

mittee may become a member of this Association by signing the Constitution, or by the signature of any member of the Association authorized to sign by such person, and by contributing not less than two dollars annually to the funds of the Association.

ARTICLE VIII.—This Constitution shall be amended only by a vote of two-thirds of all the members present at a special meeting called for that purpose, notice of which shall be given at a regular meeting.

22652
TUCSON INDIAN SCHOOL,

— ITS —

Lands, Buildings and Methods of Work.

— ALSO A BRIEF —

History of the School,

— WITH A SHORT ACCOUNT OF THE —

Pima and Papago Indians.

INCIDENTS
Connected with the Work.

TUCSON, JUNE 30, 1890.

TUCSON,
Printed at the Office of the "Arizona Star."
1890.

20611

WORKERS IN CHARGE.



Rev. HOWARD BILLMAN, Superintendent.

Miss CLARA L. SCHREINER, Teacher.

Miss LAURA W. PIERSON, Teacher.

Miss ESSIE GIBSON, Matron.

Miss ELIZABETH J. ROWLAND, Assistant Matron.

Miss JESSIE M. BROWNELL, Seamstress.

Mr. A. REED, Industrial Teacher.

Mr. W. J. THOMPSON, Farmer.

TUCSON INDIAN TRAINING SCHOOL.

The local designation of our School is from the town within the corporate limits, of which our buildings stand.

Tucson rejoices in the descriptive title, "The Ancient and Honorable Pueblo." Ancient it certainly is, being one of the oldest towns in the United States.

It contains a population of about 8000, of whom one-half are Mexicans

The Southern Pacific Railroad passes through the center of the town, and lays down in our markets Sonora oranges, and all fruits from the Salt River Valley about Phoenix, and from California.

The town is built on the right bank of the Santa Cruz River, which here supplies water sufficient to irrigate two or three thousand acres of fertile ground; and enterprising Chinese gardeners deliver at our door the choicest of vegetables the year round.

Our butcher stalls are supplied with an excel-

lent quality of meat from many neighboring cattle ranches.

And an artificial ice plant furnishes abundance of ice at a cost only about one-third greater than consumers are now probably paying in the City of New York.

This is to admonish our friends that sympathy with Tucson workers on the score of self-denial and deprivations goes wide of the mark. Once for all let us say that we are tried here in two ways only. The work, when faithfully done, is hard; and the heat is at some seasons quite oppressive, though the discomfiture arising from this last cause is not so great as it is frequently supposed to be.

LOCATION.

The Indian School Buildings stand apart by themselves on four lots in the northeast part of the City. These lots are held on a lease for 99 years with a privilege of renewal for an equal number of years, at an annual rental of one dollar. The Common Council of the City of Tucson, authorized by a unanimous vote this lease of property to the Board of Home Missions, through its representative, Dr. T. C. Kirkwood who was at that time the Synodical Missionary for this Territory, at a meeting held on the evening of August 24, 1886, about one year and a half before the school was opened. We have here ample room for all the buildings we shall need for the prosecution of our work.

BUILDINGS.

The Girl's Home, (now used as the home of the school), is a two story frame structure, about 100x60

feet, built of California redwood and pine. This contains eight rooms for teachers, two school rooms, one large dining room, two dormitories, and a sewing room. Just to the rear of this building is a two story adobe building which contains a kitchen, laundry and store room. These buildings give us ample accommodations for about seventy-five pupils and seven or eight workers. The Boy's Home has been in course of erection during the past year, and is now nearing completion. The boys themselves have made a very large contribution in labor towards its erection. It is built of adobe bricks, one story in height, on a good stone foundation, and covered with shingle roof. Together with the building which will be used as a dining room and kitchen, it will provide accommodations for almost an equal number of workers and pupils as the other buildings.

WATER SUPPLY.

Though in a desert country, hot and dry, we obtain an abundant supply of good water from a well about seventy feet deep, from which the water is lifted by a wind mill, or when that fails us as it sometimes does, by a steam boiler, to a large tank, from which it is distributed by pipes to the buildings as need may be. When our new building is completed we shall thus have very comfortable living quarters for a school of one hundred and fifty or sixty workers and pupils, with an excellent water supply to quench our thirst and keep us clean.

RANCH.

The school also owns a farm (or as everybody calls it here), a ranch of forty-two acres in the Santa Cruz valley, about a mile from the school buildings.

This has a good water right; and here we have a resident farmer, a strong team, all necessary farm implements; and on this piece of ground by means of irrigation, we raise twenty-five or thirty acres of barley annually, and cultivate a garden, our boys doing the work and meanwhile receiving such instruction as the opportunity affords.

METHODS OF WORK.

The work of a single day will illustrate our methods. The housekeeping, including cooking, baking and laundry work, has so far, been entirely in the hands of the matron and assistant matron. One of these arises at about half past four or five in the morning, a few boys are called to help about the fires, also a number of the girls whose "week" it is to do kitchen work. A breakfast for a family of ninety is soon prepared to which we sit down at half past six. Immediately after breakfast all assemble in the children's dining room for prayers. From this until the morning work is done, and our house put in order, every child has his work. Divisions of the boys, which are changed each week, cut wood, clean the yards, sweep the school rooms, clean and fill the lamps, make up their little cots and sweep their dormitory.

Divisions of the girls put in order their dormitory, wash the dishes, clean up the kitchen, sweep the halls, and dining rooms, and give those finishing touches which only female hands can give to a well ordered home. Then the morning division goes to its work. A small number of girls make preparation for the mid-day meal, others go to the sewing room, some to attend to the baking of bread,—if it be Monday or Tuesday, a considerable number give attention to the washing and ironing. The boys go

to the ranch or carpenter work. At nine the other division gives attention to school room duties until twelve. All the girls fall to and wash the dishes and put in order the dining rooms after the noon meal. Then the divisions exchange places, when the same order is observed for the afternoon. Tea comes at five, after which we have prayers, then the putting in order of the dining rooms and kitchen, then the evening study hour from six until seven, when workers and pupils end the labors of the day, tired but happy.

We are not only a school, but a home. We bring in just as much of the home as is possible with so large a number. Therefore we have our washing done on Monday and ironing on Tuesday, just as it should be done in any well regulated family, and throughout we do things as they should be done in a home just as far as is practicable.

HISTORY.

The Tucson Indian Training School was opened January 3rd, 1888, in a large adobe building centrally located, which had formerly been devoted to the use of the public schools of the city. We are now, consequently, in the third year of the school's existence.

The records show that there were present at the close of the first day ten children. When the first quarterly report was made out, March 31st, 1888, thirty-one had been enrolled. One had in the meantime been sent home for misconduct, leaving thirty, and so the number stood at the close of the year, June 30th, 1888. Mr. Charles E. Walker was Acting Superintendent; Miss Mary J. Whitaker and Miss Elizabeth J. Rowland were teachers, and Miss Essie

Gibson was the matron. Before the close of the first term a farmer, William J. Thompson, and a seamstress, Miss Jessie M. Brownell; had been added to the working force.

Work had been begun and rapidly pushed on the large building which is now the home of the school.

School was resumed after a vacation of a little more than two months, during which time the children had been at home on the Reservation, September 10th, 1888; and there were reported as present at the end of the month fifty-four pupils. On the night of the 19th of October the present Superintendent reached the field, and on the 19th of the following month we moved into our new building which had been erected under the superintendence of Mr. Walker. Miss Rowland, after a period of turning her hand to whatever was to be done; had in the meantime assumed the duties of assistant matron. Very soon after we occupied our new building the roll increased from the former attendance to eighty pupils. Looking to this increased attendance, another teacher had been secured, in the person of Miss Clara L. Schreiner, of the Bethany Church, Philadelphia, who reached the field on the 25th of November of the same year. Then followed a period of seven months of unremitting toil in establishing, organizing and getting the work well in hand; and so we came to the close of the year.

The evening of September 2nd; 1889, found us again with seventy-eight children ready to enter upon the work of another year. Many more would have been glad to enter if we could have accommodated them. Some were left behind, when those accepted were brought down from the Pima Reservation, and

some who had made a three day's journey across the desert were sent back to their homes in the Papago country. Miss Whitaker withdrew from the work here at the close of the previous year, and subsequently entered the service of the Government as a teacher in the Indian Territory. Miss Laura W. Pierson, daughter of Dr. Pierson of Philadelphia, was appointed in her stead, and reached Tucson September 12th. A carpenter was secured in the person of Mr. A. Reed, who joined us the first of October. Thus strengthened by an increased working force we entered upon the work of the year. The months have come and gone and we are now at the end of the year. They have been months of great activity, of rapid improvement on the part of the children, of hopeful progress in conforming our school to the best possible organization for work of this kind.

The year has been one of wonderful blessing and much prosperity. Seventy-nine children have been enrolled—seventy-eight of them were enrolled the first day. One was a former pupil who came in a few days later. The roll remains unchanged at the end of the year; and the average attendance for the year has been a little above seventy-seven. During the entire year we have had but one case of illness of any severity. Words are hardly adequate to express the satisfaction with which we regard the labors, blessings, progress, and contentment of the year.

THE PIMA AND PAPAGO INDIANS.

Our school was designed to provide educational facilities, in part at least, for the Pima and Papago Indians; and something should be said concerning these Indians. Though now two tribes, originally

they were doubtless one. Our veteran missionary, Mr Cook, is of the opinion that the Pima tribe is the parent stem; and that the name Papago means "dissatisfied," "discontented," and points to the fact that this portion of the tribe withdrew on account of some schism that arose among them. Their language is essentially the same, and whatever may have been the experiences of the past, every trace of enmity has subsided, and they now intermingle in the most friendly way, frequently intermarrying.

For one thing they are quite remarkable, viz: Constancy of their friendship for the white man. They have been the invaluable ally of the American population against the more fierce and warlike Apache. Probably not a few exhausted travellers in the early days owed their lives to the kindly ministrations of the Pima Indians. The morality of these Indians, all things considered, is excellent. It is to be feared that much of the disease and vice which now prevails among them could be traced to their association with a class of white men which may be found in the West, as well as in the large cities of the East. They are reasonably industrious, men as well as women, engaging in labor. They are self-supporting; the Government, I believe, never having made any other distribution to them than farm implements and seeds. They have little or no wealth. The rather they may be described as wretchedly poor; the Papagos, in particular, in the summer season, living much upon wild fruits. The work of education has only just been begun among them, and we are yet laboring with the first generation.

PIMA INDIANS.

The Pima Indians occupy a narrow reservation that stretches along either side of the Gila River for

a distance of forty miles. The soil is fertile and water could be obtained from the river in quantities sufficient to irrigate land thereon so as to support not only the Pima tribe, but also the Papago Indians who for want of land to cultivate are roaming the desert. It is however greatly to be feared that the supply of water will be so completely absorbed by our American population that the Indian will presently find himself without that meager supply which he has, for centuries, been accustomed to appropriate. Here is a matter which should speedily receive the attention of the Government. There is not a white settler in the whole Territory but knows perfectly well that all the skill and ingenuity of the white man cannot enable him to live in this country, let alone better his wordly condition, without water for stock and for irrigation. It were better to leave these Indians to their blankets and their long hair and to subsist on berries, than to educate them, if the last drop of water is to be taken from them, or nothing is to be done toward placing the Papago Indians where they can have some chance to better their condition when once they have been rendered capable of so doing. The Pimas, as has been said, are self-supporting, deriving their living from the raising of horses and cattle, and the cultivation of the soil, raising principally wheat. They have been farmers for centuries.

PAPAGO INDIANS.

The Papago Indians have no reservation at all adequate to their needs. A small one is found at San Xavier, nine miles South of Tucson, where there are perhaps twenty-five hundred acres of ground that may be irrigated. Still another small one is found at Gila Bend on the Southern Pacific Railroad. There may be from three to five hundred Indians on these two reservations. But this is a very small portion of

the tribe, which is variously estimated as containing from five to seven thousand souls. The remainder roam over all that portion of Southern Arizona which lies to the south of the S. P. R. R.; and many of them are to be found in Sonora. They are self-supporting, the small number that lives on the reservation cultivating the soil and the wandering portion raising horses and cattle. In the summer time no inconsiderable part of their food is the fruit of the cactus and such wild berries as may be found.

It is a marvel how these Indians live as well as they do considering their situation. We have some thirty Papago children, and they are chiefly from two villages down near to the Sonora line, about ninety miles to the south of Tucson. These two villages contain each about thirty adobe houses; and yet there is not a drop of water within many miles of them except what is caught in a pool, in the rainy season, at either village. Here they live at such times of the year as the rainfall will permit them to do so; though this is a very small portion of the time. Always in the summer they are compelled to leave these villages and go up into the mountains to find water for themselves and their stock. This year I visited them on the first of March, and found their pools almost dry, there having been a light fall of rain last winter. No language can describe the vileness of the water. Two weeks later they were entirely dry, and the villages were deserted, probably not to be occupied again until late in the fall. Not a drop of water have they, or can they have for irrigation. Will any man tell me what educated children can do in such circumstances? Notwithstanding all this the people present many points of excellence. They are always decently dressed; and their clothing is often clean and well repaired. One of the things which contributed to the vileness of the pools above spoken of, was the

fact that the Indian women had turned them into wash tubs. Ultimately the Government will be compelled to gather these Indians together, give them a place to dwell, and in some way secure water, without which industry is unavailing, and living is impossible in this country. As the white population fills up the Territory, the little that the Indian has possessed so far will be taken from him, and he left to drag out a miserable, vagabondish existence; or to starve.

FACTS AND INCIDENTS CONNECTED WITH THE WORK.

Arizona has an Indian population of not less than 35,000. It has an Indian School population of about 7,500. In 1889 there were 530 of these children in school. This means that where one child went to school there were fourteen who should have gone. But bear in mind that the 530 practically exhausted the school accommodations. The remaining 7,000 could not have gone had they desired to do so.

There are about 12,000 Pima and Papago Indians living in the Territory. This means a school population of not less than 2,300. About 300 were in school the past year. Has the Government and the Christian public nothing to do in providing educational facilities for the remaining 2,000?

Any contradiction to the Government Reports which the above statements may seem to contain will disappear if it is kept in mind that the Navajo reservation lies largely in Arizona; but in the published reports it appears as though it were in New Mexico where the agency of the Navajos is located.

Let it be granted that beneath each red skin is an immortal soul. What has the Christian church been

doing that in twenty years it has sent just one minister of the Gospel to teach these 12,000 Indians the way of eternal life?

All this talk, of which one hears a great deal, about the pupils going back to the old ways when they return to the reservation, displays a certain lack of breadth of view which is a matter for great surprise. Suppose that some of them do fall into the old ways, I am unable to see that this proves education for the Indian a failure any more than the fact that many white men in our large cities and the West have reached a point of degradation far below that of the average back-slidden Indian, proves that education and religion are powerless to elevate the white man. If it be said that this retrograde movement goes on to an extent which renders the task of education for the Indians hopeless, there is but one answer that ought to be made to such an assertion, and that is, that no man who is correctly informed as to what has already been done, would hazard such a statement.

We are sometimes asked whether the Indian children want to go to school or not. The following incident connected with the opening of school last September when quite a number of those who sought admission, were turned away, may be of interest to those who ask that question.

"We had taken in what the Superintendent had declared must be the last one, when one of our former pupils, 'Jessie' by name, came to him pleading for a friend. He said to her: 'Jessie, I am very sorry, but we have no more room. We are going to put up a new building this year. Let your friend go home now and come back next year, then we can keep her.' The following day they came again. Said Jessie: 'I very sorry for my friend, she want very much to stay at school.'

"'Jessie,' said the Superintendent, 'there is no room for her. The girls' dormitory is overcrowded with your cots now. We can not put in one more.'

"They talked a little together in the Indian tongue, when Jessie turned to him and said: 'She sleep on the floor if you let her stay.'"

Another question frequently asked is, whether parents want their children to attend school. In some villages where there is no knowledge of the work of the schools there is perhaps an unwillingness to send the children to school. But the feelings of all the parents I have ever come in contact with, are fairly shown in the following incident: One of our boys had been ailing for sometime and seemed not to gain any in point of strength though under treatment by our physician. We thought it might be for his advantage to go to his home for a time, and sent word to his father, who came in very shortly to take him home. As they were leaving, I was urging the boy through an interpreter to come back to school just as soon as he got better. I spoke of the advantage of learning to speak English and to read and write. The father listened attentively to the girl who was interpreting for me; and when I had ceased to speak, after reflecting for a moment, turned to her and said something in the Indian tongue I said to her: "Melissa, what did he say to you?" She replied: "He said he wished he were a boy again so that he could go to school."

Two incidents will illustrate the readiness of these people to receive the gospel. In one of the villages, above spoken of, which I visited in company with one of our teachers and two of our girls last March we found a middle aged Indian, the father of one of our boys, lying at the point of death. Knowing that

he must soon die, I felt moved to ask him whether he knew of the Savior who came from the Father into the world to save men. "Jessie," I said, "does this man know about our Father in Heaven, and our Savior, and our home above?" Without waiting to address my question to the man, Jessie replied: "Oh yes, he has often heard Mr. Cook preach at Sacaton; and last summer he used to gather the Indians together and try to tell them about these things himself." Sacaton must be eighty or ninety miles distant, and Mr. Cook knew not how the gospel which he preached was being carried abroad.

Just as I was starting for Saratoga this year, a delegation from these two villages, consisting of a half a dozen men, came to me one day, and said they wanted a church out near their home. They would make the adobes and build the walls. Could I get lumber for the floor, roof, doors and windows? They would haul the lumber from Tucson with their ponies and wagons. Before I reached home five weeks later, some of them had been in to see if I could get this lumber; and they have been here about it, twice since I came home. Mr. Cook will go down and preach for them at intervals if the church should be built. Three hundred dollars would be sufficient. What right have we to withhold from them this means of grace?

FLAG PRESENTATION.

One of the very pleasant happenings of this year was the presentation of a handsome flag by the G. A. R. to our school, of which the Tucson Daily Star contained the following account:

"The presentation of an American flag by the

G. A. R. to the Tucson Indian Industrial School Saturday afternoon, was a well merited success.

"The members of the G. A. R. arrived on the school ground at 3 p. m., and were greeted by about one hundred Indian boys and girls, pupils of the school, who were seated in a group on the east side of the main building. The porch, which was the speaker's stand, was draped with bunting. There were quite a number of our citizens present, who partook of the spirit of the occasion. At 3 o'clock the meeting was called to order, and Col. J. A. Zabriskie stepped to the front and delivered the following

ADDRESS:

"MR. SUPERINTENDENT OF THE INDIAN INDUSTRIAL SCHOOL: In all countries, and amid all peoples the spirit of patriotism has been typified by appropriate emblems. The ancient Egyptians bore various standards elevated upon poles. The Assyrians and Israelites of old had a similar custom. Biblical history speaks frequently of banners, standards and ensigns, 'Every man of the Children of Israel shall pitch by his own standard with the ensign of their father's house.'—Num. ii-v. 2.

"The Persian emblem was an eagle borne aloft on the end of a lance. The Greeks carried a piece of armor upon a spear. The Romans, the greatest warriors of ancient times, adopted different devices at various periods of their history. Under the commonwealth designs were selected indicative of peace and prosperity. Under the later rulers, when war and conquest became the inspiring thought, the eagle became the typical representative of Roman prowess and military glory, with the inspiring motto added of "Senatus populusque Romani." Wherever

the Roman eagles advanced the permanent establishment of Roman civilization and dominion followed in their wake.

In modern times the flag has supplanted the ancient ensigns. All nations at the present day have their representative flag which at once identifies their respective nationality. These are the emblems of national sovereignty.

The reputation of most of these modern standards is tarnished by the acts of tyranny and oppression which have been perpetrated from time immemorial beneath the waving majesty of these representatives of autocratic power.

There is but one flag in existence that has ever been true to its traditions and the principles that gave it birth.

This flag is the emblem of liberty. It was the first emanation from the spirit of freedom. It came into existence amid the roaring of the tempest and the clash of resounding arms. It beamed upon the world at that period of time when mankind had been enslaved for so many centuries that all hope seemed lost, and the wearied despairing, exhausted souls of men were almost ready to submit to that permanent misery which seemed inevitable.

The successful establishment of republican principles on this continent, which this flag represents, awakened the expectations of enslaved humanity throughout the world, and gave to that flag the united admiration and devotion of all the victims of oppression everywhere.

The love of that flag is now enshrined in the hearts of all lovers of liberty. Wherever it floats it is a waving protest against any and all interference with the liberty of thought and conscience. It is a standing menace to all the encroachments of despotism. It signifies in the largest sense the beneficent effects of education and enlightenment. It proclaims

liberty to the world, and from beneath its ample folds it hurls defiance at all attempts to invade the rights of the people through the specious pretext of pretended authority. It typifies in retrospect all the hopes and aspirations for which mankind has ever struggled. It represents the culmination of human desire which burned with the heat of anxious expectation through all the long ages of oppression. It is the standard of truth and justice for which the human heart had ever pined through the long years of darkness and superstition. It represents the climax of human hopes as portrayed in all the bloody combats and devastating wars of antiquity.

From the time when the Israelites conquered the promised land, down through all the bitter contests for tribal and national supremacy, the triumphs of Persian, Grecian and Roman genius and military skill, the struggles for power in modern Europe, to the formation of the American Republic, each and every successive event was but the steady tramp of the advancing spirit of liberty.

This flag represents all that is great in the past, grand in the present and to be brilliant in the future.

It is but appropriate that every temple of learning should be surmounted by this national standard. Let the youth who study beneath its flashing beauty be taught to revere its sacred history and be ever ready to defend its honor. Let the youth be taught to love their country first and to defend its integrity. Let them swear eternal fealty to that glorious flag and all the principles which it represents. Let them be taught to watch with jealous vigilance all insidious attempts to seize upon and exercise unwarranted power. Let education be kept free and untrammelled by any extraneous influence.

Then will our youth become Americans, loyal and true; they will be proud of their inheritance and

glory in the noble record of that incomparable flag which I now have the honor to present to you."

Miss Lena Carroll sang "Columbia, the Gem of the Ocean," with a voice as clear as a silver bell and with a patriotic feeling seldom heard in a vocal song.

Mr. Billman followed with the address of acceptance. He said:

GENTLEMEN OF THE GRAND ARMY OF THE REPUBLIC: Many pleasant experiences have come to me in my brief sojourn in this land where climate and prospect conspire to make men hospitable and generous, even if they were not naturally so inclined. But I can assure you, in all sincerity, that the knowledge of your resolution to present the flag of our country to the Indian School in your midst, coming to us entirely unexpected as it did, gave me as keen and unalloyed pleasure as any demonstration made toward the Indian School since my coming here, by any citizen, or body of citizens, has done. And first of all let me say then, that this deed of yours has touched us at a point where pleasure and thankfulness are more generously evoked than easily and appropriately expressed. We are so accustomed as a matter of courtesy to give expression to thanks that when the occurrence transpires which does really very much move our sense of pleasure and gratitude, we are left to expressions which appear commonplace and without warmth—either this, or to pour forth words that seem born of extravagance.

Now, in our hearts, we are exceedingly glad that this thought occurred to you, and that among you there was the disposition to carry out the thought.

We have looked forward to this day and we shall not soon forget it.

I will not, at this time, withhold expression to the conviction that you are to-day engaged in an act that reflects honor upon that noble body of men, the Grand Army of the Republic, which you represent. I have yet to learn that any other single word so accurately describes a Grand Army man as the word "patriot." A patriot is necessarily one who loves his country with a pure and magnanimous love. The love of patriotism stands always, and by every honorable means, for the integrity, prosperity and glory of one's native land. Therefore, the patriot is one who, when war threatens the integrity or honor of his country, bids adieu to the companion of his life, and kisses the darlings that are wont to nestle in his arms to commit his life to the uncertain issues of battle. But he is rather "a son of peace." To him war is an unwelcome accident. War is destructive of life and national resources. Gladly, therefore, does he lay down the implements of warfare to contribute, in a era of peace, by generous thoughtfulness and well-directed industry, to the development of his country's resources and the ennobling of his fellow-citizens. Loving his country, his earnest desire is to commit her enlarged and ennobled into the hands of his posterity. Loving his country, his earnest desire is to train up a generation worthy to receive so noble a bequest. Indeed the true patriot has but one conception of his native land, and that is that it should be the prosperous home of a free, generous, educated, and manly people, among whom want and suffering have been reduced to the minimum, among whom every child, without regard to race or color, or previous conditions of life, should have opportunity to work out a destiny in harmony with those mental and moral endowments imparted to the human soul by a wise Creator. If I mistake not, my friends, such are your

thoughts to-day. By this act you declare that not only will you have your own children trained up with lofty ideas of citizenship, fitted to enjoy and transmit unimpaired the beloved institutions of this great land, but you, also, hereby declare that you would have these less favored children become sharers with them in the goodness and greatness of this favored land. And here we find that you and we are animated by a common impulse. This Indian school stands for a particular and well-defined idea, viz: The United States government and the Christian people of this country, and all who are animated by sentiments of humanity, owe it that no child of whatever race or condition of life, should be allowed to come to the age of manhood handicapped by that weakness, ignorance and vice which result from neglected education and training.

We receive this demonstration which you make to-day as an evidence that, in your judgement, we are manly and womanly in our thoughts and deeds and are not the slaves of mere sentiment. Earnestly do we thank you for this expression of confidence. Courteously do we thank you, Sir, for those graceful words in which you have committed to our keeping this emblem of a great country. May those Stars and Stripes not cease to wave until sentiments of Liberty and Humanity have placed gentle hands upon the ignorant and the weak the world over and made them to share with the strong and the prosperous in the common benedictions of our earthly lot.

The flag was then run up on the mast while the Indian pupils sang "The Star Spangled Banner," and they sang it with a will.

After which remarks were made by Gov. Wolfley, Major Rankin, Major True, Judge R. D. Ferguson

and Rev. U. Gregory. The school and assembly of people sang our National Hymn and the ceremonies were closed with prayer by Rev. H. H. Cole.

Such of the citizens who desired were shown through the buildings by the Superintendent and teachers, after which the people dispersed.

The occasion was one of much interest and very creditable in every way.

STATISTICAL.

Because of their relation to certain points that have already been brought forward, I will include some extracts from the Report to the Commissioner of Indian Affairs, submitted July 1, 1889 by Hon. Claude M. Johnson, agent for the Pima and Papago Indians at that time:

"The number of Indians under this agency has been variously estimated from 6,000 to 12,000. I should not be astonished if a census would show 15,000 Pima, Papago and Maricopa Indians in the Territory."

"For the support of these Indians there has been provided four reservations, (containing land enough for twice that many Indians) but which, where there is no water for irrigation, does not furnish subsistence to appease the hunger of the coyotes and gophers that now eked out a miserable existence upon them. I refer to this fact simply in the cause of justice and in the hope that these people, who are susceptible of civilization and self-support,