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teach, by precept and by example, a realization of the right way of living; a realization of the dignity and of the nobility of labor.

The system of Indian education has radically changed of late years, from theory to practice, from hand to hand—or rather, head and hand, for the fundamental idea is to fit the Indian for a proper conception of the land which is his natural inheritance. The modern method of Indian education consists of three distinct yet inseparable stages. The first of these is the day school, the counterpart of the district school. The day school is located upon a reservation and hither come the young children daily, returning home in the evening. Many children come from a distance and therefore a noon lunch is provided for them gratis and this is utilized as a means of teaching the preparation, cooking and serving of plain food. The chief function of the day school is to educate children from the camps and villages; to familiarize them with the very rudiments of an education; to accustom them gradually to at least the first stages of the inevitable transition: to teach them English and to give them at least a good start in a primary education. During all of this time the home life of the child is uninterrupted and it not infrequently happens that the child has an unconscious misadventure in his home and teaches at night to his elders the lessons which he has learned through the day. It must be admitted, however, that these little mistakes occur. But others, and brighter and swifter and infinitely plentiful enough at times. In the course of a few years it happens that the child has grown, physically and mentally. It has outgrown the scope and the sphere of its day school. It has reached the second stage and is ready to be sent to the reservation boarding school. Here the child is taken from his home entirely but not away from his reservation. He sees his people and they see him, but it is less often than before. He now goes to live in the reservation boarding school

which becomes, for the time being his home. Here his surroundings are entirely different. He is furnished bed and bedding; he is furnished light and fuel; he is furnished food; and when he is ill he is furnished medicines and medical attention. Here he advances along the educational highway and here he is added some industrial training. One-half of the day is given to the school room and the other to the shop and the garden. He is taught to be useful to himself with his hands as well as his head, and, so far as is possible, he is urged to aid in the general work for the general good. When he has profited to the fullest extent of his stay in the reservation boarding school, he has reached the third and last stage and is ready for the non-reservation boarding school. The schools of this class are comparatively few because they are very large and very expensive. At such a school an Indian boy or girl can learn almost any trade, be serving an actual apprenticeship at it while also advancing in classroom work. The famous Carlisle school represents the very highest type of a school of this class. The Chewawa school near Salem, Oregon is another very fine school of this class. At Chewawa a boy can learn to be a baker, a shoemaker, a harnessmaker, a steam engineer, an electrical engineer, a painter, a carpenter, a brick mason, a farmer, a stock man, a blacksmith, or almost any of the commoner trades. A girl can learn to be a nurse, a seamstress, a tailor, a teacher, a cook, a laundress, or any one of the many similar occupations. At the non-reservation school the child is taken away completely from reservation life, surroundings and influences. Through these three stages the child is led gradually and surely, without any sudden or shocking transitions from ignorance to education, and from barbarism to civilization. And this, in brief, is the whole aim and system and method of Indian education.

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