

Carlisle Indian Industrial School

Grade Level: High School
Content Area: United States History
Time Frame: 2-3 class periods

United States History VSC:

5.1.4.b Examine the impact of westward expansion on Native Americans including the destruction of the buffalo, military conflicts and the Dawes Severalty Act

American Government VSC:

- 1.1.A.3.c Analyze the decisions made by the government on domestic issues and their effect on society, such as entitlements, socio-economic status, individuals with disabilities, welfare reform
- 4.1.A.1.b Explain how governments attempt to prioritize socio-economic goals in response to changing economic, social and political conditions.
- 4.1.A.1.f Evaluate the role of government in providing public goods, such as national defense and public education
- 4.1.A.1.g Analyze the effectiveness of government policies in achieving the nation's socio-economic goals using cost benefit analysis

Reading VSC:

- 2.A.1.a Read, use, and identify the characteristics of primary and secondary sources of academic information (Grade 10)
- 3.A.1.a Listen to critically, read, and discuss a variety of literary texts representing diverse cultures, perspectives, ethnicities, time periods, and literary eras. (Grade 10)

Objectives:

- Students will describe the attempts of the American Government to assimilate American Indians using off reservation boarding schools.
- Students will analyze the costs and benefits of the American Government attempt to assimilate American Indians using off reservation boarding schools.

Vocabulary:

assimilation
boarding school
civilize
ethnocentrism
reservation

Materials:

Teacher:
Teacher Resource Sheet #1, "Hopi at Alcatraz Island"

Student:

Student Resource Sheet #1, "Photograph Analysis Worksheet"

One Per Group:

Student Resource Sheet #2, "Tom Torlino"

Student Resource Sheet #3, "Apache Children"

Student Resource Sheet #4, "Three Boys"

Student Resource Sheet #5, "In the White Man's Image: Indian Boarding Schools History Frame"

Student Resource Sheet #6, "In the White Man's Image: Indian Boarding Schools"

Student Resource Sheet #7, "Costs and Benefits of Indian Boarding Schools"

One Packet Per Group:

Recruitment- Student Resource Sheets #8-10

Lifestyle- Student Resource Sheets #11-18

Curriculum- Student Resource Sheets #19-25

Vocational Training- Student Resource Sheets #26-30

The Outing System- Student Resource Sheets #31-34

Return to the Reservation- Student Resource Sheets #35-42

Resistance- Student Resource Sheets #43-46

Resources:

Michael Cooper, *Indian School: Teaching the White Man's Way*, (New York: Clarion Books, 1999).

Holly Littlefield, *Children of the Indian Boarding Schools*. (Minneapolis, Carolrhoda Books, 2001).

Peter Nabokov. *Native American Testimony*. (New York: Penguin Books, 1999) 220.

Richard Henry Pratt, *Battlefield and Classroom: Four Decades with the American Indian, 1867-1904*, (Norman: The Univ. of Oklahoma Press, 1964).

Chiori Santiago, *Home to Medicine Mountain*. (San Francisco, Children's Book Press, 1998).

<http://home.epix.net/~landis/>

Carlisle Indian School Research Pages

<http://www.historicalsociety.com/ciiswelcome.html>

Carlisle Indian School Site from Cumberland County Historical Society

<http://www.nps.gov/alcatraz/tours/hopi/hopi-h1.htm>

Story of Hopi who were sent to Alcatraz prison rather than sending their children to boarding schools

Lesson Development:

1. **Motivation:** Distribute Student Resource Sheet #1, "Photograph Analysis Worksheet" to entire class. Distribute Student Resource Sheet #2, "Tom Torlino" to 1/3 of the class, Student Resource Sheet #3, "Apache Children" to another 1/3 of the class, and Student Resource Sheet #4, "Three Boys" to the final third of the class. Tell students to look at their set of photographs and complete Student Resource Sheet #1, "Photograph Analysis Worksheet." Have a spokesperson from each group report out to the class. Discuss student reactions.
2. Tell students that these pictures were taken at the Carlisle Indian Industrial School. Distribute Student Resource Sheet #5, "In the White Man's Image: Indian Boarding Schools History Frame" and Student Resource Sheet #6, "In the White Man's Image: Indian Boarding Schools." Students should read Student Resource Sheet #6 and complete Student Resource Sheet #5. Check for clarity.
3. Distribute Student Resource Sheet #7, "Costs and Benefits of Indian Boarding Schools." Break students into 7 groups. Explain to students that they will be examining various elements of life at off reservation boarding schools. Distribute one packet of materials to each group. Have them examine their documents and complete the appropriate sections of the chart on Student Resource Sheet #7. As each group reports their findings to the class, remaining students should complete their charts. Discuss.
4. **Assessment:**
Students should write an essay that responds to the following prompt.

"The white man's superior technology, hunger for land, and ethnocentrism seemingly knew no bounds. The white threat to Indians came in many forms: smallpox, missionaries, Conestoga wagons, barbed wire, and smoking locomotives. And in the end, it came in the form of schools." -Cornell Pewewardy (Professor at the University of Kansas)

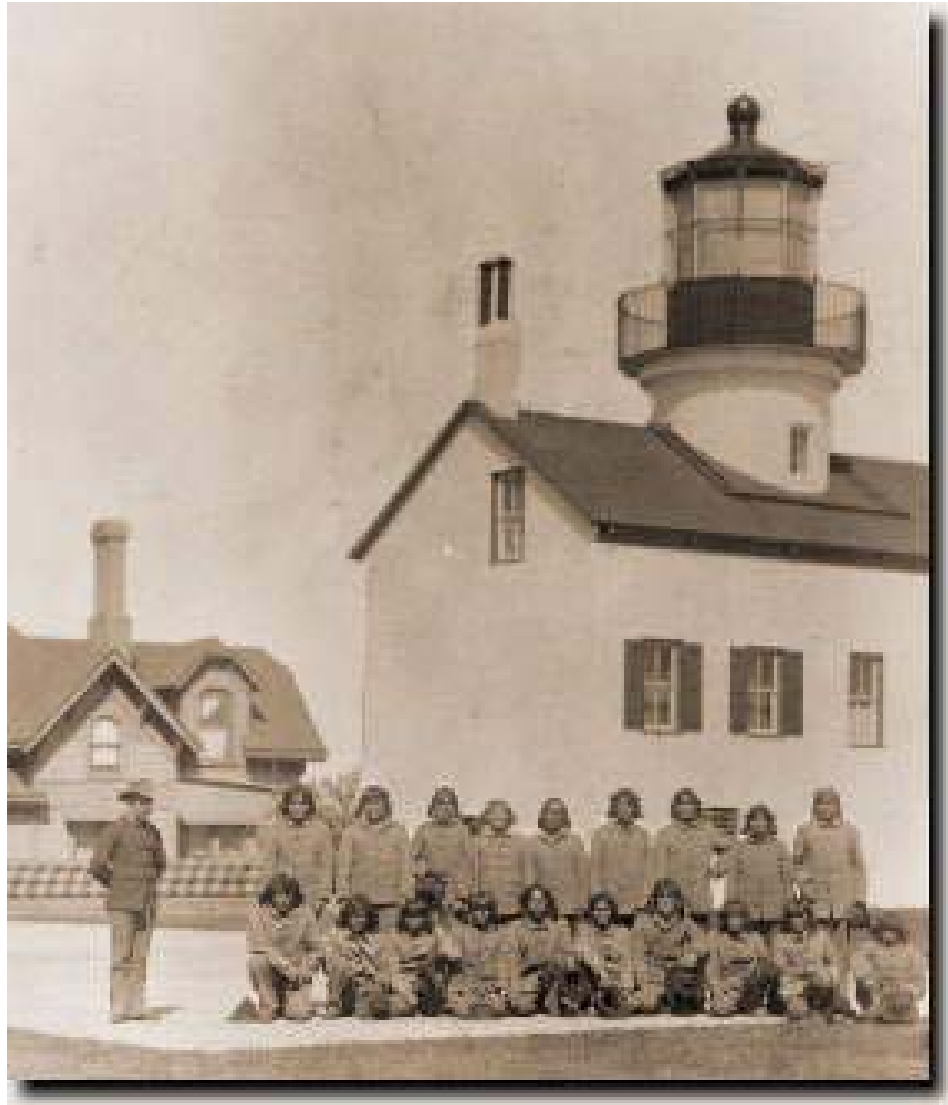
Assess the validity of this statement. Support your answer with information from the documents used in class

5. **Closure:** Display Teacher Resource Sheet #1, "Hopi at Alcatraz Island." Tell students that some Hopi parents refused to allow their children to attend

Government Boarding Schools. As punishment for this refusal, the American Government imprisoned them at Alcatraz Island.

Ask: Why do you think these parents chose to go to prison rather than send their children to Government Boarding Schools? (*Students should mention that the parents might have believed that costs associated with the boarding schools were too much for them to accept.*)

Hopi at Alcatraz Island



**Hopi at Alcatraz Island
pictured with original lighthouse.
Mennonite Library and Archives,
Bethel College, North Newton, Kansas**

<http://www.nps.gov/alcatraz/tours/hopi/hopi-h2 .htm>

Photograph Analysis Worksheet

Photograph(s):

Observation:

What do you observe about these photographs?

Inference:

Based on your observation, what three things might you infer from the photographs?

Questions:

What questions do these photographs raise in your mind?

Student Resource Sheet #2
Tom Torlino (1886)



January 2006



Student Resource Sheet #3
Apache Children



<http://www.archaeology.org/online/features/phoenix/jpegs/phoenix4.jpeg>



Student Resource Sheet #4

Three Boys



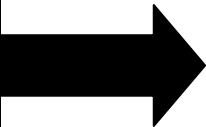
http://memory.loc.gov/cgi-bin/query/D?hawp:3:./temp/~ammem_G3YL::



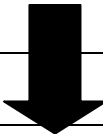
In the White Man's Image: Indian Boarding Schools History Frame

Who:
When:
Where:

Problem:



Proposed Solution:



Support for Proposed Solution:

In the White Man's Image: Indian Boarding Schools

The goal of Indian education from the 1880s through the 1920s was to assimilate Indians into American society by placing them in institutions where their traditional ways could be replaced by those sanctioned by the government. Federal Indian policy called for the removal of children from their families and in many cases enrollment in a government run boarding school. In this way, the policy makers believed, young people would be immersed in the values and practical knowledge of the dominant American society while also being kept away from any influences imparted by their families and communities.

The Indian boarding school movement began in the post-Civil War era when idealistic reformers turned their attention to the plight of Indian people. Prior to this time, many Americans regarded the native people with either fear or loathing, the reformers believed that with the proper education and treatment Indians could become just like other citizens. They convinced the leaders of Congress that education could change at least some of the Indian population into patriotic and productive members of society. One of the first efforts to accomplish this goal was the Carlisle Indian School in Pennsylvania, founded by Captain Richard Henry Pratt in 1879. Pratt was a leading advocate of assimilation through education. "When Pratt began his work, it was understood that unless the Indian youth be educated and assimilated with our population, the tribes would stand as a menace to the peace of the government and require a large army to keep them in bounds." (W.A. Jones, Commissioner of Indian Affairs, 1899)

Believing that Indian ways were inferior to those of whites, Pratt subscribed to the principle, "kill the Indian and save the man." At Carlisle, young Indian boys and girls were subjected to a complete transformation. Photographs taken at the school illustrate how they looked "before" and "after" that transformation. The dramatic contrast between traditional clothing and hairstyles and Victorian styles of dress helped convince the public that boarding school education could "civilize" the Indians.

Below is an excerpt from Captain Pratt's 1892 Official Report to the 19th Annual Conference of Charities and Correction.

Richard Henry Pratt, 1892

A great general has said that the only good Indian is a dead one, and that high sanction of his destruction has been an enormous factor in promoting Indian massacres. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man....

The Indians under our care remained savage, because forced back upon themselves and away from association with English-speaking and civilized people [as a result of segregation on isolated reservations], and because of our savage example and treatment of them. . . . We have never made any attempt to civilize them with the idea of taking them into the nation, and all of our policies have been against citizenizing and absorbing them. Although some of the policies now prominent

are advertised to carry them into citizenship and consequent association and competition with other masses of the nation, they are not, in reality, calculated to do this....

We make our greatest mistake in feeding our civilization to the Indians instead of feeding the Indians to our civilization. America has different customs and civilizations from Germany. What would be the result of an attempt to plant American customs and civilization among the Germans in Germany, demanding that they shall become thoroughly American before we admit them to the country? Now, what we have all along attempted to do for and with the Indians is just exactly that, and nothing else. We invite the Germans to come into our country and communities, and share our customs, our civilization, to be of it; and the result is immediate success. Why not try it on the Indians? Why not invite them into experiences in our communities? Why always invite and compel them to remain a people unto themselves?

It is a great mistake to think that the Indian is born an inevitable savage. He is born a blank, like all the rest of us. Left in the surroundings of savagery, he grows to possess a savage language, superstition, and life. We, left in the surroundings of civilization, grow to possess a civilized language, life, and purpose. Transfer the infant white to the savage surroundings, he will grow to possess a savage language, superstition, and habit. Transfer the savage-born infant to the surroundings of civilization, and he will grow to possess a civilized language and habit. These results have been established over and over again beyond all question; and it is also well established that those advanced in life, even to maturity, of either class, lose already acquired qualities belonging to the side of their birth, and gradually take on those of the side to which they have been transferred.

As we have taken into our national family seven millions of Negroes, and as we receive foreigners at the rate of more than five hundred thousand a year, and assimilate them, it would seem that the time may have arrived when we can very properly make at least the attempt to assimilate our two hundred and fifty thousand Indians, using this proven potent line, and see if that will not end this vexed question and remove them from public attention, where they occupy so much more space than they are entitled to either by numbers or worth.

The school at Carlisle is an attempt on the part of the government to do this. Carlisle has always planted treason to the tribe and loyalty to the nation at large. It has preached against colonizing Indians, and in favor of individualizing them. It has demanded for them the same multiplicity of chances which all others in the country enjoy. Carlisle fills young Indians with the spirit of loyalty to the stars and stripes, and then moves them out into our communities to show by their conduct and ability that the Indian is no different from the white or the colored, that he has the inalienable right to liberty and opportunity that the white and the negro have. Carlisle does not dictate to him what line of life he should fill, so it is an honest one. It says to him that, if he gets his living by the sweat of his brow, and demonstrates to the nation that he is a man, he does more good for his race than hundreds of his fellows who cling to their tribal communistic surroundings. . . .

No evidence is wanting to show that, in our industries, the Indian can become a capable and willing factor if he has the chance....the highest purpose of all Indian schools ought to be only to prepare the young Indian to enter the public and other schools of the country. And immediately he is so prepared, for his own good and the good of the country, he should be forwarded into these other

schools, there to temper, test, and stimulate his brain and muscle into the capacity he needs for his struggle for life, in competition with us...

Theorizing citizenship into people is a slow operation. What a farce it would be to attempt teaching American citizenship to the Negroes in Africa. They could not understand it; and, if they did, in the midst of such contrary influences, they could never use it. Neither can the Indians understand or use American citizenship theoretically taught to them on Indian reservations. They must get into the swim of American citizenship. They must feel the touch of it day after day, until they become saturated with the spirit of it, and thus become equal to it.

When we cease to teach the Indian that he is less than a man; when we recognize fully that he is capable in all respects as we are, and that he only needs the opportunities and privileges which we possess to enable him to assert his humanity and manhood; when we act consistently towards him in accordance with that recognition; when we cease to fetter him to conditions which keep him in bondage, surrounded by retrogressive influences; when we allow him the freedom of association and the developing influences of social contact – then the Indian will quickly demonstrate that he can be truly civilized, and he himself will solve the question of what to do with the Indian.

Official Report of the Nineteenth Annual Conference of Charities and Correction (1892), 46-59. Reprinted in Richard H. Pratt, "The Advantages of Mingling Indians with Whites," *Americanizing the American Indians: Writings by the "Friends of the Indian" 1880-1900* (Cambridge, Mass.: Harvard University Press, 1973), 260-271.

Pratt's Carlisle set the tenor for Indian education for well over forty years. The idea that Indians had to be removed from their home environment in order to successfully assimilate into American society resulted in the rapid expansion of the non-reservation school system. By the turn of the century, the number of non-reservation boarding schools had increased from one to twenty-five, with schools in 15 states. The total enrollment of students was over twenty thousand. Tribal diversity was reflected in the various boarding-school populations. In 1917, the final year Carlisle was in operation, fifty-eight tribes were represented in the student body, with Ojibwa students being the majority. The Haskell Institute in Lawrence, Kansas, founded in 1884, also an intertribal school. Its students represented the Midwest, the Southwest, and Oklahoma. Hundreds of Cherokee students attended the Chilocco Indian School in Oklahoma, though the institution also recruited from a wide range of tribes. Other boarding schools served more homogeneous populations. The Santa Fe Indian School, opened in New Mexico in 1890, primarily educated Pueblos and youths from other tribes in the Southwest. Schools like Riverside in Oklahoma and Keams Canyon in Arizona served more local Indian populations. No matter what tribe(s) the school served, all of them encouraged a new Indian identity- that of the detribalized individuated citizen.

Student Resource Sheet #7

Costs and Benefits of Indian Boarding Schools

Description of Documents	Indian Students		American Government	
	Costs	Benefits	Costs	Benefits
Recruitment				
Lifestyle				
Vocational Training				

	Indian Students		American Government	
Description of Documents	Costs	Benefits	Costs	Benefits
Curriculum				
The Outing System				
Return to the Reservation				

	Indian Students		American Government	
Description of Documents	Costs	Benefits	Costs	Benefits
Resistance				

Autobiography of Captain Richard Henry Pratt

“I stood up and, assuming all the dignity I could, said that the Government was about to adopt a new policy with the Indians; that it believed the Indian youth capable of acquiring the same education and industries our white youth had and this would make them the equal of our youth. The Government now realized that by keeping them separate from us and on reservations remote from any material chances to learn our ways, the acquirement of our qualities was a very slow operation; and that the Government believed that if they were brought among our people, placed in good schools, and taught our language and our industries by going out among our people, in a little while their children could be made just as competent as the white children. The purpose in establishing a school so far east was to bring them near Washington, where all the people could see the improvement and where members of Congress and the administrative officials of the Government could visit and witness their progress and ability to learn.”

Source:

Richard Henry Pratt, *Battlefield and Classroom: Four Decades with the American Indian, 1867-1904*, (Norman: The Univ. of Oklahoma Press, 1964)221.

**Captain Richard Henry Pratt to
Chief Spotted Tail
1879**

“Because you are not educated, these mountains, valleys and streams have passed from you. Your ignorance against the white man’s education will more and more hinder and restrain you and take from you, in spite of everything that can be done by yourselves, as long as you are ignorant and unable to attend to your own affairs...Do you intend to let your children remain in the same condition of ignorance in which you have lived, which will compel them always to meet the white man at a great disadvantage.”

Source:

Richard Henry Pratt, *Battlefield and Classroom: Four Decades with the American Indian, 1867-1904*, (Norman: The Univ. of Oklahoma Press, 1964)223.

Lone Wolf

“School wasn’t for me when I was a kid. I tried three of them and they were all bad. The first time was when I was about 8 years old. The soldiers came and rounded up as many of our Blackfeet children as they could. The government had decided we were to get White Man’s education by force.

It was very cold that day when we were loaded into the wagons. None of us wanted to go and our parents didn’t want to let us go. Oh, we cried for this was the first time we were to be separated from our parents. I remember looking back at Na-tah-ki and she was crying too. Nobody waved as the wagons, escorted by soldiers, took us toward the school at Fort Shaw.”

Source:

Peter Nabokov. *Native American Testimony*. (New York: Penguin Books, 1999) 220.

Lone Wolf

“Once there our belongings were taken from us, even the little medicine bags our mothers had given us to protect us from harm. Everything was placed in a heap and set afire.

Next was the long hair, the pride of all Indians. The boys, one by one, would break down and cry when they saw their braids thrown on the floor. All of the buckskin clothes had to go and we had to put on the clothes of the White Man.

If we thought that the days were bad, the nights were much worse. This was the time when real loneliness set in, for it was then we knew that we were all alone. Many boys ran away from the school because the treatment was so bad but most of them were caught and brought back by the police. We were told never to talk Indian and if we were caught, we got a strapping with a leather belt.”

I remember one evening when we were all lined up in a room and one of the boys said something in Indian to another boy. The man in charge of us pounced on the boy, caught him by the shirt, and threw him across the room. Later we found out that his collar-bone was broken. The boy’s father, an old warrior, came to the school. He told the instructor that among his people, children were never punished by striking them. That was no way to teach children; kind words and good examples were much better. Then he added, “Had I been there when that fellow hit my son, I would have killed him.” Before the instructor could stop the old warrior he took his boy and left. The family then beat it to Canada and never came back.”

Source:

Peter Nabokov. *Native American Testimony*. (New York: Penguin Books, 1999) 220-1.

Sun Elk

“They told us that Indian ways were bad. They said we must get civilized. I remember that word too. It means “be like the white man.” I am willing to be like the white man, but I did not believe Indian ways were wrong. But they kept teaching us for seven years. And the books told how bad the Indian had been to the white men- burning their towns and killing their women and children. But I had seen white men do that to Indians. We all wore white mans clothes and ate white man’s food and went to white man’s churches and spoke white man’s talk. And so after a while we also began to say Indians were bad. We laughed at our own people and their blankets and cooking pots and sacred societies and dances.”

Source:

Peter Nabokov. *Native American Testimony*. (New York: Penguin Books, 1999) 220-1.

Memo to Indian Agents and Superintendents of Schools

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, D. C. March 19, 1890.

To Indian Agents and Superintendents of Schools:

As allotment work progresses it appears that some care must be exercised in regard to preserving among Indians family names. When Indians become citizens of the United States, under the allotment act, the inheritance of property will be governed by the laws of the respective states, and it will cause needless confusion and doubtless considerable ultimate loss to the Indians if no attempt is made to have the different members of the family known by the same family name on the records and by general reputation. Among other customs of the white people it is becoming important that Indians adopt that in regard to names.

There seems, however, no good reason for continuing a custom which has prevailed to a considerable extent of substituting English for Indian names, especially when different members of the same family are named with no regard to the family surname. Doubtless, in many cases, the Indian name is difficult to pronounce and to remember; but in many other cases the Indian word is as short and euphonious as the English word that is substituted, while, other things being equal, the fact that it is an Indian name makes it a better one.

For convenience, an English "Christian name" may be given and the Indian name be retained as a surname. If the Indian name is unusually long and difficult, it may perhaps be arbitrarily shortened.

The practice of calling Indians by the English translation of their Indian names also seems to me unadvisable. The names thus obtained are usually awkward and uncouth and such as the children when they grow older will dislike to retain.

In any event the habit of adopting sobriquets given to Indians, such as "Tobacco," "Mogul," "Tom," "Pete," etc., by which they become generally known, is unfortunate and should be discontinued. It degrades the Indians, and as he or his children gain in education and culture they will be annoyed by a designation which has been fastened upon them and of which they cannot rid themselves without difficulty.

Hereafter in submitting to this office, for approval, names of Indian employees to be appointed as policemen, judges, teamsters, laborers, etc., all nicknames must be discarded and effort made to ascertain and adopt the actual names or such as should be permanent designations. The names decided upon must be made well known to the respective Indians and the importance of retaining such names must be fully explained to them. I am aware that this will involve some

expenditure of time and trouble, but no more than will be warranted by the importance of the matter in the near future.

Of course, sudden change cannot be made in Indian nomenclature; but if agents and school superintendents will systematically endeavor, so far as practicable, to have children and wives known by the names of the fathers and husbands, very great improvement in this respect will be brought about within a few years.

Respectfully, T. J. MORGAN, *Commissioner*.

<http://etext.lib.virginia.edu/etcbin/toccer-new2?id=TerName.sgm&images=images/modeng&data=/texts/english/modeng/parsed&tag=public&part=2&division=div2>

Letters Home From Carlisle

DEAR FATHER STANDING BEAR: -We had no school for about one week in 1881, but now we have the opportunity to go to school this happy new year 1882. So we are very glad to come to school today. Dear father, I am double-mixed; I have a mind not to write this letter, because I knew you never find my letter, that is why I could not write much. If you get it my letter every time, I would write as much as I can, and I tell you all about the Indian training School. Before I say good bye I will say a few words how I am getting along; I am getting along very well, and then I will tell you now what I have done: - I am not to Captain Pratt what tells me one time. He asked me who wanted to speak only English every day, and said --"Hold up your hands, boys and girls." So the boys and girls hold up their hands; but I did not do it. But what is the reason I did not do that? I will tell you: When I forgot it one word then I asked somebody in my language and I get it, that is reason I want try both. But this week I will try hard as I can. I did not get discouraged, but I want to try hard both. So, dear father, you must not be sorry, because I will try again. Let me know how my relations are getting along. That is all I have to say: Let me hear from you when you get this letter. Suppose I want to hear from you. Good-bye.

From your son, L. STANDING BEAR.

February 1882 BIG MORNING STAR.

INDIAN TRAINING SCHOOL, CARLISLE, MARCH 31st, 1882.

DEAR FATHER STANDING BEAR : --

Day before yesterday one of the Sioux boys died. His name is Alvan. He was a good boy always. So we were very glad for him. Because he is better now than he was on Earth. I think you may not know what I mean. I mean he has gone in heaven. Because he was a good boy everywhere. I hope you will understand exactly what I mean and you should think that way. I want you must give up Indian way. I know you have give it up a little. But I want you to do more than that and I told you so before this. But I will say it again you must believe God, obey him and pray to Him. He will help you in the right path and He will give you what you want if you ask Him. Dear father I know it is very hard for you to do that out there. But you can try to think that way you must try day after day until you can do it. Then you will be always happy. Now I shall say a few words about what we have done here. We are trying to speak only English nothing talk Sioux. But English. I have tried. But I could not do it at first. But I tried hard every day. So now I have found out how to speak only English. I have been speaking only English about 14 weeks now I have not said any Indian words at all. So I wish you will try to do like that after while you will go forward in which is no sorry and no trouble. You could not do nothing if you don't believe me what I

told you in this letter. So I wish dear father you must turn round and try to walk in the right way. Now dear father I would like to know if you have that store. Do you keep it yet or not? I will help you when I go back home. That is all I have to say, Good-bye from your son.
LUTHER STANDING BEAR.

April 1882 School News.

MY DEAR FATHER. - We had a funeral this evening one of the scholars died. The grandson of Standing Bear, Ponca Chief. What do you think of that? you think we felt sorry and cried walked around and killed horses and gave them away the things which we have? or cut ourselves and crying for him every day because we love him? Now this is what I want to say something about that. You know it is not right to do that way. If we are truly civilized. We know it is not that way what we want to learn the knowledge of civilization. I want you must give up the Indian ways, you must turn to the good way and try to walk in it, the way of which is God love. Try to be civilized while we try to get a good education. I hope you have determined to do this. Don't think just your children shall be civilized and you just keep on the Indian way, because you are too old now. But you must go with us in the whites road. I feel glad and happier when I look toward the way of civilization and I feel so sorry when I look back to my own way in the Indians way. Dear father think of this. There only about 250,000 Indians in all. In just one state in New York there are 5,000,000 people. Now if they don't take care of the Indians how can we live if we are not civilized. Father think of this and try to follow the white men's way. Do what I have told you, don't just hear the words and will not do my words. I say to you these words from my heart. I shall be very glad to know if you try to do in this way which I told you to do. Now this is all. We are all very well and happy.

From Your Son.
LUTHER S. BEAR.

February 1883 EADLE KEATAH TOH.

<http://home.epix.net/~landis/standingbear.html>

Carlisle Indian School Student Body



<http://home.epix.net/~landis/histry.html>



Student Resource Sheet #16

**“The Cutting of My Long Hair”
Zitkala-Sa “Red Bird”**

The first day in the land of apples was a bitter-cold one; for the snow still covered the ground, and the trees were bare. A large bell rang for breakfast, its loud metallic voice crashing through the belfry overhead and into our sensitive ears. The annoying clatter of shoes on bare floors gave us no peace. The constant clash of harsh noises, with an undercurrent of many voices murmuring an unknown tongue, made a bedlam within which I was securely tied. And though my spirit tore itself in struggling for its lost freedom, all was useless.

A paleface woman, with white hair, came up after us. We were placed in a line of girls who were marching into the dining room. These were Indian girls, in stiff shoes and closely clinging dresses. The small girls wore sleeved aprons and shingled hair. As I walked noiselessly in my soft moccasins, I felt like sinking to the floor, for my blanket had been stripped from my shoulders. I looked hard at the Indian girls, who seemed not to care that they were even more immodestly dressed than I, in their tightly fitting clothes....

Late in the morning, my friend Judewin gave me a terrible warning. Judewin knew a few words of English; and she had overheard the paleface woman talk about cutting our long, heavy hair. Our mothers had taught us that only unskilled warriors who were captured had their hair shingled by the enemy. Among our people, short hair was worn by mourners, and shingled hair by cowards!...

I cried aloud, shaking my head all the while until I felt the cold blades of the scissors against my neck, and heard them gnaw off one of my thick braids. Then I lost my spirit. Since the day I was taken from my mother I had suffered extreme indignities. People had stared at me. I had been tossed about in the air like a wooden puppet. And now my long hair was shingled like a coward's! In my anguish I moaned for my mother, but no one came to comfort me. Not a soul reasoned quietly with me, as my own mother used to do; for now I was only one of many little animals driven by a herder.

Atlantic Monthly, February 1900

Haskell Babies



Haskell Indian School
Kansas, Early 1900's

<http://www.tfaoi.com/aa/4aa/4aa523.htm>

Tuberculosis Sanitarium, Phoenix Indian School



Group picture at the Tuberculosis Sanitarium, Phoenix Indian School, Phoenix, Arizona, c.1890-1910.

Photographic reproduction: From collections of the National Archives and Records Administration.

http://www.nlm.nih.gov/exhibition/if_you_knew/if_you_knew_05.html

Student Resource Sheet #19

Daily Routine
Cushman Indian School, Tacoma, Washington
February 1, 1912
Monday

5:45 A.M.	Reveille.
5:55 to 6:10	Setting Up Exercise & Drill.
6:12	Air Beds.
6:12 to 6:45	Recreation.
6:45	First Call for Breakfast.
6:55	Assembly. Roll Call.
7:00	Breakfast.
7:30 to 7:35	Care of teeth.
7:35 to 7:40	Make beds.
7:40 to 7:55	Police Quarters.
7:55	Industrial Call.
8:00	Industrial work begins. School detail at liberty. The use of this period is at pupils' discretion. The more studious at books; those inclined to athletics make use of this time for practice. Some pupils practice music lessons, etc.
8:50	First School Call. Roll Call and Inspection.
9:00	School.
11:30	Recall. Pupils at liberty.
11:55	Assembly and Roll Call.
12:00	Dinner.
12:30	Recreation.
12:50	School and Industrial Call. Inspection.
1:00 P.M.	Industrial work and School.
3:30	School dismissed. School detail at liberty. Time spent in same general manner as morning detail utilizes period from 8:00 to 8:50.
4:30	Industrial recall. Drill and Gymnasium classes.
5:15	First Call.
5:25	Assembly. Roll Call.
5:30	Supper.

6:00 Care of teeth.
6:10 Recreation.
7:15 First Call.
7:25 Roll Call. Inspection.
7:30 Lecture. This period varies in length. Men prominent in education or civic affairs address the pupils.
8:15 Call to Quarters. Older pupils prepare lessons; intermediate children play.
8:45 Tattoo. Pupils retire.
8:55 Check.
9:00 Taps.

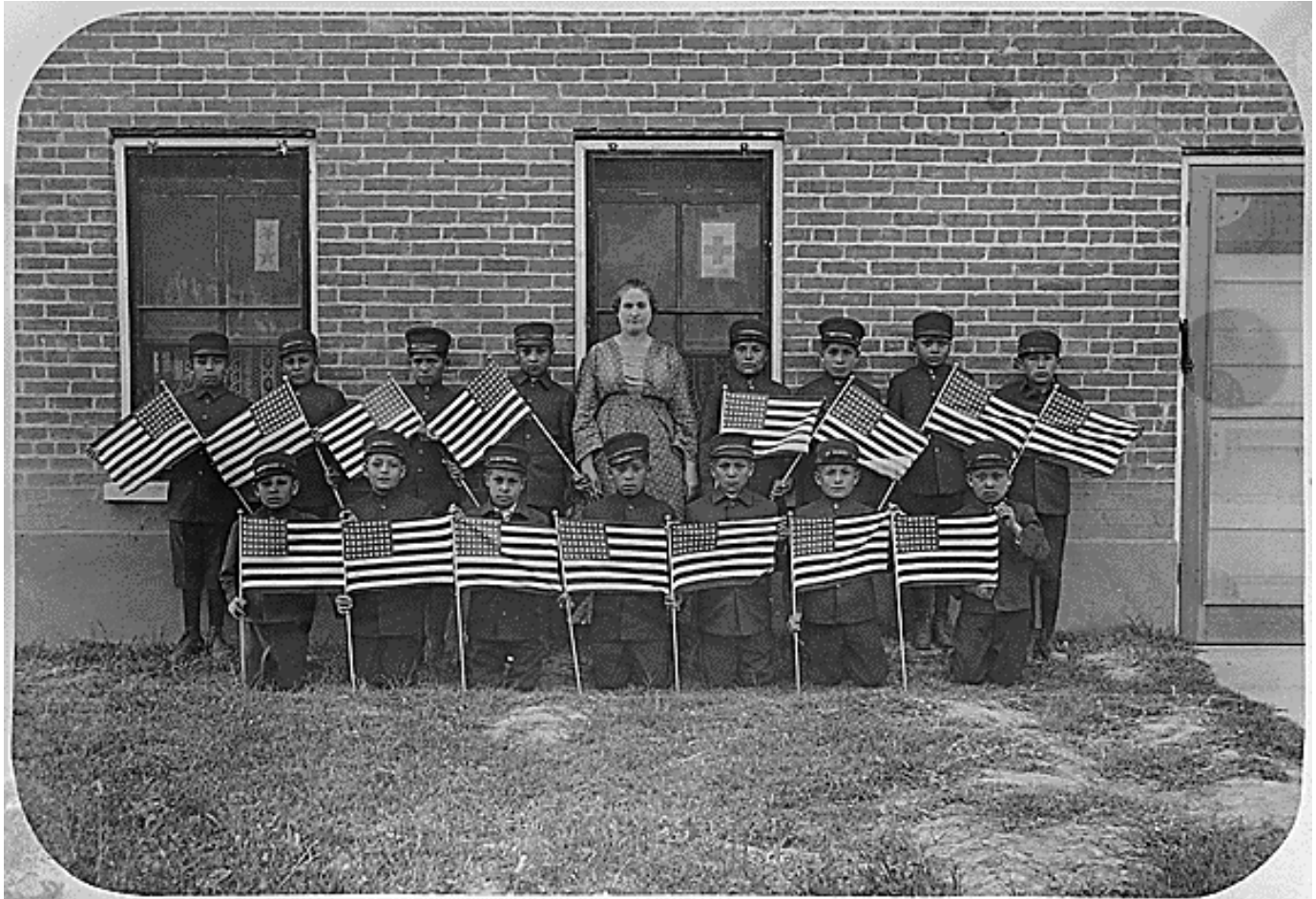
<http://content.lib.washington.edu/aipnw/marr.html#schedule>

**Learning Finger Songs at Carlisle
Circa 1900**



Frances Benjamin Johnston photo
<http://home.epix.net/~landis/primary.html>

Very early class of young boys with flags at the Albuquerque



<http://www.hanksville.org/sand/intellect/AISFlags.html>

Jim Thorpe



Thorpe, James (Jim) Francis (1882-1953), Sauk and Fox from Oklahoma and a famous athlete; full-length, standing, in football uniform of Carlisle Indian School, Pennsylvania.

<http://www.hanksville.org/sand/intellect/JimThorpe.html>

Carlisle Indian School Band

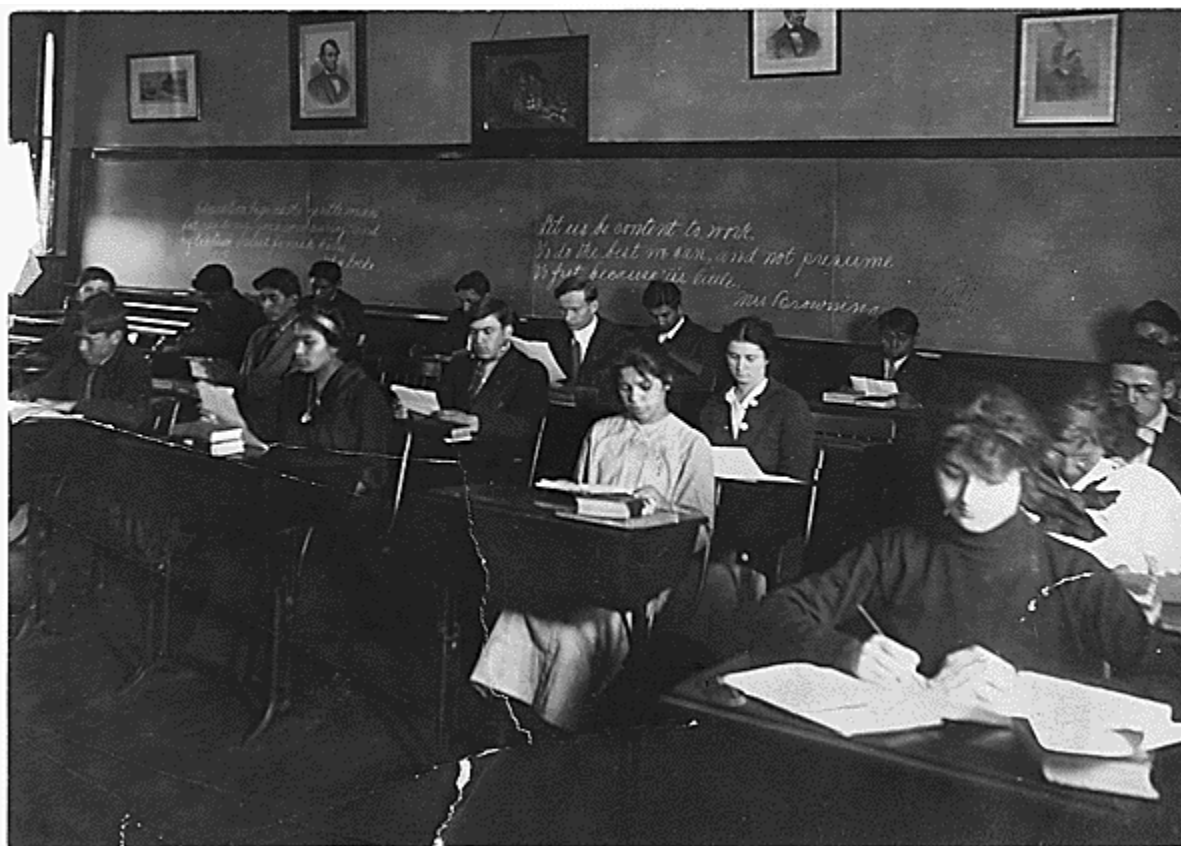


Carlisle Indian School Band seated on steps of a school building, Carlisle, Pennsylvania.

<http://www.hanksville.org/sand/intellect/Carlisleband.html>

Student Resource Sheet #24

Classroom at Carlisle



A class room at the Carlisle Indian School. The school has 14 classrooms representing instruction in the elements of knowledge such as reading, writing, arithmetic, geography, spelling, history, nature study, the use of good English, etc. A thorough training is given in arithmetic, but no instruction is given in the higher mathematics or in foreign languages.

<http://www.hanksville.org/sand/intellect/ClassroomCarlisle.html>

“Indian School at Chemawa”
H. L. Wells
West Shore, January 1887

...The school is divided into two grades and four classes, the pupils ranging in age between five and twenty-five years. Half of each grade is in the school room in the forenoon, and the other half in the afternoon. The half not attending school is employed in the shops, laundry, kitchen, and on the farm. There is thus a daily division of labor and study, with ample time given to all for recreation. Four teachers are employed, two for each grade.

The Indian children of both sexes display a natural aptitude for music. The girls are given instruction on both the piano and the organ, as well as in vocal music, and many of them become quite skillful performers and pleasing singers... The boys have a band of sixteen pieces, and execute a large number of selections in a very creditable manner. Love of music is one of the most elevating influences that can be brought to bear upon the human soul and there can be no doubt that the culture of this humanizing instinct will do much to sustain these avant-couriers of Indian civilization, in the hard struggle against the degenerating influences by which they will be environed after leaving the protecting care of their friends at Chemawa.

<http://content.lib.washington.edu/cgi-bin/docviewer.exe?CISOROOT=/lctext&CISOPTR=1540>

Sun Elk

“Then at the first snow one winter...a white man-what you call an Indian Agent-came and took all of us who were in that school far off on a train to a new kind of village called Carlisle Indian School, and I stayed there seven years...

Seven years I was there. I set little letters together in the printing shop and we printed papers. For the rest we had lessons. There were games, but I was too slight for foot and hand plays, and there were no horse to ride. I learned to talk English and to read. There was much arithmetic. It was lessons; how to add and take away, and much strange business like you have crossword puzzles only with numbers. The teachers were very solemn and made a great fuss if we did not get the puzzles right.”

Source:

Peter Nabokov. *Native American Testimony*. (New York: Penguin Books, 1999) 221-2.

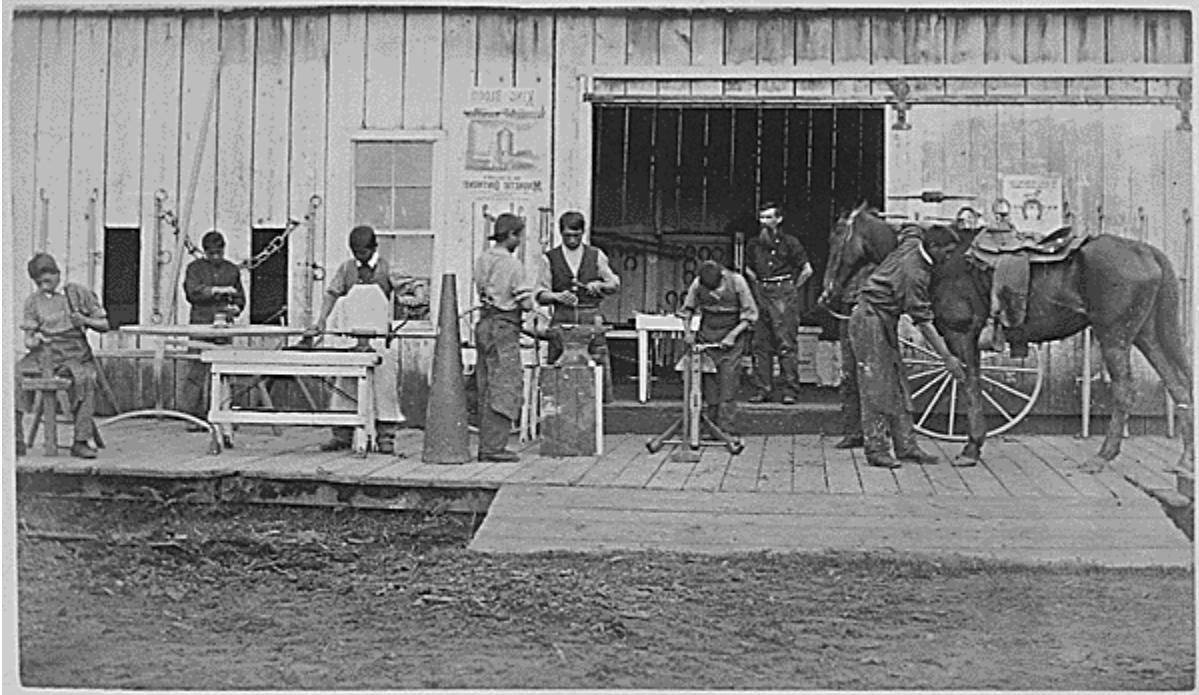
Indian School Sewing Room



The School sewing room. Indian girls receive instruction in sewing, dressmaking, fancy sewing, drafting, darning, mending and millinery work. All the washable clothing of the students is made by the girls in this department as part of their instruction. Thousands of pieces are made each year and the girls become very expert.

<http://www.hanksville.org/sand/intellect/SewingRoom.html>

Blacksmithing Class



Blacksmithing Class, Forest Grove Indian School (Oregon)

<http://www.hanksville.org/sand/intellect/Blacksmithing1.html>

Student Resource Sheet #29

Tending the Garden



Native American Ute children plant crops in the Southern Ute Agency school garden, Ignacio, La Plata County, Colorado.

http://memory.loc.gov/cgi-bin/query/D?hawp:5:./temp/~ammem_cSMh::

“Indian School at Chemawa”
H. L. Wells
West Shore, January 1887

...In assigning places in the shops much is left to the inclination of the pupil, and if, after he has worked some time at a trade, it becomes evident that he is not fitted for it, he is changed to some other. Owing to the fact that only such things are manufactured as are used in the institution, there is not, as yet an opportunity to teach every pupil a special trade. In consequence, the majority of the boys are given employment on the farm and about the grounds... The pupils make all the shoes and the boots worn by the two hundred children, do all the blacksmithing and iron work, all the carpenter work needed about the place,, make all the clothing for both boys and girls, as well as the bed clothing, do all the laundry work and cooking, make all the improvements about the grounds and farms. The girls are taught laundrying, cooking, sewing and housework in rotation, being changed from one class of employment to another every six months. When they graduate they are fully competent to preside over a house of their own...

<http://content.lib.washington.edu/cgi-bin/docviewer.exe?CISOROOT=/lctext&CISOPTR=1540>

Student Resource Sheet #31

Outing Rules

OUTING RULES
To Govern Carlisle Indian Students and our Patrons.

Pupils are placed in families to learn English and the customs of civilized life.

1. Pupils must attend Church and Sabbath School regularly. Pupils of a certain denomination are placed with patrons of the same denomination when practicable. When Catholic pupils are placed with non-Catholic patrons we are first assured that a Catholic Church is accessible. Non-Catholic patrons will in no way interfere with or forbid the attendance of Catholic pupils at the customary services of their church, such as Mass, Vespers and Sunday School. Patrons will adopt such measures and exercise such judicious authority as is necessary to facilitate the practice, by pupils, of their religion according to the tenets of their church. Failure by patrons to comply with these requirements, or attempts to persuade pupils will be deemed sufficient cause to justify the recall of pupils.
2. Absence without permission of patrons is not allowed, and being out evenings or away on social excursions Sundays, should be discouraged. Pupils should not go to Philadelphia nor to public parks unless accompanied by a member of the family or other responsible person.
3. Patrons or others must not hire pupils, nor are pupils to exchange places unless authorized by us.
4. Except when authorized pupils are not to return or be returned to the school before their outing agreement expires.
5. The use of tobacco and spirituous liquors in any form is forbidden. This and any other offence against good habits, the patron must report at the time.
6. When out for the winter pupils must attend school at least 100 days continuously, beginning not later than November 1, working out of school hours for their board, care and washing, unless otherwise agreed upon. Pupils are not to be kept out of school half days or detained in the mornings, but they must be punctual and regular in their attendance, and must study at home if necessary when their chores are done.
7. Pupils must bathe at least once a week.
8. It is the aim to send pupils out with a full equipment of clothing. Patrons will see that pupils take proper care of the same, and especially of their best uniform suits, dresses and other clothing, both as a matter of training and so that requests for additional clothing may be avoided during the period out.
9. Monthly reports must show any violation of these rules, be fully, accurately and truthfully made out, signed by patrons and pupils and sent to the school the last day of each month. Pupils' home letters, in all cases, must accompany the reports.
10. Patrons must not give pupils more than one half their earnings, and should encourage them to save more than the required one half. If they spend one half while they are earning they have none to spend during School attendance, as one half must remain on the books of the School until their period of enrollment has expired. Pupils must give patrons receipts for all money given them, patrons to send such receipts to the School with each monthly report. The School will supply blank receipts, instead of request papers.
11. A record of all money transactions is kept at the School, and if patrons allow pupils to spend more than one half their earnings, the excess cannot be counted as part pay, but will be the patrons' loss.
12. Patrons are to pay one half the cost of railroad tickets, the other half, the pupil pays, and is to be counted as expenditure in calculating the one half allowance, and no money should be given pupils until the tickets are paid for. Pupils are well fitted out on leaving the School and will not need money the first month. Pupils on reaching their country homes, will at once give their return tickets to patrons, who will forward them to the school promptly.

Patrons and pupils should carefully read these rules. We will not place pupils nor continue relations with patrons who will not in good faith subscribe to, and comply with their requirements.

These rules cancel all previous ones.

December 8, 1906

M. M. Messer
Major 11th Cav., Superintendent.

I will obey the above
William Peters
Pupil
Carlisle, Pa. 1907 19

I will comply and enforce the above
Levi L. Little
Patron
Maushier, Pa. 1907 19

NOTE: Three copies of this will be signed by all parties concerned, one copy to remain on file in the Superintendent's office, one to go to patron, one to pupil.

<http://home.epix.net/~landis/outing.html>

Captain Pratt's Description of the "Outing System"

"One of the most useful features of our work has been the placing of our boys and girls in private families, principally among farmers, where they perform the same kind of labor and are subjected to the same home and labor influences that white children of their own ages receive. This has the most beneficial results. The children take on English speaking and the industries of civilized life very speedily. During vacation we place out all we can spare from our own work, and during the winter we allow a considerable number to remain and attend the public schools in the several neighborhoods, they being required do such work mornings and evening as they are capable of and so pay for their board and clothes."

Origin and History of Work at Carlisle
The American Missionary, April 1883

Outing Contract

Carlisle Indian School

Carlisle, Pennsylvania _____ 19_____

M. Friedman, SUPT.

Sir:

I want to go out into the country.

If you will send me I promise to OBEY MY EMPLOYER, TO KEEP ALL THE RULES OF THE SCHOOL.

I will attend Sunday School and Church regularly.

I will not absent myself from my farm home without permission of my employer and will not loaf about stores or elsewhere evening or Sundays.

I will not make a practice of staying for meals when I visit my friends.

I will not use tobacco nor any spirituous liquors in any form.

I will not play cards nor gamble, and will save as much money as possible.

If out for the winter I will attend school regularly and will do my best to advance myself in my studies.

I will bathe regularly, write my home letter every month, and do all that I can to please my employer, improve myself and make the best use of the chance given me.

Very respectfully,

_____, Pupil

Source:

Michael Cooper, *Indian School: Teaching the White Man's Way*, (New York: Clarion Books, 1999)63.

Letters from Outing Employers

The two Indian boys, Davis and Darlington, left under my charge by you from the 18th of June to the second of September 1881, have given perfect satisfaction in every particular, and their conduct deserves the highest regards and kindest praise.

Henry Kratz

John Shields has given entire satisfaction. I would rather have him than half of the white men around here to work for me, and I am sorry to part with him.

Arthur B. Smith

In returning the Indian girl, Leah Roadtraveller, to you, it affords me considerable pleasure that I can say she has been obedient, cheerful and apt in learning of household duties.

Mary Ann Davis

I will no send Cyrus home, but hate to part with him as he is the best boy we had among thirteen boys and I thought as much of him and more than nay boy we had. I paid him the same wages as I paid the rest.

G.W. Miller

Source:

Richard Henry Pratt, *Battlefield and Classroom: Four Decades with the American Indian, 1867-1904*, (Norman:The Univ. of Oklahoma Press, 1964)223.

Sun Elk

“...after seven years I came home...”

It was a warm summer evening when I got off the train at Taos station. The first Indian I met, I asked him to run out to the pueblo and tell my family I was home. The Indian didn't speak English, and I had forgotten all my Pueblo language. But after a while he learned what I meant and started running to tell my father “Tulto is back...”

We chattered and cried, and I began to remember many Indian world, and they told me about an uncle, Tha-a-ba, who had just died, and how Turkano, my old friend, had finished his year's fast and was joining the Black-eyes to become a priest and delight-maker.

Two little sisters and many little cousins had come along with the family to meet me. All these children like me and kept running up and feeling my white man's clothes and then running way laughing. The children tried to repeat the English words I said, and everyone was busy teaching me Pueblo words again...

I went home with my family. And next morning the governor of the pueblo and the two war chiefs and many of the priest chiefs came into my father's house. They did not talk to me; they did not even look at me...

The chiefs said to my father, “Your son who calls himself Rafeal has lived with the white men. He has been far away from the pueblo. He has not lived in the kiva nor learned the things that Indian boys should learn. He has no hair. He has no blankets. He cannot even speak our language and he has a strange smell. He is not one of us.”

The chiefs go up and walked out. My father was very sad. I wanted him to be angry, but he was only sad. So I would not be sad and was very angry instead.

And I walked out of my father's house and out of the pueblo... I walked until I came to the white man's town, Fernandez de Taos. I found work setting type in a printing shop there...”

Source:

Peter Nabokov. *Native American Testimony*. (New York: Penguin Books, 1999) 222-4.

Excerpt of Letter to Captain Pratt

"If you had seen our agency when you came you would have said: "How could my boys and girls return and stay home? I found all my horses in a starving state and all my cattle totally gone. They were taken to the Bad Lands during the trouble and were killed by the hostiles. Those were the cattle for which I would have money to put myself through school or college. I am at present assistant teacher, but will leave soon. I can't live here any longer. I am very anxious to get more education and will fight for it."

Henry Standing Bear

October 2, 1891 INDIAN HELPER

<http://home.epix.net/~landis/standingbear.html>

Victoria Conroy Letter to Mrs. Wister Morris

Mrs. Morris took warm interest in using Indian girls to help in her own home, that they might learn American family life, and for a considerable period she used Indian girls almost exclusively in her housekeeping. The letter below is from one of four who did most of the household work...

Martin, S.D., Dec. 28, 1921

Mrs. Morris,
Overbrook, Phila., Pa.
Dear Mrs. Morris:

I received your letter not long ago and was very glad to hear from and that you remember us. It has been a long time since I heard from you.

The rest of my family are all well, and are at home.

I am happy to say that my husband and I have been faithful as well as workers for our church. I am sort of a captain under Rev. Joyner, who is in charge of one of the two districts of our reservation. In the year of 1917, the annual convocation (Episcopal) of the Sioux Indians, covering nine reservations of South Dakota and one in Nebraska, was held in our reservation.

At this convocation I was elected chairman of the committee which cared for the hundreds of delegations from various parts of the state. I am telling you about these, that you may see the results of yours and Gen. Pratt's teachings over thirty years ago.

A large box of Christmas presents was sent to me last week for our home church by the St. Likes Church of Utica, N.Y. I am glad that we, the Indians, are not without friends.

Mrs. Martha Whirlwind Horse nee Bordeau, who was in your home with me, is now living in Rosebud Agency, So. Dak. I very seldom see her but I know that she is a church worker. And Winnie Kinneq who was also there at the same time, died about 1895.

I shall be very glad to have a photo of yourself and your home. It has been many years since I came away but I remember everything there so well. I often remember you. And may further ask you where Gen. Pratt is living at present.

With love,
Victoria Conroy

Source:
Richard Henry Pratt, *Battlefield and Classroom: Four Decades with the American Indian, 1867-1904*, (Norman: The Univ. of Oklahoma Press, 1964)315.

Excerpt from a Letter from Former Carlisle Student To Captain Pratt

“I have no tools to work with, or plows to work the ground to make corn. Can you send me some? I am again a Comanche. I was compelled to go back to the old road, though I did not want to, but I had no pants and had to take leggings. I never have any money, for I cannot earn it here...Now when I want to work the white man’s road and learn it, I have nothing to do with it.”

Source:

Michael Cooper, *Indian School: Teaching the White Man’s Way*, (New York: Clarion Books, 1999)86-7.

Helen Sekaquaptewa

Helen Sekaquaptewa described her return to the Hopi Mesas from the Phoenix Indian School in 1918:

I didn't feel at ease in the home of my parents now. My father and my mother, my sister and my older brother told me to take off those clothes and wear Hopi attire...I didn't wear them...My mother said she was glad I was home. If I would stay there, she would not urge me to change my ways. I could wear any kind of clothes that I wanted to wear if I would just stay at home with her.

http://www.english.uiuc.edu/maps/poets/a_f/erdrich/boarding/phoenix.htm

Luther Standing Bear, 1933

I was now "civilized" enough to go to work in John Wanamaker's fine store in Philadelphia...Outwardly, I lived the life of the white man, yet all the while I kept in direct contact with tribal life. While I had learned all that I could of the white man's culture, I never forgot that of my people. I kept the language, tribal manners and usages, sang the songs and danced the dances. I still listened to and respected the advice of the older people of the tribe. I did not become so "progressive" that I could not speak the language of my father and mother...But I soon began to see a sad sight, so common today, of returned students who could not speak their native tongue, or, worse yet, some who pretended they could no longer converse in the mother tongue. They had become ashamed and this led them into deception and trickery...

<http://www.humboldt.edu/~go1/kellogg/boardingschools.html>

Student Resource Sheet #41

LUCINDA GEORGE
Indian Day
1900

Lucinda George, or Gaweno, was a member of the Onondaga tribe of Onondaga, New York. She spent eight years at Hampton Normal and Agricultural Institute preparing to be a teacher. After her graduation in 1898, Lucinda worked as a seamstress and assistant matron in several Indian schools.

It seems quite appropriate at this time to give you some idea of what the return students are doing. The time will not allow for one to go into details of all the workers who are doing excellent work, so it was thought best to have a representative from each state in the territory to tell briefly of what some are doing along special lines.

There are a great many who have gone back to New York State who are doing exceedingly well, either in teaching, farming, or whatever their work may be. As Dr. Frissell has said, they have learned the dignity of work. I am going to tell of two who are supporting themselves off their reservations. Mr. Charles Doxon who graduated here in '89, seems to stand out more in the foreground because he was the first New York Indian that Hampton had. When he came here, he entered one of the lowest classes in the High School. He toiled day after day in that machine shop, and was very patient and preserving, and today, he is one of the best mechanics the company has for whom he works. He is also studying what improvements can be made in machinery. I believe he has somewhere in the neighborhood of 100 books on that particular line.

Chapman Schanadore is another New York Indian who left here few years ago. When he was here he studied some electricity, but devoted most of his time in the machine shop. When he left here he got a position in the Electric Light Company in Schenectady, N.Y. Later on he obtained a position in the Government Service as a second class machinist on the Gunboat "Merriatta." Last fall he was promoted to the Battleship "New York", and now he is a first class machinist and has a salary of over \$1,000. This is what Hampton has done and is doing for the Indians.

<http://www.twofrog.com/hamptonstories2.html>

Student Resource Sheet #42

Lucy Conger
Dakota Sioux, 1903

I came to Hampton in the fall of '95 and graduated in '97. After taking one year of the Normal course I went home. The first year I stayed at home with my parents and helped my sister who was then teaching; but an epidemic of whooping cough and measles coming into the school, all teachers and workers had to become nurses. I taught the following two years. I had the first and second year primary grades. I enjoyed my work very much. I returned again to Hampton to complete my normal course which will be in June. After which I go west again to teach and try to live up to the motto of my class "Use What You Have".

<http://www.twofrog.com/hamptonstories2.html>

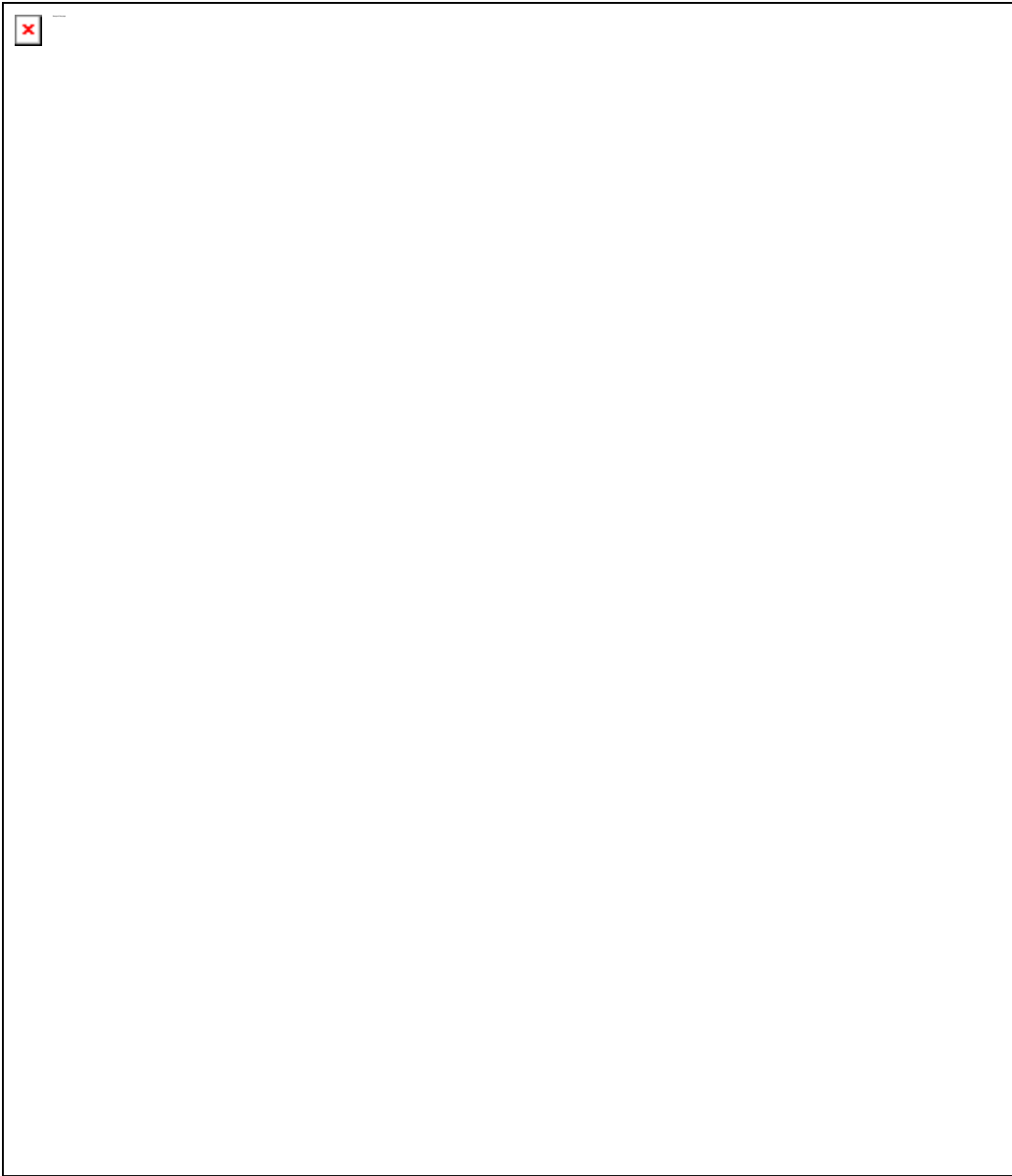
Lone Wolf

“I remember one evening when we were all lined up in a room and one of the boys said something in Indian to another boy. The man in charge of us pounced on the boy, caught him by the shirt, and threw him across the room. Later we found out that his collarbone was broken. The boy’s father, an old warrior, came to the school. He told the instructor that among his people, children were never punished by striking them. That was no way to teach children; kind words and good examples were much better. Then he added, “Had I been there when that fellow hit my son, I would have killed him.” Before the instructor could stop the old warrior he took his boy and left. The family then beat it to Canada and never came back.”

Source:

Peter Nabokov. *Native American Testimony*. (New York: Penguin Books, 1999) 220-1.

Student Resource Sheet #44



<http://cdl.library.cornell.edu/cgi-bin/moa/pageviewer?ammem/coll=moa&root=/moa/amis/amis0043/&tif=00280.TIF&view=50&frames=1>

Helma Ward

Two of our girls ran away...but they got caught. They tied their legs up, tied their hands behind their backs, put them in the middle of the hallway so that if they fell, fell asleep or something, the matron would hear them and she'd get out there and whip them and make them stand up again.

Helma Ward, Makah, interview with Carolyn Marr
http://www.english.uiuc.edu/maps/poets/a_f/erdrich/boarding/marr.htm

**Cheyenne Transporter
Darlington , I. T.
January 15, 1885**

The report of the General Superintendent of Indian schools has been received and from it we take the following facts:

There is still a strong opposition in some tribes to sending their children to school, which is very difficult to overcome and those who have decided in favor of schools are much more willing to let the boys go than the girls. For this there are several reasons. Their estimation of 11 places are far below demand and the scale of worth; her natural position and status with them is that of a slave. The same trait on which tells them that it is ignoble for a man to work informs them that it is the woman's place to do the work. She has a marketable value can be sold or traded for ponies to some man wanting a wife and her innocent ignorance tells her that this is right. Not so, when education and civilization open her eyes to see aright. In her changed condition he is not willing to be sold as a commodity, it may be to some old man, as wife number two, three, or four, as it sometimes happens the girl of 10 or 12 years becomes the second, third, or fourth wife of a man far advanced in years. Greater inroads are made into uncivilized ways and Customs among the so called wild tribes by the education of the females than by that of the males. And this makes the education of the females a very important matter. Polygamy varies, among the uncivilized tribes. Education and influence will overcome it in time, but while it continues the opposition to educating the females will also continue. It might be prevented by a law forbidding the marriage of females under the age of 18 years, unless by the written consent of the Agent, who to that end should be constituted the guardian of the children of his Agency. Such a law as this I believe would have a tendency to send the girls to school; if not, then a more compulsory law should be enacted as the elevation and civilization of the Indians rule require many more years, if only a few of the girls attend school, then it will if the many are educated.

<http://www.historyoklahoma101.net/indian1885.htm>

