

# The Red Man and Helper.

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THE RED MAN. This is the number of your time mark on  
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FRIDAY, JAN. 3, 1902.

Consolidated Red Man and Helper  
Vol. II, Number Twenty-one

## THE REAL GOOD.

What is the real good?  
I asked in musing mood.  
Order, said the law court,  
Knowledge, said the school,  
Truth, said the wise man,  
Pleasure, said the fool,  
Love, said the maiden,  
Beauty, said the page,  
Freedom, said the dreamer,  
Home, said the sage,  
Fame, said the soldier,  
Equity, the seer,  
Spake my heart full sadly,  
The answer is not here,  
Then within my bosom  
Softly this I heard,—  
Life reveals the secret:  
Health, health, is the word.  
—[Good Health]

## THE PRESIDENT OF THE UNITED STATES ON THE INDIAN.

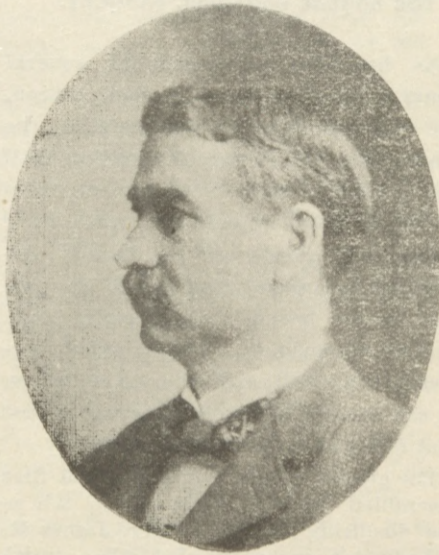
In his message to Congress President Roosevelt says upon the Indian question:

In my judgment the time has arrived when we should definitely make up our minds to recognize the Indian as an individual and not as a member of a tribe.

The General Allotment Act is a mighty pulverizing engine to break up the tribal mass. It acts directly upon the family and the individual. Under its provisions some sixty thousand Indians have already become citizens of the United States. We should now break up the tribal funds, doing for them what allotment does for tribal lands; that is, they should be divided into individual holdings. There will be a transition period during which the funds will in many cases have to be held in trust. This is the case also with the lands. A stop should be put upon the indiscriminate permission to Indians to lease their allotments. The effort should be steadily to make the Indian work like any other man on his own ground. The marriage laws of the Indians should be made the same as those of the whites.

In the schools the education should be elementary and largely industrial. The need of higher education among the Indians is very, very limited. On the reservations care should be taken to try to suit the teaching to the needs of the particular Indian. There is no use in attempting to induce agriculture in a country suited only for cattle raising, where the Indian should be made a stock grower. The ration system, which is merely the corral and the reservation system, is highly detrimental to the Indians. It promotes beggary, perpetuates pauperism, and stifles industry. It is an effectual barrier to progress. It must continue to a greater or less degree as long as tribes are herded on reservations and have everything in common. The Indian should be treated as an individual—like the white man. During the change of treatment inevitable hardship will occur; every effort should be made to minimize these hardships; but we should not because of them, hesitate to make the change. There should be a continuous reduction in the number of agencies.

In dealing with the aboriginal races few things are more important than to preserve them from the terrible physical and moral degradation resulting from the liquor traffic. We are doing all we can to save our own Indian tribes from this evil. Wherever by international agreement this same end can be attained as regards races where we do not possess exclusive control, every effort should be made to bring it about.



HON. WM. A. JONES,  
Commissioner of Indian Affairs.

## EXTRACTS FROM THE SEVENTIETH ANNUAL REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS.

### Well Meant Mistakes.

In the last annual report some attention was given to the obstacles in the way of the Indian toward independence and self-support, and three of the most important were pointed out and made the subject of discussion. It was shown that the indiscriminate issue of rations was an effectual barrier to civilization; that the periodical distribution of large sums of money was demoralizing in the extreme; and that the general leasing of allotments instead of benefiting the Indians, as originally intended, only contributed to their demoralization.

Further observation and reflection leads to the unwelcome conviction that another obstacle may be added to these already named, and that is education. It is to be distinctly understood that it is not meant by this to condemn education in the abstract—far from it; its advantages are too many and too apparent to need any demonstration here. Neither is it meant as a criticism upon the conduct or management of any particular school or schools now in operation. What is meant is that the present Indian educational system, taken as a whole, is not calculated to produce the results so earnestly claimed for it and so hopefully anticipated when it was begun.

No doubt this idea will be received with some surprise, and expressions of dissent will doubtless spring at once to the lips of many of those engaged or interested in Indian work. Nevertheless, a brief view of the plan in vogue will, it is believed, convince the most skeptical that the idea is correct.

There are in operation at the present time 113 boarding schools, with an average attendance of something over 16,000 pupils, ranging from 5 to 21 years old. These pupils are gathered from the cabin, the wickiup, and the tepee. Partly by cajolery and partly by threats; partly by bribery and partly by fraud; partly by persuasion and partly by force, they are induced to leave their homes and their kindred to enter these schools and take upon themselves the outward semblance of civilized life. They are chosen not on account of any particular merit of their own, not by reason of mental fitness, but solely because they have Indian blood in their veins. Without regard to their worldly condition; without any previous training; without any preparation whatever, they

are transported to the schools—sometimes thousands of miles away—without the slightest expense or trouble to themselves or their people.

The Indian youth finds himself at once, as if by magic, translated from a state of poverty to one of affluence. He is well fed and clothed and lodged. Books and all the accessories of learning are given him and teachers provided to instruct him. He is educated in the industrial arts on the one hand, and not only in the rudiments but in the liberal arts on the other. Beyond "the three r's" he is instructed in geography, grammar, and history; he is taught drawing, algebra and geometry, music, and astronomy, and receives lessons in physiology, botany, and entomology. Matrons wait on him while he is well and physicians and nurses attend him when he is sick. A steam laundry does his washing and the latest modern appliances do his cooking. A library affords him relaxation for his leisure hours, athletic sports and the gymnasium furnish him exercise and recreation, while music entertains him in the evening. He has hot and cold baths, and steam heat and electric light, and all the modern conveniences. All of the necessities of life are given him and many of the luxuries. All of this without money and without price, or the contribution of a single effort of his own or of his people. His wants are all supplied almost for the wish. The child of the wigwam becomes a modern Aladdin, who has only to rub the Government lamp to gratify his desires.

Here he remains until his education is finished, when he is returned to his home—which by contrast must seem squalid indeed—to the parents whom his education must make it difficult to honor, and left to make his way against the ignorance and bigotry of his tribe. Is it any wonder he fails? Is it surprising if he lapses into barbarism? Not having earned his education, it is not appreciated; having made no sacrifice to obtain it, it is not valued. It is looked upon as a right and not as a privilege; it is accepted as a favor to the Government and not to the recipient, and the almost inevitable tendency is to encourage dependence, foster pride, and create a spirit of arrogance and selfishness. The testimony on this point of those closely connected with the Indian employees of the service would, it is believed, be interesting.

It is not denied that some good flows from this system. It would be singular if there did not after all the effort that has been made and the money that has been lavished. In the last twenty years fully \$45,000,000 have been spent by the Government alone for the education of Indian pupils, and it is a liberal estimate to put the number of those so educated at not over 20,000. If the present rate is continued for another twenty years it will take over \$70,000,000 more.

But while it is not denied that the system has produced some good results, it is seriously questioned whether it is calculated to accomplish the great end in view which is not so much the education of the individual as the lifting up of the race.

It is contended, and with reason, that with the same effort and much less expenditure applied locally or to the family circle far greater and much more beneficial results could have been obtained and the tribes would have been in a much more advanced stage of civilization than at present.

On the other hand it is said that the stream of returning pupils carries with it the refining influence of the schools and

operates to elevate the people. Doubtless this is true of individual cases and it may have some faint influence on the tribes. But will it ever sufficiently leaven the entire mass? It is doubtful. It may be possible in time to purify a fountain by cleansing its turbid waters as they pour forth and then returning them to their original source. But experience is against it. For centuries pure fresh-water streams have poured their floods into the Great Salt Lake, and its waters are salt still.

What, then, shall be done? And this inquiry brings into prominence at once the whole Indian question.

It may be well first to take a glance at what has been done. For about a generation the Government has been taking a very active interest in the welfare of the Indian. In that time he has been located on reservations and fed and clothed; he has been supplied lavishly with utensils and means to earn his living, with materials for his dwelling and articles to furnish it; his children have been educated and money has been paid him; farmers and mechanics have been supplied him, and he has received aid in a multitude of different ways. In the last thirty-three years over \$240,000,000 have been spent upon an Indian population not exceeding 180,000, enough, if equitably divided to build each one a house suitable to his condition and furnish it throughout; to fence his land and build him a barn; to buy him a wagon and team and harness; to furnish him plows and the other implements necessary to cultivate the ground, and to give him something besides to embellish and beautify his home. It is not pretended that this amount is exact, but it is sufficiently so for the purposes of this discussion.

What is his condition to-day? He is still on his reservation; he is still being fed; his children are still being educated and money is still being paid him; he is still dependent upon the Government for existence; mechanics wait on him and farmers still aid him; he is little, if any, nearer the goal of independence than he was thirty years ago, and if the present policy is continued he will get little, if any, nearer in thirty years to come. It is not denied that under this, as under the school system, there has been some progress, but it has not been commensurate with the money spent and effort made.

### Throwing the Indian on his Own Resources.

It is easy to point out difficulties, but it is not so easy to overcome them. Nevertheless, an attempt will now be made to indicate a policy which, if steadfastly adhered to, will not only relieve the Government of an enormous burden, but, it is believed, will practically settle the entire Indian question within the space usually allotted to a generation. Certainly it is time to make a move toward terminating the guardianship which has so long been exercised over the Indians and putting them upon equal footing with the white man so far as their relations with the Government are concerned. Under the present system the Indian ward never attains his majority. The guardianship goes on in an unbroken line from father to son and generation after generation the Indian lives and dies a ward.

To begin at the beginning, then, it is freely admitted that education is essential. But it must be remembered that there is a vital difference between white and Indian education. When a white youth goes away to school or college his moral character and habits are already formed and well defined. In his home

Continued on Fourth Page.

## THE RED MAN AND HELPER.

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Do not hesitate to take this paper from the Post Office, for if you have not paid for it some one else has.

Playing the Indian back on the Indian, the negro back on the negro, etc., on the allegation of their elevation is a device of man against the decree that "God is no respecter of persons."

Observe that the President of the United States stands where Carlisle has stood ever since we began as a school: "The need of higher education for Indians is very, very limited." "The Indian should be treated as an individual—like the white man."

## COUNTERFEIT NAVAJO BLANKETS.

The demand for Navajo blankets has become so enormous that the actual output of those much-prized articles of aboriginal manufacture does not begin to supply the market. Accordingly they are being turned out in Germany in immense quantities, and are imported thence into this country, being forwarded in solid carload lots to California, which is the chief centre of the trade.

Genuine Navajo blankets, made from wool grown by Indians of that tribe, woven in their own primitive designs (which are singularly like some of the ancient Egyptian patterns used in textile fabrics woven in the days of the earliest Pharaohs), and dyed with colors obtained from various earths and other sources, are comparatively rare. When an amateur in such matters exhibits a specimen, proud of its possession, the chances are that it is only an imitation.

Navajo blankets in large quantities are manufactured in Jersey City, and many of them are very pretty and satisfactory, so long as nobody knows the difference. The Indians themselves, naturally, have been delighted to find in their weaving work a source of large revenue, and, not being able to obtain sufficient supplies of wool from their own flocks of sheep, they buy from dealers thousands of pounds of the ordinary knitting wool that goes under the name of "Germantown wool." Thanks to these helps, the Navajo blanket is becoming a very familiar and even common commercial article.—[The Saturday Evening Post, Dec. 21, 1901.

All attempts to make Indians industrial specialists will surely end in failure. Any merchantable article they can make in their rude way and thereby gain money and a livelihood, will at once when the demand becomes appreciable be subjected to exactly the same conditions as the Navajo blanket.

A few days ago we saw a small basket for which a lady in New York had paid three dollars. It was neatly made, to be sure, and the ornamentation was somewhat unique, but if there were a market for such baskets, a good profit could be made by manufacturing and selling them for fifty cents, and as in the case of the Navajo blankets, such manufacture in foreign countries or elsewhere in this country would certainly follow, and a profitable business be carried on.

We saw thousands of so-called Indian curios at Niagara Falls years ago, not a

single article of which was made by Indians. Common sense would therefore indicate that the best thing for the Indian is not to specialize him, but to give him the skill and ability to compete in the common industries of the country, which will place him in demand. He is a native and cannot be excluded like the Chinese. He has to be cared for somehow, and if there were as much energy expended to get the Indian into relations with our industrial affairs and equip him for competition therein as there is to keep him out and make him exceptional, his problem would disappear far more rapidly.

## FROM THE REV. EDWARD MARSDEN, NATIVE MISSIONARY IN ALASKA.

Many at Carlisle remember Mr. Marsden, when a student in Marietta College and at the Theological Seminary. He used to come to Carlisle then, and remain a few weeks at a time, and rested from his more arduous duties while learning to print in our printing office, and he always had a kind helpful word for the student body. He is now in active work as a missionary, and we will let him speak for himself as he does in a private letter to the Colonel, thus:

"I am stationed at Saxman as a missionary. I have been here now a little over three years. My work consists of preaching and teaching the plain and simple gospel. I do not stay here all the time, as my field takes in many of the distant and out-of-the-way localities.

Then I am engaged, and am greatly interested in the education of the children of these people. These children are taught the use of the English tongue and the elements of knowledge.

Happily for me, my somewhat extended acquaintance with the various methods employed in the Eastern schools help me a great deal in this particular work.

The sick and poor people have a little share of my limited strength. We will always find these classes in any quarter of the globe, and it seems as if they have a natural attraction to the missionary.

I firmly believe in a practical Christianity. Acting on this belief I encourage our people here to engage in the business struggles of this country.

Naturally they are quite industrious. We have here as a start, a steam saw-mill.

This mill employs many men and it turns out several thousands of feet of sawed and planed lumber every day.

We have in mind more undertakings different in shape, but somewhat similar in character to this large plant we have here.

We will go ahead as fast as we can go. My days of study and preparation are past.

I am now hard at work in the field. This accounts for my somewhat neglect of letter writing.

Just at present, we are erecting a Church building here, being the second I have helped to build since 1893;—the other one up at Gravina. I have not yet "begged" for outside help; but if our good friends are willing to help us, we will be so glad to receive such a help.

This Church will cost us, exclusive of our free labor, just about \$1500, and \$600 of which we ourselves have contributed.

I own a small steam-boat. Her name is "Marietta". She has a tonnage of ten, and is properly licensed to run in all southeastern Alaska.

Twice she has made the journey to Sitka, and up to date she has traveled something like ten thousand miles.

She is a very worthy sea boat, and was built by our own native carpenters under my direction, and the machineries were from the States.

These few items are sufficient to show

you that I am trying to do something. With many kind and good wishes, I am,  
Your sincere friend,

EDWARD MARSDEN.

P. S.:—You will be pleased to learn that I am married. My wife is a native like myself, and is quite accomplished especially in the duties of the household. She is an earnest Christian, and is a great help to me in all that I do. We were married on the 3rd of October last at my mother's home in Metlakahtla. E. M.

## THE ANNUAL FOOTBALL BANQUET.

As has been the custom for several years at the close of the football season, the Annual Banquet was held in the Young Men's Christian Association Hall last Friday evening, when the members of the first and second team, with their young lady guests and the faculty, assembled for a social chat and to do justice to the boned turkey, aspic jelly, cheese sandwiches, chicken salad, ice-cream, cake, fruit and other good things, to say nothing of the intellectual repast that followed in the way of toasts.

The guests to the number of 130 first assembled in the gymnasium, where the inspiring strains of Mr. James R. Wheelock's orchestra led the grand march.

More music, a little promenading and chatting, then Captain Wheelock, of 1901's team, invited all upstairs to the Banquet Hall.

Sprightly waiters served the various dishes in up-to-date style, and Disciplinarian Thompson as toast-master, handled his introductions in a very happy manner. He put every one in an expectant frame of mind, on calling upon Captain Martin F. Wheelock, and explained that he had never before noticed the initial "F" in the gentleman's name, but if the letter stood for anything, in the case of this famous player it should be "Fierce."

When Mr. Wheelock arose, he said that he felt like the man who went on the ice for the first time, and his feet slipped from under him, but he delivered his address in a deliberate manner and spoke at considerable length, referring to the early history of the game, when at Carlisle, football was up-hill work, and he led his hearers on through the different stages alluding to the advantages of travel connected with the going to and from places of note, how they learned to meet discouragements heroically, and spoke of the good name which gentlemanly and fair playing had won for them and for the school.

His men had the spirit of "do or die," and they had gained the respect and confidence of people who changed their ideas about the capabilities of the Indians. He heartily thanked the players for their splendid efforts, and paid Coach Warner a high tribute for the way in which he had advised and counselled them, at discouraging moments putting new vim into the men.

In introducing the next speaker Mr. Thompson related an anecdote about a Vassar girl who had heard of shin protectors, sweaters, ear-guards, and how fingers and noses had been lost, but she did not know things had come to the dreadful pass that players lost their heads, and she inquired of her friend where the poor fellow's head was.

Mr. Phillips in his opening remarks told of an Irishman, who in a fierce battle had been pierced by bullets which had struck him in the side, in front and back, in the region of the heart, but he had come out of the fight able to tell the tale. When questioned how such a thing could be, he said it was because his heart was in his mouth, and just so the speaker felt on this occasion. He had played football for two years only and could not speak with the wisdom of those of longer experience.

"My Impressions of Football" was his theme, and he claimed that any man who played football did receive impressions. They sometimes came on top of the cran-

ium, as well as in the cranium, and the ability to impart impressions rested with the individual. He referred to the game as played in England, and said that football in this country represented the spirit of the American people. If it is a rough game, players make it so. American young manhood don't want games that are too easy.

He was full of pleasing anecdotes and innuendoes, and his address was highly appreciated, bringing a round of applause in the sentiment that Carlisle was known throughout the country for its football record, and that the spirit of fairness manifested at all times by our players was a recognized feature, carrying with it respect and honor for the school.

Mr. Frank Beaver, whose toast was on "The Indians' Friends" said that through steady gains we had earned a good reputation, having kicked ourselves into favor and worthy consideration. We have made many friends; and he dwelt upon the kindness shown the team this Fall in New York City by a most estimable lady in the higher ranks of wealth and position. She had honored them by an invitation to her elegant residence on Fifth Avenue, and lunched them and gave each of them a present before their departure. He spoke of the appreciation shown by the young men of this great honor, alluding to the incident in a delicate manner, not mentioning the name, but all knew he meant Mrs. Russell Sage.

He did not forget to pay tribute to the genuine friendship for the team manifested by their school-mates and workers, speaking specially of the young ladies, and lastly, his words of affection towards the Indians' "best friend, Colonel Pratt who was their father even more than a friend," brought forth hearty applause.

Mr. Nelson Hare spoke briefly but in an impressive manner. He would not have us discouraged by defeat, and hoped to win a place of honor second to no other team.

The newly elected Captain Williams, whose toast was "What we are going to do to Them next Year," was very modest in his forecast, but as Captain he would do his best to make the year a successful one. He was grateful for the honor that had been conferred upon him and thanked the second team for the plucky way in which they had played against the first, giving them the excellent practice so necessary to success.

Coach Warner's topic was "Our present Standing" and the toastmaster in introducing him inferred by anecdote that the team was anything but a "standing" team. Progress and action characterized every movement of the organization.

Mr. Warner's remarks were of an advisory character to the candidates. He thanked the men for the year's effort. He had not witnessed a disrespectful act nor heard an unkind word during the entire season. There was good material in sight, and the spirit of the coming team, he thought, was manifest in the last half of the Columbia game this year.

Colonel Pratt was called upon for the closing address. That the eyes of the country, even to those of the President of the United States have been upon us, was illustrated by telling a little incident that occurred the other day in Washington. The Colonel was waiting his turn to speak to the President, and when he was recognized, Mr. Roosevelt said:

"In speaking of higher education for the Indian,"—

Before he could finish his sentence Colonel Pratt assured him that we did not work for higher education at Carlisle, but were after the practical and common sense. Without answering that point, however, the President continued:

"In speaking of higher education of Indians, your football team will hardly graduate this year, will it?"

This brought a smile, and the Colonel understood.

The speaker here branched out into a strong and earnest address, from which the team as well as the rest of the audience drew inspiration and hope.

Soon after, the company dispersed and the occasion had gone into history.

**Man-on-the-band-stand.**

1902.

And don't forget it!

Christmas marbles are in evidence.

We had a gorgeous Christmas moon.

Freshets were the order the first of the week.

Venus beams like a young moon in the western sky.

Ella Sturm, 1901, is teaching among the Moquis of Arizona.

A beautiful picture was presented to Mrs. Cook by her class.

Christmas cheer reigned (rained) at Carlisle most of the week.

A new office is being built in the girls' quarters, the old being too small.

Ella Rickart is in North Dakota, and remembered her friends by gifts.

There is skating on the south pond. The north pond is waiting for snow.

Linus Pierce has left Omaha to make his fortune at San Francisco, California.

The tailors are now busy making the suits for the boys of the graduating class.

Eva Rogers, of the Perkiomen school is spending her Christmas holidays with us.

Betty Welch came in from the country and spent a day during the Christmas holidays.

Mr. Daniel Miller has resigned his position as clerk and has left the school for other fields of usefulness.

Master Hobart Cook, of the Bloomsburg Normal, was his mother's guest on Monday and Tuesday this week.

It was the Junior girls who decorated the girls' assembly room and arranged the Christmas gifts upon the tree.

The senior basket-ball team will represent the "Old Rose and White," and it will even be better than last year's team.

Misses Nana and Richenda Pratt came from their respective schools in New York City to be at home during the holiday vacation.

Josiah Archiquette is working at the Boarding School in Oneida, Wis. He says that there are a few cases of small-pox among the Oneidas.

The members of the Senior class are glad to have with them again Isaac Fielder who has been several weeks in the hospital with rheumatism.

The Christmas songs at the special service this year were the best we have ever had, and that is saying much, for we have had good singing in past years.

It makes lively times for the stable boys when the teachers go and come, each on a different train that has to be met, but we never heard of their complaining.

Miss Bertha Hamill, of Cochranville, Pa., spent Monday and Tuesday at the school, with Florence Sickles. They were school-mates last winter, and she enjoyed her visit very much.

Our new Christian year will be 1902. The new year of the Mohammedans will be 1280, whose history the Seniors have just finished studying in connection with their history of the Medieval times.

A few days before Christmas the girls' quarters, the bakery and the dairy of the Cherokee school, North Carolina, were burned down, all the children were saved, but nothing else. They must have had a sad Christmas.

A very interesting letter was received from Harold Parker. He regrets very much that he is not here to graduate with his class; but feels that his health is more essential to him than education, and Harold grew too rapidly to be rugged, for a few years.

We see by a letter that Mr. Frank S. Shively (class '97.) is now in Billings, Montana. Also Cynthia Cooper, and Minnie Reed—a little band of Carlisle. We hope they will strive to do their best and try to carry out Carlisle's old banner and motto "Into Citizenship and Civilization."

Little Baby Thompson is going to be a large fat boy. x.

We had lots of raisins Christmas without any "raise-in" the market.

Mrs. J. R. Wheelock was the happy recipient of a fine Behning Piano, this Christmas.

"Father" Burgess was with his son and other kin in the City of Botherly Love, last week.

John Warren, 1900, now a student of the Indiana Normal, this State, was among the Christmas guests.

Some of the happenings of a week ago will have to go by unnoticed, as we are too full for utterance.

Since the holiday vacation, the students are down to their studies in their respective school-rooms.

Thanks for the Oglethorpe Light Calendar. We are going to try to be on time now and to mind the "Light."

Miss Barr received a nice box of holly and mistletoe from North Carolina, which was very much appreciated.

Several of our students went to their former country homes for a little holiday visit on invitation of their friends.

The Susan Longstreth Literary Society did not hold its meeting as usual last Friday, as so many of the girls were away.

George F. Muscoe, class 1900, is now working for the Lake Superior Power Company, in Sault St. Marie, Michigan.

The Sophomore's basket-ball team tied the Seniors by the score of 3 to 3. They defeated the Freshmen by the score of 15 to 0.

Miss Pearl Gleason of the Sophomore Class left on Christmas for her home. She was called to see her mother who is very ill.

The December Academic entertainment varied from the usual in that the Band took a conspicuous part. The music was excellent and the entertainment throughout very enjoyable.

The school items, this week, written by Seniors, Juniors and Sophomores are scattered among the Man-on-the-band-stand's locals, and we doubt if our readers can tell the difference.

William Hazlett, class '95, dropped in on his way to Washington from Oklahoma. He has landed interests that engage his attention. He is interested in town sites in that growing country.

Mr. Vincent Natallish, class '99, now a citizen of New York City, came to us for his Christmas holiday vacation. He has a position on the Elevated Railroad, and keeps up special study at night school.

The aid rendered the singers by Mr. Wheelock's orchestra is fully appreciated by both singers and listeners. The full orchestra played at the New Year's Soiree, and the music was much enjoyed.

Printer Lopez was so unfortunate as to mash his thumb in the press this week; not seriously, but enough to throw us out of a good hand, and to make him suffer. He is a careful workman, but accidents will happen.

A general meeting of all employees and students was held in Assembly Hall on New Year's eve, when an earnest and long-to-be-remembered talk was given by Colonel Pratt, a sort of starter for the new year—1902.

Last week a report was received at Washington from the Philippines that a great number of Bolomen surprised a small detachment of American soldiers in which our former classmate, Arthur Bonnicastle was slightly wounded.

Did you loaf during the holidays? Then better they had never been. Did you exercise, read, write, play, keep body and mind in action for self-improvement and for the happiness and good of others? then the holidays have been a blessing.

Albert and Catherine Weber had the most elaborate Christmas tree. Mr. Weber takes much enjoyment in making landscape models and fixing up for Santa Claus' reception. There were other fine little trees for white children on the grounds, too.

The wind and the horns of the band blew out the old year last Tuesday evening in double quick-time.

Jennie DeRosier expects to come in from the country the last part of January, to graduate with her class.

Some of the Senior girls worked all day on their graduating dresses during the holidays, and seemed to enjoy it.

The wear-the-shawl-over-the-head girl is manifest once in awhile. For years we never saw her, but this year some are getting into the habit. Shoot the shawls!

The Man-on-the-band-stand wishes every school boy in the land had the chance to learn the use of tools that our young boys and girls enjoy in the sloyd room.

This is Miss Paull's and Mrs. Walter's night to visit the Invincibles, Misses Peter's and Robertson's the Standards and Misses Senseney's and Steele's the Susans.

When the water of the pond was let out, on account of back water from heavy rains, a thin sheet of ice covered the meadow, upon which the small boys had a good time.

Seth Ear, Preston Pohoxicut and Sherman Chadelston spent a few days at the Hampton Normal and Agricultural Institute, Va., during the holidays. They have much to say about their trip.

Mr. John Collins, of Philadelphia, presented the school with a large Christmas card, painted by himself. We appreciate the kindness which prompted this gift, and are grateful to Mr. Collins for his interest in us.

At the meeting Sunday night the members of the Y. M. C. A. delegation, who attended the convention at Mt. Joy a few weeks ago, gave interesting accounts of their trip and impressive talks on the importance of being a member of the Young Men's Christian Association.

There is an opposition printery on the grounds established since Christmas by Master John Bakeless, who has already printed New Year's cards, saying they are done with "regular ink." We predict great things for Master John. He has an assistant, Master Albert Weber, and the two make a great firm.

The band concert given in chapel on Monday evening before Christmas, was a grand treat to the students and was highly appreciated. We know it takes time, practice and patience to produce such excellent music, and we hope to have the pleasure of hearing another concert soon.

The Christmas decorations at the students' dining-hall were the handsomest on the grounds. A few inexpensive and left-over trimmings arranged in a tasteful manner, with judicious sprinkling of evergreens, made up the sum total, but the projectors of the beautiful design should have more than passing comment.

The following officers were elected at the Susan Longstreth Literary Society Dec. 20th: President, Earny Wilber; Vice President, Lillian Brown; Recording Secretary, Ida Griffin; Corresponding Secretary, Ella Romero; Treasurer, Sophia Warren; Marshal, Alice Dextator; Reporter, Emma Skye; Critic, Lydia Wheelock.

One of the Sophomores in the country writes: "I have been getting very good marks for my work and I mean to keep them so. There are four of us girls on Colonel's "skirmish line" who attend the same school. I missed the RED MAN &amp; HELPER so much on Saturday, and Saturday did not seem as nice as it generally does because the dear HELPER did not come".

The Christmas trees and manner of giving out presents was much the same as in former years. As in every other community, some had many friends who r membered them, but no one, it mattered not how recent he arrived at the school, did Santa Claus entirely forget. The dinners at the students' dining hall and at the teachers' club were all that could be desired. The rooms were tastefully decorated for the occasion, the menu extra, and every body seemed happy.

Guthrie, Okla., Dec. 30.—General Frank Armstrong, as agent of the War Department, is at Fort Sill, Okla., making arrangements for the release of Chief Geronimo and the 298 Arizona Apache Indians, who are held by the Government as prisoners of war.

We are pleased to hear from our old printer Walter Marmon, now at Laguna, N. M., that he has been working at Williams, Arizona, with an engineering corps, and got along nicely. He expects to go back in the Spring. He expresses pleasure at seeing in the HELPER that the printers have a good football team.

Our old friend and co-worker, Mr. H. M. Hudelson, is in Washington, D. C., teaching in a Commercial College. He wishes the HELPER a merry Christmas and a happy, prosperous and helpful new year, "during which" he says, "I wish you would visit my dear little Vista Margaret every week. She is very well and happy, and I am quite well."

One of the most striking collections of Christmas presents the Man-on-the-band-stand ever saw was a table full of doll furniture made by the little sloyd boys and girls for their special friends. There were tables, chairs, beds, and many interesting articles, all made under the scientific direction of the teacher, with as much freedom for designing and original work as could be allowed. The hand-training of the little folks in the sloyd department means a great deal to them as stepping stones to callings of their choice in coming years.

Our teachers covered quite a range of country in their holiday visits: Miss Cutter, the Laird sisters, and Miss Lewis went to Washington, D. C., Miss Wood to Trenton, New York, Miss Weekley to South Carolina, Miss Robbins to Pittsburg, Miss Paull to Blairsville, Miss Schweier to Mifflintown, Miss Smith to Erie, Mrs. Cook to Conn., Miss Bowersox, to Paxtonville, Miss Steele, to Geneva, N. Y., Mr. Warner to Buffalo, Mr. and Mrs. Ettinger, to Chester, Miss Forster to Harrisburg, Miss Newcomer to Shippensburg, Miss Dutton to Buffalo, Miss Roberts to Slatington, and Miss Senseney to Brooklyn.

**MISS ERICSON'S CHRISTMAS IN THE LAND OF SUNSHINE.**

"It seems so queer again to talk of Christmas when all nature is green and fresh and lovely," she says.

Miss Ericson is in San Juan, Porto Rico, and continues in her letter:

"This is the third year I have celebrated the holidays in the tropics, and yet I cannot quite get used to it. What if we could have a little snow fall? How I would enjoy it.

Letters from home (Finland) tell me what an early severe winter they have already had there. Yet I would be quite willing to freeze a little if I could celebrate Christmas with my own people, in my own country once again. But I am afraid such happiness will nevermore be my share.

The political conditions are terrible there, now, and living in poor Finland is no more a pleasure.

I wanted so much to come to Carlisle while in the States, but time was too short. I spent thirty-two days on the sea this summer, on the way home and return.

I wonder how the Porto Ricans at Carlisle like a cold Christmas. It must seem very queer to them.

From Carlos Gallardo I had a fine letter by the last mail. My, but he has improved wonderfully in English, and his whole letter has such an American spirit that I was delighted to read it. How happy I am to know that he is doing so well, and that Carlisle started him in his American career.

The new Normal School building, out at Rio Piedras, near San Juan is going up rapidly. It will surely be the pride of the town and all the country, and an everlasting blessing to the young people of Porto Rico.

The present school is housed in the old building called the Governor's summer palace, and is right comfortable there, with a magnificent garden beside it."

Continued from First Page.

at his mother's knee, from his earliest moments he has imbibed those elements of civilization which developing as he grows up distinguish him from the savage. He goes to school not to acquire a moral character, but to prepare himself for some business or profession by which he can make his way in after life.

With Indian youth it is quite different. Born a savage and raised in an atmosphere of superstition and ignorance, he lacks at the outset those advantages which are inherited by his white brother and enjoyed from the cradle. His moral character has yet to be formed. If he is to rise from his low estate the germs of a nobler existence must be implanted in him and cultivated. He must be taught to lay aside his savage customs like a garment and take upon himself the habits of civilized life.

In a word, the primary object of a white school is to educate the mind; the primary essential of Indian education is to enlighten the soul. Under our system of government the latter is not the function of the state.

What, then, is the function of the state? Briefly this: To see that the Indian has the opportunity for self-support, and that he is afforded the same protection of his person and property as is given to others. That being done, he should be thrown entirely upon his own resources to become a useful member of the community in which he lives, or not, according as he exerts himself or fails to make an effort. He should be located where the conditions are such that by the exercise of ordinary industry and prudence he can support himself and family. He must be made to realize that in the sweat of his face he shall eat his bread. He must be brought to recognize the dignity of labor and the importance of building and maintaining a home. He must understand that the more useful he is there the more useful he will be to society. It is there he must find the incentive to work, and from it must come the uplifting of his race.

As has been said before, in the beginning of his undertaking he should have aid and instruction. He is entitled to that. Necessaries of life also will doubtless have to be furnished him for a time, at least until his labor becomes productive. More than this, so long as the Indians are wards of the General Government and until they have been absorbed by and become a part of the community in which they live, day schools should be established at convenient places where they may learn enough to transact the ordinary business of life. Beyond this in the way of schools it is not necessary to go—beyond this it is a detriment to go. The key to the whole situation is the home. Improvement must begin there. The first and most important object to be obtained is the elevation of the domestic life. Until that is accomplished it is futile to talk of higher education.

This is a mere outline. There are many details to be considered and some difficulties to overcome. Of course it cannot all be done at once. Different conditions prevail in different sections of the country. In some places the conditions are already ripe for the surrender of Government control; in others the natural conditions are such and the Indians are so situated that if protected in their rights they should soon be ready for independence. But in other places the question assumes a more serious aspect. Located in an arid region, upon unproductive reservations, often in a rigorous climate, there is no chance for the Indian to make a living, even if he would. The larger and more powerful tribes are so situated. So long as this state of things exists the ration system with all its evils must continue. There can be little or no further reduction in that direction than that already made without violating the dictates of humanity. Already in several quarters there is suffering and want. In these cases something should be done toward placing such Indians in a position where they can support themselves, and that something should be done quickly.

But whatever the condition of the In-

dian may be, he should be removed from a state of dependence to one of independence. And the only way to do this is to take away those things that encourage him to lead an idle life, and after giving him a fair start, leave him to take care of himself. To that it must come in the end, and the sooner steps are taken to bring it about, the better. That there will be many failures and much suffering is inevitable in the very nature of things, for it is only by sacrifice and suffering that the heights of civilization are reached.

#### Cutting off Rations.

In pursuance of the policy of the Department to cut off rations from all Indians except those who are incapacitated in some way from earning a support, this office issued an order in June last to the six great Sioux agencies directing the agents to erase from the ration rolls all Indians who had become self-supporting and had therefore complied with the Black Hill's treaty of 1877. And further, to issue rations to other Indians only in accord with their actual needs and to inaugurate, wherever it is possible, the policy of giving rations only in return for labor performed, either for themselves or for the benefit of the tribe.

While a sufficient lapse of time has not taken place to determine the great benefit this action will have on the industrial and educational progress of these Indians, the results obtained so far have been very gratifying, as well as surprising. At one agency 870 persons were declared entirely self-supporting and were dropped from the ration rolls; at another 400; at another 300. Of course a large number of these were "squaw men" and their families. Some were not only self-supporting, but able to live in comparative affluence; some had grown wealthy through the ration system. At first the order caused considerable dissatisfaction among those it affected, as naturally it would, but it was well received by the majority of the Indians. It would seem rather a sad commentary on the ration system to see Indians driving into the agency regularly in buggies and carriages to receive a gratuitous distribution of supplies from an indulgent Government "to keep them from starving."

Since the issuance of the above order to the Sioux a somewhat similar order has been issued to all other ration agencies. These agencies receive rations under a somewhat different arrangement, as in almost every instance the ration is a gratuity and not stipulated by any treaty as in the case of the Sioux. Here the order has been better received and the result has been equally surprising. The office feels that a great stride has been taken toward the advancement, civilization, and independence of the race; a step, that if followed up, will lead to the discontinuance of the ration system as far as it applies to able-bodied Indians, the abolition of the reservation, and ultimately to the absorption of the Indian into our body politic.

The application of the present policy to Indian reservations is not by any means entirely new except in the general application. A very few agents had adopted the system already with very marked and gratifying results. On one reservation quite a number of those erased from the ration rolls became earnest advocates for this policy, and were very much elated when another name would fall from the rolls. These became excellent helpers, and rendered the Government much assistance by example and precept. Their influence was very strongly felt and was worth more toward the advancement of the tribe than many times their number of "outside" or white people.

#### Indian Educational Results.

The ultimate result of all Indian educational processes should be the preparation of the younger elements of the tribes for the duties and responsibilities of American citizenship. They should leave the schools fitted to cope with man and nature in the struggle for existence. By education they should be made superior to their fellows in the tribes who have

not taken advantage of the opportunities presented by the Government. Therefore, unless these processes produce these results, there should be a radical change of methods, so that the end desired may be more quickly and effectually attained.

An analysis of the data obtained by this office indicates that the methods of education which have been pursued for the past generation have not produced the results anticipated. It must not be contended, however, that all the efforts have only produced failures.

On April 15, 1901, a circular was addressed to all "Indian agents and bonded superintendents of reservations," stating:

In order that this office may form a just estimate of the relative merits of the different methods of educating Indian children and the value of those methods in their relation to after effects upon the character and life of those who have attended the reservation and nonreservation schools, you are directed, immediately upon receipt of this circular, to make a careful canvass of all returned pupils from nonreservation schools now living upon the reservations under your charge and upon the within blank give their names and the information as indicated on same. You will be careful to give briefly your estimate of their character and conduct with reference to the results of their educational course at the school attended, using the following terms in their arbitrary sense, as follows: "Poor," that the returned pupil has not been, so far as his life and action are concerned, in any manner benefited by the education which the Government has given him; "fair," that while the results of his education have not been good, they have yet raised him somewhat above the level of Indians in the same environment; "good," that the returned student has made such average use of the advantages and facilities given him at the schools attended that he may be said to compare favorably with white boys and girls under similar circumstances; that his course of life and actions since his return to the reservation indicate that his career is that of the average white man; "excellent," that the results of the educational methods in his particular case have demonstrated that he has taken full advantage of them and he stands out above the average of returned students, and would be classed, if in a white neighborhood, as a man elevated somewhat above those with whom he is brought in contact.

From the data thus obtained statistics relating to returned Indian pupils were collated, from which it appears that the Government officials, who are thrown in immediate contact with this class of Indians, rate 10 per cent as "excellent," the results of the educational methods demonstrating that they have taken full advantage of them, standing out above the average returned pupils, and would be classed, if in a white neighborhood, as men and women elevated somewhat above those with whom they are brought in contact; 76 per cent compare favorably with the white boys and girls under similar circumstances, and indicate by their actions, since their return to the reservations, a career similar to that of the average white man; 13 per cent have raised themselves somewhat above the level of the Indians in the same environment, but the results of whose education cannot be said to be good; 1 per cent have not been, so far as their lives and actions are concerned, in any way benefited by the education which has been given them.

The first attempt to collate statistics on this subject was made in 1897, and the results were printed in the annual report of this Department for the fiscal year 1898. For the purpose of comparison those figures are again repeated, as follows: "Excellent," 3 per cent; "good," 73 per cent; "poor" and "bad," 24 per cent.

An inspection of these figures will disclose that in about three years the average standard has been materially raised. While these results are extremely gratifying to those interested in the welfare of the Indian, they should not mislead, nor should they indicate the immediate settlement of the questions involved in the final destiny of the tribes. We sometimes forget that the efforts of superior races to elevate inferior ones at a single stroke generally meet with failure, as new conditions are introduced for which the latter have no standard. In order to lift them up to or near the standard of civilization, it must be left to education, ex-

tended through several generations, to make them value and appreciate those conditions; then, and only then, can education be permanent in its results. Each generation thus has ample opportunity to adopt some of the conditions imposed, and by heredity transmit a portion to the succeeding one, in time fixing the characteristics of civilization by constant impact, to the exclusion or material modification of hereditary barbarism.

The plan of the Indian Department relative to the civilization of these people is predicated upon the theory outlined. This plan was practically begun about twenty-one years ago, when there were not 5,000 children in all the Indian schools. Taking this into consideration, the results of one generation are conclusive that the time is not far distant when the Indian will have so advanced that his education may safely be turned over to the States, with whose population the adults will be rapidly assimilating.

The data above presented is a complete refutation of the statement that the educated Indian returns to his reservation to take up the blanket and his old customs. That such was the case eight or ten years ago may have been partially true. Then the reservations were wilder, conditions more primitive, and the number of pupils returned quite small. Now conditions have changed, and where then there was one returned student in the tribe, now there are hundreds. Then the boy or girl who had been educated in the white man's ways was compelled alone to battle for his or her new rights, and it is no small wonder that there were many modern martyrs on Indian reservations, where everything combined to wean him or her away from the acquired habits. But the seeds thus implanted have grown an hundredfold, and to-day the returned student is the most prominent factor in the development and upbuilding of his tribe.

The sum of the whole matter is that the average Indian girl or boy is doing as well in his own environment as the same type of the American.

The danger attending the education of the Indian lies in the Government holding out places of profit in official life to those who graduate from the schools. The policy of years has been parental in dealing with the tribes, to pay them annuities and issue rations, until unfortunately there has grown up in the minds of some, not unnaturally, the idea that after their school career is closed the Government will continue to furnish support and maintenance as employees of schools or agencies. The general public is not thus called upon to support either Indians or whites under such circumstances. The schools, therefore, seek persistently to teach to earn wages for themselves independently, to seek outside opportunities for work, and not wait for gifts of life to be handed to them unsought or not labored for. Hundreds have left the reservations and are mingling with the white people in the eager struggle for existence. It is difficult to obtain more than meager data concerning the results of education upon these brave students, who are putting in active practice the inevitable laws of existence. Abolish rations and annuities, throw the educated Indian on his own resources, and the settlement of the Indian question is the natural sequence.

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