawl over the head. Hoods and hats enough should be furnished, so no matron may make that an excuse for not teaching the use of a hood.

Most school buildings lately erected have sitting rooms for both boys and girls; but many old ones and some new, are still destitute. These rooms should be supplied, as you would supply your own sitting room, if you lived near a reservation and had a big family of children. There need be no expensive articles. Expense is not spelled like comfort. But the room should be homey, with papers, books, games, etc. lying around; with simply framed pictures hanging on the walls, with potted plants in the windows, and mats on the floors. Make it the brightest, the cheeriest room in the house; and then let the employees by their presence and help, make it the happiest, gladdest room to the young people. The big boys and girls should each have an additional room where under proper rules they will be free to read, study, write or play, and where the little people are not expected.

With so many educators before me, it would be unseemly to make many suggestions about class room supplies. If it can always be remembered that every employee in an Indian school is a teacher, and every teacher whether in or out of the class room, is constantly teaching, and that these children have everything to learn, even the language in which instruction is imparted, there will be little trouble in recognizing that while educational qualifications are quite indispensable, much more depends upon the personnel of the employees. If we can only put such people in the schools, as we wish the pupils to copy, we shall soon have schools to be proud of.

In most schools there is a large pile of old-new books which were sent out some time last century, I presume, but will never be used in class work. In some reservation schools, I have found the highest grade of Geographies. In one school there were 100 copies of a book for teachers of calisthenic classes. Some Agents and Supts. dare not allow these old books to be used for a school scrap book. I do not know the law; but in a country where the people make the laws it seems as if some way might be devised by which these old books could be used to supply a felt need. Many valuable illustrations might be collected and the class-room work greatly aided, besides teaching the girls to make scrap books, and keeping the little ones amused and instructed. This does not destroy the books as books, but puts them to some use.

I have been in several class-rooms where as soon as the pupils had read or tried to, the books were gathered up and laid away

till the next recitation; and the poor little children left to swing their feet and bite their finger nails, and chew gum. In such cases I always feel glad the pupils have gum.

Do you wonder that those children like to play truant? Not one word of the exercises by the older pupils can they understand, and I often wonder what their real opinion of the benefits of an education is.

Kindergarten helps, clay for moulding, sand for mapping, scrap books, picture books, toys, games, tables in an abundance—in fact all the helps which make teaching pleasant for teachers and learning for the learner, should be provided for these restless bits of humanity who are trying to master an education and a language, and who are too often forced to take it in that order. To put a teacher in a room with sixty pupils, not one of whom can answer an indirect question, and few can understand a request if put in English, and give him only a blackboard, a map, and a chart, and not desks enough to allow the little boys to use a slate, and not room to let them march, or teach them calisthenics, is one of the ways in which we are trying to civilize the Indians. I don't wonder that some of them prefer to be savage with the birds, the fields and the woods.

At each school should be play rooms, for indoor exercises, and abundant grounds for all out door sports; these pupils need much air—out door air, and plenty of exercise. There should be games and Congress should not make it necessary for the employees to take up a collection every time a new game is bought.

One word more,—for the highest development in character building—the desired end in all teaching—each school must have a true motherly matron. She should have method, discipline, and promptness in her management; but her methodical ways must never smother her motherly heart, her discipline must be steeped in love and her promptness admit of kindly delays. Above all other needs is the one need of a mother for every boy and girl in our schools. And a matron should never be so pressed for time that she cannot stop to "mother" any child who physically, mentally, morally, or spiritually needs her "mothering."

Commissioner Morgan: I shall be glad to have remarks from anyone on this paper, whether by way of commendation or criticism. But would like to know especially whether the picture drawn here meets your cases. Has she pictured your schools?

Supt. Williams, of Ft. Hall, Idaho: I wish I could show you a fac simile of our laundry a few years ago. We are now doing everything by water power—washing, wringing, ironing—and can do a week's washing for 125 children in 2½ days.

Supervisor Richardson: I wish to emphasize one thing by way of commendation of that paper, where the lady recommends improvement in the character of employees.

Supt. McCowan: That does very well, but situated as I am, for instance, where you can not get an employee in the kitchen except a Chinaman, I would like to know what is to be done under those circumstances. I changed my cooks last year four times, and once, in order to get a cook, advertised at my own expense in San Francisco papers. Got several replies, but could not find anyone who was willing to go at \$500 a year. A Chinaman is not capable of teaching an Indian child how to cook or anything else.

It is the same with my laundry. We have an old adobe building, but our appropriation is so small we can not do any better.

Commissioner Morgan: Mr. McCowan's school is a new one, established in a remote region of country where everything is expensive. When the bill went through it did so the last day of the session of Congress, and the appropriation that I asked for was not given. It was an oversight. I will not locate any blame, because I do not think any blame attaches to it. It was one of those things that got them selves done.

A word about salaries. Two and a half years ago when I took hold of the Office the salary list had been gone over very carefully and reduced \$13,000. I accepted the situation, and began to put them up. When I had gotten them up about one-half what they were before, a halt was called and I was warned that I was about to bring a great scandal upon the Department and create a deficit. I however proceeded until I got the salaries back practically to where they were before the unfortunate cut. The second year I lifted salaries everywhere, wherever I dared to do it, and I did that at some considerable cost. The third year I lifted them still higher and thought I probably would get some credit for that here, but I don't see it lying around anywhere. (Laughter.)

Supt. Lemmon, of Grand Junction, Colo.: In regard to the kitchen, with all due respect to the efficiency of the employees, etc., I have the best cook in the service, a negro that I brought from Cherokee Nation. I pay him \$720 a year.

Commissioner Morgan: With reference to those that are here, most of you represent schools for which a special appropriation is made. Now the expenditure of money specially appropriated I leave almost absolutely to the superintendent.

If any of you feel that you have made a mistake this year, and think that the salary of the laundress, seamstress and cook can be raised

with the appropriation that you have, or, if you find that you can increase the number of employees with the money that is at your disposal, the Office will be only too glad to co-operate with you.

Mrs. Dorchester: I am glad to hear about that cook, who has had an increase of salary. It is the only one I have heard of within the past year.

Commissioner Morgan: I would like to know those of you who have had an increase of salaries of cooks, laundresses, tailors, etc.

Supts. Backus, Williams, Cart, Lemmon and Morgan stood up.

Commissioner Morgan: What other remarks are there on this general subject of supplies? It is a very important matter.

I shall have this paper of Mrs. Dorchester printed, and wish the Supervisors to take it with them when they visit the various schools and test them by it. I am thoroughly and heartily in sympathy with what she has said, and shall be only too glad to effect the reform so far as I can.

Supt. Burton: Outside of the Superintendent, I think the cook should receive the largest salary. I think also that the employees in every instance should board with the children, and the children should live with them. I believe also that the dining room and the dining-room service should be made as pleasant as possible.

Supt. McCowan: That cannot be done, however, with the limited number of employees we have now.

Commissioner Morgan: I have in several cases within the last three months increased the number of employees, particularly in schools where children were small, by giving an additional matron or additional help in such direction as the Superintendent thought most urgent.

Supt. Davis, of Pierre, S. D.: I do not doubt that a great many of the matters suggested are needed, but want to call your attention to the disadvantage under which a small school labors on this per capita allowance as compared with a larger one—that is, the \$167 limit. It makes it almost impossible to get a sufficient amount of help to carry out our idea of really what is necessary for the school.

Commissioner Morgan: I recognize that. Now what is the remedy? Last winter, almost on the last day of Congress, the appropriation bill was modified, cutting down every one of these per capita schools to \$150. I went over to the Senate. I said to several Senators that that simply means the destruction of the school in which you are interested. I said to Senator Teller, "That is the destruction of Grand Junction. They cannot run it on that." I think I said to Senator Pettigrew that "Pierre cannot be run on \$150." I said to others the same thing. There was that feeling and unless it had been met and met promptly, disaster would have followed. Senator Dawes, who had charge of the bill, threw it down and said, "I will have nothing to do with it. If you propose to treat the Indian Service that way I am done. I have been here many years giving my attention to this, and if you propose to treat them this way I am done."

All honor to Senator Dawes for taking that stand for these schools. There is a public sentiment that you cannot educate an Indian anyway. The late Senator Plumb, (I speak with all reverence now that he is gone), said to me the last time almost that I met him: "Every dollar that you put into this Indian school service is simply thrown away. There is nothing that comes of it. There is no instance on record of an educated Indian." He said substantially that, and yet a man of practical wisdom.

I instance that to show you that a man of his sagacity, a man that had witnessed the work done here at this school (Haskell) was impressed with that idea so strongly that he did not hesitate to say it to me again and again to my face. "These pupils that go back from Carlisle and other schools," he said to me, "go back worse than they came. Your money is worse than wasted."

I said to him, "Senator, I don't so look at it. I do not believe that this money is wasted. I believe that these Indian boys and girls are made of the same blood as ourselves. I believe they can be reached by truth and lifted up on to a higher plane of womanhood and manhood; I believe that the work we are doing is a work that will tell for humanity." He said, "I don't believe it." But be it to his honor, he went back into the Senate and voted for two and one-quarter million dollars to carry on the work. He made that concession to the work that you are doing. Honor to his memory for that.

I have to meet this opposition all the time. Men of high places, men in Congress, representatives of newspapers, travelers that go on these reservations, even Inspectors and other officers of the Indian Service are not slow to express their opinions. I have this thrown in my face continually, that the money I am putting into Indian education is simply thrown away. That I am a crank, a visionary. That such schemes are all false.

I simply say that the work we are doing for these Indians is one that will stand the test of history; that when it is accomplished and these schools that are represented here to day shall have done their work, and the thousands of Indian boys and girls that are getting this training shall have gone out into life to adorn it and to honor themselves; when history records that, it will write down to our credit that we have done a magnificent work for humanity. It is a work that costs; it is a work that requires struggle. Every criticism that Mrs. Dorchester has made at the Government I feel has pierced my soul, because I represent the Government for the time being. But it is



worth the suffering. I suffer under a paper like that. If we simply stand together and say to these people that mould public sentiment that this work is a god, that this is a call of humanity; that we are lifting up those that are of the same flesh and blood as ourselves, we shall get what we ask. We may not get it all this year; we may not get it all next year; but we are getting it, and we shall get more and more of it if we persist in the line in which we are at work.

Mr. Seger, of Seger's Colony, Oklahoma: In answer to the Commissioner's question, how we will remedy this matter of the \$167 limit, the thought struck me that many of the schools that have been established recently have large tracts of lands allotted to them. Now why could not that land help pay this extra expense and support the school, so we would not call upon the Government for as large an appropriation, and in that way get the things that we need? This may seem kind of visionary but in support of my idea I will say that I had charge of an Agency school five years in succession. The first term of the school we raised 600 bushels of corn, with ten boys, none of them over 10 years of age. The second year we farmed 100 acres with boys from the school. The next year I called for volunteers, and every boy in school rose to his feet, even some little boys about 5 years old. I sold to the military post \$1,100 worth of corn on one contract. We then sold enough more to give each one of the larger boys a new coat, and got some other things to please them. That \$1,100 we put into cattle and they were brought to my Colony. That was the first time the Indians ever worked, and I know that they can work. I think that those schools that have large tracts of land can help out a great deal in that way.

Supt. Backus: In July I was authorized to expend not to exceed \$1,000 for putting in water works. It is a well known fact that we are constructing a large number of buildings at our place and workmen of the town are very busy putting up these buildings. As we wanted to have the water works put in speedily I tried to get the men down town to do it. Our boys were busy in the shops and fields. We really had no boys to spare and I could not secure labor. But I called the boys in one evening and told them that we must put in this water-works plant, and if they concluded to fill up the ditches I would pay them. Next morning we could not stake out rods fast enough, and inside of four days we had the whole ditch dug by the boys. I called them in and paid them, and the roll was approved. They said we don't want white men to work here if we can do the work.

On one field of 80 acres we raised 30 tons of broom corn. The first year we made \$7,000, the second \$14,625, and last year \$19,700.

Supt. McCowan: I find no trouble in getting pupils to work without pay. I wanted work done last winter but had no funds. I got the boys out and they dug a ditch 4 ft. wide, 3 ft. deep and 150 yards long. In fact two ditches of that kind, and they worked without pay.

Supt. Davis: I can see how these schools that have large miscellaneous funds can be helped out very materially with them, but a large number of the schools have not this surplus. We can run a school on the \$167 limit, but it is not what I would like it to be. \$167 for a school that carries 500 pupils is as much as \$250 will be for a school that carries 200. If a school of 500 or 1000 pupils is given \$167 per capita, the small schools should be given very much more than that.

Commissioner Morgan: I would like to make a remark. As I said in my opening remarks this morning, two and a half years ago there were eight of these institutions, which I enumerated. Some of them were then very young. Public sentiment throughout the country generally was, I think, at a low ebb regarding these institutions of learning. I believe there has been a very rapid and satisfactory growth of public opinion during the last two and a half years, namely, that it is possible to educate Indians; that it is wise to educate them; that it is well to educate all of them; that it is right to educate them properly, to supply the necessary facilities for that work, and to pay what it properly costs. Now within the next year there will be twenty of these institutions. At the same time, we shall have proof probably that these 20 institutions should be centers for the creation of public opinion, not that public opinion is to be manufactured arbitrarily but that each of these schools should, by the character of the work done, speak for itself in such a way that the people in the vicinity will say that the work is well done and ought to be sustained. I believe there has been a very satisfactory growth of public opinion with reference to these Indian schools.

Supt. Coppock, of Chillico, Ind. Terr. Would a resolution on this question be in order? That is, to increase the per capita from \$167 to \$175?

Commissioner Morgan: My impression would be that it is not wise to ask it at present. We will now listen to a paper by Supt. Meserve.

**PAPER BY C. F. MESERVE, SUPT. HASKELL INSTITUTE, LAWRENCE, KANS.**

#### The Present Status of Higher Education for the Indians.

The term higher, as applied to Indian education, is used only in a comparative sense to designate the training that is given in the large industrial schools. It is not, in reality, proper to designate it even as high, for these schools in their literary departments have seldom attempted anything in advance of the studies of the highest grade of a well organized city grammar school. Scarcely any of these institutions

has been in existence long enough to prepare pupils for graduation. The course of study from the time of entering the primary until leaving the grammar grade of a good city public school, covers nine years, and, if Harvard or Smith is the goal of youthful ambition, four years additional in the high school are required. From the time Carl and Alice leave the nursery, until they proudly learn that Harvard and Smith have received them without conditions, thirteen long years have elapsed. They have been guided during these years by skillful, interested, and in many instances, highly educated and cultured teachers, whose every effort has been supplemented and seconded by counsel, encouragement, admonition and every proper incentive that could be suggested by a mother's love and a father's pride. Not one of these industrial schools has been in operation for thirteen years, and only one of them has sent out a graduating class, and yet, now and then, we read in the public press what miserable failures the graduates of Carlisle university and Haskell college prove to be, that these institutions are anything but successful, and that the money spent for their maintenance is worse than wasted, because the so-called graduates are sent back, out of harmony with the reservation life, discontented and unwilling to resume their former modes of living. Would you think it just to pass unfavorable judgment upon the baker's loaf, when you insisted upon his taking it out of the oven before it was half done? These statements have been made so frequently and are repeated with such persistency, that it is but just for those who stand in responsible positions, as heads of these institutions, to state the facts as they exist. Pupils are received at these training schools for a period no longer than five years. It is true they can enter for a second term, though, as a matter of fact, the majority do not. They come to us, even the older and larger, as a rule, attaching slight importance to virtue, chastity, honor, truthfulness, and abstinence from the use of narcotics and alcoholic stimulants. The majority of those who now come can read and write, yet in five years, we are expected to turn them out well educated and fitted to support themselves. Is not the demand absurd upon the face of it?

That the average Indian boy or girl can master, with comparative ease and readiness, the rudiments of an English education, including the speaking of English well, and also acquiring considerable skill in all the mechanical arts, has been proven beyond the shadow of a doubt. If there are to-day any doubters, their doubts can readily be removed by visiting any of these schools where the cultivation of the mental powers and the training of the hand, the ear and the eye, are all carried on harmoniously and simultaneously. In comparing the Indian with the white child in his school life, it must also be borne in mind that in the industrial schools, only half of the day is given to work of a literary nature; the other half being devoted to various mechanical pursuits, such as farming, gardening, shoemaking, harness-making, and many others.

The problem that is presented to the superintendent of a large government industrial training school is, how to get his pupils, what to do with them after he has them, what will become of them after they have gone out from under his control and the estimate that the public places upon his work. There is little difficulty in retaining Indian pupils after they have once been enrolled in the schools and become accustomed to the necessary restraint and the routine that the performance of daily duties invariably calls for. Although the contrast between their former and school life is very marked, yet, after they have passed through a period of homesickness, such as white children are accustomed to when they leave home, they fall readily into the new ways, the new life and the new methods. Let us see for a moment what this means to them; frequently an entire change in wearing apparel, living conditions of an entirely different and sanitary nature, regularity in meals, in sleep, in exercise and in work, and learning to speak and write in a foreign tongue. The complaint was formerly made that you could not educate Indians; since it has been clearly shown that they can be educated, the nature of the attack has been changed. When we go out after Indian pupils, various objections are met with. There is very frequently an unwillingness on the part of the Indians themselves to their children going away from home, and this, in very many instances, is fostered by the whites themselves on the reservation. A missionary once said to me, "If I could have all of the children at home, instead of their being sent away, I could do something with these people." But after conversing with him and finding out what his hindrances to his work were and what his plans were, it seemed to me that everything he was doing was tending to keep them Indians. Sometimes opposition is experienced on the part of teachers themselves in government schools, who say, "These training schools wish to take away our older and brighter children and leave us only the younger and less advanced." This is true; the training schools do wish to receive the older and brighter children. What estimate would be put upon the head master of Exeter, or of the Boston Latin School, if they were to say to Harvard or Yale, "You want to take from us the older and brighter of our young men." It is just what is expected. It is just what ought to be done, and in this lies the greater encouragement of the schools of a lower grade from which the brighter and more advanced pupils come. The remark is also made in this connection that these larger schools, at a distance, not only receive our brighter and older pupils, but that they claim the credit for all

that has been done for them, while, as a matter of fact, these pupils were started upon their education in the reservation schools, and some were there for several years. Far be it from me to detract one iota from the reservation schools. I say most emphatically, that those who manage the larger schools could not do their work were it not for the intelligent, earnest and self-sacrificing efforts of the teachers in the reservation schools; and let me, once for all, disclaim any intent or desire for the training schools to take to themselves a greater share of credit for their work than belongs to them. The fact is that the schools of all the various grades are important and essential factors of the system, and one cannot do without the other. It is sometimes urged by parents against the training schools that in sending their children so far, their health is injured because of a change of climate and there are white people who encourage them in this. I never yet have heard of white parents in Portland or San Francisco or Denver, objecting to sending their sons and daughters to Harvard and Yale, to Smith and Wellesley, because it would be injurious from a standpoint of health. You can scarcely go into any nook or corner of our broad land without finding people permanently living there, who were raised hundreds of miles distant. The objection to Carlisle and Haskell on the score of health because of remoteness from home is untenable even from the Indian's standpoint. He is migratory by nature, having lived, at various times, hundreds of miles from his present reservation. The habitat of the American Indian is no more permanent than that of the American white man or the American Negro. A careful examination of facts shows, that the health condition of pupils in the training schools is far superior to that in the Indian's home life. The fact is the Indians die in much larger numbers on their reservations than they do in the training schools, or for that matter, in the reservation schools. During the prevalence of the gripe the last two years, at Haskell and Carlisle there were five hundred or more cases, not one of which proved fatal. In one Indian tribe in the Indian Territory that numbered eight hundred and ninety-seven by the actual enrollment on January 1st, there were, during the following three months, nearly fifty deaths. This was at the time when the epidemic was raging in the schools, where no death occurred from this cause. The Indian, as a rule, is tenacious in clinging to his habits and his associations, and he desires nothing more than to be let alone in his barbarism and degradation, and there are enough whites, some of poor blood, and others of more sentiment than sense, who come in contact with him to encourage him in opposing all of these influences that are going to elevate his children, if not himself. Even with quite intelligent Indians, distrust of the whites is a very important obstacle in the way of educating his children. Not long since I endeavored to persuade a half-breed mother that it would be for the interest of her daughter to take a course at Haskell. I saw that if she was not sent away to school, she would soon be married and become the ordinary camp Indian girl, though now bright, attractive and anxious to go away. I used my power of persuasion to the best of my ability, and after laboring for a long time the mother replied, "You white folks do make me tired. My father was a white man. He suddenly died. He was possessed of a large amount of land, and through the trickery and dishonesty of white people, we never realized from it one penny. That land was in Nebraska. Not long ago I went there, and on the property that was my father's, and that by right is his children's, is now spread out a large town." These were her last words. I could tell by the look of indignation and injustice on her intelligent face that she had this additional thought in her mind. "And if the whites dispossess us of our property, do they also wish to dispossess me of my daughter?" Nothing but fair, square, plain dealing, with all promises lived up to and all pledges kept, can cause the Indians to have confidence in the whites.

The question is often asked, what becomes of these boys and girls after they have completed their course at these Indian schools? Nearly all go back to their former homes, and, as a rule, they refuse to adopt their former habits and their former ways of living. In many instances they are compelled to for the reason that there is no other course open to them. A week's visit on any important Indian reservation will enable you soon to pick out those who have been away to school, and you will see there still remains the benefit of the training received. They are more industrious, and, as a rule, are the ones that occupy the more prominent positions, such as interpreters and assistants in various capacities at the agencies. They are also more willing to work and desirous of engaging in farming operations. On a recent visit to a reservation, that for some years has been friendly to education, I found there were twelve hundred acres of land sown to winter wheat, a much larger number than ever before, and the Indians were planning to make the number still larger in the year to come.

A word more with reference to the Indian boys and girls after they return home. A year ago I had the opportunity of attending a pipe dance among two well known tribes. Among the large numbers engaged in this dance, there was only one who had ever been away to an Indian school. There were several graduates and former students of Haskell and Carlisle

there at the dance, but only one participated. This was to me a very encouraging sign, for only a few years ago these young men would have been only too eager to have distinguished themselves in this way. One of the young men present, a graduate of a training school, had recently married a graduate of another training school. I was very anxious to find out something in regard to their home life. It is my aim to teach the Indian young men, that, when they have become married and have homes of their own, they should not treat their wives as their fathers did, but rather as the best white people treat their wives. When I asked him, if he cut the wood and did the other hard work, he, remembering former instructions said that he did all such work himself. I was not satisfied with his reply and asked the young Indian wife. She said that she cut the wood, carried it in, attended to the fire and did various other things that he had just informed me that he did. I told her that I was sorry for her lot in life and that such work ought not to be done by her, and she, with tears in her eyes, said, "Wont you tell him so? Wont you go and talk with him?" This was another very encouraging sign, for camp girls submit to these things as a matter of course without any complaint, never thinking that there can be anything better for them. If you think, however, this is true of Indians alone, quietly make inquiry of white wives, and your high opinion of white men may possibly receive a sudden shock.

Although there are discouragements and obstacles to be overcome, as in all kinds of work, yet there are many signs of encouragement, and the future is full of hope.

Said a Mohave chief to me some months ago, after spending several days in visiting Haskell Institute, "The Mohaves have had no school. Mohaves must have school. I go Washington and tell Great Father, Mohaves must have school. Indians can learn like white children. Make wagons, talk and write English, make shoes, make everything." This same chief was very much interested in our brass band. He had never seen a band before or heard the music of one. It was the one thing above all others that interested him. When he went away, he came in the usual formal Indian way to shake hands with me and bid me good bye, and this was his speech. "Haskell good; Haskell good all around. Hookarow (for that was his name) said: yes, Hookarow said; wish he young again. If Hookarow young, Hookarow go to Haskell, get education, stay all the time, learn to play on the band."

A few years ago, a distinguished visitor from a northern state stood in the presence of a large colored school in Atlanta. Near the close of his address he said, "I am going north in a few days; what message shall I carry to your friends there?" A bright little negro boy rose and said, "Tell um we're risin, sur." On the 16th of last May I was called to Boston by the death of my father. Before leaving Haskell I told the pupils that I was going east and that I should doubtless meet many people who would make inquiry concerning their progress and the various trades, and I said, "What message shall I carry them?" An earnest Christian young man, a Comanche, rose and said, "Tell them we have the same God, the same Bible and the same church." This young man was very much interested in the Y. M. C. A., and doubtless had this in mind when he used the word church.

We find that Indian boys and girls, like white boys and girls, have their ambition awakened to further advancement. Not long ago, one of the boys came to me and said, "Next year, I want to study algebra." I replied that we had never had a class in algebra, and I wondered why he wished to take up this branch of mathematics. He said, "I have been scratching my head and thinking about this a good deal. I understand now how you can multiply figures together, but I do not understand how you can multiply letters, and I think I should very much like to know."

Some weeks ago I was on a steamer with a company of Indian pupils enroute to Haskell Institute. We were sailing down one of the many beautiful bays that branch from Lake Michigan. Quite a number of the parents and relatives were with the pupils to accompany them for a couple of hours. Just before leaving the steamer they all gathered together on the bow of the boat, got out their hymn books and sang several hymns in their native tongue, and closed by singing in English, "Sweet Bye and Bye," and other familiar hymns. An elderly gentleman, who, I afterwards learned, was a superannuated Methodist Clergyman seemed greatly interested in the singing. I asked him if he knew these Indians and he said that, although now beyond the period of active service, he had worked among them as a missionary for nearly thirty years. "Thirty years ago," he continued, "I came among this people. They were then living in bark houses and wearing blankets. To-day, they all live in comfortable houses, nearly all are Christians, regularly attend church, and are anxious to have their children educated. This has been accomplished in thirty years. It rejoices my heart to see their children go away where they can obtain an education and a trade, and thus



be prepared to compete with other races in the battle of life." The contrast was, indeed, marked. Only thirty years ago, degradation and ignorance; to-day civilization and education. Surely the weakest spirit in the Indian work ought to take courage from even one experience like this.

Recently, one who is interested in Indian education said to me, "I hope you will ask for very little for Haskell Institute for the coming year, for we want to do all we can for the reservation schools." It seems to me that this remark is based upon misapprehension of not merely the importance, but the necessity for the higher education of Indian youth. It is the history of education the world over, that the elementary schools do not thrive unless there is a class of higher educational institutions of a high grade. There are states, cities and towns that are prominent for their educational standing, and, in all of these, you will find that colleges, technical and normal schools and high schools are strenuously maintained, and are recognized as incentives in keeping up the lower schools in proper standing. Go with me to a community where the public schools are poor, and there you will find a poor high school, if you find any at all. This principle has long been recognized. As early as 1636 the General Court of Massachusetts Bay voted four hundred pounds for a school or college. This was the beginning of Harvard College. Two years later, regular instruction began. I would be, indeed, a fatal mistake to think that the cause of Indian education could be advanced by taking from one grade or kind of work and adding to another. Both the higher and the elementary are indispensable, and the results desired cannot be achieved, if either suffers.

While the cause of Indian education has made rapid progress since the first appropriation of twenty thousand dollars was made in 1877, there is yet room for still greater progress. There are yet hundreds, yea, thousands of Indian children in degradation and barbarism, and have no education, even of the most rudimentary nature. The only way that these children can be brought into school is by compulsion. It is with Indians just as it is among the whites. You will find in those states where compulsory laws for education are in force, that opposition is always met with from the more ignorant people. Opposition of the same character is met with on the part of Indians. If the Indians are to be civilized, elevated and made self-sustaining, as citizens of this country, their children, as soon as they arrive at school age, should be put in school, and the strong arm of the law should be invoked if necessary.

The work of education, elevating and civilizing the Indian demands that the educational and agency departments should be placed upon a plane of impartial civil service, and it is an occasion for profound satisfaction that President Harrison has already taken action in this direction. This is a work that cannot be accomplished, if left to the whim, caprice and political partisanship of the spoils system. Indian education, like all other education, demands that there should be in charge of it those who understand its underlying principles and who are willing to give it self-sacrificing devotion. Frequent changes, when competent persons are occupying positions that they are willing to continue in, can work harm and only harm. A work of such a peculiarly trying nature, as that of conducting Indian schools and of managing agency affairs specially demand that there should be no changes except for cause. This will never be accomplished until the people rise in their might and say that this work shall be managed in accordance with these principles which are necessary in carrying on any private business or any educational institution like Harvard or Yale, or the well managed public school of any city, town or village. No parent ever thinks of asking to what political party the teacher of his child in the village school, the seminary, the normal school or the college, belongs. Is the teacher of good moral character, competent for the work, and one from whom good influences continually emanate? These are the questions asked. Frequent changes, not only of policy but of employees, in the Indian work, both in the school and in the agency work, made solely for political reasons, as a rule result only in harm. Next to competency, nothing is more important in Indian work than a reasonably permanent tenure of office. President Elliott has been at the head of Harvard University for twenty-one successive years. During these years I might almost say there have been twenty-one Commissioners of Indian Affairs. How unreasonable to suppose that good results can be obtained when there have been such frequent changes in heads of departments, and, consequently, policies of action. The Commissioner of Indian Affairs, whoever may hold the office, ought to be beyond the reach of the spoils system. The head of a great work like this should be selected for a special business and educational fitness for the position, and then should be retained in the position so that there might be ample time to formulate a policy and to superintend the carrying out of this policy in all of its various ramifications. A prominent worker in the Indian cause in Canada informed me during the past summer that the reason that they had so little trouble with the Canadian Indians was that they had a reasonable civil service. It was expected that when an official was selected as Indian agent, he would remain, if he showed proper fitness for the position, for a long term of years, and everything in relation to his office was of such a nature as to make it desirable for him to remain. While there should be a reasonable certainty as to tenure of office, it

must be understood that there are no sinecures in the Indian service, but rather that every position is a *cum-cure*. Faint heart never won fair lady. No tenderfoot or weak spirit should engage in the work; hustlers only are wanted, and then only, when they are loaded down to the water's edge with genuine horse sense.

In a paper of this kind there is always a temptation to branch off from the subject of education and give a solution of the Indian question. It is customary for the department, when calling for information, to say, "Facts are wanted; no fine spun theories or solutions of the Indian question need be forwarded." I will digress only so far as to say, that it is my firm belief, that the Indian question never will be solved until the Indian like any other man, is placed upon his feet, stops receiving the bounty of the Government and is compelled to take care of himself like any other man. There is nothing that will sooner degrade a white man than to live in idleness, continually receiving and never giving. Indians need to be taught the Divine truth, that it is more blessed to give than to receive. Let the United States government allot him a reasonable amount of land, assist him with various farming implements, and aid him in building a house and barn, educate his children, give him a fair chance, make him a citizen in fact as well as in name, and then with the parting injunction, "Root, hog, or die," leave him to his own exertions like any other man.

W. T. LEEK, SUPERVISOR OF EDUCATION.

#### Present Course of Study.

Mr. Commissioner: Owing to severe illness I have not been able to prepare much more than a brief statement.

In reviewing the course of study we find the work of the first year the most important of all. I consider the course of this year as laid down in the manual, as complete as may be desired. In creating a desire for knowledge, in inspiring confidence, in inculcating a love for order and system in these children fresh from their native homes, it requires skill and tact of the highest order. The accomplished teacher with patient effort and persistent application will find no difficulty in following the instructions. I would lay more stress upon varying the exercises with singing, calisthenics, marching, etc., as I find that in many primary classes too little time is used up in general exercises.

In the work of the second year, I would suggest that as the First Reader is taken up, a supplemental reader of the same grade should be used and that the reading of each alternate week be from the supplemental reader. In the second year I would also urge more attention to general exercises.

In the third and fourth years I would include the use of supplemental readers.

In the first, second and third years of the advanced grade, the instruction in observation lessons should be given greater prominence, and more strictly observed by the teachers. It is so much easier for the average teacher to go through routine work than to draw upon nature as a source of instruction. In an Indian school, the importance of these observation lessons cannot be overrated.

In the fourth year I would add Bookkeeping to the course. Many of the reservation pupils will have no opportunity of attending the higher schools and should be taught some simple form of accounts that they can put into practice in their daily life.

In regard to the text books in use, I believe that they are generally satisfactory. My opportunity of consulting teachers on this point has been limited, but thus far no complaints have been made to me.

Commissioner Morgan:

The matter of book-keeping I think is a very good suggestion. I should think that might be worked in without any formal change of the course at such stage or in such way as each superintendent may think best.

We will now hear a paper by Supt. Meteer, on "School Discipline."

PAPER BY SUPT. J. H. METEER.

#### School Discipline.

The popular meaning of discipline is enforced compliance with fixed rules. This is very remote from the origin of the word. It is derived from *discere*, to teach. From it come also the word disciple. The old Greek teachers had no severe rules to compel their disciples to walk with them in the gardens and listen to their instructions. The disciples of the Great Teacher were not subject to discipline, as popularly understood. Still they were completely under his control, not simply while he was present, but after he departed.

Discipline may be an *end*. When the grand dress parade which it has produced is ended, its mission is complete. The applause of the bystanders is its reward.

True discipline is a means to an end much higher. It secures obedience, not for the sake of obedience, but for the lasting benefit of the pupil.

An army which had reached a very high point of discipline was very "quiet on the Potomac," while another which was never remarkable for grand reviews, took Vicksburg, and another still, even called "Bummers," out through the Confederacy to the sea.

Indian schools cannot afford to ignore order and the strictest observance of rules, but they must keep constantly in view the character of the work in hand.

Indians are very much like other people in many things; but they have some characteristics peculiarly their own. Any system which disregards this fact will fail.

1. Their home for centuries has been the forest and the plain, the pure, clean out doors.

2. There is nothing that could be called discipline in their homes. Each member is a law unto himself, with a strong tendency towards the control being in the hands of the children.

3. They cannot endure whipping, scolding or even pushing. A child is sometimes found crying bitterly for no other cause than that a fellow pupil "scolded," "pushed," or "made a face at him." I have lately seen a letter of a bright little girl, in which she says of a teacher, whom I know to be an excellent woman as well as teacher, "She is a very bad teacher. She hits our hand."

4. The Indian hates nothing as he hates the white man. This may seem to be contradicted in the great number of mixed bloods. But it takes only a casual study of a hundred children to discover that the more white a child has the less he is liked by those who call themselves "Indians." School discipline must have reference to all these things.

The human race in general is averse to reverses, but to the Indian they are simply in tolerable. Punishment and disappointment have been his lot till his flesh creeps at thought of them.

So that an elaborate system of punishments for great and small offenses, accumulating with repetition, will produce only a sullen obedience, very ill fitted for the development of the strong and free character.

The Indian school man is confronted by two demands which he cannot escape.

1. The child must find something in the school to like, else he will not stay in it, or if compelled to stay, will make no advancement.

2. The parents' hatred of the school must be removed to a great extent, or they will invent a thousand ways to avoid bringing their children or steal them away while in school.

They cannot be expected to know the benefits of school, and consequently are in no condition to make any sacrifices for the education of their children.

As their treatment, however, is a vital matter with them, they have nothing but hatred for the person or institution from which comes ill usage to their children.

Is it possible then to have any discipline in an Indian school that will not be offensive to parents and children?

Yes, it is a demonstrated fact and on the most logical grounds. It is one of the apparent inconsistencies of the Indian character that nothing is more readily accepted by them than order. Regular and routine work does not have the terror for them that might be expected of children of nature. Pupils like to read the time table and new details, and with wonderful promptness and accuracy fall into their new places. The peremptory tap of a bell meets with cheerful response, when a harsh command would produce only sullenness.

Another thing which seems to be contradicted by every feature of the Indian face is that they may be easily moved to merriment. Now, if a sunny, hopeful, buoyant spirit can be run into the orderly and stately Indian life, they are not far from a very high type of man.

This cannot be done by anything which approaches severity. This simply throws them back into that stolidity which has stamped their features for generations.

If the school is to bless the Indians, the Government must give to them everything promised and at the time promised. If they find in the schools all that has been promised, their "hearts are good;" if not, no amount of explanation will satisfy.

Runaways: Every Indian school of which I have heard, has had some experience with runaways. Indians have gained the reputation of being natural runaways. Their out door training has done much for them in this way.

But this can be said in their favor: they do not run away from nothing. They run away from something they do not like to something they do like.

Can they ever be induced to like the school? Hundreds have been. They are very susceptible to kindness. They tire of much reasoning, but they do not mind tracing a good effect to the first cause in sight. If they are better fed, clothed and housed in the school than in the camp, while they may not like the white man, they will at least abate somewhat of their hatred and actually like the doings and associations of the school. This may be accomplished by a humane and kindly treatment which we call here, *Family Discipline*.

The Superintendent is the father, the one person responsible for the business of the house, direction of all the employees as well as an example of all that it is desirable to accomplish in the pupils: not merely a teacher or business man and especially not a boss; but firm, alert, kind, sympathetic, commanding the respect of all good employees and easily approached by the most timid pupil. This idea is not too high for flesh and blood, notwithstanding some of us may have to reach up after it.

The *Disciplinarian* will find his avocation gone in this system? By no means. But he does not appear with rod in hand and with grim and austere visage, but has iron enough to stand straight and tact enough to make every pupil act from choice, even in the most unpleasant duties. One of the duties of the *Disciplinarian* is to punish offenders as directed

by the Superintendent, but a greater duty by far is to encourage and incite to good deeds that off-enses will not come.

Teachers of all grades are half done only when they perfectly understand their departments. The daily life example only can make effectively the daily class room work.

The family is a dull place without a mother. Besides the duties laid down for the matron in the Rules of having charge of the Dormitories, clothing, working in Kitchen, Dining room, Laundry and Sewing room, the matron, if true, will soon hear pupils call her "My Mother." The tepee mother is the burden bearer, but she finds time to sympathize with every member of her house, ever ready at least to "help them cry" in tones of unmistakable distress. The matron is like her in sympathy, but unlike her in the manner of burden bearing. She does not help the pupils to cry, but sets herself about removing the cause of crying and teaches them that while they bear one another's burdens each must bear his own. Her assistants are not mere wielders of broom and duster, but examples of womanhood.

Employees in this system are not mere working people, neither are they spies, spotters to detect, convict and punish offending children. They are the constant manifestation of the civilization which they teach. The Commissioner dwells especially upon these features, but not too much. When the ideal is reached, and it is altogether within the scope of humanity in its present state, there will be no need of an elaborate system of punishments. Terror will give place to interest in the work in hand, on the part of every pupil.

It may be objected that while the family method may do well in a small school, it must fail in a large one. I reply, where it would fail the training of that school is defective. The school which trains the heads and hands to the neglect of the moral and social nature is simply transferring the Indians from a state of clean heathenism to the hurtful and dirty stratum of our civilization. A wise and humane stockman will provide to care for each one of a thousand cattle as well as he could one cow. I have not heard that the father of a large family grows less fatherly as children increase.

As the pupils increase the fatherly spirit may be widened, but must not be weakened. If a larger number of employees be needed only one spirit is needed. Every child in school must have at least one employee, to whom he feels free to go with his troubles and ambitions.

In the reservation school this method has a powerful reflex influence upon the parents. The cold, strong hand of the law may bring the parents to the gate with their children, but the father's back will be very straight and his countenance will be very stern and his grunt will be very cold and the mother will bow her face very close to the ground and lift up a very loud and unmusical lamentation, all which can but make the impression upon the children that a school is something to be dreaded. But when the children have pleasant recollections of their treatment and say, even if they have run away to get home, "We want to go back to school," the parents delight to return them just to witness the hearty welcome they receive from their friends, the employees. The father unbends and says, "li-la wastala," the mother laughs with that sweet, rippling little laugh so characteristic of the Sioux, at least, while the children scamper away to join comrades in study or play. The parents carry the good news back to the camp and the wild, long haired children are brought out of their hiding places and become docile pupils.

Runaways will be inversely as this state of things obtains.

There is in the family system large and healthful liberty, just as much in fact, as is consistent with good order. The pupils are permitted to go to the store or to the tepees of their parents unattended by employees, under promise to return after a certain time. On Saturday P. M., every child may be away from the buildings, some of the boys miles away, and they seldom betray the confidence thus shown.

Their individuality, manliness and sense of honor are cultivated in this way. So with their work, they are benefited by being trusted. The small boy who has delivered an important paper to the Agent and received a kind word from him, looks some inches taller as he returns. The girl who has charge of the baking feels herself rising with her bread. The little maid to whom the Matron has entrusted a difficult piece of work looks every inch a housekeeper when she announces that the work is done.

There is a strong pressure from the average employee to punish for every infraction of the Rules. The white people about an Agency are generally quite emphatic in their assertions that this is the only way to deal with the Indian. I confess with shame that before I knew better I yielded to this in a few aggravated cases. The results were such as to confirm me in the opinion that besides being brutal, it is very bad policy. So that with the exception of a little extra work or withholding some privilege for a short time, we have passed months without punishment. We have no punishment for running away, and it is a very significant fact that the practice of running away is rapidly de-



creasing and many of those who go home remain a day or two and return either alone or with their parents.

Several pupils, who were called chronic runaways, after a few escapes and kindly receptions, on being returned have given it up and seem contented and happy.

One little boy was thus introduced by his father, "If you can do anything with that boy, you are just that much ahead of me." He has given us absolutely no trouble. One girl who has a very comfortable home, went home without permission, but returned the very first opportunity and after hanging her head awhile, met the matron and fell weeping into her arms, confessing that she had not enjoyed her visit; for she knew she was doing wrong. How would a day's close confinement fit such a case?

Two boys, who had not before offended in anything, ran home and after a few days were returned by their father, who told this story. "The boys were not feeling very well and fell to thinking about some of their friends, who have been away to school and had returned to die and they became very home sick and had to go." Who will prescribe bread and water or a severe whipping for them? Such an one would revise the story of the Prodigal Son and instead of the father's kisses, forgiveness, the fatted calf and all that, would have the father take him as a hired servant *on trial* and thus destroy one of the grandest pictures in all literature.

It is a matter of great encouragement that Capt. Brown, our new Agent, a regular army officer, favors the spirit at least of our method. He is well acquainted with the Indian as found on the reservation and in the Eastern Training Schools. He makes very sweet music of the word "Sympathy," as he recommends it in the treatment of children and parents.

But why exercise all these personal influences, when you are invested with the power of a strong Government?

Yes, we have a strong Government and the Indians hate and defy it. Through it the buffalo and the land are no longer theirs.

While the forces remained at Pine Ridge, the Indians who came to the Agency were painted, braided and feathered and the tune, turn and yell of the Omaha dance could be heard day and night; but now distinguished visitors are obliged to go to distant districts of the reservation and handsomely tip the old incorrigibles before they can have any kind of a dance. Yes, we have a strong Government and an Executive with a mighty arm and a Commissioner who does not mind a friendly bout with a great Cardinal; but why kill by power when we may make alive by this humane expediency which is altogether in accord with the genius of our institutions?

**Commissioner Morgan:** Supt. Meteer has charge of the boarding school at Pine Ridge where, as you know, there has been so much of excitement and demoralization.

Two reports came to the Office recently, one from the Acting Agent at that time that the run aways were numerous, and asking for a great outfit of teams, police and all that for the purpose of going into the business of runaway-catching.

Another report came that the school was not under good discipline. I wrote to Mr. Meteer about it, telling him what was said, and he made me a reply which I said "I accept," and you shall have full opportunity to test that. I also told him to elaborate his reply and read it before the superintendents, which he has done. I think we will all agree that certainly there is heart in it, and that if the methods which he has employed—and he shall have every opportunity to test them there in that hard field—shall accomplish their result, we can then say that we have no use for the rod, the chain, the prison, or solitary confinement.

The meeting then adjourned until the following morning, Dec. 24, 1891.

#### MORNING SESSION.

December 24, 1891.

The meeting was called to order at 9 A. M. Commissioner Morgan in the chair.

**Commissioner Morgan:** We will continue the discussion of the last topic we had, "School Discipline."

**Supt. Backus:** I would like to make a statement in regard to one thing, and that is this: Capt. Pratt of Carlisle, sends out a list of expelled pupils. I have had two or three expelled from my school. These pupils have gone back to the different reservations, and within a very few days have secured employment at the Agency and paid by the Government. It is not right that an expelled pupil should be given employment immediately on his return to the Agency, and I think there should be some understanding in regard to this matter.

**Commissioner Morgan:** That is a new feature to me entirely. I am very glad you brought it to my attention. I would like to have each of you, whenever a pupil is expelled, write the Office about it: give his name, age, tribe, location of home, and reason for expulsion. I will then notify the Agent and instruct him that such pupils must not be employed without the special permission of the Of-

fice. I should say that that would be putting a premium on bad conduct.

**Supt. Lemmon:** There is one other feature in connection with this. A boy that I recently sent home by your permission had been sent home once before from another school to the Mescalero agency. Can we find out from other schools than Capt. Pratt's whether we are taking somebody else's refuse?

**Commissioner Morgan:** If each superintendent notifies the Office promptly of the expulsion of any pupil, and the Office at once notifies the Agent, then when you go to an Agency after more pupils ask him to show you his "black list." If he says he has not such a list report him to the Office. If he says he has never had any, that is another matter. He should have in his Office every letter from the central office notifying him of those that have been expelled. Then, with that before you, you are protected. I never would take into any school a student who has been expelled from any other school, unless by express permission from the Office.

**Supt. Backus:** I would like to inquire into the matter of punishment. What punishment should be meted out to children under different circumstances? I would like to hear superintendents express themselves in regard to that. I have one method. Perhaps some other superintendent has a punishment that is a little better. Are we to be allowed under any circumstances to whip children or to put them in jail? If so, what kind of jail and for what period? There are circumstances that ought to be met by severe punishment. If a boy runs away from my school and I bring him back, I generally sentence him to march around the flag pole, with a linen duster on and a satchel in his hand. Then deprive him for a while from participating in entertainments, sociables, etc.

**Supt. Cart:** As our school is a new one, and more than half the children have not been there more than two months, this question of discipline is one that concerns me very greatly. I do not think that we can lay down any rules or regulations by which the several superintendents may be governed in controlling their children. In my opinion we should be governed by circumstances and use our best judgment in the matter. For instance, runaways. One may deserve severe punishment, another may not deserve any. I have had cases of that kind. Not long ago three boys of a certain tribe ran away and stole two ponies. They deserved punishment. Four others of the same tribe, after they had been at the school but four days, ran away. They were gone one night and returned. They deserved, I think no punishment. At least they received none. The deprivation which they underwent while they were gone was such that it was more punishment to them than any that could have been inflicted by me. All that they received, and all I think they deserved, was a little fatherly advice, which I gave them.

**Supt. Coppock:** In the matter of expelled pupils I believe that our remedy lies in the direction spoken of: That each superintendent be provided with a list of expelled pupils.

The most effectual means, I have found of administering punishment has been putting the pupils to bed. I have tried that for several years. It is the severest punishment I have ever used.

**Commissioner Morgan:** I wish to make one or two general observations. The first is this: That we recognize that these boys and girls come to us from a stage of life certainly lower than that to which they are elevated when they enter a school and that they have many things to overcome. Consequently, we must be patient until they have had time to learn a new standard and adjust themselves to new relations, as well as control their actions from different motives. In many cases persons come to these schools that are very degraded. I have in mind some cases where they are little elevated above the beast. Now the question immediately arises, what are we to do with that class of boys? The first thought I have had that if they can be reclaimed then the school does its highest service. If, however, the retention of those bad pupils is demoralizing to the entire school, why then you are brought to the necessity of expulsion. I should resort to that, though, only when it becomes necessary to save the school from the demoralizing presence of a very bad pupil.

So far as punishment is concerned, I have been loath to lay down any rule. I have myself, in my years of teaching, very seldom ever resorted to corporal punishment. I have very full sympathy with the views expressed here yesterday by Supt. Meteer. I think, however, this is true; that it all depends upon the man. To be governed as Supt. Meteer specified yesterday requires an enormous expenditure of personal force. A man must have a big heart, and keep renewing it from day to day. But there are a good many who can not govern in that way. That sort of government that we sometimes call self-government in school, practically is the superintendent putting himself inside of

every boy and governing without seeming to do so. Every superintendent must govern himself by the circumstances. He must know the boy, the circumstances, what he aims to do, and be perfectly sure that the means he adopts are the best means to the end. We have got to learn something in that by experience.

I want to emphasize this. I think very well of courts composed of boys for the trial of offenders. Organize a court and bring a boy before that court and try him by his peers. The advantage of that is that it cultivates the sense of justice; it cultivates in the minds of all the pupils of the school the idea that wrong demands punishment. That is God's law. Then, it cultivates the idea that it is self-inflicted. If it comes from the school, then the white man does not do it. If it is Indian infliction, it takes away that objection which Supt. Meteer has stated—that they hate the white man any way, and if they punish him they hate him all the worse. In the next place, it prepares them for the conduct of trials and jury service when they become citizens; it sets them to thinking.

It seems to me that it is capable of being made an agency to intellectual culture. They set to thinking in reference to wrong. What is wrong? What is crime? What is it to violate law? What is the wrong of it? The harm of it? The iniquity of it? Wherein does one wrong differ from another? and how far do mitigating circumstances come in to mollify the enormity of the crime or of the offence? Is there any gradation? Shall you hang a man for stealing a pin?

There is a great deal of philosophy in the matter of punishment, and if boys are set to thinking about it and apply it, knowing that it may be applied to them the next day, it will be the means of a moral and intellectual education, and of preparation for citizenship.

**Supt. Backus:** For the last three months I tried that plan, I stood by the boys in their sentences. It is the very best way to get out of trouble. They generally do what is right.

**Supt. Davis:** In this matter of runaways, I have found that the boys who run away from my school are, in every instance, habitual runaways who contracted the habit at the Agency schools. I think that it ought to be suppressed by some means or other. It breeds a want of discipline. If a superintendent or an agent for a non-reservation school is not very careful he will get a lot of those on his hands and is kept very busy with runaways. The trouble originates at the Agency rather than at the school.

**Supt. Meserve:** There is one thought in reference to this that has occurred to me which has not yet been touched upon: as to what the punishment shall be, no matter what the offence is. However we may deal with it, do it in such a way that the self-respect of the pupil concerned will remain intact. That is a very important matter. I was pleased with the suggestion of Supt. Coppock in regard to putting children in bed. That will do up to a certain age. I have tried it and with a certain degree of success.

I do not know the conveniences Supt. Backus has with reference to discipline. If he has not a large court house, properly appointed, I think he ought to have. I hardly think that the pupil's self-respect will be preserved by the method he employs. Pupils when punished in that way feel that fun is being made of them. There is nothing that cuts an Indian's heart quite so deeply as to feel that he is being ridiculed. I find that a court of Indian offences, properly constituted and properly carried on, will take the cares of the superintendent, in the line of discipline, almost entirely from him. You must guard against this however, they are apt to come down too hard. I have been obliged to modify or mitigate the sentences, not in every instance, but as a rule. I do not know how I could carry on the institution with any peace of mind were it not for this court. It is so now that we have very few offences indeed. We have runaways sometimes, but do nothing whatever except to give them a good talking to.

**Commissioner Morgan:** I would like to emphasize the matter of ridicule. I find that the Indians use that with great effect—ridiculing their children and blacking their faces, and otherwise keeping them out of schools. I would very rarely resort to that, and think that the one fundamental principle, which Supt. Meserve has laid down, is to, whatever you do, preserve the boy's self-respect.

Before leaving this subject I wish to ask attention to one thought. In all these schools there ought to be a high ideal. There ought to be system, neatness, order everywhere. The pupils should be made to feel a personal interest in carrying out that order. Otherwise, the school will tend downward. If you let them alone and say we are not going to have any discipline and will run the school on a fatherly plan too much, there is danger that the school will degenerate.

We will now hear Supt. Conway's paper on "Recreations."

PAPER BY SUPT. T. W. CONWAY, PAWNEE AGENCY, I. T.

#### Recreations

Since the very earliest days of pedagogical inquiry and scientific investigation along the lines of physiological and psychological development, it has been considered an axiomatic truth, that too much work makes "Jack a dull boy."

Very early in the history of our more advanced civilization, it became known by observation and research, that the human organism was made up of mind and matter, and that there were laws governing the mutual and symmetrical growth of these conditions, that are as immutable and as fixed as are the laws of nature, the laws that govern the universe, or the laws of God.

A valuable discovery it was, when it was first announced that the human mind was an indivisible unit, though possessed of several different activities or faculties, that unfold, under the proper treatment, as beautifully and as symmetrically as the rose.

The gardener who first discovered that the wild rose of the plains, under proper treatment and pruning, with plenty of fresh air, moisture and sunshine, would develop into the magnificent rose of the conservatory, learned the law of nature in flowers.

The gardener who attempted to unfold his rose-bud by physical force, learned, from the crumpled appearance of his flower, that the laws of animated nature and natural growth of plants must be kept inviolate, and not tampered with by man.

How much more valuable must have been the discovery, when it was announced that the human mind and body were governed by spiritual, mental and physical laws that must be understood and obeyed, if we would have a strong mind and a strong body.

The crumpled rose of the gardener does not present so pitiable a sight to the human mind, as does the dwarfed mind and body of one of God's creatures, made so by the neglect to learn, or to obey the laws of nature and of God.

This same gardener has learned by experience, that the fragrance of his flowers and the flavor of his fruit partake, to a great extent, of the nature of the soil.

So the wise teacher learns that the atmosphere breathed by the child in the home and school, affects for weal or woe the happiness and usefulness of the child, and determines who shall pluck the prettiest flowers and who the sharpest thorns.

This teacher learns through stern, though never failing experience, that the average American child is a living automaton, a many sided creature, who needs careful training and watching: that all the faculties and conditions of mind and body may be systematically developed.

To the casual observer, may be seen many examples wherein the physical, mental, spiritual and moral laws that govern human development and progress have been sadly neglected.

To correct evils of this character and to attempt to better the conditions of some of our fellow creatures, is our aim in life.

We, as commissioners, supervisors, superintendents and teachers, placed over the Indian children of our country, well realize that there have been many violations of the laws of man, the laws of nature and the laws of God, by the race in whom we are particularly interested at this time.

I apprehend that these several topics to be discussed have been the outgrowth of personal observation and are placed on the program here, with a view of awakening deeper interest in the matters under consideration.

Activity being the lot and destiny of childhood, and from the fact that it is quite observable in the average Indian school, gives color to my apprehension that this subject was assigned, to see if it were possible for some one to evolve out of his "inner consciousness" a way by which the nervousness and restlessness of the child might be turned into channels of usefulness and convenience to himself and others.

When the child Adam was first created and the breath of life was breathed into him, he became possessed of force within him (a divine gift) that has been inherited by his children to the present time.

History is somewhat shrouded in mystery, as to the early habits of this creature.

For the life of me, I am unable to see how he possibly could have worked off this pent up force, this natural activity, as he had no sister or brother to tease, no cat or dog to worry or teacher to annoy. It is true that he had trees to climb, though he had no fences to mount or dangerous ladders to scale.

As I understand my theme, it is to discuss the subject "Recreation" as an escape valve through which must pass the force, so characteristic of childhood and adolescence, that cannot be destroyed but may be transmuted into some other force.

It is our aim as disciplinarians and teachers to invent some means by which this unused force, not needed for legiti-



In the system of light gymnastics and  
lithenics now so common throughout  
our country, is recognized an exercise  
at when properly conducted, will enlist  
nine-tenths of all pupils, besides develop-  
ing in them, a uniformity of thought and  
action,—attributes necessary upon their  
vent into society.

in his play and recreation on the school me  
 ound he is not under restraint, but is tan

ments that forms so decidedly the basis upon which the success or failure of any enterprise depends. These judgments must be made in an instant. Distance must be judged, time computed,

We must bring to our assistance the many recreations of advanced society, in order that we may come near performing this Herculean task.

The evening social, both "indoor" and



"outdoor" (when seasonable,) the literary and debating societies, Christian associations and prayer meetings, and all other organizations that require character to be eligible to membership, and good conduct (not payment of dues) to keep in good standing, must of necessity form a part of the recreations of these Indian children, if they are to become useful members of the body politic.

Having considered the objects and kinds of recreations, the next point that seems to me natural, is the "time of recreation," which I choose to discuss from five different points.

1. First the time for recreation to be governed to quite an extent, by the age and physical health of children, and the season of the year.

The watchful mother, who loves her child and knows his nature, will not allow her delicate and highly nervous offspring to play outdoors in all kinds of weather, or at unseasonable times at night. Neither should those who have charge of Indian children neglect to guard carefully this particular point, as it will undoubtedly raise the general health of the primary department, and reduce to a minimum, coughs, colds, and sore throats, that result from exposure.

2. Secondly, childhood games should be of such a character that the time of recreation would be regulated by the amount of physical force and nervous excitement produced in the child.

3. The third point to be considered in the matter of "time of recreation" is to the effect that exciting games or exercises should not be indulged in just prior to the retiring of children.

How many times has the rest of small children been broken, by their continual warfare with "Black Men," fierce animals, dragons and other monsters, which is nothing more than reflex action of a highly nervous organism, acting out, in the realm of dreamland, many of the childish sports of the day.

Neither should the children be so crowded in the night-school (that is a part of our regulations) as to affect their nervous system, to the extent of their solving problems, repeating lessons, etc. in their sleeping hours. Persons having charge of the smaller children will do well to guard with care this particular point, as the health and happiness of these children depend upon the fullest realization of the beneficent effects of "Nature's calm restorer."

4. The fourth point, "time of recreation" will apply more particularly to the more advanced pupils.

It should be an established principle in our Indian schools that physical games, that bring into activity almost the entire muscular system, should not be indulged just prior to meal time, or immediately thereafter.

Neither should mental work that arouses the entire nervous and sympathetic systems, be indulged at such times.

What is true of small children, (in reference to their not indulging in exciting games before retiring) is true of those of larger growth.

These young Indian men and women must learn, that if they are to become strong mentally and physically, they must labor, then rest.

Nature has given us an agent, through whose instrumentality we seek rest.

If they would enjoy the full benefits of this equalizing medium, they must know that they are to retire orderly and systematically, and not engage, just before going to bed, in those exercises that tend to destroy the equilibrium of the nervous forces of the body.

(5) The fifth point to be considered in the "time of recreation" is to the effect that nearly all of these games and recreative sports should be in the day time.

The gardener who wishes to produce the most delicious vegetable, or the florist who wishes to produce the most highly colored and fragrant rose, well know that their efforts will be in vain, unless they avail themselves of that magic power—sunshine.

So the teacher who strives to have healthy and bright children must take advantage of the powerful influence of sunlight.

Whenever it becomes necessary to have recreations in school rooms and play rooms, fresh air should be one of the luxuries, as it is one of the most convenient, the cheapest and most plentiful of all diets.

While we have dealt with the objects, kinds and time for recreation, one more element must enter into the discussion, viz; the "place for recreations."

(1) First, last and all the time, (the weather permitting) I would consider that recreation best, that is taken out doors in the open air and during the day time.

(2) The school ground furnishes an excellent place for a class of recreations that seems to require the rather explosive form of lung exercise. Besides, portions of it may be used as a ball ground and drill ground for boys. The great majority of the games of the girls should take place on these grounds.

(3) The school room, of necessity, must be the place where nearly all calisthenic

and gymnastic exercises, singing and marching recreations must first be taught to the smaller children. Here these little people must learn to step together, to sing together, to act together, greatly assisted by lively music.

(4) There are many times when boys and girls can not get out of doors, and then their play room must be brought into requisition, to furnish a place where a class of recreations can be indulged, that will in a measure, take the place of those usually practiced in out door sports.

At such times the best of ventilation should be had, and the master ought not to be left to the immature judgment of young boys and girls, but should have the oversight of some one capable of appreciating the necessity of pure air.

(5) The fifth and last point to be considered in the matter of "place of recreations" embraces that class of amusements and entertainments, participated in by the older pupils in school.

Fortunate is the Indian school in a locality where there are churches, reading rooms, literary halls, Young Men's Christian Association rooms, and other places of intellectual recreation and advancement. Twice fortunate is the Indian school, that can boast of its own little chapel, its own reading rooms, its own gymnasium, its own literary and debating societies, its own Christian associations. Thrice fortunate is the Indian school that can boast of a set of employees, God-fearing, humanity loving people, whose discipline is a strong moral power brought to bear upon young Indian men and women, a set of employees whose consistent example and natural sympathies can lead these young people to higher notions of life, a set of employees of disciplinarians, whose very presence is sunshine, and who can quell waywardness by the sublimity of their patience, firmness, and perfect self-control.

Such must be the avenues in the way of recreations, through which these young people must be led, that they may be able to choose between the dull, monotonous and barbarous customs of camp life, and the ennobling and Christianizing influences of the habits and customs of an advanced civilization.

In conclusion let me add that all of our efforts in Indian training should be along the line of objective teaching.

If we would have these young Indians grow up to be good and useful men and women, let them see in us a reflection of what we would have them become.

In short, let the recreations that tend to develop and strengthen the muscular system, the recreations that magnify the moral sensibilities, the recreations that show dependence, and glorify the works of God, let them, I say, be the natural out-growth of a system of training in full sympathy with the advancement of a race, which is doomed to be swept from off the face of the earth, unless it obeys the laws of health, the laws of civilized man and the laws of Christianity.

To those of you engaged in this great and glorious work of elevating the Indian race, I would say, do not let the cold consolation of the many hardships attending this work deter you from believing that we are engaged in a noble work, and that the results of our labors and its rewards will all be made manifest, by and by.

Let the scriptural saying of Isaiah (xlii 16) be our motto:

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them."

PAPER BY SUPT. W. B. BACKUS. GRANT INSTITUTE. GENOA. NEBR.

#### Farming.

Agriculture is the basis, the foundation of all wealth, and the other pursuits are so closely connected with it that their prosperity depends upon the success of farming. There is not only no antagonism between them, but they are mutually beneficial to each other, and the utmost good feeling should exist, and they should endeavor to promote each other's interests.

No portion of the community needs higher intellectual advancement and more refined culture than the cultivators of the soil. They occupy a high and honorable position and they should make it greatly sought after. It has been proven time and again that farmers should be well educated in their profession to be successful. The attorney may on his presumption take charge of a case, and win or lose his pay in the same. The doctor kills or cures, yet is entitled to his money. But the farmer, if he fails through ignorance or neglect loses his whole crop and a year's time.

Not one young man out of a hundred, who to-day prepares to follow farming for the rest of his life, seriously thinks of going out to live a year or two with a practical farmer so as to learn the business. When a young man proposes to follow the law or medicine as a profession, he goes to some good lawyer or physician and spends a year or two in reading law and studying medicine. Now why should not a young man study farming with

some practical farmer who has farmed successfully? We think that at the end of two years the young man would know more of practical farming than he would learn by himself in ten years. In other words, he would start out as a young farmer nearly where the older man of whom he learned stands to-day.

One of the best methods of teaching an Indian boy how to farm is to put him on a farm in charge of a practical English speaking farmer, where he will receive careful personal instruction in farming and domestic pursuits, and be treated as one of the family. Thus situated the Indian boy is surrounded by object lessons of civilization, he is removed from the corrupting influences of the camp, and he will, if allowed to remain thus situated for two or three years not only learn to speak good English, but to become a fair practical farmer.

The first aim in farming is to raise the largest possible crop at the least possible cost, and, of course a good farmer considers any injury to the soil as a part of the cost. How to raise a crop is the first question, and to answer this we say that we should know what plants are made of, whence their constituent parts, and how they are put together.

The general condition of all cultivated plants are the same. They all require the assistance of the soil, the air, the light and heat of the sun, and water to attain their growth. Soil is the foundation of agriculture. Without soil and without plants we would have no agriculture.

There are several physical conditions which affect the value of the soils. They should be of proper depth and easily pulverized; they should possess the right color, and be susceptible of the proper admission and escape of heat, air, and moisture. Color is a marked feature in soils and bears an important relation to their capacity for heat and moisture. Dark colored earth absorbs heat more rapidly than any other when exposed to a temperature above their own, and it escapes when the temperature is reversed.

Light colored soils are not best suited to promote the growth of most plants. Light colored soils should be charged with a proper amount of vegetable manures and the salts which are requisite for their fertility; they should be drained of all stagnant water and freed from noxious springs which contain mineral matters in solution injurious to vegetation.

By removing superfluous water from the soil a way is made for the air to aid in decomposing the organic substances, which become the food of the plants, and ingredients which are hurtful to plant growth, and which cannot otherwise be removed, are carried off by rain. Not only does the removal of extra moisture make the land drier, but it allows the soil to have the full benefit of the sun's heat, rendering it warm and congenial to plant growth and ready to benefit by the least shower of rain, at the same time raising the temperature of the surrounding atmosphere. Draining also makes soil of a stiff or tenacious nature more friable and better prepared to receive the fibrous rootlets of the plants, and by the action of the atmosphere hard pans or crusts are broken and pulverized, so that the roots may enter them, a result which could not otherwise be obtained without sub-soiling or trenching.

When soil has been enriched and pulverized so that moisture may have a free passage in all directions, then the fullest production from it may be realized.

It is absolutely essential to profitable cultivation that all substances required by plants should exist in the soil in sufficient quantities to supply the wants of the plants. Most fertile soils are those which are loose in their texture and do not become so easily dry, or excessively wet in rainy seasons. Such soils may have a wide range of composition without differing much in the fertility.

Indian boys should be thoroughly trained in judging of soils, and taught how to treat each kind so as to make it as fertile as possible. The school farm will undoubtedly furnish a variety of soils, and if the Indian boys are properly instructed they will be greatly interested in their work and learn from actual observation that which will be of great benefit to them in farming.

Indian boys should be taught the value of manure, just why it is used and when it should be applied. They should be instructed in a general way about the kinds of fertilizer and the effect of each as applied to different soils. Especially should they be instructed in regard to the fertilizing of their own reservation or their own farm, so that when they are through school and go to their homes they will have some practical knowledge of how to fertilize soils and the benefits to be drawn therefrom.

So long as a farmer can raise a crop on a soil where virgin fertility yields with unailing generosity, so long is it useless to talk to him about manure. When the crops gradually fail and the demand for manure comes (as it will in time to all farms that are not occasionally inundated), the rules for its application and the principles of its action must apply to all alike. The physical effect of farmyard

manure upon soils is equally important with its chemical influence. It has been demonstrated that even virgin soils contain the essential plant foods—nitrogen, potash, phosphoric acid—in very different quantities, and that plants of different varieties require them in very different proportions—one requiring a large portion of one, sometimes two, rarely of all three, of these constituents. Now, when soil lacks one of the essentials of plant food it must be supplied or a failure will be the result. It often happens that by changing the crops this supply may be avoided. As manures differ in their composition almost as much as plants, it becomes essential that we should adapt one to the other if we would obtain the largest return for their application.

The time for applying manure, like the time for doing any good work, is always the present time. The old idea that manures spread on the surface leach or evaporate to any wasteful degree has long since been exploded. Some of the most soluble chemical fertilizers are best applied just about the time crops are planted or sown. But stable manure, even the best, is comparatively slow in its action. If some portions of it are washed down into the soil, they are not lost but are rather in exactly the best position for doing most good when warm weather starts in them the necessary fermentation. If manure is left spread on the fields through winter and spring, it has put the soil for two or three inches at least in the best condition that this manure could possibly do. The mulch has protected the surface, and if this is plowed under it ferments, and the gases thus formed are the best solvent of the fertility in the soil above, including what has soaked into the surface soil from the mulch. The earlier in the winter this application is made the better would be the result.

It is by no means impossible to grow the same crop year after year on the same land. This can be done if manure in sufficient quantity is supplied and the land is kept free from weeds. The principal aim in having a rotation of crops is to bring the land from time to time into a condition suitable for growing cereal crops. This suitable condition consists mainly in the accumulation of nitrogenous plant food in the surface of the soil. In the West the prevailing rotation is as follows: First year, Indian corn; second, oats; third, wheat; fourth, grasses for mowing; fifth, pasture. Another rotation is: First year, Indian corn; second, roots; third, oily crops; fourth, seeding down to wheat or rye; fifth, wheat or rye with clover; sixth, mowing. A good rotation distributes the farm work equally and gives an opportunity of cleaning the land. If a succession of any given crops are gathered and carried off the land without the occasional aid of manure, they will be found to gradually diminish in quantity till they reach a point where they will scarcely pay the expense of cultivation.

Another advantage of rotation, is enabling such crops to have the benefit of manure as cannot receive it without hazard or injury. For example, wheat or white grains are liable to over-growth, straw, rust and mildew if grown in recent manure. Another benefit of rotation is, it brings the land into cultivated crops and enables the farmer to free his land of weeds. In the fifth rotation you will notice that one-fifth of the farm is pasture, and under a frequent rotation it will carry through the summer a large stock—and produce just as much grain.

In the proper management of his horse or team the Indian farmer is sadly deficient, as in the care of stock and farm implements. He appears to have not the slightest idea whatever of the great need of sheltering his animals and providing regularly a sufficient quantity of food and water, or of protection from the wear and tear of the elements his vehicles, tools and machinery. Whenever he is out for a drive, on pleasure or on business, his natural tendency is to go as though "after a doctor" and the conditions which govern the white man in regulating speed are not noticed by the enthusiastic Indian who forces his team to its supreme efforts and maintains a maximum speed regardless of the size of his load, lay of the land, shape of the road, state of the weather or condition of his animals. This reckless mismanagement is, as might be expected, the cause of innumerable run-a-ways and countless serious accidents and results in heavy loss. The only remedy for this evil that I can see is to keep a ceaseless watch over those under our care and strenuously endeavor to inculcate upon their understanding the humane precept that "The righteous man is merciful to his beast," and also that no farmer can prosper who does not take care of his animals and his implements.

Our farm and garden has been a source of great profit to our school. The children have had a bountiful supply of potatoes, beans, radishes, sweet corn, peas, carrots, etc., and I attribute the continued good health of the pupils largely to the fact that they have an ample and varied vegetable diet.

Following is a statement of the acreage of crops on our farm for the present year,



together with a fair estimate of yields and values of the same:

PRODUCT.	ACRES	YIELD.	VALUE.
Oats.....	30,	1,200 bu.	\$ 300 00
Indian corn.....	80,	4,000 bu.	1,000 00
Broom corn.....	55,	25 tons,	2,500 00
Millet.....	40,	40 tons,	160 00
Prairie hay.....	50,	75 tons,	225 00
Beans.....	1,	15 bu.	30 00
Sweet corn.....	8,	160 bu.	320 00
Cabbage.....		10,000 hd.	500 00
Beans.....	6½	65 bu.	97 50
Peas.....	2½	37½ bu.	93 75
Radishes.....	¼	20 bu.	50 00
Parsnips.....	½	40 bu.	100 00
Cucumbers.....	1½	8 bu.	32 00
Tomatoes.....	1½	50 bu.	75 00
Beets.....	1	100 bu.	100 00
Potatoes.....	21½	1,612½ bu.	806 25
Turnips.....		400 bu.	80 00
Grapes.....		20 bu.	40 00

Every farm that is supplied with ordinary facilities for watering stock may utilize the same by turning it into carp culture. Each school can be supplied with fresh fish at a very small cost, if an effort in the proper direction be made. It is not at all necessary, as many people suppose, to have a spring branch or even running water on the farm in order to have a fish pond. A good pond may be had on any farm by digging a circular ditch with the plow and scraper and piling the dirt on the outside so as to form a basin for the reception of water, which can be furnished by an ordinary windmill, such as are found on our prairie farms. The German carp is the fish recommended, which, owing to its rapid growth, its hardiness, its great increase, and its popularity as a palatable fish, is on the whole the best paying fish for pond culture. The carp makes a rapid growth, attaining to the weight of two or three pounds in a year's growth. In less than a month we excavated to a depth of six feet a fish pond containing over an acre of land.

There should be good roads over every school farm in order to facilitate passage to and from the cultivated fields and pastures, and to aid in hauling articles back and forth. There should be a good fence—either wire, board, rail or stone—around the school farm, to keep the school stock from straying on adjoining property and into our own grain fields. There should be a few well-bred sows, for they will come as near filling the bill profitably as anything we can raise on the farm. Every school farm should have its turkeys, ducks, geese and chickens, and they all should be pure bred. Don't expect poor fowls to breed up. During the last year about 400 chickens have been added to our school farm and consigned to the care of the girls, who take commendable pride in looking after them.

To teach the Indian youth, despite his natural carelessness and indifferent disposition, how properly to care for his farm tools and implements is neither a small or enviable task. Yet that it can be accomplished we claim has been satisfactorily demonstrated at the Genoa Industrial School. Great pains is there taken to instruct the boys most thoroughly in this important matter, and they are never wittingly allowed to neglect or slight their duties in this respect in the least. When through with any farm tool, implement or machine they are required to put it in its place, and clean, or sharpen or repair the same, as the case may be, if found necessary. All implements and machines are kept housed when not in use, and such things as needed are annually given one or two coats of paint.

The valuable lessons learned by the Indian boys on the industrial farm, as well as the actual knowledge of farming acquired, are not forgotten or lost when the pupils return to their homes. This has been proven beyond a doubt. Those who have at the training school been accustomed to the thoughtful care of farm apparatus put into practice at their respective homes all that has been taught them in the agricultural line, and, rising grandly above hereditary disinclinations, if we may thus express it, and the unhappy environment of reservation life, become prosperous, peaceful, respectable and respected, loyal American citizens.

PAPER BY C. A. BURTON, SUPT. FORT STEVENSON, DAK., INDIAN SCHOOL.

#### Stock Raising.

Each decade that has added to our country's wealth and prosperity has depended largely for its means of wealth on the resources of the great west.

New and comparatively unknown as was this part of our land for so many years, it has been a source of constant surprises, as industry after industry has been developed, that were supposed to be among the impossibilities.

Prominent among the industries that the last few years have brought forward into prominence in the western and northwestern part of our state, is that of stockraising. Ten years ago scarcely any one would have been rash enough to venture into such an undertaking: today it is one of the recognized pursuits of our commonwealth, and thousands of dollars worth of capital are embarked in this business, which are yielding handsome returns on the investments. The land

that was thought too cold and desolate to be of use to man, is fast becoming one of the great and wealthy states of our Union.

The western part especially is filling up with large herds of horses, cattle and sheep. Horses are grown to the age of four and five years, weighing from twelve to sixteen hundred pounds, that are never fed or stabled during that time; such teams sell in the Chicago or St. Paul markets at from \$250 to \$400 per pair. In some localities, many make preparations to feed their stock in severe seasons. It takes but little figuring to show that there is a good profit in that kind of stockraising. This they are able to do in the western part of both the Dakotas.

Cattle are not able to rustle for feed in winter as well as horses; but there are some winters when there is so little snow that cattle live out doors with very little feed other than that which they obtain from the grass that has grown during the season and has cured where it grew. So much has been said at various times about the wonderful value of this self-cured hay, that I need not call your attention to it at this time. There are but few winters however, when cattle will not be able to pick part of their living from the broken, bluffy land, and yet it is not safe for any one with cattle to go into the winter months without a good, fair supply of feed.

The cattle men of the western part of the state secure ranches where plenty of hay can be had, and then select well-sheltered winter quarters, usually in some grove of timber where water is plenty, draw the hay and feed them each morning throughout the season, when snow is too deep for them to feed on the prairie; thus thousands of cattle are wintered with no shelter but that provided by nature, and this in the extreme northern part of the state.

This method of raising cattle is proving to be quite a success from a financial point of view, although it is something of an expense in putting up hay. Very few cattle are lost in severe winters, and as a consequence cattle men hold their own pretty well with localities further south and west where they sometimes lose a large percentage of cattle in severe winters.

Sheep, that no one thought suited to our state a few years ago, are proving to be just adapted to our climate and soil.

I think it is a modest estimate to say that 200,000 sheep have been brought into North Dakota the last two years, and soon at this rate Dakota will become known as one of the great wool producing states. Sheep well cared for yield quick returns on the investment, and if a man is fortunate, his profit will satisfy a reasonable person.

I look on sheep husbandry as one of the industries that will add greatly to Dakota's wealth in the next decade. Everything seems favorable; feed suited to their needs, a climate not too wet, many seasons when they may feed outdoors much of the winter, and subject to fewer diseases than in most localities where sheep are raised.

I have thus hurriedly alluded to stock raising of various kinds in our state, not exactly to boast of our resources, but to simply state truths, that perhaps all did not know, and assure any adventurous spirit that might be seeking to improve his circumstances financially that there is yet room, and whoever comes will be welcome. But as there seems to be doubts in the minds of some people connected with the Indian service regarding the advisability of stockraising in connection with an Indian school, I hope you will pardon me for alluding briefly to what we are doing at our school. A school that has but a small farm connected with it cannot expect to raise much stock; but schools with plenty of room to pasture their stock and cut their own hay, can make stockraising a source of profit by proper management.

At Fort Stevenson we have about 140 head of cattle, cows, calves, steers and all. This season we milked about thirty cows, had plenty of milk for the children, made about a thousand pounds of butter, and raised about fifteen rather poor calves that had skimmed milk, and something like twenty others that followed their mothers and are very nice ones.

We have several thousand acres for our stock to range over, plenty of good water and a fair supply of hay land. This winter we are keeping our milk cows and calves in the barn, while for the others we have built large feed racks down in the brush on the river flats and are wintering them there, which I believe is far preferable to cold stables.

We should have about fifty calves the coming year; at this rate of increase we can with our sheep and pork about supply our school with meat, besides furnishing butter and milk for the children. The meat cost the school last year from \$1700 to \$2000. It will cost this year nearer \$2500, butter, meat and milk altogether will be worth all of that.

Now if we can raise this ourselves with not too much outlay, who will ask, "Does stock-raising pay at Fort Stevenson?" We

have bought about fifty tons of hay this year at an outlay of \$3.80 per ton, this, with the feed we put up ourselves and something like fifty tons kept over, we hope will winter our stock. Should the winter be too severe, we will be obliged to buy more hay; but so far our cattle have fed out most of the time some part of the day.

I will briefly allude to our sheep and the value they were this year. This spring there were 135 sheep, we raised about sixty lambs and killed about thirty sheep for mutton. Our wool brought \$180, the mutton was worth \$150, and we have now thirty more than we started with, and they are worth \$3.50 each, which makes \$105; wool, mutton and increase of flock \$435: this speaks well for sheep in our state.

Just before I left home we killed eight hogs we had been feeding, the combined weight of which was 2600 pounds: at six cents the pork is worth \$156. Everything the pigs had was grown on the place, except the waste from the kitchen.

I have only considered it so far from the profit side. The other is this; the boys do the milking, feed the stock, clean the stables, shear the sheep, cut the hay, raise the grain, butcher cattle, sheep and pigs, in short are taught the things they will be obliged to do to make a living when they leave school. Does it pay? Certainly, and no Indian school in our state can afford to follow any other line, as stock-raising will of necessity be one of the chief industries of our state, regardless of race.

Many of these boys will not become careful, painstaking, thrifty stockgrowers; but they will get a start in that direction and their descendants generations hence may be as thrifty as some people I know to-day.

#### Remarks of Capt. Pratt on "Printing"

Mr. Chairman and Gentlemen. In talking with the Commissioner on this matter as he came through, I asked him what his line of thought was about it. He said he was thinking about a paper at each large school. One of his suggestions was that we would at Carlisle print for all schools a patent outside giving general information, and leave the schools to fill up the details.

In that I told him he was making a mistake, because we do the printing and everything else for the sake of employment. If we want to teach printing in all its branches, we must get the material, set the type, and correct the proof. All these go to make work for somebody. In providing material, we have to trust almost entirely to employees, but in doing the work, the students quite entirely fill the demands.

In regard to printing a paper at each school, I said that if the schools found the same difficulty I do at Carlisle in getting material, putting it into shape, and avoiding the saying of things that ought not to be said and in trying to say what ought to be said, they would find enough to harass them and perhaps in most instances would regret the undertaking. In starting at Carlisle, we thought we would print a little paper for the instruction of our pupils and send that paper to their parents, which would be a letter to them to be read by somebody who could give them the contents of it; we would also send it to the "out" students. These were the three objects that led us to start printing at Carlisle. Our circulation outside the school began and grew so rapidly that we soon commenced to print a larger paper to impress upon the public our opinion in regard to what ought to be done for the Indians. We have always in that paper taken pains to give the most liberal extracts from the official reports of the Secretary and the Commissioner, as well as of debates in Congress, so that people who wanted to know those things could have them in a concise shape.

I think it would be impracticable for us to have in the school work an official paper covering the whole field. Printing is the best school to train the mind outside of school work. I do not know but that in some respects it surpasses school room work. Our printer boys invariably go to the front in all the intellectual matters of the school.

Supt. Meserve: I would like to ask Capt. Pratt if he feels himself personally responsible for what is in the paper, and whether he has to do much of the work himself. I ask that as a guide, because we are thinking of embarking in the enterprise.

Capt. Pratt: I do feel that I am responsible though sometimes I would like to throw off the responsibility. I don't do so very much of the work, but do attempt to oversee the editing.

ADDRESS BY SUPT. JOHN Y. WILLIAMS, OF FORT HALL, IDAHO.

Mr. Superintendent and co-workers in the Indian Schools: I have the pleasure this morning of attempting to speak to you on the subject of Chores of an Indian Industrial School.

Had I made out this program and selected my own subject I could not have better suited myself than the author has done.

It occurs to me that if the comforts and necessities of the Indian School service did not require the performance of detail

work we could not fabricate and adopt a code of exercises which would furnish the Indian boys and girls such grand opportunities for their industrial and moral training. In fact we have learned to look upon the training received in the discharge of the duties known as *chores*, as the fundamental principles of the education of the Indian child.

Upon their arrival at the school (next to bathing and the change of clothing) we assign each child to a regular line of duty, morning and evening, such as is commensurate with the ability and experience of each; keeping in view the importance of teaching them the value of giving attention to the little things of life.

Many of the Shoshone Indians on the Fort Hall Reservation are desirous of doing something for themselves; yet the whole life of the Indian is a failure (in part) because they have never learned to care for the details or what to *them* are little things, yet inseparably connected with the successful management of their work.

I learn from observation during the summer season that the labor of months is lost, because they fail to attach any importance to the little things or "chores," which are necessary concomitants to farm duties; whereas the average white man would have averted the danger to his crops by a few minutes' attention to his fences, while the Indian's inability to observe the little defects in his fences often admits herds of horses and cattle to their grain fields, which in a single night, destroy the products of a summer's labor: Such misfortunes contribute more than any other to the discouragement of the Indian in farming; without considering why his wheat and his oats have been thus sacrificed, without tracing out the cause or conditions which gave rise to his loss or made it possible for the stock "to break through and steal," he hastily draws and impresses his conclusions upon others, (who often take pleasure in saying "didn't I tell you so") that the methods of the white man are impractical for the Indian.

On account of these observations I think it proper to assign two or more boys to a committee on gates and make it a part of their duty to look after the fences, gates and doors and report their condition, and it should be made the duty of every farmer and carpenter to assist the boys in *keeping* the fences in such condition as to safely protect their *fields* and *gardens* from the invasion of stock; and teach them how to keep the gates and doors in good condition. The average Indian boy has but a crude idea of the use of a gate or door and the chances are he will tear each of them off the hinges when he has occasion to pass through if they are in the least out of repair.

A very important part of the chores of our school is the care of stock, for which we make a separate detail for each class. The natural tendency of the Indians without regard to age or sex is to practice the greatest possible cruelty toward all animals under their control. I do not wish to be understood as including such Indian children as you find in Haskell or such children as left Fort Hall and went to Carlisle last year. I do not call them Indians; but I do include the wild sage brush Indians, peeking through their blankets, teaching their children that their first duty is to rob birds' nests and reserve the loudest applause for the child who can bring the most birds to the lodge and show the greatest heroism and self-satisfaction while torturing them to death.

The next and last lesson, after cruelty to birds, taught by the parents is to ride on horse-back; this they soon learn and that with "marvelous quickness." They expect a horse to run throughout an entire journey without regard to distance or the condition of the roads. When they are through using a horse they owe him nothing whatever in return; their momentary comfort and ease is a paramount consideration to any suffering their horses may be forced to endure from lack of care.

This disposition towards cruelty, known to predominate among the grown Indians, is the strongest barrier to their civilization, and the children naturally possess the same cruel spirit, not from lack of education, but as a result of an early practical education, intensified by the fact that it is a legacy handed down from generation to generation—therefore I believe no school to be properly equipped, unless it possesses the different kinds of stock so that the children may be taught their *relations*, to the lower animals, as well as how to properly care for them.

The education the young Indian receives in the care of domestic animals is to be considered, not only from a monetary standpoint, but I regard it as the basis of not only their Industrial and Intellectual, but their Moral and if you please their Christian education: because I have no confidence whatever in the Christianity of any sane man, regardless of his occupation, let him be red, black or white, who through laziness, stupidity or from an inherent tendency towards cruelty, neglects to care for, or voluntarily abuses the animals under his control.

A few years before I left Ohio I knew a minister of the Gospel who was noted for both his pulpit eloquence and the cruel



manner in which he treated his horse: frequently during his pleasure drives he had been known to run his horse down and beat him because he would not go farther. He was afterwards sentenced to the penitentiary for forgery.

We endeavor to teach the Indian children of our school, the principles of kindness to animals first, (this being more tangible to them,) on account of the return the animal can make to them. Second, that the common sense and decency of humanity, dictates that it is our duty to be kind to them, because of their dependence upon a higher intelligence for their comfort and support.

We find it difficult, especially in the case of horses to teach them the difference between the use and abuse of animals.

Our stable boys, who have been at school from one to three years, are now as considerate of the comfort of our horses and cattle as any white man in Idaho. They feel a personal interest and responsibility as well as a personal pride in the good condition of the stable and the appearance of the stock. If an animal for any reason becomes reduced in flesh they call it an Indian cow or Indian horse, because the Indian's stock is generally poor and especially so in winter.

Two years ago we had 23 head of cattle all told and they were having a struggle for their existence. The school had been under the Indian agent, who failed to secure the proper facilities for conducting it. They had four horses ranging from 10 to 20 years old, overworked and broken down. They had no enclosed pasture for either horses or cattle. Their buildings were old and out of repair. The Superintendent (Mr. Johnson) whom I believe to be an excellent Christian gentleman, justly became discouraged, because he had nothing to work with and consequently, saw no hope for the future elevation of the Indian, and practically said we will let the children have a good time while they are young.

The principal chore required of the boys, was to determine which of them could stick the most arrows into a cow's side before she could get out of reach. They knew no use for cattle except to torture the life out of them and hold nightly barbecues in the willows until the last vestige of the animal was eaten up.

We appointed a committee of two boys, under the instructions of the harness maker, to take care of the cattle and milk two cows. They soon learned their duty and got along nicely until one evening while the boys were milking behind the stable two boys who were playing on the opposite side, saw an opportunity for amusement and could not withstand the temptation, but drew their arrows and sent two through between the logs into the cow's side before she had time to get out of range. The archers were reported and sentenced to drink one half pint of milk three times a day for ten days. I do not believe quinine or ipecac would have grated harder on their ears in the sentence than milk did at that time.

In March of 1890, I estimated for 20 cows which were promptly furnished us by the Commissioner. We have since added 12 to our number, which is sufficient to furnish an abundant supply of both milk and butter for the school and I believe there is not an Indian child who has been in school six months but would prefer milk to either tea or coffee.

We have experienced more difficulty in interesting our boys in the care of our hogs than all other classes of stock. I do not know whether it is because the boys think they are able to take care of themselves or the natural hatred the Fort Hall Indians have for the hog.

I know of no more severe punishment we could inflict upon our boys, while it would last, than that suggested here today; "carrying slop to hogs."

We now have 35 hogs well housed and in fair condition. Our boys care for them, but simply because it is made their duty; they take but little pleasure in the work.

Next in interest to our horses and cattle, is the chores connected with our poultry yard. It is but recent in the history of our school that it was thought possible to raise chickens among the Indian children—for the reason that they would either rob the nests of the setting hens, or stone the young chickens to death, soon after they were hatched.

We now have 100 chickens, after furnishing the children a Thanksgiving and a Christmas dinner. We have endeavored to teach them that it is the duty of all children and employees to practice kindness in the care of our stock, as well as in our relations to each other.

During the past year our school, as well as the reservation, was visited by an epidemic of scarlet fever. 32 out of about 80 children of school age died on the reservation, while but 8 of 100 Indian children died at the school, but with these figures before them with which they are familiar, the medicine men have studiously impressed them with the thought that the school was responsible for the sickness on the reservation. They attribute every misfortune in life to the school. They have taken school books, burned them in their wickiups, and blown the smoke into the

nostrils of the sick children in order to counteract the baleful influences of the white man's school.

After the fever had subsided and we thought the worst was over, my own dear little girl, the pet and favorite of children and employees, took sick with fever and croup, and on the nineteenth day of January we were forced to bid her the last farewell on earth. The sympathy and kind consideration we received from Commissioner and Mrs. Morgan, and other friends, greatly aided us to bear this, the saddest of all trials. We felt we could not live without our little girl.

We have done the best we know; we are not yet satisfied with the advancement made, but we have the pleasure of knowing that the school is not a failure. We notice a perceptible advance in the industrial, intellectual and moral condition of our children within the past two years.

I am not able to speak so positively as brother Backus, who said to us today, that he could get anything on earth that he wanted for his school, if he had funds of "class four" in his possession. I would not say this if the Commissioner was present. I have received nearly everything I asked for and can but say that I have received everything that I asked for that I really needed.

I find after more than two years' experience in the Indian Service that I do not know as much now as I thought I knew then. I need many things now that I had no use for then. We estimated for and were refused some things then that I do not know what we would do with them, if they had been granted. I had the whole Indian problem solved two years ago; but I could not get the Commissioner to see things at all times as I saw them. I find now that he had been handling the Indian question too long to be misled by the long spun theories of Eastern sentimentalists.

We must deal with facts as we find them and neither long essays nor high sounding superlatives can change them. We must deal with the Indian as he is, not as we would have him be.

Since Mrs. Dorchester will speak of the girls, I will say nothing of their work.

**Supt. Meserve:** Was much pleased indeed with the remark of Supt. Williams in reference to kindness. The questions I meet with when I go among my friends in the East are, "Are the Indians cruel?" "Are they not all the time torturing?" "We have done a great deal to prevent that at Haskell. Something like two months ago we organized several Bands of Mercy. We now have nine. We work in a public way at least once in two months. Instead of a Sunday school concert Sunday evening, prayer meeting, or evening of praise, we will have a Band of Mercy concert, and children who have prepared exercises, under the direction of their teacher, participate. There is now a much kindlier feeling toward the brute creation than there was before.

A recess was here taken until 2 o'clock.

#### AFTERNOON SESSION.

The meeting was called to order promptly at 2 o'clock, Commissioner Morgan in the chair.

**Commissioner Morgan:** Are there any questions to ask on miscellaneous matters that have not been touched upon? If not, I will ask your attention to one or two matters further than I have already spoken of.

You are aware, of course, that the Department of Agriculture is devoting a good deal of attention to all the subjects that belong to that part of our national industries. They publish a great many valuable documents regarding forest culture. In fact everything that is new or requires scientific investigation. They also have a good deal to do with irrigation, artesian wells, etc.

It has occurred to me that it would be desirable for the superintendents of these schools to put themselves in communication with the Secretary of Agriculture and ask him to send you such documents as his Department publishes on any topics which you think might be of service to you. I have no doubt that he would, if you tell who you are and what you desire, send you every publication he has that would be of practical help.

In addition to that they are in the habit of furnishing seeds of various kinds. Precisely under what restrictions or conditions, I do not know. It is well worth your while to inquire.

The Smithsonian Institution publishes some valuable matter. The ethnological reports of Maj. Powell are very costly, containing a large number of pictures of Indian life.

You are aware, also, that the Bureau of Education publishes many valuable documents. They have recently issued a book on school sanitation, on school buildings, methods of ventilation, drainage, etc. Of course you can have that or any of the publications of that Bureau by addressing the Commissioner of Education.

I have already touched upon the question of professional literature. In the list of supplies that are furnished the schools I have provided books on teaching, and I hope that those books are not only called for but are read. Everyone of these schools ought to be supplied with from one-half to

a dozen best educational journals. The salaries that are paid now are sufficient to warrant those engaged in the work to subscribe to professional literature.

It seems to me that one of the points of weakness has been in the matter of industrial training. I have found a large number of men employed as industrial teachers who were practically laborers. Not very efficient in that, many of them. The industrial teacher ought to be a man educated for his position, and I would think it very desirable that the industrial teachers, so far as possible, should be drawn from the agricultural colleges in your vicinity. I suppose there are agricultural colleges in most of the States. There is one here in this State, at Manhattan, and they have furnished us with several young men as industrial teachers. They of course go to their work with a higher order of preparation.

I think that our industrial work ought to be lifted gradually on to a plane of science and not simply on to one of drudgery, as has been the case in many of the smaller reservation schools. I think that those engaged as farmers should take an agricultural journal and be posted in reference to agriculture. If they are stockraisers they should take a stockraising paper, and so on.

We will now listen to a paper by Mrs. Dorchester, on "Girls' work."

*(Mrs. Dorchester's paper is omitted on account of similarity of content with her paper on "Supplies.")*

#### Indian Exhibit at the World's Columbian Exposition

**Commissioner Morgan:** One of the topics that I have been desirous of bringing before the conference is, what kind of school exhibit shall be made at the Columbian Exposition.

The matter at present is very chaotic. I have not heard from Chicago since I passed through there, and consequently am not able to say what it will be possible for us to undertake. After the conference that I had there, the matter took this shape:—

The board of control at Washington, Mr. Taylor and Mr. Bickford particularly, were anxious that the Indian Bureau should have, in addition to a school exhibit proper, an Indian village with native industries. They asked from the Committee on Grounds that a certain space might be set apart for the Indian exhibit on the north end of the island. That is, near the Government building. Prof. Putnam, who is in charge of the ethnological department, has arranged to have quite an exhibit of people from North and South America and he had desired to include in that the North American Indians, having them live there on the ground substantially as they live at home, in tepees, hogans, or whatever mode of habitation they have, and pursuing their native avocations—a Navajo woman weaving a blanket, an Apache woman making a basket, a Moqui man making a placque, and so on.

They all agreed, however, in this: that there should be under no circumstances any "Wild West" show business, under any auspices. I said to them that so far as I was concerned if there was to be such a show I would have absolutely nothing to do with it as Commissioner of Indian Affairs. I have thought that it would be possible for us to have a building erected—a miniature industrial boarding school, and carry on there such a school; have it in complete operation. A detail from different schools might go and stay there ten days, and then some other detail come and take their places. It will cost some money to carry such a school on, but I think the money will be well spent. I believe such an industrial exhibit made there in the heart of that exposition, that will be visited by millions of people from our own and other lands, would go far towards removing whatever vestige there is remaining in the popular mind as to the impossibility of educating the Indian.

As before stated, at present I am not able to say to you what can be done. I have about made up my mind, that if they undertake to force the Indian Bureau into simply making an exhibit of Indians, I will tell them that we are too busy and engaged in more important work.

If, however, they will show a disposition to give me a school and let me have money enough to make a creditable showing, so I can have the co-operation of those of you engaged in the work, I can make a very creditable exhibit, including not only the school itself but school work. In addition to that, I could exhibit products of school labor—work done by the girls in knitting, crocheting, ironing, etc., and by the boys in tailoring, harness-making, shoe-making, etc. In addition to that we might have photographs of all school buildings, with views of different departments, pupils in various guises—that is to say, as classes, groups, or as helpers, of whatever form it is thought best to have it take.

**Dr. Dorchester:** I wish only to say a word on this subject. My mind has been very much puzzled as to what could be done and what should be done; that is, to get a view of it that would seem practical and consistent for us. I am very much helped by the suggestions the Commis-

sioner has made. I certainly would not favor any mere exhibition, in the low sense in which the term is used, but if we could do something that will show what is being done and can be done in the line of education, industrially, and on scholastic lines, I think it will help forward the great work that we are seeking to promote. Perhaps in connection with the school there could be something of a picturesque character, incidentally brought in, in the surroundings. But let that be the secondary feature of the exhibit.

**U. S. Special Agent Leonard:** I rise simply to make a suggestion in this connection. I think the world wants to know something of the products of that miniature school. The people of our own country would like to know whether these schools have produced any products. I do not believe it well to put the graduates of our schools on exhibition to be gazed at, but would it be practicable to have there the handiwork specimens of some of the industrial schools? Things of use and beauty that have been made by full blooded Indians, and have some of those Indians in charge of them and sell them. Let the people see that the Indian may be civilized; that he may be made a useful, self-supporting creature.

**Commissioner Morgan:** The Board of Control have made a concession to us—that Indian things manufactured on the ground may be sold if we desire it. I have some serious doubts about it, however.

**Special Agent Leonard:** I do not feel as though I would like to come here and have the enjoyment that I have experienced in meeting these people without saying a word to put myself in line with all the other workers in this cause. I have been interested in educational work for a number of years. Of course, as Special Agent, I have more or less to do with all phases of the Indian work, but there is no phase in which I am so deeply interested as in the educational branch. I have listened with pleasure and profit to the various suggestions, because I see they come, very largely, from the practical experience of these people in the different parts of our country. I have heard them discuss all the physical elements of the school system, and regret exceedingly that I was not here to listen to all that has been said, particularly upon the more subtle and powerful phases and elements in the school work.

The most important thing in this service, as in the public school service, is the vital element—the teachers; and I am prepared to say, even from my short experience in the Indian Service that the grade is constantly going up in that respect. While that is true of the teacher, I think that in a peculiar sense the superintendent of an Indian school is the important element. He is off in a little world to himself and he feels it very keenly. If he is not a man of capacity he will fail. By a man of capacity I mean that in its best sense. Capacity, the product of three dimensions—extension of knowledge, breadth of sympathy, and depth of experience. I believe that the service is hindered where it is so unfortunate as to get a superintendent who is not broad, generous and sympathetic. I am glad that there are so many men in the service of that kind.

I enjoy my work. I hope to enjoy your acquaintance. I know I shall enjoy it so long as I flatter myself with my method of doing business for the service. My manner, my bearing, my conduct shall be such as to exert proper influences.

**Supervisor Ansley:** The points that have been made by Special Agent Leonard have been occupying my mind for the last half hour. I have hesitated to give expression to them, but am very glad that he has done so.

The thoughts that have been in my mind have been concerning the relations that should exist between the superintendent of an Indian school and his employees. I think there is no topic open to this conference for discussion that is of more vital importance than, to state it briefly, the condition of things as it exists in a Government school between a superintendent and his employees.

When we come to our next conference, wherever that may be, I sincerely hope it may be thought wise to discuss this topic among ourselves very fully, very considerably, very fraternally, that we may know not only how much there ought to be—we know that now—but how much there is in all the schools that we have to do with. There should be perfect peace, unity, and harmony, without which no Government school can be a success. I have had this conviction burnt in to the very center of my life, even with the broadest experience that I have had as a supervisor of Indian schools, and if there is anything within the limit of my official power that I would bend every energy to make successful, it is that concerning which I am speaking. There are schools where this lack of harmony exists. We should make them all as harmonious, as good, as nearly perfect as we can.

**Supervisor Richardson:** With reference to the exhibit at the World's Fair, I received a communication some time ago and at once presented it to the superintendents of the schools in my district, and found not only the superintendents but



the teachers as well ready to cordially cooperate in the matter.

**Commissioner Morgan:** Now that you have had the matter presented to you if there is anyone who wishes to discuss it further, I wish, when you have thought it out more fully, you would write to the Office about it. If it is the opinion of the superintendents generally that such an exhibit can be made creditable, and ought to be made, it will be very helpful in securing the requisite funds and the necessary facilities.

PAPER BY MR. WELLINGTON KICH, SUPT. INDIAN INDUSTRIAL SCHOOL, PHOENIX, ARIZ.

#### Fruit Growing.

It has occurred to me that the Phoenix school has a special mission: It should be adjusted to meet the needs of the Indian and not the Indian to meet the requirements of an ideal institution. There is an opportunity there of putting the Indians in the way of making a living. That is the first step toward civilization, and I will run over what I have written.

A vast area of land in this country is devoted to fruit growing. A very large amount of capital and a great number of people are employed in its cultivating and handling. The value of the annual fruit-crop of the United States is expressed in many millions of dollars. The industry is rapidly expanding. Fruit is a delicious and healthful food. The amount consumed by the people rapidly enlarges from year to year. The increase in the demand will keep pace with the increase in the supply, and good prices will be maintained. It is a profitable industry. In certain sections of the country it is exceedingly remunerative. No industry is more healthful, interesting and refining. On all accounts it ranks high among the employments of the people. In certain sections of the country it ranks first.

I may be in error in regard to the matter but my impression is that in none of the Indian Industrial Training Schools of the country has special attention been given to fruit-growing as an educative and civilizing agency. Certainly this noble calling can be used, in certain of these training schools at least, more advantageously in qualifying Indian youth for civilized modes of life than some other industrial employments taught in all or nearly all of these institutions.

The Indian Industrial Training Schools are distributed throughout the United States. They are established in certain of the eastern states, along the Pacific coast, in the extreme north, in the central portion of the Union and along the southern borders. The sections of country in which they are located differ more or less from one another in respect to climate, soil, natural productions and in the character and occupations of the people.

Many varieties of fruit grown in the extreme southwest cannot be cultivated successfully at Haskell or Carlisle. Some sorts that do well in southern Kansas cannot be produced in the Dakotas. Many of the methods and processes employed in the fruit industries of Southern California and Southern Arizona cannot be applied in the cultivation and handling of fruits in any other section of the United States.

Hence the discussion of any topic or phase of the subject under consideration would not be susceptible of general application.

I shall therefore confine my remarks to fruit growing in connection with the school under my charge and the country immediately surrounding it. I trust, however, that at least some of the facts and suggestions I shall submit may have more than a local significance and bearing.

The Phoenix Indian Industrial Training School which is under my charge is located in South Central Arizona in the celebrated Salt River Valley. It is being conducted temporarily in Phoenix, the capital of the Territory. In a few months it will be transferred to permanent quarters near the city.

Southern Arizona has a very hot, dry climate, and in its natural state is a desert. The soil of the valleys is exceedingly rich, and when cultivated by means of irrigation, is wonderfully productive, yielding frequent and abundant crops of certain grasses and grains, many sorts of vegetables and a large number of varieties of fruits including many that are peculiar to semi-tropical countries.

The Salt River Valley is an exceptionally good farming and stock country, but is far more admirably adapted to fruit growing and especially to the production of the citrus fruits, figs, raisin grapes, and many other choice and profitable sorts.

Fruit growing is destined very soon to be the leading industry of the valley. Already upwards of 20,000 acres of land within from ten to fifteen miles of Phoenix are in fruit, and many thousand acres more in this section will be planted to fruit during the present winter.

It has been demonstrated during the past fall and present winter that a large area of country near Phoenix, the higher and warmer slopes of the valley, is the best orange land yet thoroughly proved in the United States. This revelation has produced a sensation among the fruit growers of Southern California and of Florida as well as those of the Salt River

Valley. There are in the vicinity of Phoenix about 500 acres in young orange trees. During the present winter three or four thousand acres more will be planted to this fine fruit.

It requires careful attention, close observation, keen discernment, the exercise of sound judgment, in a word, skilled labor, to grow fruit successfully by means of irrigation, and to cure properly certain varieties, as the fig and the raisin grape.

Some of the fruit growers encountered much difficulty during the present season in cultivating and handling their fruit crops in consequence of the scarcity of skilled labor. The demand for such help will increase rapidly with each succeeding year as new orchards come into bearing. The fruit growers have been trying to determine the source from whence an adequate supply of such laborers may be obtained.

The Mexicans constitute the great majority of the common laborers of Arizona. They are generally shiftless, non-progressive, immoral and unreliable. They will not answer even for fruit pickers.

There are many Chinamen in the towns and mining camps and along the railroads of Southern Arizona. They perform much of the domestic work in hotels and private families, conduct nearly all the laundries, and a majority of the restaurants and city gardens. They are valuable workers, but nevertheless a bad element in the community. They are tolerated as a necessary evil. There is no disposition on the part of the fruit growers to employ them in the fruit industries.

The scheme of introducing negro laborers from the southern states was duly discussed by the fruit growers, and wisely rejected.

These intelligent men realize that far too large a part of the population belong to inferior races, that these inhabitants are a hindrance rather than a help in the development of the country, a source of weakness and danger to the state, and no more of such elements should be deliberately introduced.

The only numerous resident class of common laborers, if they may be so styled, remaining to be considered, are the native Indians. There is a growing feeling among fruit growers and the community in general, that the Pima and Maricopa Indian youth properly educated and trained, will make just the sort of laborers required in the orchards and vineyards of the valley.

They reside on the Pima Indian reservation whose nearest boundaries lie within from five to ten miles of Phoenix.

These Indians have always been self-supporting. Owing to the character of the country they have been compelled to supply their physical need by manual labor chiefly. For centuries doubtless they have cultivated the soil along the Gila and the Salt Rivers by means of irrigation, raising wheat, barley and corn-beans and other vegetables. They have also raised some stock, horses and cattle.

They have constructed and maintained their irrigating dams and ditches, cleared and fenced their lands, cultivated and gathered their crops. They have been compelled to store securely grain and vegetable seeds from each crop for the next planting, also sufficient grain and vegetables to supply them with food until the next succeeding harvest could be realized. The residue only have they sold.

In this way they have come to be comparatively industrious, forethoughtful, frugal and self-reliant. They have also developed considerable aptitude for farming. They are strong and healthy, and possess many other good qualities. Their children of course have inherited their characteristics.

We have 32 Pima and 10 Maricopa Indian boys in our school. Cannot accommodate pupils of both sexes in our present quarters. They are remarkably well formed and healthy, not subject to any specific acute disease. None are afflicted with any hereditary disorder. There are no half-breeds or other sort of mixed bloods among them. The same is true as a rule of the Pima and Maricopa Indian youth of both sexes. These conditions prove conclusively that the Pima and Maricopa Indian mothers are virtuous. There has been no amalgamation between them and the whites or Mexicans. Hence the integrity, the physical and moral purity of the race have been maintained.

When amalgamation takes place legitimately or illegitimately between members of two distinct races of decidedly unequal rank, the fusion occurs generally between lower types of each, and usually with disastrous consequences.

The Pima and Maricopa Indian youth are endowed by inheritance with fine forms, excellent health, agreeable dispositions, good moral qualities, fair mental abilities in general, pretty strong industrial tendencies, and quite large possibilities in the lines of fruit growing and ordinary farming. Suitably educated and trained they cannot fail to become highly valuable and duly prized economic factors in the community.

The Pima and Maricopa Indians have always been on friendly terms with the whites and were their faithful and effi-

cient allies during the bloody wars waged with the Apaches.

The whites have dealt fairly with the Indians in their business intercourse, and in the administration of the law have treated them justly and charitably.

Our pupils have made a most favorable impression in Phoenix. I have heard naught but words of praise concerning them. They have been kindly treated by the citizens in general, and well received in the churches they have attended.

For upwards of two months they have been members of the Presbyterian Sabbath School, and regular attendants upon the morning church services. Some of the largest and most advanced boys attend the Young People's Sabbath evening meetings.

The citizens of Phoenix and of the surrounding country believe that these Indian youth may be converted into profitable workers, and ultimately into good citizens. They have faith in the efficiency of our educational and industrial enterprise. They believe the school will accomplish much good for the whites as well as for the Indians, and without an exception, so far as my knowledge extends, are its friends and advocates, the skepticism and prejudice encountered at the beginning of our movement here having entirely disappeared.

Early in July last a school site of 160 acres with ample water rights, all under cultivation and situated three miles north of Phoenix and between two of the most popular driving ways leading from the city, was bought for \$9,000, the Government paying \$6,000, and the citizens of Phoenix and its vicinity contributing \$3,000, of the purchase price.

The site is located in one of the best neighborhoods of the valley.

Across the road on the east side of the place lies one of the best arranged and most highly cultivated fruit establishments in Arizona, containing among much other choice fruit, a vineyard of 70 acres of raisin grapes, and a young orange grove of 20 acres. Twenty acres more will be set out in orange trees this winter. About \$30,000 has already been expended on this place. The proprietor is a cultivated gentleman, as well as a man of affairs. His wife is an accomplished woman. Both are much interested in our enterprise.

There are other well cultivated orchards and vineyards, and farm and stock ranches in the immediate neighborhood. In respect to intelligence, enterprise and good morals the community is much above the average.

The soil of the site is a very deep, rich sandy loam, kind to work and well adapted to the grasses, grains, vegetables and fruits grown in the valley. The farm lies in the "orange belt."

Sixty acres on the south side of the site have been divided into three tracts, a meadow and a pasture of equal size, and building grounds containing fifteen acres. Ten acres will be used for a school garden. The remainder of the place will be devoted to fruit and very nearly in accordance with the following scheme:—

Ten acres will be planted in oranges; five, in lemons; two, in pomegranates; two, in olives and dates; ten, in figs; ten, in peaches; ten, in apricots and nectarines; five, in plums and cherries; three, in nuts, almonds and English walnuts; twenty, in raisin grapes; five, in table grapes; five, in apples and pears and three acres in small fruits.

This fruit establishment is designed to serve a three fold purpose.

1. To supply the school with fruit in its natural and cured states.
2. To yield the school a cash revenue.
3. But chiefly to be used as a training school in which and by means of which the pupils shall be educated and trained in the arts of cultivating, curing and marketing these varieties of fruit so they may make fruit growing their special vocation, their means of earning a living, of promoting their further advancement in the scale of civilized life, and of providing in due time well-cultivated fruit farms and comfortable homes for themselves. The Indians still own much fine fruit land in the Salt River and the Gila River valleys.

I have spoken of the pressing need of such skilled laborers as the school is designed to supply.

One of the leading fruit growers of the valley said, during a conversation I had with him a few weeks ago, that he wished to engage fifty of our boys for three months, or during the busy season, next summer and fall. Many other fruit growers have talked with me about employing pupils during the busy season, and throughout the year. The school however large it may become can never meet the demands that will be made upon it by fruit growers for temporary and permanent workers.

These fruit growers as a class are unusually intelligent, refined and moral. I am not acquainted with one who is dissipated. Many of them are highly educated. The great majority have comfortable and attractive homes, not a few have lovely homes, internally as well as externally. The pupils employed by these fruit growers would therefore labor under highly favorable industrial, ed-

ucative, esthetical, moral and religious conditions.

Young people of any race should be educated and trained for those callings in which they can succeed, by means of which they can earn a living at least. It is worse than folly to lead them to undertake what lies beyond their possibilities. The Pima and Maricopa Indian youth cannot compete successfully with the white youth in any of the higher callings of life, nor in any of the mechanic arts. But as I have shown, or attempted to show, they have inherited aptitudes for fruit growing by means of irrigation. An unlimited and most inviting field of labor in this direction lies open before them. They should be qualified and led to enter upon and abide in this industrial promise land.

Of course we aim to give the pupils of the school a good elementary English education, to instruct and train the girls to all important domestic duties, and to instruct and train the boys as far as our opportunities will allow, in ordinary farming and stock raising. Some of the boys will learn, or *work at*, certain handicrafts, as carpentering, shoemaking and tailoring, that will be carried on as necessary adjuncts of the school. But fruit growing is the prime educative and civilizing instrumentality that will be employed in converting these Indian youth into productive, intelligent, law-abiding and loyal citizens of the commonwealth.

The San Francisco *Chronicle* says: "Orange producers south and in the upper counties as well, are viewing with no little concern the increasing orange-producing area of Southern Arizona. Oranges were ripe in the Salt River valley, near Phoenix on November 20. Some of them have just reached Secretary Lelong, of the State Board of Horticulture. He admits their evident merit and praises their size and high color. They are juicy and sweet. Some of the navels are four inches in diameter. They grew in a sixteen-acre grove, nine miles northeast of Phoenix. The grove was planted in April, 1889. The trees were two-year buds on old stock. They bore a few oranges last year."

"It is claimed that oranges will ripen here as early as November 15. These are believed to be the earliest fully matured oranges in the United States. The Phoenix board of trade is making great capital out of the orange, fig and raisin possibilities of that country. There are now over 600 acres planted in oranges and lemons near Phoenix."

A paper by Supt. Creager, of the Albuquerque, New Mexico, Indian School was not received in time for publication.

The expressions of the delegates were unanimous as to the great benefit derived from the conference, and it was earnestly hoped that others would be held from time to time.

**Commissioner Morgan:** I need not say to you that I have myself been very much gratified with the conference. The work of Indian education is a complex one. The circumstances are such as no man created. They got themselves done some way, and the work of administration from the Office at Washington is a burdensome one beyond any expression. I never knew what hard work was, what anxiety was, what burdens were until I assumed charge of the Indian Office. But the work is necessarily a compromising one. It is not wrought out on any one man's line of thought. It is not a scheme that is born in any brain. The one who is there to administer must take the facts as he finds them, the forces that are available, and do the best that can be done.

No man can do it without making mistakes, without feeling the responsibility of it, without an intensity of heart-ache, and a burden of conscience that is sometimes almost unbearable. That mistakes have been made during the present administration in this Indian work, I know better than any of you can tell me; but I have not reached the ideal that I set before myself as an administrator.

That progress has been made in the work I believe. I have given to it personally my thought by day and by night. Seven days in a week my brain works, although I stop my hands one day in the week. I have taken advice from every quarter I could. I have had sympathy from sources from which I scarcely dared expect it. President Harrison has stood by me in the work that I have done, with a resoluteness, with an unswerving devotion that is beyond all praise. He has stood simply like a rock, and when men have insisted that this thing should be done and that thing should be done, he has replied to them that this is an educational work; it is to be judged not by political standards but by educational standards, and he says, "I propose that it shall be administered on that plane."

There has been an appreciation of the work attempted that is exceedingly gratifying. It has not been confined to members of one party. Democrats in Congress have been most outspoken in their appreciation of the work.

Let me say to you that during two and a half years of service, I have not dismissed a man because of his politics.



There have been no politics in it as far as I could manage.

It has been said this Indian matter is claiming too much attention. I agree to that. I think that for the little band of 250,000 out of 66,000,000, they are claiming and receiving a larger share of public attention than belongs to them. Why? Simply because that I believe that for the last one hundred years they have not had the attention they ought to have had, so we are making up for lost time. I do not know that we could have hastened this matter. But I believe this, that if twelve years ago all the Indian children were put in training schools possessing the advantages that Carlisle does, whether east or west of the Mississippi River, there would be no need to-day for any such public attention as is now given. The work would have been largely done; but it was not done. Congress would not do it, the people would not do it. So there has been during the last two and a half years especially a revival of public interest in this matter.

When public sentiment has upheld the organization of schools that shall accommodate all the Indian children, and all those of school age are in these schools, then our attention can be given to other things.

One special point to which I have directed attention has been the securing of men of character for these positions. I have felt that it did not matter what the system was if we failed in the man. I have felt that it made no difference what money was given if we failed in the man. I believe in Indian education. I believe that it is possible to lift up these people. I believe in the appropriation of millions of dollars for the accomplishment of it. But it can only be done by gathering in this work capable and faithful men.

I believe that the joy with which the Civil Service was hailed all over the land was the recognition that here is a body of men that it was worth while to protect by Civil Service until they performed their work. There is much to be done. We have only made a beginning.

It has been exceedingly gratifying to me to be present and meet you. I am in sympathy with you, and will co-operate with you, as I have in the past, to the extent of my power.

There is a desire for friendly and harmonious work. Let me impress that upon you. In all our dealings we should be charitable to one another, having only in mind the accomplishment of the great end toward which we are laboring.

I now declare this meeting closed *sine die*.

## RETURNED STUDENTS.

From the annual report of the Rev. Daniel Dorchester, D. D., Superintendent of Indian Schools, we extract the following:

It is a well-known fact that in some circles there is a disposition to disparage and denounce the young Indians who have returned to the reservations after an absence of a few years at the great Indian training schools. This is not peculiar to any one section of the country, in reference to any single class of Indians; but inasmuch as the two Dakotas have furnished more students to these schools than any other locality, they have been more severely subjected to this criticism.

My attention was called to two very grave allegations, which appeared in the *Washington Star* the 11th of October, and are here quoted.

### Allegation first:

Go to Pine Ridge or Rosebud, and select from the thousands the most gaudily dressed of the young savages, those whose faces are continually smeared with paint, those whose feet now know no covering but heavily beaded moccasins, those whose blankets are decorated to excess, and you will discover a Carlisle or Hampton boy.

### Allegation second:

Go through the camps, make patient inquiry as to the identity of those females whose immorality is a matter of public knowledge and open comment, write their names down, and then carry your investigations a little further, look in the records of the educational institutions for Indians, and find nine-tenths of the names on your list recorded on the roll of graduates.

Feeling that charges so grave demanded more than a passing notice, and should be met by definite testimony from persons long and familiarly acquainted with the great Sioux Reservation, I sent out a letter to a few persons, the body of which I here give, soliciting specific information in regard to the matter. In that letter I inquired:

Are the allegations true, according to your best knowledge?

If so, of how many or of how large a portion?

How are the average returned male students doing?

How are the average returned female students doing?

What kind of housekeepers do the latter make, so far as they have the means?

How do their homes compare with the homes of Indian women who have never been away to school?

How much justification is there for the allegations?

I received the following replies, which deserve candid study:

STATEMENT OF MAJ. J. GEORGE WRIGHT, UNITED STATES INDIAN AGENT, ROSEBUD AGENCY.

Referring to your letter of November 2, inclosing copy of allegations regarding returned Indian pupils, and requesting me to state frankly the results of my observation on this agency, I have the honor to report that according to the best of my knowledge the allegations are strained and exaggerated with reference to our returned pupils.

The average male student is doing as well as could be expected under the circumstances and with the means at his command. There are but few returned Indian girls of full blood here, nearly, if not all of whom are married. Some of these "ran away," or married according to the Indian "custom," but subsequently have been induced to be legally united. Those who have married have houses kept as well as their means and surroundings allow, and above the average house of Indian women.

I am of the opinion that while there may be individual cases such as reported, they will prove the exception, not the rule. It can not be otherwise that males or females returning to their former homes and camp life (and they have no other to go to) must of necessity either raise their people to the standard they have been taught when at school, or in a very great measure drop to their level. To adopt the way of the masses is the natural consequence with all, whether Indian or white, for there is no other course or opportunity open to them. Without permanent employment, they naturally fall back to original camp life, and being freed from recent restraint, sometimes use their liberty to excess. There can be but one result with children of both sexes sent away to school for a period of three to six years and on their return thrown on their own resources among their own people. The fascinations of a wild camp life would ruin many of the average white college graduates, if the same opportunities were offered them as to these Indians. With rations, clothing, etc., sufficient, they are not compelled to labor in order to live. White men generally do not work for recreation or ambition.

Unfortunately many learn trades, while at school, unavailable at this agency, such as tanners, tailors, bakers, etc.

Many on their return find their houses and homes, life and habits, so changed from their life while away, that they are discontented and breed dissatisfaction among others.

It can hardly be said, with justification, that at this agency they are as bad in their habits as the average Indian, but the fact of their being "returned students" causes them to be especially pointed out as delinquents, while others are passed unnoticed.

Out of 32 returned male students at present on this agency, I have 9 employed in various capacities, and 8 have enlisted in the United States Army.

I have no position for girls except in day schools. My experience has demonstrated the fact that their qualifications or stability does not fit them for this position.

STATEMENT OF REV. AARON B. CLARK, MISSIONARY OF THE AMERICAN MISSIONARY ASSOCIATION, ROSEBUD AGENCY.

Your communication of November 2, concerning certain recent allegations unfavorable to the character and standing of students returned from Hampton and Carlisle is now at hand.

From my knowledge of the people, gained by two and one-half years' residence and constant labors and journeys among them, I am able to say that the allegations in question are, on the whole, either barefaced falsehoods or else blind misstatements of the facts, calculated to deceive those who may see them.

Considering their present surroundings, the condition in which they find their parents, and which it is impossible to improve much, under the present state of things, the returned students generally are holding on to the knowledge, the dress, the manners, and the morals of their school life with as much tenacity as human nature is capable of anywhere.

Cases such as are suggested by these allegations as exceedingly common are very rare. I could not name ten among all those living here. Give them an opportunity to put in practice their education, without sacrificing their homes, and see then what would be the result.

STATEMENT OF B. J. GLEASON, ADDITIONAL FARMER, PINE RIDGE AGENCY.

Yours of November 2, relative to returned students, received.

Allegation No. 1 is a libel, as relating to Pine Ridge. During the last thirteen months, which covers my residence here, I have seen but two returned students with any paint on them. During the warm season it is not uncommon to see them with moccasins on their feet, but seldom in cold or wet weather. It is an unusual thing to see one with a blanket.

Their education shows in their personal appearance, in their mode of living, etc. Many are doing well; some are clerks, others are employed by the agent, doing various kinds of work, and others are trying to raise stock, and are progressing.

Allegation second is not true. I do not know of one woman who comes under this charge, and I am told by a person who is fully qualified to know that but two women (returned students) come under this head. Many are married and have clean, cosy homes, far in advance of the homes where the inmates have not been at school. The unmarried are honorably employed. These statements will bear investigation.

STATEMENT OF MAJ. J. McLAUGHLIN, STANDING ROCK AGENCY.

Replying to the inquiries regarding returned Indian students, contained in your letter of November 2, I have the honor to submit the following as my observations, covering a period of ten years at this agency:

Since October 1, 1881, there have been 196 boys and 58 girls, total 254, belonging to this agency, who have attended non-reservation schools, of whom 98 were at Hampton; 44 at Feehanville, Ill.; 32 at Clontarf, Minn.; 16 at Avoca, Minn.; 8 at Rensselaer, Ind.; 1 at Lincoln Institute, Philadelphia; 17 at Yankton, S. Dak.; 3 at Hope, S. Dak.; 4 at Oahe, S. Dak.; 10 at Santee, Nebr.; and 25 recently transferred to Fort Totten, N. Dak. Nine of the above number returned for a second term, and 60 are yet absent in the respective schools; 16 died at the schools, and 24 have died since they returned.

Two of the girls, one at Lincoln Institute and the other at Hampton, after being at school about two years, respectively, misbehaved while at school, and were returned to their homes before the expiration of their terms. One of these girls undoubtedly inherited the weakness, and is still of questionable character and unmarried; the other married some years since, is a good housekeeper, dresses like a white woman, and has the reputation of being a faithful wife. Another girl was wild and reckless, conducting herself badly, from the time she returned, and died in the agency hospital, about two years ago, from an illness brought on by exposure and her own recklessness. A fourth girl gave birth to a child by a young mixed blood, but subsequently married another mixed blood and removed to Crow Creek Agency, where I believe she is doing well. A fifth girl married a young man, also an Eastern school student, and after living together for about a year, she deserted him and eloped with another young Indian, going to Fort Peck Agency, since which time (about a year ago) I have not heard of her.

This makes only 5 girls out of 58 who did not meet the expectations of their friends; and when all things are considered, with the family influences in the three last-mentioned cases tending to produce just such results, the wonder is that so many—53 out of 58—have profited by the instructions received, and are now either well-behaved unmarried girls or happy wives, exerting a wholesome influence among the Indians in their respective avocations.

While there have been no very dissolute characters developed amongst the returned boy students, yet about a like percentage of them have been indifferent and lack stability. The principal weakness in them is that they labor under the impression, inherited or inculcated, that the Government should provide a paying position at the agency for each, upon his return home. The majority, however, have done well and are steadily improving; and when married to girls who have been at boarding schools, either on or off the reservation, their homes are more attractive and kept in better order than are the homes of those Indians who never had the advantage of any special training.

As a rule the returned student needs encouragement, and I have always advised and endeavored to assist them in every possible way; also to reward, reprimand, or punish, as their conduct merited. I can say without fear of contradiction that the development and behavior of the returned students of this agency, together with the graduates of our agency boarding schools, will compare favorably with the whites of any frontier community. The larger number are doing admirably, and the small percentage of failures, is no greater than occurs among a like number of whites.

I will say in conclusion, however, that

I am a strong believer in home education for Indians, as, by having the schools on the reservation, the parents are kept "in touch" with the pupils; it is the "leavening process," and though the advancement of the pupils may not be so rapid, it is more beneficial and permanent. The parents coming in frequent contact with their children aids in the education and elevation of the whole people.

I am also an advocate of the Eastern schools, for the brighter pupils of suitable health and condition, as it not only enables the student to see the comforts of civilized life, but also educates public opinion in their interests.

STATEMENT OF COL. A. T. LEA, SPECIAL U. S. CENSUS AGENT, STANDING ROCK AGENCY.

In compliance with your request, I submit this brief statement of my personal observations of the Indians upon the Great Sioux Reservations.

My observation has been that education has done more to bring about a state of civilization among these people than all other measures combined. But when I make this sweeping assertion I do not mean merely the schoolroom, but comprise all the other educational agencies brought to bear upon this once wild race. For instance, every white man sent among this people is supposed to be a teacher, an educator, and especially is this the case with agency farmers and like employes.

After having been brought into daily contact with these people, at their places of abode, for more than two years, I must say that in many respects they are not unlike the white race, though there is some difference in temperament and in present capacity to learn the arts and sciences. Hence education does not affect all alike. While some are amiable in temperament, others are vicious and disposed to be ugly. The first class more readily accept industrial positions, while the vicious element decline positions which require industry and good behavior. I am most happy to state that the latter class of returned students is far in the minority, and even these show that they have been materially mellowed by the education which has been thrust upon them.

I have seen every living man and woman, boy and girl, who has been educated in Government schools and returned to the great Sioux Reservation, prior to my visit at each agency; and, in a large majority of instances, I have found the men in citizens' dress with hair cut. I have found the women in civilized dress, and when they are housekeepers their houses are more like those of white people than of Indians. But I regret to say that I have found a few of the males with long hair, wrapped in a blanket, with leggings and breechcloth to complete their wardrobe, instead of wearing the clothes furnished by Government. Among the women I find a few in squaw dresses, and as filthy around their houses as if they had never been inside a schoolroom, and with no apparent ambition to do better.

The great mass of those who have had the advantages of education show the good effects in their lives and morals. There is a smaller percentage of immorality among the educated than among the uneducated. Few young men and women who have been at the schools show any disposition to live together as man and wife, except through lawful marriage. There is little tendency to prostitution among the Indians. I have made it a part of my official work to inquire into these matters.

In conclusion, permit me to suggest that if proper employment could be furnished these young people on their return from the schools they would, in my candid judgment, be ready and willing to accept industrial pursuits, and would rarely think of going back to the habits and customs of the old Indian life.

STATEMENT OF HENRY S. PARKIN, TRADER AT CANNON BALL, N. DAK.

Mr. Parkin is a very intelligent gentleman, a member of the North Dakota legislature, and for seventeen years a resident on or near the Standing Rock Reservation. I proposed to Mr. Parkin the following question, and received the answer which follows.

*Question.* It has been stated quite freely, by persons disposed to criticize the work of Indian education, that the girls returning from eastern training schools become in most cases loose women on the reservations, and that the boys who return from said schools speedily adopt the old Indian costume, paint, and roving ways, and lead dissolute lives. What is your opinion so far as the returned students have come under your observation?

*Answer.* These reports are not true. They are a slander, a libel upon those young people. As a rule the girls marry very quickly after returning home, and conduct themselves with propriety. I know of but one who has turned out to be a loose woman, and her mother was bad. These girls make better housekeepers than do the untaught women, though



they often have but little means to do with.

I know quite a number of Indian boys who have returned from the schools, and they are doing as well as they can in their limited circumstances. They have little to do with, but they marry, get a yoke of cattle or a team of horses, and a house, and are fairly industrious and honest. They are ready to work when they can find a chance to earn something. It is astonishing that they do so well. Government can employ but few of them, and they have little to start with. The suit of clothes they wear home from school is soon gone. Then comes the "tug of war," with meager opportunities for getting money. I wonder they do so well. I do not know of one who is vicious or addicted to bad practices. The statement that "they are the worst Indians on the reservation" is false and malicious. I have known every one who has returned here from the schools.

WHAT CAPT. BROWN, ACTING U. S. INDIAN AGENT AT PINE RIDGE, HAS TOSAY.

PINE RIDGE AGENCY, Dec. 26th, 1891.  
Capt R. H. PRATT, U. S. A.,  
CARLISLE, PA.

DEAR CAPTAIN:—

After a careful investigation, I would respectfully state, in compliance with your request, that the present status of the returned Carlisle students, as contained in the list you sent me, is as stated opposite the name of each.

In this connection, I would state that my judgment favors taking the most charitable view in regard to the cases of those reported as bad, indifferent, and doubtful. The question of a few good people of any race being able to leaven the whole lump, is certainly one depending largely upon the character of those that do the leavening, and the time we allow for the leaven to work. Necessarily, a portion of the leaven must fail to work satisfactorily, its life and force being overcome by the mass in which it is placed. The tremendous weight of centuries of barbaric influences that is at present bearing down upon this people, entails fearful labor in giving birth to a new civilization. Those who look upon this question from an impartial standpoint, should feel not only encouraged, but indeed would be justified in feeling greatly elated over its success.

**Pupils Returned to Pine Ridge Agency,  
From Indian Training School,  
Carlisle, Pa.**

Clarence T. Stars—Clerk in Trader's store; character, excellent.

Amos High Wolf—Works at Agency; character, excellent.

Robert A. Horse—Teacher on Medicine Root Creek; character, excellent.

Baldwin B. Horse—Owns house and farm; married; character, good.

Edgar F. Thunder—Clerk in store.

Frank Twiss—Clerk in store.

Newton B. Road—Policeman; character, very good.

Charlie Bird—Tinner and Paint-shop; character, excellent.

Frank Conroy—Has a home; married Victoria Standing Bear, (a Carlisle pupil.)

Wallace C. Shield—Not strong; character, very good.

Dana Longwolf—In jail; character, bad.

Frank Lock—Does freighting and anything else he can do.

John Rooks—Works at Agency; character, excellent.

William Brown—Married Lizzie Dubray. (A Carlisle pupil.)

Mack Kutepi—Works at Agency; character, excellent.

Clayton Brave—Gone with show; character, fair.

Nicholas Rureau—Works at Agency; character, excellent.

George Fire Thunder—Policeman.

Paul Black Bear—Gone with show; character, fair.

George Little Wound—Has home in Medicine Root Div.; character, fair.

Alex. Yellow Wolf—Has a home in Medicine Root Div.; character, fair.

John Pullam—Lives in Wounded Knee Div.

Marshall Hand—Enlisted as soldier.

George Means—Works at Agency; character, excellent.

Joseph Lone Wolf—Not seen.

Edward Jannies—Married; doing well.

Louis Crow-on-Head—Lives on Medicine Root Div.; doing well.

Edward Yankton—Lives at Agency; doing well.

Julia Eagle Feather—Doing well.

Ralph Eagle Feather—Enlisted in Cavalry Troop; doing well.

Lydia Feather—Doing well.

John Black Bear—Married; doing well.

James Black Wolf—Does fairly well.

William Black Eagle—Not seen yet.

Thomas Black Bull—Married; lives on Porcupine Div., doing well.

Isaac Kills Bear—Not strong; character, fair.

Edward Kills Hard—Lives in White Clay Div.; doing fairly well.

Robert W. C. Kilier—Does fairly well.

Lucy Day—Lives at Wounded Knee; character, doubtful.

Lizzie Glode—Mrs. Frank Sherman; character, good.

Louise Gallego—Dead.

Isabella Two Dogs—Dead.

Katie White Bird—Character; very good.

Emma Hand—Married; doing well.

Nellie Hunter—

Mary Womans Dress—Character; doubtful.

Susie Noneck—Dead.

Lizzie Frog—Not yet seen.

Adelia Tyon—Lives at Wounded Knee; character, good.

Millie Bisnett—Not yet seen.

Julia Walking Crane—At Rosebud; character, doubtful.

Will send you report of the others after I shall have seen them. I am, Captain,

Very respectfully,

Your obt. Servt.,

GEO. LEROY BROWN,

Capt. 11th. U. S. Inf.,

Acting U. S. Ind. Agent.

**VISITING CHIEFS.**

On the 3rd. of December, a delegation of Cheyenne and Arapahoe chiefs who had been to Washington on Government business, stopped at Carlisle on their way west. While here, a little exhibition consisting of declamations and singing, interspersed with band music, was given by our pupils, at the close of which the chiefs made addresses of appreciation. We are sorry not to be able to give the speeches in full, for there was eloquence in their tones and poetry in their gestures, but the interpreters failing to give the poetry left but plain unpolished statements.

Kish Hawkins, class '89, who was with the party, when called out said he was not prepared to make a speech as he did not expect to be called upon, but he launched out into an interesting talk about his school life and his work at the agency. He expressed pleasure at having the opportunity of visiting the school and told the students that they were in the proper place to make men and women of themselves. He said they were here to fit themselves for after life and they ought to realize and appreciate their opportunities and make the most of them; learn all it was possible for them to learn while here, both in school and in the workshops, so that they could put the knowledge so gained into practical use in after life. They must look forward to the time when they would be compelled to stand upon their own merits and fight their own battles: therefore, they should be diligent and industrious and try to improve every moment of time, and thus they would show to the world that they had the capacity to take care of themselves as well as men and women of any other race. He said he had done things since he went home that he ought not to have done, but he was not carried back to the blanket and he still retained his English and his self-respect. "When we fall we rise again," said he, feelingly, and the audience was touched at his earnestness.

Sitting Bull, Arapahoe, was the first chief who spoke. He said, "I am very glad to have the opportunity of making this visit to the Carlisle School and to see you all looking so well and happy. When I came into this house and saw so many different tribes all gathered for the one purpose of gaining knowledge, my heart rejoiced. If you will do as you are taught, all will be well with you. When I go

home I will try to tell about what I have seen here."

Black Bull, Arapahoe, said, "I am very glad to see all these boys and girls tonight. I have been around to see all your shops and have seen all the boys working at the different trades and am greatly pleased at all I have seen. I wish I had had the same opportunities when I was young. You should value them greatly and make the most of your chances and your Father in Heaven will help you. I would tell you more if I had a better interpreter, but this is all now."

Little Chief, Cheyenne: "I have been to Washington to see the Secretary of the Interior and the Great Father. When we got to Washington City, I shook hands with the Commissioner of Indian Affairs, the President and the Secretary. When I first started out I planned to visit all the Indian schools on my way home. I desire greatly that my children be educated and live like white people. It seems to me that I am as a child or a person blind. You came here to learn something and to be useful." Speaking to Capt. Pratt, he said, "You are very kind and take care of these children. They are working hard, some of them, and they ought to be paid more than they receive; they ought to have the value of their labor. They come to learn, but when they work they ought to get the worth of their labor and if they get this then we are satisfied."

Little Bear said: "I have made a good many trips to the East and am happy to be here again. I now wish we had sent our children to Capt. Pratt to be educated and to learn the ways of the white man. I am very glad indeed to be here to-night and to hear the children sing so well."

Cloud Chief, (brother-in-law of Richard Davis); "Although we are greatly scattered and all belong to different tribes, yet we are all Indians and I want you to listen to me. I am very glad to see you all here being educated."

I wish when I was young that I had the same opportunities for learning as you young ones have here, but I am an old man now and it is too late for me to begin. It rejoices my heart to come to this school, and to see you all so well and happy and clean and neat. When I think of the time when we Indians used to fight and kill each other I see the great change for our people. It now rests with you to become good men and good women and become educated. I only wish I were young again so I could take my place among you and learn with you.

Row of Lodges said:

"A few years ago I was here on a visit to the school and am now here again and glad to see the school and children. I went through the work shops and through the school buildings and am very glad to see everything. I was greatly pleased to see the boys working in the shops at their different trades, printing, making shoes, making wagons, and manufacturing everything just the same as the white men do."

In the boys' quarters, where I visited, the rooms and everything about is very clean and nice. I went through the girls' sewing-room where the girls are working and watched them sewing and making different things that white women make, and I was greatly pleased. The children here look neat and clean. Their clothes are good. Capt. Pratt must feed them good as they all look fat and well. I am glad to see how well the children are learning and how they are drilled here to-night. The Great Father is very kind in putting up so many Indian Schools. I always advise and urge my people to send their children to school. It will not be many years before the Indians will be just the same as the whites, and these Indian Schools will do that. The children ought to make the most of their opportunities and learn all they can while here.

Black Kiota: (Father of Harry Mann): I will only say a few words. When I came yesterday, I thought all these boys and girls here were white boys and girls (meaning that they looked like white boys and girls.) I am very glad to see the Indian children look so much like the white people. Capt. Pratt deserves our thanks for his good care of the children and his kindness.

**THE INDIANS' APPEAL.**

You have taken our rivers and fountains  
And the plains where we loved to  
roam,—

Banish us not to the mountains  
And the lonely wastes of home!  
No! let us dwell among you;  
Cheer us with hope again;  
For the life of our fathers has vanished,  
And we long by your side to be men.

Our clans that were strongest and bravest  
Are broken and powerless through you;  
Let us join the great tribe of the white man,  
As brothers to dare and to do!  
We will fight to the death in your armies;  
As scouts we will distance the deer;  
Trust us, and witness how loyal  
Are the ranks that are strangers to fear!

And the still ways of peace we will follow—

Sow the seed, and the sheaves gather in,  
Share your labor, your learning, your  
worship,  
A life larger, better, to win.  
Then, foe man no longer, nor aliens,  
But brothers indeed we will be,  
And the sun find no citizens truer  
As he rolls to the uttermost sea.

You have taken our rivers and fountains  
And the plains where we loved to  
roam,—

Banish us not to the mountains  
And the lonely wastes of home!  
No! let us dwell among you;  
Cheer us with hope again;  
For the life of our fathers has vanished,  
And we long by your side to be men.

—EDNA DEAN PROCTOR in Jamaica Plain  
*Indian Advocate.*

Fourteen years ago the Sioux Commission of 1877 appointed to locate Red Cloud and Spotted Tail's people, urged strongly the necessity and wisdom of establishing a considerable number of sub-agencies for the issue of rations, to the end that these dangerous masses of wild Indians might be broken up and that they might be encouraged to settle down in small farming colonies in districts capable of supporting them. The suggestion went unheeded for ten years, and finally, its wisdom has found recognition in law. And now the policy is being carried out with all the slowness and perversity that the Agency system can muster. Swift Bear has been the most progressive chief on the Rosebud reservation. He has worked with heroic persistence to locate his band on homesteads. But he has had to contend every foot of the way against the Indian Agent. At last he has an issue house located in his district, but simply because it had to be put somewhere and could be put nowhere else. The history of the Swift Bear colony is all the proof needed to show that the Indian Agency system has not an iota of the spirit of civilization. Whatever it does for civilization is done under impulse from without that it cannot resist or thwart; but it will resist and thwart as long as possible. A government bureau is a machine and has no soul, but the machine should be so remodelled that it will not work against the ends for which it was created.—[*The Word Carrier.*]

**Indians to Build Roads and Bridges on  
Their Own Reservations for  
Their Own Benefit.**

Acting Commissioner Belt December 21, 1891, addressed a circular to all Indian agents calling their attention to the necessity for better roads on many of the reservations. The roads are mainly used by and for the benefit of the Indians in hauling supplies, clothing, tools, agricultural implements, etc., furnished in fulfillment of treaty stipulations or as gratuity from the United States, the hauling being generally done by the Indians themselves, who are paid fair and reasonable rates therefor, yet the roads over which the goods are hauled are not kept in proper conditions for travel and few bridges are ever constructed.

In order to correct that he directed that the Indians should be trained to perform the labor necessary to put their roads in proper condition for travel and to keep them in repair; that the agents should formulate regulations on this subject as nearly in conformity with the laws of the states in which the reservations are located as practicable; then to divide the reservation into districts, so that every part of it shall be within a district and each district in charge of one of the farmers or additional farmers employed for instructing the Indians in industrial pursuits, whose duty it shall be to see that the roads within their respective districts are kept in proper condition and to see that each able-bodied male Indian living within a district is required to perform a specified number of days' labor upon the roads therein during each year, at such times as will least embarrass the other industrial pursuits of the Indians, except in cases of exigency requiring the immediate repair and construction of roads. The labor to be done by the Indians without compensation. The agent and employees to encourage them to take pride in keeping the roads within their district in proper condition.