REPORT OF THE SUPERINTENDENT OF INDIAN SCHOOLS.

OFFICE OF THE SUPERINTENDENT OF INDIAN SCHOOLS,
Washington, D. C., October 20, 1898.

SIR: The annual report of the Superintendent of Indian Schools is respectfully submitted.

I took charge of this office June 20, 1898, and July 12, by your direction, proceeded to Colorado Springs, Colo., for the purpose of holding the Indian School Service Institute.

At the close of this institute, which was in session for three weeks, by your further direction, I visited Indian schools in the West, among them being the Wind River Boarding School, situated 130 miles from the railroad, one of the schools where the present appropriation provides for extensive improvements; the St. Stephen's Mission Boarding School, in Wyoming, 150 miles from the railroad; the Crow Agency School, in Montana; the Shoshone Mission Boarding School, and the Big Horn (subissue) or St. Xavier Mission School, which are also some distance from the railroad.

I have been in office so short a time that I refrain from making recommendations until I can have personal knowledge of the needs of the schools under your charge.

THE INDIAN SCHOOL SYSTEM AND ITS DEVELOPMENT.

The office of Indian School Superintendent was created by Congress in 1882.

Before the Revolution efforts were made to educate Indian boys, and Indians were maintained at the College of William and Mary shortly after 1692. The Continental Congress in 1775 passed a bill appropriating $500 for the education of Indian youths. In 1794 the first Indian treaty in which any form of education was mentioned was made with the Oneida, Tuscarora, and Stockbridge Indians, who had faithfully adhered to the United States and assisted them with their wars during the Revolution. This treaty provided that the United States should employ one or two persons to keep in repair certain mills which were to be built for the Indians, and to "instruct some young men of the Three Nations in the arts of the miller and sawer."

The second Indian treaty of 1803 provided that—

> Whereas the greater part of said tribe has been baptised and received into the Catholic Church, to which they are much attached, the United States will give annually for seven years $100 toward the support of a priest of that religion who will engage to perform for said tribe the duties of his office, and also to instruct as many of their children as possible in the rudiments of literature.

The first Congressional appropriation for Indian educational purposes was made in 1819, when the President was authorized to employ

capable persons to instruct the Indians in agriculture, and to teach the Indian children reading, writing, and arithmetic. To carry into effect the provisions of this act the sum of $10,000 was appropriated. The appropriation made for the support of Indian schools for the current fiscal year is $2,638,390. And thus it will be seen that from the education of a few Indian youths, who were maintained at the College of William and Mary at slight expense, the appropriations for the education of the Indians have been annually increased, until at the present time 24,325 pupils are maintained at a cost of over two and a half million dollars per year.

SUMMER INSTITUTES.

The first summer school or institute of which I have knowledge convened at Puyallup, Wash., in 1884, and consisted of representatives from four boarding and two day schools. Since that time similar gatherings have been held, each with increasing attendance, culminating in the 1898 institute at Colorado Springs, Colo., which was attended by representatives from the East and West, North and South. Aside from the pedagogical value of these institutes they afford opportunity for those most interested in Indian school matters to meet and discuss methods of instruction and make suggestions which may be of value in the development of the Indian school system.

At the institute which convened this year at Colorado Springs, agents, superintendents, principal teachers, disciplinarians, industrial teachers, cooks, field matrons, nurses, and physicians discussed and practically illustrated the methods in use and suggested for use in the schools. The morning classes were largely attended, the afternoons were devoted to round-table discussions, and addresses by prominent men and women were made at the evening gatherings.

INDUSTRIAL EDUCATION.

I desire to emphasize the statements of numerous Indian educators that industrial training should have the foremost place in Indian education, for it is the foundation upon which the Government's desire for the improvement of the Indian is built. The consensus of opinion of the superintendents at the institute last summer showed that too little attention was paid to this field of labor, and it was strongly urged that larger facilities in the way of shops, tools, and teachers be provided, that this work upon which the civilization of the race depends may not suffer. An industrial workers' section was formed, in which the problems arising in industrial and manual features of the school service were discussed. A permanent association for an exchange of ideas and suggestions tending toward the establishment of the industrial work of the schools on a uniform and systematic basis was organized.

Under the head of "Educative and practical value of industrial training in Indian schools," Supt. F. C. Campbell, of Fort Peck, Mont., stated: that "industrial training should be in a line with the work that students will find on their reservations, and the idea of manual training is not so much to prepare the students for working in the Indian school as for earning their own living."

Superintendent Pierce, of Oneida, Wis., said: "I believe more attention should be paid to farming, as it would benefit the boys on their own reservation."

Mr. W. J. Oliver, of Fort Defiance, Ariz., presented a paper on this subject from which the following quotations are made, and it was requested that the entire paper be printed and distributed throughout the service:

The backbone of an education must always be the ability to do something. Another condition that confronts us to-day with the Indians is that a large majority of them must labor with their hands, and that the greatest need of the present is that methods of instruction shall be adopted to help the Indian boy to overcome the prejudice against work and his indisposition to do things carefully, and to enable him to understand things and adapt himself to them.

The condition of the Indian children on the reservation and when they come from our schools makes a demand for manual training. They have been accustomed to a great deal of exercise, yet their energies have not been directed in useful channels. Would not the introduction of a more extensive system of manual training for a part of the time in a freer and purer atmosphere have better results than the time spent over books or over oral or written recitations? The education of the Indian should consist largely in doing.

I have no desire to depreciate other studies, as literature, etc., but should some ask, "How can anything be added, as the schedule even now is overcrowded?" the answer would be: To do it by correlating and coordinating studies, and by eliminating what is utterly valueless in the education of the children. Manual training has been in use in the schools of Philadelphia fourteen years, and it is claimed that it has improved the pupils in deportment, character, and intelligence. The most remarkable testimony is that of the English Child Labor Commission in 1883. This commission was appointed by Parliament to inquire into the condition of child labor in factories. It discovered that children had been employed for twelve hours per day, and were thus kept from school advantages. A law was passed requiring that half of the pupils attend school in the forenoon and half in the afternoon. In a few years medical authorities testified to superior physical growth, police and philanthropists to improved moral tone, and employers to a higher grade of work. But the most surprising fact was that after twelve years of study of 12,000 children, the head of the commission reported that those who were in school half a day and had to work the other half in the factory were doing better work in the school than those who were in school the whole time. Professor Woodward, of the St. Louis Training School, gives the strongest testimony as to its educational value. He says that "one of the strongest arguments is its economic value."

There are some people who think that it is sufficient to condemn a study because it has a bread-winning or bread and butter value. Other things being equal, surely the fact that manual training bears excellent economic results is greatly in its favor. Very few of our Indian boys and girls can hope to compete in the literary world with their white brothers and sisters. But in the economic world, why can not they, if they have a fair literary education and are strong physically? While manual training does not mean to teach the boy a trade, it gives him a training which enables him to learn to get a living and thus become self-dependent and independent. I believe this one of the best means of civilizing the Indian. This feeling of self-dependence will appeal deeply to his manhood, and he will soon begin to realize that he has the ability within himself to compete with his white brother, and he will then begin to imbibe the ideas of civilization.

Young women need industrial education as much as young men. Sewing and cooking and a course of economic housekeeping should be part of every young girl's education. It has been said that the relation of woman to new economic and social conditions calls strenuously for this industrial education. Industrial education is the demand of the time and is fraught with destiny for our country in all its future.

Under the topics of "The most feasible lines for stock raising and farm and dairy work in connection with the schools" and "What should be done with the profits made from the sale of these products?" there was an interesting discussion. It was thought that some plan should be devised by which the children would be enabled to see the benefit to be derived from sales, as it would be an incentive to a greater interest in productions on the farms. The difficulties in the way of systematic instruction on industrial lines were talked over and suggestions made as to overcoming these difficulties.

At the closing meeting the industrial section passed the following resolutions:

Resolved, That we, the members of the Industrial Association, tender our thanks to the managers of the Indian Institute for a profitable session, and to our superintendent for kindly interest in our work.

We ask that a systematic and graded course in industrial training be inaugurated in the Indian schools.

We further ask that the industrial department be given greater recognition.

INDIAN SCHOOL INSTITUTE AT COLORADO SPRINGS.

It would add much to the literature published upon the various phases of the Indian question if the many able and interesting papers and addresses presented before the Indian Institute at its recent meeting at Colorado Springs could be given in full in this report. Limited space, however, will prevent this being done. A brief epitome of the ideas and suggestions advanced will indicate at least the general trend of opinions upon many of the important questions under discussion, and it is hoped will more freely emphasize a concurrent public opinion upon the subjects treated in this report.

President W. T. Slocum, who so ably discussed the subject of Education at the late Mohonk conference, spoke of the phases of the moral idea in this educational movement, and said:

The moral element in this work we are trying to do is of great importance. The only way you can make a boy or girl moral in the highest sense of that word is by approaching the question from the scientific standpoint. I think that the word that will express what I want to say to-night better than anything else is self-control.

The full text of President Slocum's remarks is worthy of careful consideration, and should be given a prominent place in our works of reference.

Rev. J. T. Whitmore addressed the institute upon "The duty of the United States Government to provide water storage for its Indian wards wherever practicable and necessary." He said it was the duty of the Government to establish water storage in the arid regions of the West, as well as in other localities where needed. He declared that if a water-storage system were established the Indians "would be no longer wards of the Government, but in a short time would gladly support themselves and become producers, taxpayers, and valuable citizens." He recited many facts, figures, and experiences in support of his able and logical argument.

Hon. Grace Epsy Patton, State superintendent of public instruction, Colorado, in an address upon the subject, "Progress of the Government in its treatment of the Indian problem," among other things said:

When the Government of the United States had reached a condition of stable equilibrium, statesmen of the nation discovered among the many problems of importance the one regarding what disposition should be made of the Indian. The influence of civilization seemed not always to have the desired effect. To regard education and civilization as synonymous terms is erroneous. Education implies development of the soul powers—I mean the soul itself. * * * The way to civilize is to create a desire for civilization; the way to educate is to create a desire for knowledge.

Right Rev. Abiel Leonard addressed the institute upon the "Indian problem," as he said, from a layman's standpoint, and approached the subject by saying:

We must look at the Indian question in a practical, not a sentimental way. Sometimes we are told that it is impossible to do anything for these people; but I

am sure that my experience has shown me that it is possible to do a great deal for them; that it is possible to educate them; that it is possible to prepare them for the future when they may be able to take their places along with us as citizens in this great Republic.

He spoke of the work of the teachers, whom he regarded as "humanitarians engaged in the uplifting of the oppressed and the ignorant." The address was one to give hope and encouragement to those present.

Mrs. Gilbert McClurg, of Colorado Springs, Colo., gave an interesting and instructive lecture upon the people of the Pueblos. She described the progress in the civilization of the Pueblos and explained their customs and characteristics. She spoke of the race as mentally and morally above the plane of the nomadic tribes, and characterized them as industrious and peaceable.

COMPULSORY EDUCATION.

It is admitted by all that education is the greatest factor in determining the future condition of the Indian, and compulsory education, under the topic of "Reasons for and against requiring the consent of a camp Indian parent before putting his child under the influence of civilization away from home," was discussed by the superintendents at the institute.

All the superintendents agreed that since, under authority from the Indian Office it has become possible to place Indian children on reservations in school without first obtaining parents' consent, those Indians most bitterly opposed to schools and civilization are losing their intense hostility and have reached the conclusion that they want education for their children and willingly send them to school.

Superintendent Nardin, of Warm Springs, Oreg., thought that only in cases where the Indian parents are desirous of having their children abandon Indian ways and become enlightened should their wishes be consulted, and then only as to the school to be selected, age of entrance, etc. The fact that Indians become opposed to schools after receiving allotments, imagining themselves citizens of the United States and independent of agency laws, is the best evidence that compulsory school laws are necessary.

Superintendent Locke, of Fort Hall, Idaho, said that sending children off the reservation to school has proved helpful in filling the reservation school, as the cheerful letters written home by absent children influence the parents to send the younger ones to the reservation school.

Superintendent Harris, of Pipestone, Minn., thought it necessary to have the children in school at an early age, before their parents could have instilled into them the principles of Indian life.

Superintendent Breen, of Fort Lewis, Colo., considered legislation necessary to secure attendance on nonreservation schools outside of the State or Territory in which the children's parents live.

Supervisors Conser and Bauer held that a compulsory school law extending over the day school to the nonreservation school is needed.

Superintendent Viets, of Santa Fe, N. Mex., believed that when the compulsory law is completely enforced with regard to reservation schools, there will be no trouble in sending children to training schools, as they will go notwithstanding their parents' objections.

Superintendent Peairs believed a compulsory law to be necessary to fill both reservation and nonreservation schools.

The following committee, to act with the Superintendent of Indian

Schools in bringing the matter of a compulsory educational law before Congress, was appointed: Supt. C. F. Pierce, Oneida, Wis.; Supt. A. H. Viets, Santa Fe, N. Mex.; Supt. C. W. Goodman, Pawnee, Okla.

COURSE OF STUDY.

In accordance with the request of the superintendents, and in compliance with rule 5 of the Indian Rules, I am at present at work upon the preparation of a course of study for the Indian school service.

RETURNED STUDENTS.

Superintendent Allen, of Albuquerque, N. Mex., in his address, "How shall the educated Indian be held free from and above the degrading influences of camp life?" said:

I have seen an Indian child taken from the camp to an institution that in a few years gave him a faint knowledge of the civilization that is the glory of the Anglo-Saxon race of the nineteenth century, and then sent him back to the agony of the realization that there can be no place for him. Every year this sin is being committed in numerous instances by extremely conscientious people. In many cases the work, however faithfully performed, were better left undone. We indignantly deny, and properly too, the assertion so often made that an educated Indian immediately unlearns all the schools have taught him when he returns to his home; but this notion has not gained currency among the people without some facts to sustain it.

We must better the aims of the young Indian, and to do this we must end the existence of the reservation and its camps. The youth must be brought into and kept in our civilization, unless our civilization is taken to him. In many instances tribes of Indians have been surrounded by a good class of white settlers. In these communities the debasing camp life is ending. You do not need to inquire how to keep an educated Wyandotte away from the camp, for there is no camp. The work there is accomplished, and the time is coming when the Government may well count the task completed; but there is an almost hopeless task before us in the less favored regions of the far west. You might have an Indian child finish all the courses in all the polytechnic schools of the universe and unless some employment is provided for the student when he has returned to the camp he will inevitably be compelled to drop back into the customs of the camp.

To sum up, then, keep him above and free from the debasing influences of the camp by keeping him away from it. There is no other way. Send some one else as a missionary to the tribe to elevate the old. The school boy or girl can not do it. The downpull of the tribe is greater vastly than the uplift of a few unassisted boys and girls. I do not mean by the foregoing to intimate that work on reservations is entirely wasted, but work should be done to remove the camp life wherever it is possible.

In the discussion that followed this paper, Superintendent Collins, of Rapid City, S. Dak., stated that "the children return from school and are willing to work, but there is no work for them, and there is nothing for them to do except to return to camp life. The solution is to give work to the educated and the uneducated, by which a living can be earned, and it is earnestly hoped that the Department can see its way clear to provide such work."

Superintendent Locke, of Fort Hall, Idaho, stated that he had found the weeks spent at home during vacation were detrimental to the children.

Superintendent Breen, of Fort Lewis, Colo., thought that the industrial feature in the education of the Indians should be very much more prominent than the literary, and that they should be taught that labor is not degrading, and should depend upon their resources and not upon any claims on the Government.

Superintendent Viets, of Santa Fe, N. Mex., stated that it was his

observation "that the Indians were ready to do any kind of work provided they received compensation."

Superintendent Hays, of Fort Yates, N. Dak., stated that it had been his experience that the Indian did not return from nonreservation schools unwilling to work, but that he considered the present school system more of a success with the girls than with the boys; that he hoped the Government would find employment for all educated Indian boys for at least five years after returning from school.

Supt. H. J. Curtis, of Ouray, Utah, agreed with Superintendent Allen in thinking that the only way to keep the educated Indian from the influences of camp life is to keep him away from the reservation.

Superintendent Neal, of Fort Defiance, Ariz., hoped to see the day when the Government could provide work for the Indians.

Superintendent Peairs, of Haskell Institute, Kansas, said:

> No graduate from Haskell has ever gone back to the blanket. I do not believe there should be an Indian reservation in the United States. I believe in giving the Indian a thorough education and placing him among white people.

Supervisor Charles D. Rakestraw stated that "70 per cent of the returned students are making good records, and less than 15 per cent are failures."

DOMESTIC ECONOMY.

The topics "Best method of preparing food" and "Notes on different kinds of food" were presented and discussed.

Supt. H. B. Peairs, of Haskell, Kans., thought it would be a good plan to hold the Round Table during the year by correspondence, exchanging bills of fare, etc.

The topic "The matron as a character builder" brought out the fact that the majority of people outside the Indian work think that the matron's position is one in which the duty of keeping the building in order and the children clean and disciplined is the main part, whereas the real position is one in which the matron takes the part of mother to the child with all which that implies, and is responsible not only for the care of his body and clothing, but must impart to his youthful mind those traits of character which will make him an upright, honorable, and helpful citizen; and it was the general opinion that more attention should be given to the selection of persons to occupy this most important position.

PHYSICIANS' CONFERENCE.

A very interesting and instructive session was held by the physicians' section of the institute. A society to be known as the "Indian Medical Association" was formed, and it is expected that much good will result from this feature of the medical work.

Dr. J. G. Bullock, Oneida, Wis., spoke on the subject "Are the hygienic conditions of Indian schools satisfactory?" He believes all Indian schools should be carefully visited by the physician, who should give especial attention to the eyes, as defective vision is common among the Indians; and he does not believe in study to any extent in the evening. He dwelt with considerable force upon the unsanitary condition of many schools; said that dormitories are too crowded; regretted that many of the schools have no hospitals, no lavatories, improper drainage, no qualified nurses, no pest houses, no steam disinfectors; consequently when a case of contagious disease arises there

is no place in which the patient can be isolated. In regard to ventilation of buildings, he believed in having a fireplace and a fire burning in every room, and that especial attention should be given to teaching cleanliness as a most powerful civilizing influence.

Dr. Breen, of Fort Lewis, Colo., believes that medicines furnished by the Government to the Indians should be selected by a physician; that the physical condition of mankind as regards cleanliness and sanitation, and the numerous other small things that enter into the hygienic condition of the people, are the incidents if not the actual concomitants of civilization. He spoke of the lack of appliances for treating the sick, and suggested that the list of medicines furnished by the Indian Office should come from a medical division presided over by an intelligent physician. In his opinion, the medical service is neglected, and the agent or superintendent should not be allowed to interpose his opinion against the opinion of the medical advisor whom the Department sends to the school, and without the correction of these evils the medical department would better be wiped out altogether.

Dr. L. F. Michael, of Cheyenne Agency, S. Dak., on the subject of "Tuberculosis," said:

As a practitioner I am often asked, "Why do so many Indians die of consumption?" To which there is but one answer: Unsanitary surroundings. When the Indian roamed the country and slept in open air, tubercular diseases were rare; but as his domain gradually became more restricted, uncleanliness was prevalent. The time of the school physician could not be better employed than in instructing students in the real cause of tuberculosis, showing how easy it is to become infected under certain conditions, and the fear of these diseases would lead to better sanitary conditions.

Dr. Westfield, of the Shoshone and Arapaho Agency, Darlington, Okla., speaking on "How best to promote the health of the Indian," said:

I do not think too much stress can be laid on the importance of selecting a proper site for the location of the school, as upon it largely depends the future health of both pupils and employees. Under the heading of "Hygiene" I would include grounds, buildings, water supplies, bathing facilities, sewerage, and everything that influences for good or evil the health of the individual. Very few buildings are properly constructed from a sanitary point of view, and I would urge the Department when any buildings are to be constructed to look carefully after the scientific principle as regards light, heat, ventilation, and sewerage. In regard to bathing facilities, I would adopt the spray system, for unless the "noble red man" is made to observe the laws of hygiene the race will be only a matter of history.

SANITATION.

This subject, from every standpoint, is of the greatest importance. Success in life in all its avocations depends largely upon the physical condition of those who seek it. Without pure air and water we could not reach that plane of physical development so absolutely necessary for the accomplishment of our social or mental ambition. It is in the impure air and in the impure water that the insidious germs of disease are propagated. This subject, therefore, with reference to the conduct of our schools, should receive especial attention. A badly heated, poorly lighted, and improperly ventilated schoolroom will engender physical evils among the scholars that will seriously impair their health and prostrate their energies. The importance of this subject in all its applications should be impressed upon teachers and pupils, and should more generally be a feature in our curriculum.

DRAWING AND MUSIC.

Both of these subjects received careful attention at the Summer Institute, the civilizing influences of both being admitted by all. Much careful instruction was given by Professor Simons, who uses art as a civilizer, "as a promoter of intellectual self-activity and creative inventiveness, hence of progressive evolution." In talking of art and art education in relation to the social welfare of the pupil, Professor Simons stated that "true civilization and social welfare are very closely connected. Art calls for close and strict observation, and thus cultivates the power of seeing." He spoke of the benefits derived from providing a schoolhouse with workshops, where the child can demonstrate the direction in which his abilities lie. His course of lectures covered the entire ground from the first year through the primary, grammar, and high school grades.

An address on vocal culture was given by Miss Bergh, a well-known instructor of New York, who demonstrated the civilizing power of music.

ORNAMENTATION.

One of the best evidences of refinement and culture is the disposition to enjoy the works of nature. A landscape upon canvas is but a feeble reproduction in miniature of mountains that tower in the clouds and of rivulets that sing praises to God on their way to the sea, yet it expresses a mute admiration of nature's beauties and wonders, and thereby becomes a delight to mankind. It is a treasure in the studio of the artist, in the art gallery, and in the luxurious abodes of the wealthy, while it brightens the home of the peasant.

The Indian character is highly endowed with imagination. In the means for the accomplishing of self-adornment the Indian gets his inspiration from the birds, the flowers, the forest, and the stream. Bright, fantastic colors are his admiration, and he is prodigal in their use for self-ornamentation. It would, therefore, seem an easy task to induce the Indian pupil to divert this natural tendency into efforts to beautify his surroundings. To cultivate his proclivities in this direction should be the special care of the teacher.

Landscape gardening would not only be useful, but could be made fascinating for pupils. They would soon learn the necessity of separating the thorns and thistles from the flowers, that their growth and development might not be retarded. They would readily recognize the fact that the beauty of their inclosures would be enhanced by an artistically constructed and well-kept fence; that the schoolroom could be made more cheerful and delightful with beautiful and fragrant flowers, and that cleanliness everywhere should be a dominating virtue.

In his rude and uncultured state the Indian is a novice in works of art. He would exchange a Rembrandt for a highly colored sheet from a yellow journal. Yet, through his native disposition to ornamentation, he can be taught to enjoy higher forms of art than pertain to his primitive state.

Superintendent Ross, Genoa, Nebr.; Superintendent Pierce, Oneida, Wis., and Supervisors Rakestraw, Conser, and Bauer laid great stress upon keeping school grounds clean and in good order, and suggested that wherever possible shade trees and ornamental trees should be planted and shrubbery and flowers cultivated. The moral effect of

well-kept and beautiful grounds upon the pupils and Indians of the reservation is very noticeable, the latter, in imitation, improving their own grounds.

INDIAN EMPLOYMENT.

The employment of Indians is a suggestion of practical economy that should be encouraged, and it is intimately connected with "industrial work," which has already been discussed. It is urged in Mr. Oliver's paper, and in others, that the Indians must be taught and stimulated "to do something." That they must work in the field or in the shop is evidently implied; that their time must be usefully employed; that the Indian is splendidly equipped physically for manual labor; and that in any of the departments of physical industry he will easily become the peer of the white man, while in a literary or professional sense he is apt to be deficient.

The arguments of Mr. Oliver are not only reasonable, but convincing; yet we desire to add that if the Indian is allowed to share in the profits and results of his labor the incentive for him to labor will be obtained. He will learn the lesson that his bread must be earned by the sweat of his brow. He will not only labor for his own comfort and pleasure, but for others dependent upon him. He will learn to understand that "labor omnia vincit;" and the result of his toil will make him independent and happy. He and his will no longer be wards of the nation, but self-respecting members of American society and citizenship, trained and equipped for its local and national duties.

Wherever possible and practical he should be given remunerative employment, and thus be made to realize the great and munificent blessings the Government is bestowing upon him.

APPOINTMENT OF INDIANS AS DISCIPLINARIANS.

Superintendent Avery, of Crow Creek, S. Dak., was opposed to the appointment of Indians as disciplinarians as their sense of justice is largely governed by likes and dislikes. Superintendent Avery's opinion was concurred in by Superintendent Hall, of Idaho, and Superintendent Peairs, of Oneida, Wis. It was the opinion that the appointment of Indians as disciplinarians at Indian schools would be inadvisable and impracticable. The Indian is not fitted by experience or disposition to assume a position requiring executive ability; and, withal, such an appointment would not be congenial to his nature under the surroundings in which he would be placed.

AMUSEMENT FOR INDIANS.

His love for amusement is one of the Indian's most prominent characteristics. Outdoor sports are fascinating to him. He revels in the hunt and is proficient in athletics. Fleet of foot, ingenious in his tactics, he is naturally an adept so far as cunning and brawn are concerned. Indians from the Carlisle School have won a national reputation in our popular game of football, and have achieved many brilliant victories over their white brothers. No better proof that outdoor exercise and amusement are not only entertaining but beneficial to our Indian students could be offered than that furnished by the students of this school. Pupils should not, however, be allowed too many

liberties or opportunities in this direction, but rather be given to understand that these indulgences will be extended only under certain limitations; that outdoor amusement will only be allowed as a privilege following good work and faithful application to school duties. At the institute out-of-door games were particularly recommended as affording pleasant and healthful pastime. Picnic excursions are also occasions of pleasure. The cultivation of flowers was recommended.

ORGANIZATION OF CLASSES IN COOKING, CARPENTRY, ETC.

Superintendent Nardin, of Warm Springs, Oreg., divides these classes into three groups: First, large pupils, apprentices; second, pupils of middle grades, circulating group; third, small pupils, helpers. Apprentices should remain at one kind of work until the trade is acquired. Changes in the other groups should not be made too frequently. The topic was further discussed by Superintendents Locke, Asbury, Curtis, and Nardin, and Supervisors Burton and Conser, who, in the main, indorsed the views of Superintendent Nardin.

CARE OF SCHOOL PROPERTY.

Supervisor Burton, of Santa Fe, N. Mex., was of the opinion that school property should be carefully protected from abuse, and that improvement should constantly be made.

Superintendent Locke, of Fort Hall, Idaho, said that he held each employee responsible for property in his charge.

Superintendent Curtis, Ouray, Utah, stated that he required an inventory of school property to be taken semiannually, and that employees are held responsible for missing or injured property.

HOW SHALL THE EVENING HOUR BE SPENT?

There were many plans and suggestions presented as to the most pleasant and profitable way of filling the evening hour, and the consensus of opinion was that it should not be made arduous by study, but rather more pleasant by reading, story telling, playing innocent games of amusement, and other harmless recreation. Special exercise once a week were suggested. The hour before retiring should be devoted to rest.

SUPPRESSION OF INDIAN TALK IN SCHOOLS.

Superintendent Egbert, Yainax, Oreg.; Superintendent Curtis, Ouray, Utah; and Supervisor Conser, in the discussion of this subject, were of the opinion that using the Indian language in school during the school hour should be prohibited, and children punished for violating the rule.

Superintendent Locke, Fort Hall, Idaho, Supervisor Conser, and Superintendent Curtis, Ouray, Utah, advised that teachers acquire some knowledge of Indian language, as it would be of benefit in their work.

METHODS OF DISCIPLINE IN INDIAN SCHOOLS.

The superintendents agree that, while they do not believe in using corporal punishment, yet in some cases it is beneficial as a means of discipline; but it should not be resorted to unless unavoidable.

Superintendent Asbury, Yakima, Wash., recommended solitary confinement; not to be resorted to except in extreme cases.

Superintendent Nardin, Warm Springs, Oreg., said natural punishment should be adopted.

Superintendent Curtis, Ouray, Utah, and Superintendent Campbell, Fort Peck, Mont., emphasized their opinions in favor of moral suasion.

Superintendent Ross, Genoa, Nebr., said employees should render assistance to the disciplinarian when requested to do so.

There are many things to be considered in the discussion of this subject. It is necessary that the pupils should understand that a violation of the rules of the school, either by word or action, or other conduct detrimental to the welfare of the school, will be followed by a penalty, the character of which will depend upon the character and disposition of the one to be punished; and all the facts and circumstances surrounding the case should be carefully considered. No one is so competent to decide this important question as he who is in daily touch with the pupils.

MORALITY THE BASIS OF PROGRESS.

Morality is the creature of intelligence, and refined and exalted citizenship will ever be found following in its wake. It is not inherent among any of the races of men, but is the result of enlightenment and education, which is the true basis of progress; therefore, if we would make the Indian better we must also make him wiser.

Dr. A. L. Riggs, in an address recently delivered, in discussing this subject, among other things, said:

How may we help the Indian to become a self-regulating and productive factor of our civil life? How can we make him to rise out of the nonvolitional mass, become a self-directing being fit to be a unit in a great moral order? There are a number of means to this end, among them the quickening of his mind, acquainting him with civilization, and training him in the thoughts and ways of the new life. But more than all, and as the basis for all, is the moral quickening and training which shall supply force and control for the ideal man.

The necessity for this moral basis is illustrated in three particulars: First, in regard to personal health; second, thrift, and third, social order. Here let me remark, lest my attitude toward the bright educated Indians who are with us may be misunderstood, that the Indian, as we speak of him as a problem, is a condition and not a race. * * * Now, again, as to the illustrations:

First. Personal health is a necessary factor for progress. The emphasis we put upon all things pertaining to personal health shows how essential it is to life and progress. There is undying need of instruction. The Indian must be made to understand the laws of life and must be continually reminded of them.

Second. Our second illustrative point is the question of thrift. How are we to get an Indian to earn, how to make him care for and keep what he earns, and how shall we teach him to spend it only for the best uses? In short, how shall we change him from a destroyer to be a productive factor in our civilized society?

Two strong influences work against it—the hereditary ideas and customs that have come from a hunter's life, and the universal spirit of gambling.

A hunter is a destroyer. It has taken many years of failure for the former hunter to keep from killing his young stock long enough to let the herd increase. Many can never learn to do it. But from the hunter's life have come ideas and customs that still prevail in regard to what is generous and hospitable and that stand in the way of accumulation or right use of property.

Then there is the universal gambling mania. Betting and gambling are not outgrowths of civilization, as many seem to suppose, but are proofs that our civilization is reverting to barbarism. The excitement of risk and chance and the temptation to gain without labor quickly demoralize a man. What charms has honest labor for one who can capture easily the hard-earned gains of another? And of what use to teach industry and economy to such a one? * * *

Indorsing the views and opinions of Dr. Riggs, whose knowledge of the Indian character has been acquired by an extensive experience which has made him familiar with the habits and customs of the Indians, his conclusions are entitled to careful and prayerful consideration. The problem of how best to accomplish the object desired remains with us for future consideration, which time and experience may eventually and satisfactorily solve.

That the Indian mind is susceptible of mental and moral culture there is no gainsaying; that he has not shown more advancement in education and civilization is due to other causes than mental debasement or infirmity. It is true that he has been a turbulent and troublesome factor in our civilization. But the history of the race, so well understood, is a pathetic and tragical recital of wrong and oppression. It was once the owner, by absolute right of possession and by the universal law of primogeniture, of this great national domain, magnificently endowed with all the riches of nature's bounty, a veritable storehouse from which the nations of the earth continually draw, in large measure, the necessaries and comforts of life. And yet, notwithstanding he was lord of this national manor, the Indian has been ruthlessly forced to yield his valuable possessions and compelled to get out of the way of the juggernaut of civilization, which has driven him from the rising to the setting sun.

Is it, therefore, a matter of surprise that he seeks the solitude of the forest, away from the haunts of the white man, to brood over the wrongs, real and imaginary, imposed upon his people? Therefore, no fair-minded person will say that we do not owe the Indian obligations that should be fairly and honestly paid.

How can we best discharge the obligation we owe this people? is really the Indian problem. In the first place, the Indian must be separated from all traditions and customs, and he must be stimulated by a purer and more invigorating social and moral atmosphere. We must bring him into closer touch with the civilization of the age, into more intimate fellowship with our social and religious customs. He must be induced to abandon the fastnesses of the forest and the dismal monotony of the camp. We should offer him instead new and more profitable avocations, healthier and more substantial pleasures. We should show him the cattle upon a thousand hills. We should point him to the fields rich in cereal treasures and explain to him that these bounties are the result of patient, honest toil and easily within his reach if he has the courage and ambition to obtain them. We should endeavor to strengthen his courage and stimulate his ambition by cultivating his mind and heart.

He must be taught to realize not only his dependence upon society but also his responsibilities.

So long as Indians continue to maintain tribal relations and so long as they are confined to the limits of their reservations, the Indian question will continue to be a problem. They must become more intimate with our citizenship. They must be taught by actual experience and association the important lessons of social economy. They should

no longer be a secluded part of our population; they should be made useful and acknowledged members of our society.

In our efforts to humanize, Christianize, and educate the Indian we should endeaver to divorce him from his primitive habits and customs. He should be induced to emulate the white man in all things that conduce to his happiness and comfort.

The best way to instruct an Indian in agriculture is to locate his land or farm in juxtaposition with that of thrifty and energetic farmers. If his reservation contained a few families of Pennsylvania's thrifty farmers, found among the Quakers or Germans, his soul would be fired with a new ambition heretofore foreign to his nature; his former habits and customs would yield and become subordinate to this better existence; his children would adopt the habits and customs of his more fortunate neighbors, and thus the work of civilization would receive a healthy impetus.

The desire for learning, the ambition to obtain an education naturally follows the van of prosperity. An uneducated man is sensitively embarrassed when associated with those who enjoy the culture of education and refinement. The schools, therefore, when the elementary principles are inculcated, furnish the inspiration and incentive for a higher ambition in this direction.

In connection with the subjects herein discussed, Maj. R. H. Pratt, superintendent of the Indian school at Carlisle, Pa., says:

> While it is next to impossible to inculcate the American spirit by theoretical teaching on the reservations, where there are no illustrations of it in the life in these isolated places, it is also impractical to teach it in purely Indian schools away from the reservation, even when surrounded by the best examples of an active, industrious district. The Indian children must in some way be placed under the influence of individual contact with American life and citizenship. The location of every nonreservation school should therefore be where the example in the surrounding country is the best; but precept must be followed by practice. Hence the necessity of this outing system or something akin to it; and then should follow continuous enlargement and extension until all purely Indian schools disappear.

The Indians, in their savage and unlettered condition, possessed an inherent conception of a Creator. They would invoke the help and assistance of the "Great Father" upon all occasions involving the peace, happiness, and success of the tribe. They were fully impressed with the fact that the mountains, the rivers, the birds, and the flowers were the creation of a wonderful being who lived beyond the clouds, and whose home was lighted by the sun by day and by the moon and beautiful stars by night, and that his pleasure or his wrath was visited upon good or bad Indians at will; therefore, in their rude way, they offered him homage and invoked his blessing upon any important undertaking. Differing from other heathen or savage tribes, they were never wholly devoted to the worship of idols. They seemed to have a vague and undefined idea of the existence of a Supreme Being. Therefore the conclusion is reasonable that their idea of a divinity was upon a more advanced plane than that of some other races.

Does not this afford an encouraging hope that the normal attitude of their minds toward religious truth is receptive and that they may easily be taught the ethics of Christianity? They already have a fine sense of right and wrong, and have often manifested forbearance—one of the Christian virtues—under cruel and provoking oppression.

The consensus of information upon the subject induces the belief that with education a better moral and physical condition for the Indian must inevitably result. Mental and moral training, as given

in our well-conducted Indian schools, will enable our Indians to occupy a respectable place in American citizenship. It is through these agencies that the destiny of the race must be achieved. All writers and speakers upon this subject agree as to the methods that should be adopted for the accomplishing of this work. It remains, therefore, to be determined how these methods shall be applied in order to accomplish the greatest good.

Dr. Hailmann, whose essays and lectures upon this theme are always instructive, and who has done much for the Indian school system, in a recent address before the Indian School Service Institute, said:

> I think I have noticed right tendencies in the schools in a variety of directions. The next one to which I would direct your attention should perhaps be this: That you are realizing the fact that the last, best, final outcome of our work with the children, that by which our work is to be judged good or bad, or, rather, that by which our work is to be measured, by which the amount of good, the degree of good which is done by us, is to be ascertained is the moral attitude toward each other and toward their environments; that we attend to the physical welfare of the children because it is a physical well-formed, well-developed, healthy, sound human being which, other things being equal, will accomplish the best moral results in life. * * * A charitable person does not in the course of time deserve particular credit for being charitable, as he is charitable unconsciously. That is the thing we are aiming at in educational work. We do not want to make the child self-consciously moral, but unconsciously, automatically moral.

It is in the schools, as the Doctor has intimated, that the foundation of an Indian's social, mental, and moral edifice must be laid. It is therefore meet and proper that our great nation should in its legislative capacity more extensively provide funds for the conduct and maintenance of institutions already established, as well as to meet a national necessity for the establishment of others. No prouder or more glorious tribute could be paid to American philanthropy and American citizenship than the erection of these monuments to the country's generous and munificent regard for these unfortunate descendants of the aboriginal sons of the forest.

Writers and speakers often are of the opinion that the natural instincts of the Indian are bad; that his nature is entirely divorced from all moral restraint; that he must be humanized and Christianized before he is qualified to take the higher degrees in civilization. That the Indian is naturally depraved is not borne out by the facts of history. That he does possess some virtues that give grace and dignity to mankind can not be successfully denied. In his relations with the Indians in the early settlement of the colonies William Penn found them to be honest and conscientious in their dealings and faithful in the execution of their covenants and contracts. Their confidence in the "pale face," when once established, was strong and sincere and abided the tempests of doubts and misgivings which frequently arose; but once given unmistakable evidence that they had been wronged or deceived, friendship at once ceased and they gave themselves over to revenge and cruel retribution.

Has it ever occurred to those who have spoken and written of the Indian character that had our own people in their intercourse with the Indians been actuated by Christian forbearance and virtue, and had they exhibited those Christian virtues they so generously offer to these uneducated and un-Christianized sons of the forest, these eleemosynary wards of the nation, the Indians would to-day be better qualified, morally and mentally, to receive and profit by the lesson that we so laboriously seek to teach them?

Then let us give them all the opportunities and advantages that a generous country can provide for their social and moral advancement, and let the strong arm of the law be invoked in the protection of all their rights, and the schools will do the rest in preparing them for useful and honorable citizenship. The work is growing in importance, increasing in interest, and beneficial results have been realized.

In conclusion, I thank you for the many courtesies and ready support you have given me in my work.

Very respectfully, your obedient servant,

ESTELLE REEL,
Superintendent of Indian Schools.

The COMMISSIONER OF INDIAN AFFAIRS.