

The Red Man and Helper.

THE RED MAN.

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PRAYER.

I DO NOT undertake to say
That literal answers come from Heaven,
But I know this, that when I pray,
A comfort, a support is given
That helps me rise o'er earthly things
As larks soar upon airy wings.

In vain the wise philosopher
Points out to me my fabric's flaws.
In vain the scientists aver
That all things are controlled by laws,
My life has taught me day by day
That it availeth much to pray.

I do not stop to reason out
The why and how—I do not care.
Since I know this, that when I doubt,
Life seems a blackness of despair.
The world a tomb; and when I trust,
Sweet blossoms spring up in the dust.

Since I know in the darkest hour,
If I lift up my soul in prayer,
Some sympathetic loving power
Sends hope and comfort to me there,
Since balm is sent to ease my pain,
What need to argue or explain?

Prayer has a sweet refining grace,
It educates the soul and heart,
It lends a luster to the face,
And by its elevating art,
It gives the mind an inner sight,
That brings it near the Infinite.

ELLA W. WILCOX.

"INDIAN ART"

The editor of the RED MAN AND HELPER, published at the Indian school at Carlisle, Pennsylvania, is pleased to note the beginning of reduction sales in "Indian" goods, particularly blankets, beadwork, and baskets, now so frequently announced in the great curio stores of the west, as an encouraging sign that "the renaissance of native art" business is on the wane.

"We accept this to mean," is the further comment, "that Indian youth will soon be relieved of the supervisory school pressure requiring them to learn to make old-time Indian articles, which only serves to keep them the play-things of curio speculators and to practically spend their lives sitting on the ground in the dirt and dust, manufacturing things of no material utility."

Colonel Pratt of the Carlisle school has rather strong ideas of his own concerning Indian education and training, and if he speaks intensely it is no wonder. And yet it is impossible not to sympathize with his contempt for some of the manifestations of this "renaissance of native art." One of the things which has most attracted the attention of recent travellers in the great western country, because it is forced upon his notice, is the marvellous—for amount—display of these Indian-made articles in the curio shops. It was but a few years ago that the offerings in beadwork, for example, were comparatively limited in number, and these were the genuine expressions of Indian artistry, such as it was.

Then beadwork became a fad and a fashion, and the sharp curio dealer seeing large profit to himself while the craze lasted, immediately proceeded to commercialize it to the last tawdry degree. The result is that bead chains and belts and purses and fobs, as well as many other named and unnameable articles have appeared in fairly appalling quantities,—and, it may be added, at appalling prices, also. Whatever there was of distinctiveness in most of these products has largely disappeared. Multitudes of them are made with precisely the same patterns, though possibly with some variations in the color of the beads. For the most part they are monotonously and distressingly alike—factory products to all intents and purposes—things made to sell, not made for the love of the making. So far as art goes, they are on the same plane with the products of a picture factory, whose output included water colors, each the work of a dozen different "artists," and each artist with his own cake of paint, which he used in certain previously designated spaces on each picture.

All this may be leading the Indian in the line of his own artistic inclinations, and building on his own abilities and tra-

ditions, and cultivating him on the basis of his natural environment, and letting him be happy in his own way, and so on—to quote the thought, if not the language, of various expounders of the subject. But the manifestation which is founded upon, and so largely stimulated by, the passing decorative whim of the moment, couldn't possibly last.

The reduction sales to which THE RED MAN AND HELPER alludes were bound to appear in the presence of an overstocked and tiring market.

A realization had to come of the "insincerity"—to quote another favorite word of the product of a hurried and overstimulated demand.

We don't know where all these gim-cracks are made. If they are actually the product of Indian work, they must be turned out with feverish and inartistic rapidity.

If they are not, but are factory made, they are simply sham—though in that case their influence on the Indian himself is not so important.

We fancy that the Carlisle paper's intimation that they are largely manufactured in Indian schools is not far out of the way—and if they are, we have no hesitation in saying that the schools might well be in better business.

From other points of view than that occupied by the editor of THE RED MAN AND HELPER the renaissance of native art has vulnerable points for criticism.—[The Evening Standard, New Bedford, Mass.]

FUTURE OF THE INDIAN.

The Indian problem has long been overshadowed by the negro problem, but the red man still presents somewhat of a question to the citizens of the United States. There is some satisfaction in knowing that a Pennsylvania institution, the Indian Industrial School at Carlisle, is helping to solve the problem of the Indian's future. Colonel R. H. Pratt, superintendent of the Carlisle School, is a thorough student of the Indian question.

A civilized savage, returned to his uncivilized people, has nothing left to him but uncivilization. If the people of Pennsylvania can give all of the Indian graduates from the Carlisle School employment they will be aiding still further in the solution of this important question. Colonel Pratt says the Indian boys at Carlisle are in great demand as farm laborers. They are certainly great football players. No doubt they can be trained to make good mechanics. Give the Indian a lift.—[Wilkes-Barre Leader.]

IT CRIES FOR RELIEF.

The Herald has received a copy of THE RED MAN AND HELPER published in the interest of the American Indian, at Carlisle, Pa. This paper remarks in a pithy paragraph:

"It would spoil emigrants coming to us from any country in the world to reserve and double bureauize them as we do our Indians."

And this is true. It is not enough that we shall take the lands of the Indian and hand them down a rich heritage to posterity—but we must encompass the Indian about with laws, rules and regulations, after depriving him of all legal rights, and thus turn him loose to cope with his fellows, equipped as would ill-become an infant.

It is a matter that cries out to American intelligence for relief.

—[Denison (Texas) Herald.]

One of 'em

THE RED MAN AND HELPER, a weekly paper written and published by apprentices in the Indian Industrial school at Carlisle, Pa., in a lengthy article on "The Condition of the Indians," prints the following, written by R. H. Pratt, one of the aborigines.—[Richmond, Va., News Leader.]

THE RED MAN.

The Times is in receipt of THE RED MAN AND HELPER, a paper published by apprentices at the Indian Industrial school at Carlisle, Pa., which contains a marked article by R. H. Pratt on the reservation system. He contends that the reservation doesn't do much for the Indian. So far as that bald assertion goes most people will quite agree with Mr. Pratt. There are some reservation Indians in this neck o' the woods, and about once a year—when the federal court meets we see some samples of these Indians here in Oshkosh. And all who see these specimens readily concede that the reservation aboriginal is a howling unsuccessful as far as good citizenship or other desirable qualities go. There are a few exceptions, of course, but the average Indian will get drunk at every opportunity that presents itself. And the Indians at all the reservations are pretty much the same.

But Mr. Pratt in his article makes a contention that is not very often made by anyone else. He says there is really some good in the Indian.—[Oshkosh Times.]

KEY NOTES.

The official report of what was said and done at Lake Mohonk, last October by friends of the Indian has come to our desk. While we gave an epitomized report at the time, we take pleasure in reading some of the splendid addresses that were made, the key notes of which should be sounded from one end of the land to the other. Here are a few:

He Must Become the Equal.

Very few at the beginning saw that the time would come when the Indian must be absorbed into the population, when he should fully become a citizen and stand before the law and before his fellowmen as the equal of his fellow citizens.

I cannot say that none saw this long ago, for I see Colonel Pratt in the audience.

Now we see that that is the solution. We see also, that the proper education of the Indian children must be a very important factor in it.

We see that wherever there are Indians not otherwise provided for it will become necessary for the National Government itself to establish schools for both white and Indian children.

There is something in the education of children together that influences them as nothing else in life does.

People come here from all parts of the world with the distinctive characteristics of their native lands, but their children go to our common schools, they mingle with our children, and after the first generation they are Americans.

It is the common schools of America that puts the stamp of Americanism upon them.

It is the most potent influence upon the lives of the children in this country, and it is only when the Indian children and the white children are educated together that they will come up as equals, and become in reality fellow citizens. We need schools where Indian children and white children may be educated together.

Then the Indian's rights will be respected.

We may have the Indian brought to a place where, to use the legal phrase, he can sue and be sued, and yet not have him on perfect equality.

He must be something more than equal before the courts,—he must be the equal of his fellow citizens in their estimation."—[JAMES WOOD, of New York State, introduced by Mr. Smiley, as the foremost Friend in America, the head of eight or ten institutions in New York State for the uplifting of the poor and afflicted, and a man of experience.]

Conditions in Alaska the same as in Oklahoma.

We have all classes of whites—good, bad, and indifferent, the highest and the noblest of Christian characters among

some of those stampedeers for the gold fields, and the lowest and the basest sort also among them.

Saloons spring up everywhere. The natives find their fish wanted, and with their lack of forethought sell them to the white man, and by the holidays they have nothing to eat, and nothing to do.

They must either lie down and starve in their huts as some of them do, or flock into the miner's settlements and hang around the saloons, beg whiskey, and go from house to house begging for something to eat.

They are thrown into all the vice and immorality of a wide-awake mining town, and the result is that they are disappearing from the face of the earth.

Many miners and saloon keepers are joining with the missionaries and asking that the Government should segregate the natives and establish what this Conference and all the friends of the Indian have been trying for years to disestablish in other parts of the country—the reservation system. The question is, What is to be done?

I ask your thought and your prayer in this matter.

We have come to the parting of the ways.

Five years from now there will be but few natives left to save. There will be a remnant round the mission stations, but those not thus cared for will be gone, and gone forever.—[Dr. SHELDON JACKSON, Commissioner of Education for Alaska.]

Preaching Under Difficulties.

Our medical missionary has just come home on a furlong. He has been over the whole territory from the Yukon River to the Nushagak, and he comes home with gloomy tales. Villages that used to have three hundred inhabitants have dwindled down to seventy-five. This is largely due to the epidemic which the white people have brought into the country. The natives gather in the winter months in what they call kashimas, corresponding to our clubs, a little bit of a room half underground where thirty or forty people congregate to keep themselves warm. Our missionaries travel up and down the country and preach to the people in these kashimas. One of the missionaries on entering a kashima found the air so foul that he remarked to his assistant that he must smoke to preserve himself. He could not strike a match to light his pipe because the air was so foul, so he crawled out again to the outer air where it was 30 or 40 degrees below zero, and lit his pipe and crawled back and preached to the people.—[DR. PAUL DE SCHWENITZ, Secretary of Missions of the Moravian Church in America.]

IS IT WORTH WHILE TO EDUCATE

BOYS AT YALE?

A ten line item in the dailypapers tells of the meeting of two of the class of 1890 Yale College students, in an Omaha jail, recently, where they gave the old time Yale yells, and held a reunion.

Had these been graduates of Carlisle or any other prominent Indian school a double headed column would hardly have been sufficient to inform the public of the fact.—[Flandreau, S. Dak. Review.]

EXAMS.

Wonder how our boys who go to Dickinson College and Preparatory would like to take their examinations as the Chinese boys do!

It is said that on examination days in China, the boys go to Peking, the capital, and are searched to see if they have any papers hid about them.

If not, each one, carrying a candle and food enough to last him three days, is locked in a cell by himself, and the cell is watched by soldiers.

If he succeeds in passing this examination he has not only the satisfaction of doing so, but is sure of getting some office

THE RED MAN AND HELPER.

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. PRINTING CARLISLE, PA.

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

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

To Civilize the Indian get him into civilization, to keep him civilized, let him stay.

How is an Indian to become a civilized individual man if he has no individual civilized chances.

It would rob them of manhood and make paupers of emigrants coming to us from any country in the world to reserve and double bureauize them as we do our Indians.

WHAT HINDERS ?

The problem of each Indian is not solved through any changes, however excellent, that may be wrought in his sentiments and qualities, so long as he has not received individual courage and competitive ability to go out from his tribe and take his place as a very part of our general population. To accomplish this courage and ability is the only Indian problem.

What hinders?

We answer, nothing in the man himself, absolutely nothing.

Given the same chances as other men, he becomes exactly like them, in thought, speech and action.

Then what is the trouble?

For answer to this we invite first a thorough inquiry into the influences of ethnologists, who in all they do persuade the Indian to remain in and exaggerate his old Indian life, and then so elaborately and widely picture him in that life as to lead the public to believe that nothing else can be expected.

Second, then examine carefully the intentions of the Indian Bureau and the missionaries at work among the Indians, and find if you can, in the curriculum of either of these commanding influences a declaration or an act which indicates a remote purpose that the individual Indian shall have a chance to see and know and learn and live outside of and beyond the tribe.

Find, if you can, that these two absolute influences ever use any part of the large money they secure from the Government and a Christian public for any other purpose than to segregate Indians in masses and as remote as possible from all contact with the body politic.

Where then is there help to the individual Indian?

MR. ALLEN SPEAKS.

Assistant Superintendent Allen last Saturday night, spoke in part as follows:

"I just want to continue for a moment or two what it seemed to me Colonel Pratt was inspired to say to you the other evening about keeping up your work to the very last, until it was entirely finished.

You have heard of course of the Irishman who hung his pick high in air, because while it was in the air the signal came to cease work for a moment, and he was not going to work a second more than he had to, and so could not lower the pick to rest.

It is all right to be prompt in quitting if you have begun promptly.

I know some good people who are just as conscientious about stopping on the instant as they are about beginning on the instant, but it is not right to take a long time to begin to quit.

The disposition of the boys in a good many of the shops lately has been to take a long time to get ready to stop.

I remember being where some people had a hard problem to kill the time between nine in the morning and four in the evening. It took some of them fifteen to twenty minutes before closing time to prepare to go.

If we have three hundred boys in the

shop and each one loses 10 minutes a day, those who are good in arithmetic would find that we lose an appalling number of hours in a day, and six times as many in a week, and a very great amount in a year.

One of the boys said to his instructor not long ago, "I don't see why I should work hard here. I'm not receiving any pay for what I do. Why should I try very hard?"

I speak of the boys because I have noticed that disposition in them. It may be there is a little of the same among the girls, too, and if there is, this applies to them just as it applies to the boys.

I want you to think about it! You are getting just as much out of the time you are employed in the shops as you do in the school-room. Even if a boy is planning the roughest board that ever was planed, it is good discipline, because he gets into habits of industry, and it is the same in the school-room.

The fact is, that what you learn in school is not going to help you so much, because you are not going to remember every single thing you memorize, but you learn to study and to find out things for yourself. Of some subjects I studied during my school and college life, perhaps not a half dozen facts would come before me now, but I got the mind discipline.

This institution would be run much cheaper without the shops. They are not a money making feature. Colonel Pratt never had the shops put there for the purpose of making money, but to make men and women.

I have a very strong and a very warm feeling for you in your school rooms, but perhaps I have had a stronger feeling and wish for your success in the shops, because I have had more to do with you there, and I want you to feel that industry is a great force and is the making of you.

You get direct practical lessons more surely there than you do in school.

I do not want to minimize what is being done in the school rooms, but I want you to feel that you are getting the same thing at the other end of the grounds.

The one who tries to get out of the shop by the time the steam may be seen from the whistle without waiting to hear it, and tries to make his feet beat the sound, is not the one who will succeed.

You should feel that if you accomplish something here for the Government you are also accomplishing more for yourself.

It means the formation of character just as much as it possibly can.

We Get Pay According to Worth.

Col. Pratt, then followed and said in part:

The boy who said he got no pay, and quit too soon, does get his pay. He gets it in the character he is making for himself, which stays with him all through life. If he works for a firm somewhere he gets exactly the pay he is worth. The firm will know its best and most faithful workmen, and when a time of dullness comes and it must do without some of its hands, they will then pick out and discharge those who have the habit of quitting, but the true man who has been interested in his work and does not quit the moment he hears the whistle is not discharged.

The pay of honest service comes either way. If he is worth less, he gets less. If he is worth more, he gets more.

The energetic, industrious, willing man is happier and healthier and will make the best husband, girls, you can depend on that.

If I were a girl selecting a husband, that habit of industry and diligence would have great influence upon me.

Beginning on time, working up to the last in school and shop and being faithful all the way through, giving good attention to the end, is a great and most helpful principle, which carries success with it, and we all want to succeed.

There is another principle just as necessary to success.

We are getting through with a job. The wise, provident person will be looking for the next job. He intends the day after he graduates to begin to do something and will be planning and have arranged to do that and go at it instantly.

On the other hand, the inconstant, improvident person will not care to take up other work at once.

"I am through. I have graduated. I have some money saved up in the bank, and I will draw it out and have a good time."

I knew a boy who was getting through

a course of education that had taken fourteen years. Months before he got through he was planning what he would do, and he secured for himself an appointment to work and begin at once, just as soon as he should graduate.

"We want you at once," they wrote him.

And so that boy as soon as he had gotten through his examinations and was sure he had passed, and his record cleaned up, left the institution without waiting for the ceremonies of the glad graduating occasion.

He did not wait to receive his diploma with the others, but put in several days of work before the other fellows got through with their graduating time. Such has been that boy's habit all the time, and I need not tell you he has distanced nearly every fellow in his class.

He gets a larger salary now and has larger responsibilities than most members of his class.

He did not ask anyone to help him; he found his own opportunities.

His father said, "When you have your education I am not going to do anything more for you. You will have to look out for yourself."

And he found himself a place and went to work before his class left the college. He did not go home, but out among strangers. That is the kind of a boy that succeeds.

This year, graduates who stay here and eat our food will have to conform to all the rules of the school. They must perform service of some sort for their own good and in order that they become more fixed in proper habits and be graduate examples to the under graduates.

Upon ourselves is the responsibility of working out our own success, and we cannot do it if we lag and loaf. We must stand by our opportunities and that will bring to us more opportunities.

I shall be most glad if there is not in this class of graduates anyone who has that spirit of lagging and indifference.

Everything that comes to us in life is sent for our good, even though it may be great adversity, perhaps great poverty.

After all, the Good Father knows best. I want to impress upon you all I can that it is far better for you to go out from all your past and get into a new and wide and helpful future.

Many States have sent agents with large amounts of money to Europe, to induce boys and girls of other races to renounce their allegiance to their own country and come over here and live and be a very part of our American family, not only that, but they give them at once a chance to take up land and be improvers of the country.

Nobody Encourages the Individual.

But neither the general Government nor any State nor any Church that I know of has tried to encourage individual Indians to come among the people, to stay and be useful.

Most of the schools are tribal schools, whether organized by the Government or the Church, and they say to the Indians, "We expect you to remain tribes," and there is no teaching or persuading or preparing of the young Indians and urging them as we do Europeans, to move out from the tribe and be individual.

I have said these things over and over and no one attempts to reply. The Government does not deny it, the Church does not deny it, because they know that what I say is true.

I can say, and everyone of you will realize it, there is no boy or girl who has been here three years or more, who has reached near the years of maturity, I will say the age of 15 years, who is well and sound in body and mind, who is not through Carlisle training perfectly able to go out and become an earner and builder of his own fortunes, and to keep on and on growing up and getting more and more ability, by living with and associating with intelligent people and placing himself where there is real opportunity to make for himself increasing character and intelligence.

What I want to get into your minds is the courage and intention to put yourselves where the influences about you will be helpful instead of destroying. If you have not yet found a place where you can go higher, stay here at Carlisle until you get one.

In the gold mines, in the silver mines by great diligence, and great strength and power some men dig out a great deal. There are others who dig a while

and quit and then go somewhere else, and dig a while and quit and take a little rest. These often work along in this way twenty, thirty, even forty years, and still they dig on. We met miners all the way up the coast in Alaska who had been at work in this uncertain way for many years. They were poor and still working because they were the quitters, the resters.

So I urge you to take up at once the work that comes next. If you have to wait here, to finish something you are arranging to do, do not violate the rules of the school and degrade and injure your habits, but make yourselves an example to all others, and stick to some work until the time comes for you to go to the place you are seeking.

The thing that would make me happiest about this graduating class is to know that every single member of it had planned and secured for himself opportunities beyond for higher development a place to work, to go to school, either of which means higher development, and shows that training at Carlisle means something.

I do not mean an opportunity to work for the Government. There is a perfect mania among the Indians to work for the Government. I do not think many are really working for the Government; most of them are simply working the Government.

Liberty is a great thing. The most intelligent, the most diligent person is the one who has the greatest liberty. The one who is not diligent and does not observe regulations simply loses his liberty. Liberty is a wonderful thing. Some people mistake license for liberty.

License is a deplorable thing, useless and hurtful.

There are forty times as many negroes in the United States as there are Indians, and they are rejected most everywhere!

Why!

Because they think liberty means license.

They loaf around the market-house, railroad station and the courthouse, talking and laughing loud, doing little but wait, wait, wait, smoking cigarettes, chewing tobacco and drinking whiskey; and so they kill off their chances.

We want the kind of liberty that will enable us to do something worth while.

Let us not be seen on the street corners waiting long for anything, or anybody; nor allow ourselves to be long seen doing nothing.

When Indian boys and girls have this spirit they rise in the estimation of the people, and are helped and wanted because everybody respects worth.

They say "The Indian is true, he is worthy, he is going to be a man, not a good for nothing."

It is a problem, boys and girls, what shall be done with the negro, because of his thoughtless misuse of liberty. Don't you be like him! Don't quit one job until you get another. Be sure you have something to do to morrow, something worth while. I do not mean that you shall never have a day off, but you should take holidays in their course.

The time will come when you will get a chance to rest, but in your youth use your vigor. Better work for nothing than not work. Working faithfully, even for nothing, if for a time you have to, will do you far more good than remaining idle.

To get away from your past, you will have to go where work is and where the influences will help you to get away. We should have 2000 young Indian people who have been at Carlisle successfully living out among and competing with the other people of the United States.

If there had been as much help given to make your people individual, civilized men among our other peoples, as there has been to keep them remote tribes we would not today be so hopelessly struggling with a deplorable Indian situation.

Carlisle has steadily worked against pull-down influences and must still work against them; and if by chance it can accomplish success against such influences it will prove that Indians have a much higher quality of manhood than most people think.

Am I right, can we do it? ("Yes sir" from all over the house.) Then let us go ahead!

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—F. W. ROBERTSON.

