

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XIII.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JULY & AUGUST, 1896.

NO. 11.

PUBLISHED MONTHLY, IN THE INTEREST OF
INDIAN EDUCATION AND CIVILIZATION.

**The Mechanical Work Done by
INDIAN BOYS.**

Terms: Fifty Cents a Year.
Five cents a single copy.

Mailed irregularly, Twelve numbers
making a year's subscription.

Address all business correspondence to
M. BURGESS,
CARLISLE, PA.

Entered as second class matter in the Carlisle
Pa. Post Office.

THE LAWRENCE INSTITUTE.

The third annual meeting of the Southern district of the United States Indian Educational Association was held in Lawrence, Kan., beginning on the evening of Monday, July 13th and concluding on July 24th. About 200 workers were in attendance.

Prof. E. Stanley, State Superintendent of Public Instruction, delivered the address of welcome, which was responded to by Dr. W. N. Hailman, Superintendent of Indian Schools. In his response, Dr. Hailman said among other things:

I have always looked upon this work of ours as having in it some of the make-shift. It is indeed a worthy service which will last, but it was assumed by the general government only because the respective states do not realize their responsibilities with reference to the Indians in their midst. We are doing work now in the states of Kansas and Nebraska, and in all other states west of the Missouri, but I am fully convinced that the emancipation of the Indians and their assimilation into our commonwealth cannot be fully accomplished until the respective states learn to realize their duties and responsibilities to the dusky children of their soil.

We meet here as teachers, for all Indian workers are primarily teachers. We meet for the purpose of gaining new courage and fresh information. We meet for the purpose of clearing our minds of doubts and uncertainties in the various departments of our work. We meet for deeper insight, higher aspirations, firmer purposes. We meet in order to realize more and more fully that we are not engaged in jobs and drudgery, but in an earnest labor of love and patriotic fervor, that we are doing a work not for ourselves, not even for the Indian alone, but as much and more for our common country. We would elevate a race destined to be of us from savagery, superstition and wickedness, with civilization, intelligent faith and reasonable prosperity, out of the slavery of tribal self-annihilation with the freedom of individual self-assertion. We labor to remove from the American Indian—the Indian, leaving the American pure and simple, a full and efficient, worthy citizen. But we need in this the active help of the communities near the homes of the Indians. These communities must open to their dusky brothers, field and garden, road and workshop, school and home, heart and hand, in a truly Christian charity that delights in the helpful deed as well as in the cheering word. In the measure in which this is done will our efforts be permanently successful; in this measure will the Indians learn to be of us and be worthy to be of us.

Prof. G. E. Morrow, president of the Oklahoma mechanical and industrial col-

lege, next spoke. He said the arguments in favor of industrial education for the Indians may be stated as a syllogism. Such education wisely imparted, has always been beneficial to the young men and women who have received it. The Indian is a man, with the same vices and virtues, the same faculties as we have. Therefore such education must be helpful to him. He needs it more than do white youths. All the influence of heredity and environment are against the practice of systematic labor.

The white youth needs to be taught how to do things, to acquire will. This done and usually he will do them. The Indian needs this and also to have the habit of systematic industry first fixed. Training in the industries should begin as early as possible and be long continued. There is danger that it will be regarded simply as a school requirement to be laid aside when the school days are over. In all possible ways make labor pay—in money, in position, influence. Never enforce labor as a punishment.

The labor given, the skill acquired should be in lines most probably suitable for the future needs of the Indian. Training in agriculture and stock-raising seems most useful for largest numbers.

It is well to thoroughly separate the average Indian child from home influence for a time. Hence boarding schools and the outing system have advantages. As soon as possible the Indians should be taught in home public schools. White children are in some senses better teachers than white adults. All influences should be used to break up the reservation and tribal systems with their socialistic influences and give individual ownership, rights, duties and responsibilities.

Giving high class education to the selected few Indians, fitting them to be teachers and leaders of their people is a matter of much importance. This training will best be given in schools for whites. The agricultural and mechanical college should have special fitness for giving such training. The work is hopeful. A race cannot be made over in a generation. Much has been done; more is being done than ever before. There is no reason why it may not be completely successful in time.

Tuesday.

Mr. James P. Woolsey, agent of the Ponca agency, read a paper on the "Industries of Oklahoma Indians." He said that the industries of the Oklahoma Indians are confined to stock raising and farming, the latter with but little success on account of the bugs, drouth and hot winds, but the Indians meet their reverses gracefully and continue with perseverance. He thought they should be encouraged to raise stock principally and be brought to fence in more pasture land. Alfalfa, cotton and fruit could be raised to advantage. The annuities from the government are a great drawback; if they were thrown on their own resources the Indian would do better. The allotment of land in severalty is the best plan, as then the Indian can have his own home and will soon learn to improve it and become a citizen in fact. Employment at home should be provided for the graduates of the industrial schools and the establishing of factories would be a good plan. Good farms, more industrial training and employment off the reservation is what the Indian needs.

Mrs. Thomas Richy, superintendent of Gt. Nemaha school, told of the "Industries of the Kansas Indians." The Chipewewa land has been allotted for twenty-five years and they are already good citizens and practice agriculture and stock raising with success. The Pottawatomies have a

fertile reservation. The lands are allotted in severalty and they have each his own home, gardens, houses and dress neatly and nicely and are industrious. The Kickapoos have 700 acres of land in cultivation, have built roads, fences, are quite industrious and owe but little. The Iowas wear citizens' clothes; most of them talk English, a number read and write, and they live in their own homes. The women are more industrious than the men. The Sac and Fox have excellent land which they rent altogether and get considerable money which they spend beside going into debt.

The industries of the Kiowa agency Indians was the subject of a paper by Cora M. Dunn of the Rainy Mountain school. She said they had formerly had good homes but that the ghost dances had caused them to give up their fields, homes and cattle. Frequent changes in the agents had broken up the system and were bad for the agency. They are settled on allotted land and have built 245 houses in the last year. There is little rain and the crops are nearly always a failure, but the Indian takes it philosophically and don't know as his white brother, that poor crops are attributable to the political question and are to be remedied at the polls. Alfalfa is successfully grown and cattle raising is the chief industry as they have natural pasture land. The greatest need is employment for the returned student.

D. D. McArthur of the Omaha school, said that it had been remarked when he had been assigned the subject of the industries of the Omaha Indians that their only occupation was obtaining and drinking whiskey, and in this they were experts. They are not far advanced in the scale of civilization. Though a few were intelligent, industrious and thrifty for the most part they live in idleness, debauchery and squalor. The fertile lands are all leased and the Indians get large incomes and live without labor.

The Omaha's houses are not kept clean and contain little or no furniture. There is not a student returned from industrial school doing any work. The schools are doing good, but haven't enough facilities.

The Industries of Western Arizona Indians, the subject of S. M. McCowan's paper, was, he said, as dry as the Arizona deserts. The Indians are cut off from the white men to a certain extent and have none of the white men's vices, but plenty of their own. Their occupation is tilling the soil and hunting. While the country is a grazing one they raise no stock and although there are mines they do little mining. They are experts at mischief making and whiskey drinking. They do little work and think the government owes them a living; when forced to work by need they are good workers.

The Mohaves are good workers; live on their own lands, earn their own living and receive nothing from the government. A number of them work on the railroad and make good hands. It is their highest ambition to be the boss of a section gang. Mr. McCowan thinks the solution of the Indian problem is the building up of the schools and turning out a large number of educated Indians to teach their more ignorant brothers.

The morning session was closed with a highly entertaining paper on "Sloyd" by Miss Ericson of Carlisle.

She said:

Of the many systems of manual training that have been introduced in the elementary and public schools of Europe, the Swedish Sloyd is one of the most prominent. The word "Sloyd" is derived from the Icelandic and means "dexterity;" in Old Swedish we find the adjective "slog,"

which means "artistic" or "skillful." Other languages also have the same word, but with a meaning that refers more distinctively to the educational idea. In English it is synonymous with manual training as distinguished from industrial or technical training.

The idea of using manual training for public education is not a new one. If we go back some centuries ago we will find that many of the prominent educators and reformers of those days have spoken and written on this subject and more than one of them have applied it to practice. Luther and Zwingli, the two great reformers, have written a great deal about it. Herman Francke gave instruction in wood-turning, paste-board work and glass-cutting in his great and famous school in Halle in Germany. John Locke, the great English philosopher, says in one of his essays on education that children should early be trained in corporal work. Jean Jacques Rousseau is of the same opinion and says that there is no kind of manual training so well adapted for educational purposes as carpentering. Henrik Pestalozzi, one of the world's greatest teachers, also speaks of the importance of methodical arrangement in the teaching of manual training. Friedrich Froebel, founder of the Kindergarten system, places manual work in the center of the whole instruction system and groups all the other subjects around it. A great many other educators of olden times agree upon this subject. Many more names can be mentioned, such as Karl Friedrich in his work on "Education to Work," Michel le Peletier in France in 1793; J. G. Fichte and A. H. Niemeyer in Germany in 1754. The latter says, "Of the many kinds of physical labor, carpentry may be considered as the most suitable handicraft for the young, on account of the many kinds of work that can be accomplished in it, and also on account of the great variety of tools employed. Carpentry is not beyond the natural powers of the child; it is well to teach him to handle such tools as are used in the home—the saw, the ax, the hammer, auger, etc. Neglecting this, we are really making our children helpless, since they will be unable to use the common tools without probable injury to themselves."

But coming back to our century we find a man whose name is one of those that stand at the head of the educational sloyd work. His name is Uno Cygnæus born in Finland in 1810, where he became what he rightly called, "the father of the public schools." Deeply interested in pedagogical questions, he began to study more and more to realize the greatness of the Pestalozzi-Froebel principles of education, and soon came to the conclusion that to come to good results, hand and brain must be equally trained. Some of his principles taken from observation of the school work are the following: "The manual work is to be applied as a means of formal education; that is to develop the eye to the sense of form, and the hand to dexterity, not for a particular trade but for promoting symmetry in general and creating orderliness and neatness. Carpentry work, turning, and smith's works are excellent to this end. The manual work is neither to be driven like a trade nor to be regarded as a recreation or play; it must hold a position of equal importance with other subjects. For these reasons it must be taught by pedagogically educated persons. The teacher himself must study the theory and its practical application. He must have a true conception of its aim as a means of formal training."

For several years Cygnæus was in correspondence with a Director Otto Salomon at Naas whose great work as the founder of educational sloyd in Sweden is well known, and we have many of the letters exchanged between these two great educators to thank for the excellent principles and the brilliant results of our modern sloyd schools.

In 1870 sloyd was taught only in some primary schools in Sweden, but the number of Institutes where it was introduced grew rapidly. The work at first consisted in teaching the elements of the various trades. In Stockholm, in 1882 and in Gothenburg in 1887 the instruction was changed into regular educational manual training. At the Naas Sloyd Seminary the methodical arrangement of instruction was originally worked out. Although sloyd is not obligatory in Sweden, there are now over 1500 schools which have introduced the Naas system. Since 1875 nearly 2000 teachers have taken the sloyd training there, among them several hundred from foreign countries. In Finland, sloyd is obligatory in the country public schools; in Helsingfors, the capital of the country, has existed for a number of years a Pedagogical Sloyd Institute for training of teachers. It was established by Miss Wora Hjelt, a graduate from Naas. In Norway, sloyd is taught in several public Normal Colleges, and is made obligatory in the public schools for boys of eleven and twelve years of age. In Denmark, it is generally in the high schools that sloyd has been introduced, and in 1882 the Copenhagen Home Industrial Society established a large Sloyd school for children from the "commune" or public schools. Sloyd schools have been organized in a great many cities in Germany, and the German Government has founded a Normal Sloyd College in Leipzig; Austria, Hungary, Russia, the Baltic provinces, Switzerland, Italy, Belgium, France, England, Brazil, Argentine and Australia have introduced the Swedish sloyd in a great many schools; teachers from all the above countries have taken sloyd training at Naas and the interest in the work is constantly increasing.

In America, this great and wide-awake country, a great field is open to sloyd, and it has come to be recognized by teachers and educators as the one thing still needed in the public schools, as the connecting link between Kindergarten and higher grades of manual training. There are in Boston a number of excellent sloyd schools in operation, established by Mr. Gustaf Larson, a graduate from Naas. A great number of American teachers have taken their training in those schools and spread the work to many parts of the country, even as far as Colorado and California, where several schools have adopted it.

In Chicago, sloyd has grown quite famous, having for several years been in the hands of a very skillful and intelligent teacher, Miss Meri Toppelius, from Finland, who introduced it there in 1890, and made a most perfect success of it. Her death in January this year was a very great loss to the American sloyd work in the west. She also was the clever publisher of the sloyd drawings I have the pleasure of bringing before you to-day. They are worked out in a very intelligent and at the same time simple way, easy to understand even by the youngest children, and arranged in the most excellent and systematic order.

In speaking of sloyd or other kinds of manual training, there must be a clear understanding of what the word means. All opponents of it and all ignorant of the real meaning and importance of such training start from the entirely false idea that manual instruction in the public schools has for its aim the training of children for mechanics. In reference especially to sloyd, we constantly meet with the great misunderstanding that the object is to make carpenters of the children. Such is not and has never been the intention of sloyd instructors; there is a much higher and nobler meaning in this training, and its purpose is entirely educational. Parents again often make a great mistake in praising the sloyd school as a "convenient

place to keep the children out of mischief." If this occupation has no other purpose, the true educational value is lost. Sloyd has for its aim indirectly to prepare the child for life by training the hand as a servant of the brain. It develops self-reliance and independence; trains the child to habits of neatness, cleanliness and order; it teaches habits of industry and perseverance; develops the physical powers and trains the eye to the sense of form, and the hand to general dexterity.

Another important faculty of sloyd is its power to bring about love for useful work, but the work must be a real one, and not "play at work." The child must learn to understand the true nature of work so that he will do it voluntarily, and the models made should be useful things, no pieces of luxury or toys.

There is a marked difference between educational sloyd and so-called practical sloyd. In the former, the greatest importance is attached to the worker, in the latter to the work. Yet it must be understood that the two terms "educational" and "practical" are by no means antagonistic to each other; for what is educationally right must also be practical, and vice versa. Here, a few words about the teacher of this branch, his duties and the qualifications required: It is naturally understood that a teacher must thoroughly know the subject he is going to teach; thus it is here necessary that the instructor of educational sloyd is in every way familiar with its aims and with the means by which these may be attained. One of these means is dexterity in the right use of tools. But that only is far from sufficient to make a good sloyd instructor, for from this point of view, the skillful artisan would be the best teacher. Experience, however, has shown that as a rule the artisan is not the best person to fill so responsible a position. He may have all the technical dexterity, but if he lacks the professional training he will be unable to properly impart his knowledge and impress it upon the child's mind. The sloyd teacher's work is, first, to instruct, second, to watch over the pupil's work; for it is not sufficient to tell the child what he has to do and how to do it, but also to see that it is done in the proper way. His duties are many; he must see that the pupils hold the tools in the right way, that the working positions are the right ones, and that the work is methodically done. He must critically examine every piece; encourage one, warn another, concentrate his attention on a great many things at once, lead without making the pupils too dependent on his leading, and above all with pedagogical tact decide when his directions are necessary and when not. The child should be inspired with ambitious desires to do the entire work himself; much harm has been done by helping a pupil too much; he soon learns to become negligent and to depend not on his own resources, but on those of others. Too much helping also makes him deceitful, because it will permit him to claim as his own a work partly done by another. The teacher must never force a child to accept much assistance or help him to overcome difficulties, but on the contrary develop self-reliance and independence in him as much as possible. Therefore, he should conduct and superintend the work but never put his hand to it. The words "Never touch the pupil's work" should be a gospel for every sloyd teacher and something that should always be borne in mind.

Another important thing to be noticed, is that the finished product is not the end sought, but the effect upon the worker and the efforts put forth by him; the thought evolved in the making of the finished model is the great end. The teacher's duty is to require of the pupil his very best, yet he must constantly look not so much for the perfectly finished model as for the highest motive actuating the child, the desire to do his best which may often be very imperfect. Order and exactness in making the sloyd models require much training; it is possible for a pupil to make quite exact models and yet be very disorderly in the way of work. Neatness and accuracy should be cultivated to the

utmost and all habits of careless working be broken off, or one great feature of the educational value of wood sloyd is lost. There are, as we know, several different kinds of sloyds, such as clay modeling, straw plaiting, brush making, metal work, etc., but none of these mentioned allows of cleanliness and neatness in as high a degree as wood sloyd, and this is also one of the chief reasons why it is so well adapted for educational purposes.

Another point to which attention should be directed in sloyd is the healthy development of the body. The sloyd lessons keep the children fresh through the entire day; it gives their brains a necessary rest from their mental studies and thus enables them to do that part of their work far better. Great attention should be given to the working positions; every exercise should have its appropriate position and no unhealthy ones ever be allowed. Special consideration should be given to the position taken by the head, chest and feet, and an excellent thing is to let the children use both hands alternately. The principles of gymnastics should be our guide in this work; physical strength combined with full symmetry of the body should be developed. As the manual training work in schools is intended to give a wholesome variety and to counteract the evil effects of the "sitting still" in the school-room, it must not include anything which interferes with healthy bodily development.

Whether sloyd should be taught individually or as class instruction is a question greatly discussed. Experience has shown that manual training is of the greatest educational value when it is taught individually. Educators agree upon the subject that the child's nature is the foundation upon which educational systems must be built. Then the same instruction cannot suit all, for as children have different capabilities, individual instruction is necessary to make the work most valuable to them.

In France and Denmark the method of class instruction in sloyd is practiced; in some schools the pupils have to go through the exercise at the command of the teacher. Such a method is entirely pernicious; the result is generally that the pupils do not keep together in the amount of work accomplished, as one child with a few movements of the same tool does as much work as it takes another a great many movements to accomplish. There are many different opinions on this subject. A well known American authority prefers class instruction and states that individual instruction drives the pupil into idleness while waiting for the teacher. Yet experience has shown that there is a great deal less "waiting" where individual instruction is practiced than in schools with class instruction. In the latter the good and fast working pupils are kept back while waiting for the others. Here one is dependent on the other, the industrious child on the lazy one; the skillful on the unhandy, the attentive on the inattentive, the careful on the careless, and so on. Supplementary work has been attempted in sloyd schools with class instruction, but has proved to be very unsuccessful because the pupils who received such work almost always were those who needed it least, generally the best ones. Besides, this supplementary work is not given to the child for the sake of his own individuality, but for that of others, and thus is entirely condemnable from a pedagogical point of view. The most common method used is to allow the pupils who have finished their models to wait for the others without doing anything at all. The value of such a method certainly requires no comment.

Pestalozzi says, "Every true method of education must be based upon the up-building of the individual." All manual or sloyd work should be taught individually. In Sweden and Finland where such instruction has been applied for many years, this has proved the most satisfactory. Each pupil in the class should be allowed to go on with his model quite independent of the others; it thus instills in him more interest and love for the work

and also gives the instructor a far better chance to study the pupil's character, and as sloyd is an educational medium, this is of greatest importance. It has proved to be almost impossible to apply class instruction to much advantage. Children are living individual units and should not be treated as parts of a machine.

Should boys and girls be given the same kind of work in manual training? In sloyd we often meet with this question, "What is the object of teaching girls this work?" We usually assume that boys are already somewhat familiar with the use of tools; but why not let girls also become so? Why not in them as well as in the boys develop general dexterity? Why not train their eyes to the sense of form and give them the advantage of this healthy bodily labor? Why not in their character also instill love for work in general; train them also to habits of order and neatness, and teach them habits of attention, industry and perseverance? Why should not the development of the physical powers of the girls also be promoted? Why should they be deprived of the privileges which in sloyd are given to the boys? There is no reason why they should be so treated; as sloyd is a means of education it is intended for both boys and girls. Therefore, I appeal to you teachers and educators, let the girls as well as the boys partake in this training which is founded upon the principles of true usefulness. It will make of them better women and better wives, and will in many ways prepare them for life in general.

The fruit on the tree of education ripens slowly. My decided opinion is that pedagogical sloyd when understood and well applied has in a very high degree a maturing influence on the educational system in general. In stimulating the mental and physical activity, it brings upon our young people blessings which will render them useful throughout their entire lives. The trinity of a well trained hand, head and heart are indispensable for the formation of a perfect character.

In the afternoon Prof. E. M. Hopkins of the State University gave a lecture on Correlation of Literature and nature study. If nature study is the study of elementary science it is hard to combine it with literature. But if taken as the study of nature proper, of things as they are, it may be done in this way. Take the story of something in nature as a bird; ask the pupils what they know of it and where it builds, its nest, how many eggs it lays and all its habits, and then have them write what they know of it. All literature contains something of nature and this plan can be carried out in all the classes. The idea is to study nature based on literature and combine it with composition.

Mrs. H. E. Wilson of the Kickapoo nation gave a reading, and the session broke up into three section meetings, the industrial superintendents and teachers, and matrons.

The program for these was as follows:

SUPERINTENDENTS AND TEACHERS SECTION—B. F. TAYLOR, CHAIRMAN; SECRETARY, M. E. LAIRD, CHEYENNE SCHOOL.

Roll call, The Most Encouraging Feature of My Work.

Paper, Kindergarten in Reservation Schools, how it Helps, Mary J. Hand, Great Nemaha.

Discussion, Helen Blythe, Chillico; Mr. E. Laird, Cheyenne.

Paper, How Shall We Train Pupils to Think, Miss McCrary, Arapahoe.

Discussion, Miss H. A. Patrick, Quappaw.

Physical Culture Class at Armory, 4 o'clock, W. G. Thompson, Carlisle School.

INDUSTRIAL TEACHERS SECTION—F. G. LEMMON, CHAIRMAN; MISS RICHEY, SECRETARY.

Roll Call, The Most Encouraging Feature of My Work.

Paper, Relative Amount of Time for Industrial Work, Recreation, R. J. Holinden, Kickapoo.

Discussion, H. H. Miller, Ponca; A. L. Eidson, Pottawatomie.

Paper, Indian Education from a Mechanic's Standpoint, David Bunker, Haskell.

Discussion general.

MATRON'S SECTION—MRS. M. R. HALL, CHAIRMAN; MISS TAYLOR, SECRETARY.

Roll Call, The Most Encouraging Feature of My Work.

Paper, Devotional Exercises in Indian Schools, Mrs. S. H. Chapin, Kickapoo. Discussion, Mrs. Test, Miss M. Dunlap, Kaw.

Paper, To What Extent Can the Matron be a Teacher, Mrs. M. R. Hall. Discussion, Mrs. L. Lutkins, Haskell, Miss M. Taylor, Pottawatomie.

At the Evening Session.

The first paper presented was by H. E. Wilson, superintendent of the Kickapoo school at the Pottawatomie agency, whose subject was "The Future of the Educated Indian." Mr. Wilson called attention to the error of the agency system, which he thought in time would be corrected by Christian philanthropy. The previous condition of the Indian had to be considered in his future development more than in any other race. He showed the growth of Indian character in time past and said that as long as present systems continue the agents and superintendents must reform public sentiment, so that the Indian will be treated as a human being, and not as a man to be cheated at every opportunity, as has been the case for so long past. The methods of today are an improvement over those of fifty years ago, and had they been in vogue then the condition of the Indian would be greatly different from what it is now. Savagery is disappearing in all its forms, and it is becoming hard to realize the approaching change. It will be necessary for teachers to work more than in the past, and the transformation will then bring about an abolishment of the reservation system, cultivated fields and pretty homes will be seen in their places, Indians will have equal rights with the whites, and cultivation and civilization will be everywhere evident among them.

Mrs. E. L. Johnson, assistant matron at Haskell, was the next speaker and talked about "Home Making, and How it May be Taught Where the Outing System is Not Practicable." After a few introductory remarks regarding the origin of this nation, its settlement and the improving of homes and educating of children by kindergarten, college settlements and the like she declared the way to civilize the Indian was similar. First, the Indian idea of home must be changed, it now being that of roaming around as he pleases, instead of a fixed place for dwelling. In the absence of an outing system to show what a home was like in the education of the Indians, Mrs. Johnson suggested at each school a separate building for a "home" with a "mother" that will accommodate fifteen or twenty pupils, and which shall eagerly be sought as a reward of merit by all pupils. In it love shall prevail and rule, though its general regulation shall be under the rules of the school. The work should all be done in the home which should be fitted up with appliances of a modest farm house where things are economically run; accounts should be kept and not all the time should be spent in work. Good minds and good morals will come from a well regulated home, and these should be looked after in the school "home." The boys and girls should be treated similarly, the same difference in work being made as is customary on a white man's farm, and all should be taught to love and respect the home. In conclusion, Mrs. Johnson hoped that each school would soon teach more of "domestic" science, in its true sense needed to make good husbands and wives, good fathers and mothers.

Mr. A. J. Standing, Assistant Superintendent Carlisle Indian School, followed with his paper on

THE CARLISLE OUTING SYSTEM.

When we see the oak we know that once by accident or design the acorn was planted.

When we see any custom, usage or method prevailing in any department of our social or business life, we know that it so prevails by reason of its suitability to accomplish certain desired ends. A theory is advanced, is put into practice, tested and adopted or rejected according as the results obtained may justify. So we obtain progress and development. That which by reason of changed conditions has become obsolete or ineffectual, is discarded and passes away.

In no department of modern life per-

haps, has the disposition to discard the old and reach for the newest and best been more apparent than in all that has to do with the training of the young,—mentally, physically, and industrially. The old methods of grind and routine give way at all points to those which will the most speedily and effectually develop the young, insuring an all around cultured and effective maturity.

While such has been the history of educational methods in general, the condition applies no less to Indian education, which differs from the ordinary educational problem in having to deal not only with intellectual development as represented by the "The Three R's" but at the same time is required to civilize, individualize and practically to induct into our American system the youth of the true American race, descendants and representatives of the various tribes who have to the extent of their ability, contested the occupation of this continent by the Spaniard, the Frenchman, and the Anglo-Saxon, but who now in their weakness, appeal to us for a helping hand to lift them from their low estate to a higher plane of living and intelligence.

To this appeal our good Government has responded in a liberal manner, prompted by the dictates of humanity and self-protection, realizing that a *dependent population* must ever be a *burden*, and that to educate to self-support and citizenship the dependent Indian, is not only justice but good policy for the State. With this end in view, there have been put into operation agencies many and various for the accomplishment of the desired object; among them, that system of training which now stands at the front, known as the "Carlisle Outing System," than which there exists in my judgment no other civilizing agency so potent in its results and possibilities; based as it is on the common sense truism that "Contact with civilization civilizes." By this system is meant that policy of the Carlisle School which requires that its students shall spend a period of one or more years of their school life away from the school, in selected white families, under the supervision of the school, receiving current wages for their services and attending a public school four months or more during the winter; thus gaining experience in practical self-support and an induction into civilized family life not otherwise attainable.

Commencing with a very few placed out in 1880, the growth has been as follows:

	Boys.	Girls.	Total.
1881.	75.	30.	105.
1882.	196.	81.	277.
1883.	404.	245.	649.
1885.	357.	235.	592.
1896. (to date)	320.	258.	578.

Such a growth and maintenance of the system shows that it has the value which insures vitality and is acceptable to the Indian pupils and the families with whom they reside.

Taking as the most concise, emphatic and common sense platform of Indian education that has up to the present time been enunciated—that of Capt. Pratt in an article published in "Public Opinion" and re-affirmed in his report for the year 1895, which assigns the first place in importance to "a usable knowledge of the English language," the second to "skill in some industry," the third to "the courage of civilization," and lastly "knowledge of books," it becomes evident that in assigning the important place which he does to the outing system in the school under his control, he is acting in perfect harmony with the platform enunciated. No one will deny that the chief object and aim of all Indian educational work is "that, out of the Indian, a consumer and wanderer, there may come by the most speedy process possible a citizen and producer," an element of strength to the community and Nation and not a burden and expense. To do this it is necessary that he use the language of the people, become conscious of his ability for self-support, and able to assert and maintain his own in the daily struggle of the masses for bread and position. It is my aim to make it plain how these qualities are gained through the outing system, the necessary and indispensable conditions of which are

three, viz: the right community for patrons, a proper supervision and the Indians. Given these three factors, properly used, the process should be a success.

First, as to the community among whom the Indian youth shall be placed and by whose example they will be moulded and on whom so much depends: Carlisle has been especially fortunate in this particular; situated in a part of Pennsylvania thickly settled by an industrious farming community, there is abundant choice of suitable families for homes. Hardly had the Indian School been located at Carlisle when Capt. Pratt began prospecting for the means of carrying his ideas into practice. The first substantial help came from those who believed as William Penn did in the "brotherhood of man." Many of these were the direct descendants of those families who with him founded the colony of Pennsylvania, in some cases residing on the identical farms first occupied.

These people, by training and tradition the friends of the Indian, took hold of the project at once; to a great extent as a matter of philanthropic duty at first, but soon as a satisfactory and pleasant business arrangement in which the benefits were mutual, so much so that many patrons from that day to this have used Indian labor in preference to any other. New applicants for admission on the patrons' list are required to make explicit statements covering their family and social status, habits, etc., and to give reliable references which being found satisfactory, they are placed on the list; otherwise refused: while all patrons are subject to a code of rules, violation of which may and does sever their relations with the school.

Having the patrons secured and knowing their wants, how shall they be supplied? As winter draws to a close, applications from boys and girls who want to go to the country for the summer, become numerous, and all possible care is used to fit the place and the boy or girl, giving consideration to previous periods of outing, position in regard to studies and trade and in all ways considering the best welfare of the student whose interest and advancement is the thing to be accomplished. The selection being made, the patron is notified when the boy or girl will be at the station; the student is outfitted for the start and provided with a R. R. ticket which is charged to him to be repaid from the first earnings. If it be a first outing, a trunk or valise is also provided and charged in the same way; but this is necessary only the first time; the next season it will be already on hand. The Indian boy or girl takes the train alone or in company with others going in the same direction, and in due time is installed in the new home and becomes in many cases (but not always) as one of the family. What are the results? One Indian with a superior family of whites from morning till night, day in and day out, week by week till the summer is over, speaking only one language, engaged in all the operations of the farm, going to the station with the milk, learning all about Jersey cows and Berkshire pigs, attending Church and Sunday-school with the family, taking part in country picnics and social gatherings, making the general acquaintance of the neighborhood, living on the abundance of the land and at the same time earning fair wages. Only one result is possible, the betterment of the student.

But how are the wages fixed? At the end of the first two weeks, the patron having had time to estimate the probable value of his help, reports to the school what he proposes to pay. If this seems right, well and good; if otherwise, it is so stated or adjusted when the visiting agents make the rounds twice in the year.

The object of these visits is to become acquainted with all the conditions of the place and ascertain the future wishes of the student and patron. If the former wishes to return to school in September, he does so, but if he prefers to stay out for the winter and is permitted to do so, he will probably work until November and then go to the district school for the

winter months, taking a country boy's chance of working nights, mornings, and Saturdays, for his board and washing.

What does this do for the Indian boy or girl? It gives a command of the English language, a knowledge of family life, of business methods, of farming, machinery and stock; and above all the consciousness of ability to make a living in any civilized community; of not being a dependent, but a valued member of society and a factor in the labor market; in short, it gives the three essentials of the education needed, the knowledge of the language, the skill to labor, and "the courage of civilization."

The time comes to return to the school, and from the 1st to the 15th of September they come in, bronzed and hearty; with good clothes and bright faces and the consciousness that they have done their duty and that the monthly reports of the patrons have kept the Superintendent informed of their conduct and capacity. They are also, mostly, in a position to open a bank account, facility for which is provided for by the School saving system, and in a few days they settle down to school routine. As before? No, but with that added to their lives which can never be taken away—*experience*.

The methods are practically the same with boys and girls, different localities being chosen, and if possible more care being used in the selection of homes for girls. Many are the words of commendation received; many are the lasting friendships formed between the students and the families with whom they have lived, as evidenced by correspondence, invitations to visit, and sundry barrels and boxes that arrive about Christmas time; all of which is evidence that it is the conditions which exist and not the Indian *per se*, that makes him a continual drain on Government bounty. Failures there are, as there are ne'er-do-wells in every community, but they are few comparatively, and the system presents the opportunity of the greatest possible good to the subject at the smallest cost to the Government.

Taking it for granted that the advantages of the system are so apparent as to commend it to any one who gives the subject due consideration, the question will very naturally arise, as to why it is confined almost exclusively to the Carlisle School and not practiced by the many non-reservation schools. To this question many answers could be given that would be partially true and yet not cover the whole ground; two reasons, however, can be given that will be true in the main, viz: want of a proper understanding of the system and results, and the location of many of the schools. So many of these are located in sparsely settled frontier communities where the settlers are newcomers often or of mixed nationality, and forced to economize at all points in order to get a new start in life.

With insufficient transportation facilities, proximity to reservations and a near-by population antagonistic to the Indian, practically none of the conditions necessary for success exist, and the experiment under such circumstances will be disappointing and a failure. There are many other reasons which will occur to the minds of those who are familiar with the situation, and these reasons will vary with the locality. For instance, summer vacations home, short school terms, one, two, or three years. In short, proximity to Indian reservations and influences make it almost impracticable. The older settlements are the best suited for the work and even there, the locality needs to be chosen by reason of the advantages it offers for the work and not from personal interests or motives, or to build up a local interest.

There is, however, another element of success that is indispensable to all locations and conditions, without which the system in its full and best efficacy is impossible, viz: an all around confidence based on a mutual knowledge of persons, places, and qualifications. This confidence is necessarily a plant of slow growth, (confidence generally is) and results only from a long enough mutual intercourse

through personal and business relations to allow of its development. What right would we have to expect this confidence to exist or grow where officials are changing, sometimes annually, and frequently oftener? Every person who has business dealings with others knows well what a factor confidence is,—the absolute assurance that you can rely on this or that person in any emergency that may arise, known or unforeseen. A moment's thought will show how a change of the administrative agencies will affect such a system, where a knowledge that can only be gained by long service is essential. The work of fitting pupils and places is not one of so many *holes*, and so many *pegs* wanted; employers' needs, habits and neighborhood have to be considered on the one hand; students' ability, health, temperament and character on the other; knowledge of the right value of services and the make-up of employers' families are all factors entering into the process that locates a student in a certain place. It does happen that after all this has been done as carefully as possible, mistakes are made and a boy or girl reported a failure at one place, by being changed to different surroundings, becomes a pronounced success, so that in addition to all the other advantages that Carlisle has, must be added that of having one administrative head through its whole history, and one woman in continuous charge of the outing from its inception to the present time, insuring a knowledge of details which only time and experience can give.

A completed quarter of a century of service with the Indians in camp and school, a thorough acquaintance with the different phases and grades of Indian educational work and knowledge of the progress made under different conditions, leads me to the conclusion that the effort to civilize and educate the Indian will succeed in proportion to the use we make of the force and influence of the *mass* of civilization. In immediate contact with this force its power is irresistible; only by isolation and retreat has the Indian been able in a measure to escape its influence. Our policy of allowing his retreat and congestion in exclusive districts has been a mistaken one for both parties; but now that retreat is no longer possible and we see the mistake that has been made, let all Indian policies, educational and administrative, trend so far as possible in the direction of contact at all points with our civilization of the better sort; so that by a friendly and strong hand he may be lifted into fellowship; one with us in language, sharing our common Christianity, a citizen of his native country; for I firmly believe in the sentiment so aptly voiced by a well known Senator from Minnesota at the last Carlisle Commencement when he stated "That this country has the greatest digestive capacity of any nation on the earth, for a nation that could take a Norwegian and digest him and make a Governor and Senator out of him can surely do as much for the Indian."

I therefore, friends and co-workers, commend to you "the Carlisle outing system" as the most up-to-date and approved digesting apparatus extant.

Wednesday.

The first paper at the morning session was that of W. G. Thompson, disciplinarian of the Carlisle School on

TACT IN DISCIPLINE.

Considering discipline for its intrinsic value as an educational factor, we may properly define it as "the systematic training or subjection to authority, especially the training of the mental, moral, and physical powers by instruction and exercise, and by authoritative control and direction."

The greatest object of our schools is to prepare every Indian boy and girl for citizenship. The government of the school, probably, does more for this end than any other element of the school,—more than any branch of study. Rosenkranz says: "It must be remembered that an evil habit formed by a given number of indulgences cannot be broken up by an equal number of denials." How

much this counts for thorough and systematic, if not for rigid government.

No evil propensity of the human heart is so powerful that it may not be subdued by discipline. Good discipline strengthens the heart. It is much more important than we at first credit it to be. It is essential not only in an army, but equally so in business, at home, in school. In addition to the proper organization of a school, good discipline is an indispensable condition to its efficiency, and its success may very properly be measured by the thoroughness of its discipline.

With us the great object of discipline is the removal of bad habits and the substitution of good ones, especially those of order, regularity, and obedience. To this end, I have no doubt that military discipline serves our purposes best. For in no other way can we so readily instill in a pupil the habits of promptness, neatness, cleanliness, respect for self and for his superiors, order, regularity, and obedience, as by military discipline.

Look at the Indian, surrounded as he has been for generations and as he now is by ignorance, idleness, superstition and vice; possessing an unwritten language of no value; the world to him being his reservation, where he leads an aimless, wandering, and totally uncivilized life—look at him, I say, and tell me what is of greater importance in our work of civilizing him than discipline.

"There is a soul to an army," said General Sherman, "as well as to the individual man, and no general can accomplish the full work of his army unless he commands the souls of his men as well as their body and legs." How applicable this is to us! In order to control the soul of our school, we must be Christians, we must be personally interested in our work, and we must, likewise, be strong advocates of the principles for which our school is organized. We must study the apparent character and the innate powers of each student that we may command or guide their souls as well as their bodies.

Our personal influence should be strongly felt, and we should cultivate the *morale* of our students as carefully as we provide for their food and clothing.

Drills, calisthenics, gymnastics, and games are excellent aids to discipline—mental, moral, and physical. Both rewards and punishments are used as means of promoting discipline; the former, generally, being more efficacious than the latter, as they appeal more strongly to the pride, self-respect, and better nature of the student, though the latter are quite necessary for many whose coarser nature render them insensible to the influence of praise or reward.

The officer should be able to discriminate between acts that are morally wrong and those that are simply troublesome.

The practice of nagging pupils for every little thing is pernicious.

The most important point about punishment is the certainty of it rather than the severity of it.

When an offense has been committed and it is necessary to punish, do so in perfect justice, with impartiality and with firmness, and without any display of passion; never losing sight of the fact that you are to continue to have the pupil in charge. Do not permit him to get discouraged and give up because of some misdemeanor, but on the contrary, show him that you are ever ready to help him onward and upward, and that the future is still open to him. The punishment should fit the offense and should be calculated to act as a deterrent example to others.

A rule should never be promulgated nor an order given when there is reasonable doubt that its execution is possible; for, the students falling into the habit of disobeying orders through necessity, will also fall into the habit of ignoring those that can be obeyed, and thus, discipline will suffer and possibly be ruined. When a rule is once established or an order once issued, it should not be revoked nor in any manner altered unless its enforcement in its original form would lead to undesirable results; for students soon lose confidence in an officer who by frequent

changes in his orders seem to indicate that he does not know his own mind.

We should be living examples of what we teach. How can we hope to enforce neatness, promptness, and obedience, and respect for superiors, if we, ourselves, neglect these matters?

To be obeyed cheerfully, we must command wisely, and to command wisely, we must understand human nature. The most successful officer is the one who best avoids direct issues and compels willing obedience, for obedience comes first; it is the very corner stone of discipline.

One of the aims of discipline is self-control. This is promoted at Carlisle by means of Courts-Martial, the members of which are detailed from among the Cadet Officers. At an appointed time the Court meets, hears the charges and specifications, considers the evidence, determines the guilt or innocence of the accused, and recommends a course of punishment, which when approved by the Superintendent, is enforced. So successful is this plan of trial by the boys' equals, rather than by their superiors, that it is a rare case in which the Superintendent has to modify the sentence.

To be successful in discipline, we must possess more than talent, we must have tact, for tact is everything. "It is not merely a sixth sense, but the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; it is the interpreter of all riddles, the surmounter of all difficulties, the remover of all obstacles."

Often the things we are most familiar with are the most difficult to describe. "Humor" and "wit" are words we hear daily and with which we are very familiar. Yet, how difficult it is to define them in clear and concise language.

"Tact" is another word of the same kind. How readily we recognize it in any one, but how much more difficult it is to define. A writer has very properly and aptly described it as the microscope of discretion. It acts upon those things too minute for those to see who do not possess it, and its value can best be measured by its absence. Etymologically, tact means to touch, and may, therefore, be called the deft way of handling people. It is so to speak, the X ray of discretion.

It is not measured alike to those who have it—men and women possess it in different degrees, and some lack it altogether. We must not mistake *savoir-faire* for tact, for there is a vast difference between them. One may have had a vast experience in the world, and be very familiar with its social duties to a minute degree, and yet be entirely lacking in this fine sixth sense, of such great value to its possessors and to all with whom they come in contact.

It implies its possessor to be a person of quick imagination, clear perception, and delicate sensibilities; for, it is by these that the tactful man reads the inner thoughts and interprets the deepest feelings of another,—that, in short qualify him to read character most perfectly, and to adopt the right mode of dealing with these at the right time.

Tact, like all other natural gifts, may by conscientious use be brought to a higher state of perfection. Experience and tact practiced on a large scale make the successful diplomat. It is such a great pleasure to possess tact that it is no wonder its possessor looks, often with amusement, always with compassion, upon the unfortunate individual who lacks it. For they are like the men of large capabilities who use the telescope, as it were, and not the microscope, and who, while they are busy wandering among the stars, knock themselves against everything which is as high as their heads, and fall over everything which is as low as their heels.

It is sometimes argued that to possess this power of delicate manipulation of others is scarcely compatible with the deceitfulness of nature: and if you do not agree with this view you are asked to scan the list of your acquaintances most noticeable for tact, and say if you consider such as trustworthy as others you know. There is often good reason for this ques-

tion, but it seems to me, to reduce itself to a question of the use or abuse of a good thing. The quality of our action depends upon the motive of it as much here as elsewhere. We may manage and control pupils out of purely selfish purposes and thus abuse this great gift of God, or we may do the same thing out of the purely good will for purely benevolent ends. If we fail to do the latter, we fail to do our duty as a teacher and a Christian.

While waiting for the realization of the Christian ideal, may we not be thankful for tact and acknowledge our great indebtedness to it for preventing much of the friction of this jarring world? To be without tact is to be without one of the most amiable attributes of Christian character. We must admit that if we would win souls to God, no instrument possesses a keener edge for the execution of that glorious work than tact. Was it not that which enabled the great apostle to adapt himself to all shades of character he met and to touch every chord of the human heart with a master's hand?

W. H. Hailman, disciplinarian of Genoa School, Neb., followed with a paper on the same subject as the preceding speaker. He said discipline can be maintained without the use of corporal punishment. The only proper disciplinary measures are those which tend to improve and correct the wayward tendencies rather than to attach a fixed punishment to a certain kind of offense. There are few offenses committed the result of premeditated wickedness. My policy has been to prevent a recurrence of any break or offense. Corporal punishment generally breeds sullenness, a spirit of resentment or spitefulness. It is best to urge the expediency and necessity of acting right from principle. The Indian is naturally obedient even more so than the white boys. The mixed bloods are harder to control than the full bloods. To control the pupils, first, set a good example; second, have talks with the pupils. Third, don't hold yourself aloof from the children. Fourth, treat the pupils as individuals rather than as a mass. Fifth, at all times place considerations of self in the back ground. Have ever and only the welfare of the children at heart.

"Common Sense School Management" was the subject of the paper read by Supt. J. B. Brown of the Ponca school. Good judgment in school management should begin with the location of the buildings. A superintendent should make a constant study of his school in its equipments and employees. The connection between the heads of the departments, and all employees and pupils should be direct and clean. Classes should be graded with the industrial department in view, but regular attendance should be required. In farm management there is ample room for common sense. There should be a definite system. The Indians should have good tools and implements and should be made to know their value and taught how to care for them.

Employees should be intelligent and industrious, should be fitted for their particular work, and should be kept busy. A superintendent's actions should be marked by perfect candor. Common sense bids us to remember that our province is to educate and train intelligently.

By request Mr. Bunker, of Haskell, read his paper on "Indian Education from a Mechanic's Standpoint," prepared and given before a section meeting the day before.

Miss Ericson gave a lesson on sloyd work, showing models and tools and the use of the latter in the primary work. These lessons were continued each day and were very interesting and instructive.

A vocal solo by Miss Penn of the Cheyenne school preceded the lecture of Mr. Mort L. Bixler, of Norman, O. T., at the general session of the association in the afternoon. The subject of Mr. Bixler's lecture was "Sloyd and Manual Training." He advocated the introduction of manual training in all schools, the public as well as the Indian, the rudiments of carpentry, and a thorough drill in drawing, and gave an outline of his plan of bringing this about.

Miss E. Hollowell, of Haskell Institute, gave her model lesson in drawing to a class of Indians from Haskell, each of the pupils drawing a cylinder and rose leaf from models. This was to be given in the

section meeting, but by request was changed to the general session.

Then came the sections meetings as follows.

SUPERINTENDENTS AND TEACHERS SECTION.

Roll call, What I Have Done to Make My School room Attractive.

Model Lessons in Drawing, E. Hallowell, Haskell.

Classification of Pupils so as not to Conflict with Industrial Detail, Superintendent W. H. Cox, Fort Sill school.

Cycle Work, as arranged by Superintendent Hailman, J. J. Duncan, Fort Lewis.

INDUSTRIAL TEACHERS' SECTION.

Roll call, A Suggestion for an Improvement in my Department.

Practical Hints for Boys About Stock, J. R. Jansen, Gt. Nemaha.

Industries for What Purpose in Indian Schools, Superintendent T. Holmes, Sac and Fox. Discussion, Superintendent J. B. Brown, Ponca.

MATRONS' SECTION.

Roll call, A Suggestion for an Improvement in my Department.

Paper, Soap, How It Affects a Reservation, Mrs. A. Nicholson, Gt. Nemaha. Discussion, Miss K. Robinson, Otoe, Mrs. M. C. Cox, Pawnee.

At the evening session the first paper was by Annie Beecher Scoville, of Hampton Institute in Virginia, whose topic was the "The Moral Status of the Indian from his own Standpoint." Miss Scoville is a student of history and went to Hampton to study the early life of the Indians from what she could learn of their traditions. She believed that the moral status of the first inhabitants of this country as they were found when the country was first discovered was best learned from these traditions. She held that the early Indian believed in the existence of a great power above, and venerated and respected this, but in actual fact the Indians then and now were about 4000 years behind the white man in the development along that line.

The second paper was by Chester P. Cornelius of the Cheyenne school, who discussed "The Indian Citizenship." He held that the goal of all educational efforts for the Indian was to make citizens of them, and that it had been found to be the best and most economical way to do it. He gave a resumé of the past history of work along this line and pointed out that from the outlook the future will reach the desired end, and present plans seem to be such that will bring about the desired result.

The concluding paper of the evening was by Assistant Superintendent H. B. Peairs of Haskell institute, who treated "The Normal Training of Indian Teachers." He showed the foundation of the first normal schools for the whites in this country, and how the system had grown from the beginning made by Horace Mann; and thought the present beginning of Indian normal schools under the direction of Dr. W. N. Hailman, promised as much for the Indian as the white schools had done for the white man. He spoke of Mr. Dawes and his bill, but thought that all the legislation in the world could not prepare the Indian for citizenship, but that these normal schools, and those that lead up to them, could do so. There is a chasm between Indian civilization and that of the white man that must be bridged. This problem is becoming simple, and the bridge is building in the sympathy, love, sentiment, and Christian education that is being shown the red man. The child is now being taught to walk, and is given aid where necessary. The important work now is to educate the Indians as fast as possible, and as many of them as possible. Native workers are needed. The normal training school makes these natives leaders, who know the ideals and sympathies of and have the love of their people. They are "chiefs" in another sense than the old tribal chiefs, and their commands are of another kind, to break down tradition. They will be the leaders, and in order to properly train them the normal course must include what is necessary to give this training.

Mr. Peairs then drew a realistic picture of some of the things that the educated native teacher might have to meet, and thought the teacher must have the best

education, intelligent ideas in every line, and must be able to impart his knowledge to his own. The teacher must know how to be able to do work of all kinds and to have the inclination to do it, for as much is taught by example as any way, and the pleasures of educated life must also be shown to the natives by the teachers.

The training of the normal teachers should be of head, hand, heart and all three in the fullest degree so there will be no one-sidedness.

The paper concluded with a summary of the kind of work that the normal teacher should be given to do, the studies that he should pursue and other details that will perfect him in the calling that he is training to follow.

The following resolutions were then adopted:

Resolved, That this convention recognizes and endorses the action of the department in promoting to the higher offices in the service those who are in the line of succession. The Indian service should, above all things, be nonpartisan.

Resolved, That the introduction into the service of kindergarten methods and instructors is a move in the right direction. Indian schools should lack none of the approved modern methods and aids. Whatever is useful and best in schools for white children will be equally efficacious in Indian schools. We, therefore, heartily commend the efforts of the honorable superintendent of Indian schools in introducing the kindergarten and sloyd teachers, with their natural and bewitching methods, into Indian schools.

Resolved, That this convention deprecates the injury to the service caused by frequent change in the service by transfers, and recommends that both superintendents and employees carefully consider what is their duty before applying for transfers, and that when such transfers are made by the department orders without the request of the employees, the expense should be met from public funds, as in other government departments.

Resolved, That we have implicit faith in the infallibility of the trinity, the head, hand and heart, when properly trained, to create men and women of sterling character and sportless honor. The three should go hand in hand. True education culminates in all sided development. The training of the hand at the expense of head and heart results in a mere automaton, a machine. Mere literary instruction alone without regard to the full development of the moral faculties is too apt to result in the making of a knave. To develop a full, well rounded and reliable manhood, the training of the trinity should be equal and impartial.

Resolved, That in introducing and carrying to success the "outing system," thus bringing the Indian youth into direct and intimate contact with the best civilized home life, with education in economy and business, Capt. R. H. Pratt of Carlisle school has our appreciation. We give the system our unqualified endorsement and recommend its speedy extension to all our non-reservation schools.

Resolved, That this convention, from the standpoint of experience, unqualifiedly condemns the vicious amendment to the Indian appropriation bill for the current year which provides that hereafter "It shall be unlawful to transfer an Indian child from a school in any state or territory against its will or without the written consent of its parents." This amendment is a partial nullification of the intention of the government that the Indians shall be educated, inasmuch as it places the matter entirely in the hands of ignorant youth and calls for an impossibility in requiring the written consent of parents who cannot write. We look to the next session of congress to replace this with a provision that will require Indians to place all children of suitable age in school.

Resolved, That the prime factors in a useful life are a good constitution and a sound body and to obtain these, physical culture by means of gymnastic drills, and hygienic teaching should be systematically followed in all Indian schools.

The convention hereby extends to the local manager, to the superintendent and faculty of Haskell institute, to the pastor of the Congregational church, superintendent and officers of the city schools, the members of the press, the local R. R. officials, to Buch's orchestra, Saunders' mandolin club and other musicians, and to the citizens of Lawrence their sincere thanks for the many courtesies extended which have added so much to the pleasure and convenience of those in attendance at the convention.

Appreciating the great value of the departmental syllabuses on language and number work, be it

Resolved, That the Indian office be requested to take such means as may bring about a thorough study and practical use of these syllabuses on language and number work by all of the schools of the Indian service.

While we recognize the advancement along all lines of educational work, and believing that in no direction has improvement been so marked as in the

change from slant to vertical penmanship. Therefore be it

Resolved, That we recommend that vertical writing be introduced and taught in all the primary Indian schools.

S. M. McCOWAN, Chairman.
THEO. Y LEMMON,
C. R. DIXON,
W. H. COX,
LOUISA H. PILCHER,
A. J. STANDING.

The committee on nominations recommended the election of President, Hon. W. N. Hailman; vice president, H. B. Peairs; general secretary, S. M. McCowan; secretary and treasurer, J. B. Brown; railroad committee, B. F. Taylor; musical committee, Miss Birch; entertainment committee, T. G. Lemmon. The report was adopted.

Supt. Standing announced the death of Miss Anna Hamilton and offered the following resolution which was adopted:

Resolved, That it is the feeling of this convention, that as a body of Indian school workers they feel that they are a brotherhood so to speak; each one interested in the welfare of others of the same body, and whereas God in his Providence has seen fit suddenly to remove from work to rewards one of the most efficient and devoted of the Indian workers, Miss Anna Hamilton, who, for nearly twenty years has done the work of a true missionary among the Indians at the Cheyenne school, in Oklahoma territory, at Haskell institute and at Carlisle, Penn., that it is but a fitting tribute to express our sense of her worth, and our sympathy with her bereaved mother, and it is further resolved that a copy of this resolution, signed by the chairman, be forwarded to her mother.

Dr. Marvin by request told of Miss Hamilton's devoted, faithful work at Haskell and other schools.

The following paper on School Sanitation by Dr. Dixon, Physician of Haskell Institute, covered so many vital points for all school managers to consider, that a request was made by the Convention for the same to be printed and a copy sent to every Indian Agent and School Superintendent and Agency physician in the service. This, Mr. Standing, on behalf of the Carlisle School, promised should be done—hence we print it in full in our columns.

Dr. Dixon's Paper.

It is not the purpose of this paper to enter into any technical study of microscopy, nor to build up any great scare crowd out of that which we denominate the germ theory of disease, nor to lay the foundation for unpleasant dreams of omnipresent bacteria, but rather to assume that scientific investigation and common sense go hand in hand and from this standpoint to bring to remembrance in a more or less dogmatic way, certain practical conclusions bearing on the subject under consideration.

The greatest idea that mental and spiritual excellence is attainable only by degradation of the physical organizations, may do for cranks and fanatics, but for him whose highest ideal is Godlikeness, in its broadest sense, the thought must be repellent. Indeed we must insist, that if these bodies be "the temple of the Holy Spirit," they are, even if unexplainably so, associated with the highest ideal existence. If this be true, then the best development of the man will be that which retards no part of the symmetrical whole by lack of cultivation. We cannot afford to teach the mind to think, the hand to do, and the heart to feel, without beginning farther down and laying the foundation of best intellectual and spiritual energy in the development of a well trained healthy body.

A long story of a sin against natural laws causes us to be confronted by a condition which often causes dismay. The ideal "Indian"—the embodiment of health is a myth. A good Indian has also been considered a myth. By virtue, however, of properly applied effort, it is being proven that he has mental and spiritual worth. Shall we not take the next step, and develop his physical organization, and thus redeem him so that the ideal shall in no sense be mythical?

What has the school to do with this question? Let's see! To begin with; there is the location of the school plant. The site must be well drained. It must not be possible for water to stand either upon the surface or in close proximity to the surface in the form of water-soaked subsoil. The

lay of the land should be such that perfect, easily flushed sewers may be possible. The surroundings should be noted. Nearness to swamps, marshes or sluggish or over-flowing streams, should be avoided. The direction of prevailing winds should be observed, and an unlimited supply of wholesome water for all needs, should be secured. These proper demands having been met, each succeeding step should be to add to, not to detract from nature's salubrity. Haphazard placing of the different buildings is inexcusable, and may be criminal. Promiscuous mixing of dormitories, dining rooms, school rooms, out houses, barns, stables and pig pens, should never be possible. No necessity of convenience ought ever to subject the pupils or employes of a school or the inmates of any home to the filth-begotten effluvia of a soiled and neglected pigsty or stable yard. Even if we dismiss the possibilities of the germ theory, we must still admit that anything which produces discomfort must detract from the best health conditions.

All the foregoing points being properly guarded, we have next to consider the buildings themselves and their manner of construction.

In view of the fact that the whole system of Indian education is the product of less than a score of years, and that the political conditions have made it impossible to have the benefit, to any wide extent, of careful study of the best adaptation of means to the end by men of continued practical experience, it may be regarded as wonderful that our facilities are as efficient as we find them to be. Too often, however, adaptability has been sacrificed for the sake of some architectural idea which had an eye to the effect that the general outline and elevation of the structure would have, rather than to the purposes for which the building was intended. In some cases no doubt, simple ignorance of the needs to be met, has resulted in buildings of neither architectural beauty nor of practical adaptability.

Otherwise why should we be cursed with that human corral, the dormitory? The sentiment of modesty which a sensitive soul must have, if open in any degree to the wooings of purity and culture, cannot but be shocked and outraged oftener than the returning day when doomed to a life where all pretense to privacy is precluded. Rooms large enough for two, three at most, supplied with as many single beds, ought to have been an absolute demand in the problem given to our school architects. These rooms should be supplied further with a table, a wash stand, a mirror, a chair for each occupant, and a wardrobe with suitable divisions for individual care of clothing. Each room should have two windows, and ventilation under the door and above, opening into a properly heated hall way from which ventilator shafts should constantly carry away foul air.

Each living building should contain a properly constructed lavatory where hands and faces may be washed in running water (and the inmates should be furnished with individual towels with direct penalties for using other than their own.) Were this provision made and its aims literally carried out, the sore-eye problem would be solved. For decency sake, as well as for that of health, no drop of water which has served in cleansing one person should, until it has undergone the processes of percolation and distillation in nature's laboratory, and has again kissed the blue of heaven, ever be allowed to touch another person. There must also be proper bathing facilities. Preferably, shower bath. Never should more than one bath be in one room or division. There are some kinds of uncleanness besides the "filth of the flesh," and personal sensitiveness and modesty needs encouragement, rather than to be rudely shocked and deadened.

In buildings containing a large number of inmates throughout the day and night, the closet question is a most difficult one to meet. For our large schools I am persuaded the best plan must be that of a separate building properly connected by pro-

tected walks. Wherever the closet be, and whatever be the system, we need expect nothing satisfactory, except at the cost of constant, conscientious personal supervision. No doubt it has often happened that systems have been condemned, when instead, the management should have been condemned.

School rooms, shops, laundries, kitchens, hospitals, etc., should each be located and built in such manner as will best meet the purposes of its existence. This is true both as to efficiency and from the sanitary standpoint. We find ourselves, however, in the possession of buildings which for various reasons, are not always ideal, and we are compelled to face the necessity of dealing ideally with our unideal environments.

Pure air is free. There are circumstances, however, under which pure air can only be had by proper planning. True the contractor's defects in building, in the great breezy west, may generally be relied on to prevent danger from suffocation, and something of ventilation may be had by means of open windows. But it will be found that to depend on such methods insures draught and colds for somebody who may be unfortunately located in the room. All rooms occupied need ample ventilators, through which, if necessary, there may be produced artificially, a current of sufficient power to draw out of the room all foul air, and constantly replace this, by properly heated fresh air. The exhalations from the lungs and excretions from the skins of from 25 to 50 pupils, quickly renders the air unfit for breathing, either for the purpose of oxidizing the blood or of producing pleasant olfactory sensations. Nature is very accommodating, and one may sit in a close room for hours and perhaps be conscious of nothing more than a feeling of dullness or an inability to do good thinking. Teachers are usually sensitive about the condition of the air in their school rooms. It appeals to their pride as well as to their common sense. Let me suggest to you if you have any doubt of the efficiency of the ventilation, that you try occasionally a few minutes in the outer air during midsession, and then quickly step back into the room, and use your nose for a very definite purpose. You will probably discover what your visitors who just passed through your school discovered, not by any means the balmy air of May laden with the fragrance of apple bloom. You will discover more, that the unsatisfactory work in recitation and study is not all to be charged to moral and mental depravity. The air in all rooms should be kept constantly fresh and sweet. Never shut off necessary ventilation in order to save burning a few pounds of coal in the heating of your room. Better to burn coal than to burn or destroy a human body. There is frequently a temptation in the shops to sacrifice fresh air to the demand for heat. Shop air is likely to float more or less of particles of the fabrics used in manufacture, thus constituting an additional reason for guarding carefully the matter of ventilation. Closely associated with ventilation is the question of temperature. The thermometer may aid in regulating the heat, provided common sense accompany its use. We generally hang up a cheap instrument and paste the indefinite request beside it, "keep temperature below 72°." In fact there will be days when 65° will seem sultry and other days when even 72° may seem chilly. It depends on the air currents outside, the humidity of the air, etc. It depends also on the physical condition of those in the room and their occupation at a given time. Given a proper temperature and fresh air, every teacher, whether academic or industrial, needs to take constant care in order to prevent faulty positions of pupils and consequently faulty breathing and blood oxidation. The careless lolling attitude in the school seat and the constrained letter "S" position on the cobblers' bench are equally bad, and to correct all such faults, ought to be as much the business of the teacher, as it is to teach the construction of a sentence or the process of making a shoe. We hold up our

humanitarian hands in pious horror at the suggestion of corporal punishment, given for the purpose of quickening the boys' moral perceptions, but we allow habits to grow which become self-punishment, and do immeasurably more harm because their effects are silently cumulative.

Next to air in importance is a plentiful supply of water for drinking purposes and in drinkable condition, pure, cool, wholesome, conveniently served. During the warm months of the year this must mean either well, spring or cistern water. The source of all drinking water needs the exercise of scrupulous care in guarding against contamination.

Then there will be needed an unlimited supply of water for purposes other than drinking, such as bathing, laundrying, scrubbing, steam plant, flushing of sewers, etc. Having the supply, the next obligation is its use. We prescribe by regulation a weekly bath, and presumably, the regulation is observed. There are plenty of baths, however, which do not go "skin deep." In such cases there needs to be in operation some conscience other than that of the bather. Soap and water are wonderfully effective agents of civilization, but there must be systematic and vigorous application in order to obtain satisfactory results. We furnish the needful facilities for training heads, hearts and hands, and to me it seems a most reasonable presumption that there should be provided a physical teacher and trainer who should have special charge of systematic exercise and care of the body. To suppose that 100 or 500 children may at a given time take the same kind of a bath is simply to suppose a hygienic absurdity. There are children in every school who have little or no business taking a cold bath. On the other hand, that which is generally denominated a hot bath is equally to be avoided, except under skilled advice and care. Again, there may be those for whom a cold plunge even daily would act as a tonic. The safer temperature for these children unless under the special care of a physician, nurse or trainer, must be that of sufficient warmth to remove chill and shock.

Both hot and cold baths have their places, but until the boy or girl arrives at some knowledge of hygiene, and of their own special health demands, they should be under the supervision of some one who has an intelligent scientific knowledge of hygiene, and who is able to determine the personal equation of health in the individual boy or girl.

A part of personal cleanliness is the habit of clean clothes. This has its sanitary as well as its moral side.

There are kinds of work at which one must unavoidably get their clothes soiled. In the doing of such work the proper thing is to wear work clothes. Aside from this, I do not believe a boy's uniform, for instance, ought ever to go to the laundry. He should be taught how, and made to do the work of keeping his suit in dress shape, and the same principle should be pursued with the girl. It is the sanitary thing to do. What place in the program of health has the gravy-be-smeared coat or dress, carrying its increasing load until at last it must be consigned to the wash tub? Intelligent personal pride is of itself conducive to health. Appeal to the personal pride by neatly fitted, well kept clothing, and you have touched an important element in personal sanitation. I wish the impersonal "powers that be" who have to do with selecting the clothing material, could in some way feel the depressing effect of that out-of-date goods—the jeans suit—when it must be mutely compared with the clothing of modern civilization. There must have been the thought that these people were in the "Wild and woolly West," and this being the case, their clothing must be "woolly" in order to give a home-like feeling. I know of nothing more depressing than some of the superlatively ugly colors found in the ducking from which the girls' dresses are made. In the name of civilized good health, and of healthful manly and womanly pride, I protest and insist that neither sanitation nor economy

demand any such departure from good taste.

It follows naturally that with personal cleanliness, there must be clean surroundings. The last decade has developed much of fact in microscopy. The germ theory has in it not alone the elements of a fad over which we may facetiously joke, but it has as well, some very substantial elements of fact, which we may not ignore with impunity. It forms the basis of the "pestilence that walketh in darkness and the destruction that wasteth at noonday." We may, at least, imagine that the Hebrew poet seer, when praying deliverance, from the above, had in prophetic view, the dust-laden air of a modern Indian school plant, where, if there be neglect to secure cleanliness, dessicated filth floats in the air, loaded with particles of tuberculous expectorations, seeking a congenial soil for vegetation. We do not need to become nervous over the fact of bacteria. We do need, however, to let conscience and common sense beget such a horror of dust that it shall be banished from all occupied rooms. Brooms seem a necessity; dusters are of doubtful propriety from a sanitary stand point: floors need frequent applications of water with whatever cleansing ally is deemed most effective; while walls need to be so finished that they can be gone over often with a disinfectant-moistened cloth. If scrubbing be used, the term needs to have a qualified meaning. Pouring water on a floor and mixing the dust into a paste, and allowing it to ooze through the openings, and there saturate the lower surface and ferment, is not healthful. A simple sense of decency ought to forbid such a method. There are people, even in this civilized country, who will make openings in ground floors for the purpose of running off the scrubbing water. By this means the soil under the floor is kept constantly soaked with filthy water and is a veritable nest for hatching disease germs. Such a method ought not to be allowed. Further comment would seem unnecessary. Then I fail to see any good reason why a girl should be permitted in scrubbing, to get feet and skirts thoroughly wet to her knees. Or when by accident, such does occur, why some kind, motherly care should not promptly be given to secure dry clothing, and prevent "taking cold" with all its possible train of consequences. I have even wondered if the universe would not move on in its appointed paths, even if the days set apart for scrubbing outside stairways were to be changed a little to avoid certain weather conditions. The emergency needs to be very great in order to justify placing a girl out on an exposed stairway or walk to scrub, when the northwest wind is howling by her and the mercury stands in the neighborhood of zero.

In close connection with the subject of cleanliness, is the fly question. The fly is conceived in filth and born a scavenger, and so long as there remains filth, there is a purpose in his existence. He should be unable to find a job by which to perpetuate his career in any room or building inhabited by human beings. Left free to enjoy himself, he dances a tattoo on the muck heap, then speeds away to the parlor to kiss the peach bloom cheek of the dainty maiden, or to the kitchen to wipe his unhallowed feet upon the new made pastry. He is a practical communist, he is an anarchist. One law only does he recognize—the law of his own unsavory appetite. In pursuit of his sweet will, he is a common carrier of disease germs, and a constant reminder of unsanitary surroundings. Civilization and culture should banish him. A departmental rule directs screening against him, and wise ones will take the department at its word and insist on literal fulfillment.

The food question must have a large place in the subject of sanitation. The quality of the food material has to be considered. It is well for those awarding contracts for food supplies, to look with suspicion on bids that are decidedly below the general market price of such goods. Such bids are often made with the intention of covering the margin by adulteration, by collusion with somebody, or by trusting the gullibility of inspectors. This is particularly true with regard to beef. It must require a meat dealer with something of an elastic conscience, to bid on beef with any hope of securing the contract, where there is a decided competition. A visit among farmers occasionally, may betray the secret of beef contracts at very low figures. As they remark on "the smartness of that fellow who bought their poor, old, sick cow to furnish to the Indians." The meat inspector should keep in mind the exact appearance and smell of good marketable beef. This can be done best by visiting a reputable meat market and observing the beef as it hangs upon the hooks, letting the mental impression become thoroughly fixed. Then he should have courage to say "no," as his heart goes out toward those whose health he is guarding. Should he not keep con-

stantly and conscientiously on the alert, he will certainly often feed the children on meat which is anything but marketable—old, useless cows, diseased, tough, innutritious, tubercular and so on to the end of the list. Each child eats his pound of flesh, and boys and girls with dawning sensibilities, wonder why they should have so much disturbance of digestion and so many sores and splotches on their faces.

It is criminal to attempt to furnish anything short of marketable beef. It is as much so to knowingly receive it when offered. The school should have a properly arranged refrigerator or cold storage room for keeping beef after it has been received. There should never be a suspicion of taint or putrefaction. To eat spoiled meat for the purpose of saving it, is repugnant alike to hygiene and civilization.

No less care should be taken in the selection of flour than of meat. Even good flour may be spoiled in baking, and the bread be sour, heavy and indigestible. Too often the bread is not baked at all, the oven is underheated and the dough is simply dried. In the kitchen there is no food however excellent but that may be spoiled in the cooking. The baker and the cook, in a very important sense, hold in their hands, the lives of the children. An important part of good or bad digestion, is done in the kitchen. In wholesale cooking individual tastes and needs are unavoidably lost sight of in the general average. There is sufficient material however, furnished to supply variety, if planning be entered into carefully and conscientiously. If the menu changes must be rung on bread and meat and gravy, with coffee made from screenings and chickory, I do not wonder that digestive processes rebel and sickness results.

Perhaps all cooks are intimately acquainted with the physiology of digestion, and would be able to follow the different changes which must be undergone by the albumens, the fats and the oils, and the starches and sugars. At least it would be well if they were thus informed. The end of cooking is good digestion and assimilation; not simply making the pot boil on scheduled time.

The proper nutrition of the children must depend also on the manner of serving the food. It is better to take a half hour in eating, accompanied by the noise of talking, than to gulp the daily allowance of rations in ten minutes of hurried silence. More sociability at the table, with proper table manners, will at least, be of greater sanitary value, than so many weekly or monthly "sparking matches" or so-called "socials."

I suppose we may expect a smile of pitying incredulity from the general public when we urge the necessity of physical training in our schools for the Red Man. The popular idea of an Indian, pictures him tall, straight, sinewy, perfect in development—a model for the sculptor, with lungs made tough as rawhide by execution of the war-whoop, and muscles of iron, the result of the chase and the dance. The pitiful fact is, they may be largely described as round shouldered, narrow chested and awkward in carriage, and ignorance of the simplest laws of health in the generations as they have passed, has left them an easy prey to disease with constitutions unable to withstand its inroads.

Look at this picture, a boy nearing manhood, bright in his classes, good-hearted, a favorite of all. His teachers in every grade have watched and hoped and contributed to the character building. Commencement day arrives. Congratulations are given. But a keener eye detects a fault in his physical make-up. The fabric has held together so far, but it is not well founded, he is doomed and we say, "poor fellow, must it always be so?"

A building on sand. Were it better not to have builded? No; but with the building it were better to have made the foundation good. The Indian is not needing a higher education nearly as much as he is needing the bodily health and culture with which to use a common education. We give him nine years of Academic and Industrial training, not one of really systematic physical training. Why should the wise ones shake their heads and vote "no," when we ask for gymnasiums and physical teachers? Even if we admit that we must yield to the law of the survival of the fittest, why may we not rescue some of the fittest that they may survive? Work is not necessarily exercise. In fact, most kinds of shop work fall short in nearly every essential of good exercise, and he who contemptuously says, "let the Indian saw wood for exercise," simply, in his own colossal ignorance, begs the question. Body training should be an every day affair. Narrow chests and stooped shoulders should disappear. Careless shuffling, awkward movements should be succeeded by graceful carriage. Chest expansions of 1½ to 2½ inches should be replaced by those of from 2½ to 5 inches. The physician, instead of having to prescribe pills and tonics, and cod liver oil, should only be called on to keep his nose and eyes focused for the detection of unsanitary approaches, to bind up cuts, bruises and broken limbs, and to

congratulate the school on their immunity from disease.

The other papers were postponed for lack of time, and Miss Ericson continued her lessons in Sloyd.

There were no sessions of the institute in the afternoon. The visitors were the guests of Haskell Institute, and shortly after 1 o'clock conveyances took them from the hotels, first to Kansas University to see points of interest there, and then to Haskell. The school work-shops and school rooms were visited and a pleasant afternoon put in looking around the different departments and examining the industrial exhibits in the different lines of work.

After having been given a supper, the band gave a concert, the boys and girls gave exhibition drills and calisthenic classes displayed their work. This took place in the grounds around the school and there were a great many present from town to witness the exercises.

The visitors to the school were made recipients of handsome souvenir programs of the exercises, on the outside of which was a group picture of the buildings of the school very prettily executed, the program and list of graduates being inside.

Friday.

Mr. C. W. Goodman of Pawnee school read a paper on Local School Service Institutes, in which he advocated frequent local meetings between teachers of the different schools close to each other. They create enthusiasm, promote good natured rivalry, and much good is to be gotten from the interchange of ideas, plans and methods.

The first paper on "What Can be Done to Make the Dormitory Cheerful and Homelike?" was by Mrs. Louise Pilcher. It should be a cheerful room; health and cleanliness don't mean barrenness. Have plenty of pictures, rugs, screens, curtains and plants. Though the Indian children are not used to pretty things, they are fond of them. Single beds, plenty of pure air, and a cultivation of the idea that the room is the personal property of each individual child tends to make a home out of the dormitory which is an unavoidable evil. Single rooms would be the best plan were they a possibility.

Mrs. Mary C. Cox followed on the same subject. The dormitory should be like the ordinary Christian home, cleanly and pretty; simple decorations are essential. Above all, the matron should show the little children that mother's love without which nothing can seem like home.

"The Education of Indian Girls" was the subject of Miss Philena Johnson of Romona school. The Indian girl comes to the school narrow in mind and chest, and superstitious. She is naturally very affectionate and if shown she is loved will love and respect in return. At first she should be made happy and taught to feel that she is at home. Singing is a great educator. She should be taught to love flowers and animals. A sound mind in a sound body is the aim. The moral training is the most difficult and example is better than precept. They should love social training and above all be taught the high ideal of a pure, true life.

The lessons in Sloyd by Miss Ericson were continued, the work in the grammar department being taken up.

The address by Dr. Hailman in the afternoon was an informal talk and the leading idea advanced and emphasized by him was the superiority of the non-reservation schools over reservation schools. He declared it very difficult for Indians or any one else to learn the ways of civilization when kept away from it. He thought the youth and older men and women in the tribes should be urged to see the necessity of separating the children from the old traditions and habits of the race on the reservation.

Following the address was a question box, and the rest of the afternoon session was taken up in section work.

The exercises in the evening were presided over by Dr. C. R. Dixon, of Haskell institute, and the evening was devoted to a discussion of kindergarten work, and the progress of the day school among the Pueblos.

The first paper was by Miss Annie Sheridan and was entitled "The Kindergarten and English Speech." She told of kindergarten methods in detail and said their use gave a quickness and familiarity with the English language that was not taught so quickly nor so well in any other way. This paper was followed by one along the same line by Helena Blythe which took the same view as the first paper on the value of kindergarten in teaching English.

The concluding paper on the program was by Annie Sayer, who has been a

teacher among the Pueblos for the last five years, and who detailed the hardships in the work, telling in detail what the work was.

THE ST. PAUL INSTITUTE.

The third annual institute of the Northern District of the United States Indian Educational Association convened in St. Paul on the evening of July 20th and continued in session five days. The Northern district embraces the states of Minnesota, North Dakota, South Dakota, Montana, Nebraska, Colorado, Wisconsin, Iowa, Illinois and Wyoming, and has under its jurisdiction over 5000 pupils. About 150 delegates from the various schools were in attendance.

The Institute was called to order on Monday evening at 8 o'clock by Dr. W. N. Hailman in the Representatives' Hall at the state capitol. Prof. C. B. Gilbert, Superintendent of the St. Paul schools, who was to have delivered the address of welcome, was out of the city, and no one was on hand to receive the delegates officially.

Dr. Hailman was thus compelled to "respond" to the unspoken, yet nevertheless intended welcome. He said the reputation of St. Paul for hospitality and good will was known all through the land, and although the convention had not been officially informed of the fact, he knew the delegates were welcome. Proceeding to his response, Dr. Hailman said the labor of educating the Indian was a work of patriotism and love. The Indian, he said, was a being who naturally had a profound idea of duty and a devotion thereto, which was noble. But the element of distrust which existed to a greater or less extent, had perhaps degraded him; yet through the efforts of the educators, this distrust was being eliminated. The Indian was being taught American ideas of civilization, American methods of progress, an appreciation of American refinement and institutions. The work of Indian education now conducted by the general government, must become the immediate and direct concern of the state and communities near which the Indian lives. These states and communities must learn to bear with the frailties of their Indian brothers and work out the possibilities in their natures, and not feel discouraged by the scant results of the past. In the name of the Indian office, Supt. Hailman welcomed the delegates to the convention, and hoped for extended success.

John A. Oakland, superintendent of the Pine Point school, White Earth, Minn., followed in an address in which he argued in behalf of a separation of the Indians, believing this to be the only way to promote civilization among them. As long as the government continued the issuance of rations, Indians would never work for themselves, and learn agricultural pursuits. The present system, said the speaker, placed a premium upon idleness. The red men had not the patience to become farmers; they could not content themselves to wait for a crop. The Indian lives for the day and never plans for the future. Mr. Oakland believed the only method of furthering civilization among Indians was by breaking up the reservations and tribal relations, and scattering the people all over by families, a few in or near each city and town. They would come into contact with modern life—a result which never would be accomplished by isolating the Indians on reservations. He believed it would largely reduce the hardships suffered by the Indian, and would make them self-supporting.

Hon. W. W. Pendergast, superintendent of public instruction of Minnesota, followed with a paper, "Education for All Races Essentially the Same." He said in part: "The question in past times was 'What does a man believe?' But the question of the present era is 'What can a man do?' Is there anything which a man can do better than anyone else? If he can, then he is one of the great men of the age. But to do involves two things. First, there must be a disposition to do. The boys must be trained in the right direction. Second, there must be power to do.

This power is secured only by training the child to persevere. The Indian's power of observation is great, but his power to reason and to arrive at conclusions is not developed. He will never be on an equal footing with his white brothers until he has been educated to reason to sound conclusions. But the schools must also help to train the moral faculties as well as the intellectual. The children of our country, white, red or black, should be educated along the same lines. The state will have done only its duty when it has provided for the Indian children what it has done in the public schools for the others."

Speaking of the results of education among white people, Supt. Pendergast said there were hundreds of men in every community who were living exemplary lives, but yet who did no good to their fellow men. A man was not a success, however intelligent, unless he was useful to his community. Indian boys must have two things—the disposition and the capability for doing. Two things always govern the Indian, heredity and environment. Forms impress themselves more vividly upon an Indian than a white man, but the former has not been taught to follow a line of thought through to a conclusion: they were not reasoners. The object of education was to cultivate high aims and good judgment in the young, without respect to race or nationality. The man who does a certain amount of drudgery and routine, day after day, without the use of his mental faculties, is not laying the foundation for an intellectual and well ordered life. It was not all in the training of the intellect or judgment; the morals needed equal training. The perpetuity of the government lay in the future elevation of all classes, races and stations.

The boy who is taught to earn his bread and butter, without knowing how to plan his work, will be a lamentable failure in life. Manual training in Indian schools was necessary, but the pupils should understand causes as well as results.

Rev. John Sinclair narrated some scenes he had witnessed at the battle of Pine Ridge and Wounded Knee, and believed the efforts of the Indian teachers would forever prevent a repetition of such occurrences.

Tuesday.

The first paper of the day was read by Supt. Axel Jacobsen, of the Indian Industrial school at Wittenberg, Wis. The speaker said it had always been the history of the world that the weak, ignorant and conceited races had been forced to succumb to the educated and intelligent people. The nations which had resorted to the sword saw their error at length, and the folly of exerting force. The American government now realizes the error of applying the sword to the Indian, and has atoned by erecting schools for the education of the red men.

He said the Winnebagoes, with whom he has had to deal, were of a peaceable disposition in the past and remain so today. To their phlegmatic temperament is due the tardy advance of civilization among them. He told how the whites had encroached on their reserve and driven them to revolt; how they had been driven from place to place until finally obliged to submit, and when they, like the whites, were allowed to take up homesteads, they increased in number and grew prosperous. The change in their condition in the past eight years has been marked. Their ignorant antics and dances have been thrown aside through the refining influences of civilization. Their future depends on whether the sentiments of kindness and sympathy can be aroused in the hearts of their white brothers. He suggests that certain of their annuities be set apart for farm implements, and that a hospital be erected to care for the aged and infirm. It is heartrending to see their misery in the winter months.

President L. D. Davis announced the following committee on resolutions: Supt. C. G. Davis, Supt. Canfield, Supt. Winslow and Supt. Chas. F. Pierce.

In the enforced absence of Agent Steele, of the Blackfeet agency, his paper was read by Miss Kendall, of the same agency,

and proved interesting and highly instructive.

President Davis followed with his paper on "Industries of South Dakota Indians." He spoke of the scattered Indian population and said it is confined largely to a pastoral section of the country, which will likely continue to be the bane of these Indian peoples. Their leading pursuit must be stock raising, as man's pursuits are largely governed by his environments.

With the Crow Creek and Yankton Sioux in the Artesian Basin and the Sisseton and Flandreau Sioux in the Eastern part of the state, farming will be and is being followed to advantage. He said that sheep raising is also an industry to which the Indian is well adapted. The Indians, in fact, learned that stock raising is their commercial and physical salvation, and they are now jealously guarding their herds which now number many thousands yearly. The happy change is due to the firm stand taken by the Indian agents, prohibiting the wanton destruction of issued stock and forcing their Indians, by severe penalties when necessary, to care for and make an accounting of the increase of their cattle as well as the original herds.

Greater attention should be given in the government schools to the intelligent selection of breeds and the proper care of the same.

Bishop Gilbert was introduced, and said that, while he was not the spokesman for his church for the Minnesota Indian, yet for many years a large part of the work had devolved upon him. He remembered when work among the Indians was considered hopeless, but since then new life has been infused into them. The great thing was to look at the stimulus.

C. W. Horr, of the Commercial club, was introduced, who delivered an address of welcome, and apologized for the slight of Monday evening.

F. G. Walther also spoke, and wanted the convention to partake of the club's hospitality on Thursday night. The invitation was accepted unanimously.

Bishop Gilbert asked what was the effect of leasing land to the Indians, and several replied that it had proven the Indians' ruin. A discussion followed on the subject.

K. H. Kreisman, of Leech Lake, delivered an interesting address on the "Industries of the Minnesota Indian."

Sister Beatrice Soderegger, superintendent of the Indian boarding school at Standing Rock Agency, North Dakota, read an interesting paper upon "Education and Self-help among the Indians at Standing Rock." Sister Beatrice believed the Sioux were a noble people, they could not be driven but must be led. She thought the older people should be taught as well as the young. Maj. McLaughlin, Indian agent at the reservation, said the speaker, was wonderfully successful and he held the Indians in discipline by tact and kindness. She narrated many incidents showing how eager some of the Indians are to profit by industrial education. The Episcopal, Catholic and Congregational missionaries on the reservations are doing a grand work, and many Christian families are to be found among the Indians. The cause of temperance is growing, and many young men have taken the pledge. On July 4, not an arrest was made for drunkenness. Perfect harmony exists among all schools, irrespective of character or creed. Many of the pupils become proficient musicians, seamstresses and artisans. Self-reliance has begun to show itself. Vacation does not undo the work, and many children return with their brothers or sisters.

Charles F. Pierce, superintendent of the Oneida school, Wisconsin, gave an interesting history of the Oneida tribe from the early years of its existence in the East until it was allotted lands in Eastern Wisconsin. Mr. Pierce believed the Oneidas were one of the most self-supporting tribes in existence. Many of them owned brick houses and farms, and were good farmers. Mr. Pierce was not favorable to the plan of sending an educated Indian back to his tribe, until he has supported himself by labor for a year.

By going back to his tribe immediately after he leaves school, he becomes lazy and indolent. Mr. Peirce believed it unwise to give every Indian a farm in fee simple, as the land would probably find its way back to the white men.

Mr. A. J. Standing, Assistant Superintendent Carlisle School, read his paper on the "Outing System," given in full elsewhere.

Wednesday.

The opening address, after the usual preliminaries, was delivered by Walter J. Wicks, superintendent of Hope Industrial school, Santee agency, Nebraska, on the subject "Education of Indian Girls." His address dealt chiefly with the methods pursued in the education of the fair sex among the children of the woods, and he advanced several valuable suggestions concerning improvements and changes in the future that proved of decided interest to the convention.

Agnes Fredette, Supt. Grand River School, Standing Rock agency, N. D., followed with a paper on the same subject.

Viola Cook, Supt. Wild Rice River School, White Earth agency, Minn., spoke upon "The School and the Indian Home."

At the conclusion of her talk the chair announced the following committee on nominations, whose business it will be to prepare a list of officers to be voted on for the ensuing year: Supt. Winslow, Supt. Avery, Supt. O. H. Parker and Supt. O. H. Gates.

Prof. F. B. Riggs, of Santee agency, Nebraska, occupied twenty minutes in his description of the course of study in vogue in the Indian schools.

An interesting discussion was had on the subject "Qualifications of Matrons in the Indian Service," at the conclusion of which Dr. Hailman explained the workings of the civil service. He said that all the positions now in the Indian service are in the classified list except those of Indian agent, superintendent of Indian schools and such officers as are appointed by the president and approved by the senate. He said that the civil service commission had not thoroughly completed the classification, but this will be done very soon. At the close of his remarks the organization of the different sections was completed. The convention then adjourned to the manual training school building where W. G. Thompson, disciplinarian of the Carlisle Indian School, gave a drill in physical culture. These drills were continued throughout the session from 4 to 5 o'clock each evening.

At the evening session, Miss Annie Beecher Scoville, of Hampton Institute, Virginia, an extremely intelligent young woman who has trained for her work in Europe and America's leading colleges, gave a general treatise upon the Indians as a race, following them down through the ages, and giving the various stages of progress and development. The speaker thought teachers should be familiar with Indian folk lore in order to become capable. Miss Scoville did not think it wise to prevent Indian students from talking in their native language and discussing their own legends in the school room. They satisfy their natural longing in this direction by telling Indian stories at night in the darkness of their dormitories, thus largely counteracting the teachings of the day time. The speaker thought the two might be combined. The original Indians, even 100 or 150 years ago, were noble, and most of the tribes were industrious, intelligent and held their religions in sacred awe. It was not unwise, then, to teach Indian children of their illustrious ancestors.

Miss Mary E. Collins, of Fort Yates, N. D., following in a general debate, said it took more than a pair of shears, towels and soap to civilize an Indian. He is a religious being. We take from him his native religion and give him instead, book learning. It leaves a void in his nature. To show how deeply religious sentiment is planted, Miss Collins narrated a touching story. While seated in a cabin door step on the Cheyenne river several years ago, she looked down into

an Indian village and saw a great commotion. She inquired the cause, and was informed that an Indian woman was dying from consumption and could survive but for a few hours. The medicine men had given up saving the woman, and had said that unless some great sacrifice could be made before the sun went down, she would die in agony. The sixteen-year old son of the dying woman stepped forward and offered himself as a sacrifice. The medicine men ordered the boy to stand on the hill top in the blazing sun from sun up to sun down, to hold his hands aloft, and cut his flesh. The boy endured the agony until he fainted from exhaustion. He was carried down the hill amid wails and cries, but when he was restored to consciousness, his first word was, "If I could have stood it till sun down, my mother would have lived." There were many such examples. Miss Collins was an earnest champion of the Indian youth. She thought his heart should be cultivated as well as his brain and hands. In speaking of the separation of the sexes in the school, Miss Collins displayed her zeal in favor of co-education. She believed co-education was a promoter instead of a destroyer of confidence and morals.

Rev. Dr. A. L. Riggs, Santee, Neb., was the last speaker of the evening. He said that the Indian of today is very much perplexed at the inconsistency of the white man's life and worship. He can not understand the white man's sermons on temperance, prayer, chastity and morals, when so many white men pay no attention to their own teachings. An Indian does not look at the individual, but at the race.

Thursday.

Dr. Martha M. Waldron, Hampton Institute, Virginia, was the first speaker. Miss Waldron read an excellent paper on "The relation of the school to the Indian health question." The paper proved of such interest to the convention and contained so many valuable points and suggestions that a resolution was passed that the paper be published by Hampton Institute and distributed through the Indian office to the workers in the service.

Dr. Frederick Treon, of Crow Creek Agency, read an excellent paper on school sanitation and this was followed by a discussion in general on the study-hour period.

"Educational Manual Training," was the subject chosen by J. M. Hessler, of Mt. Pleasant, Mich., and he characterized it as the "application of manual training to educational purposes." Book learning alone, he contended, is not sufficient to educate the child, and he gave a brief sketch of manual training from the time of its first adoption by the schools. The aim of educational manual training is to utilize the educational force which lies in rightly directed bodily labor as a means of developing in the pupil's physical and mental powers which will be a sure and evident gain to them for life. It seeks by means of the exercises it affords, the development of the pupil in certain definite directions. Some of the more important of these are pleasures in bodily labor, order, accuracy, attention and industry; increase of physical strength, development of the power of observation in the eye and the execution in the hand.

The paper was read by Supt. Arkwright, of Tomah, Wis.

The superintendent's section met at the Windsor the previous night, and some interesting facts came out when the topic was announced, "The Position of Agent to Superintendent."

Superintendents Avery and Nellis said their experiences with agents had always been very cordial. The agent under whom Mr. Avery is working has been especially kind and attentive. Mr. Nellis could not see why so much difference of opinion should exist, as their interests were common.

On the contrary, Supt. Leslie D. Davis' experiences had been anything but pleasant. He said the four years he had spent at the Cheyenne school in Oklahoma Territory, were the most trying of his Indian

work, and despite all the hard work done the school had never been a success.

Supt. Pierce said that the agent under whom he labored at first wanted to be both agent and superintendent. The other gave him no assistance whatever, but the third and fourth were more pleasant. This, he thinks, is due to the fact that a better class of agents is being appointed.

Supt. Ross' experiences had been anything but pleasant, as the agent and his family were too fond of interfering.

At the general meeting in the afternoon Supervisor Rakestraw spoke on the duties of the inspecting officer, and said that each visit was not for the purpose of removing some one, but to build up the work. In many cases he has found the superintendent did not have the support, co-operation and sympathy of his employees. In too many cases he found that the industrial teachers are merely workers instead of teachers. There should be mental growth and development in their work. Concluding he said that practically all the trouble that arises in the Indian school is traceable to three things, namely:

First—Gossip. Both that which is unintentional, and that which is malicious.

Second—Lack of proper spirit.

Third—Lack of mutual confidence.

He called attention to the fact that the tendency of the Indian is towards selfishness and he must be trained to be full of sympathy and feeling for all mankind.

The industrial section went into session in parlor B, at the Windsor hotel this afternoon. The Superintendent's meeting was also resumed. The programme carried out at the first named consisted of discussions on three subjects, as follows: "How can industrial training for the boys and girls be improved?" "Should pupils be paid for their work?" "Should industrial teachers have anything to say about material used and should they have full management of their work?"

In the evening a reception was tendered the delegates by the Commercial Club. After a musical programme, E. S. Chittenden briefly addressed the gathering, saying in part: "We are glad to welcome you to St. Paul and hope that this may be but one of a long series of meetings to be held here by your association. It is very appropriate for you to meet here, where the Indian years ago first welcomed the white man to this state. Here the white and red races have, as a rule, maintained very friendly relations with each other, and many of our foremost citizens have been good friends of the Indians."

Capt. Castle spoke more at length. He said: "Here, midway between the dictatorial East and the wild and woolly West, you find people who are able to frame opinions of their own. Therefore it is a very appropriate city for your meetings. It has taken years of work and great expense before the government found that it was cheaper to feed the Indian than to fight him. But better still, you are solving the problem of teaching him how to feed himself, and you are by your work saving the aborigines of this country for a better purpose than to make food for gunpowder. Every mile which the Indian has been driven back from the shores of the Atlantic has been marked with trails of blood, culminating as late as 1862 in the bloody massacres in this state. Happily these times are gone and we thank you for your work. Our people are watching it with keen interest and a full appreciation of your unselfish efforts."

E. W. Peet, on behalf of the Chamber of Commerce also bid the visitors welcome and explained the unhappy circumstance of not having some one present at their opening session. C. W. Hall, of the *Trade Journal*, gave a few personal reminiscences of his life near the Eastern Indians. Dr. Hailman of the Indian service gracefully accepted the hospitalities of the club for the visitors.

Benjamin Caswell, a full blooded Chipewa, (class '92, Carlisle,) who is now teaching at the Ft. Belknap school, told some Indian stories and after some music the guests were invited to the dining room where refreshments were served.

Friday.

The last day of the Indian Educational association brought on the election of officers for the ensuing year. The following were chosen on recommendation of the committee on nominations: President, Dr. W. N. Hailman, Washington, D. C.; vice president, Crosby G. Davis, Pierre; recording secretary, Miss Viola Cook, White Earth agency; railroad secretary, Dr. Frederick Treon, Crow Creek agency; general secretary, S. M. McCowan,

superintendent, Albuquerque, N. M.; agency executive committee, Frank F. Avery, O. H. Gates, O. H. Parker and W. H. Winslow.

Resolutions were adopted covering much the same ground as those adopted by the Lawrence Convention.

One of the most interesting papers of the morning was that of Dr. Treon, of the Crow Creek agency, who spoke at length on the subject of tuberculosis, or consumption, and of its prevalence among the Indians. His talk was almost strictly on the question of sanitation and how the spread of the disease may be checked by common sense methods. At present, he said, the disease is very prevalent among the Indians on account of their uncleanness, as well as their close quarters. They are huddled together and, consumption being infectious, naturally spreads among the offspring with great rapidity.

Miss Sarah R. Spencer read a paper on "What can be done to render dormitories cheerful and home-like?" She gave the results of a varied experience and suggested many little ways by which the usually gloomy places can be made cheerful and comfortable. There are many ways that a woman knows and which can be appreciated only by women, and they were the ones chiefly interested in Miss Spencer's paper.

In the afternoon Dr. Hailman delivered his farewell message for the past year. As he was re-elected, it was at the same time a speech of cheer for the work of the new year.

The final session was held Friday evening. The first address was that of "The Man in the Indian" by Rev. J. A. Gilfillan, Episcopal Missionary at White Earth, Minn. Rev. Mr. Gilfillan has been a missionary among the Indians for twenty-two years, most of the time being spent among the Ojibways of Minnesota. He stated that of the 3,000 Ojibway children in this state, not more than one in five was in the Indian schools. Although these benighted children were within a few hours' ride of the great cities, they were condemned to lives of ignorance and degradation, simply because the national government was meager in its appropriation for Indian schools and lax in its administration of Indian affairs. The speaker named a dozen agencies and places in the state where there are from 100 to 1,000 Indian children, where a proportion of but one in five was in the Indian schools. Mr. Gilfillan said that he had used all his influence for the past twenty-two years to arouse the government to a sense of its responsibilities, but in vain.

Although the government had taken four of his private schools off his hands from year to year, not one new school had been established in the state during the past twenty-two years. Many of the Indian schools maintained by the federal government were mismanaged, and no effort was made by its agents to compel children to attend. He advised a more liberal policy in financial matters, and a more stringent management of the schools.

Rev. Gilfillan advised the prohibition of the use of any Indian language in the Indian schools, the stopping of all native ceremonies, and advised that the children be separated from their native customs entirely, in order that they might learn more of the ways of the white man. "I want to see the government do away with the issuance of rations, the granting of annuities, the establishment of reservations and agencies, and the enactment of special laws for the Indian. As long as we baby the Indian he will presume upon his prerogatives and continue in a savage and uncivilized state. We must put them up on the plane of the white man, and force all the responsibilities of our race upon him." The speaker paid a tribute to the corps of teachers who isolate themselves from the world and its comforts to labor with the red skins year after year.

In reply Dr. Hailman said the people of Minnesota should go after the congressional delegation. If that delegation had been as active as that of South Dakota at the last session of congress there would be ample provision for Minnesota Indians. But under the ruling of the auditor no money could be used from a general appropriation where a specific appropriation had been made for any part of the service.

Supt. O. H. Parker read the closing paper, "Music as a Factor in Indian Education." He illustrated his remarks by singing picture songs in which duets and quartettes assisted. He maintained that the Indian children were particularly attracted by word pictures and any songs that referred to "grandmother," as the latter personage was very much revered by the red tribes.

Chairman Davis congratulated the members on the success of this year's institute and adjourned the session.

The talks on Sloyd by Miss Ericson and on Discipline by Mr. Thompson each day proved interesting to the delegates and attracted much attention.

The proceedings of the San Francisco Institute will appear in the September number of the RED MAN.