

# The Red Man and Helper.

PRINTED EVERY FRIDAY BY APPRENTICES AT THE INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA.

THE RED MAN.

This is the number your time mark on wrapper refers to.  
SEVENTEENTH YEAR, or Vol. XVII No. 30 (17-30)

FRIDAY, FEB. 7, 1902.

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

## THE CARLISLE INDIAN SCHOOL.

### Population.

Number of students on roll	1059
Number in country homes	355
Number present	704
	1,059
Enrollment from beginning of the school September, 1879 to June 30, 1901	4,360
Number discharged during that period, including deaths	3,353
Admitted during the year	232
Discharged during the year	163
Deaths	4
Tribes	77
Number of pupils who had the advantages of country-home life during the fiscal year ending June 30, 1901	852
The amount the students earned the same year	\$28,714.69

At the close of the fiscal year students had to their credit a total of 19,594.38, \$15,500 of which is their earned savings; the balance coming to them as annuities, etc.

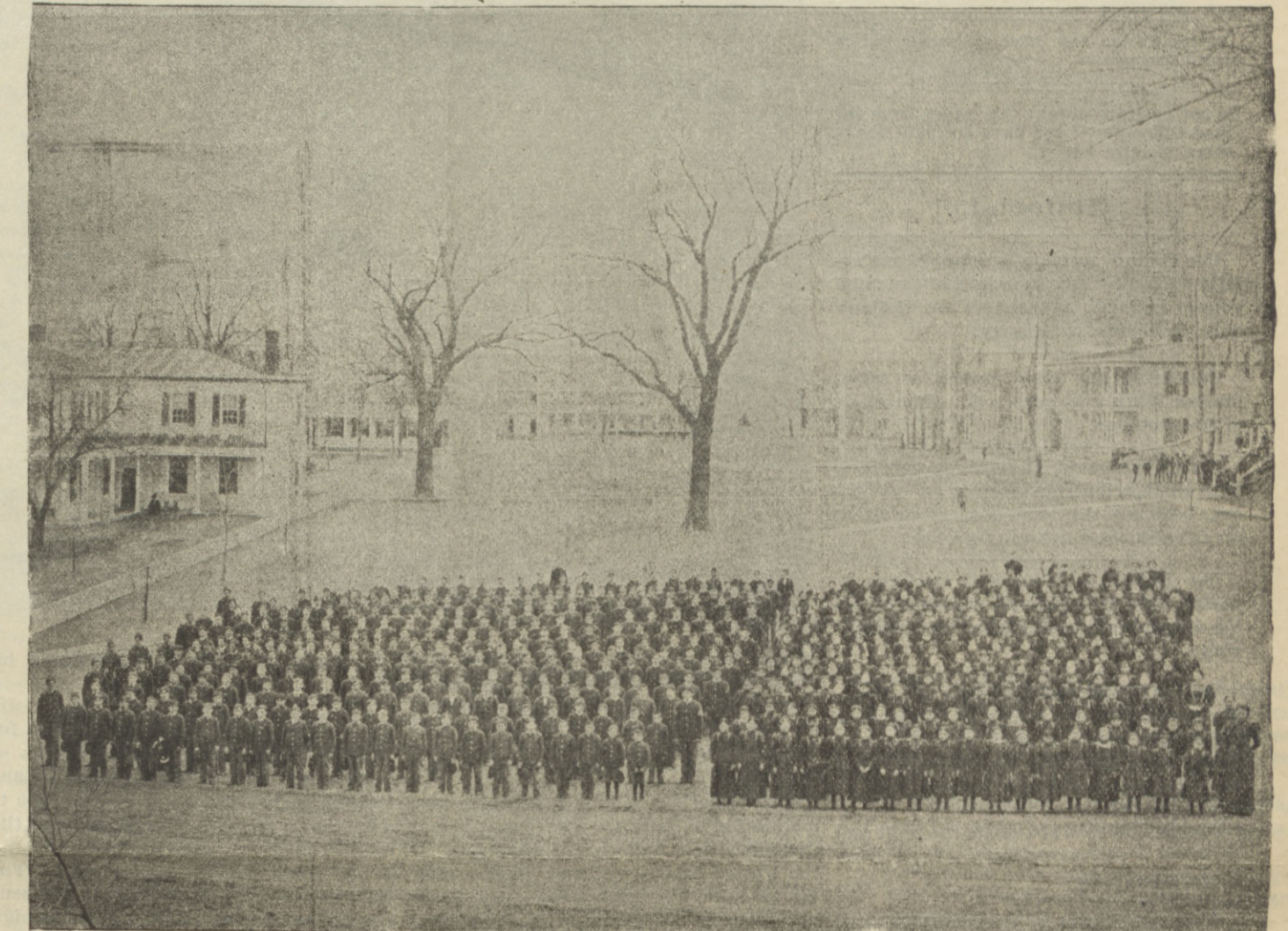
### The Coming of the First Pupils.

At midnight, October 5th, 1879, the first party consisting of 82 untaught Sioux boys and girls from the Rosebud and Pine Ridge agencies of Dakota, arrived, in charge of Colonel Pratt.

The Indians were in native dress and the traditional blanket, with hair long and faces painted, and their persons adorned with beads and other ornaments.

Hundreds of citizens of the town awaited them, and they stepped from the train into a crowd of curious people, who were more than half afraid of the newcomers and feared treachery, outlawry and scalp-lifting on the part of the Indians, while others prophesied utter failure of the school.

Friends, however, were soon found



A VIEW OF THE CAMPUS AND STUDENT BODY LOOKING NORTH FROM THE SCHOOL BUILDING.

those who are already citizens, insisting that all purely Indian schools ought to be only stepping stones: that the paramount duty of all such schools is to get the Indian into the masses on an equality, so that they may go on individually and independently without special and separate supervision.

Carlisle, therefore, has peculiar pride in those of her students who have gone out to compete among the world's workers, not as Indians but as citizens.

so, by going out to live among them, they have become one with the whites, and thus ended differences and solved their own individual problems.

The plan of Carlisle for making American citizens out of the Indians appeared so clear, so practical and so easy to carry out, that only the demonstration of it seemed necessary, in order to commend it to the public and so lead the way for all Indian youth to be developed to a point where we could do away with

special Indian schools by admitting the Indians to the established schools and industries of the country.

#### No Fault of Carlisle.

There has been an unswerving adherence to the plans first laid, the years having only strengthened and enlarged them. It is in no sense the fault of Carlisle that the powerful influence of Indian school effort has been so largely swung into line and utilized to perpetuate the reservation and the tribe.

What are Indian Schools doing to render Indian youth capable of citizenship and independent of the tribe, reservation and Government support?

Giving Indian youth the courage to live in and ability to compete in civilized industries has always been the major principle of Carlisle.

To this end a system of placing its pupils

#### Out in Families,

the boys to work in the field and in the shop, and the girls in the house, was adopted in the very beginning, and has been the GREATEST FEATURE in the accomplishment of the purposes of the school.

AN INDIAN BOY OR GIRL LIVING IN A CIVILIZED HOME MEETING ONLY THE HOME PEOPLE DAILY, LEARNS ENGLISH AND THE CUSTOMS OF CIVILIZED LIFE IN THE ONLY NATURAL WAY, DOING A WAY WITH THE PRACTICE OF SPECIAL TEACHING.

REALITY IS MANY TIMES MORE FORCEFUL THAN THEORY.

This system has grown so that every summer about 800 of our pupils are sent out to thus live and labor, and the influence is emphasized by arranging that from 350 to 400 shall so remain out every winter and attend the public schools with Anglo-Saxon children.

Differences and prejudices are thus removed from both sides and respect for each other grown.

In many most excellent families and neighborhoods for more than twenty years our pupils from many tribes have found warmest welcome and demonstrated superior usefulness.



INDIAN BOYS IN THE COUNTRY.

among the townspeople, who assisted in getting the machinery of the school in running order.

### The Purpose of the School.

The purpose of Carlisle has always been to educate the future citizen among

Indians from more than seventy different tribes have been brought together and come to live in the utmost harmony, although many of them were hereditary enemies.

Just as they have become one with each other through association in school,

#### CARLISLE HOLDS

that the demand to be made on all Indian schools should NOT be that which is so universal: "What becomes of the students when they go back? What do they do on the reservation?" but should be;



## THE RED MAN AND HELPER.

PUBLISHED WEEKLY IN THE  
INTERESTS OF THE RISING INDIAN.

The Mechanical Work on this Paper is  
Done by Indian Apprentices.

TERMS: TWENTY-FIVE CENTS A YEAR  
IN ADVANCE.

Address all Correspondence:  
Miss M. Burgess, Supt. of Printing,  
Carlisle, Pa.

Entered in the Post Office at Carlisle, Pa., as  
Second-class matter.

Do not hesitate to take this paper from the  
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some one else has.

### Editorial.

The Indian problem is not to be materially solved by any successes of educated young Indians as teachers of Indians only, industrial or literary.

Educating the tribal masses as tribal masses simply increases the dimensions of the problem.

Hiring educated Indians to continue with their tribal masses even as educators, becomes the strongest inducement for tribal masses to hang together.

The Indian problem will continue to fester, until tribalism all vanishes by being merged into useful American citizenship.

Who is to successfully begin the merging into individual American citizenship if not the educated and trained young Indian, and how can he begin it if he is hired to remain a tribal Indian?

The Indian who abandons the tribe and becomes a self-supporting citizen is no longer a problem.

Nesting Indians in communities, even if educated and industrial, is a delusion and a snare calculated to hinder Americanism, and only shifts the Indian problem and perpetuates Indianism.

Indian reservations are foreign soil so far as eminent domain and any other rights

of the general public are concerned, and Indians on their reservations are much worse off than foreigners in all matters of personal liberty even though lands have been allotted.

A foreigner has only to consult his own inclination to quit his own country and allegiance to it, and assume allegiance to the United States, while an Indian may not go from his reservation even for a brief visit to Washington or elsewhere, except with the permission of his agent, approved at Washington; nor does the contrivance of Land in Severalty, which is announced as his initiation to citizenship end the embargo on his personal liberty, nor give him anything like the encouragement a real citizen has, in

his rights to control and improve his land.

A scheme to educate and qualify for American citizenship all Germans or Irishmen at their homes in Germany and Ireland, before allowing them to come to America, would be a flat failure, and the persons conducting such a scheme would be at least declared inconsistent. The eighty years' of failure to make citizens out of Indians, by schools on the foreign soil of the Indian reservations of New York and the so-called Five Civilized Tribes in the Indian Territory proves those who conducted that method to have been equally inconsistent.

No specialized aggregations of land; no specialized aggregations of individ-

uals; no specialized methods of education; no specialized methods of industry; no specializing in any way is the open door needed to bring prompt, successful and right results. This only is "the land of the free"!!! Take down the barriers!!!

### CARLISLE HAS NOT WAVERED.

Editorials and addresses in years past show that Carlisle has stood by her principles from the beginning.

### THE VERY BEGINNING.

From the following extract from Col. Pratt's letter to General Sheridan, it will be seen that the Carlisle Idea had its birth even before the prisoners were sent to Florida:

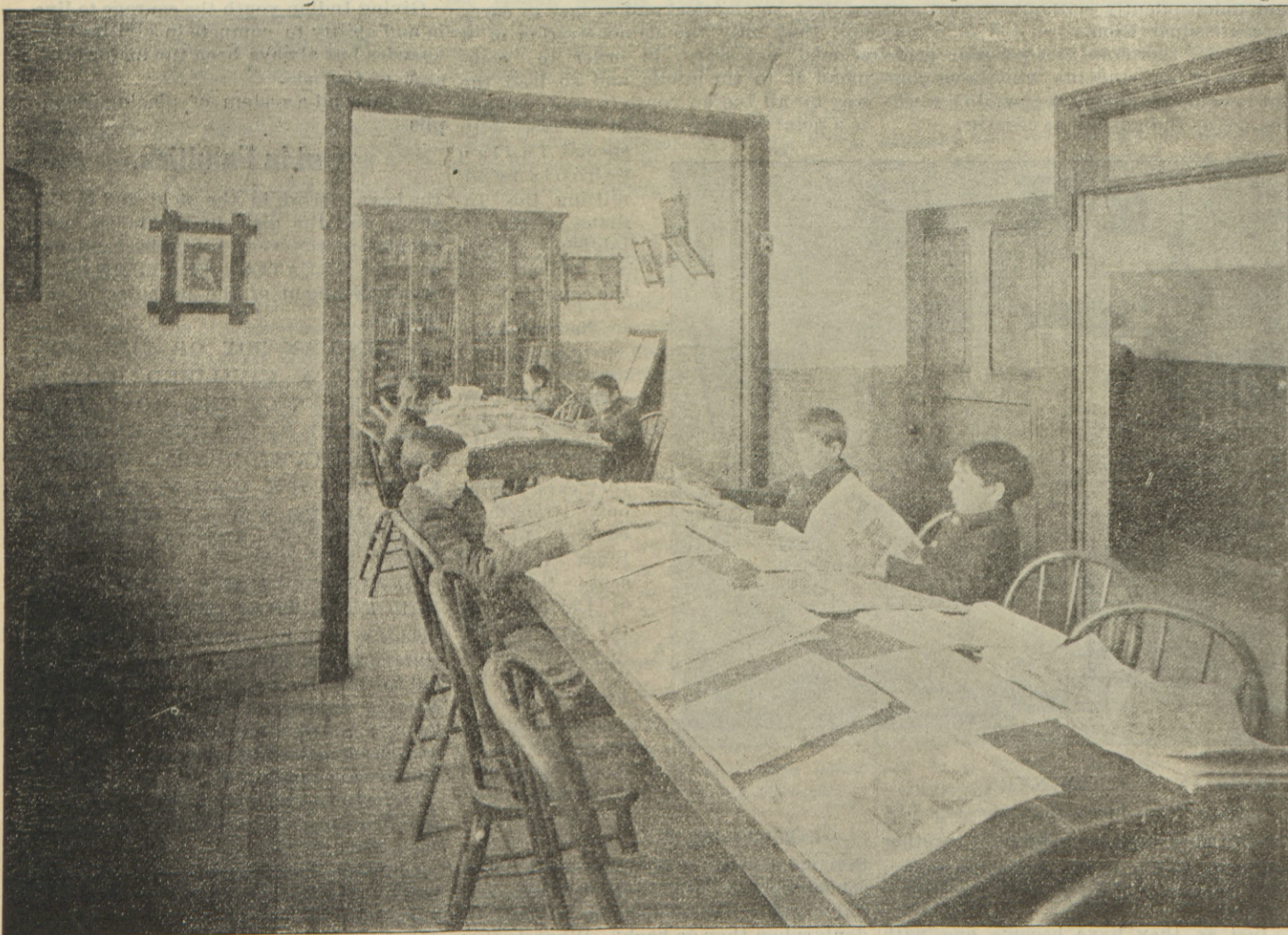
"The young men in this party (the Indian prisoners) while undergoing this banishment should be educated in English, trained in our industries, and brought in contact with our civilization as much as possible, for sooner or later they will be returned to their tribes, and after all they are not so culpable as their old leaders, being more like soldiers acting under orders."—[Capt. Pratt from Fort Sill to General Sheridan, Chicago, March, 1875, in reference to Indian prisoners to be sent to Florida.

The Indian can only meet civilization successfully with civilization, as on the great prairies he fights fire with fire. If he conquers the issues of the new life we now force upon him, it can only be by thoroughly civilizing himself and becoming a very part of that new life.—[Editorial, March, 1881.

Our Indian children must be educated into the capacity and the courage to go out from all the Indian schools into our schools and into our life. Then will they learn that the world is theirs and that all the good of it their trained capacity enables them to grasp is theirs, as well as ours.

All our Indians need is broad and enlarged liberty of opportunity and training to make them, within the short space of a few years a perfectly acceptable part of our population, and to remove them from a condition of dependence, pauperism and crime to a truly civilized condition.

If we can fairly and honestly show to



READING ROOM IN THE SMALL BOYS' QUARTERS.



the Indian that his greatest advantage lies in his losing his identity as a Sioux, a Ute or a Creek and becoming an American citizen, he is sensible enough to do it, and that is the end.—[Address before the National Educational Association, Ocean Grove, August 11, 1883.]

The slavery of separate systems and espionage must be removed and somehow the Indian be merged into our life and made to carry his load of responsibility like the rest of us. That sharp spur that drives other men: "If a man will not work he shall not eat," must be applied.

—[Editorial, January, 1884.]

The day of real progress for the Indian will begin when each Indian becomes an individual and an organized unit in himself to make the most of himself that he can. . . . One of the greatest hindrances to the Indian in his transit from barbarism to civilization is his entire exclusion from the experiences of practical civilized life. . . . Unless we can make our Indian school system build Indian children out of and away from the experiences of savagery into the association and experiences of civilization in all its varied forms, competitions, etc., we shall not succeed in making capable citizens.

—[Editorial, March, '85.]

All the Indians need in order to become English-speaking, useful, intelligent American citizens is the same opportunities and responsibilities accorded to our own people and all foreigners who emigrate to and locate among us.

It is impossible to give Indians these opportunities with any force in their tribal aggregation on their reservations.

The element of necessity, of contact, the learning by seeing, association with and doing, is entirely absent at their homes.

Educating them together in tribes is only added hire to remain tribes.

Tribal disintegration, individual freedom and taking upon their individual selves the useful qualities of our American life, can never come to them in any fulness through any educational training that may be given to them, in their tribal masses on their reservations, no difference how excellent the quality of instruction.

The Sioux, educated in schools made up entirely of Sioux on the Sioux reservation, naturally accept that they are to remain Sioux indefinitely.—[Annual report, 1901.]

#### A MOVE IN THE RIGHT DIRECTION.

If there were ONE such man as the writer of the following letter in every county of every State in the Union, where is the person who will dare say that the generation of Indian youth now growing up, would not become the same as the rest of the people of the United States?

magnifying of the affection existing between Indian parent and child, when it is proposed to remove said children from their home environment to better and cleaner advantages.

"Why, they are just as fond of their children as are the white people," cries the sentimentalist.

No Indian educator in schools at home

tell you how I am trying to prove to the doubtful ones that the Indian child may be educated to help him or herself to earn an honest living.

I have an Arapahoe Indian boy in my family. He attends school in our city.

There is no other Indian child in the school. He is thirteen years old and in the fourth grade of the school.

He studies very hard and is at the head of each class. His teacher thinks he is



INDIAN GIRLS IN COUNTRY HOMES.

And there would be no force-work about it!

The author did not FORCE the subject of his letter to live with him.

As a Christian gentleman he laid before him and the child's parents the great benefits to the child arising from contact with the white children of his own age, and the arrangement was entered into, no doubt, most amicably to all parties concerned.

Thousands of Indian boys and girls could be so placed. If there is any sickening, maudlin sentiment thrust upon the public by sentimental theorists, it is the

or in remote schools ever questioned that statement.

Of course, Indian parents are fond of their children, but they are no MORE fond of them than are more favored people, yet the progressive Anglo-Saxon will make any sacrifice in his power to enable his children to receive the very best advantages.

Let us throw away SENTIMENT and proceed on the lines indicated in the following. We thank Mr. J. E. C. for this bit of information and encouragement along right lines:

"As I am a reader of the RED MAN & HELPER and am very much interested in the education of Indian children; I will

the brightest boy in her room; he has only been in the city nine months and can find any residence or place of business if given the name and number of the street on which it is located.

He has joined a boys' club or society and the white boys elected him as treasurer of the club.

Of course I am very proud of his progress, as friends and employees of Indian schools told me I should fail.

I wish to tell you also that he never is out on the street after six P. M. unless one of the family goes with him, and, I have no boys of my own.

Hoping this will encourage others to give a helping hand to the Indian child, and assuring you of my interest in your success at Carlisle. I remain as ever a friend and well-wisher.

J. E. C.

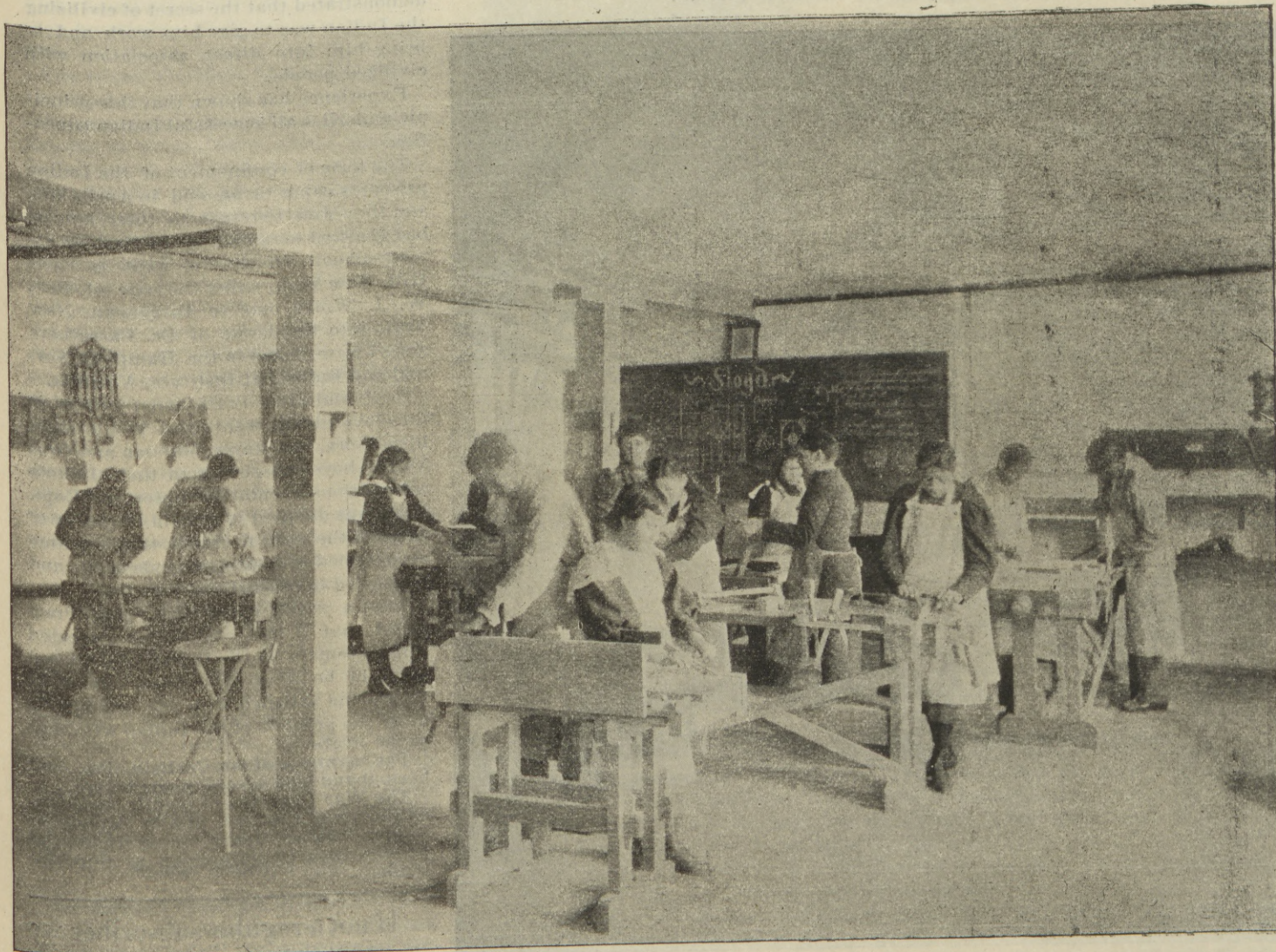
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General information about the school, for the benefit of our Commencement, crowds out local happenings this week.



SLOYD CLASS.



## Our Industries.

One half of each school day is devoted to some branch of productive industry or effective labor.

Students 16 years of age are allowed to choose their trades.

They are advanced in the various shops through the grades designated as Helper, Apprentice, Efficient Apprentice, and Journeyman.

They are instructed in Carpentry, Blacksmithing and Wagon-making, Painting, Harness-making, Tin-smithing, Shoe-making, Tailoring, Printing, the manipulations of the Steam-heating fixtures, Plumbing, Domestic Science, Laundry work, Bread-making, Sewing, Hospital work, Farming, Dairying and general work of all kinds.

### CARLISLE AN HISTORIC SPOT.

The name Carlisle is interwoven with Colonial, Revolutionary and Civil War history.

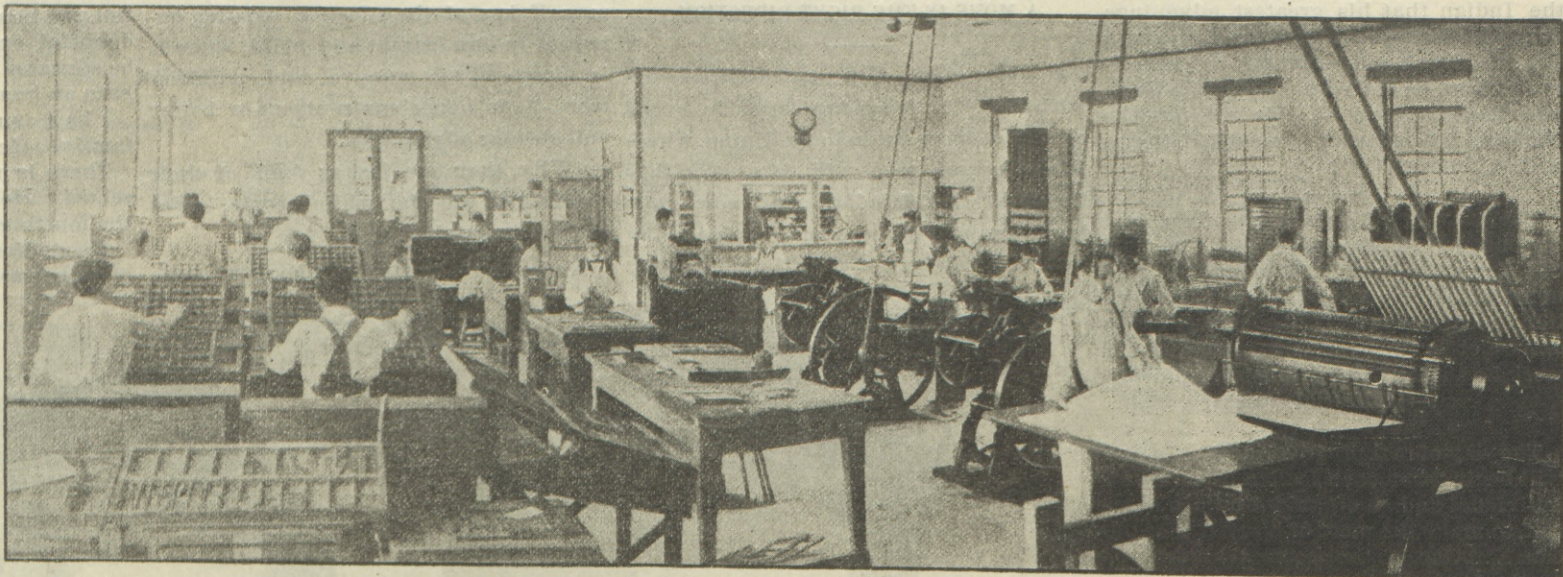
BENJAMIN FRANKLIN made a treaty with the Indians at this place in 1753, about two years after it had separated from Penn's vast acres and called Carlisle.

Hessians captured at Trenton in the Revolutionary War were brought to Carlisle and held as prisoners.

An evidence of their labor remains in the stone building erected by them at the south entrance to the grounds.

In July, 1863, when the Southern army made its great venture north of the Mason and Dixon line, which culminated in defeat at Gettysburg, Fitzhugh Lee stopped to shell Carlisle, and burned the buildings at the post; but in 1865 these were rebuilt.

The place had long been a school for the training of Cavalry to FIGHT INDIANS, and poetic justice ruled when the children of these Indians were brought to learn the arts of peace.



THE PRINTING OFFICE.



INTERIOR OF THE CARPENTER SHOP.

### The Carlisle Idea Begins in Florida.

In April, 1875, 74 Indian prisoners of war from the Kiowa, Comanche, Cheyenne and Arapahoe tribes, in the Indian Territory, under charge of Capt. R. H.

Pratt were brought to old Fort Marion, St. Augustine, Florida.

They had been leaders in murderous raids upon the white settlers on the borders of the Territory and had been taken by the United States forces and sent in chains to Florida.

Not long after their arrival at Ft. Marion their chains were removed and they began to work in the fort, and proved so trustworthy that they were gradually given work in St. Augustine and vicinity.

This susceptibility to good influences aroused the interest of a number of large hearted women there, and a little school was opened in the prison, and the Indians were taught by these women to read, write and speak English.

A cheerful interest in the surroundings seemed

to take the place of their sullen, revengeful spirit. They showed themselves eager to learn, working intelligently and willingly.

This was a revelation to many, and demonstrated that the secret of civilizing the Indian was to give him work and to bring him into direct association with civilized people.

Experience has shown that this principle underlies all successful Indian education.

The term of confinement of the Indian prisoners came to an end in April, 1878, and they were to return to their homes, but 22 asked to remain in the East to attend school. Of those 4 went to Paris Hill, New York, under the care of Rev. W. J. Wicks, one to Tarrytown, New York, into the home of Dr. Carruthers and 17 were placed in the Hampton Normal and Industrial Institute, Virginia.

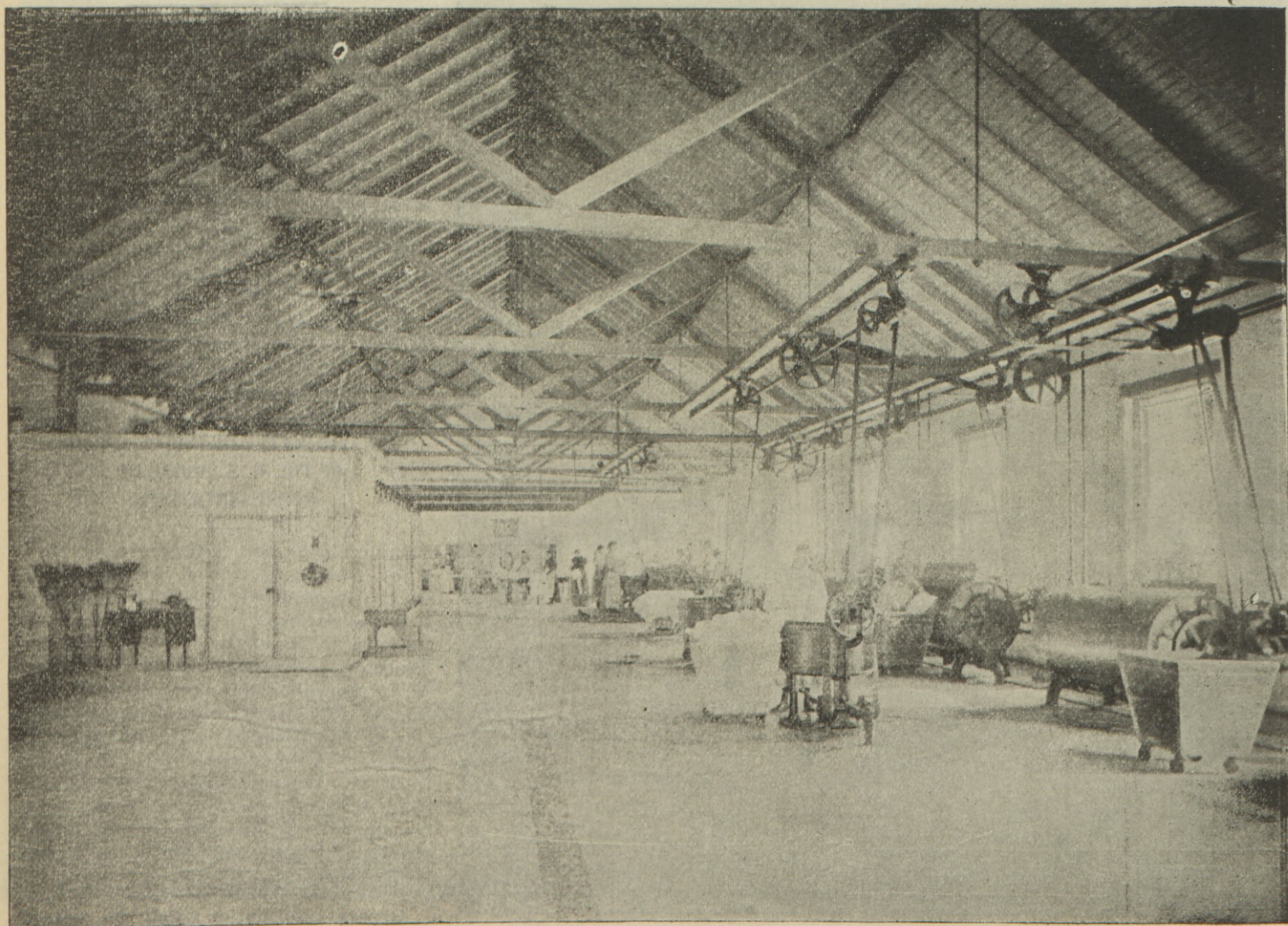
Capt and Mrs. Pratt, under orders of the Government went, west and brought fifty Sioux, Arickaree, Mandan and Gros Ventre boys and girls from their Dakota reservations to enter Hampton, and Capt. Pratt was detailed to remain in charge of them at the school "until they became accustomed to their new mode of life and interested in educational pursuits."

After a year's experience, Capt. Pratt urged that if the authorities expected him to remain in the Indian educational work, he be given a separate school, as he was not satisfied with the attempt to unite the problem of the Indian with that of the negro.

The Army post at Carlisle, Pa., had been abandoned several years before.

The War Department readily sanctioned the use of this post, and in September 1879, it was set apart for an Industrial School, with Captain Pratt as Superintendent.

If not a regular subscriber we would be glad to add your name to our list.



INTERIOR OF THE LAUNDRY.