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He has about him assistants who are able and efficient, and in the field very generally the agents are good, earnest, working, men. The superintendents and teachers of the schools are of the same character, selected because of their well-known ability, and I think it is true that scarcely ever will any be found now who are unfit for the positions that they hold.

So, taking this general view of the field, I come to this conclusion, not only theoretical but from personal observation—I have spent nearly 5 months among the Indians this year—that the outlook for the Indians was never brighter, never more hopeful, than it is to-day.

Rev. C. W. Freeland, commandant at Hampton, was asked to speak.

[The copy of Mr. Freeland's address having gone astray, it is omitted here.]

President Gates introduced ex-President McCosh, of Princeton College, who read the following paper:

THE CAPACITY OF THE INDIAN TO BE EDUCATED.

I have been among the tents of the Indians, but I do not know so much of their character and habits as to be able to aid this conference in its practical measures. I have been a diligent student of man's nature for the greater portion of my life, and I am to speak of what the Indian is capable of.

There are in all of us certain tendencies. These may be hereditary or they may be acquired. The acquired tend to become hereditary. The Indian, as every one who has come in contact with him knows, has certain tendencies. These may not be always acting, but they are always there ready to act and tending to act. Mr. J. S. Mill has shown that all the powers in nature are tendencies.

The Indian has those tendencies which are in all mankind; in other words, the common properties of humanity. These make him a man, and distinguish him from the lower animals. It is declared by universal history that the brute can never become a man. It is also settled that a man can never literally become a brute; he may become lower than a brute; he has committed sin, which the brute can not do, as he is not endowed, like man, with conscience and free will. The Indian and, I may add, the negro have the essential qualities of humanity. They are capable of morality; they are capable of immorality. They are responsible to God, though not to the extent we are. They are capable of vast improvement, such as far transcends the powers of the brute creatures. What one generation requires in the way of intelligence and civilization may go down to the next age, which again may transmit its acquirements to the generation following.

The children of Israel were ordered to remember how the Lord had brought them out from the slavery of Egypt, all to impress them with the value of the privileges which they enjoyed in the promised land. So we may all remember the pit out of which we were dug. Most of us here are descended from the ancient Britons, whose character is drawn by such accurate historians as Cæsar and Tacitus, and we may add Herodianus and Solinus.

We can form a vivid idea of these ancient Britons from the account which has been given of them by historians. They painted their bodies cerulean, often with the figures of animals; they wore long and shaggy hair, and were clothed with skins. They believed in gods many, and practiced the mystic rites of the Druids, in which there was nothing to give them moral and spiritual ideas. They offered human sacrifices, which were supposed to be pleasing to the gods. A community of women, including mothers and daughters, fathers and sons, was the rule of the family. They offered prisoners of war as sacrifices pleasing to the gods, and in time of danger their best men submitted to death to appease their deities. There were frequent wars between the different tribes; and their armies were at times led or rallied by their women, as they were by Boadicea, for instance.

From this race, or a like race, the great body of the people of that country have sprung, and the most of those present at this convention. We know how these barbarians were elevated. First, the missionaries of the cross proclaimed Jesus and the blessing of salvation to them, and they were led by the power of God to listen and believe and to propagate the faith. At the Reformation they were put in possession of a purer doctrine, to which followed the civilizing influences of literature, science, and art. From that race have descended the great men of England, her theologians and philosophers, her orators and poets, her men of science and inventors, her statesmen and philanthropists. I am sure that by the grace of God and the same means the Indians may be raised to a like belief and civilization.

There is a dormant faculty in the Indian race. To us has been committed the duty of calling it forth. We have all been moved by the stirring address of Caractacus to the Romans, complaining of the wrongs to which his people had been subjected. I have read quite as eloquent appeals by the Indians against the injustice which has been done them by the American people. I know that I am descended from one of the rudest of that race, from what are called the "Wild Scots of Galloway," ranging

over the southwest of Scotland and northeast of Ireland. What has been done for my people by missions and schools we should do by the like means for the inferior races who are our wards. In the eleventh century of our era there was written by an Irishman a grand poem, by a man of my name. It was read to me in a translation by a great Irish scholar. I felt as I heard it that I could produce nothing to equal it, and that the people who could produce such a poet must be capable of immeasurable advancement. I can believe that in the course of time one of that race may become president of that college which I have lately vacated. I could wish that the lately appointed president of Amherst College, so admirably fitted for that office, might live so long that there would be Indian scholars ready to succeed him.

The method pursued by the bureau at Washington, discussed and sanctioned by the Mohonk Conference, seems to me to be fitted, more than any other plan which has been suggested, to accomplish the end we have in view—the Christianization and civilization of the race. I admire the statesman-like paper read at the Mohonk Conference last year by General Morgan and published in the record of its proceedings. I can not help being sorry for it; but I have come to the conclusion that it is absolutely necessary to break up the tribal system in favor of the allotment of the land in severalty. I have a fancy to see some of the tribes made Christian and still continuing tribes. But I am convinced that the people can not be elevated in the associations of the camp. There must therefore be property allotted to the individual, to call forth individual energy and ambition. In the change from one system to another, great care must be taken to preserve the institution of the family in which God means the young to be trained. In as many cases as possible, the children of barbarous parents should be placed for a time in Christian families. Thus only can better tendencies be called forth and the domestic virtues formed. It seems to me that the admirable schools of General Armstrong and Captain Pratt are founded on the right principles, and should be liberally supported and so extended as to be opened to all the young who can be brought into them.

As to the subjects taught, there must, in the first instance, be the English language, which should be required of every pupil. Their own tongues tend to narrow the intellect, and are not fitted to impart and express the ideas which expand the mind and excite higher aspirations. As to the specific branches taught, I do not know that we could have better text-books and reading-books than those used in our national schools. If the Indian children can be made to attend, I believe they are quite able to understand them. So far as I have observed, the children of uncivilized races are nearly as quick as our children are in taking in elementary instruction. Up to 15 or 16 years of age, the children of the barbarous races are not so far behind those of the more favored. I acknowledge that they are apt to be left behind, when they have to learn to use the more abstract terms and rise to the higher generalizations of the races which have been educated for ages.

To enable them to comprehend these there must be a process of evolution—which I believe to be a divine and beneficent one—continued for several ages. This will lead to the enlargement of the brain as an organ of the mind. I have been told by an intelligent gentleman who lived for several years in the British West Indies, that a hatter could tell you at what time a company of negroes had been brought to a plantation by the size of their brain; those who had been longest in the country and in contact with civilized men having larger heads than those who had been introduced more recently. Put the Indians only for a very few ages under civilizing and Christian influences, and undoubtedly the intellectual capacity would be greatly augmented. The success of late negro students in Harvard in gaining high honors, shows what their race is capable of, and I believe that the Indians have a like capacity.

I certainly think that both the mission schools and the Government schools should be employed to elevate the Indians. The effort to raise the race will never be thoroughly successful unless they are taught by the Bible and under Christian influence. In the mission schools the Bible is the most powerful instrument which they can employ, even for the mere quickening of the faculties.

But how are we to get religion introduced into the national schools which Indian children attend? There may be some difficulty in doing this. It starts one of the most perplexing questions of the day, that of teaching religion in national schools. But where there is a will there is commonly a way. In most cases the teachers who seek schools where Indians are taught are Christian men and women, and they will find means of giving religious instructions within their schoolroom, or beyond it, without violating any national law or the rights of conscience. Let the missionary societies watch carefully over the appointment of teachers in the national schools in which Indians are taught. In cases in which the national schools do not give religious instruction, the ministers in the district should be invited to do the work, and they will often do it more effectually than the ordinary teacher. To encourage them the missionary societies may have to add to their salaries as pastors, and this will entitle them to overlook the work. However done, the Christian people of this land

must see that the gospel is made known to every one of this heathen people, as not only the means by which they can be brought to know of a holy God and a loving Savior, but by far the most effective means of calling forth intelligence and producing civilization.

The following report of the business committee was adopted: *Resolved*, That opening addresses and papers be limited to 20 minutes, and that remarks succeeding be limited to 10 minutes, unless toward the close of debate the President deems it expedient to limit remarks to 5 minutes; no one to speak twice on the same subject until others who wish to speak have been heard.

Voted, that the order of the morning be as follows: Paper by Dr. McCosh, paper by Phillip C. Garrett, paper by T. W. Blackburn.

Voted, that we recommend that a committee of three be appointed to draft and present this evening a series of resolutions relative to Gen. Clinton B. Fisk.

Voted, that the remainder of the evening be devoted to reports from the field.

The following paper was then read by Phillip C. Garrett, of Philadelphia:

ON THE CHOICE OF INDUSTRIES IN INDIAN EDUCATION.

In the winter of 1839-'90, our host and myself had an opportunity to visit the remote reservation, at Yuma or Fort Yuma, in company with the agent, Major Horatio N. Rust. The reservation, a few miles from the débouchure of the Colorado River into the Gulf of California, covers an area of 45,880 acres of good bottom land on the California side of the river, contiguous to the site of the old fort, and directly opposite the village of Yuma on the Arizona side. Of course, the materials for irrigation are abundant; and, as the soil is rich and easy, it is only a question of methods whether the land shall be made arable and prolific. The present Indian village lies along a strip of low ground, forming a valley which empties into the river, and is not unfrequently overflowed. The surrounding land is not much higher, but part of it at least enough so to escape inundation, and the object of the visit on the part of the agent was to look into the feasibility of inducing the Indians to remove their village to a site less likely to be flooded in time of deluge. What the irrigation schemes of Congress may do to bring the Yumas into the midst of white civilization it is impossible now to foresee; but up to this writing they are very much isolated, and it were happy for them if the wretched Mexican adobe settlement of Yuma had also been 100 miles away instead of at their very doors. Southward they are near the Mexican line, and northward and westward the great Colorado desert stretches its vast and arid area hundreds of practically impassable miles, save for the line of the Southern Pacific Railroad, which, fearless of marine reënroachment, defies the dangers of starvation and thirst. This remarkable sunken barrier, manifestly the basin of an ancient sea or the prolongation of the Californian Gulf, lies hundreds of feet below the level of the Pacific Ocean, and is so barren of vegetation and so overlaid with saline and alkaline deposits that foot of man can not safely venture across its breadth; and human and equine bones, bleaching on the snow-white surface, certify to the foolhardiness of such as will so hazard their lives. Northward and eastward lines of barren mountains rear their castellated forms in picturesque outlines against the sky, and eastward lie the broad and uncultivated plains of Arizona.

It is perhaps due to these natural defenses that this tribe retains, in close proximity to a single white settlement, a spirit and independence still lofty and almost defiant at times, in marked contrast to the abject and indolent air of many of the California Indians; who have not only been broken by serfdom to the Franciscan Fathers, but surrounded and swallowed up in the tide of American civilization which has inundated California. Within a few years, the Yumas were without clothing, except the natural masses of coarse, straight, black hair which still tatch their heads and adorn their shoulders, and the red and blue paint with which they yet continue to decorate their skins. Unless it is now and then a withered and wrinkled old person who has not outlived nature's ancient fashions, they now wear decent though not exactly European costumes. The men, though hatless and unshod, are dressed in shirts and pantaloons, and the women in something like a Mexican garb, consisting of skirts and gayly colored blankets, of scarlet or blue, often drawn over their heads. I believe in two days' wanderings up and down the Indian village and the streets of Yuma we did not see even a naked infant. This is probably in large measure due to the influence of the excellent Roman Catholic Sisters, who with zeal and self-sacrificing industry were conducting a very good school in the barracks and officers' quarters of Fort Yuma. The children in the school were neatly clad in civilized garments, including good shoes and stockings and head-gear. In a few instances the pride or vanity of a boy would not allow him to sacrifice his abundant locks of black hair for the white man's hat; but in most cases the barber had done his work, and the transformation was complete. The force of example, the recognized superiority of the white race, and that powerful human civilizer, imitation, was thus, by the daily sight of these children, leavening the whole lump of savagery;