

Thesis.

The attitude of the National Government
toward the Education of the Indian.

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Outline.

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III. Attitude of the National Government.

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The American Republic is charged with the adjustment of race distinctions. The assimilation of civilized, half-civilized, and semi-barbarous people has been so far realized that civil rights and civil functions rest upon the recognized ideas of legal authority; while the measurement of their political and social success is more a matter of industry, education, and capacity than of nativity or race.

The disposition of the two great native born classes, which appear more than any other as disturbing factors in the national development, has been a great deal more difficult than the taking in of foreigners. Injustice to the Negro practically ended with slavery and since then he has been recognized as a profitable and capable citizen. The red man alone remains distinct, unnaturalized, and really a foreigner in the lands of his fathers. It may be truthfully stated in a broad sense that from his first contact with the white race the Indian has been at a great disadvantage and a continual sufferer. After the first attempts of colonization were made by the Anglo Saxons, immediately a struggle set in between brutal greed and a certain irresistible spirit of fair play on the

part of the intruding race in their intercourse with the Indians.

At the outset he gave the white man trust and obedience and welcome; but being met in return by injustice and dislike, bred of race antipathies, this trust turned to hatred not unmixed with an awe bred of the many sided powers of the intruder. Of this unequal contest, the past four hundred years bear a painful record. The contest has been very simple. The Indian was enticed into taking part in all the political animosities which found expression in this continent between the Spanish, French, English, Dutch, and Swedish nations. The Indians were tossed upon the bayonets of these contending powers; they were used as a scourge of differing home parties during the Revolution and the later wars; their greed has been appealed to by traders of different nationalities, and at all times their lands have been coveted.

For selfish ends the Indians have been in turn coaxed, betrayed, denounced, and always despised; they have been courted as allies but spurned as equals. They are the prey rather than the scholars of civilization.

Greed saw in the Indians a hateful obstacle in the way of its advancement in the acquisition of territory.

Yet in the midst of this darkness the light of humanity shone forth here and there during the centuries. There was undoubtedly some fair play and it was aided by a spirit of broad christianity and genuine philanthropy. This emphasized in the Indian the thought of the essentiality of humanity and labored to lead him, for the sake of his own salvation, to a recognition of the fatherhood of God and to lift him into a condition that would render him worthy of being received as a full equal into the brotherhood of man.

With the Spanish colonization, came priests who were bent upon baptizing the Indians into the Roman Catholic Church. They were honest in their intentions which were to prepare the Indian for the after life. They gave no thought to the changing of his present conditions. In a few instances efforts were made to instruct them, improve their methods of farming and living, and to have them settle in cities; but all of these were of little value.

They were premature efforts. When the Indian, who had settled in the city and built himself a house, saw the others of the tribe go out on the hunt, he would abandon his settlement and follow.

Strenuous attempts at civilization were made by all the religious denominations and missions were established in every section of the United States. The missionaries began their instruction in religion at once; they did not seek to teach the Indians to read and write as an indispensable prelude to Christianity. They left this last mentioned part of the education for the time when greater peace would render it more feasible and when long self-control had made the children less averse to the task. The missionaries tried to show that to wait until the Indians were a reading people would be to postpone their conversion forever. In this divorce of Christianity from civilization and its indispensable adjunct - education - lies the secret of all the missionary failure, no matter what church has undertaken it.

Of the individual efforts that were put forth, probably the most important was that

of John Elliot in Massachusetts. His work was of a Christian and philanthropic character. He became familiar with their language, disposition, and character and then secured their confidence and respect. From this as a basis he did his best to uplift them by encouraging thrift and industry, and godliness and purity of life. His followers gathered together in small villages to receive instruction. These influences were very effective but were largely swept away by the fears and prejudices again brought up in the Indian Wars.

Other noted men who very materially assisted in these efforts which met with almost the same fate were Rev. John Cotton, Richard Bourne, John Sergeant, and Dr Wheelock.

It is important to note that, altho there was practically an external failure, the spirit and even much of the form of these early efforts still remained. Their impress upon the Indians is still noticeable.

Among these are (1) the establishment of day schools in or near Indian villages or settlements but many of which these

intend to uplift the Indian family and village life as well as to instruct the Indian children; (2) the establishment of Industrial boarding schools by means of which they intend to inculcate a taste among the young men for the requirements, duties, and responsibilities of civilization; (3) to give "Choice Indian Youths" for full citizenship, to establish English speaking communities among them, and to prepare them for missionary work among their own people who are as yet uncivilized; (4) for instructing boys and girls in some trade; (5) the "outing System" by which partially educated boys and girls are placed in good English speaking families and receive instruction and training from the public schools; (6) and the importance attached to religious and ethical training.

On the other hand, very many admirable and valuable features of the early schools have been abandoned — which is to be regretted — and worse, often even opposite tendencies, given place to them. Of these there are three very important ones —

(1) the tendency to destroy the Indian language

and to force them to speak English; (2) the brutal treatment of the Indians while they were under Military control; (3) an unintelligent effort on the part of some of the schools to wear the Indian from his associations by throwing contempt and hatred upon the Indian himself and their family ties. There has been a feeling of compulsion and repulsion rather than one of development and benevolent helpfulness. These evils are steadily being eradicated however and have been greatly reduced since 1893 when the Civil Service regulations went into force as regards employees, etc.

The present system of Indian education is by no means the outcome of a carefully conceived plan on the part of Washington officials. It descended directly from the first attempts in Indian education on the part of Virginia and more particularly on the part of New England. Here its seeds were planted. From these it derived certain inherent vital principles rooted in a broad Christianity and fervent philanthropy which have enabled it to withstand blights of partisanship, of prejudice on the part of

spoilsmen, of incompetency on the part of teachers, of race prejudices on the part of settlers, and other unfavorable conditions of environment and policy.

The charters of Massachusetts and Virginia both give specific mention to the education, uplifting, and christianization of the Indians. Art. III. of the Ordinance of Independence of the Colonies states that "Religion, morality and knowledge being necessary of good government and the happiness of mankind, schools and means of education shall forever be encouraged and the utmost good faith shall always be observed towards the Indians. Their lands and property shall not be taken from them without their consent, and in their property, rights, and liberty they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded on justice and humanity shall from time to time be made for preventing wrongs being done to them and for preserving peace and friendship with them."

The college of William and Mary for a hundred years included an Indian school

and the reason given for founding it in that college was "that the Christian faith may be propagated among the western Indians."

After the Revolutionary war had closed, Congress and the country as a whole were so absorbed in self-establishment that little heed was given to the Indian education. A number of minor appropriations were made and are recorded on the basis of treaties with the few tribes and at a few points missionary zeal continued a fitful activity. During the first quarter of the nineteenth century, however, a great religious revival again directed general attention to Indian Education as a whole as a Christian and National duty. When the Constitution of the United States was adopted, the Indian affairs were left in charge of the War department but, as they became more difficult and complex, there was a special office created in 1832 which was subordinated to the Secretary of War. By an act of Congress in 1849 they were transferred to the department of the Interior.

From the time of 1778 to 1871, six hundred and forty-nine treaties were made with the Indians. In these they not only ceded their

lands but agreed to live peaceably with the white settlers and to remain upon their reservations from which the white settlers were forever to be excluded. The government also agreed to compensate the Indians by money annuities in cash payments or by their equivalents in food, clothing, agricultural implements, instruction in and the establishment and maintenance of schools.

In 1871, congress passed an act which was "that hereafter no Indian tribe or nation within the United States shall be acknowledged or recognized as an independent nation, tribe, or power with the United States may contract by treaties."

It is the intention of the government to make the Indians self supporting and some tribes are doing this quite successfully today altho they receive some support from the government from the interest received upon funds derived from the sale of lands. In order to carry out this idea of self support, the government requires them to labor for part of their annuities, especially when they are in the form of provisions &c.

The Indian Commission is practically powerless to do anything that it sees best for the welfare and civilization and education of the Indian. Each year it makes out an estimate of the money needed, not only for the payment of employees and officials but for the building and equipping of schools and securing instructors, for opening farms, purchasing implements and for feeding and clothing those who are not able to do so themselves. This report is given to Congress and is there revised by committees composed of men who know little or nothing of the needs or conditions of the Indians. By controlling the money appropriations, they thus control the money, the education, and civilization of the Indians. For some unknown reason it has been the custom of this committee to cut down this estimate to a large extent. Every dollar thus cut off is just that much taken from the welfare of the Indians. Year after year requests have been made by this executive committee for appropriations but there have been

repeatedly refused. The present condition of the Indian is therefore very largely due to the attitude of Congress toward them.

Before long there will be no reservations or protection for the Indian whatever.

At the present there are over forty thousand Indian children in the United States and only about eighteen or twenty thousand can be accommodated in the schools. For

some time the appropriations that were made by Congress for the benefit of the Indian were under the control of private parties or by denominations and missionaries.

It was the desire of the government to have this under its own control and besides it is not constitutional to admit of denominations governing the schools or disposing of the funds appropriated. There were a great many chances for swindling the government. Not long after the government began to realize this the Civil Service Bill was passed.

The following table shows the appropriations made by the government during the last ten years:

1889 - \$1,348,000.

1890 - 1, 364, 568.

1891 - 1, 842, 770.

1892 - 1, 291, 650.

1893 - 2, 315, 612.

1894 - 2, 243, 497.

1895 - 2, 060, 695.

1896 - 2, 056, 515.

1897 - 2, 517, 265.

1898 - 2, 631, 771.

1899 - 2, 638, 390.

The following table will show the amounts set aside for the education of the Indian in schools under private control. It also shows the effect of the Civil Service Regulations. The government now has the control more directly in hand altho some denominations still receive appropriations for certain Indian schools.

	1890	1899
Roman Catholic.	356,957	116,862
Presbyterian.	47,650.	—
Congregational.	28,459.	—
Episcopal.	24,876.	—
Friends	23,383.	—
Mennonites.	4,375.	—
Unitarians	5,400.	—
Lutheran	7,560.	—

Metho dists.	9,940.	_____
Miss Howard.	600.	_____
Lincoln Institute.	33,400.	33,400.
Barnhampton.	20,040.	20,040.
John Roberts.	18,075	_____

Of the recent appropriations over one fourth was designated for the support of the schools alone.

Of these government schools there are several distinct kinds — day schools, reservation and non reservation boarding schools, industrial training schools, and contract schools.

The day schools are usually in or near Indian villages or settlements. The pupils attend only during certain hours of the day — usually from nine to four.

These are generally in control of a principal teacher and an assistant, who is generally his wife. The former has the management of the school room work while the latter attends to the personal neatness of the children. The children, after coming to the school room, are required to wash and comb and put on clothes that are kept there for that purpose. The instruction

is of the simplest character. It consists of teaching reading, writing, and spelling and the speaking of the English Language.

The methods used are mostly those of the kindergarten. They are given a notion of geography, United States History, ciphering and drawing and singing. Much stress is laid upon order, cleanliness, kindness and obedience. The boys often have the care of a small garden and receive instruction in the care of it. The girls are taught sewing, cooking, washing, and other domestic arts which they can very profitably use in their homes. In actual school-room work, these schools accomplish but comparatively little but they do a great deal in imparting a knowledge of the better ways of living to the Indian. Where the instructors gain the confidence and respect of the Indians and attract the older ones toward them thus this, these schools become the uplifting of the race or tribe.

The reservation boarding schools are located in the reserved territory of some tribe of Indians. They are under the supervision of a superintendent and such

other instructors as the school may necessitate. Besides these there is a cook, laundress, a seamstress, a farmer, a tailor, a shoe and harness maker, a blacksmith, a carpenter, and any other professionals of trades that may be taught. Instruction is generally given for only a half day at a time. It has been found by experiment that it is not consistent with the Indian character and disposition to be enforced to rigid sedentary habits. The school aims to give the children instruction in home habits as well as in those of the schoolroom. This institution provides food, clothing, and shelter for them.

The non reservation boarding schools number about twenty-five. These are very much similar to those of the reservation. They are characterized by being out of the Indian settlements and the instructors are bonded. They are often known as "bonded schools". These schools are at a great advantage in many respects over the two previously mentioned. The pupils as a class are older and more advanced in standing. They are also away from their home surroundings and are, on this account, more regular in attendance.

and acquire the English idiom much more readily.

The Industrial training schools are much similar to the non reservation schools. Carlisle in Pennsylvania, Haskell in Kansas, and Santa Fe in New Mexico are the most noted of these and are also very much in advance. Besides the schools training, they receive instruction in the different arts and trades. The object is to make them self supporting and prepare them for better citizen-ship. These three schools mentioned now have normal departments in connection with them and are making great progress along that line. They put forth many proficient teachers.

The Contract Schools are religious schools under the contract with the national government to educate the Indian pupils and, for this service, receive a part or all of their support. The distinct feature of these schools is the broad missionary spirit. They instill into the young Indian a keen sense of the responsibility of man-hood and womanhood.