

MAKING INDIANS GOOD MEN

New Industrial Education Will Convert Red Skins Into Desirable Citizens

"I was reminded by an old friend of mine the other day, that this year the North American Indian will make what might be called his very last, spectacular rally—at the World's Fair at St. Louis," said Walter H. Page, editor of The World's Work, speaking before the New York Council of the Sequoyia League, in New York City, the other night. "In other words, they are going to have there groups of Indians who have the semblance, at least, of their savage dress and savage manners, and who will give some hint of the Indian as he was in the days of his savage glory. Such a show as that cannot be repeated many times in the future, because in two years hence the largest body of Indians in the Indian Territory is to renounce its tribal relations; and then the shrinking of the great Indian area will have gone on until there are simply little reservations here and there, but no great tract left given wholly to them.

"There are two things—two lines of thought—that seem to me to converge here in rather a dramatic fashion. One is this: It took us a long time to find out the real secret of educating a backward people, or, I might say, educating any people in a direct sense. Education as we have conceived it and practiced it for many years came down to us from the Middle Ages, and, I suppose, it yielded less easily to change suggested by common sense than any other institution that we inherited. It meant little or nothing when applied to a backward people.

"Most of us, ourselves, unless it be the very youngest of us, suffered in our formal education by the fact that too much of it had to do with things that were devised hundreds and hundreds of years ago. It is not until our own day, until our own time, we might say until the day before yesterday, that it really dawned upon us that the secret of human progress, the real economic secret of human progress, was in teaching a man to do the thing that lay right before him, the thing that he had to do.

"This is so simple that it is ludicrous to talk about it as a system of education, for it is nothing more than the application of commonsense.

"We began first to work it out in

the neglected classes of people and the backward races. I was told the other day that, for the first time in the history of mankind, an opportunity is given now at Pratt Institute to teach any man to be a plumber's helper. Not a plumber—there are plenty of places where men could be taught to be plumbers. But never before had it occurred to anybody to teach a man to be a plumber's helper; and yet every plumber has to have a helper, in order to make his bill big enough, if nothing else; and a man had no earthly opportunity to learn that particular thing. And so every day, I am told by people who know of educational processes, things like this are going on.

"It is a familiar story to you all and is a little nearer home than the Indian, how this method of education applied to the negro in the south really showed the way whereby the man who had been a slave and whose conditions in life and the life surrounding him did not give him an opportunity to profit by formal education in many walks of life—how his whole life problem was simply solved by it. We have found it out—not only how to train the neglected classes—and we are now even becoming wise enough to teach our own children some commonsense.

"Now all this time that education meant some formal and formidable process of training the mind almost wholly by books—and books were almost the only tools that we knew in the training of the mind—all the time that this was going on, we were going through a sort of mixed comedy and tragedy in our dealing with the Indian. We pushed him further and further backward; and then, to gratify his vanity, as well as to relieve ourselves of responsibility, we began to deal with him as if he were a foreign nation. And so we used to make treaties with him, and go through such formalities as if he were a real foreign people. Of course, the necessary result of that is a story that you know better than I—how it led to fighting of him. Certainly, it is not a consolation to us, but it gives us some respect for him when we read in the official reports that so nearly as can be calculated, in our wars with the Indians fifteen white men killed for every single Indian.

"And then we came down gradually to the era when their hunting grounds were taken away, and their old occupations were gone. We had, then, no better judgment than to give a dole of rations and flimsy blankets to him, reflecting no credit upon our judgment and certainly doing nothing to build up his character. It is a shameful story, all that part of it; but I think we ought to learn this from it: It shows how we had not applied commonsense to education. In all those days, hardly a man of influence—of national influence, at any rate—



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looked that problem squarely in the face. Nobody seemed to say: Here is a human being. If he can be trained right, he can adjust himself to the civilization that is inevitably pressing round him. But, if we leave him alone, he will fight. Finally, he will be pushed to one side and exterminated.

"But, at last, we have been coming nearer and nearer, after the fighting period and through a period of scandal to understand that by industrial education Indians can be made a part of the American democracy; can be trained just as any other men are; can take up the natural pursuits for which they are fitted. They can no longer hunt buffaloes; there are no buffaloes, but they can grow their corn and their beans in a greatly improved manner; they can do anything that other men can do under similar conditions; and we passed an act permitting them to become citizens. We have encouraged so many schools (you know the statistics better than I); they now wear what person's curiosity enough call citizen's clothes, meaning clothes like our own, and their school attendance is so many thousand, and so on and so on—now the point is this:

"Under the present administration, praise Heaven, there is a man in the White House who knows more about the Indians than any man who has ever been there before. That is a very favorable fact; but it is not the president who has this matter wholly in charge, nor does congress have it wholly so. Nevertheless, the curious thing about the conduct of Indian education, and the management of Indians is that it is all centered in Washington. But we have some tribes of Indians in the northern part of our great western country, and others in the south, who have not even a common language, and who have nothing to do with each other; and it is a sort of misfortune about the situation that all this machinery has to be directed from Washington, to apply to conditions of one Indian tribe living in a place where certain industries only are profitable, and to apply at the same time to a tribe living far away under wholly different climatic and industrial conditions, where other industries are profitable. Now, nothing can be done with precision at such a distance and with such diversity, unless the administration of the industrial ends of these schools is made a matter of special study and special interest by somebody. Well, who is somebody. The trouble about this whole Indian problem from beginning to end is, it has been nobody's business. Now, you have been patriotic enough, interested enough, and generous enough to make this our problem. The thing to do, therefore, is to see to it, and to induce everybody whom you can influence to see to it, that not a perfunctory school is taught here, there, or elsewhere, in which an Indian gets a certain amount of book-knowledge and a certain amount of perfectly obvious and easy knowledge of the use of a hoe, or a plane, or a hammer; but that his nature is actually taken hold of by teacher who can show him what we mean by industrial edu-

cation; that is to say, how he can make his living, how he must make his living, how he must become an economic entity, and economically independent. And by that guidance and that leading, if it be done wisely, the whole Indian problem will solve itself. The work of the Department of the Interior, through the appointed special agent, Mr. Mead, which has cheered you all so very much, is, of course, the very definite, direct thing to be done and the government must see to it and we must see that the government sees to it, that this work is done accurately and right.

"It is a sort of dramatic thought that just when we have come to apply the right principle to the training of backward people—just when every school is a workshop and every workshop is a school—it is just at the time the Indian must be trained into the new life of citizenship if we are to save him. These two lines of activity come together coincidentally, and very fortunately for us, and very fortunately for him.

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MILLER FOUND GUILTY.

Harney County Man Alleged to Have Killed His Neighbor.

Albany, Or., May 4.—Messrs. Weatherford and Wyatt, the lawyers, returned last night from Burns, Harney county, where they had been to conduct the defense of Geo. S. Miller, in the trial for the murder of J. W. Curtis. In coming out, they rode 150 miles on a stage to Ontario, and were nearly five days in reaching Albany. Miller was found guilty of murder in the second degree. Four of the jurymen voted not guilty, but public opinion was so strong they finally changed their vote, and the jury agreed on the second degree. Caldwell, implicated in the affair, will be tried in the fall. The trouble was over a colt, the men being neighbors. The court was three weeks getting a jury, nearly every one of the 300 eligible men in the county being examined. Then it took nine days to try the case. Miller is a nephew of F. M. Miller, of Syracuse precinct, and Curtis, who was shot, has a brother residing in this precinct.



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SIRE OF JOE SEAL 2:11 1/4.

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Red Seal 2:10, Etc.

Dam ALICE M. (trial) 2:25 ... by Mark Field (son of Geo. Wilkes).
Dam of Red Seal 2:10 Al- sire of Daisy Fields 2:08 1/4, Mam-
lawood 2:19 1/4. brino Field 2:11 1/4, etc.

Second dam DAY BELL ... by Advance, sire of Malraska 2:25, etc.
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