The Dania Indian School, 1927-1936

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The establishment of the Dania Indian Reservation in 1926 represented the culmination of governmental and private efforts, traceable over four decades, to settle the Seminole Indians on land of their own. As early as 1883 the ethnographer Clay MacCauley had noted "The moving lines of white population are closing in upon land of the Seminole. There is no further retreat to which they can go."[1] Within a year the federal government appointed the first in a long succession of Special Agents empowered to acquire land for the Indians in Florida. Unfortunately, no positive steps were taken immediately due to a paucity of suitable acreage, as well as Indian refusal to accept government land if proffered. Their semi-nomadic life style based upon subsistence agriculture at isolated hammock camps, supplemented by hunting, fishing, and trapping throughout the Everglades region, effectively precluded settling them in one location. Nevertheless, Dr. Jacob E. Brecht, who served as resident Agent from 1892-99, began to secure parcels of land in what is now Collier and Hendry counties against the day when the Indians would be forced to a more sedentary existence.[2] Although his efforts to promote schooling and industrial training for the Seminoles were a failure, the land acquisitions would figure prominently in the future of the tribe.

In 1911, President William Howard Taft, following the recommendations of the Indian Service and Seminole advocates in Florida, issued an Executive Order setting aside over 3,000 acres in Hendry, Martin, and Brow^rd counties for the Indians.[3] Added to tracts previously purchased, this made a total of over 26,000 acres of federal trust lands in South

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Florida. The appointment in 1913 of Agent Lucien A. Spencer, signalled a renewed effort to get the Seminoles on to reservations.[4] The large holding in Hendry County was fenced, some livestock acquired, and a resident caretaker hired – but the Seminoles refused to move there. They remained recalcitrant despite the fact that economic conditions were steadily worsening due to the decline of the pelt and hide trade which was the mainstay of their cash income. Even so, Agent Spencer believed that a few families would have moved there if funds were available to help them resettle; but most of the annual appropriations were earmarked for upkeep on the fences and other facilities, with nothing left over for destitute Seminoles. Finally, in January of 1926, a number of influential tribal members proposed that the government close the Hendry County Reservation until funds could be provided to stock it properly. In the meanwhile, the money they saved should be diverted to the care of sick and indigent Indians, thus freeing the younger people to seek employment with farmers and cattlemen. Moreover, it was argued that some of the older people would never accept reservation life, and the younger ones would make better progress living and working away from an all-Indian community. This argument seemed sound, and Agent Spencer reported that "at a conference in Washington late in January it was decided to adopt this suggestion of the Indians. The Hendry County Reservation was ordered closed on June 30, 1926. . . . the 22,400 acres of grazing lands in Hendry County have been leased for grazing purposes until needed by the Florida Indians."[5] The land was thus retained, and would provide a valuable nucleus when the reservation was reactivated and expanded in the 1930s.

With the closing of the Hendry County Reservation attention was focused on a 360 acre tract in Broward County, lying some four miles west of the town of Dania, which had been acquired through the Executive Order of 1911. By this time Florida was in the height of the "Land Boom," and Indians along the lower East Coast were being forced from their traditional camp sites and hunting grounds by land speculators dealing in even submarginal lands with hopes of turning a quick profit. It was fortunate for those Seminole families living in the vicinity of Fort Lauderdale that this tract was available. The land was dry as the water table had been lowered by drainage canals, and although it was not as fertile as the muck lands on either side, the sandy soil was good for citrus. There were also many large oak trees which enhanced the natural beauty of the location. The site was accessible by two roads, and with the encouragement of Agent Spencer, Mrs. Frank Stranahan, who was their most trusted white friend, drove a group of the Seminoles there to see for themselves that it would be an acceptable place to settle. It was primarily through her

efforts that many of the homeless Indians living on the eastern side of the Everglades would migrate to the Dania Reservation which opened in June, 1926.[6]

The new reservation was designated "a camp for sick and indigent Indians" as certain members of the tribe had suggested. Accordingly, ten one-room cottages and a small administration building were erected, only to be demolished by the hurricane of that year. Within nine months the Dania facilities had been rebuilt and expanded to include ten two-room Indian cottages; a large administration building with offices and quarters for two government families; an electric plant; a school building; infirmary with bath, laundry, and toilets; and a four-vehicle garage. The cottages were immediately occupied by the Tommie, Jumper, and Osceola families, while other Indians occupied squatter's shacks on the property. Thus from the start it was apparent that the intended use of Dania as a refuge for sick and indigent Indians from throughout the state was not to be realized, but in fact had become the home for displaced East Coast families.

From the outset there had been economic opportunities available to the Seminoles at the Dania Reservation, as they were guaranteed three days employment per week at $2.50 for an eight hour day.[7] The reservation was also divided into five-acre plots which the Indians were permitted to farm with occupancy permits. A resident farmer, John Marshall, who happened to be Agent Spencer's son-in-law, was available to direct the agricultural efforts and provide instruction to the Indians, but little land

Dania Reservation, ca. 1928. *From left:* Ten Indian homes; school with flag pole in front; wash house with double doors.

was available for cultivation. With the coming of the Great Depression, there was a steady influx of Seminole families to the Dania Reservation to participate in federal employment programs. By 1933 a Civil Works Administration project had been initiated to upgrade the housing units and day school facilities. The following year saw the beginning of an Indian Emergency Conservation Work program to clear the reservation of dead timber and thick undergrowth so that more land could be used productively for crops and pasturage. In addition to these efforts, a considerable amount of clothing and commodities were distributed to destitute Indians through the Federal Emergency Relief Administration.[8] It was soon apparent that the Dania Reservation had the potential to become a primary contact point for acculturation and assimilation of the Seminoles employing the dual devices of wage labor and schooling. The Indians needed income and readily adapted to the work routine; however, an educational program was more difficult to sustain.

Schooling for Seminole children was a long-standing goal of Mrs. Stranahan, who had come to the New River settlement of Fort Lauderdale in 1899 as the first school teacher.[9] After her marriage to the trader Frank Stranahan, she would often teach "ABC's" to Seminole youngsters accompanying their parents to her husband's store. Later she acquired a Model-T Ford, and drove to nearby Indian camps to continue the work. Although her teaching was resented by some of the Indian elders, she was accepted by most of the Seminoles and became their leading advocate and staunch friend. With the opening of the reservation, Mrs. Stranahan saw an opportunity for the Indian children to receive regular exposure to the classroom, rather than the hit-or-miss efforts of the preceding quarter century. Agent Spencer, a former Episcopal clergyman, shared her concern that schooling should be strongly emphasized.

In 1927 the first formal school session for Seminole youngsters was held in the one-room wooden structure near Stirling Road. The first teacher was an Indian woman, Mrs. Lena King, the wife of a Creek minister from Oklahoma who was doing missionary work among the Seminoles. Opening day was not without its complications. "On the Sunday preceding..." the Agent reported, "a self styled chief of all the Seminoles, and certain white friends professing great friendship for and interest in these Indians visited the camp in my absence and impressed upon the Indians that the children would all have to submit to vaccination as the first step when school opened. Thereupon all the Indians fled from the camp except one family and the school opened with but three pupils."[10] Enrollment had risen to eighteen by the end of the year; however, there were twenty-five desks available, and Agent Spencer was

determined that more Indian children should be receiving schooling. He had already attempted to persuade additional families in outlying areas to move to Dania to take advantage of the school and medical facilities. When he was rebuffed in this effort by some elders, Spencer proved tough and resourceful; in 1927 he reported: "The Indian Town camp which I was preparing to move here refused to come on account of the above interference, and I promptly cut off their ration supply. At the end of three weeks of starvation they moved here and placed their children in school."[11]

In 1928 the Day School opened for a second year with Mrs. John Marshall, the daughter of Agent Spencer, as teacher. The school under her care was described in the 1930 Nash Report on the Seminoles made to the U.S. Senate: "Two sessions were held daily, one in the morning for half a dozen children and two women; another in the evening for two men who are eager to learn to read but too old to make much progress. The school term is six months."[12] Nash also gave a frank appraisal of the low educational status of the tribe at that time: "The net result of all this education, formal and informal, is perhaps four Seminoles who can carry on a conversation in fairly fluent English, three who can write an understandable though ungrammatical letter and keep simple accounts."[13]

A new Agent, James L. Glenn, was appointed in 1931 to take the place of Spencer who had died the previous year while working in the Big Cypress. Like his predecessor, Glenn was vitally concerned with the education of Seminole children, and in fact had run an "open door" school for a few Indian children while he was the Presbyterian minister at the town of Everglades.[14] During his tenure from 1931-35, Agent Glenn worked diligently to move the Day School from the realm of an "experiment" to an accepted institution at the Dania Reservation. The school term was increased from six to nine months, the position of the teacher was raised to civil service status, and the school facilities were greatly expanded with the addition of a kitchen and bathrooms. Nevertheless, there was a constant struggle to persuade the parents that their children should attend school. In 1932 he noted that of the 185 school age youngsters in the tribe only 15, or 8% were receiving any instruction.[15] The enrollment figures for the decade during which the school operated are deceiving, for they often included adult Indians; even so, it seems to never have been greater than twenty in any one year.

Attendance was another matter altogether, and discipline was practically nonexistent. Glenn noted: "Even those who did attend were so far removed from this strange system of education that they observed neither adequate order nor regular schedule . . . It is not surprising that pupils at Dania were satisfied if they remained in the classroom for one, two or

three hours each day, and were present for two or three days each week. Nor is it surprising that the student should walk out of the room at any and every impulse, or should torment the teacher by jumping out of windows or throwing dirt through the screens. The Seminole genuinely loves to play pranks on his associates, and this form of play was legitimate fun to him."[16] Moreover, the teacher could not hope to resort to traditional disciplinary measures as "the local Indian temperament presented a new problem in school discipline. Punishment in its various forms may be justified as a last resort among white pupils, but it is the first occasion for revolt among Seminoles. Kindness and patience are major equipments for maintaining order within the class room."[17]

Seminole indifference to schooling and the lack of parental concern is verified by a Seminole informant who attended the Day School. Ironically, she would later become the first high school graduate of the tribe after attending federal boarding school. She reports: "Some of them [parents] sent their children to school. We weren't forced to go. We could go if we want to, but we didn't have to go. But once in a while the curiosity got us so that we would get there. I think we were pretty loud or mean or something that they didn't know what school life was and we just won't cooperate, that's all. . . I remember that they tried to get us to sit down and teach the books and all that. Of course, our Grandmother told us that we were not supposed to go to school. . . we come and spend a few hours, and we would just walk out when we feel like it. I went to school all right, but it is just that I didn't stay long enough to know what it was all about. That's why I didn't know nothing until I went to [boarding] school on my own."[18]

Despite these drawbacks the teachers apparently did a good deal more than instruct just the "Three Rs" at the day school. The Agent wrote of one teacher, Helena Higgins, "She is engaged in teaching the Indian children not merely reading and writing, but how to LIVE. She requires them to bathe from twice to three times per week, to brush their teeth, comb their hair, wash their hands and faces, clean their finger nails, wear clean clothes, and show proper regard for others through the social conventions, to eat a suitable diet, and she binds up their hurts, and administers proper medicine when ill. She does for them the things a mother in a white home does for her children."[19] For performing this surrogate role Ms. Higgins received a salary of $1,356 per year.

A problem of a different sort was presented by the heterogeneous nature of the student body at the school. As Glenn reported, "the ages of the pupils ranged from five to sixty years. All of these were grouped together in a single room, and were endeavoring to learn the same simple things. It is not surprising that neither this institution nor its work has

greatly impressed the white public." Still, he believed that some progress had been made despite these conditions. "During the past year," he noted, "there has been approximately fifty pupils who have had some part in the general program of the school. Many of these were from the rolls of the Emergency Conservation crew and received only five hours per week in class room work. But at least these boys have learned to write a card or send a telegram to the Officer in Charge of the Seminole Agency to ask for additional employment. Some of the more regular students of the school can write as legible a hand as the usual college president, and carry on correspondence with both white and Indian friends, and can read with ease the usual material of school books."[20] If this was an accurate appraisal, then there indeed had been great progress since Roy Nash's visit in 1930.

One may glean some idea of the Day School curriculum by examining student report cards from the period which are still extant in the Seminole community. In addition to the usual elementary subjects such as reading, arithmetic, English and spelling, the students also received marks in agriculture, drawing, physiology and hygiene, as well as home economics in which cooking and general home training were emphasized. As Glenn described this aspect of the program "To adapt my school to the immediate, primary, and basic needs of children... I required the teacher to set up a class in cooking. The Indian Service provides the noon lunches for all Indian school children. I therefore asked them to cook that food, and in cooking it to learn not only cooking but sanitation."[21] There were also evaluations of their effort and deportment. The remarks which the teachers wrote on the cards were generally an appeal for more regular attendance. It was evidently an accepted idea to "fail" children even in the lower grades, as "not promoted" also appears on the cards.[22] Thus every aspect of the school was tailored to enforcing conformity to non-Indian norms of behavior and achievement.

If this was an overly paternalistic system by contemporary standards, it was certainly acceptable in the social context of half a century ago. Agents Spencer and Glenn sincerely believed that the schooling they fostered would, in the long run, benefit the Seminole people. Moreover, they were not oblivious to the fact that these Indians had effectively managed the informal education of children, transmitting a cultural heritage from generation to generation. To them it was simply a matter that young Indians would be confronted with a rapidly changing world demanding skills and knowledge which the traditional tribal enculturational process could not provide. Still, Glenn hoped that there was some way that the old and new could co-exist in Seminole life—an unrealizable ideal espoused by generations of reformers.

In his 1934 report the agent perceptively summarized the difficulties in transitioning from traditional patterns of education to formal schooling: "...the Seminole Indians of Florida are not opposed to education. In common with other races they have developed a given system through which they train their youths for the role of adult life. For study about the camp fire of the home they are more proficient and industrious than the members of the white race... Every Indian household has its program of teaching its children certain fundamental things. Since the vocation of the race is different to that of more advanced social groups the aims and the methods of Indian education do not conform to those of the more mature races. But the Indian believes in training his children. He objects rather to the strange and complicated system together with the unfamiliar objectives of the public school system. For example he questions the wisdom of employing a system of marks through which sounds, words, and thoughts are represented on paper. The white man, through inducing him to sign legal documents, has utilized the system to rob him. He fears that it is an instrument of evil. These are his problems of education, and he will think them through with time. If possible he should have the initiative and freedom to develop a better system and better objectives than are now employed in the public schools."[23]

Despite his general support of Indian education, Glenn had misgivings about the idea of opening another school in Dade County to serve the Seminole children there. He believed that it would be a poor substitute for the Dania school where the reservation children benefitted from constant association with federal employees – an influence which would be lacking in the Miami region. He also felt this idea was fostered by certain white elements in Miami opposed to his administration. Nevertheless, an agreement was worked out between federal officials and the Dade County School Board to send a teacher into the camps to prepare the children for schooling, but nothing came of the plan.[24] Glenn was more enthusiastic about sending teachers to the Everglades settlements and camps near Lake Okeechobee, having written "In so far as possible the school should be taken to Indian camps, and a much wider knowledge of the care of the home, cooking, and vocational training should be taught. It can best be taken to the camps by setting up Indian rural schools. Wherever the children of three or four Indian camps can be grouped into a small school a teacher should be provided . . . The future of the Seminoles, whatever it may be, is lodged in the plastic nature of these Indian children."[25] It was at best a high-minded but hopelessly impractical and expensive plan given the economic contingencies of that time.

Agent Glenn would not have to preside over the demise of his

educational aspirations for the Seminole people. In 1935 he was relieved of his duties as Special Commissioner to the Seminoles. This was due in part to staffing changes initiated by the new Commissioner of Indian Affairs, John Collier. Glenn was philosophically at odds with Collier, and had been a thorn in the side of many Indian Service bureaucrats because of his position on land acquisitions for the Seminoles in Florida.[26] Furthermore, he had a number of vocal critics in Florida, and had been portrayed in a poor manner by the press of Miami.[27] One of the first acts of his successor was to discontinue operation of the Seminole Day School. Ostensibly, this move was taken as part of a general retrenchment effort by the Indian Service in light of national economic conditions of the day. In addition, it was argued that those Seminole youngsters who wanted to continue their education could do so in the public schools of Dania. Moreover, their attendance in public schools would accelerate the accultu-rational process. Such claims must be assessed in light of the transformation which federal Indian policy was undergoing during that time.

As the Dania Indian School opened in 1927, a major study known as the Meriam Report was being conducted to review federal Indian policy.[28] This report denounced the existing boarding schools for their ineffective teaching methods, dilapidated facilities, staff cruelties, widespread malnutrition, and harsh disciplinary measures. Government reaction to the report called for a de-emphasis of the boarding schools, and a push to replace them with Indian Service day schools, as well as absorbing some of the Indian students into public education systems.[29] These would remain salient features of federal Indian education policy over the next three decades

In 1933 the Roosevelt Administration took office as the nation was in the midst of the worst economic depression in its history. Among the package of New Deal legislation designed to set the nation on the road to recovery was the Wheeler-Howard Act of 1934, known as the Indian Reorganization Act. This was the Keystone of the "Indian New Deal" which, in the words of Commissioner Collier, gave "tribal organizations and corporations limited but real power, and authority over their own affairs, which broadened the educational opportunities for Indians, and which gave Indians a better chance to enter the Indian service."[30] A second act affecting Indians was the Johnson-O'Malley Act (1934) which allowed the Indian Service to contract with states for Indian education and welfare services, rather than having to negotiate with hundreds of individual districts. While these new laws did not abandon the principle of assimilation as national policy, they did allow for a more gradual process.[31]

In theory, it appears that the Dania Indian School experience was

consistent with federal Indian educational policy during this period. From the issuance of the Meriam Report in 1928 until the passage of the Indian Reorganization Act, the school at Dania remained open. During these years federal authorities apparently took a *laissez-faire* attitude concerning Indian policy while legislation was pending in the Congress, and the Florida situation may have profited from benign neglect. After the acts were passed the school continued to operate for two additional years until 1936, when, still consistent with federal goals, the Dania Indian School was closed. Unfortunately, in the case of the Seminoles this federal policy conveniently discounted the lack of parental concern for schooling even on the reservation, the low state of readiness which the children had for entering public school, as well as the refusal of the public schools to accept them. Even Mrs. Stranahan, in a 1930 appearance before a U.S. Senate committee, admitted that Seminole children were not ready to enter public schools due to their poor hygiene and lack of academic preparation.[32] Despite these obvious barriers to further instruction for the children, the school remained closed.

In assessing the overall impact of the Dania Indian School it must be admitted that, when measured in terms of increased academic achievement for Seminole youngsters, it had minimal results. During the years that it was in existence the great majority of the Seminole families still had not accepted the value of schooling for their children, although a few individuals – including some adults, apparently did achieve basic reading and writing competency. What the school did accomplish was to provide the catalyst for a few Seminole youngsters who would seriously pursue an education even after the federal facility was closed. By 1934, Mrs. Stranahan had organized the nucleus of the "Friends of the Seminoles" society which would actively support the educational and social development of the tribe.[33] A number of promising youngsters had been singled out for assistance, and when they were not accepted by the public school at Dania, the "Friends" joined with the Indian Service in underwriting their expenses to attend school at Cherokee, North Carolina. In the fall of 1937 the first group of Seminole youngsters took the long bus trip into the unknown and forbidding environment of the residential boarding school; over eight years passed before two of them would become the first high school graduates of the Seminole Tribe.

Some years later former agent James L. Glenn, having returned to the clergy, candidly pointed out both the success and personal costs involved in this policy decision: "The Florida school was an expensive affair, and in some ways these children learned faster after they were separated from their people. But it made more difficult the gap between

these educated Seminoles and their own people, and there were a smaller number of children who would go to school under these conditions."[34] Certainly those youngsters who went to Cherokee School were atypical in their motivation to get an education. Many of them would go on to become leaders of the Seminole tribe after it became an independent entity. Even though the federal authorities relented and opened new day schools on the isolated Big Cypress and Brighton Reservations in 1938-40, they, too, had great difficulty in gaining parental support and achieving substantive academic results among the students. The Brighton people opted to close their day school in 1954, for by that time Seminole youngsters were accepted in public schools. Only the Big Cypress Reservation still operates an elementary day school under federal auspices.[35]

The original school building at the Dania Reservation, now renamed the Hollywood Reservation, has long since been torn down, and its location is a fading memory for many of the older Indians. No marker designates the site of the first Indian school in Florida.[36] Nevertheless, it represented a milestone in tribal history as the first time that schooling was accepted – albeit tentatively, suspiciously and somewhat tinged with coercion – by the Seminole people.

NOTES

1. Clay MacCauley, "The Seminole Indians of Florida," *Fifth Annual Report of the Bureau of American Ethnology, 1883-84* (Washington, 1887), p. 530.

2. U.S., Congress, House, *Report of the Commissioner of Indian Affairs*, Exec. Doc. 5, 55th Cong., 2nd Sess., 1897, p. 126.

3. U.S., President, *Executive Order No. 1379*, June 28, 1911.

4. Roy Nash, "Survey of the Seminole Indians of Florida," February 28, 1931, 71st Cong, 3rd Sess., *Senate Document No. 314*, p. 65.

5. Ibid., 69.

6. U.S., Congress, Senate, *Survey of Conditions of the Indians in the United States: Hearings Before a Sub-Committee of the Committee on Indian Affairs*. Part 16, 71st Cong., 1st Sess., 1930, pp. 7603-7614.

7. Nash, "Survey of the Seminole Indians of Florida," 71.

8. U.S., Department of the Interior, Office of Indian Affairs, *Annual Report, Narrative Section 1934. Seminole Agency, Dania, Fla., Prepared by James L. Glenn, Special Commissioner*, p. 11. Mimeographed copy in files of the Fort Lauderdale Historical Society.

9. August Burghard, *Watchie-Esta/Hutrie (The Little White Mother)* (Fort Lauderdale: The Fort Lauderdale Historical Society, 1968), *passim*.

10. Nash, "Survey of the Seminole Indians of Florida," 34.

11. Ibid., 72.

12. Ibid., 71.

13. Ibid., 35.

14. James L. Glenn, "My Work Among the Florida Seminoles," Typed Manuscript (Fort Lauderdale; The Fort Lauderdale Historical Society, undated), p. 26.

15. U.S., Department of the Interior, Office of Indian Affairs, *Annual Report, Narrative Section 1932. Seminole Agency, Dania, Fla., Prepared by James L. Glenn, Special Commissioner,* p. 6. Mimeographed copy in files of the Fort Lauderdale Historical Society.

16. U.S., Department of the Interior, *Annual Report, Narrative Section 1934,* pp. 3-5.

17. Ibid., 11.

18. Harry A. Kersey, Jr., "Educating the Seminole Indians of Florida, 1879-1970," *Florida Historical Quarterly,* XL (July, 1970), 27.

19. James L. Glenn, "The Saga of the Florida Indians," Typed Manuscript (Fort Lauderdale: The Fort Lauderdale Historical Society, Undated), p. 370.

20. U.S., Department of the Interior, *Annual Report, Narrative Section 1934,* p. 11.

21. James L. Glenn, "My Work Among the Florida Seminoles," p. 26.

22. U.S. Indian Service, Seminole Day School, Dania, Florida *Report Card,* 1935. In possession of the authors.

23. U.S., Department of the Interior, *Annual Report, Narrative Section 1934,* pp. 11-12.

24. U.S., Department of the Interior, *Annual Report, Narrative Section 1932,* p. 6.

25. U.S., Department of the Interior, *Annual Report, Narrative Section 1932,* p. 6.

26. James L. Glenn, "My Work Among the Florida Seminoles," pp. 50-52 and *passim.*

27. Cecil R. Warren, *Florida's Seminoles* (Miami: Miami Daily News, 1934). This pamphlet was a compilation of a series of articles which had appeared in the *Miami Daily News* during 1934. Much of their content was highly uncomplimentary to Agent Glenn.

28. Kenenth R. Phillip, *John Collier's Crusade for Indian Reform, 1920-1954* (Tucson: Univerity of Arizona Press, 1977), pp. 90-91.

29. Institute for Government Research, *The Problems of Indian Administration* (Baltimore: Johns Hopkins Press, 1928), pp. 32-37. The report was named for its chief researcher, Lewis Meriam.

30. U.S., Department of the Interior, Office of Indian Affairs, *Annual Report to the Commissioner of Indian Affairs to the Secretary of the Department of the Interior, for the Fiscal Year Ended 30 June 1934* (Washington: Government Printing Office, 1935), p. 91.

31. U.S., Congress, *Report on Indian Education,* p. 49.

32. U.S., Congress, Senate, *Survey of Conditions of the Indians in the United States,* pp. 7613-7614.

33. Harry A. Kersey, Jr. and Rochelle Kushin, "Ivy Stranahan and the 'Friends of the Seminoles,' 1899-1971," (*Broward Legacy,* I October, 1976), pp. 8-10.

34. James L. Glenn, "My Work Among the Florida Seminoles," p. 27.

35. Harry A. Kersey, Jr., "The Ahfachkee Day School" *Teachers College Record,* LXXII (September, 1970). pp. 93-103.

36. Some may dispute the point that this was the first Indian school in the state, citing the instructional program initiated by Lt. Richard H. Pratt at Fort Marion, St. Augustine in the 1870s. However, that was primarily a program for adult Indians brought there from the West as prisoners. Richard H. Pratt *Battlefield and Classroom.* Robert Utley (Ed.) (New Haven: Yale Univ. Press, 1964). Also: Omega G. East, "Apache Idians in Fort Marion, 1886-1887," El Escribano (St. Augustine Historical Society), January 1969, 11-27; April 1969, 3-23; July 1969, 4-23; October 1969, 20-38.