

THE RELATION OF NATIVE TRAINING TO
THE EDUCATION OF THE INDIAN.

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PREFACE.

Nearly a quarter of a century ago I began teaching in the Indian School Service under the supervision of our National Government. I have found this work unusually interesting and for this reason it seems especially appropriate that the subject of my thesis should be in regard to the education of the Indians.

One of the great surprises to me on entering the service in 1899 was the fact that the United States contained such a large number of Indians, approximately 330,000.

Upon taking up my duties as teacher it was a source of much gratification to find that the Indian children compared very favorably in ability in school with the children of the Caucasian race. I have found them simply girls and boys with great possibilities of development, similar in many ways and with like endowments with the youth of any nation. They have their faults, as have any young people, but one of the things that has especially impressed me is their amiable temperament. This is shown by their quiet, courteous conduct in the classroom, on the street and in their games. They also possess a dignity-- especially the older generation-- that commands respect. Other contributions which the Indians make to civilization are their art, music, a well-trained memory and a history on this continent extending far back toward the early age of man.

III.

My chief aim in the selection of this subject, "The Relation of Native Training to the Education of the Indian," is to assemble along very broad lines the training which the Indian children received from their parents and elders, before the coming of the white man, which prepared them not only to become worthy members of the tribes in which they lived but also to be capable of receiving the white man's education.

Contrary to the often accepted belief that the Indian children simply grew up without any special training we find on good authority that in a number of tribes they had quite a complete system of training and often their duties in their tribe were such that their preparation required long, tedious instruction and the development of a considerable degree of skill.

History has been inclined to magnify the faults and weaknesses of the Indians without recognizing their good points. A genuine, sympathetic interest in the Indians will help us to an understanding of many qualities which are contributions of real worth to the civilized world.

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THE RELATION OF NATIVE TRAINING
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1.

REASONS FOR THE STUDY OF NATIVE TRAINING.

It is only in quite recent years that we have begun to realize that the products of primitive Indians are very rapidly disappearing from our markets. The real value of these has become more and more appreciated since they are so difficult to secure.

The principal reasons for the selection of this subject are: to emphasize the value of the native training of the Indians; to show that there has been a decided lack of appreciation of this training; and that this lack of appreciation has caused the Indian arts and products to pass away so completely. The Indians have been a very much misunderstood race. Entirely too small a value has been placed on the native training which has made possible these really valuable productions, and has made the Indian youths successful students in our schools.

Since the young people have passed from the influence of the older Indians and their training, and are being educated in English speaking schools, they are no longer able to make the beautiful beadwork, moccasins, Indian blankets and other distinctively Indian products. It was never intended that they should lose that art, but they have almost entirely lost it because of the discontinuance of the native training formerly given in the home.

STATEMENT OF THE PROBLEM.

Although the young Indians in the schools are no longer able to do the artistic and useful work done in early, primitive times, yet they have received a benefit from that race training which makes them capable of readily receiving the white man's education. So the problem is to show that the education of the Indian young people by the present school system has been made effective, to a very great extent, by the preparation through race development during long years of native training before America was discovered.

III.

INTRODUCTORY STATEMENT.

For an understanding of the native training of Indians, --its scope, purpose and development,--it will be necessary to make a study of the Indians' origin, characteristics, primitive culture, languages, homes, ideas and government.

The attempt will be made to show that native training has been a very important factor in the education of the Indians of the United States.

IV.

THEORIES OF THE ORIGIN OF THE INDIANS.

Authentic history is remarkably silent in regard to the origin of the peoples who inhabited this country at the time of the coming of the white man. Many fairly plausible theories have been advanced, but they all lack the stamp of substantial proof to justify their acceptance. The large number of tribes

and the great diversity of languages, customs, and laws found among the American Indians, bear undeniable testimony to the great antiquity of the original inhabitants of this country.

When the new American continents were place on the map
the people of the old world were bewildered.¹ The wise men of those times sought in vain in the Scriptures to account for a new race and new lands.² It was taken for granted that the ancestors of these new people must have come from the Old World.³ How, when and where were the questions. The Native Americans themselves were unable to answer.

According to H. H. Bancroft certain theories were advanced⁴ by early writers. These writers required that three propositions be taken for granted: first, that the human race has descended from one human pair and from Noah through Shem, Ham, and Japheth; second, that America was peopled from one of the three sources, Asia, Africa or Europe; third, that all human knowledge arises from one of four sources: (1) from knowledge, pure and absolute--from a knowledge of causes; (2) from opinions more or less uncertain; (3) from divine faith sure, infallible, based upon the Holy Scriptures as interpreted by the church; (4) or from human faith dependent upon the statement of men.

Adair claimed that the American Indians were driven from

1. Origin of Am. Nations, H.H. Bancroft, Vol.5,p.1.
2. Origin of Am. Nations, H.H. Bancroft, Vol.5,p.2.
3. Origin of Am. Nations, H.H. Bancroft, Vol.5,p.3.
4. Origin of Am. Nations, H.H. Bancroft, Vol.5,p.7.

Asia to America and the neighboring islands by winds and currents, and that they found it difficult to return and so remained and peopled the land.¹

Villagutierre thought it more probable that Noah's sons came to America from Asia by land. Thompson also believed the same, that the continents were not disconnected until some time after the flood, by which time America had been peopled from the Old World.²

L'Estrange believed that Shem and his children, who were not among the builders of Babel, moved gradually eastward and were forced further in that direction, even to America,³ by the children of Japheth.

In support of these theories are quoted the flood myths of the Indian tribes. Bancroft considers that some of these are doubtful, some are spurious, and few have escaped the renovating touch of the later chroniclers who throughout their writings seemed to think that it was their duty to see that the facts of the history of the north-west should correspond to those of the Old World.⁴

The Papagos tell of a mighty flood which destroyed all life on earth except the hero-god Montezuma and his friend the coyote, who had foretold the deluge. Each of these made for himself an ark, and when the waters subsided they met on the first small patch of dry land that appeared. Montezuma dispatched the coyote four times to find out exactly how the

1. Origin of Am. nations, H.H. Bancroft, Vol.5. p.10.
2. Origin of Am. Nations, H.H. Bancroft, Vol.5. p.11.
3. Origin of Am. Nations, H.H. Bancroft, Vol.5. p.11.
4. Origin of Am. Nations, H.H. Bancroft, Vol.5. p.12.

sea lay before he himself went forth. The Pimas have a
¹
very similar legend.

The Mattoles of California regard Taylor Peak as the point on which their forefathers took refuge from a destructive flood. Other California tribes have traditions of floods. Lake Tahoe according to tradition was formed by a flood which ² destroyed all mankind but a very small remnant.

The Thlinkeets relate that many persons escaped the great deluge by taking refuge in a great floating building which, when the waters fell, grounded upon the rock which was split in twain. From that moment men spoke in their various tongues, for there remained in one fragment of the divided ark those whose descendants spoke the Thlinkeet language, and in the other those whose descendants employed a different one.

The Chipewan deluge covered all the earth except the high mountain tops, upon which many people saved themselves.

These Indian myths, if based on fact, would lead one to believe that the original Americans had a knowledge of the tower of Babel. Some writers believe that they are the direct descendants of the builders of that tower, who, after the confusion of tongues, wandered over the earth until they ³ reached America.

Bancroft, after presenting the claims of the various

1. Origin of Am. Nations, H.H. Bancroft, Vol.5, p.13.
2. Origin of Am. Nations, H.H. Bancroft, Vol.5, p.14.
3. Origin of Am. Nations, H.H. Bancroft, Vol.5, p.14

nations such as the Japanese, Chinese, Egyptians, Scandinavians, Welsh, Scotch, Tyrians, and others that their respective countries have furnished the original inhabitants of this country, states that the claims that the original Americans are of Jewish descent is much better supported by the extent of investigations and by the multitude of parallelisms they produce, than is any of the other claims. The supporters of this theory claim that similarities in character, dress, religion, physical peculiarities, condition and customs all point to Jewish origin. Many customs are common to both, such as raising the hands to Heaven when making a solemn affirmation, calling all near relatives brothers, showing great respect and humility before superiors, burying their dead on hills and high places without the city, tearing their clothing on the reception of bad news, giving a kiss on the cheek as a token of peace, celebrating a victory with songs and dances and practicing crucifixion. The dress of the Hebrews in many points was similar to that of the Indians. The Jews were famous for fine work in stone as is shown by the buildings of Jerusalem, and a similar excellence in art is found in American ruins.

In opposition to this theory it has been argued that the Hebrews were physically and intellectually the finest people in the world while the Indians are far inferior; however, among the Indians much of ingenuity and excellence

are shown in many arts. It is further urged that if they were of Jewish origin, the Indians would have preserved ceremonies and laws. It is well known that the ten tribes, from whom they are supposed to have descended, were naturally given to unbelief and backsliding. Hence, it would not be strange that they would cease to abide by their unusually strict laws when they were freed from restraint. Moreover, many traces of their old laws and ceremonies are to be found among them even at this time. For example, both Jews and primitive Indians gave their temples into the charge of priests, burned incense, and anointed the body.

Another objection advanced is that the Indians do not speak Hebrew, and if descended from the Jews they should use the Hebrew language. But the explanation given for this difference is that the language has gradually changed, as has been the case with many tongues. Even the Hebrew spoken by the Jews themselves at the present time is much corrupted, and is very different from the classic Hebrew. However, many Hebraic traces do actually exist in the languages of the primitive Indian races.

One of the early writers, Lord Kingsborough, finds the primitive Indians resemble the Hebrews in dress, in insignia, in duties of priests, in innumerable superstitions concerning dreams, eclipses and other commonplace events, in certain ceremonies for rain, in burial and mourning ceremonies, in certain regularly observed festivals, in the dress

of certain tribes, in established laws, in physical features, in architecture, in various minor observances in the respect paid to God's name, in games of chance, in religious ideas of all sorts, and in uses of metals.

The Israelites were divided into tribes and had chiefs over them, and in a similar way the Indians were divided into tribes, each tribe forming a little community within the nation. Among the Indians of the northwest were found many rites which resemble Jewish customs. The Navajos have a tradition that they came out of the water a long way to the north. Jewish similarities that are attributed to the Navajos are: their peaceful pastoral manner of life; their aversion to hog's flesh; their strict fast days; their keenness in trade; and their comparatively good treatment of women.

Bancroft concludes his theories concerning the peopling of the New World by saying, "Particulars in which Americans are shown to resemble any given people of the Old World are insignificant in number and importance when compared with the particulars in which they do not resemble that people." Since no theory accounts satisfactorily for the peopling of this continent, Bancroft concludes that the origin of our American Indians is enveloped in as much obscurity as it ever was.

1. Origin of Am. Nations, H.H. Bancroft, Vol.5, p.90.
2. Origin of Am. Nations, H.H. Bancroft, Vol.5, p.129.

INDIAN CHARACTERISTICS.

Perhaps no word in the English language has a wider range of interpretation than has the word Indian. To the excited, imaginative mind of the sensitive child who has read or been told stories of Indian warfare, it raises a picture of a copper colored monster whose chief delight is to torture helpless babes and children. Even the college student, whose knowledge has been gained from authentic history too frequently has a very wrong impression of the real native American. That the pre-Columbian Indians had little or no training, has been erroneously believed by many even well educated American citizens. History has yet to do the Indian justice in regard to his natural ability, his real characteristics, his native training, his development of high ideals, and his genuine sincerity, as well as his cultivated skill.

Many people believe that Indians are very few in number, almost wholly located in Oklahoma, vicious in character, cruel in disposition, very inferior in intellect, with little or no native training, and almost wholly incapable of education. Unfair critics see only their weaknesses and vices, which have multiplied many fold since their contact with the white race, and fail to recognize the real character beneath the stolid exterior. Judged by his own ideas of right and wrong, the Indian was conscientious. It is said that he would not steal from his own tribe; he would not lie to his friends; and he never became a drunkard until after the coming of the white man. From a child

he was taught to ignore pain. He respected courage even when found in an enemy. He was a treacherous and cruel enemy, but a steadfast, faithful friend.

David Saville Muzzey, professor of history at Barnard College (Columbia University), describes the Indian as follows: "In character the Indian showed the most astonishing extremes, now immovable as a rock, now capricious as the April breeze. Around the council fire he was taciturn, dignified, thoughtful; but in the dance he broke into unrestrained and uncontrolled ecstacies. He bore with stoical fortitude the most horrible tortures at the stake, but he howled in his wigwam over an injured finger. His power of smell, sight and hearing were incredibly keen on the hunt or the warpath but at the same time he showed a stolid stupidity that no white man could match."¹"

Many Indians pretend to despise the white man, whereas they secretly admire him and adopt his ideas, plans, customs and laws. They will not accept the white man's advice unless they understand it, but when they have accepted it they make it their own and hold to it with a persistent perseverance.

According to Lossing, "The mental characteristics, or the workings of the mind of the Indian, were the same everywhere. He subjected his body to the control of his will. He schooled himself in taciturnity-- taught to be a silent man because it was necessary in a society where the sharp weapon was the quick response to an unguarded or insulting word. He was trained, too, to accept physical endurance

1. American History, D:S. Muzzey, p.25.

Apparent insensibility to fear or pain was significant of most sturdy manhood. It was regarded as an evidence of weakness or cowardice for an Indian to allow his countenance to be changed by surprise or suffering. And so his nerves and muscles were steeled against fear or pain and made absolute slaves to his will.¹

As an illustration of the recognition of the ability of the pre-Columbian Indian by the white man, history records that when the Europeans became acquainted with the Iroquois Confederacy they were filled with admiration because of the wisdom and strength displayed in the form of their government. They called these nations, "The Romans of the New World." It has been said that the Indians in their primitive life were never guilty of the effeminate and meaner vices which have led to the downfall of great nations in the past.

VI.

EARLY OR PRIMITIVE CULTURE--ANIMISM.

To be able to interpret the civilization, ideas and early training developed by the Indians before the coming of the white man, it will be necessary to consider briefly the generally accepted explanation of primitive culture. Far back in the early development of all races there is found to exist an effort to interpret nature. The first stepping stones toward scientific knowledge are curiosity and wonder. Primitive people of all races have been found to possess curiosity concerning nature, and to have some explanation for the common events of life, such as day and night, life and death,

1. Our Country, J. B. Lossing, Vol. 1. p. 197.

health and sickness, sun, moon, stars, winds and seasons.

The most natural interpretation of nature is that which assumes everything in a sense to be alive and possessed of some sort of being, animation, or personality, kindred to man's own. This primitive interpretation of nature has been called animism. It is the effort of the primitive mind to explain life's experiences and environment. Such a natural phenomenon as a tree blown by the wind, may seem quivering with life and to be bending before some powerful, invisible influence. Animism as found among primitive people is at once religion, science, literature and philosophy.

Longfellow portrays the intimate relationship which the early Indians recognized as existing between themselves and the natural elements in his story of Hiawatha. The following example of animism is given in the description of making the canoe, by Hiawatha.

"Give me of your bark, O Birch Tree!

Of your yellow bark, O Birch Tree!

Growing by the rushing river,

Tall and stately in the valley!

I a light canoe will build me.

Lay aside your cloak, O Birch Tree!

Lay aside your white skin wrapper."

And the tree with all its branches

Rustled in the breeze of morning.

Saying, with a sigh of patience,

"Take my cloak, O Hiawatha!"

"Give me of your boughs, O Cedar!

Of your strong and pliant branches,

My canoe to make more steady,

Make more strong and firm beneath me!"

Through the summit of the Cedar

Went a sound, a cry of horror,

Went a murmur of resistance,

But it whispered, bending downward,

"Take my boughs, O Hiawatha!"

In this beautiful poem, "Hiawatha," Longfellow has presented a wonderful blending of the natural with the supernatural in the interrelation of the mythical legends and superstitions with the natural and the true. By Indian ~~Indian~~ traditions Hiawatha was a prophet, a statesman and legislator and was credited with being one of the founders of the Iroquois confederacy. In his legendary character he was the personification of human progress, teaching agriculture, navigation, medicine and the arts. By his magical powers he was credited with conquering all the powers of nature which war against man.

Religion was perhaps the most vital driving force in the life of the pre-Columbian Indian. In fact religion held such a high place in the life of the early Indian that it would be impossible to explain his primitive education without the background of his religious life.

TOTEMISM AMONG PRIMITIVE INDIANS.

Totemism has been developed from animism. The word "Totem" is used by students to convey varying interpretations. This term came into the English language in 1791 in the form of "totam", through the writings of J. Long, an interpreter between the whites and the Indians of North America.¹ Long used the word to denote the protective animal which each Indian selected for himself, generally through the monitions of a dream during the long fast of lads at their initiation. When totems were selected at that time they were called "Personal totems," and were not hereditary. Among the Haidah Indians each man had his own individual totem carved on a totem pole before his house, and the rich man or chief added to the single totem all his crests and all the stories connected with them.

Totemism was supposed to recognize kinship and all human relationships as existing between the individual and all animate and inanimate things. It was the rule and not the exception that all primitive societies were founded upon this belief. The totems were usually beasts, birds or fishes but sometimes plants, wind,² rain, sun, moon and stars were selected.

The power or influence of these guardian spirits on the institutions of the Indians varied from tribe to tribe. It is said that among the Omahas those who had received visions of the same being or object usually united into an organized

1. Handbook of American Indians, Part 2, p.789.
2. Handbook of American Indians, Part 2, p.790.

society. The Bear Society consisted of persons who had seen the bear in the time of initiation. These societies had ¹ officer, special rites and rituals.

Among the California Indians, according to Merriam, there are "three classes or degrees of totemism: (1) the non-hereditary individual totem, (2) the hereditary patriarchal totem, and (3) the hereditary matriarchal clan totem."²

Each child, male or female, inherited the totem from its father or from its mother, and intermarriage within the totem was forbidden. Among some Indian tribes, as the natural object represented by the totem was believed to be the actual ancestor of those belonging to that class, they were forbidden to kill or eat ³ the animal, if the totem was a living creature.

In these systems of animism and totemism we can readily see the necessity for the instruction that the Indian child must have had that he might know not only how to secure his individual totem but also how to understand the significance of his hereditary totems and to meet his totem obligations.

VIII.

INDIAN LANGUAGES.

Each of the more than three hundred tribes of American Indians had its own language. In many cases the various tribes of a group recognized a certain kind of kinship among themselves, but in many instances it was very hard to

1. Handbook of American Indians, Part 2, p.790.
2. Handbook of American Indians, Part 2, p.793.
3. Handbook of American Indians, Part 2, p.794.

discover any near relationship either by language or by blood. In a few cases tribes which spoke the same language differed greatly in habits, in character and in general appearance.

In the use of grammar there was found to exist a great diversity. Suffixes occur frequently but prefixes not so often. Their languages had a tendency to express their ideas with regard especially to the locality and form. Indian language usually expressed the idea with graphic detail and was especially adapted to express lively description, but usually failed to express generalized statements. The division of tribes into dialects showed a great deal of variation. Some families had only one dialect while others had many that were unintelligible to each other. The languages of the Indians have received very thorough and careful study on the part of the students of ethnology. Most of these languages are found to possess similarities justifying their classification into groups or families of speech. East of the Mississippi lived three of these larger groups:

(1) The Muskhogean--south of the Tennessee River included the Creeks, Seminoles, Choctaws, Chickasaws and other tribes. The tribes of this group lived chiefly in Mississippi, Alabama, Tennessee, Georgia, Florida, and South Carolina. The greater part of these tribes are now on reservations in Oklahoma.

(2) The Iroquoian group consisted of the Five Nations, the Cayoga, Mohawk, Oneida, Onondaga and Seneca tribes. These were located around Lake Erie and Ontario and also in parts of North Carolina and Tennessee.

(3) The Algonquian family included the Mohegans, Delawares,

Shawnees, Powhatans and many other tribes. They occupied the greater part of the United States east of the Mississippi, not occupied by the muskhogean and Iroquoian groups.

West of the Mississippi were found two important groups:

(4) The Siouan or Dakota group consisted of the Catawba, Cheraw, Saponi, Omaha, Kansa, Quapaw, Osage, Ponca and other tribes. They occupied the plains just west of the Mississippi River.

(5) The Shoshonean family included the Bannocks, Utes, Comanches, Hopis, Paiutes, and other tribes. They occupied the part of the United States west of the territory owned by the Siouan family.

In addition to these five large families or groups recognized by those who have made a study of the Indian languages, there are several smaller groups including the Navajos, Pueblos, and Apaches of New Mexico and a number of other tribes.

Primitive Indians had no written language except picture writing--writings made on rocks, bark of trees, dried hides of beasts, on tepee covers, on pottery, on woven rugs, on numerous symbolic utensils, and on totem poles. Since they possessed no written language except symbols it was necessary that the history of the tribes, their legends, traditions, and ceremonial forms must be handed down orally. Each of these linguistic groups had native systems of education, (more or less complete) which were handed down from parent to child. The absence of written language emphasized oral tradition and encouraged the development of retentive memories.

IX.

ENVIRONMENTAL INFLUENCES---HOMES.

The homes in which people live may rightly be considered as indicative of their stage of civilization. Contrary to a commonly accepted belief that the Indians had no permanent abiding places, we find that the different nations of Indians of North America had widely varying styles of architecture for their homes, and that their environmental influences had much to do with determining the definite form which the home took. They built almost entirely according to their needs. Their homes in general may be classed as: (1) community houses, where more than one family lived together under one roof; and (2) single or family dwellings. Their architecture also included temples for their gods.

The Indians who lived in the temperate regions had comparatively simple dwelling places and erected no temples to their gods, because they were obliged to be constantly on the move as they secured their food chiefly by hunting.

The cliff dwellers of the southwest had a more highly developed architecture than any other Indians because they built their houses as a protection against their enemies. They remained in one place-- the region of the cliffs-- and so they had time and opportunity to develop a more permanent, pleasing and substantial style of architecture.

The Algonquians living in various parts of the country had varying styles of architecture. In the woods and Lake region their homes were of the oval and conical lodge type and were made of sheets of birch bark. The Mohegans and also Algon-

quian Indians of Virginia built the long, communal houses which accomodated a number of families.

The Iroquois were considerably more advanced than any of the other tribes in the style of architecture of their homes. They built log houses and enclosed their villages inside stockades.

The Prairie tribes as a rule built their cone-shaped wigwams with saplings fastened together at the top and covered with buffalo hides. The Dakota Indians, although a Prairie tribe, had more substantial dwellings in their permanent villages, in addition to the wigwams used in the hunting season.

The Mound builders had their homes in the Mississippi Valley and in other parts of North America, but their mounds were found more extensively in Ohio, Indiana, Illinois and Missouri. Little is known of them except what the contents of the mounds revealed. One theory is that they were the ancestors of the more civilized Indians found in the southern states, or the Aztecs of Mexico.

The Seminoles lived in the swampy lands of Florida and built their houses upon stilts, thus raising the floor several feet above the ground.

The building of houses, especially thos of a substantial character, was usually attened with special ceremony, particularly at the time of dedication. The construction of the hogans of the Navajo was done according to definite, fixed rules. The dedication of new houses was usually attended with prescribed rites and feasting.¹

1. Handbook of American Indians, Part 1, p.518.

Although Indian architecture was not complicated and intricate, yet we readily see the opportunity for native training of the young in the project of home building: and they were taught this early in life. The building of the home, the care of it, the respect paid to it, formed distinct elements in native Indian culture.

X.

GOVERNMENT AMONG INDIANS.

Although at the coming of the white man the Indians were found everywhere in the New World, yet the actual number in the territory now covered by the United States was probably not more than 300,000 men, women and children. The three hundred or more tribes were organized into clans. The members of these clans were supposed to be united by ties of blood and were definitely organized for the purpose of government.

The civil head of a tribe was the sachem. Its military leader was the chief. In large clans there were sometimes several chiefs. The sachems and the chiefs in some tribes were hereditary, while in others they were elected by the vote of the members of the clans. Each clan had a council consisting usually of the male adults. A very wide range of forms of government was found to exist among the early or pre-Columbian Indians of the United States. Some tribes were very far removed from civilized ways, while others had such a complete and thorough organization of their government that the Europeans were surprised

to find such an ideal administration.

Perhaps the best organized government was found among the powerful Iroquois confederacy, within the present state of New York. In this organization it is said that no man gained his office except by his own merit, and each held it only during good behavior. An unworthy action was sufficient cause for removal from office and for public scorn. Although the exact date of the organization of the Iroquois confederacy is uncertain, historians agree that it was at least one hundred years before Columbus arrived in this country.

Acquiring a knowledge of government and preparation for a participation in government constitutes an important factor in native training that carries over into the later Indian education.

XI.

SCIENTIFIC STUDY OF NATIVE INDUSTRY AND TRAINING.

1. THE BUREAU OF ETHNOLOGY.

The Indians, although always of much interest and curiosity to the people who came into this country from foreign lands, had never been studied scientifically until the establishment of the Bureau of American Ethnology. Scholars who realized how fast the valuable arts and industries of the Native Americans were disappearing, prevailed upon the Government to establish this bureau.

The Bureau of American Ethnology was organized in 1879 and was placed by Congress under the supervision of the

Smithsonian Institution. The government required of this bureau definite and authentic information in regard to the "Real Americans", not only in regard to their origin, distribution, legends, customs, languages, relationships, and industries of the tribes, but also in regard to a real appreciation of their character, status, number, needs, and possibilities. It realized the need of these facts to organize intelligently and to administer an educational system for Indians.

J.W. Powell, whose splendid work among the western tribes qualified him for the position, was appointed to organize and conduct the work of this Bureau.

From the various reports of this Bureau of Ethnology chiefly, also from magazine articles, from various encyclopedias and histories, and from a number of newspaper articles on Indian questions, from Indian School publications, from the reports of the Commissioner of Indian Affairs and from personal observations and experiences, the following facts have been secured.

XII.

AIM OF THE INDIAN EDUCATION OR TRAINING.

If we accept the aim of education as: (1) knowledge, (2) skills, and (3) attitudes, as given by one of our prominent educators,¹ it will be rather surprising to find how well the native training of the pre-Columbian Indians measured up to this standard. His knowledge of nature and the

environment in which he lived was definite, accurate and thorough.

Longfellow bears testimony to the native training of the Indian in the following quotation from Hiawatha:

"Out of childhood into manhood
Now had grown my Hiawatha,
Skilled in all the crafts of hunters
Learned in all the lore of old men
In all youthful sports and pastimes,
In all manly arts and labors."

The Indian's knowledge of tribal life, customs, manner of gaining a living was taught from infancy. In regard to skill, each boy was trained to believe that his very life depended upon his skill as a marksman. Hence his aim was true. In native industries many tribes exhibited great skill in the manufacture of various useful articles such as the canoe, bow and arrow, baskets, bead work, pottery, and rug weaving.

In regard to attitudes there was an unusual contentment with the established order in the tribe. In fact this spirit of satisfaction with race attainment was one of the hindrances to further and more advanced development of the tribe. The spirit of following the established order was perhaps nowhere more apparent than in their religious life.

XIII.

RELIGIOUS TRAINING OF THE INDIAN.

The Indians were preeminently religious. Religion so permeated their whole life that all their activities were intimately associated with it. Of all primitive people the Indians

had the most complete system of religion. Not even the ancient Greeks, noted for their Gods on Mt. Olympus, had so complete a system.

The Indians' religious concepts were of two classes, those which concern the individual, and those which concern the social group, the tribe and the clan. In regard to the individual they believed in the animistic theory that a spiritual element, or double, existed which would influence the life of the individual and might be influenced or controlled by human activity. This was believed to exist in objects, animals, men, spirits or deities which are superior to the natural qualities of man. The idea of a higher power was found among all Indians. The Algonquian tribes called it Manitou; the Siouan, Wakanda; the Iroquoian, Orenda and the other tribes had different names for this great spirit. The belief in this spiritual power differed considerably among the various tribes.

Long, a trader among the Chippewas, wrote, "one part of the religious superstition of the savages, consists in each of them having his totem or favorite spirit which he believes watches over him. This totem they conceive assumes the shape of some beast or other and therefore they never kill, hunt or eat the animal whose form they think this totem bears."¹"

The social and political bonds of every known tribe were founded on their faith in the truth of the teachings of their myths. These doctrines dealt with all kinds of knowledge, arts, inventions, and customs.

1. Handbook of American Indians, Part 2, p. 789.

They believed that all their knowledge, wisdom, rites and ceremonies came to them through direct revelation of their gods.

There were three methods by which they endeavored to secure the help of the supernatural forces: (1) the powers might be coerced by a ritualistic performance, (2) their aid might be purchased by gifts in the form of sacrifices and offerings, and (3) they might be made favorable by the offering of acceptable prayers. These prayers might be either spoken words or be expressed by symbolic objects. The custom of expressing prayers by means of symbolic objects is found chiefly among the tribes of the southwest. The Zuni ceremonials contain prayers for rain, food and health. Often prayers accompany sacrifices, and are given when tobacco smoke is offered to the gods.

The Pueblos of New Mexico and Arizona use prayer sticks, the making of which consists of a complicated ceremony, having many minute details to be observed. Feathers of a particular bird must be perfect and from particular parts of the plumage. The paints used must be ceremonially gathered, prepared and applied to the prayer sticks. In the arid region of the southwest the Indians performed long and intricate ceremonies with dance accompaniment, which were chiefly invocations or prayers for rain or bountiful harvests. The Pueblo snake dance is a form of worship. It is a prayer for rain.

It is readily seen that the mastery of these complicated rituals constitutes a training of no mean importance, as fundamental as the religious training with which we are familiar.

XIV.

INDIAN CHILDHOOD TRAINING.

In the Indian home we find that the child early in life received training suitable to its age. Among the Sioux when a baby boy was born into a home, the other children were expected to display some act of hardihood, such as performing some difficult task or showing an unusual example of self-denial. As is the case among civilized nations, the children found the greatest pleasure in imitating the occupations of their elders. Children, both girls and boys, had toys and games. The girls were fond of dolls and "playing house", and were especially pleased with puppies, which they dressed up and carried on their backs like babies, in imitation of their mothers.

The boys had a much greater variety of games than did the girls. For recreational games or those especially intended to give pleasure, there were the competitive ones of archery, ball (lacrosse), foot-races, wrestling, swimming, coasting, boating, stick games, stilts, hoop and pole.

Our instructors in public schools and universities are realizing more and more the benefit obtained from the training secured in play, especially in competitive games.

In no other line of activity did the training of the Indian child have so thorough and complete a form as in the religious life. The Indian child was trained very early in life to become familiar with the religious ceremonies that they as adults would be required to know. Among the Zuni and

Hopi tribes, wooden figurines of the principal mythological characters were distributed as dolls to the children at ceremonial performances, and thus children were impressed early in life with the deep significance of the sacred traditions in tangible form.

Perhaps among no other people has memory been more fully developed than in the camp or home life of the Indian. While still young, the Indian child assumed the task of preserving and transmitting orally the legends and religious faith of his ancestors and of his race. Almost every evening, among some tribes, a myth or a true story of some religious observance was narrated by one of the parents or grandparents, while the children listened respectfully and attentively. On the following evening some child was required to repeat it. Early impressions are lasting. It is now wonder that the Indians are religious, since they were taught so early in life to revere sacred things. The religious dance, with its symbolism and mystic meaning, was taught to the child, and he was trained in reverence and faith in the teachings of his tribe. The ceremonial songs which accompanied the religious dance made a formal appeal to the supernatural and surely inspired a feeling of reverence and awe in the minds of the young.

XV.

TRAINING OF THE BOY AND GIRL.

1. Artistic and Utilitarian Training.

Many of the childhood games and sports were of such a nature that they were continued into the boyhood and girlhood

period of life. Often these furnished both an artistic and a utilitarian training--especially the songs, the memory training, the dance, and the ceremonials.

The girls were the companions of their mothers and grandmothers, and while still young they were taught the beauty and attractiveness of bead work. Beads were universally esteemed as ornaments. They were made from animal, mineral and vegetable substances. Of the beads of animal origin were the beautiful and valuable wampum, which served not only as an ornamental string of shell beads but also had a definite value as a medium of exchange between the Indians, and at a later time between the Indians and the whites. The manufacture of these wampum beads required much patient labor and quite a degree of skill. There were also beads of various other kinds, of shells, horns, claws, ivory, bones and the teeth of animals. The canine teeth of the elk were especially esteemed. A garment covered with them was valued very highly.

Beads of mineral origin were made of copper hematite, all kinds of quartz, magnetitite, slate, soapstone, turquoise and other stones. These minerals were used in other ways also for ornamental purposes. They were of many sizes and shapes and required a great deal of skill in their manufacture.

Beads of vegetable origin were made of stems and roots of plants cut in sections, and they were also made of various seeds of plants. From California to Florida nuts were widely used for beads.

A great deal of taste and manual skill was developed in the boy and girl in assisting in the selection of the materials

for beads, and in cutting, grinding, and rolling them into shape and uniform size, as well as in polishing and perforating some of the harder substances.

Perhaps in no other industry did the native artistic ability of the Indian reveal itself as in the weaving and coloring of blankets and baskets. It is said that the most exquisite and artistic basketry in the world comes from an utterly uncivilized tribe in California. The materials employed included nearly all the American textile plants, and the Indian women and girls explored the country for the best. They knew the time and seasons for the gathering,--how to harvest, dry, preserve, and prepare the tough and pliant parts for use, and to discard the unsuitable. For the ornamentation of their baskets they used the decorative beads, shells and feathers.

The Indian's native artistic ability is doubtless best known in the almost world famous Navajo blanket. For beauty of design for artistic coloring, for originality and utility these are surely unsurpassed even by our people today. The young girls had to be trained in the technic and skill of material selection, dyes, designs, and symbolic significance of the intricate patterns.

The native skill of the Indian pottery manufacture has long been recognized. The ancient potters of the Pueblo country excelled those of the historic period in the quality and beauty of their wares. The pottery had a variety of uses for the household, for decorative and for ceremonial purposes. The forms of the vessels and the style of their decoration

were exceedingly varied and showed remarkable talent and great ingenuity and skill.

The moccasins of the native Americans had more than simply a utilitarian purpose. They were made of the tanned skins of the larger animals, usually of buckskin, and were sewed with sinew. The ingenuity of the Indian was displayed by the skillful cutting of the hide and the artistic use of dyes, quills, beads, furs, and other decorations. The most complicated patterns were found among the Klamath Indians. The Indian girls in the home were taught not only how to cut and decorate the moccasins, but also to be familiar with the wide range of their symbolism.

All teachers in the Indian service will bear testimony to the skill of the Indian boys and girls in the art of painting. Some teachers may thoughtlessly believe that it is nature's gift to the Indian child. But far back in the early times the young boy and girl developed a native love of color and skill in its use. The aborigines delighted in the use of color. Painting had a very great variety of uses,--for personal adornment, for ceremonial paintings on skins, tepees, masks, shields, pottery and for other decorative purposes.

2. Defensive Training for Boys.

While the girls were being taught the artistic and useful duties of the home, the boys were given training by their fathers. They were taught skill in the use of weapons. Bows and arrows were the chief means of defense as well as their faithful friends in the hunt.

The large collections of arrow heads owned by numerous museums and private collectors give us some idea of the extent to which arrow heads were used by the Indians. They were usually made of flint or of other varieties of stone, as well as of bone, antlers, shell, wood and copper. The Indian boy was compelled to learn not only their use but also how the arrow heads and different implements of war and the chase were made.

The ability to recognize footprints was common among all Indian tribes, but was more marked in some individuals than in others. In early life the boy was taught skill in evading the enemy. Many of his childhood games and most of his training were primarily to arouse courage, skill, bravery, and fearlessness in the future warrior. Any activity which did this was considered by the pre-Columbian Indian worthwhile and wholesome.

3. Training in Securing and Preparing Food.

The division of labor among the primitive people was not nearly as unjust or as unequal as many are inclined to believe. The young braves were trained to be close observers of nature. They must learn the habits and haunts of the different animals if they would be successful hunters. They were trained to trap, track or capture wild animals, using their utmost skill in providing meat for their home. Their duties also included the making of weapons, traps, canoes, flints and other articles of equipment, besides the skill in their use.

At an early age the girl was taught the duties of the household. She was trained in part by her mother but more generally by her grandmother. She was taught to rise early, to carry water, to help about the home, to cook, and to care for the children.

Indian corn was the great American cereal. History tells us that, "The whole of the tribes situated in the Mississippi valley, in Ohio, and around the Lakes reaching on both sides of the Alleghenies, quite to Massachusetts and other parts of New England cultivated Indian Corn."¹ The amount of corn, (probably in the ear) of the Iroquois destroyed by Denonville in 1687 was estimated at 1,000,000 bushels.² The Indians also cultivated beans, squashes, pumpkins, potatoes, tobacco, gourds, and sunflowers.

Their implements were crude. For a hoe they used the shoulder blades of animals, fixed on staves. Shells were also used as digging implements. Not only the raising, but also the preparation and cooking of the vegetables fell to the lot of the Indian girls and women in their primitive homes. The making of the implements and home equipment was also the work of the girls and the women.

XVI.

TRAINING OF THE YOUTH----ADOLESCENCE.

1. Tests of Courage, Endurance, and Fortitude.
The primitive Indians recognized that true manhood, that of

1. Schoolcraft, Indian Tribes, Part I, p. 80.

2. Documentary History, New York, Part I. P. 238.

physical activity and endurance, depended upon special preparation and training as well as upon natural ability. No such system of dieting and regular exercise is practiced by the reservation Indians of today. All boys were expected to endure hardships without complaints, undergo all kinds of privations,--to be able to go without food or water for two or three days without displaying any weakness, or to run for a day and a night without any rest. They had to learn to traverse a pathless and wild country without losing their way in day or in night time. They could not fail to be able to do any of these things if they aspired to be warriors or worthy members of their tribes.

Many Indian tribes practiced strenuous and even dangerous methods of testing the ability of the youth. The ordeals through which youths were required to pass were so severe that they sometimes proved fatal. Among the tribes in which an individual acquired a supernatural helper, the youth was compelled to go out alone into the forest or upon the mountains for a long time, fast there, and sometimes take certain medicines, to enable him to see his guardian spirit, who was to be his special helper and guide.

In the eastern and central regions, at about fifteen years of age the boy made a solitary fast and vigil to obtain communication with the medicine spirit which was to be his protector through life. Then after the initiatory ordeal to which the youths in some tribes were subjected, he was considered competent to take his place among the warriors. It was usually a year or more before his full admission to the

responsibilities of manhood.

The event of a girl passing into womanhood received recognition among nearly all tribes. It was believed that she had an unusual power over people at this time. The things that she did were supposed to influence her whole life. Among some tribes she went into seclusion for a season and made a record of her ceremonials by painting pictures of them on stones. A great variety of initiatory customs were observed by the tribes in the different parts of the country. It was the custom in some tribes to invite friends of the girl to help her celebrate her entrance into womanhood.

2. Social Training.

The training of the Indian youths for their places in the social organization of the tribe was among the most significant duties of the older Indians. All the tribes in the United States contained subdivisions of a kinship character. In these smaller divisions there were the social and the governmental classes or bodies, especially chiefs and councilmen, with particular powers and privileges. Another class was of a religious character. Still another class consisted of the medicine men or the healers.

The youths became members of these different societies,-- sometimes by inheritance, sometimes by special fitness displayed during the initiation into manhood, sometimes by accomplishing some feat in battle, and sometimes by election. Whatever position in society a young man might hold he must be thoroughly prepared by training and by special fitness.

3. Training in Art.

If by art we understand all the accomplishments in the broad scope of man's cultural life, we find the Indian youth well supplied with various lines of activity in which to develop his natural artistic capacities.

In the line of graphic art we find both the ideographic and the pictographic elements well represented in primitive American life. The ideographic phase was found in the complicated system of symbolism which was so highly developed among the Indians.

It is possible that the unusual development of symbolism among the primitive Americans was the great incentive for the growth of this art to such a marked degree. The pictographic forms were also given a prominent place in the primitive life of the American Indian. The training in these forms naturally prepared the Indian child readily to become a student of the fine arts. From the skill acquired in these lines we find the Indian students excellent in painting, drawing and penmanship.

Architectural art has already been mentioned briefly in connection with their homes. This art or skill was employed in the construction of homes, including the Iroquois long house sometimes 40'X 100', the tepee, the hogan, the palmetto in Louisiana, the Chippewa bark house of Minnesota, besides various other types. Places of worship also illustrate Indian art in architecture.

Among the Pueblos conventional figures and pictures of animals were found painted on the walls. The skin tepees of the Indians of the plains were tastefully and skillfully painted in bright

colors. These had both heraldric and symbolic interpretations. The grass lodges were constructed somewhat similar to the Indian basket and furnished an opportunity for the display of artistic taste and design in the working out of the rhythmic patterns.

The plastic art has already been mentioned in the training of the Indian child in the skill developed in making pottery. This art was practiced especially in the southwest and in the Mississippi valley. This art included not only the construction of beautiful vases but also their ornamentation. These vases are highly valued today by people of culture.

The metallurgic art was found most highly developed in the southwest, and in the regions of Ohio and Georgia. Many implements, ornaments, and symbolic objects of copper found in the mounds show that skill and taste were employed in their manufacture.

The textile art, including weaving proper, and also the art of beadwork, basketry, quillwork, and feather work, have been brought to attention already. However, in no other line was there a greater opportunity to display primitive taste and skill.

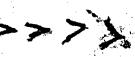
4. Training in Symbolism.

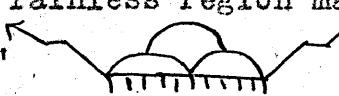
The training of the young Indians in the meaning of their highly developed system of symbolism was important, since the symbols either as objects or as actions were employed in almost every line of activity. It was displayed in the decorative arts, in religious ceremonies, and in mythology. The Indians of the southwest were especially noted for its use.¹

Symbolism played an important part in ritualistic service, for

1. Handbook of American Indians, Part 2, p.663.

often an act was performed which was intended to accomplish a different result from simply the act itself. As an example of this, smoking was considered as symbolic of prayer. Shooting an arrow symbolized the sending of a prayer to God. Painting with red signified vigor, success, or triumph. Other colors had different interpretations. Among the Apaches and Navajo tribes the color black represented east, while among the Omahas and Sioux it denoted south, and among the Cherokees and Greeks it represented west. Day was usually represented by red, and night by black, among American tribes in general.¹

Often the same symbol had a variety of interpretations. Each tribe had its own interpretation. A triangle  usually represented a mountain, but sometimes it was interpreted a tepee, and with lines descending from its base  , it meant a rain-cloud with raindrops. A zigzag line  represented a snake; a meandering pattern  , waves of the sea; a series of acute angles  . flying birds.

The Pueblos in their rainless region made much use of the clouds or "cloud terrace,"  , in their ceremonial decorations. The familiar symbol known as the swastika,  , was in common use all over America in pre-Columbian days. The Navajos interpreted the swastica as whirling logs. At each festival in which supernatural beings were impersonated, the symbols were repainted, and this continued practice led to a high development of the symbolic representation of the gods. The Indian youth, in order to be able to fit into the scheme of religious and secular life, must become familiar with all their complex system of symbols and symbolic interpretations.

1. Handbook of American Indians, Part 1, p.325.

Music through the ages has been a source of inspiration to all people. The native Americans were not lacking in this means of inspiring influence. In fact music had an unusually prominent place in their lives. The music and songs of the American Indians have been interesting subjects for investigation.

According to Miss Alice C. Fletcher, in "Indian Story and Song from North America" published in 1900, "Music enveloped the Indian's individual and social life like an atmosphere. There was no important personal experience where it did not bear a part, nor any ceremonial where it was not essential to the expression of religious feeling. The songs of the tribe were coextensive with the life of the people."¹

The Indians possessed a large collection of songs which had grown out of the personal experiences of the lives of the individual. The particular significance of the Indian music was that it was a means of communication between the individual and the invisible power. Music was an expression of every experience in life, from childhood to old age.

All Indian music had its origin in a reaching out to the unseen power that pervades all nature. The animistic tendency of the Indian was perhaps nowhere more apparent than in the development of Indian music. He believed that all success depended upon the influence of the unseen power, and so this help was implored through song before every important undertaking. These songs were used before going to war,-- before the hunt, before

1. Indian Story and Song from North Am., A.C. Fletcher, p.114.

danger, before planting, before wooing, before mourning, and in fact before every serious undertaking.

Songs were sometimes inspired at the time of the ordeal, and belonged distinctly to the individual. The right to an individual song could be bought and was taught to the purchaser by the owner. Songs sometimes belonged to a secular or religious society, to a particular organization, or to a particular rite or ceremony. Religious songs were known only to the religious teachers.

All tribes had societies with their own characteristic songs. Special singers were chosen from among their membership on account of their excellent voices and good memories. It was their duty to lead the singing and to transmit accurately the stories and songs of the society, which usually contained portions of tribal history.

During the past forty years a careful study of Indian songs and music has brought out definite proof that they have been handed down through many generations with almost perfect accuracy. Even slight mistakes in rendering a song correctly were heavily penalized, and ridicule was always given the faulty singing. Among the Indians of the Pacific coast musical contests were also known.

The music of each ceremony had its own peculiar rhythm. In structure the Indian song follows the outline of the form which is found in our own music and the compass of songs varies from one to three octaves.¹

Among some of the tribes with highly developed ceremonial observances, men and women having clear, resonant voices, and good musical intonation, composed the choirs which led the singing in the ceremonies, and were paid for their services. It is said that songs having no words but merely changeless vocables were common among them.

Of Indian musical instruments, drums were by far the most common. These varied greatly in form, in size, and in construction. Certain ceremonies had a special form of drum. Whistles were made of wood, bone or pottery. Some produced two or more tones and were used in some ceremonies, imitating birds, animals or spirits. Flageolets were used especially for courtship, but were also used in ceremonies.

The musical bow was used in California in religious services.

XVII.

MISSIONARY WORK AMONG THE INDIANS.

Into this life of the native Americans came strangers from a foreign shore. The Indians in some sections of the country had a legend that a great white manitou would sometime visit their country. So on their arrival the white men "were welcomed as gods and not as permanent residents," with all the honors which the Indian knew so well how to bestow.

A familiar example of the native intelligence of the Indian whose training came down from pre-Columbian times is Pocahontas, daughter of Powhatan, chief of the Powhatan confederacy of the Virginia Algonquin tribes. After her marriage to John Rolfe,

who took her to England, she was presented at court in 1616. Her ready acceptance into English society bears testimony to her native culture and refinement.

Lossing gives this description of her reception in England: "There the 'Lady Rebecca' received great attention from the court and all below it. The Lord Bishop of London entertained her with festival and pomp and at court she was treated with ¹ the ceremonious respect due to the daughter of a monarch."

It was her native dignity, reserve, poise, modesty, and intelligence which not only she but other Indians possessed, that compelled the respect and admiration of people of a more advanced civilization.

Missionary work among the Indians was begun very soon after the discovery of America. The spiritual welfare of the natives was considered of vital importance. The earliest missions were established by the Catholics, the Jesuits, and the Franciscans.

The first and most noted Protestant mission was established near Boston in the fall of 1646, by Rev. John Eliot, among the Algonquians of Massachusetts. In 1650 he established his headquarters at Natick 18 miles southwest of Boston where was organized a community of Christian Indians. In 1674 there were 14 principal villages with a population of one thousand "Praying Indians" in eastern Massachusetts, under the care of John Eliot.² He, with the help of his two sons and several Indians, made a translation of the Bible into the Algonquian language, 1634-1690.

The missionary work among the Indians was carried on in

1. Our Country, J.B. Lossing, Vol. I., p. 197.
2. Handbook of Am. Indians, Part I., p. 882.

connection with educational work and met with remarkable success. Doubtless this was due to a great extent to the native training which the Indians had received which made them capable of taking up and mastering a foreign (English) language. The value of native training is being more and more recognized and appreciated. The young men were skilled in careful observation, in endurance, in bravery, and in ceremonials. The young women were trained in many useful industries in camp or home life which gave them patience, industry, perseverance, and an intelligent mind. With his native training and mental ability the Indian has proven himself an apt pupil in missionary, Government and public schools.

In New York, and in other states large sums of money were contributed for the education of Indians. Special provision was made for their education in the colleges of Princeton, William and Mary, and Dartmouth.

The following men were prominent missionary and educational workers among the Indians in early times: Roger Williams in Rhode Island, 1635; Rev. John Cotton and Richard Bourne at Plymouth; Eleazer Wheelock at Norwich, Conn. whose pupil and convert, Samson Occum, was the first native preacher; Rev. John Sargeant, 1734, a Yale student; and Jonathan Edwards, 1747, among the Mohicans in western Massachusetts and in New York.

The missionary and educational work was so successful and satisfactory among the Indians that it seemed as if there was every reason to expect happy relations to continue

to exist between the Indians and the whites. Unfortunately bitter war broke out between them and from about 1750 to 1775 very little, if any, missionary or educational work was carried on among the Indians.

Some of the denominations which established boarding or day schools among the Indians began their work as given in the following list: Roman Catholics (early times); Moravians (colonial times); Friends in 1795; Baptists, 1807; American Board of Foreign Missions, 1816; Presbyterians, 1833; Methodist Episcopal (south) 1844; Congregational American Missionary Association, 1846; Dutch Reformed, 1857; Friends, 1869; United Presbyterians, 1869; and Unitarians in 1886.

These schools had a large part in Indian education in our early national period. Early missionary workers emphasized the educational as well as the religious development of the Indian.

The first appropriation made by the United States government for Indian education was in 1775 when the Continental Congress voted \$500 to Dartmouth College. In 1819 Congress appropriated \$10,000 for Indian education and in 1820 the President was authorized to expend this sum annually in aid of societies and individuals engaged in the education of the Indian. In 1823 \$80,000 was expended in 21 schools maintained by missionaries, \$12,000 of this sum being granted by the government.

In 1825 the number of these schools was increased to 38 and the entire expenditure to \$202,000, of which the government had contributed directly and indirectly \$25,000.

In 1848 there were in operation 16 manual training schools, 87 boarding schools besides other schools. These schools continued to increase in number and efficiency until 1873 under the control of missionary organizations with little or no aid from the government.

XVIII.

GOVERNMENT SCHOOLS.

The first contract government school was established directly under treaty provision on the Tulalip reservation in Washington 1869, but it was not until 1873 that the government schools proper were provided. After that date the government entered upon an era of great activity in the establishment of strictly government schools.

In the beginning there were only day schools established. Later, boarding schools on the reservation, and finally non-reservation boarding schools located at some distance from the Indian reservations were opened.

The Indian population of the United States, according to the latest report of the Commissioner of Indian Affairs for June 30, 1922, was 340,917. There are approximately 90,000 children between the ages of 5 and 18.¹ Of these there are about 65,000 in school. The government conducts more than 250 Indian schools at an annual cost of a little less than \$8,000,000. There are three classes of schools under government control: (1) the day schools in which more than

1. Report of the Commissioner of Indian Affairs, 1922, p.2.

5,000 children are enrolled; (2) the reservation boarding school having an attendance of nearly 10,000; and (3) the nonreservation boarding schools with an enrollment of approximately 10,000 Indian children.¹

Besides the government schools there are mission schools (boarding and day) with a total enrollment of more than 6,000. One of the most encouraging features of Indian education lies in the fact that more than 34,000 Indian children are enrolled in the public schools.²

1. Day Schools.

The government conducts more than 170 day schools near the homes of the Indian children either on the reservations or in villages. Usually a man and his wife are in charge of the day school. The training in these schools is intended to be very practical, to bring the civilization of the white race into close contact with the Indian home life, and in this way enable them to understand the social, home and industrial life as lived by the teacher and his wife. The teacher is also instructor in agriculture, and instructs the boys in the preparation and care of school gardens, care of stock and other duties about the home.

The girls are given training in domestic science by assisting in the preparation of the midday meal. These schools do not go beyond the third grade, and the pupils are supposed to continue their work in the boarding schools conducted on the reservations. All government schools carry out the same plan of one half-day for literary and the other half for industrial pursuits.

1. Report of the Commissioner of Indian Affairs, 1922, p.42.

2. Report of the Commissioner of Indian Affairs, 1922, p.42.

2. The Reservation Boarding Schools.

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There are approximately eighty boarding schools conducted by the government, of which more than sixty are reservation boarding schools and about twenty nonreservation boarding schools. The reservation boarding schools have an enrollment of from 80 to 400 pupils each. They conduct regular school work similar to the public schools, from the first to the sixth grades inclusive.

These schools differ from the public schools by placing more emphasis upon the practical part of the academic work, omitting many of the repetitions and nonessentials of the public schools. An effort is made to correlate as far as possible the school room work with the half-day industrial occupation.

In these schools girls are taught cooking, sewing, laundering, practical nursing, house keeping, and poultry raising. Boys are given courses in agriculture and practical work on the school farm including plant production, care of implements, dairying, and a little instruction in carpentry, painting, engineering and other useful trades.

3. The Nonreservation Boarding Schools.

The establishment of the first nonreservation boarding school has rather an interesting history. While Gen. R.H. Pratt of the United States army was in charge of the Indian prisoners of war at St. Augustine, Florida, twenty-two young Indian men on being released volunteered to remain in the east three years longer if they were given school privileges. Therefore these young men were given places in Hampton and in other schools. Through

the efforts of Gen. Pratt the Carlisle Barracks, Pa., comprising twenty-seven acres, were transferred on Sept. 6, 1879, from the War Department to the Department of the Interior, for school purposes.

Gen. Pratt was directed by the Secretary of the Interior to establish a school at Carlisle, and by the end of October he had gathered 136 Indian young people from the Rosebud, Pine Ridge, and other agencies, and with the eleven of the former Florida prisoners from Hampton the school was formally opened Nov. 1, 1879, with 147 Indian pupils present. This school grew and prospered until it had an enrollment of nearly 800 pupils. After a life of 38 years of splendid service to the Indian young people, Carlisle again came into the possession of the War Department. During the stress of the World War Carlisle was remodeled and became a reconstruction center for injured soldiers.

The nonreservation boarding schools are the highest which the government provides for the free education of the Indian young people. In these schools we find the brightest minds of the race. They all carry the school work through the eighth grade. Seven schools complete the tenth grade, and a very few complete the high school course.

In the Commissioner's report of 1922 the following eighteen nonreservation boarding schools are given:

School	Date of Opening	Capacity	Total enrollment	Average enrollment	Average Attendance
1. Salem, Chemawa, Oregon.	1880	650	798	691	629
2. Chilocco, Okla.	1884	500	703	651	599
3. Genoa, Neb.	1884	400	451	426	398
4. Albuquerque, New Mex.	1884	474	535	508	487
5. Haskell Institute, Lawrence, Kansas.	1884	750	912	822	779
6. Santa Fe, New Mex.	1890	400	417	399	398
7. Carson, Nevada.		375	497	433	403
8. Pierre, So. Dakota.	1891	250	266	242	230
9. Phoenix, Arizona.	1891	700	774	738	722
10. Flandreau, So. Dakota.	1893	360	380	355	346
11. Pipestone, Minnesota.	1893	212	251	230	218
12. Mount Pleasant, Mich.	1893	350	366	339	330
13. Tomah, Wisconsin.	1893	275	341	312	304
14. Rapid City, So. Dakota.	1898	300	322	271	258
15. Sherman Institute, Riverside, California.	1902	750	949	839	791
16. Bismarck, North Dakota.		80	114	113	112
17. Wahpeton, No. Dakota.		200	231	222	213
18. Hope, So. Dakota.		60	84	73	67
Total		7086	8391	7664	7274

In the large nonreservation boarding schools the training usually emphasizes some special line of instruction. Chilocco having a very large farm leads in agriculture, while Haskell has the highest rank in shop work and in commercial and normal training classes.

4. Haskell Institute.

At Haskell Institute, industrial courses are given to the boys in auto and tractor work, engineering, blacksmithing, baking, carpentry, masonry, farming, gardening, dairying, mechanical drawing, painting, printing, physical education and coaching.

Industrial courses for girls include domestic science, domestic art, nursing, laundering, sewing, housekeeping, and normal training.

Besides the literary and industrial courses Haskell gives her students splendid training in athletics. The gymnasium is thoroughly equipped with dumbbells, wands and all the apparatus which contribute so effectively to healthful activities. The boys have won quite a name for the school with their victories in football and basketball. Seventy-five boys are organized and regularly enlisted in the Kansas National Guards and are supplied with regular army equipment.

Music holds an important place in the training given at Haskell. All school room classes receive instruction in vocal music by a special music teacher. A well trained choir furnishes music for Sunday services, and a band and orchestra of excellent quality give pleasing entertainments to the

student body quite frequently.

Literary societies in which public speaking, debates, current history, literature and dialogues have a place on the program, hold meetings twice each month.

Religious training is not neglected. Sunday school is held each Sunday morning, and chapel services with a minister from town are held at three in the afternoon. At these services attendance is compulsory. In the evening the young peoples' societies have their volunteer religious services. At Haskell there are the Y.W. and Y.M.C.A. for the Protestant and the Sacred Heart Society for the Catholic students.

XIX.

PROGRESS OF INDIAN EDUCATION.

Indian education conducted by the government has made wonderful progress in the United States since its beginning in 1873. It has been said that it has taken Great Britain five centuries to accomplish in India what our government has accomplished with the Indians in less than one. This has been due not only to the efficiency of the system of education adopted by the government, but chiefly to the fact that the Indian was prepared by his native training to take advantage readily of the instructions given in our schools.

In attempting to solve the problem of Indian education there have been two general methods proposed and tried out. One method was advocated by General Pratt, who claimed that the best results could be obtained in the nonreservation boarding schools by taking the child away from the Indian home and

environment and influences and educating him in civilized surroundings. While this method was being tried some of the students who were educated in the nonreservation boarding schools returned to their homes. There, they came in contact with such entirely different standards of life that it was not strange that the practically educated child among its relatives and friends went back to Indian ways.

The Indian child as a rule is very sensitive to ridicule and censure, and rather than stand out alone it is no wonder that many really did go "back to the blanket," not from choice perhaps but in self defense.

The other, and surely better, method proposed is to take civilization to the Indian home. The opening up of the reservations and the settlement of them by the whites, have necessitated more and more public schools on or near the reservations. The government is encouraging the attendance of the Indian pupils at these schools by paying their tuition when their parents are not tax payers. This method also serves to utilize and capitalize the native traits and training of the Indian youth as elements in a practical, modern education.

Health supervision has also helped in bringing civilization to the Indian home. In the organization of the health department there is one chief medical supervisor, six special physicians, (eye, ear, nose and throat), seven traveling field dentists, about 175 stationed physicians, approximately 100 stationed nurses, 6 traveling nurses and 87 field matrons.

The returned student is no longer a curiosity, but now is able to feel that the "better way" learned at school is a good

and acceptable thing to take back home.

XX.

THE INDIAN'S CONTRIBUTION TO CIVILIZATION.

The Indian himself has made a much greater contribution to civilization than is often realized. He has given us many beautiful Indian names of states, cities, river, lakes and mountains. We are also indebted to him for a wonderful store of interesting legends as well as for many highly valued collections of the products of their native industries, especially pottery, Navajo rugs, and baskets.

There are many Indians who have become leaders among the whites. The best evidence that the Indian is capable of civilization is the list of those who have succeeded. The following is only a partial list of those who are deserving of mention.

XXI.

PROMINENT INDIANS.

An even partial list of prominent Indians would include the names of senators, congressmen, editors, lawyers, authors, scientists, physicians and many graduates of America's leading universities.

The following is a list of a few well known Indians: Hon. Charles Curtis, Kaw, U. S. Senator from Kansas; Hon. Robert L. Owen, Cherokee, U. S. Senator from Oklahoma; Mr. Gabe Parker, former superintendent of five civilized tribes, Muskogee, Oklahoma; Hon. Charles D. Carter, Chickasaw, M.C.

from Oklahoma formerly chairman of house committee on Indian Affairs; Hon. W. W. Hastings, M. C. from Tahlequah, Oklahoma; Charles Eastman, Sioux, physician and writer; Gertrude Simmons Bonnin, Sioux, writer; Marie L. Baldwin, Lawyer, Washington, D.C.; Arthur C. Parker, Seneca, N. Y., Curator of Ethnological State Museum in Educational Building, Albany, N. Y.; Rev. Henry Koe Cloud, Winnebago, graduate of Yale, President of the "American Indian Institute," Wichita, Kansas.

A recent questionnaire sent to Haskell graduates shows that educated Indians have been as successful financially as professionally; of those who responded to the questionnaire only sixty-six stated the amount of salary received. The maximum salary was \$7,000 and the sixty-six received an average of more than \$1,500 per year.

The progress made intellectually, financially and socially by the native Americans of the United States has been gratifying to those interested in the education and advancement of this primitive race.

This rapid progress which the Indians have made, by which they have been capable of receiving this education and of becoming good American citizens, has been largely due not only to the practical methods used by the government but also to the native training which they have received.

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