

## INDIAN TRAINING SCHOOLS.



UMBERLAND valley, extending from Harrisburg on the Susquehanna, to Harper's Ferry on the Potomac, United States, was the "frontier" in the colonial Indian wars, and the scene of many frightful depredations. Thence the ill-fated Braddock expedition set out, and thither the remnant returned. Its Scotch-Irish settlers were among the foremost in the war for Independence, and to Carlisle, Pennsylvania, the principal town of the valley, the captive Hessians were sent. These prisoners constructed in its vicinity the "Barracks," which, for several generations, were used as a rendezvous and school for recruits for the regular army, soldiers trained and used chiefly in the Indian service.

Meanwhile, the frontier, and with it the home of the red man, has receded to the far West, and the valley under the culture of one hundred and fifty years has become unusually fertile and healthful, and has a population intelligent, and of a decidedly religious character, a garden-spot of civilisation, in both material and moral aspects. It seems providential that this post, with such surroundings, should have been chosen by the government among all its disused military stations for the location of a training-school for Indian children.

Many thoughtful men have lost confidence in the ultimate results of the Reservation system. Whatever may be the moral aspects of the case, whatever the pledges of the government, the intrusion of the miner, the trader, the squatter, the projector of railroads, and others upon these lands, cannot be wholly prevented; and as the past has shown, they are fruitful of wars, in

which the Indian invariably is the greatest sufferer.

Besides, were the reservation preserved intact, the approach of the settlements has so diminished the supply of game that the Indian cannot long hope to find subsistence by hunting.

Foreseeing this prospective exigency, the United States Government has stipulated in its treaties with the wandering tribes, especially with those on the agricultural reservations, that parents compel their children between six and sixteen to attend schools, which it agreed to provide at the several agencies. Moreover, the government had also promised to supply for these children both food and clothing; but owing partly to the demoralising influences prevailing at the agencies, and more especially to a want of appreciation of the advantages of an education on the part of the parents, this compulsory attendance was found to be unsatisfactory, if not impracticable, and it was believed that this education could best be conducted at points entirely beyond the home influence of the parents, and the wild life of the nomadic tribes, and that some of the unused military posts, with convenient buildings, would afford facilities for such schools with but little expense additional to that necessary for maintaining the pupils and the schools in the Indian country. Hence the experiment first made with those sent as criminals to Fort Marion, Florida, continued at Hampton Institute, and now prosecuted on a greatly enlarged scale, and with remarkable success, under the supervision of Captain Pratt, with an efficient corps of assistants, at Carlisle.

In October, 1879, accompanied by Miss Mather, an experienced teacher of Indians, he returned from a visit to the

Rosebud and Pine Ridge Agencies, Dakota, bringing, with the consent of their parents, 84 boys and girls, mostly children of the chiefs or head men of the tribes. Before that month had expired he returned from a similar trip to the Indian territory, and with him came 52 boys and girls from the Cheyenne, Kiowa, Pawnee, and other tribes. With these and 11 other Indian children who had been under instruction at Fort Marion and Hampton, the school began.

The present number of pupils is 288, and the tribes represented are the Sioux, Cheyenne, Arapahoe, Kiowa, Comanche, Osage, Creek, Pawnee, Pueblo, Apache, Menomonee, Ponca, Wichita, Seminole, Keechi, Towacanie, Nez Perce, Iowa, Sac and Fox, Shoshones, and Lipan, 21 in all.

It is designed to instruct these pupils in the rudiments of an English education, to encourage manual labour, to give the boys a knowledge of farming, and of the various mechanical trades, and to teach the girls cooking, washing, ironing, sewing, and, in general, the industries that belong to women in civilised life. "You will go home and have farms," said one chief visiting the school. "I sent my children here to learn the art of housekeeping," said another. Neither of these conceptions is wide of the mark, and no unprejudiced mind can personally see this work in its daily processes without the conviction that these beneficent purposes are being fully carried out.

The educational department is under the excellent supervision of Miss Semple, a lady formerly connected with Fisk University, and for many years at the head of well-known schools for both whites and blacks, in Cincinnati and the South. The school is divided into nine sections or rooms, each being in charge of a teacher. Of course to secure an acquaintance with the English language is the preliminary step for most of the pupils. For this purpose the object

method of teaching is used, with script letters on the blackboard. No textbooks are put into the hands of the beginners. The diversity of strange tongues is no obstacle; the fact that English is the language common to all is an incitement to learn, and gives the pupil the more frequent practice.

The progress in study is very gratifying. It is believed to be equal to that of white children under similar circumstances. They excel in arithmetic and penmanship, and take great pride and pleasure in writing letters to their friends and relatives in the West. While their English is far from faultless, the thoughts and sentiments are very creditable. Filial affection, desire for mental and moral improvement, and for the benefits of civilisation, and even for a Christian life, and the purpose to return to the tribes after a certain time in the hope of teaching others, and inaugurating these same changes there are woven into the warp and woof of these epistles.

Every member of the school gives a portion of his time, usually about two days of each week, to some industrial pursuit. The boys choose their trades; and, under the superintendence and instruction of master mechanics, they are becoming skilled carpenters, blacksmiths, wagon-makers, harness-makers, tailors, tanners, bakers, and printers. Some agricultural implements are also manufactured. Besides these occupations, which engage the larger boys, a farm of 125 acres is under cultivation, where a practical knowledge of tilling the soil, and the management of stock is imparted.

In this department regard is had somewhat to present usefulness, but especially for the prospective change of life from hunting to farming and stock-raising on the reservations. Part of the product of this labour is now utilised at the school, and the remainder in supplying the Indian agencies, for which government provides.



INDIAN CHIEF IN NATIVE COSTUME.

The carpenters have repaired and remodelled the buildings, adapted them for school purposes, fitted up workshops, and built an addition to the dining-room, and a neat, plain chapel, and are now qualified to erect additional buildings as needed, with little expense save that for lumber and builders' hardware.

The shops have been opened about a year. Three carriages, spring wagons, and farm-wagons have been made; also sets of double harness, and tinware, as buckets, coffee-pots, pans, cups, etc. These have mainly gone to the agencies where, corroborated by the testimony of the chiefs who have made occasional visits to the school, they are to friends at home sure evidences of the progress of the absent boys. The tailors, shoemakers, bakers, and farmers are kept busy by the demands of the school for home consumption. The three printers issue the *Eadle Keatah Toh* (Big Morning Star), and the *School News*, both monthlies of small size, the latter edited by one of the Indian boys, and the other by those conducting the school.

Corresponding methods are used in training the girls to household duties. The smaller girls darn the stockings, and about twenty-five of the older ones do good work on the sewing-machine. In the industrial room, where they work, all the mending is done, all the girls' clothing made, and most of the boys' under-wear. Others are employed in the kitchen and dining-room and living apartments. The teacher in charge seems admirably fitted for her place. It was my privilege one day to see the whole school sit down to dinner. Under her direction girls detailed for the purpose moved around the tables with the efficiency of trained waitresses. At the end of each table containing about twenty-five persons, one of the older boys presided and did the carving. The sexes were intermingled. The table manners, which are in themselves one of

the surest marks of civilisation, showed that the combined work of teachers and matron was reaching the mind, the heart, the whole man, and that the work was so thorough as to appear in the ordinary home life. The feature of co-education is helpful both in progress at this point and also in its additional guarantee that the results will be permanent, and in future these leaders and examples in the tribes will dwell in houses and have homes, and gain a subsistence other than that afforded by the chase.

The excellence of the articles manufactured is unchallenged, and the contrast with the fruits of their previous labour is very instructive. Government inspectors approve them as of standard quality. Judges at mechanical exhibitions and county fairs have rewarded both the boys and girls with special premiums and with "honourable mention." Personal examination leaves no room for any other opinion in the premises.

The interior of several of the workshops as presented, shows the manufacture of harness and tinware, the processes of instruction, the use of machinery, and some of the fruits of this labour. The bridles, saddle, and breechings, hanging by the wall, and the piles of cups and buckets tell their own story, as do also the faces of the boys, each intent upon the task in hand. These are but a type of the several kindred industries.

Here we have first the raw material, and then three groups of specimens of the handiwork of the training-school. Let the tree be known by its fruits. Let these theories of Indian education, and their practical application, be judged in the light of these living facts.

When the first company of Arapahoes and Shoshones came, October, 1879, it was with great difficulty that they could be induced to allow the cropping of their very long hair. Finally consent was obtained by promising suits of white-man's clothes. These failing to arrive

promptly, the old feeling returned, and a dismal wail of mourning for the lost hair of the savage life began, almost to the consternation of the teachers. But when an effort was made to break the monotony of the school vacation by the offer of an excursion among the mountains, and a few days of tent life, the answer was promptly made that they had seen enough of life in tents among their people; but they had come to Carlisle to live in houses like the white men. It is plain that at this point there is no immediate danger of relapsing into barbarism.

For hygienic purposes the boys have been divided into companies, and in suitable weather are drilled in elementary military tactics. A lady friend of the school from Boston presented it with a set of thirteen brass instruments, and now this part of the routine is enlivened with amateur music.

The government of the school has been systematic and orderly; few offences have required punishment. In all serious questions of discipline a court of the older pupils has been formed, and to it the cases submitted for adjudication, with good results.

That the government in the treaties

of 1868 made definite pledges to provide schools, subsistence, and clothing for the children of the roving Indians, is believed to have been a most humane, economical, and efficient provision for settling finally, and for ever, the vexed Indian problem. That it should put its unused military posts to this purpose, and bring the pupils into an atmosphere of civilisation and religion, seems, in the light of the practical results at both Hampton and Carlisle, eminently wise. That it has detailed for this work a man so admirably qualified, and very cordially given whatever material aid has been needed hitherto, will, without doubt, call forth the warm commendation of thoughtful and patriotic citizens everywhere. That schools at the agencies have done great good, none can truthfully deny; nor should work at these places be in the least diminished; that such schools as the one at Carlisle are vastly more efficient seems equally clear; and that, instead of three in all, there should be from fifteen to twenty-five schools opened as early as practicable, and a like proportion of the 50,000 Indian children brought under such wholesome, industrial, mental, and religious training, admits no reasonable doubt.

