

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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THE SAN FRANCISCO INSTITUTE OF INDIAN TEACHERS.

KEY NOTES.

The Third Annual Institute of Teachers of the United States Indian Schools was held in San Francisco, from Monday August 3rd to Friday the 7th.

The Institute was opened on Monday evening in the spacious assembly room on the fourth floor of the magnificent new building occupied by the girls' high school, at Geary and Scott streets. Nearly every Indian school and reservation west of the Rocky Mountains was represented. Dr. R. E. L. Newberne, Superintendent of the Puyallup Indian School, Washington, presided over this and all of the meetings of the Institute.

San Francisco's Superintendent of Public Instruction—Madison Babcock, delivered the address of welcome. He is an educator of prominence in California and is popular as an energetic public official. THE RED MAN reporter was privileged to interview Superintendent Babcock personally, and found him to be a strong thinker in educational lines, as well as specially interested in the Indian educational work.

In his address of welcome he expressed the belief that it would be helpful to the schools of San Francisco for his teachers to meet with the people engaged in the grand and pathetic work of elevating to manhood and citizenship the natives of America. He paid high tribute to the work that was being done by one of the great Indian schools of the East, to which his attention had been especially drawn, and expressed wonder and admiration at the strides made by the pupils, as shown by the Souvenir containing views of the school (Carlisle) which he had seen. He thought there was no field that deserved so much substantial encouragement as the Indian educational work which was being carried on by the Government. He extended a hearty welcome to the Institute on behalf of the citizens of San Francisco and the State of California.

All of the morning and afternoon sessions as well as most of the evening sessions of the week were held in the Council Chamber of the Board of Education, in the City Public Building. This is an

imposing structure of high architectural beauty and substantial worth, of which San Francisco is justly proud.

During the week there were interesting papers and lectures from Dr. W. N. Hailman, Superintendent of Indian Schools, and from others of prominence in the Indian field, as well as from some who are not famous for experience, but who promulgated, in some instances, ideas worthy of consideration.

Not having room for all of the papers in full, we will give some key notes which were sounded during the week, and the most of two or three papers of special interest.

THE KEY NOTES.

State Superintendent of Public Instruction, BLACK, of California:

"No work of the Government is doing more for civilization and humanity than that being carried on by the Indian department, and the people of California stand ready to aid in the great enterprise."

DR. W. N. HAILMAN, at the opening session on Monday evening:

"The Indians of California are near you. The great father is far away. It is unfortunate that we still look upon the Indians as wards of the Government; that they are considered aliens in the land in which they were born. Foreigners from distant countries are taken into our nation and made citizens. A boy is taught to swim by placing him in the water, so an Indian can be citizenized only where citizenship exists. The Indian is not a savage. His bravery, his courage are unquestioned; his devotion to duty a lesson to each one of us. It is high time that the States take charge of the dusky children, and put them in public schools and teach them citizenship. They will show themselves as worthy as other children. California can do this work for her Indian children as thoroughly as the general government. The States must arise in their dignity and say, We can take care of these dusky children ourselves, and, Great father, we will give thee a rest, now, We must not only dress the Indian in civilized clothes, but civilize him from within.

"We have to do much teaching without books; we have to do much teaching that is not literary. We have to teach farming and mechanical industries. The girls we have to teach domestic employments. Now we are beginning to teach citizenship. And that is just the point where the State ought to take hold and teach the children in the public schools. There they can be taught the English language and to forget their own, to love the State of California, and through that to love the Stars and Stripes.

"I trust that one of the chief things which will come from these meetings will be the clear belief that so far as possible the Indians in each State shall be taken from the tutelage of the great father and be taught by the State."

HON. G. M. IRWIN, Superintendent of the public schools of Oregon:

"God created man in his own image. What is man? The Caucasian? No. The man God created had no color, no distinction. We are all in the image of God. It is not a question of blackness, or

redness, or brownness, or yellowness. The Indian is a man made in the image of God. Is the Indian worth saving? Is the black man worth saving? Is he worth the lives that are being sacrificed in the Congo country? The results of the effort will be contemplated in the great beyond.

"Education is necessary to the vitality of a State. We are a wonderful amalgamating people, having wonderful assimilating forces. Foreigners come here Irishmen and we raise them up Americans. They come German and we rear them Americans. How do we do it? We do it through the public schools. A Dutchman disclaimed being a Dutchman. He said: I came here when a small boy. That much of me is Dutch, but all the rest of me is American. It is the duty of the Government to absorb these people. Every Indian who takes up his land and withdraws from the tribe is as much a citizen as I am. We are told that it is hard to do any thing with the old Indian man or woman; but we can take their children and educate them. I went one day into the schools of Portland and saw there the black, the yellow and the white, but I never saw the red boy or girl there. They have been ortracised so long that they tremble to come into the presence of the white man. The Indian children being part of the State should be taken and enlisted and given the right to the school fund. The State provides for white children and the Indian children should be found mingling with the white children. You can never make an Indian a white man if you keep him with the Indians. They cannot become citizens and be segregated. The Indian should be absorbed. Let us remember their manhood. It takes time for the doctrines of that independence which endows us with life, liberty and the pursuit of happiness to reach the red man. To what extent have we reached a hand of sympathy for those who are our neighbors, who are at our door, who can speak to us face to face and take us by the hand?"

DR. HAILMAN at the opening session on Tuesday morning:

"No one can be appointed in the Indian service hereafter except through the usual channels of Civil Service. No recommendation based upon patronage will be considered, and the person so recommending renders himself liable to be dismissed. Heretofore the patronage employee had the "pull." This now is entirely done away with. Dismissals of under employees cannot be made without vital cause. You are now a body of workers who are no longer in danger. The ranks will not be swollen by incompetents. Allow me to congratulate you upon the fact that you are safe from dismissal. Unquestioning loyalty to the system must be observed. A patronage employee does not need loyalty. By loyalty to the service I mean the unquestioning obedience to the policy and requirements of the department. It is impossible in so complex an organization as the Indian school service, that full success can be attained without loyalty. The central authority can see clearly what the needs are, and all personal notions must be set aside. The department will insist upon unquestioning authority.

"All agree that the end to be attained in this work is the emancipation of the half-civilized Indian.

This is done more surely by the non-reservation schools, but the fact that the non-reservation school does this most effectually is not a proof that the non-reservation school is more valuable than the

reservation school. It is necessary that the Indians at home be induced to see the influence of an education. Day schools are intended more for the adult Indian, as an object lesson, that he may see the benefits of an education. The influence of the pupils from the day schools upon the older Indians is an important factor in the work. Lessons from day pupils in the little arts and skills direct the attention of the parents to the importance of school.

The boarding schools will be filled up. The pupil educated in the reservation boarding school is not so apt to be drawn back to the old ways. There is nothing less humane than to take away the child from the home altogether. That which makes the Anglo-Saxon civilization is family life. The home must be elevated. To set a child against its mother is criminal. The day school and reservation boarding school prevent such a crime. You cannot destroy the Indian suddenly without hurting the man. The man should be strengthened.

"On the other hand, it is mild stupidity to think that the Indian can be taught civilization without taking him into it. It can't be done. It is necessary to bring the Indian into contact with the highest principles of civilized life. This can be done only in the non-reservation schools. No other schools except Carlisle, Hampton, Lincoln, Lawrence, etc., can do that. Non-reservation schools crown the work begun on the reservation. The few who return may be drawn by the love of the father and mother to the blanket and social customs of the tribe, but the majority will succeed.

"To exclude from the reservation every vestige of civilization; to shut the Indians out from the better forms of civilized life, such as cannot be found on the borders, is worse than stupidity. The Indian in that condition will never go back, he will stay back. We don't want those in the service to say 'We are the ones who do the right, and another faction to say 'We are the ones', while still another claims that every dollar spent on the reservation is lost money. We must harmonize. Day schools should be proud that they convince the adult Indians that education is beneficial and that they are able to induce their pupils to want to go to the boarding school, and the reservation boarding school should be proud of the large number they have sent off the reservation to be educated. We need loyalty to the work, all working together in a mutually helpful way. Every vestige of antagonism should cease."

DR. R. E. L. NEWBERNE, Superintendent of the Puyallup Indian school, Oregon:

"There are 10,000 Indians in the State of Washington, and they are practically self-supporting. The returned Indian student who has been taught lessons in farming will be all the better fisherman or miner on account of his training. Why should we seek to get the Indian into city occupations where he will never, never be happy? The Indians are adept miners, and the waters of Puget Sound furnish the Indians of Washington with a living. There is enough marine substance going to waste in Washington every year to keep from starving every Indian in the United States. Let the Indian become an intelligent agriculturist, and his problem is solved. All the Indians are not dying. Help them along. Some are going to live. With false ideas eradicated, reservation barriers and prejudices removed there will be no Indian problem in Washington. The Indians of

Washington are working side by side with the white people. Death, perhaps is the most civilizing agency, and through the lessons derived from this the chances are 16 to 1 that the rising Indian will be all the healthier and happier."

MISS ALICE EVALINE of the Round Valley School spoke of the Present status of the Round Valley Indians. She said the Indians there to-day are not to be compared with the savages of four years ago. Many of them are industrious, having good farms. Basket making is followed largely by the women. A \$15,000 school has been built and organized under difficulties. The school is henceforth to be conducted as a day school.

Superintendent RALPH P. COLLINS, of Keams Canyon, gave an interesting history of the Moquis from away back 350 years ago.

"The Moquis have always been self-supporting and live well by trading. They attend to their crops with great fidelity and faithfulness. Corn is almost sacred to them. An animal that steals into a patch of corn is often killed. Burros often lose an ear or tail for stealing corn. Dried sweet corn can always be seen hanging on the rafters. The staff of life for the Moquis is corn. The men weave, sew and do farm work. The women keep house.

"It requires one-half of the time of the Moqui Indian to attend to his work; the other half is devoted to religion. They have many gods. They believe in them, fear and pray to them. Nearly all their offerings and prayers are for rain. They are a pure blooded race and healthy, but they lose many children through ignorance in sanitary laws. They are quarrelsome and clannish. They call themselves the peaceful race. Those opposed to education say, You may cut our throats but we will die Moquis. They seem harmless and cowardly, but are only conservative. When pressed they will fight for their rights. In their children is the only hope of their civilization. The Moquis make the best blanket known. The Navajoes learned blanket making of them. They are advancing slowly.

A few are leaving the mesa and beginning to live in and cultivate the valley, but they are hard to convince that a change in their habits and life would be beneficial."

Mr. EDWARD AMENT, Superintendent of the Greenville Indian school, California, to illustrate the ready wit of the Indian told of two little fellows who were confined to a dark room in his school, for punishment. It was not long before they were heard to sing "Light in the darkness, sailor, pull for the shore." "Indians can and will work if given the proper opportunity. It is not characteristic of all the Indians that they are willing to earn their bread by the sweat of somebody's else brow."

MAJOR FRANCISCO ESTUDILLO, United States Indian Agent, San Jacinto, California:

"I am a great believer in the instrumentality of the day school as a civilizer of the older ones on the reservation. Every night the little ones go to their homes and recount to their parents all that the teacher told them. Perhaps at first they do not listen; but by and by they do hear, and they do talk with their children, and this evolution goes on gradually, thereby lifting up these older ones into the light of better things. Thus the day school teacher sows seed that will bring forth a harvest of better things, or bread upon the waters that will be seen after many days."

Before these remarks, Major Estudillo told of one of his day schools at Mesa Grande. He said this school was presided over by a teacher in whom he had the greatest confidence—a woman of education, ability, energy and conscientiousness, and of many years' experience in this particular work, but try as she may she cannot keep up the attendance of the school. Why? The only solution I can give is that this reservation cannot be allotted. The people are so thoroughly saturated in their sins of the tribal relation, so taken up with their dances, fiestas and orgies that

they will not receive the allotting agent. They are so dominated over by the old and superstitious men that as yet we have not been able to lift them out of the mire, and show them what it is to have a home for each one, and learn what it is to expect a seed time and harvest."

An Indian Chief Speaks.

Captain David Numana, tribal chief of the Piutes of the Pyramid Lake reservation, Nevada, is 60 years of age, active and vigorous. He is nearly six feet tall and well proportioned.

The chief stood before the footlights in the red-bordered and brass-buttoned uniform of the Chief of Police of the reservation. Chief Numana combines farming with his police duties, and he is deeply interested in the advancement of the Indians and particularly his own tribe. He is eloquent in his oratory in the language of his people, but he has no education in English. He said in English:

"Pyramid Lake reservation, that's my place. You all my friends, my brothers and sisters. I want see you, that's reason I come. We can't count how many Indians on my reservation—600, maybe 500, I don't know. I like you. I can't hear you fellows talk. I hear sound but no hear. I Captain on reservation for my tribe. Some got children. I want put 'em in school, and they say, You make money on 'em? I say, No. I say child live long. We old folks, not live long. You better put 'em in school. You see all my children in school. I like to see 'em all educated before I die, I'm old man. So I talk to 'em that way. That's way I talk to my tribe. I never learn from books. Just I hear, that's way I get it English. I live in camp and I go town and hear some talk. That's way I learn. You see him, only one Indian here, that's me. I wish some other tribe I see to-night. I hear Washington, but I never see. None of my tribe ever go to Washington. I like to see you fellows. You my friends. Everybody shake my hand. I feel good."

DR. HAILMAN, at the Tuesday evening session:

"Self-help furnishes the key for our efforts. There is no other key. The more the Government helps the Indian the less he helps himself, and the less the Government helps the Indian the more he helps himself. It is impossible to judge all Indians by the few we know. There are some who retain their old customs, but there are others who are advancing rapidly in civilization."

CHARLES E. BURTON, Superintendent of Saboba, California:

"Day schools and reservations have a place in the mind of the architect who made the system of education now followed. There are some who think that the day school has no place in the scheme, but where are the schools off the reservation to get their pupils if not from the day schools? They may take them by force, but the Indian loves his family and when their children are forced away from them it will be a sad day for the Indian. The day school may exert an influence morally and religiously, without trampling upon the rights of any one. Our Indians are good Indians, self-supporting. Our soil is good. We are trying to introduce industries and are succeeding. The school work as laid out by our leaders is on a good plan, and it is our duty as citizens to do the best we can to further the plans of our superiors."

MISS BELLE DEAN, Kindergarten teacher from Pichanga, California:

"Indian children have a love for nature exceeding that of a white child. Their kindergarten work often excels white children. At play, not having expensive toys, the Indian children—nature's true children—turn to nature for articles with which to amuse themselves."

Dr. WAINWRIGHT of the Mission Ag'cy, California, did not see how any one was able to stay in any branch of the Indian work, without becoming acquainted with the whole. He said he found himself interested in every thing connected with Indian education. He has watched with interest the progress of the Indian child

from camp to the day school and from thence to the boarding and non-reservation. He thought it a pitiable sight to see the Indians backed up on the sand hills of California, and ranchmen living on the fertile soil once occupied by the Indians, and from which they had been driven.

DR. A. H. HEINEMAN, Indian School Supervisor:

"Not through schoolbooks or school teaching, but through the human hand does the human mind get its best intellectual progress. It is due to manual labor that we have achieved what we have in the thousands of years of the world's history. What distinguishes us from the lower animals? Mental development is secured by our struggle chiefly with our hands against the forces of nature. All nations at one time or another have had to go through the condition of slavery.

"The idea of manual training has taken hold of the educational world. All our education ought to be founded on manual training, not the kind of manual training we have now, but the kind that begins with the child in the cradle. The kindergarten is the first correct application of this idea.

"We must try to make the children do as much manual work as possible. Manual training in the trades ought to be given to an extent that would enable the children to mend their own clothes—to mend their shoes and their houses. I think a great deal of the time should be spent in the carpenter shop. I think a nice garden should be cultivated in every school ground. Each child should be taught to work in it. In addition to this outside work, every school should have a kindergarten work.

Dr. HAILMAN, on the Kindergarten.

"Don't for the sake of the child and humanity follow books. The little child who is trained in school to carry out his purposes, will grow to be a strong, purposeful, self-achieving man.

"The mother educates the child as an individual; the kindergarten should do the same socially. The child in the kindergarten learns a sort of social generosity that is important. The best way to express ones thoughts is through deeds, not with words. Hands should be made doers to express thoughts."

MARGARET A. PETER, said in her paper on the Importance of Teaching Economy to Indian Children that the Indian seems to think of today and today only. He often throws away things as worthless that are valuable. They know absolutely nothing of economy.

Professor E. C. NARDIN, of Chemawa, Salem, Oregon:

Professor Nardin spoke of advanced language work with Indians and said the Indian child requires language as every child does. When he enters school he has a foreign language to learn, one that belongs to a different family of languages, and the mastery of a language meant more than mere speaking and writing. He dwelt upon the difficulties of teaching language in which there were many words of which there was no equivalent.

Principal GEORGE B. GOSHORN of the Carson Indian School thought that the teacher or employee who does not use good English is a hindrance to the work.

Education of Indian Girls.

MRS. JESSIE W. COOK, Teacher at Pima School, Arizona:

"To the unobservant white person the Indian girl bears about the same relation to civilized life that she would if blind and deaf and dumb. Even some who have become better acquainted with her still pronounce her stupid if she does not comprehend at once, their ways. If we could but realize that she simply lives in a smaller, cruder world than ours and must be brought gradually to appreciate ours the matter of her education would be simplified.

As a little girl among her own people her days are spent in idleness and play, though she learns even then, obedience and Indian manners; but the thousand and one things that go to make up the early expressions of a white child—these are to her a blank. One puzzling problem

is how to fill most easily and naturally this blank—how to INSTIL into her mind the knowledge which the white child ABSORBS.

Results of a wholly new life in such a race can not be brought about by revolution,—no indeed! It MUST be by the patient wonder working forces of EVOLUTION. This tide of evolution, however slowly it flows, can not be stayed. It is with the Indians as it was with our own savage ancestors centuries ago. They MUST advance or they die out. An unyielding law forces them on, and as soon as they are brought close to a more advanced race the onward march must be advanced.

The BEST results have undeniably come from an entire separation of the Indian child from every thing Indian, continuing the separation until the character is fully found, but this can only be done in extraordinary cases, therefore, we are brought to face our limitations as they exist.

The importance of taking the girls while little more than babies has been specially impressed upon me this year, where I have studied the frightened, bewildered, faces, and uncomprehending, almost sullen watchfulness of three little maidens of four and five years, yield to the happy ways and excellent methods of the primary teacher, supplemented by some petting and judicious notice by other employees.

The little ones so soon began to take on that indescribable look that every one knows who has taught Indian children. The look that makes it unnecessary to ask:

"Have you been in school?"

"Can you speak English?"

It is self-evident that they HAVE been in school, that they can understand English.

It is a wise provision of the Government which says ENGLISH FIRST. Every new language is to its learner a new pair of eyes seeing into new worlds, and I fancy I can see a new pair of eyes looking at me from the inner self of each pupil as she gains a comprehension of this new tongue with the new ideas that accompany its every word.

It is my experience that the girls, when placed in school at this tender age learn, about as quickly as their brothers, but that if left till they are several years older they do not get on as well as the boys who are brought in at the same age. This may be in a measure due to the savage customs which force woman more and more into the background as she grows in years, and makes her the uncomplaining, drudge and slave of the Indian man. The habit of ages may tend to dull the intellect, as she begins to take on the cares of an Indian woman's life, and it may still, more probably be largely due to the widespread looseness of the marriage tie, which leads the girls at such an early age to expect a "lord and master" only to be so soon deserted and left to a lonely, or immoral life. This is especially true of many of the southern Indians, and leads every woman who knows the race to plead for the early rescue of the Indian girls from their reservation life, that they may be brought into school and KEPT there.

It is ten years since I first went among the Indians and I at first thought this idea of keeping them away from the reservations a misconception. I saw the grief of the parents when the children left them, and how eagerly they listened to the letters that came from the absent ones, keeping them among their greatest treasures, and how happy they were when the children returned to them, and above all the crying need of some uplifting influence in the lives of these parents, which it would seem the children should and might supply, and the sentiment bound me to their view.

It is said, "The highest object of all education is to gain power to help others," but in all these years I have seen how few that returned were so well grounded, so strong in character as to be able to do anything to change the existing order of life on the reservation.

A few there have been, and too much honor can not be paid them, but the constant intercourse with Indians of different

tribes convinces me that if our aim is to fit the Indians to live as white people, the quickest, the only entire solution of this much vexed question is in the making of each educated Indian a unit, independent of tribal ties.

If there were no reservations this would not be so.

If every Indian could compete with every white person for existence then the children might return to the home and fight for bread with the parents. As it is, neither the one thing nor the other can yet be done, and as the women of every race are the measure of its men, so we must give most careful study to the making of good, strong Christian women out of the Indian girls committed to our care. Our large schools with the work on such a large scale, work which MUST be done every day in just the same way and in just the same proportions do not tend to give the girls the knowledge that will best fit them for work on a small scale in their own homes.

Our aim should be to train them in such a way that they can assume positions of responsibility, and this can best be done by making them responsible in small things from the beginning of their coming into school. We should train them as one of their own stories tells of the antelope training her young to run swiftly, leading them round and round a hill faster and faster, then suddenly lying down in the long grass leaving them to run on thinking they are following the mother.

There are many girls who are working away from the reservations, supporting themselves, doing their work well, learning that hardest of all lessons for the race so newly taken from complete liberty and independence, that lesson that comes naturally to only a few of any race,—constant application, perseverance to the end.

There is so little for a returned student to work with in her home, often no utensils or provisions for the exercise of her housewifely arts, of which she has become justly proud. She has no money to buy materials for fashioning new garments.

To this life many of our girls MUST return, and it is our part to prepare them if possible to find a pleasure in sweeping the dirt floor of the one room and cleaning the one window as a preparation to leading the father through pride in his child to the building of another room, the putting down of a board floor and letting in more light upon a decorated and well kept home.

In one instance I have seen this come about. I have in mind two girls, sisters, who were at school several years, and upon their return they did their best with the little at hand, all the time telling their father how nice it would be to have things a little better, until he built a small log house close beside his own for them.

The girls took in washing, made and sold bread and cake till they were able to buy pretty china and other extras, and they lived as nearly as possible in the way they had been taught to do.

The change in the parents by this new life so near them was gradually taking place, and though the mother still sat upon the ground to gossip with her less favored neighbors, I saw her more frequently sitting in a chair at home, and learning to make the new dresses after the white woman's fashion.

While it is true that manual training is the first necessity in the life of the Indian school girl, I have found that school room work and simple accomplishments are also of great importance, as they serve to lift her life above a second drudgery less pleasing to her than that of camp life, where she drudged after the customs of her people. It seems to me, however, that the acme of the Indian girl's education can only be reached by more individual work in our schools; when the girls can be quartered in cottages a few only together, with say a housemother and one of the teachers, where a complete family life may be lived, that shall educate unconsciously. In short the *ideal* education of these girls can only be carried on as we carry on that of our own daughters, with an individual knowledge of each girl, and

the uplifting influence of true family life acting quietly but ceaselessly upon them."

C. E. BURTON, Tulare River said he had been trying to work out a system of manual training in the garden connected with his school. Most of the Indians consider that manual labor is degrading, and the teacher shows that work is honorable by taking off his coat and a hold of the plow. Mr. Burton has over a hundred trees in his orchard, and his boys have planted about 50 ornamental trees. They take an interest in watering and caring for them.

Mr. Thomas, a teacher of one of the California day schools has taken a patch of desert and with his pupils has made it to blossom with the rose. He has flowers and trees, and the little garden spot has proven to his pupils a great object lesson. He has taught his girls some industries. They have made a quilt among them.

Field Matrons.

From this comparatively new field, Julia M. French, Field Matron of Mission Agency, California, read a most excellent paper, from which we extract largely as follows:

"I am greatly disappointed to find myself the only field matron in attendance upon this Convention. I had hoped there would be others present to tell of their successes, for I have come, not to speak of the rosy side, but, in the interest of all field matrons, to urge the necessity of their better equipment.

It is, of course, true, that in every reservation where there is a Government school, the influence of the teaching extends far beyond the limits of the school room. The dawning intelligence of the pupil carries a ray of light into many a wretched hut, but it is too often only a feeble ray which flutters and well nigh dies for want of support. The teacher with her many hours of routine work, together with the necessities of her domestic life has little or no time to follow up her teaching in the homes. It would be helpful to her, and make the result of her teaching vastly more permanent, if every child could come to school from a well regulated home, comfortably clothed and fed, and, therefore endowed with that moral sense which is the legitimate inheritance of every human being.

In these days of many sided reforms, much is said and written of heredity and environment. These two considerations form the basis of all good work in bettering the condition of the civilized world. But how startling is their application to the Indian. His inheritance is based upon the ignorance, superstition and vice of generation after generation of wild roving tribes. His intercourse with the white man has too often served to foster these ill traits rather than to overcome them. Driven from place to place, he has acquired no stability, no responsibility, no future prospects. His environment is consequently wretched in the extreme. His is simply a day by day existence which furnishes no sleeping stone toward advance.

To view the Indian then from these two stand points, would be to make the work of civilization almost a hopeless task. The practical worker, therefore, would do well not so much to regard the past, as to fix attention upon the present, and set about making the future what it should be by such physical and moral cleansing as may be accomplished by daily precept and example.

To the accomplishment of this purpose in the Indian homes, the field matron is called to take up her work.

But how and where shall she begin?

In going to the reservation she probably enters an atmosphere hitherto unknown to her. Her first work will be one of self training. She must make a careful study of her people, learning their customs, their individual dispositions and their aims.

Her own home must be an object lesson.

There should be nothing among her furnishings which might not be imitated by the people about her. Her rooms should be flooded with sunlight, and the warmth

and cleanliness of her fireside should comfort all who visit her.

Among the people who surround her, there will be here and there, men and women in scanty clothing, disheveled hair and naked feet, yet who bear about them a conscious personality which demands recognition. This personal dignity, unaccompanied by social forms or intellectual power, is an element little known to the outside world; yet in many cases it forms the first obstacle to the field matron's work.

To enter the house of a woman of haughty bearing, one who acknowledges no superior, and seem conscious that the place which she calls home is unfit for human habitation, would be to commit an unpardonable offense.

The matron must therefore look beyond the unseemly surroundings and see only the spark of selfhood which may be lighted.

She must lay aside many preconceived theories and enter upon her work with wisdom, prudence, kindness, patience, tactfulness in the extreme, thus winning her way into the homes by such gentle womanliness as would make her presence acceptable in any place.

If at the end of the first six months she has won a welcome in every home in the reservation, she has made a grand beginning.

Once welcomed, she can by slow degrees begin to make suggestions, and formulate plans of work.

One of the earliest steps toward civilization is the admitting of light into the homes. Every house should be furnished with windows, before its occupants can see its wretchedness.

Let in the sun-light!

Whiten the walls, and the floor will soon be cleared of its loathsome rubbish!

Early in my own experience I visited the home of a little girl who was about to enter school for the first time. I had made her a gingham dress and some under-clothing. In my pocket I carried some large nails and a hammer. Taking the child by the hand I led her into the house, picking my way through the darkness to the end of the room.

The mother followed close behind curious to know what I was about to do. I drove the nails into the wall just high enough for the child to reach, and hung her new clothes upon them, making her understand that this was her special place, and here she must hang her clean dress and skirt when she came home from school.

The mother, catching the spirit of order, took the child to the stream near by, gave her a bath, combed her glossy black hair and dressed her in the clothes which I had brought.

The child then took my hand again, and with an air of self respect and restfulness quite touching to see, walked with me to the school house door.

I was curious to watch the influence of this little beginning; and shortly after was gratified to find that every article of clothing had been picked up from the floor. Nails had been driven in many places, and every thing hung up.

Truly in this case a little child had led them; and though that house is the only one in the reservation which still remains windowless, yet there are marked changes in its condition, and I have their promise of greater improvement in the near future.

Other homes of indescribable wretchedness have accepted the windows which were offered them, hanging curtains and pictures, and curtains in feeble imitation of our own. None of these could go back to the old way of living in the dark. The door of that period is closed to them forever.

But these are only the initial steps. With a wholesome unrest once created, and a hunger for better things, comes the difficult problem of how to lead these people to a higher standard of life and a desire for self-support.

There will be found on many reservations abundant means of support, but to such means must be applied intelligent industry and a knowledge of methods. In the teaching of such methods, the field

matron is thus far seriously crippled by her lack of equipment. She needs a place where she can teach by actual demonstration the use of simple tools, as well as sewing, cooking, the care of milk, making butter and cheese, drying and preserving of fruit, and the turning to account of a thousand and one little nothings such as every practical woman knows how to make use of.

The teacher is provided with her school-room which is thoroughly equipped with charts, books, slates, maps, blackboards, in short every thing that will facilitate her work. The house matron finds her rooms well planned and well furnished. She, too, has placed at her disposal every appliance necessary to the perfect training of the young people under her care.

But what of the field matron?

Sent out into the open field without a weapon—she is expected to carry with her some unseen influence by which all crooked things will be made straight, and order and harmony brought out of the chaos of Indian wretchedness.

The thoughtful observer will see that it is vital to the ultimate success of the field matron that her office should be dignified by every help that is possible. Without proper equipment her work must of necessity be negative in character, and her results meager.

There are two great factors necessary to her perfect success.

First of these her proper introduction to the people, together with the recognition, co-operation and moral support of the agent under whom she serves. The Indians look upon their agent as supreme. His approval or disapproval settles many points of difference among themselves. His estimate of the field matron and her work determine very considerably her standing with the people.

Her second great requirement is a house which shall be known as a GOVERNMENT HOUSE, thoroughly supplied with every implement or utensil necessary for domestic training.

Nor is this all. There should be in every field matron's house a musical instrument and other attractions for the people about her. Toys and games for the young, books pictures and puzzles for all; for, all work and no play is as unprofitable among Indians, as it would be with the more civilized and enlightened races.

It is my earnest hope that the offices of the government, and all friends of the Indian at home, will give careful consideration to this branch of the work, and, at as early a date as possible secure for the field matron such equipment as her work requires; for, in no other office than hers does it seem more obvious, that what's worth doing *at all* is worth doing well."

How Can the Dormitory Be Made Cheerful and Homelike.

MRS. LIDA W. QUINBY, Matron Puyallup School:

First of all, let in all the pure air and sunshine needed to light up and banish somber shadows, behind which lurk the demon of homesickness and discontent.

Let perfect cleanliness prevail; let every transom, door, and window be models of neatness; have a brigade of little "corner girls" to wage merry war 'gainst gathering dust.

Let the windows, clean and transparent, be as frames for heaven given pictures—pictures that pupils will unconsciously store away in memory's halls, fadeless and enduring in countless forms. Barren plains, lava beds, desolate mountains and primeval forests contrast and harmonize with fertile valleys, wide stretches of prairie, ocean, river, blue waters, and snow capped mountains.

Early in the morning have every bed tidily made, and bedding folded neatly back to air. Have scattered clothing hung away in clothes rooms or wardrobe out of sight. I've found it practical to have shelves from which curtains are hung, to use as wardrobes where none other are provided.

Shelves or small cabinets improvised from discarded fruit boxes, prettily draped with cheese cloth, make pretty and useful adornments for girls' rooms.

A judicious use of cheese cloth interlining, of which every school has a quantity,

is of real practical use in decorating; sash curtains of it are pretty and add to the appearance of rooms.

Rugs of canvas or rags, refuse from the sewing room, braided and sewed, or hand woven with rug hooks, even a bit of rag carpet covering the main aisles of the dormitory, help give color and homelikeness to rooms.

Wall decorations change blank, dead walls to interesting studies, and offer unlimited possibilities as refining influences.

From even so small resources as blotting paper and colored chalks, the tone of a wall has been changed.

Over every door and window of one dormitory that I well remember were such illuminated mottoes, and precepts in artistic design as:

"Be just and true."

"Try try again."

"Be kind and polite."

These made from half sheets of blotting paper and colored chalks, while maps, charts, and pictures filled blank spaces.

In the girls' dormitory at the Puyallup school, which I have the honor, and pleasure to represent, we have a number of mottoes handsomely lettered and painted by one of the boys.

These serve a double purpose, for who can doubt that we often reach the heart through the eye.

I also obtained for our school some fine, large, lithographic portraits of eminent women—Lucretia Mott, the apostle of freedom and equal rights; Francis Willard, the great temperance advocate; Harriet Beecher Stowe, humanitarian, and author; and others.

I count the moral impetus, and the mental stimulus given by an intimate acquaintance with the history of women, who from simple and obscure girl lives have won high places and recognition, is immeasurably a power for good. By these pictured faces we teach our girls of lives made beautiful and sweet by self devotion and by SELF RESTRAINT.

A corner devoted to news paper clippings of famous people or events holds decorative possibilities and creates a wholesome interest in men and principles.

The Young People's Christian Endeavor daily text roll serves a worthy purpose, and the Lord's prayer, drawings by the pupils in crayon or pencil, the necessary lamps, mirrors, chairs, table, ect., all have a place and supply a need.

Here, as everywhere, the decorative subject of the room should be appropriate to the uses of the room. Encourage individual efforts toward beautifying the school home. Even though it prove unsatisfactory, and trifles have but a brief existence, it's a step in the right directions.

Only by patient and long continued efforts can the Indian characteristics of communism be replaced by a wholesome respect for the rights of others.

It is a truth too great to ignore, too dread to accept, yet too earnest to disguise that property rights are ignored, communism is an enforced rule among the race, hence are our efforts handicapped; but here, as in every department of work for the race, we must take the clay as it comes from the potters, use the facilities given into our hands to work with and

Do the work before us;
Cheerily, bravely, while we may;
E'er the long night silence cometh,
And for us, there is no day.

Whatsoever is desirable, whatsoever is attractive, whatsoever is an influence, a potent factor for good in home life, is equally important in school life.

DR. O. J. WEST, of Ft. Lapwai, Idaho, is of the opinion that the Indian of long ago was of superior health to the Indian of to-day. Tuberculosis is the disease which is consuming the Indian of to-day. Seven pupils die of tuberculosis to one from all other causes. Of 200 pupils that have come under his immediate attention 32 have died in 5 years. He believes ardently in sanitation and would have the vital forces strengthened before the disease can take hold of the individual. He would have common-sense methods used, clean, open buildings and the school

made homelike. He would not have the school hours too long. The growing Indian youths have constitutions especially vulnerable to all disease.

Consumption is an infectious disease, and the student should be taught the proper use of a handkerchief and cuspadore. If something is not speedily done to arrest disease among the Indians they will soon go the way of their contemporaries—the bison.

DR. A. L. WILGUS, Yakima Agency, Washington, regards sanitation as the science of public health and the index to civilization. He declared that consumption destroys four-fifths of the Indian race, but he gives the encouraging hope that it need not always be so. When the Indian learns the value of a sewage system, of ventilation, of warm clothing, of good food, he will use the knowledge for his own benefit.

Supervisor RAKESTRAW told a story of an Indian who once worked with a very profane man, and left him suddenly.

On being asked why he left when he was so much needed, the Indian said he got afraid that God would answer some of the man's prayers, and that he could not stand it.

Col. Rakestraw advised the employees of the Government schools to conduct themselves in such a way as to instil confidence in the mind of the pupil and those under them.

Report of Committee on Resolutions.

The western section of the U. S. Indian Education Association now recognizes in itself, an organization and useful factor in the cause of Indian Education and the sound and permanent footing upon which it has been placed by the Superintendent of Indian Schools in putting into practice methods and principals in themselves logical and at once fitted to elevate the Indian children of the different schools. That it may be enabled to have a still more permanent organization to carry out these principals, we present therefore the following resolutions:

1. We heartily appreciate the just and fair spirit and the wise and judicious management of the Honorable Secretary of the Interior, Commissioner of Indian Affairs and of the Superintendent of Indian Schools.

2. That we believe the judicious and honest application of the spirit of the Civil Service law is best for the Indian service.

3. That we appreciate the advancement and learning shown in the Syllabus for number and language work and propose to do our utmost to execute the ideas advanced therein.

4. That we believe considerate and determined compulsory education to be not only the most effective and economical on the part of the Government but the most beneficial to the Indians as a whole.

5. That we are fully convinced of the adaptability of Kindergarten methods to the Indian school work.

6. We favor the outing system where ever the surroundings will admit application, without serious detriment to the morals of the pupils.

7. That the absorption of the Indian school system into that of the States should be gradual and based not only upon the qualifications of the Indian themselves, but also upon the disposition of the white population to accord to the Indians just and equal consideration in the enjoyment of the rights under the state school systems.

8. To the Honorable Superintendent of Public Schools of the great city of San Francisco and to the Honorable Superintendent of Public Instruction of the States of California and Oregon we extend our hearty appreciation for the welcome and helps they have given us, and to Prof. Madison Babcock, Superintendent of Public Schools, and to the members and employees of the Board of Education of this city we tender our warmest thanks for the very efficient efforts they have made to render our meetings a success, and for their generous manner in which they have given us the use of their beautiful halls

as a home for our deliberations, and we are grateful to all who have contributed to make our sessions an inspiration and a lasting blessing.

HOW SHALL AN INDIAN BOY CHOOSE HIS OCCUPATION.

The gravest moment of every boy's life is that in which he is called upon to face his future as a man and choose his calling. This necessity comes to every youth whose aspirations are upward. The Indian boy of today as we find him in the Government schools,—preparing no longer to be an Indian, but a man, a citizen,—differs very little in the conditions that confront him from hundreds of boys of the poorer classes throughout the land.

When he takes an inventory of his physical, mental and moral qualifications, as a young man should do when he plans to engage in a life contest for bread and competence, he will find a debit and credit side to his account; and every moment of his early life counts full value, as these clink like coin from the treasure house of his past. Possibly, too, the debits of "Poor Lo" are unduly large, because of the cumbersome inheritance of an ancestry; because of cruel kindness of the past, and the sentimentalism of later years. He will usually find himself in possession of a good mind, moderately stocked with useful knowledge, a well formed and muscular body, some power of endurance, and usually a willingness to work. His knowledge of the avenues open to young men, and of the varying demands for skilled or unskilled labor are limited because of the narrow range of his experience. He often lacks what is the first requisite, and what every school is working hard to supply—a good knowledge of the language of his country as well as knowledge of, and sympathy with, its institutions and its life, particularly its truest and best Christian home life.

In making his choice of occupation and his plans for life, an Indian youth should not take into account the reservation and reservation system; he must ignore the fact that Government rations await him, that Government positions may be open to him. He should be taught to take only his own inherent mental, moral and physical qualifications into account, and realize that with these as his capital, with his acquired skill or lack of skill in his chosen line, his power of adaptability, he must carve his own way to success. His training throughout his school life should enforce the truth, that hope for his race lies through the individual struggle away from the reservation, with its idle and degrading conditions. In his school and its accessories he should gain the necessary experience and courage to push out and away, and as an individual to work out his own destiny. He must not, as Lowell says, "Attempt the Future's portals with the Past's blood-rusted key," handicapped as he is by that Past.

The peculiar temperament of a youth, his mental and physical development, will greatly modify his tastes and inclinations. Studying these, a guardian of boys in a general way may render a boy much help in the matter of a wise choice. A boy of a mechanical turn, in the finer and lighter mechanical crafts, can find a dozen or more occupations open to him. Showing skill in any one of these, he will likely have the necessary qualities to succeed in all, to excel in several or many. In heavier mechanical pursuits, a boy with the physique, showing aptitude in one, will likely succeed in almost twenty other kindred callings from carpentry and smithing to brick-laying, masonry and marble cutting. To the boy of artistic tastes and temperament a dozen lines open, along which he can develop and succeed if he but cultivate the qualities of persistence and industry. General business again opens a dozen callings to the keen mind and ready worker whose social instincts are strong. To those scientifically inclined are a score or more of occupations graded in the degree of mental acumen necessary to bring a minimum of success, all more or

less practicable to our Indian youth,—from the farmer, the stock-raiser, the gardener, to the electrician, the surveyor, the engineer. The general bent of a boy, then, as read by a student of human nature having him under rational training, can generally be determined, and his possible success in an occupation chosen along that line be reasonably assured.

A gentlemen who has had some years of experience with young men in a most excellent trade school, (Col. Robert Crawford, Superintendent of the Williamson Free Trade School, Phila., Pa.) says: "I believe, and our work here has clearly proven the correctness of our conviction, that five times out of ten, a boy who will excel in one line of mechanical work will not only succeed but actually excel in ten others. The capacity of the average man for comprehending and mastering mechanical work is, I think, much more general than any other he possesses."

This statement corroborates the principle of choice formulated in part above, and data from other sources, were there time to secure it, would substantiate the principle along any line that man's temperament, tastes and inclinations are considered, whether mechanical, artistic, literary, scholastic, or scientific.

Now with regard to preliminary training preparatory to a judicious choice of an occupation. That education in the United States has been, if not radically wrong, at least very incomplete, is proven from the fact that the best efforts of our educators for a quarter of a century have been to arrange a rational system of manual training for our children, in order that our young people may leave school with well rounded characters, in touch with the world, possessed of head, hand, and heart development. Much of our Indian education, in that it puts too much stress on the book, the mere literary, has been greatly in fault. Power to speak the English language, an industrial development, are the primary requisites, and then only does the literary training, (the reading, writing, arithmetic) become necessary. Scientific manual training under trained workers, parallel with his schoolroom training is the best and only rational way of testing a child's peculiar bent, and this has been neglected in all Indian schools until recently. An attempt at trade teaching was made from the beginning, but handicapped as the first students were for want of English, instruction or explanation of processes was not practicable. With this obstacle removed to a greater or less degree, the unscientific process to a considerable extent has remained, often incomplete, wasting time and material, departments poorly equipped, and the mechanics or craftsmen wanting sometimes in training and skill as instructors, and not infrequently in character and habits. With the English language in use, the first condition incidental to a permanent choice of occupation by the Indian boys, is the establishment of sloyd or manual training departments in every Government school. Every boy below the age of sixteen or until he is mature enough for trade work, from the time he is old enough to handle tools, should be made to devote several hours a week to this training, working upon progressive series of exercises, complete models, useful articles. One important effect of this system would be to test the capabilities of each pupil, his tastes and preferences. It would develop a respect for manual labor through the growth of skill and accuracy from day to day. It would dignify labor to the worker, by making him a creator, filling him with the glory of achievement. It would modify the impression that he is too likely to have fostered by much of the necessary detail work that falls to his share about an institution, that work, labor, is drudgery. To the child, through the systematic work of the sloyd room, will come the first dawn of that illumination that inspires the true artist and artisan throughout their entire career. Without this preliminary training much of now so-called trade work must be not only defective but pernicious, because it comes at too early a stage and before the boy's peculiar bent has been

shown, before he has sufficient knowledge to make the semblance of an intelligent choice.

The gentleman quoted before says in this connection that after six months of preliminary training, given to the young men who are admitted to their institution, practically one half of their class, the brightest and best, are ready unwaveringly to make their choice of occupations from those trades taught in the school. The major portion of the remainder with little counseling and advising do the same, and only the last half dozen of the class, usually those showing the least aptitude everywhere, are the ones who persistently desire to enter upon lines which observation of teachers and superintendent has confirmed them in believing that these few boys are unfitted for. From two to four per cent of the number admitted to this school are among this class. The erratic exceptions prove the rule. From ninety to ninety-five per cent of those trained to a calling in this institution, (the school has been in operation about seven years,) follow their calling after leaving the trade school. Of the balance who change, the tendency seems to be to use their trade and excellent training that goes with it, to rise to something better financially and professionally. Those best in academic work stand best in trade work, while those poorest in academic work are poorest in trade work, where brains must lead and plan. These are facts, the application of which to the subject in hand can easily be made.

In the institution with which the writer has been connected, the students mature enough to enter the shops are allowed, after deliberation and consultation, to choose the trade which they wish to learn. They are then given four months' trial, in the grade of helper while they are being tested as to the wisdom of their choice; if found satisfactorily located, they become a regular apprentice, and are promoted as they become efficient in the craft. If found wanting those qualities that will insure them success in the chosen line, they are at liberty to reconsider their choice. Less than 10% desire to change from their first choice. Every boy in every Government school should be urged,—ought I to say compelled?—after the period of general manual training to serve an apprenticeship at some trade under a competent master-mechanic, or rather mechanic teacher, who while producing, doing the work in his line needed by the institution, is also teaching his craft in a graded and scientifically arranged course of lessons, bringing out all principles involved, thus giving his apprentice an opportunity to become a skilled journeyman, enthusiastic in his calling. Each one at the end of his course, if not prepared to earn a livelihood by his craft, should be put under such conditions that he can continue his preparation for self-support. The returning of these trained or semi-trained young men permanently to their homes, to a life of enforced idleness amid degrading conditions, inviting immorality and crime, should not be permitted, unless this process of "solving the Indian question" is a problem at which those who are attempting the solution desire to continue to the end of time, or that which will come faster, the end of the Indian. It is said that in every Jewish family every child must choose some occupation as a means of self-support. Christ was a carpenter; Paul was a tent-maker and was not afraid to support himself by it and do his share of the Lord's work besides. Give every Indian boy a chance to do the same, by putting him into a position to know and see the press of life, and he will make no mistake in choosing, nor will he fail in doing.

The Indian as a race has always been characterized by a native independence and haughty pride, that has made him stand aloof from the white man. This characteristic becomes a mighty force to the individual standing alone, as a man struggling for his maintenance—holding him up, intensifying every aspiration—that it cannot be in the midst of the degradation and enforced idleness of his present coddled condition on a reservation,

where all are equally wretched, and without moral support.

The outing system helps to broaden in this particular as nothing else can. It is not the farming and the work that is done by the pupil that is of moment, but his contact with life, his taste of the struggle to live, of the good and bad of civilization, the first divine taste of his birthrights that he gets, individual freedom gained by his own effort. It teaches, too, as no institution life can, by strain of muscle, by wear of bone and nerve tissue, the value of dollars and cents, the price of a suit of clothes, the cost of a dinner—a very necessary matter, before a young man is ready to look the world in the face and ask "What must I do, what can I do to live?" Don't say, "Impossible!" The United States can make the outing system possible for every Indian child if it is convinced that is the right way, as it is now making a better school service possible for every child. Homes cannot be found in the west? Yes, they can when the Godly people understand. And they can be found in the East, 30,000 of them, if necessary.

And now a word as to the professions: Among the Indian youth now in training, are the few really talented, who will aspire to the higher professions. It is our business as helpers and friends not to crush and discourage these aspirations, but rather to temper the tendency, to hold in check the desire; have such to learn manual craft first, because it will make their subsequent career safer. If the prompting to seek the more learned calling was a false one or adversity come unexpectedly, there is a safe arm to lean upon. If destiny points upward strongly, if the call is loud, if willingness to wait for the reward that comes with the professions only after years of effort, study and sacrifice, then let the Indian youth, too, stand in the higher walks of life, as prompted by the voice within. But all must learn the lesson that in all occupations, toil, grinding toil, is necessary to success; is honorable, too; and the toiler conscientious, useful, is filling the necessary niche in God's great scheme. George McDonald is credited with saying, "I would gladly see a boy of mine choose rather to be a blacksmith or a watchmaker or a book-binder than a clerk. Production, making, is a higher thing in the scale of reality than transmission, such as mere buying and selling. It is besides, easier to do honest work than it is to buy and sell honestly."

The following as a brief summing up:

- (1). An Indian boy must prepare to earn his living by honest work. This implies qualifications of character and training, inasmuch as he should be among the educated, rather than the uneducated workers; the skilled, rather than the unskilled.
- (2). He should be taught, urged, almost compelled to so shape the preparation for his life work that it will take him away from the reservation and the entire system of Indian service.
- (3). He should have general manual training before he attempts to choose his calling.
- (4). There are certain groups of occupations that a boy's temperament, his physical and mental construction, peculiarly fit him for, in any one of which he can succeed, even excel. His choice should be made from these.
- (5). A boy should be directed, advised, and fathered in his choice of an occupation, but not inflated with false notions of his powers and ability.
- (6). Having chosen, he must aim to excel; to become a master workman. If his choice lies along lines that the school cannot give, he must do that nearest his choice, and after completing his course in the Government school, at once enter upon his field as a learner, an apprentice. Each school should aim to do that which it can do best consistent with economic, rational trade-teaching.
- (7). Having prepared to do effective work in an occupation, he should be ready to go where there is a demand for skill which he has to give. If work does not offer in his line, he must be willing to take work available and follow that until something better presents itself.
- (8). Having general training and skill in some specialty, with an independent spirit that abhors the ration system, our so-called wards are no longer Indians, but tax-payers, voters, citizens—men even as "you yourselves are." O. H. BAKELESS.

REPLY TO A REQUEST FOR INFORMATION IN REGARD TO OUR SCHOOL INDUSTRIES.

This school has had practical industrial manual training from its beginning seventeen years ago. The object of such training has been instruction, occupation and utility.

Beginning as our school did with a class of pupils who had no knowledge of the English language, it was not practicable to give instruction by any course of lessons or explanation of processes. Of necessity, therefore, skill in any trade had to be acquired by observation and practice. A competent mechanic was placed at the head of each workshop whose duty it was to show the apprentices how to do their work. The education has been wholly practical, the carpenters working on necessary buildings and repairs for the school; shoemakers and tailors on articles needed for school use; tanners and harness-makers on supplies required by the Government; blacksmiths and wagon-makers on necessary work for the school farm and in building wagons for Government use at Indian Agencies. The instruction from the first has therefore been productive and at a small cost, for the reason that the various mechanics employed as instructors, have done with the help of their apprentices the work of the school in their various lines which otherwise would have had to be done by outside mechanics. This system was the only one open to us under the circumstances, and we also think that with undisciplined and uneducated minds it was the best system to pursue: there was not the ability to appreciate a progressive technical course, but the lowest intellect derived some satisfaction from being able to make some thing complete, as a tin-cup, a pair of shoes, a horseshoe, a table, etc.

Another feature of this system is its great utility to the school, keeping us supplied with many articles which if not manufactured here, would have to be purchased, combining therefore instruction, occupation and production.

The system that experience has shown to be the best for us is a half day in the workshop and a half day in the school-room for all. Thus each teacher and mechanical instructor has two complete sets of pupils, changing each half day, and the whole reversing each month; so that neither set of pupils will be confined too long to the same daily period at school or work.

While the foregoing applies more especially to the instruction given to the boys, the same system is pursued with the girls but with a less variety of occupations, they being instructed in all that pertains to household work, plain sewing, dress-making, cooking and some tailoring; but nothing for girls has been attempted aside from these usual and necessary lines.

2. The school is purely a Government Institution for the education of Indians; having no connection with public schools or any other institution; it is supported by Government appropriation at the rate of \$167.00 per capita per annum for all expenses, all Indians of the United States being eligible without charge except the Five Civilized Tribes.

3. The graduating point of the school is somewhat in advance of the ordinary grammar grade. Pupils are of all ages from eight to twenty years, some entering as adults without any education whatever or knowledge of the English language. They are therefore of all grades from the adult primary to the graduating point.

Industrial training in the workshops commences when the pupil is of a suitable age, and if already grown, when they have made selection of the particular trade they wish to learn.

For the younger pupils a sloyd department has been established in connection with the class-room work at the schools, where the instruction is purely educational. A modification of the Swedish system is used by a competent teacher trained in Sweden. A basement room in the school building has been fitted up for this purpose which is light and sunny and well ventilated. Ordinary manual training benches made in the school workshops

are used in this department, the equipment being simple but sufficient.

Observation by the teachers leads them to the conclusion that sloyd instruction quickens the interest of the younger pupils in their studies and makes them more practical and active. In the matter of discipline it is also helpful, makes them more cheerful and intelligent, and gives them pleasant exercise, developing a taste that will in a marked degree determine their future. It is also expected that when the pupils now in the sloyd department are passed on into the trade shops, they will make much more skillful and intelligent mechanics.

4. The School work shops were formerly cavalry stables; they occupy three sides of a quadrangle; the buildings being one story brick 40 ft. wide with 12 ft. ceilings and a total length of 332 ft.

The constant aim has been not to introduce a multitude of expensive appliances, but to work with such tools as a young man could easily purchase for himself, the idea being that the use of hand tools makes the best mechanics.

In the Printing Office which is extremely valuable as an educational and industrial factor, there are published two papers, all the mechanical work being done by the students. The office is the second story of a building 40x70 ft., it is well lighted, supplied with a cylinder, and three smaller presses, and is a well equipped office, the plant being valued at about \$3,000. The motive power is now electricity.

5. The buildings occupied by the work shops are valued at about \$8,000, the plant, i.e. tools, etc. exclusive of the printing office probably \$2,000 additional.

The annual expense of maintenance is very small for the reason that all the operations are productive with very little waste material, and the labor of instructors counts in actual work done for the school. Instruction is therefore practically without cost.

6. Experience has demonstrated in the case of this school at any rate, that literary progress is almost as great under the half day system with an evening study hour, as by having all day at school, while the gain to the class of pupils under instruction in other ways, is of inestimable value, contributing to their education, health and discipline.

Another result of industrial education is that it preserves an equilibrium between the abstract and physical in education.

It also gives the student an advantage by opening another avenue for excellence, which he may pursue simultaneously with his literary work. The dull student has also a chance to achieve excellence industrially, where he may be a positive failure in the school room, this success of course gives him encouragement and self-confidence, so that by the end of his five years' school term he may be sufficiently well equipped in his chosen trade to enter the labor market himself.

In order that a distinction may be made in the workshops between those who are active and intelligent and those who are lazy and unprogressive, a system of grading has been established, promotions being made from one grade to another by examination at the end of each quarter, grades being that of Helper, Apprentice, Efficient Apprentice and Journeyman; no one being graded until having worked at a trade four months and shown sufficient ability and aptitude to follow it up.

Whatever may be the experience elsewhere, at this school we could not do without our industries, the theory of the education here given being: 1st. A knowledge of the English language; 2nd. Some industry that will give ability for self-support; and lastly, A knowledge of books, or purely literary education. A. J. S.

The Indian never can reach the standard of American civilization while he is held aloof from the body of the people. He should become one of them in citizenship, and the best way to accomplish it is in the public schools, if the Indian children can be educated therein.—[Salt Lake City News.

leave the impression with you that she was always wilful and a trouble; it was only at times that those spells came over her. For a great part of the time we got along nicely. She was a good girl. I had become very much attached to her and I think she was fond of me."

"The girls came safely today and I am very much pleased with their bright cheerful ways and hope we may have a happy winter."

"Only a few days ago she told me she was quite willing to stay during the winter. And has been one of the best of girls."

"It gives me much pleasure as I return him to you to say that he has been just as nice as could be. He has been so thoughtful, so respectful and gentlemanly on all occasions, that my feeling of respect and affection toward him are of the highest order, and I shall always recall our association together with pleasure. I am most thankful for the good work done in elevating our fellow beings, our brothers and sisters, at Carlisle."

"He was a good boy; was always satisfied with him! have missed him since he has gone. We all felt attached to him."

"She is a very nice child, but that does not do the work for me."

"I am much pleased with her, as she is very polite and obedient, and anxious to learn, but it is necessary to teach her everything 'line upon line and precept upon precept,' so that I do not think I could pay her for the present more than five dollars a month. As she learns I will pay her more, and when she is well taught she will want to leave me and go back to school. Such is the teacher's reward. However, I am very glad to have her."

"If the girls come to our town another summer I would suggest no entertainment and no parties given especially for them, for I attribute much of their desiring to go to the fact that they were upset from the very start by those things."

"I write to say that one of your former scholars while in our vicinity joined our young people's Christian Endeavor Society, and we as members of that society believe him to be among the best of Christian manhood, and as a recommendation of his life while here will say that he showed the greatest interest in the welfare and happiness of others which we all know must come from a strictly Christian person. He took the greatest interest in the Sunday School and Young People's Christian Endeavor Society and in all meetings that were strictly Christian. He had a great influence among our people which I think I can truthfully say was felt by all. The influence he has left behind him no one can tell where it may end. May God bless him and always keep him in the strait and narrow path that leads to life everlasting, and may he always be able to accomplish and leave the influences he left here."

"We are well pleased with her."

"We are well pleased with —, and want to keep him this winter and will send him to school and try to teach him all we can at home as well; will give him some spending money when he needs it while going to school, and see that he makes good use of it."

"He was a very nice boy and a good one while with us."

"We laid my dear Mamma to her last rest last second day after noon. Mamma was confined to her room eight weeks. — has indeed been a very faithful and good girl. And speaking truthfully I cannot tell what I should have done without her. She being so near my age, and such a helper and sympathizer, seems more like a sister than any one else."

PROGRESS OF THE RED MAN.

Few of the government reports have been read with greater satisfaction than those of the Indian Bureau in very recent years, for they have shown a situation in striking and happy contrast with that which their predecessors presented in a past that is near enough to be remembered with humiliation and regret. Our Indian wars, which were often brought on by designing white rascals for their own profit, are probably ended for all time. The scandalous corruption that characterized the Indian service under many administrations has been gradually reduced, until little, if any, of it remains. And the condition of the Indians, physical, intellectual, and moral, is improving as rapidly as the most optimistic could have expected.

The report of the Commissioner of Indian Affairs for the last fiscal year is, like that for the preceding year, filled with facts that are encouraging to the friends

of the red man and to all who believe in the enlightened policy of the government in its relation to these people. There has been no outbreak or disturbance of any kind, and this fact shows that the Indians have, at last, learned that resistance is vain—that they must submit to "the will of the conqueror," and that their future must be trusted to the justice of the nation, supplemented by their own efforts to improve their condition.

The Commissioner states that the chief object and labor of the bureau is now and for many years must continue to be to put the Indian upon his separate allotment of land, and get him to support himself there, and to protect him from encroachment and injustice, and train his children in books and industries. Let one generation be thus trained, and the great task will be ended; but it is one of the most difficult undertakings ever attempted. The resistance which our aboriginals have almost uniformly shown to the civilization of the whites has been an almost insurmountable obstacle. Like other barbarians, they were far more ready to adopt the vices than to emulate the virtues of the whites.

It was easy for them to learn to drink rum, but they had an intense abhorrence for books and work. It is, therefore, gratifying to learn from this report that progress in education has been marked.

The enrollment of pupils during the year was 23,352, an increase of 316 over the previous year, while the average attendance increased 852. Another cheering item of the report is the statement that during the past year the government paid to regular Indian employes a half million of dollars, and that the number of trades and occupations pursued by them is constantly increasing. Their industrial progress is impressively attested by the fact that they are raising supplies for the government; also crops and live stock to sell on their own account, and in many different ways are coming to earn their own living. The Commissioner forcibly urges legislation to put a stop to the sale of liquor to Indians who have become citizens. He says that many such who have received allotments in the West and Northwest are becoming demoralized by the traffic. This raises a difficult question.

If an Indian has become a citizen he is on an equality before the law with his white or black fellow-citizen. To make and attempt to enforce a prohibitory statute applicable to him and not to his neighbor, would probably be a departure from constitutional government. It would certainly be class legislation, and extremely offensive to the red citizen. We suspect that educational and moral efforts will have to be depended upon to meet this difficulty. If the Indians cannot be assured of equal rights by becoming citizens, they will have little ambition for that honor.—[Washington Post.]

Mr. Charles F. Meserve, the President of Shaw University, of Raleigh, N. C. and who has long been well known for his efficient work in the cause of Indian education, has just returned from a tour of investigation among the so-called civilized tribes of the Indian Territory. Mr. Meserve undertook this journey on behalf of the Indian Rights Association, which desired accurate information in respect to the work of the Dawes Commission, whose object was to gain the consent of the Indians to the establishment of a "Government in the Indian Territory which will rectify the many irregularities and discriminations now existing in the said Territory, and afford needful protection to the lives and property of all citizens and residents." Mr. Meserve's formal and detailed report will, in all probability, not appear until the close of September, but he states informally: "I have devoted a great deal of time to the investigation, and I am pleased to say that the Dawes Commission is doing a great work and is deserving of the utmost praise and confidence and sympathy, of every friend of the Indian. The trip was a very trying one, and I shall have to put in a little rest before I do much solid work. Quite a part of the time the temperature in shade

ranged from 100° to 110, and in the sun it was as high as 140°. I traveled 2300 miles, 300 of which was in wagon." This information is in line with what we expected, for we have been for many years convinced that something in the direction of the change in the Indian Territory proposed by ex-Senator Dawes' Commission would become a necessity. But it is none the less reassuring and agreeable to have this view of the case definitely confirmed by a man of Mr. Meserve's standing and experience, since the Commission's course has been severely criticised in many quarters. Mr. Meserve's full report will be awaited with interest.—[City and State.]

A VIGOROUS PROTEST.

We the undersigned residents of the vicinity of Sisseton Agency and the Indian Schools there situated, wish hereby respectfully but very earnestly to protest against the custom that has for some time prevailed of having regular gambling establishments in connection with the Indian payment. We consider it an outrage to have thrust upon us as a community the presence and demoralizing influence of the men who own and control these gambling establishments. We also consider it an indignity to this community on the part of those business men of Browns Valley, Wilmot, Sisseton and other towns, who are in the habit of resorting to the gambling establishments here and by patronizing them help to sustain their nefarious, despicable and unlawful business.

We recognize the fact that Agent A. M. Keller has accomplished all he could by excluding such parties from government and allotted lands.

In the name of justice and right, in behalf of parents and families living in this community who desire to protect their homes from the baneful effects of the gambling den, the brothel and drunkenness, we would appeal to the protection of the law not only, but also to the manhood of the citizens of the towns adjacent, to be delivered from the scourge of the presence and practices of professional gamblers and their demoralizing effects upon the community in which we live. If some of you business men of these towns feel that you must invite the professional leaders of the gambling business to your towns or to your homes, that is your own affair, but for decency's sake and for the sake of the rights of the people who have to live in this community we appeal to you not to help in trying to make the neighborhood of Sisseton Agency a dumping ground for all the worst elements of society. As you would not want your own boys and girls to be brought up surrounded by such degrading influences, will you not refrain from thrusting these influences upon the families of others?

G. B. BASKERVILLE,
Supt. of Mission School,
And 41 others.
—[The Inter-Lake Tribune,
Browns Valley, Minn.]

A RESERVATION FOR WHITES.

The members of the United States Educational Association are of the opinion that the only hope of saving the Indian is to keep him away from the temptation of cities and towns. Unfortunately, the same could be said about others than Indians, with equal truth. There are tens of thousands of white men who ought to be rounded up and made to earn their living on farms, and chased and brought back by cavalry when restlessness and thirst for fire-water made them leave the reservation. Such a system would be good for the men and good for society; but under our glorious institutions the white man is free to ruin himself and others and make expense for respectable citizens to the extent of his sweet will, so that he steer clear of certain laws that men of the worthless and vagrant type are not prone to transgress.—[San Francisco Daily Report.]

Is not the RED MAN worth its subscription price—50 cents a year? If not on the regular subscription list may we not add your name?

THE OUTING SYSTEM.

Last year the "Outing System" was put into practice in the Regina Industrial school. Some couple of dozen pupils worked through the harvest and autumn—till the 1st. of November—with surrounding farmers.

Almost universally their employers spoke in praise of their behavior and work. The wages earned aggregated over one thousand dollars.

In almost every case a portion of the wages was sent to their parents on the reserve. This year some have been out since spring work began.

At present every available boy is out getting wages of from \$15 to \$20 per month. The shops are practically closed.

Nearly all are "farm boys" at home or abroad. They come home for Sunday, weekly, bimonthly or monthly as may be convenient for the employers. They thrive on it and enjoy it. From every stand point—physical, social, industrial, moral—we regard this as the very best training that the boys can receive. Could pupils be placed for the winter months, as at Carlisle, and attend public schools, it would be even a greater advantage. The system is capable of great expansion.—[Progress.]

AMUSING INCIDENTS OF APPLICATION FOR INDIAN CITIZENSHIP.

Major McKennon of the Dawes commission tells many amusing anecdotes of applications for Indian citizenship in the various nations. One man appeared for Cherokee citizenship on the grounds that he was a descendant of Pocahontas. Another man said his wife looked like an Indian, acted like an Indian, and in his opinion was an Indian, and he wanted to be put on the rolls in consequence. He wasn't particular as to the nation but merely wanted citizenship. Still another had been engaged to a Chickasaw girl and had planted a peach orchard on the strength of the engagement. The girl had jilted him and he wanted citizenship to soothe his lacerated feelings. All these and many more like them are of actual occurrence and the applications were really filed in good faith.—[Indian Journal.]

OUTING AGENTS.

A large sum of money is now being spent for the education of the Indian, and it is well spent, but unless some means are adopted to follow up the result of education, to say the least, it is money placed out at long time interest. The seed is being sown but we need concerted action all along the line to reap the harvest. The Indian feels that he is reservation bound, and when he can get rid of that feeling he will have more of an incentive to work and to hunt work. He will work, only he has not the pluck to overcome the prejudice of the white that holds against him in certain communities. Some plan ought to be devised to push out, not return pupils, but ex-school children. Whether they have been reservation or nonreservation pupils. Give all the same chance. There should be an organized effort to do this. It must be done.—[Progress.]

WORKS AT 115 YEARS.

The oldest resident of Michigan, so far as known, is Peter Wakeheim, an Indian, who lives on the banks of the Rifle River, near Moffatt. He claims to be 115 years old. Thirty-five years ago, before the upper countries were settled at all, "Old Pete, the Indian," was known to all the woodsmen. He had five children when the war of 1812 broke out, and three of them went into the war and never came back. He seems to have changed but little during the last quarter century, and his sense of sight and hearing and his mental powers are as strong as ever. He remembers what took place a century ago as accurately and as well as the events of yesterday. He still earns his own living by making axe handles, brooms and bows and arrows and is a remarkable specimen of a well-preserved man.—[Philadelphia Press.]

Mr. Wakeheim is a grandfather of two of our boys.

OUR FOOTBALL TEAM.

The Indian School Foot Ball Team for '96 is made up as follows:

Jacob Jamison, left end; Hawley Pierce, left tackle; Martin Wheelock, left guard; Delos Lonewolf, center; Bemus Pierce, right guard, Captain; Artie Miller right end; Dan. Morrison, right tackle; Frank Hudson, quarter back; David McFarland, left half-back; Frank Cayou, right half back; Jonas Metoxen, full back.

PRESS CLIPPINGS ABOUT THE INDIANS' PLAYING.

The following extracts from press clippings tell the whole story without further comment:

INDIANS AND DICKINSON COLLEGE ON THE COLLEGE ATHLETIC GROUNDS, SEPT. 26, 1896. SCORE 28 TO 6 IN FAVOR OF THE INDIANS.

Philadelphia "Press."]

Apart from the hard practice the team daily undergoes, the individual players are obliged to attend to their school duties, such as study and work in the industrial departments. They are young men of more than ordinary intelligence and strong force of character.

Carlisle Evening "Sentinel".]

The Dickinsonians were simply outclassed, and were specially lacking in that invaluable quality commonly known as "beef," which their opponents had "for sale," but what Dickinson lacked in this respect she made up in "sand" and fought hard and stubbornly.

Heckman scored Dickinson's only touchdown after securing ball on McFarland's fumble and making a magnificent run from the ten yard line to the goal.

This was the only thing that saved the "Red and White" from an ignominious shut-out and when everything is taken into consideration it is in fact a victory for them—scoring against such a team as the Indians have. All the boys played a plucky, snappy game against such odds.

As to the "Reds"! Well, candidly speaking, the game the boys put up ought to down anything on the gridiron and no doubt will if they but quit their fumbling.

Philadelphia "Inquirer."]

Last year the Indians from Carlisle made such a good showing on the gridiron that they are considered one of the leading teams of this country. Though this is only their third season, they are after the championship, and will scalp their white opponents with as much earnestness as their forefathers did years ago.

Philadelphia "Record."]

The Indians defeated Dickinson College in a game of football to-day. The Indians were much quicker than last year. But on a fumble allowed Dickinson to score 6 points. It was the first game of the season for both teams. They played 10 and 20-minute halves.

GAME BETWEEN DUQUESNE COUNTRY AND ATHLETIC CLUB AND OUR BOYS, PLAYED AT PITTSBURG, OCT. 3, 1896. SCORE 18 TO 0 IN FAVOR OF THE INDIANS.

Pittsburg "Dispatch".]

It was the cleanest game of foot-ball played here in several seasons.

Along the outer edge of the playing ground a rope was stretched, and men pressed against this rope three and four deep. Boys sold chairs to stand on for 10 cents, and behind the line of men were a few vehicles occupied by men and women.

In the grand stand half of the spectators were well-dressed women, and most of the boxes on the roof were occupied.

The interference of the Indians was admirable, and was the one distinctive feature of their game, which made them winners. The Indian ought to be a good foot-ball player. He has the courage, strength, endurance, and dogged persistence, and these are the characteristics that reach the goal.

There was not an unpleasant feature in the game as far as very rough or what is called "dirty" ball playing was concerned.

Pittsburg "Times."]

The expectation was that the Carlisle Indians would win the game of foot-ball on Saturday, but not that they would mow down the Pittsburgs in such a disastrous defeat as they did.

Pittsburg "Press."]

A better game of football than was played at Exposition park yesterday afternoon between the Duquesne Country and Athletic club and the Carlisle Indians has not been put up in Pittsburg for many a long day.

The Indians played aggressive foot-ball from the start and won the hearts of the people, by their scientific and gentlemanly playing. There is probably no team that comes to Pittsburg that has so many friends here as the Indians. There were almost as many rooters for them in the grand stand and on the bleachers as for the Duquesnes, and when Seneca made his wonderful 90 yard run for a touchdown in the first half he got a regular ovation. The Indians played a better game than they did last year, when they defeated the Duquesnes 16 to 4. Their team work was exceptionally good. They never missed a tackle if they got within any sort of reach of the runner, and only fumbled once or twice during the whole game. They followed the ball with remarkable closeness, and went at the Duquesne's line like pile drivers.

Pittsburg Commercial "Gazette."]

If those Carlisle Indians are progressing as well with their other studies as with football, they are doing very well, indeed.

THE PRINCETON GAME, OCTOBER 14, 1896. INDIANS DEFEATED BY A SCORE OF 22 TO 6.

Philadelphia "Press."]

It was a game fairly scintillating with sensational plays. A game of the spectacular sort, where antiquated "grads" forgot their wrinkles and gray hairs and rheumatic joints and joined with the agile "undergrad" in tearing up the earth and all that therein is. Canes, hats, flags, coats, everything in reach filled the air and grandpas executed the cancan with their 16-year-old grandsons.

The Tigers received a tremendous shock early in the game and the critics said it was all over for them, for the Red Men not only scored in the first three minutes of play, but they completely outplayed the Tigers throughout the first half and kept them from tasting anything in the nature of a touchdown.

The red men left the field in highest spirits. They had plainly outplayed the Tiger team during the first half, the score was 6 to 0 in their favor and they looked forward to the next finish of the contest with the utmost confidence. The Tigers were winded and several of them hurt. Captain Cochran was laid out several times and could not play in the second half. Brokaw took his place and Beiter and Rosengarten succeeded Kelley and Bannard. The Indian team remained unchanged.

When the Tigers appeared on the field for the second half their faces wore a determined look. On the first kick-off it was apparent that they meant to do or die in the last ditch. Then began the fiercest struggle ever witnessed on the Princeton gridiron. The tug, the strain, the resounding thwack of shoulders on head and knee on hip, the crunching of shoes on fallen limbs, told of a struggle in which race was matched against race. And the race with a civilization and a history won the day. It was a clear victory of mind over physical force. By all the artful tactics known to the science of Rugby the sons of civilization overcame the children of the wilderness. Interference, uniform team play, double passes brought repeated gains for the Tigers, till the Indians were overawed and their line became as a rope of sand. After four minutes of the fiercest kind of playing Reiter crossed the Indian goal line for Princeton's first score and Baird evened things up by kicking the goal. After the score was tied the red men forgot what they had learned from Hickok and McCormick about the science of the game, part of which they had practiced in their saner moments up to this point, and Princeton was an easy victor. Rosengarten and Reiter made beautiful runs around the ends and Smith was a tower of strength, never failing to gain when the ball was in his possession.

A tremendous throng was in attendance, among the spectators being several of the distinguished foreign professors who are lecturing at Princeton.

Philadelphia "Inquirer."]

The Indians ran slow and failed to use head work, but their interference during the first half was of the highest order and they tackled like fiends.

At the end of the first half the spectators began to get worried and to think that the warriors from Carlisle were more than a match for the pale-faced sons of Princeton, but the worried looks were changed to ones of joy in the second half.

"Public Ledger," Phila.]

Bemus Pierce, the giant captain of the Carlisle Indian football team, gave the umpire at Princeton last Wednesday a taste of red-skin wit. The Indians were being repeatedly penalized for offside play, but the captain did not utter a word of complaint until he noticed that the Tigers were violating the rules without any cen-

sure from the umpire. Without a moment's warning, and for no apparent reason, Pierce called "Time," and, approaching the umpire, said: "You must remember that you are umpiring for both sides." It took some time before the official knew what the Indian was driving at, but the latter did not make any further explanation.

"The North American."]

At the close of the first half it looked as if Princeton had struck a problem that they could not solve. The score stood 6 to 0 in Carlisle's favor. Although the Indians made their touchdown on a fluke they had been outplaying the Tigers at every point. Between halves the Princeton Coaches harangued the eleven. In the second half with a change of backs the Tigers settled down to work with spirit and dash that dazzled their copper-skinned opponents for the rest of the game. Princeton tied the score four minutes after time was called and continued to play with speed and force that rendered Carlisle's pluckiest game quite ineffective.

Philadelphia "Record."]

The Indians in the first half clearly outplayed Princeton. When they scored in the first half and Princeton could do nothing it looked decidedly blue for the Tigers. In the second part of the game Princeton completely changed the tactics, and instead of bucking the Indians' stone-wall line fooled them with double passes and end runs and won out after a plucky uphill struggle.

New York "Journal."]

One of the most exciting games ever seen on the 'Varsity Field was played here to-day between Princeton and the Carlisle Indian School. It was a game worth going miles to see, both sides playing the hardest kind of football from start to finish and the Tigers finally winning by the score of 22 to 6.

New Haven "Register."]

The Carlisle School Indians gave the Princeton Tigers the hardest argument yesterday afternoon at Princeton they have had to fight out this year. They started off by making a touchdown, and they had the score 6 to 0 till the first half closed.

Newark "Advertiser."]

The Tigers scalped the Carlisle Indians yesterday afternoon, but did not escape without some marks of conflict. The aborigines clearly outplayed the 'Varsity in the first half, which ended 6 to 0 in their favor, and thus gave the biggest kind of a scare to the sons of Old Nassau. In the second half Princeton made a superb brace and ran up 22 points without allowing the Indians to get near the home. It was a beautiful game from the spectator's standpoint.

New York "Advertiser."]

In view of the showing made by the Carlisle Indians against Princeton, the game the Indians are to play against Yale at Manhattan Field, October 24th, will serve a useful purpose. This game will give foot-ball critics an opportunity to measure the relative strength of Yale and Princeton when conclusions will be drawn on the outcome of the Yale-Princeton game.

New York "Tribune."]

This is the first time the Indians have met Princeton, and the game was sharp from start to finish. The Indians outplayed the white men in the first half, which closed with a score of 6 to 0 in favor of the red men.

Pittsburg "Commercial Gazette."]

The Carlisle Indians came upon the Princeton football field to-day in quest of Tiger scalps, and at the end of the first half it looked as if they would prove successful, as the score then stood 6 to 0 in favor of the Indians, and the Indians were outclassing the Tigers in every play. In the second half, however, the Princeton players took a big brace, and turned the tables upon their opponents.

BURNING OF THE CHOCTAW COLLEGE.

Paris, Texas, October 5.—A frightful holocaust occurred at Spencer's academy, forty miles northwest of here, and about ten miles northwest of Goodland, I. T., Saturday, in which five lives were lost and seven were more or less injured. The place was an Indian school for boys and was several miles from any settlement. It was maintained at the expense of the

Choctaw government, and 104 boys ranging from 12 to 20 years of age, were in attendance. All boarded there. There were twenty-six domestics employed, besides the students. The main building contained thirty-six rooms and covered about two thirds of an acre of ground. It was a frame structure and was built about fifteen years ago.

About 11:30 o'clock, Professor W. W. Appleton was awakened by the cracking of flames and rushed out into the hallway on the second floor and gave the alarm. He found that egress was impossible by the two stairways, which were completely enveloped in flames. Students ran from room to room awakening others and frantically endeavoring to escape. Many plunged headlong to the ground twenty feet below. Some threw out their bedding and jumped on it. Professor Appleton proved himself a hero. He groped his way to a room where five young ladies were sleeping, and dragged them out in a half unconscious condition, and with a small hempen rope he let them down one by one until the last one was safe, though he was almost completely enveloped by smoke and flames. When all had been rescued he fastened the rope, and grasping it, swung off. He shot down like lightning, lacerating and burning his hands frightfully. Everything in the building was destroyed and the occupants only escaped in their night clothes. When the excitement subsided it was found that four students had been cremated. Wilburn Wilson, aged 14, Daniel James, aged 12, Thomas Kenietubly, aged 15, John Smith, aged 20.

The school was maintained by the Choctaw nation and had been in operation for about forty years. It was in charge of Superintendent J. T. Jeter and taught by Professor W. W. Wallender and wife and Professor J. H. Wallender. It is not believed that the academy will be rebuilt because of bad financial conditions of the Choctaw government and also because it is the general belief that the country will soon be opened for settlement. The Choctaw council met in regular session and an effort will be made to get an appropriation for the relief of teachers and students who lost all they had in the fire. The first impression was that the fire was of incendiary origin. This turns out to be erroneous. It is believed that the fire originated in the room of John Smith, an epileptic, who was admitted to the school Saturday.—[Houston, Tex. Post.

THE INDIAN TEACHERS' CONVENTION.

Under the wise and inspiring efforts of Superintendent Hailman, these yearly conventions have now come to be an established institution.

They have grown in value with every year. And their influence on the Indian School service is plainly manifest. Some progress is made in giving the force a higher ideal. A good deal is gained by the emulation excited.

Practical methods are receiving more attention than at first. Buncombe talk is somewhat exhausted. And the ideas and ways of doing of those who are really doing something never fail to interest the convention. This year the presentation by Carlisle was exceedingly valuable.

Her instructors in sloyd and physical culture gave daily lessons which were eagerly attended by a large part of the convention. It was the best thing Carlisle has ever done for itself or for the convention.

So far, the boarding school interest has monopolized attention and the reservation day schools have had bare recognition. But as the higher schools begin to consider the broader bearings of their work; when they study the relations of the school to the community, their sources of pupil supply and the graded development of their own work, then they will discover the importance of the subordinate day schools, and their cultivation will be a matter of general concern. At first the larger schools exist for themselves. Pupils are valued simply to fill out the roll and exemplify the school drill. Later, the idea is borne in upon the workers that influence upon the Indian community and the general upbuilding of the Indian man is the test of the value of their school and the reason for their existence. Of course we except Capt. Pratt.—[The Word Carrier.