

# The Red Man and Helper.

THE RED MAN.

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## 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 RESERVATE AND DOUBLE-BUREAUIZE THEM AS WE DO OUR INDIANS

### General Pratt's Own Statement.

With this issue of the RED MAN AND HELPER is ended my responsibility for its utterances.

I have left the above three paragraphs at the head of the editorial column of the paper for some time, in order that the principles I have contended for and their opponents, which are summed up therein, might attract attention and bring results.

In the beginning, this nation announced it was "Self-evident that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness." Yet, in all the history of the world, we Americans have been among the greatest offenders against this divine law of "liberty." Millions of one race were held in bondage for generations and ruthlessly bought and sold as cattle. To make our national principle of "liberty" effective in their case we sacrificed many thousands of gallant lives and gave billions of dollars in money, and yet their freedom under our national principle is not fully accomplished. In our handling of the negro race we still obeyed a great vital principle of all progress in man's affairs, and that was the command to labor. "In the sweat of his face shall man eat bread" was not violated in the negro's case.

In our treatment of the Indian we have not only ignored the great principle of labor, but have been even more cruel and oppressive than towards the negro.

I have stated many times and here say again that in the contentions through which we have reached our present relations with the Indian, he has exhibited no cruelties of savagery towards us that have not been equalled both in savage quality and quantity by us towards him.

We have not bought and sold the Indian, but we have driven him away from his home and held him a prisoner remote from the opportunities and from the knowledge of us and our civilized ways and methods, which would have long ago settled all our differences.

We have forced upon him more idleness than industry, furnishing him the means to become a demoralized spendthrift, and have made him and his the miserable creatures of the vilest influences of our frontier adventurers. We have frequently not only deprived him of life, but always of his liberty and that high pursuit of happiness only to be found in manly self-support, and this happiness he enjoyed before we assumed control of him and his affairs. Our system is so perfectly miserable in its character as seemingly to make it impossible for us to reach any measure of "liberty" for the Indian, and it therefore besmirches our lofty declaration of principles made in the beginning.

The reservation and agency system is a prison system, which feeds our civilization to the Indians in starvation doses and exactly reverses the feeding them to America, treatment accorded to every individual of

every nationality who immigrates to our fold.

Although Carlisle is the most fortunate in its experiences of any school or agency under Indian Bureau control in having had the continuous services of one head, my removal is in direct conformity with the system that has prevailed in Indian management ever since General Grant's Peace Policy was abandoned. Unceremoniously whacking off heads is the principal disciplinary method. The conserving influence of experience cuts little figure. Failure is therefore expressly invited.

Take the reports of the Commissioner of Indian Affairs since Congress has required that the names and their positions of all employees in the Indian service shall be given each year, and follow the changes at agencies and schools through the last six years alone, all of which years these positions have been under Civil Service, and notice the almost innumerable changes of management at such schools and agencies everywhere.

Many changes are made before the superintendents or agents have become at all familiar with their people and the duties of the particular school and agency and the influences to be contended against in the locality.

With each change of agent or superintendent there usually follows changes in the subordinates because each new agent or superintendent thinks he knows people who will suit him better than the ones already there. Carlisle has a number of employees whose services at the school began with its origin.

These employees and I know something about and have some correspondence with, and influence upon, every pupil ever at the school. Whether that influence has been for weal or woe is not hard to discover.

There have been nine Commissioners of Indian Affairs during my service at Carlisle and nearly as many Secretaries of the Interior. Every change of head results in knocking down some of the principles that prevailed under the preceding head, whether in the Bureau, the Department, the agency or the school, so that there has been no steady pressure in favor of any one system, and each new Bureau device has the string tying the Indians to its control.

Of the Secretaries and Commissioners very few had any personal experience of Indian Affairs before they assumed the management of them.

The Carlisle school, as announced in the beginning and as contended for throughout the whole period of its history, has been an effort to make the Indian capable and useful in our general affairs and so, independent of Government help and supervision.

There was no freedom for the individual to learn and make himself useful to the body politic on the reservation. The child was warped and dwarfed by the surrounding influences and could not, because of this, grow into the knowledge and ability of real citizenship.

Therefore, I proposed and was permitted to bring him away. I placed him in intimate relations with the best of our citizens, and taught him not only theoretical labor in the school, which is the best the school can do, but practical labor by having him go out from the school and actually work for pay among the whites, and this is the essential finishing touch without which, theoretical instruction in the school is comparatively useless.

I have not only placed Indian youths out at labor, but have secured for them good rewards for their labor, so successfully that during the twenty-five years of the school's growth their earnings have been above \$400,000, every cent of which they themselves enjoyed and much of which has been made

to add to their store through earning interest for them, so that they have learned not only to labor theoretically, but to labor practically; and not only to earn but to save and to make their savings earn.

In the presentation of the Indian's case and my ideas to the public I have endeavored always to show his ability for advancement, as proven by these experiences, and have kept the eye of the Indian on higher and nobler and better things still to come.

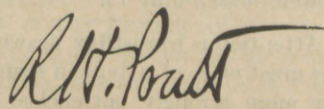
For bringing the Indian into contact with the best of our civilization and for all I have said and done and attempted to do for him, I make no apologies and have ever been ready to meet the allegations of every opponent.

The only way to make American citizens out of foreign peoples is to bring them into America; and the fulness and usefulness of their citizenship will be determined in exact proportion to the fulness of the privileges of contact with American citizens and American principles which they enjoy.

If segregated and schooled in books and special industries in communities by themselves, all other people remain foreign for generations, even though the isolation of special reservation is not provided. If distributed and placed in personal contact with Americans they speedily become Americans. This is a fact established beyond peradventure; and all experience with our Indians shows that this same principle is no less the one great factor in their case.

Segregated supervised and schooled on reservations remote from contact with our people and industries, notwithstanding all the influences of whatever sort that may be doled out to them there, they inevitably continue dependent and undeveloped people.

My recent speech to the Baptist ministers was no new urging of these views, and I have tried not to fail in any opportunity of presenting them, officially as well as publicly, as the following letter written three years ago, with its replies, prove. In doing this I was only performing the public duty as I saw it, demanded by my position and experiences.



### The Letter.

DEPARTMENT OF THE INTERIOR,  
INDIAN SCHOOL SERVICE,  
CARLISLE, PA., Oct. 11, 1901.

THE PRESIDENT,  
WASHINGTON, D. C.

MY DEAR MR. PRESIDENT:

When the tragic death of our great and good President occurred I was with Senator Quarles and the Commissioner of Indian Affairs, Mr. Jones, and others, among the Indians of Wisconsin on a trip that had been arranged months before, and it seemed best to us all to finish. I returned home last week and promised Mr. Jones that I would come to Washington this week and together we would pay our respects to you. I have not been well since my return, and a part of this week I have spent in bed. It is not best to leave home until I am in better shape, but I do not wish to defer longer saying some things to you that I think you will be willing I should say.

I watched with no little interest and with very considerable hope your beginnings as Governor in regard to the Indians of New York. It was evident to me that you intended if possible in some way to break up the hindering conditions of their reservation life. This leads me to believe that you will be anxious to do the same for all Indians, now that all come under your care. Allow me to say that after more than thirty-four years of actual contact and experience in handling Indians, I think you cannot in a single in-

stance do that too quickly. The reservation was both un-American and un-Christian in its inception, and has been acceleratingly so in its perpetuation. It removed from the Indians the great law of necessity imposed by the Almighty in the beginning. It was alleged to be a protection against vice and the wronging of the Indians, but without exception it has been the greatest means of introducing vice and crime among them, and the wrong it has done by hindering them from contact with higher and nobler things is irreparable. The longer it is continued, the worse the conditions. The setting apart of great districts and alleging ownership has been and will continue to be the best means of destroying the Indians. I therefore trust you will as forcibly as possible push with all the power you can, every means toward doing away with reservation and tribal continuance and agency supervision.

Lands in severalty has not proven an unmixed blessing, because it decrees that the Indians must all be farmers, which is inconsistent and forces them to live together as tribal communities.

Never in the history of the country has there been an unearned payment of money to Indians, whether for lands, under treaty, or in any other way that was not really made to the surrounding white people, and which was not an unmitigated source of evil to the Indians. I admit that we are in a box about it and the tangle seems almost inextricable. Admitting our treaty obligations and that the land really is the Indians', I believe that less evil will come to them by a full payment at once of all alleged indebtedness and the allotment of land giving full ownership and power of alienation and removal of all restraints tending to hinder such contact, and aiding them to the fullest association with the best elements of our other population. The "Lands in Severalty" scheme, hindering real ownership for twenty-five years or more, is not much encouragement to them to improve and develop the land. The tendency is to lease to white men.

A great curse to the Indian is the Bureau. What good fortune for the negro and the country that the Freedmen's Bureau was done away with! What would a Bureau do for Italians with a Commissioner and clerks in Washington to accomplish the necessary oversight, with agents everywhere to form Italian communities in this country? We must not expect the Bureau to kill itself. The disposition of those connected with it is hilarious with every added responsibility, and there is no end to the schemes originated in the Bureau to add to its perpetuity. Gradual curtailment aiming at elimination should be the policy.

My hopes when I began at Carlisle have not been grandly realized. I believed if I could show that Indians were as orderly and capable and easily developed as others, both Church and State would follow my plan. My efforts have met with opposition all the time, and that opposition was little born of the Indians. It came from Agency, Church and Bureau. I always believed, and now after more than twenty-two years' experience here, know that the Indian in our public schools and in our communities reaches intelligence, ability, usefulness, and acceptability as quickly as any foreigner. There is no opposition to Indians in schools anywhere. Every experience has proven my judgment correct. Under our outing arrangements the earnings of the students of this school last year were above \$28,000; "lazy, good-for-nothing Indians," mind you. We did not have to ask for a single place but had to refuse twice as many applicants as we could accommodate. During the summer vacation months we had 650 out at work for farmers and in families, and every one of them received pay equal to the ser-

vice performed. We have many patrons who have used no other help for twenty years. As the public school is the greatest Americanizer, I keep a large proportion of my students in the public schools, making them earn their keep by work out of school hours. 369 of our 1025 are so placed for the coming winter. This is what Carlisle has been increasingly doing from year to year for twenty-two years. It is the biggest feature of Carlisle and has everything of hope and possibility in it; but the Bureau has not profited by the example and enforced it elsewhere. My football team and band will make ten times as much noise in the country, yet both are infinitesimal in comparison as an outlook for the Indian. Carlisle has many alleged imitators in the other Indian schools of the country, but not a single one is trying to do what Carlisle does in this line, and yet as a means of removing fears and prejudices this element of contact is vital.

While teaching Indian youth to speak our language, giving them the rudiments of our education and each of them a useable knowledge of some civilized industry, is all help in the right direction, the fact that thereafter they do not have to go out into the national life to compete and struggle, but can, and many of them do go back to reservations, rations, annuities, and tribal indolence, is a tremendous drawback. Educating Indian youth to abandon tribal life with its licenses and Government claims, in order to save themselves and become real individual men and citizens is almost a forlorn undertaking. Yet we do have some successes. Reservation schools, tribal schools rivet to the tribe, to the reservation. You have had more than eighty years of tribal schools in New York, and the result is a somewhat educated and therefore stronger tribal cohesion. Nowhere are the difficulties of ending the reservation and consequently the tribe greater, while the moral nastiness existing ranks among the very worst. It is far easier to educate to right living and usefulness the youth of a tribe heretofore uneducated than the youth from such falsely helped tribes, and the physical conditions are generally better. False sentiment and false reasoning have led the Government to cater to the tribe and overdo home education. The results not being right, we are in a position to meet the issues of a change to systems that will induce disintegration of the tribe and desire for citizenship.

To get the Indian into such kindly relations with our people as will really help him, he must be taken beyond those communities where he has had recent antagonisms. We ought to have within the limits of our best communities remote from the tribes a considerable number of schools working on Carlisle lines, but all tentative and with a view to the full use of the public school systems at the earliest day possible; and the agency schools which are only and must inevitably always be tribalizers, should be gradually discontinued. The building of schools to boom western towns has been a universal wrong and hindrance to the cause.

Send your most careful and intelligent observer to penetrate every corner of Carlisle and its every feature, to look into the outing, its principles and every part of it, and then have him go to every one of the other schools and make you a report on what he finds, and I am sure you will be convinced that there is great room for improvement; and that stoppage entirely within your power can be made and buildings-up accomplished while you are President that will far more speedily absorb and citizenize the Indian than all that we are now doing.

I wish to close this letter with a personal matter. I belong to the Regular Army. I never sought Indian detail. I never influenced in any way my remaining in the Indian service, but have always been ready to return to my army duties, and this is the spirit I am in now, i. e., I am absolutely at your service. I believe in your "Strenuous Life" and feel sure that for the Indian as well as in every other cause you will do vast good for all the people.

Believe me, dear sir, with great respect,  
Your obedient servant,  
(Signed) R. H. PRATT,  
Lt. Col. 15th Cavalry, Supt.

EXECUTIVE MANSION,  
WASHINGTON, October 12, 1901

MY DEAR SIR:—

I am directed by the President to acknowledge the receipt of your favor of the

11th instant, and to thank you for your courtesy. He has carefully noted all you say and the same will have his careful consideration.

Very truly yours,  
WM. LOEBB,  
Acting Secretary to the President.  
LIEUT. COL. R. H. PRATT,  
CARLISLE, PA.

EXECUTIVE MANSION,  
WASHINGTON, October 14, 1901.

MY DEAR SIR:—

The President requests me to acknowledge the receipt of your letter of the 11th instant and say that the matter concerning which you write will have his careful consideration.

Very truly yours,  
GEO. B. CORTBLYOU,  
Secretary to the President.  
LIEUT.-COL. R. H. PRATT,  
CARLISLE, PENNA.

## PUBLIC SENTIMENT GATHERED FROM PRESS CLIPPINGS.

Probably Colonel Pratt is right. His views strike us as broadly statesmanlike and philosophic.—[Times, Hartford, Conn., May 12.]

Colonel Pratt stands without a superior in his knowledge of Indian character and possibilities, and his arraignment of the present system must be given serious attention in our future Indian policy.—[Press, Binghamton, N. Y., May 12.]

It is evident that the government's policy toward the Indian has been one of mistaken kindness and productive of evil results, in the opinion of Colonel Pratt, and he makes out a pretty strong case against that policy, based on history, and furnishes a good argument for a change of methods. Unquestionably the Indians on reservations outside of the Indian territory are not evidencing many perceptible signs of increasing civilization under the present system of management, and the alternative which Colonel Pratt's remarks seem to suggest is probably worth a trial.—[Times, McKeesport, Pa., May 12.]

As the old soldier told the truth, he should be commended instead of muzzled.—[Press Knickerbocker Express, Albany, N. Y., May 13.]

The nation's handling of the Indian problem is severely condemned by Col. Pratt, whose position at the head of the Carlisle School gives him unusual opportunity for study of the question.—[CITIZEN, Lowell, Mass., May 13.]

Attention is irresistibly drawn to one of the great evils of a bureau system, in that the more strongly entrenched it becomes the more jealous is it of its alleged privileges and the more sensitive to criticism. The result is that officials of the government, who in the nature of things are the best qualified to reveal defects in such a system, are the most likely to be subjected to discipline and coercion for any freedom of speech in which they may indulge.

What Col. Pratt said about the Indian bureau was exactly right, and among well informed men the justice and truth of his criticism is fully recognized. The Indian bureau would have little or no excuse for existence if the tribal relations of the Indians were destroyed and those people were thrown upon their own resources to acquire a knowledge of civilization through daily contact with it. By keeping up the tribal system and continuing to pay Indians annuities, the government perpetuates conditions that demoralize these wards of the nation and prevent them from acquiring that self-reliance without which they will never advance in civilization.

The Indian bureau itself is an example of the evil effect of this folly. Its officials and employees have learned to look upon it as a permanent source of income. It is their official pasture, where they graze at government expense, and it is no wonder that they watch it with jealous care.

The sooner we get rid of the Indian bureau, which clings like a barnacle to the Department of the Interior, the sooner will the common sense of the American people have a chance to work upon the so-called Indian

problem and reach a practical solution. As Col. Pratt has well said, there would be no Indian problem if we treated the Indians as we do the thousands of no less helpless aliens who every year come to our shores from foreign lands.—[Denver Republican, May 18.]

Colonel Pratt has done a useful work at the Carlisle Indian School no one can forget or overlook. His successor will find it difficult to equal.

For twenty-five years Colonel Pratt has urged the only final solution possible of the Indian question, the absorption of the red man into the general mass of white civilization. He has worked as an enthusiast, he has talked like an enthusiast and his recent utterances doubtless made official relations no longer possible.

But in spite of this it still remains true that his course and his remedy are right, and those who delay it are working in the wrong direction. The disappearance of the Indian and the occupation by the white race of the territory he occupied as a tribe, but never owned as an individual, has been inevitable and justifiable. A different view confuses tribal occupation and individual ownership, sovereignty and property.

The end is near. Only 270,000 Indians are left. Over one-third of these are wearing the white man's garments. Less than half, 133,382, in 1900, are on reservations. The entire "problem" is less than a fifth of the population of this city. It is idle to suppose that the Indian can be treated much longer as a "ward." The work of dividing his property into individual holdings has already begun. It should go on. Such rights as Indians have to grants and annuities should be made personal and not tribal. The farce of keeping Indians children by treating them like children ought to cease.

The Indian must be given what he has individually and left to shift for himself. If he goes to the bottom, let him go. The law can always take care of vagrants. But as a matter of fact he will not go to the bottom. He will find work and do it. Fewer men will get salaries at Washington taking care of him; but more Indians will be civilized.

The Indian problem will disappear when the Indian has to solve it himself or starve.—[Philadelphia Press, May 17.]

Feeling is becoming pretty general that the Indian should no longer be regarded as a ward of the nation, and that the Indian problem so-called will disappear the moment he is compelled to look after himself as the white man does. The practice of paternalizing the red man has operated disastrously. Yet the alleged friends of the Indian have always insisted that he must be helped and this is the reason why he is now helpless. Pauperizing a people has never made them develop.—[Advertiser, Boston, May 20.]

The habit of looking to the government for support is one that hampers individual development. Consideration of the long years it has taken to induce the Indian to accept the measure of civilization he has to-day is suggestive of something wrong in the system of treatment. Colonel Pratt's opinion is worth respectful attention.—[News, Newport, R. I. May 21.]

Go to, Richard, you are a conspicuous failure yourself. You have spent a mint of money, you have had thousands of Indians under your care, you have trained them according to your anti-ethnological plan, and what have you accomplished? Where are the results? Go to, go to, old man, and get ready for the grave.—[Catholic Columbian, Columbus, O., May 21.]

"The early death of the Freedman's Bureau, with its forty acres and a mule, was a blessing to the country and to the negro," says General Pratt. "I urge that the Indians be helped less from Washington, and helped more to come into actual contact with our general industrial and educational systems. Contact of people is the best of all education." In this there is truth. If the Indian boys and girls taken to school were started in work in a civilized community, the Indian would gradually be assimilated. As it is, he has remained a vagabond, aided enough to demoralize him and not carried over the line which separated him from his savage life.—[Churchman, N. Y. City, May 21.]

In a recent address before the Baptist Ministers' Conference in New York, Col. R. H. Pratt, U. S. A., retired, who is superintendent of the Indian school at Carlisle, Pa. said that the Indian would be far better off if there were no such institution as the Bureau of Indian Affairs at Washington. Coming from one so well qualified, by special knowledge of the character and tendencies of the Indians, to speak on this subject, this statement is worthy of more than passing notice. It confirms the views expressed by other students of the condition of the red men. There is, in fact, a large mass of testimony in harmony with this declaration.

A system that is pronounced "grossly injudicious" by men of large experience in Indian affairs is in urgent need of mending. But this is one of the most difficult departments of the federal administration to reform. The bureau of Indian Affairs is in a rut that has been cut deep. Reformers have tried in vain for years to induce the government to abandon a system that is so fruitful of evil to those whom it is intended to benefit, and so costly to the taxpayers of the country. It is high time for a popular demand for a sweeping change in the manner of dealing with the red man.—[Union Advertiser Rochester, N. Y., May 13.]

Now that Col. Pratt gets up and tells the truth about the Indian Bureau, it will cause no surprise if a revengeful administration ousts him from his job as Superintendent of the Government Indian School at Carlisle.—[Enquirer, Buffalo, N. Y., May 16.]

Race isolation is the worst possible thing for any class in a land like America.—[News, Ithaca, N. Y. May 17.]

Dr. Samuel Johnson used to say that much could be made of a Scotchman if caught young, and without comparing Indians with Scotchmen, Colonel Pratt has the same opinion with respect to the former.

Instead of herding them together in unbroken tribal relations, he would have all such broken up.

While there is a continuous thread of criticism of the present methods of handling the Indian problem, which he claims is after all no problem, running through the address, it attacks the system and not the personnel of management. Nevertheless his statements have offended the bureau if not the department of which it is a branch.

Our administration of Indian affairs has not been so brilliant in its results that even a considerable departure from the system would seem a hazardous experiment.—[Transcript, Boston, May 24.]

Where a man is subject to authority he must expect to be liable to be disciplined if he speaks the truth with too much freedom or force. Colonel Pratt, superintendent of the Carlisle Industrial school for Indians, has departed from the government policy for the management of Indians and has ventured to recommend its abolishment. He believes too little benefit is derived from the large amount of money expended upon the Indians.

Since Colonel Pratt has not been personal in his reflections upon the powers that be, has been condemning a system rather than those who have charge of it, it would be better for the authorities to improve the system, instead of censuring the agent, who, with the best interest of the government and its wards at heart, has ventured to advise a better and more economical plan.—[Bulletin, Norwich, Conn., May 26.]

Even the friends of General Pratt, the father, guide, philosopher, friend and commandant of the Carlisle Indian School, have known pretty well that it was only a question of time when the Secretary of the Interior and the Indian Commissioner would have his scalp.

The man who did not swim the Bag Bag was worthy, or the youth who trailed some natives in Mindanao for a few months was of course, in active service, and therefore worthy; but what had General Pratt—now a general through the action of Congress—what had this Pratt been doing? Why he had been loafing at the Carlisle School: solving the difficult problem—some people thought it was an insoluble problem—of turning the best of the Indians into American citizens and laying the ground surely and soundly for the entrance of the Indians as a whole into the industrial and commercial life of the United States.

According to the theory that this sort of work does not count as active service, he

was unworthy; according to the opinion of those whose judgment stands the highest in America, General Pratt has shown as much ability as almost any man in the Army in recent years. Not, indeed as a fighter, but as an administrator, as an educator, as a true friend of the Indian, and as a forwarder of the true interests of the United States, he has been in the most fruitful "active service."—[Public Ledger, Phila. June 13.]

The people who know what General Pratt has done will consider his dismissal as a serious mistake on the part of the administration.—[Sun, Williamsport, Pa., June 13.]

The Carlisle Indian School is a Carlisle institution established by a Carlisle man and representing a Carlisle idea. It has been successful and has done much in moulding public opinion concerning the American Indian.

From its nature and location it antagonizes the reservation idea and incurs the opposition of those who are interested in the western schools and reservations. This is the chief cause of attack at Washington.—[American Volunteer, Carlisle, Pa., June 14.]

Col. Pratt believes that the Indians should no longer be hampered and petted, and he knows that as long as the red man is supported in a state of dependency he will never become a self-reliant, energetic and self-sustaining part of the nation. If some white men were to be treated as children after they had shown their ability to earn their own living, they would be as degraded and low and shiftless as the Indians have become.—[Advertiser, Boston, June 14.]

General Pratt, the founder of the Carlisle Indian School, educator, philanthropist, soldier, has been sentenced to the severest penalty which devotion to duty could move tyranny and prejudice to inflict. That is, because he criticised methods that were inimical to the institution which was the serious and beneficent work of his life, he has been removed from office.

For more than a quarter of a century he has given his time, talents and energy to the very best methods of improving the condition of the "wards of the nations."—[Star Independent, Harrisburg, Pa., June 14.]

The history of the Carlisle Indian school is largely the history of General Pratt's life since its establishment. He has made the school all it is, and hundreds of successful young men and women of the Indian race owe to his exertions and his patience and his skill all they are and they may be. It was always possible for his superior officers to take him away from the school, but it will never be possible to rob him of the glory of successful achievement. Perhaps he is not as patient as Moses or as slow of speech as he ought to be, but his labors on behalf of the children of the red men have been manifold and wonderfully successful. How much justice there may have been in his criticism of the management of the Interior Department or of the Indian bureau, we do not pretend to know, but the spirit which demanded his removal from the sphere of usefulness he has occupied for so many years was a mighty small one.—[Tribune, Altoona, Pa., June 14.]

The Carlisle friends of General Pratt unanimously regret his removal from the superintendency of the Indian school here, and would be glad of the opportunity to show him and the nation how much they appreciate his good work and regret his removal. We hope such opportunity will be offered, and hear that it is already being talked of. Carlisle should speak first and emphatically.

If the General Pratts who, by a life-time of unselfish devotion to a great work of our government, have won places worthy of respect and esteem, are to be unceremoniously dismissed for pointing out the defects of our work in order that they may be remedied, what other man can have the temerity to say that any system or practice is wrong? Is this Russia or America?—[The Evening Sentinel, Carlisle, Pa.]

We have no doubt that General Pratt was entirely correct in the language employed by him, and the fact that he has

been relieved of his work at Carlisle does not change the conditions against which he protested, or convert the barnacles of the Indian Bureau into live, active and trustworthy representatives of the Government. Instead of retiring General Pratt, the Secretary of War ought to have insisted upon the thorough investigation of the Indian Bureau and its management.—[News Courier, Charleston, S. C., June 15.]

To the Editor of Public Ledger, Phila:

The recent dismissal of General Pratt from the Carlisle School by the Government for adverse criticism of the Indian Bureau recalls an incident in the Administration of Andrew Jackson. A certain Colonel Miller, having been appointed to some office by the President, it was reported by some disappointed politicians that Colonel Miller had spoken derogatively of the President as to his arbitrary methods in some former case. To the surprise of the informer, "Old Hickory" replied:

"Is not that Colonel Miller that behaved so gallantly at Lundy's Lane and took the British batteries there?"

Upon being informed that it was, Jackson replied:

"A soldier who would perform such a deed has earned the right to speak of me as he pleases, and, by the eternal, deserves the appointment, and got it;"

Times and customs have changed, however, and the present Administration evidently does not recognize General Pratt's past services, but are of the opinion of Mr. Matthew Bagnet, formerly of the Royal Artillery, in "Bleak House", that "discipline must be maintained," and so General Pratt must go, an example of the gratitude of republics. LOUIS REPPLIER.

PHILADELPHIA, June 15, 1904.

One of the newspapers which has come under our observation thinks that General Pratt deserved his dismissal because he was insubordinate. This is a mistaken view of the case. No officer could have been more loyal to his superiors nor more obedient to orders, so far as we can observe, than was General Pratt; and if any one can point out any disloyalty or disobedience we shall subside.

He has made a life-study of the Indian question and was invited to speak on that question before a body of citizens. He made an address embodying his views as to the management and education of the Indians.

Believing that the reservation system should have been long since abolished he said so. There was no insubordination about it. The Commissioner of Indian Affairs himself has said practically the same thing. There was no attack on any person.

The inside facts will probably be found to be that the enemies of the Carlisle School in general and of General Pratt in particular are in control at Washington and have seized their first plausible opportunity. The insubordination is a fiction.

The real blow is at the school. It has been a struggle to keep it going under opposition of the agency schools, and unless the new man is a second Pratt or the bureau turns a flip-flop the beginning of the end is here.—[Carlisle Evening Sentinel, June 15.]

This (General Pratt's) theory, admirable as it appeared on paper, proved about as flat a failure in practice as any fad ever ever invented for reforming the world.—[Post, Washington, D. C., June 16.]

Pratt, the irrepressible superintendent of the Carlisle Indian School, has been suppressed at last. He is an honest lunatic, if there ever was one. He has an idea that he can make poets, and inventors and statesmen out of Indians, all by teaching them how to wear tailor-made clothes and use their knife and fork at table. Religion he eliminated from the school, and the morality of Shakespeare is the only code recognized in his reservation. He has always been free in his criticisms, but lately he has been quite caustic. The President thought the good of the nation demanded the suppression of Pratt, and the Carlisle Indian School will know him no more.—[Western Catholic Watchman, St. Louis, Mo., June 16.]

If there is any man in the country who knows what he is talking about when he discusses the conditions of the Interior Department affairs that man is the founder of the Government's Indian Industrial School.—[Press, Plainfield, N. J., June 16.]

Col. Pratt's essentially narrow view of the proper way of meeting the Indian question had long since destroyed the greater part of his usefulness as the head of this institution. It was his theory—and he had become quite fanatical in his advocacy of it and action upon it—that nothing could be done to raise the condition of the Indians on the reservations, and that the only thing to do was to get their young people to the East as fast as possible and "kill the Indian" in them.—[Mail, New York, June 16.]

General R. H. Pratt, who was recently removed from the superintendency of the Indian school, at Carlisle, speaking of that event, yesterday, said: "If I had been called up and court-martialed it would have been perfectly satisfactory to me." That is the candid expression of a man conscious of the rectitude of his official life. In his management of the Indian school, General Pratt has nothing to conceal. He has labored assiduously, intelligently and conscientiously to make the school perfect both in aim and achievement.—[Harrisburg Independent, June 16.]

It is to be hoped that the removal of Col. Pratt from the superintendency of the school for Indian youths at Carlisle, Pa., means the establishment of a new order in that institution. What is needed just now, is not merely a change of temperament in the superintendent's office, but a change of sentiment among the pupils. The Indian in his native state is quite enough of an individualist without stimulating this trait in his education. Col. Pratt's theory has always been that it was the first business of each Indian boy to get to the top as soon as he could, and—as the boy almost inevitably interpreted it—by any means he could.

Some saner friends of the red man thought that a race hardly emerging from savagery was not ripe for such inspiration. They felt that the first duty of a young Indian to whom a better path in life had been opened, was to try to help his brethren to walk in it with him. The missionary spirit—or "team work," if one wishes a more secular term—seemed to deserve more encouragement than the spirit of selfish enterprise, at the outset of a career in domestication. The Pratt ideal has always been the planting of each Indian by himself in the midst of our Eastern civilization, and the consequent elimination of the race by its absorption into the white social body; and his theory of educating the individual Indian for competition with his better-equipped Caucasian neighbors fitted into this scheme fairly well, but the scheme itself has, in general, proved a grievous disappointment.—[N. Y. City, Nation, June 16.]

True, General Pratt's insubordination did lead to his removal, but it does not occur to the Washington officials that if their department had been investigated, Pratt's "insubordination" would have been unnecessary. When an employee is to be discharged, the employer generally finds sufficient cause.—[American Volunteer, Carlisle, Pa., June 17.]

The fact that Captain Pratt is no longer at the head of the Carlisle School has recalled to the minds of many people his peculiar theory on the education of the Indian—that he must be educated as a white man is, and turned loose to make his living as the white student is.—[Times, Washington D. C. June 18.]

Had our Indian affairs been under the charge of the War Department as they should have been, Secretary Taft would not have dismissed General Pratt, and many another rebuff sustained by the Indians and their friends would have been spared.

General Pratt has technically been discharged for insubordination.

General Pratt's denunciations of the Bureau have been consistent and persistent since he has been obliged to fight his way at every step in establishing the practica-

bility of Indian education. Neither is the effort to get rid of him anything new, as his frank hostility to wrong doing has been a thorn in the side of the Indian Bureau. His dismissal gratifies a longstanding spite entertained by the Bureau, and removes an active antagonist to graft, speculation and corruption. As an answer, however, to the distinct, emphatic and repeated charges against the Bureau the act of driving out the accusing witness will be held by intelligent people of this country as not sufficient.

General Pratt can well afford to stand on his record, including his dismissal from the place he has filled so well, and, if his sacrifice results in clearing up the Indian Bureau by a searching investigation like that which has cleansed the Post Office Department, the personal loss will be counterbalanced by the public gain.—[Phila. Evening Telegraph, June 19.]

When General R. H. Pratt quits the Indian School here next week he will bear with him a testimonial of public esteem and confidence calculated to modify the sting of official censure implied in the curt "special order" of the War Department, notifying him of his detachment from the service with which he has been connected since 1879.

This same special order is devoid of any word of approval of the work accomplished by General Pratt in a period of twenty-five years; it contains no statement of reason for his dismissal from the post of superintendent of the institution he founded, and merely directs him to turn over the school to another army officer named as his successor. The change is to take place on June 30.

Citizens of Carlisle, among whom General Pratt has ranked as one of the most honored and useful, are disposed to resent what they deem a slight and an injustice, both in the tenor and the text of this order.

Unless the retiring superintendent shall himself forbid it, dissatisfaction over his removal will take the form of a public meeting, at which representatives of the best elements of the community will voice their sentiments.

At the same time these neighbors of General Pratt will give utterance to an appreciation of earnest and successful endeavor to uplift the red man, which is pointedly lacking in the departmental order, and the absence of which is attributed by those familiar with the desires and the methods of the Indian Bureau at Washington to the active hostility there manifested toward General Pratt and his system.

It is noteworthy that among the hundreds of letters received by General Pratt during the last week none has borne a more vigorous note of protest, as well as of sympathy, confidence and high regard, than that written by "Chaplain" McCabe, the Methodist bishop, who is soon to take up his official residence in Philadelphia.

Amid all this clamor General Pratt is packing up his belongings preparatory to his removal from his post at the instigation of his enemies in the Indian Bureau.—[Special Dispatch to the Phila. North American, from Carlisle, June 19.]

The difference between protection and paternalism is the difference between helping folks to help themselves and helping them to be lazy. We have helped the Indian to roost idly on the fence. We are learning better; but the Indian has been held back and the effects of our blundering are serious.—[Lewiston Journal.]

If it was believed that Col. R. H. Pratt could be scared or bulldozed into a retraction of his charges against the management of the Indian Bureau and Indian Affairs in general, somebody is entitled to a second guess. The intimation that Col. Pratt must stop talking, withdraw his criticisms, or be severely disciplined, has not frightened the brave old soldier.

Col. Pratt simply "stands pat" on his charges, which are severe, and lets the other fellows do the worrying. Evidently, he knows what he is talking about, when he accuses the Indian Bureau of negligence, incompetence, and mismanagement.

Col. Pratt sticks to all he said, and he is apparently willing to stand by the consequences.—[Argus, Albany, N. Y.]

## 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, SUPR. 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.

General Pratt and family intend to spend the summer on the shore of Lake Chautauqua. Their Post-Office address will be, Jamestown, New York.

If my speech before the Baptist ministers was untrue in any particular, it ought to be easy to indicate wherein and to hold me responsible. No part of it is contested except it is alleged I said, "Indian Bureau officials are barnacles." What I said was that "The Indian Bureau is a barnacle to be knocked off sometime."

It takes far-fetched construction to contort this into personal affront. I now repeat that after thirty-seven years of experience in Indian affairs, twenty-five years of it directly under the Bureau—THE BUREAU IS A BARNACLE, because it is an unnatural, unphilosophical attachment to the Ship of State whose perpetuity depends solely upon its being able to prevent the one race in America always here, from getting aboard and becoming a real part of the American crew and family. It therefore clogs progress, and that is what a barnacle does. This condition and influence is doubly true of the Bureau of Ethnology. R. H. P.

One of the criticisms against our plan of civilizing the Indian by getting him into civilization and keeping him there is the severance of family ties. I repeat:

"We Americans do not hesitate to sever family ties in any of the other races of the world, by inviting their youth to place between themselves and their homes and families a great ocean, and to give up language and customs in order to become Americans."

There is no criticism on this, but because in our experience we have found this way into useful American citizenship just as good for the Indian, we are denounced. So far as the Indian is concerned, we have these further incentives to govern us:

In a letter dated June 15th from an old Indian grandmother in regard to her grandson here at this school, she urges that I keep her grandson at Carlisle because "This (his home) is no place for him. His father died drunk and his brothers are gamblers and drink, and it is better for him should he never see this place."

A missionary on another reservation writes of some Carlisle girls who recently arrived at their homes: "— told me yesterday that if she had known what a home her aunt's was, she never would have come to it. Poor girl, I sympathize with her. — had the intense mortification of knowing that her father was arrested for drunkenness the next day after her arrival home, and sentenced to a term in jail where he is at this writing, and likely to remain for fifteen days. He is also the uncle of —. Poor girl! And yet I am hated by the whites here, and a few of the Indians because I am fighting this accursed liquor trafic."

And such messages have been coming to us all the years. Shall we be guided by ignorant critics or by common sense and our experiences? R. H. P.



*R. H. Pratt*

In obeying the War Department order ending my duties of a quarter of a century as the suggester, originator and superintendent of the Carlisle Indian Industrial School, which closes my contention from this vantage point for the ideas of Indian management born of these and previous experiences, I am compelled, because it is otherwise impossible, to say good-bye in this general way.

To the five thousand Indian pupils now present at the school or who have gone out to battle with the world: Your loyalty to your school, its purposes and your "School-father" have been all I could ask, and was and is the prime factor in its success. I have only to say, Continue therein! "STICK!"

To the Indian parents, relatives and friends of these pupils who entrusted them to me: For your confidence, "My heart shakes hands with you."

To the faithful employees of the school, past and present, without whose devotion and intelligent labors its success would have been impossible: You have unlimited gratitude from all the pupils you have taught, the commendation of all good people and my most grateful thanks.

To the many thousands of earnest personal friends and friends to my cause, and more especially those who have through the years shown their earnest by contributing in all one hundred and forty thousand dollars, to this, a government institution, erecting buildings, purchasing land, putting in the first steam heat and electric light, and many other improvements, before the Government became confident and generous, and paying for advanced education for scores of worthy pupils: Your confidence in me has been my strength. Your interest is not lost. It will "return after many days." Much of it is already returned in the worthy, civilized living, often under most adverse circumstances, of most of those you have helped personally and generally.

To our hundreds of outing patrons, who through all the years by taking our pupils into your good homes to help, in house, on farm and in shop, and thus have given the most practical and first lessons in manly living and self-help, imperative to equip Indian or any youth for useful citizenship: The service has been reciprocal and your continued willingness and the willingness of the pupils to engage in it year after year proves its great value.

To the local authorities and people, the colleges and public schools, and espe-

cially the Sunday school workers and the churches: Through all the years, by unswerving interest and sympathy, thought and labor you have given to my cause every help in your power, and I am profoundly thankful.

Twenty-five years brings many changes. Many do not know or remember the early struggles, and many first friends are beyond earth's cares. A large number have been unswerving from the very beginning. All, I am sure, appreciate that the principles upon which Carlisle was founded and which she has constantly enunciated are worth standing for, because they are the very bone and sinew upon which our Government was built.

Carlisle is rich in grateful memories.

I carry with me into this forced retirement undying gratitude that I have been permitted, to some extent at least, to awaken all our people and my government from long lethargy toward the Indian as a brother man, and have been enabled through their bounty to bring the Indian into the sight of all the people and hold him there long enough to show and convince all our right thinking citizens of his real manhood and possibilities.

I am personally and also profoundly grateful for that governmental recognition of my four years' service during the Civil War and for my services since, which has lifted me from the pending humiliation always inevitable to an army Officer overslaughed.

R. H. P.

### Carlisle Appreciation

CARLISLE, PA., June 15, 1904

BRIG. GEN. R. H. PRATT,  
INDIAN SCHOOL,  
CARLISLE, PA.

DEAR SIR:—

Your sudden removal without investigation or trial from your position as Superintendent of the Indian School after twenty-five years of conspicuous service to the country of which we have been the daily witnesses, offends the sense of justice of our entire community. As pastors of the Churches and ministers of the gospel we tender you this assurance of our unshaken confidence in you and the cause you represent.

(Signed)

J. C. Reeser, Presiding Elder United Ev. Church.

G. W. Getz, Church of God.

Alex. McMillan, Rector of St. John's Episcopal Church.

Ira F. Brame, Pastor Lutheran Church, Plainfield.

G. M. Diffenderfer, Pastor First Lutheran Church.  
George Norcross, Pastor Second Presbyterian Church.  
Geo. R. Brabham, Pastor 3rd Presbyterian Church.  
Miles O. Noll, Pastor of Reformed Church.  
J. Theo. Pettit, Pastor First United Ev. Church.  
A. N. Hagerty, Pastor First Presbyterian Church.  
H. B. Stock, St. Paul Lutheran.  
Wilford P. Shriner, Allison Memorial Meth. Episcopal.  
Geo. Edward Reed, President Dickinson College.  
John W. Chambers, First United Brethren Church.  
M. W. Prince, Professor Dickinson College.  
Edward Fawl, Biddle Memorial Mission.  
J. E. Klefman, Grace U. B. in Christ.  
J. H. Morgan, Professor in Dickinson College.  
Geo. R. Coverdale, Pomfret St. Methodist.  
John A. Mahony, St. Patrick's Rectory.

CARLISLE, PENNA., June 24, 1904.

TO HIS EXCELLENCY,

THEODORE ROOSEVELT

PRESIDENT OF THE UNITED STATES.

SIR:

We who are citizens of Carlisle, Penna., learned with regret that an order had been issued relieving General R. H. Pratt from the Superintendency of the Carlisle Indian School.

For a quarter of a century he and the Indian School he has built up here have been daily before us. In that time, perhaps ten thousand Indian boys and girls have been educated and trained to be self-supporting. Many of them have gone back to their tribes and have exerted an influence for good that has materially aided in maintaining the peace of the country.

Very little disturbance has resulted from the five hundred to one thousand Indian boys and girls constantly in our midst, because of their admirable training in deportment and morality. Such have been among the results of the system General Pratt devised and enforced for the government of the school. Without reflecting in any way upon any one, we doubt if any officer in the Army of equal rank has accomplished a tithe of the good to the country that the work of General Pratt has given to it. It will require an exceptional man to take up and carry on that work as effectively as it has been and is now being carried on by General Pratt.

We believe we express in this brief way the unanimous sentiment of our entire community to you, as Commander in Chief of the Army, in regard to the valuable and unusual service to the country given by General Pratt, an officer in that Army.

With great respect,

Edward W. Biddle, President Judge of 9th Judicial district.

Morris W. Prince, Professor Dickinson College.

R. M. Henderson, President Carlisle Deposit Bank.

Wm. E. Miller, Ex-State Senator 32d District.

Adam Keller.

T. J. Parmley, Cashier Bank.

John W. Plank.

W. Stuart.

John Hayes, Prest. The Carlisle Gas and Water Co., Prest. The Manufacturing Company and Repub. Presidential Elector for 1904.

Geo. Edward Reed, President of Dickinson College.

Joseph Bosler.

J. M. Weakley, Ex-State Senator 32d District.

L. S. Eisenhower, G. A. R. Post 201.

John R. Miller, Attorney.

John Lindner, Prest. The Lindner Shoe Co. and Prest. of The Carlisle Nursery Co.

Harry G. Brown, chief Burgess.

Wm. H. Bentz.

A. G. Miller, Attorney-at-Law.

W. F. Sadler, Attorney-at-Law.

Daniel Weary, Prothonotary.

H. N. Bowman, Register of Wills.

A. H. Snyder, County Commissioner.

H. C. Surgert, County Commissioner.

L. H. Shenk, County Commissioner.

E. M. Biddle, Jr., Attorney to Commissioners.

W. A. Lepperd, Clerk to Commissioners.

E. M. Vale, Deputy Clerk of Cumb. Co.

Harry Hertzler, Clerk of Courts and Recorder of Deeds, Cumberland County.

Thomas E. Vale, District Attorney.

George A. Sollenberger, Ex-Deputy Prothonotary.

W. B. Boyd, Attorney.

Fillmore Maust, Ex-Representative.

Duncan M. Graham, Attorney-at-Law.

J. E. Barnitz, Attorney-at-Law.

George Norcross, Pastor Second Pres. Church.

Jacob Livingston.



No matter who may succeed him, the school will be a monument to the ability and industry of General Pratt. He made it what it is—the best school of the kind to be found anywhere, ranking, in some respects, with the best colleges. General Pratt built it up from a modest and comparatively crude affair to an excellent and famous institution, and nobody can rob him of the reputation thus achieved.

He will leave the school with the respect and commendation of those who know what he has accomplished as an instructor, as a guide and friend of the Indians and as an ofttime defender of the school against the insidious attacks of those who would "put it out of business."—[Harrisburg Telegraph.

The people of this community, of the State and nation feel that the removal of General Pratt, after twenty-five years of such service as he has rendered, is not of the people, by the people nor for the people; and therefore according to Mr. Lincoln's ideal, it is not in accordance with the principles of republican government.—[Carlisle Sentinel, contributed.

Appreciation of the fact that our Indian policy, so far as we have had any, has been frankly brutal from the start is general enough to check any tendency to disagree with Colonel Pratt in his criticisms. But it is a melancholy fact that interest in the welfare of the surviving remnants of the remarkable race that once possessed this country is confined to a very few philanthropists and enthusiastic lovers of their fellow men. The rest of us who do not remember the Indians that stalked so majestically through the pages of Cooper's novels in the golden age of Uncas and the Deerslayer are either utterly indifferent to the red man of to-day or are busily engaged in the ignoble task of cajoling or cheating him into parting with his birthright for a very unsubstantial mess of pottage. So the poor Indian has very few friends left in the world. That Colonel Pratt has been at pains to prove himself one of them is only likely to be recorded as an act of grave indiscretion, calling for swift rebuke from Washington for criticism of the Government quite unbecoming to an Army Officer, even on the retired list.—[Providence Bulletin.

When we see our most experienced men retired we must feel a measure of distrust, of doubt as to the sanity of such actions. A man who has "worked his way up" in the army or navy surely knows better as to what should or what should not be done than a mere apprentice who has never been through any campaign that amounted to anything.—[ANOTHER CIVILIAN, in the Public Ledger.

It is now said that the removal of Brig. Gen. Pratt as superintendent of the Carlisle Indian School, was the result of his attack on etymologists, (?) and particularly Dr. W. J. McGee, in charge of the department of anthropology at the World's Fair.—[Chronicle, St. Louis, Mo., June 14.

Dr. W. J. McGee, head of the department of anthropology at the World's Fair, is understood to say that General Pratt's system has brought the Carlisle school into disrepute, and that his training for the Indians is worse than no training at all, as it destroys their old traditions and customs, and gives them nothing in return.—[St. Louis Star, June 14.

The continuous contentions of Dr. McGee on the above lines would seem to be refuted by the following extract from the report of the Commissioner of Indian Affairs of 1901, page 39, and the Diploma awarded to the Carlisle school by the Columbian Commission, both of which we here publish:

COMMISSIONER'S REPORT.

"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 non-reservation 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 actions 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 col-

The following is the Diploma awarded by the Chicago World's Columbian Commission and covers a fair statement of the purposes and results of this Carlisle school at that time. There has been only increase on the same lines since:

**THE UNITED STATES OF AMERICA**  
By Act Of Their Congress authorized  
**THE WORLD'S COLUMBIAN COMMISSION**  
at the International Exposition held in the city of Chicago, State of Illinois, in the year 1893, to decree a medal for specific merit which is set forth below over the name of an individual judge acting as an examiner, upon the finding of a board of international judges, to  
**INDIAN INDUSTRIAL SCHOOL,  
CARLISLE, PENNSYLVANIA.**  
EXHIBIT: WORK, PHOTOGRAPHS, AND COURSE  
OF STUDY  
**AWARD**

For excellence of methods, objects, and results as a part of the best plan for the industrial, intellectual, patriotic, social, moral, and spiritual training of the Indian to take his place as a member of civilized society, seen, first in his separation from savage surroundings; second, in wise and well-fitted plans and methods of theoretical and practical training of boys and girls in the several years of school life, during which they learn the conditions of caring for health and are prepared for active affairs, in common studies, such as reading, writing, drawing, arithmetic, composition, geography, music, book-keeping and morals, and in industries for girls, such as household economy, needlework, cutting of garments, and cooking; and for boys, farming, carpentering, blacksmithing, harness and wagon making, the making of tinware and shoes, and printing; third, as seen in the outing system by which pupils are placed in good families where both girls and boys for a year or more become familiar by observa-

tion and practice with all the customs and amenities of American home life, fixing what they have been learning in the theory and practice of the school; fourth, as seen in results attained (a) in the outing system in 1892, which resulted in the earning by 404 boys of \$16,698.85 and by 298 girls of \$5,170.15, or a total of \$21,868.90, all of which was placed to their individual credit and (b) in the useful and worthy lives of the great majority of those who have returned to their Indian homes.

When General Pratt was retired as Colonel from active service at sixty-two, Washington correspondents in New York papers gave as one reason for the course of action towards him that he had not taken part in the Spanish War. He said nothing about it at that time, but now on being relieved from the superintendency of this school the same statements are made by the same correspondents to the same papers. This is an imputation on his soldierly qualities.

The following correspondence will show that it was not his fault that he did not take part in that war:

CARLISLE PA., March 8th, 1898.  
GENERAL H. C. CORBIN,  
ADJUTANT GENERAL,  
WASHINGTON, D. C.  
DEAR GENERAL:—

I have here under my care from 200 to 250 fine athletic young Indians representing 40 to 50 different tribes, suitable and capable in all respects, who are well drilled in the school of the soldier and company, and in whose hands guns could be placed, and they perform most effective military duty immediately. Should the occasion call for it, I can within a fortnight gather

lated, 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 white boys and girls under similar circumstances, and indicated 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."

CARLISLE, PA., April 20th 1898.  
HON. W. A. JONES,  
COMMISSIONER OF INDIAN AFFAIRS  
WASHINGTON, D. C.  
MY DEAR MR. COMMISSIONER:—

I wish it distinctly understood that the effect of Carlisle training upon our boys is to make them entirely loyal to the United States Government, and that those of them who are old enough and strong enough are as ready to enlist and fight for the Government as any young people in the land. I have gone over the lists very carefully, and find about 180 come strictly within the limits of height, physical and other equipment, and I can, I am sure, summon a whole regiment of those who have been here, in very short order, should the needs of the hour demand it, and I am myself entirely ready to fill the place of commanding officer of the limited or greater number, or to return to duty with my regiment.

I hope you will mention this to the Secretary, and I think this is as far as I ought to go in the matter. I do not feel, under all the circumstances, that I should ask to be relieved and join my regiment, nor ought I to ask for any other duty. I can say, however, that in my judgment the affairs of the school can rest very satisfactorily in the keeping of my assistant superintendent during my absence, limited as I believe the scrap with Spain will be.

Very Truly Yours,  
(Signed) R. H. PRATT.

WASHINGTON, April 22, 1898.  
CAPTAIN R. H. PRATT,  
CARLISLE, PENNA.

MY DEAR CAPTAIN:  
Yours received. The Secretary is now in New York, but as soon as he returns, I will take your letter and talk the matter over with him.

Yours truly,  
(Signed) W. A. JONES.

TELEGRAM.  
CARLISLE, PA., April 21st, 1898.  
GEN. J. HAWLEY,  
UNITED STATES SENATE,  
WASHINGTON, D. C.

Could not first clause of Army Bill be phrased to admit enlistment of Indians not yet citizens? Thousands of English speaking able young men from many tribes, who have been under training in the Government schools want to enlist to show gratitude for what Government has done for them. I can assemble a regiment already fairly drilled and trained from those who have been at Carlisle alone. No volunteers will do better service.  
(Signed) R. H. PRATT.

UNITED STATES SENATE,  
WASHINGTON, D. C. April 30, 1898.  
CAPT. R. H. PRATT,  
CARLISLE, PA.

MY DEAR CAPTAIN:—  
I will submit your telegram to the consideration of the General commanding the Army. Very respectfully,  
J. R. HAWLEY—

CARLISLE, PA., April 26th, 1898.  
GEN. RUSSELL A. ALGER,  
SECRETARY OF WAR,  
WASHINGTON D. C.  
DEAR GENERAL:

I wrote General Corbin early in March that we have 200 to 250 young Indian men, well trained in the school of the soldier and company who could move immediately after being armed and equipped, and if it was thought advisable I can assemble a thousand or more like them, who have passed under my care and returned to their homes. I can understand, of course, that there might be an outcry by Spain alleging the use of savages, but these would all be civilized, English speaking Indians and would average as intelligent as the volunteers now called out. It would be an admirable way to give the Indians an opportunity to show their loyalty, and would, I am sure, be invaluable in its pacifying influence on the tribes, besides giving our own people better conceptions of the Indians.

Sincerely yours,  
(Signed) R. H. PRATT.  
Capt. 10th Cav'y, Supt.

WAR DEPARTMENT,  
WASHINGTON, D. C. April 28th, 1898.

MY DEAR SIR:  
Permit me to thank you for the enclosure in your letter of the 26th instant. The matter of organizing a regiment of Indians has been considered but not definitely determined. Very truly yours,  
(Signed) R. A. ALGER,  
Secretary of War.

Captain R. H. PRATT,  
CARLISLE, PA.  
CARLISLE PA., July 22nd, 1898.

DEAR GENERAL:  
I beg to invite your attention to my letter to you of March 8th in which I indicate my willingness to undertake field duty; and to say that soon after that I

JOHN EATON,  
Individual Judge.  
JOHN BOYD THACHER,  
Chairman, Executive Committee of Awards.  
K. BUENZ,  
President, Departmental Committee.  
GEO. R. DAVIS,  
Director General.  
T. W. PALMER,  
President World's Columbian Commission.  
JNO. T. DICKINSON,  
Secretary, World's Columbian Commission.

a full thousand of just such able-bodied young men, formerly under my care here, who would gladly respond and fill as large a place as any equal number of the best of our militia. I make these statements to you confidentially, and without any desire to disturb the equanimity of anybody or intention to take any steps in the matter unless an emergency demands. It is simply a force ready, 200 to 250 on a day's notice, and a thousand of the same sort within a fortnight.

I am with great respect,  
Faithfully Yours,  
(Signed) R. H. PRATT.  
Captain, etc.

WAR DEPARTMENT  
ADJUTANT GENERAL'S OFFICE  
WASHINGTON, MARCH 16, 1898.

MY DEAR PRATT:  
I thank you most cordially for your note of congratulations, and at the same time, have made note of your suggestions as to the use of the young Indians under your care in the event that there should be any military operations. In all candor, I see no immediate prospects for active service. At the same time, should there be, your suggestions will have, as far as can be, favorable considerations.

(Signed) HENRY C. CORBIN,  
CAPTAIN R. H. PRATT,  
INDIAN INDUSTRIAL SCHOOL,  
CARLISLE, PA.

wrote to the Honorable Commissioner of Indian affairs stating that I was ready to return to my company or regiment, to raise an Indian command, or to undertake any other military duty, but felt that under the circumstances I should be entirely passive and wait for the authorities to designate what I should do. I trust I may be understood. I am not seeking to stay here if it is thought best I go elsewhere; nor am I seeking to go elsewhere if it is thought best I stay here.

I beg to say that in my military experience I went through a siege of yellow fever, nursed and helped bury many victims, when in charge of the Indian prisoners in Florida in 1877; I also attended and helped bury more than a dozen who died of the cholera at Forts Gibson and Arbuckle in 1867. I had the smallpox when a boy and have several times during life looked after those attacked by that disease; so that in a way I am entitled to be classed as an immune.

I grow more and more out of sympathy with the Indian service and government management of the Indians, and have less and less faith that what I esteem true methods will prevail. Nevertheless, I shall keep up the fight to the end.

I am with great respect,

Very Sincerely yours,  
(Signed) R. H. PRATT,  
Captain 10th Cavalry, Supt.

GENERAL H. C. CORBIN,  
ADJ. GEN., U. S. A.,  
WASHINGTON, D. C.

WAR DEPARTMENT,  
ADJUTANT GENERAL'S OFFICE,  
WASHINGTON, D. C., July 26, 1898.

CAPTAIN R. H. PRATT,  
10th Cavalry, Carlisle, Pa.

DEAR CAPTAIN PRATT:

I have your letter of the 22nd, and will give the matter my careful consideration.

Sincerely yours,  
(Signed) H. C. CORBIN  
Adj. Gen.

Owing to a demand for General Pratt's speech before the Baptist Ministers in Brooklyn—the speech, which is alleged to have caused his removal from the Superintendency of the Carlisle Indian school—we reprint it, with the other information on the same line, in this week's issue.

## THE INDIAN NO PROBLEM.

GENERAL PRATT, BEFORE THE NEW YORK  
MINISTERS' CONFERENCE, AT THE  
MADISON AVE, BAPTIST CHURCH,  
MONDAY MORNING, MAY 9,  
1904.

America stands pre-eminent for the unity of races and freedom of the individual. It has established that the real problems are methods and systems and not man himself.

To assimilate and utilize all people within its jurisdiction is both the prerogative and duty of the nation, because self preservation requires it. To leave or build any race or class as special or alien, hinders growth, multiplies expense and fosters anxiety and violence.

I am here to speak for the Indian, and my text is, "The Indian no problem" in contradiction of that oft and long-drawn-out expression—The Indian Problem. The duty I feel resting upon me in the opportunity offered by your invitation, is to make you see if I can, as plainly as I do, that when treated like other folks, there really is no problem in the Indian himself and that the difficulties we contend with in our efforts to unify and utilize him as a man and a citizen are of our own creation. My long experience and what I believe to be the common-sense showing of the situation confirms my text. The Indian is rather raw material in the forest, mountain and plain to be brought and put through the proper refining influences of our civilization mills of today, wrought into shape and then sent to work on the great oceans of our industry and thrift.

History, our own experience and common sense ought to have shown us years ago that if we really wanted to civilize and assimilate the Indians, we were pursuing a course designed to exactly frustrate our wishes.

The success of Anglicizing, if not entirely assimilating, black savages forty times more numerous now in America than our Indians, and our success in reaching happier results on the same line with foreigners from almost every land, and the failure after centuries to accomplish any material like results with the Indians ought to have led us to hunt the

reason and adopt different methods long ago. Bringing Negroes here and scattering them, even under the heel of slavery, has had the effect to give them our language and destroy their own, and to make them a valuable part of our industrial population; and where there have been wider individual opportunities they have risen to enviable place and prosperity.

Encouraging foreigners of all lands to come and settle among us has in every instance where we have avoided the congesting of them in separate and large communities, led them to abandon their past and become thoroughly American. But where we have allowed foreigners to settle in large communities the process of Anglicizing has been hindered, and in some instances entirely prevented.

In some localities in Pennsylvania we have German communities so compact that the third and fourth generation of residence has not given them our language, but there are innumerable instances of matured Germans, who having separated from their German surroundings and immersed themselves in American surroundings, have lost all German trace, even to the accent.

The first great barrier to be thrown down in all work of assimilating and unifying our diverse population is the barrier of language.

The process of giving the American language to foreigners who are willing to disperse among us, is so simple and effective that it gives us no concern; scarcely, in fact, attracts attention.

No school is needed, no special teacher or organized effort. It simply does itself. Is there not a lesson in this?

We organize and force upon the Indian through our sustaining of the tribal relation by the congesting system of Indian reservations, a condition exactly the reverse of this, calculated to not only discourage but to entirely prevent his obtaining the American language except in the impractical homeopathic way we choose to dispense to him by expensive and theoretical schools established in his communities.

The foreigner, while getting the language practically through the freedom of association, continues to obey also the decree of the Almighty,—“In the sweat of his face shall man eat bread,”—and thus without school or special teaching imbibes and absorbs all the other vital principles of our America, and accommodates and unifies himself with them. On the contrary, our Indian schools on the reservations, weak and inefficient because lacking in the essential elements of practical experience, association and competition, are not calculated to lift the Indian into the courage and ability to struggle and compete; but are rather calculated to educate in him a fear of these conditions and make him shrink from the very competition necessary to enable him to reach his place as an independent man and citizen.

Suppose we should take twenty thousand of the assisted emigrants landing on our shores, belonging to any nation under the sun,—England, Scotland, Arabia, Hungary, Italy or Africa,—and put them on a reservation in South Dakota, as we have the twenty thousand Sioux, who have there been under our care for nearly three decades, place over them agents with a few employees and establish among them schools for their own children only, make them amendable to a Bureau in Washington to the extent that they cannot leave their reservations without its consent, issue rations and annuities to them and then treat with them through a commission as though they were a separate nation, would they develop into capable Americans? Would not these very conditions make any people hold to their past and even retrograde?

I think you all must agree with me that such would be the result.

Why then is it worth while for us to expect a contrary result from Indians so placed?

Is not the condition we have forced upon and maintained among and about the Indians entirely to blame for their non-acceptance of our civilization? Is the fault at all theirs?

We make a great pretense of helping, and do give inordinate sums of money in purchase of land and for their support, their schools, for their agricultural and other necessary development in preparation for citizenship, but does it accomplish the purpose?

I do not know of any Indian tribe,

community or even individual Indian having been favored with anything like such opportunities to acquire the true spirit of America as are at once fully and continually accorded to the foreign emigrant.

I do not know many individual Indians who have risen far above what their privileges would imply; and all Indians within my knowledge are generally up to their opportunities.

I can therefore safely say, "The Indian is no problem."

It is perfectly safe to say that the United States Government has expended in material, machinery and instruction in agriculture for the Sioux Indians a sum that will exceed by many times in value the amount that could have been realized for all they have ever raised.

The worst of it is that the future outlook offers no encouragement, that the continuance of the present course will bring relief. Not only that, but continued in mass they are a perpetual threat upon the peace and safety of that whole section, and should the Government attempt in any way to bring to bear upon them the influence of necessity through which alone we may expect disintegration, individual progress and self-help, the Indians have only to put on a little paint, give a few war-whoops, flourish their pistols and immediately the Government is again on its knees doling out gratuitously food and raiment to encourage their continued idleness and confirm their degradation.

Should the Indian not see the way himself, our mistaken philanthropist and speculative forces will promptly guide him to make the effective demonstration, excuse him for it, and then stand ready to place all the blame on the Government. In twenty-six years we have paid thirty-seven millions of dollars for support of the Sioux, and almost as much more for lands purchased from them including Army expenses, to keep them on their reservation.

Suppose one-fourth of this vast sum had been expended in the proper education of their children and in encouraging and helping them, old and young, to immigrate into and distribute and make themselves useful throughout our communities, can there be any doubt that the Sioux would now be practically self-supporting and citizens?

Of the many demoralizing influences we have devised for our Indians we can count upon the money annuities and the payment per capita of large sums for lands ceded by them as being among the most fruitful and disastrous.

This system was adopted early in our intercourse with them and has grown in volume through the years in spite of all contrary efforts, until now it is not uncommon to pay to one tribe millions of dollars.

In 1722 the lower half of Berkshire County, Massachusetts, was purchased from the Stockbridge Indians for 460 pounds, three barrels of cider and thirty quarts of rum, and the Stockbridges were moved over into the wilds of central New York.

In 1894 a piece of land along the northern border of the Indian Territory called the Cherokee Strip was purchased from the Cherokee Indians for eight million dollars. As time goes on you see it pays more and more in money, to be an Indian.

Of the tribes which receive large regular annual payments the Osages are a glaring example.

The sale of their lands in Kansas under treaty agreement brought them about nine millions of dollars in the United States Treasury, the interest of which at five per cent has been paid to them per capita for a third of a century.

When the treaty was made they numbered over 4,200; today they number a bare 1,500.

The payment of this money has stifled all energy and industry, and been the fruitful cause of their destruction.

An agent who had charge of them at an early day and then again years afterwards, passing quite an interval, told me that notwithstanding the law and all the protection he could give, the amount of whiskey consumed by them in two weeks during his later administration was more than equal to that which they got in a whole year in his first administration.

The idleness, disease and crime which has thus reduced this tribe, composed of the finest specimens of physical manhood it has ever been my good fortune to know, are all the direct result of our grossly

injudicious system and mistaken liberal-ity.

The year their treaty was made, Gen. Sheridan engaged a party of Osages as scouts and couriers, and he secured from them a service of 75 to 80 miles per day on foot across the country.

It is doubtful if a single Osage could be found able now to accomplish any such feat.

Money never has and never can settle the obligation resting upon us toward this Indian brother of ours.

We have forcibly made ourselves our "brother's keeper" and he always has had far more right to rise against us in judgment and greater cause to condemn us than the negro ever had.

General Milroy, Agent for the Miamis and Pottawatomies in Indiana, in his annual report for 1847 gave a picture of the drunkenness, debauchery, and crime produced by the payment of the annuity he made that year to those Indians, and statistics to show how by the hundreds, year after year, they had murdered each other when under the influence of drink procured with the money we gave.

He stated that probably in the history of the human family there was no other parallel case where a whole nation had actually destroyed itself by assassination.

General Milroy's picture is applicable today and bears on many tribes.

We have not only turned our own hands against them to destroy them with violence, but we have led them and continue to lead them, to destroy themselves.

The most common excuse for these injudicious payments is that they distribute the public money among our struggling western people, as much as to say, "If in doing that important service it does happen to destroy the Indians, what is the odds?"

Unfortunately for the argument, if it is a legitimate argument, the money does not go to help the worthy industrious settler, but falls into the hands of the lawless and undeserving.

Inviting the Indians to always look to the Government for support instead of continuing to rely upon their own right arm, is another of the great evils of the system.

Be the sum ever so small the receiving of it is to them the greatest of all the events of the year.

The payment of \$4.00 or \$5.00 per capita brings a whole tribe together at the agency, bag and baggage, men, women and children, tepee, dogs and ponies, to the entire neglect of their farm patches; and immediately after they get their money they turn it over to the trader. I am aware that many touching instances are related by pathetically inclined people intended to prove that things are improving. But the fact remains that we have scarcely any Indians in the United States free from Bureau control, and the evils I have named and many others consequent upon our system of sustaining and forwarding the tribal conditions are in the way of any complete individual development and growth.

The Indians in New York State live as helpless communes on reservations under the supervision of the United States Indian Agent, and by this very fact are helped and encouraged to avoid association and competition with us, and to reject the use of our systems of law, schools, etc.

The arguments and devices we resort to, to keep up these tribal organizations are unworthy of our civilization.

I ask your most careful examination into these conditions and your most thoughtful consideration of all phases of the situation, when I believe you will fully agree with me that the Indian is entirely exonerated for being dependent and worthless, and that we are entirely guilty for his present condition.

I believe that nothing better could happen to the Indians than the complete destruction of the Bureau, which keeps them so carefully laid away in the dark of its numerous drawers, together with all its varied influences, which only serve to bolster and maintain tribal conditions.

The early death of the "Freedman's Bureau" with its "forty acres and a mule" was an infinite blessing to the negro himself and to the country as well.

If you say the turning loose of this large number of ignorant and unprepared people would threaten the peace of our communities, I say not a year within the last thirty but we have imported from foreign countries and turned loose in the United States a much greater

number of no less ignorant and unprepared people. One thing is certain, the Bureau will never lift its finger to end its own life, and we can rely on it that its emotions are most pleasurable when Congress adds to it increased responsibility in the distribution of money, etc. It is a barnacle to be knocked off some time.

Better, far better for the Indians had there never been a Bureau.

Then self-preservation would have led the individual Indian to find his true place and his real emancipation would have been speedily consummated.

What I contend for in part is that the small number of Indians in the United States, especially the Indian children, shall have privileges beyond the tribe, the privilege of seeing and knowing what the United States is.

It is in part due to the church that we have Indian reservations; and reservations for Indians means reservation from experiences and from opportunities for education and betterment in industry.

The policy is wrong.

There should be willingness, helpfulness, invitation and push on our part to get the Indians and especially the children out into the active life of the nation.

My urgency is that Indians be helped less from Washington, helped less in tribal education and helped more to come into actual relations with our general industrial and educational systems.

We do not hesitate to take a million foreigners into our country in one year and at once disperse and citizenize them. We do not hesitate to invite and persuade boys and girls of all countries to abandon their homes and languages and come here to become a very part of our population.

We give opportunity for the boys and girls in the slums of New York to escape from their surroundings of ignorance and vice, and enter the well-to-do homes of our people all over the country.

The present governor of Alaska as a boy went out from the slums of New York to a family in Indiana, who took him into their good home, just as our Carlisle Indians boys and girls are constantly going into good homes in Pennsylvania, and he became what he is.

Left in the slums of New York, he would probably never have become anything but a burden upon society.

Taken into wider and better influences he becomes a great and good man.

Our Carlisle children are constantly urged and bought to go back.

I say to them, Why go back?

Why not stay where there is encouragement and help to rise, and so begin to get your people to escape from reservation prisons.

For twenty-five years Carlisle has been trying to establish that principle, but has been met all along with opposition.

A month after Carlisle began, a missionary among the Indians wrote an article covering two columns of a great newspaper telling what a mistake it was to undertake such a work as the Carlisle school.

We compelled the negro and invite Huns and the Italians and the Irish and every one else to come and live with us. Why not invite the Indians and give them the same chances and so find what they can do?

There are only 270,000 Indians outside of Alaska. If instead of forcibly holding them together on reservations and in tribes our every influence helped them to chances away from the reservations, their interests and ours would soon be assimilated, and that would be the end.

The contact of peoples is the best of all education. I could give you unlimited instances where Indians by association with our own people, became in all respects like them—in thought, speech and deed.

We are making a great pretence of anxiety to civilize the Indian. I use the word pretence purposely, and mean it to have all the significance it can possibly carry.

There is no real recognition of Indian manhood in anything the Government does for them; nor are the schools, established and maintained by the Government, so established and maintained for the real benefit of the Indian.

They are generally used as an offset for the River and Harbor bill,—that is, to equalize the distribution of public money. One Indian Commissioner established quite a number of schools purely on this political basis, securing the sympathies of certain congressmen and senators by

promises to place a school within their respective districts. That commissioner used this argument:

"It should also be borne in the mind that the money expended at these Indian schools is put at once into circulation in their immediate vicinity, and the employees are mostly white people, men and women carefully chosen, that the money they receive for this work enters largely into the financial growth of their respective communities and becomes a part of the general prosperity of the country.

A great burden rests upon the Western States and territories which embrace Indian reservations, for Indian lands are not taxed and Indians not only do not contribute to the advancement of these growing communities, but the progress of the States or territories is often, and sometimes necessarily, hindered to a greater or lesser extent by their presence.

It would, therefore, seem only a matter of equity that the burden of these western States and territories should be lightened by the distribution among them of such money as may be necessary for the education of the Indians."

Unfortunately, both for the Indians and the Government, this has been the plane of management all the time. The "equity" has all been purely and solely for the white man.

Nothing could be better calculated to secure failure in uplifting the Indians and to prolong an unnecessary and expensive management.

The real good of the Indian has little or no weight in such argument. Every appropriation, every movement, must be based on its probable pecuniary advantage to the white race.

Indian schools are just as well calculated to keep the Indians intact as Indians, as Catholic schools are to keep the Catholics intact.

Under Federal principles we have established the public school system where people of all races may become unified in every way and loyal to the Government.

We do not gather the people of one nation into schools by themselves and the people of another nation into other schools by themselves, but we invite the youth of all people into all schools.

We shall not succeed in Americanizing the Indian unless we take him in, in exactly the same way. I do not care if abundant schools on the plan of Carlisle are established, if the principles we have always had at Carlisle—of sending them out into families and into the public schools—were left out, the result would be the same, and even though such schools were established as Carlisle is, in the center of an intelligent, industrious and friendly population, and though such schools were as Carlisle always has been, filled with students from many tribes.

Purely Indian schools say to the Indian:

"You are Indians and must remain Indians: you are not of the nation and cannot become of the nation. We do not want you to become of the nation."

Before I leave this part of my subject, I feel impelled to lay before you the facts as I have come to look at them, of another influence that has claimed credit and always has been and is now very dictatorial in Indian matters, and that is the missionary as a citizenizing influence upon the Indians.

The missionary goes to the Indian; he learns the language; he associates with him; he makes the Indian feel he is friendly and has great desire to help him; he even teaches the Indian English; but the fruits of his labor, by most of the examples I know, have been to strengthen and encourage the Indian to remain separate and apart from the rest of us.

Of course, the more advanced those who have a desire to become civilized and to live like white men, who would with little encouragement go out into our communities—are the first to join the missionary forces. They become his lieutenants to gather in others.

The missionary must necessarily hold on to every help he can get to push forward his schemes and plans so that he may make a good report to his church, and in order to enlarge his work and make it a success he must keep his community together.

Consequently, any who care to get out into the nation and learn from actual experience what it is to be civilized, what is the full length and breadth and height and depth of our civilization, must stay and help the missionary.

The operation of this has been disas-

trous to any individual escape from the tribe, has vastly and unnecessarily prolonged the solution of the question, and has needlessly cost the charitable people of this country large sums of money, to say nothing of the added cost to the Government, the delay in accomplishing their civilization, and their destruction caused by such delay.

If, as sometimes happens, the missionary kindly consents to let, or helps one go out and get these experiences, it is only for the purpose of making him a preacher or a teacher or help of some kind, and such an one, mu t, as soon as he is fitted and much sooner in most cases, return to the tribe and help the missionary to save his people.

The Indian who goes out has charitable aid through his school course, forfeits his liberty and is owned by the missionary.

In all my experiences of 37 years, I have known scarcely a single missionary to heartily aid or advocate the disintegration of the tribes and the giving of individual Indians rights and opportunities among civilized people.

There is this in addition, that the missionaries have largely assumed to dictate to the Government its policy with tribes, and their dictations have always been along the line of their colonies and Church interests and the Government must gauge its actions to suit the purposes of the missionary, or else the missionary influences are at once exerted to defeat the purposes of the Government.

The Government by paying large sums of money to churches to carry on schools among Indians only builds for itself opposition to its own interests.

Years ago, under the orders of the Department, I went to New Mexico after children for Carlisle. I found their communities aggregating 11,000 Indians. They were not nomads, they were village dwellers, agriculturalists, stock-raisers, and their communities were the oldest within the limits of the United States.

They had been under the influence of a church for 250 or more years, and at this time the power of that church over them in all their affairs was absolute. They paid taxes and tithes to it alone, and yet there was not one single Indian in the whole 11,000 that could either read or write in English or in any other language.

When I brought up the subject of education, I was met at once with the strongest possible opposition, and confronted with the fact that the Indians had been commanded by the officials of that church not to send their children to school, or to allow them to learn the language of the country.

We make our greatest mistake in feeding our civilization to the Indians instead of feeding the Indians to our civilization.

America has different customs and civilization from Germany. What would be the result of an attempt to plant American customs and civilization among Germans in Germany, demanding that they shall become thoroughly American before we admit them to the country?

It is a great mistake to think that the Indian is born an inevitable savage. He is born a blank like all the rest of us. Left in the surroundings of savagery, he grows to possess a savage language, superstition and life.

We, left in the surroundings of civilization, grow to possess a civilized language, life and purpose. Transfer the white infant to savage surrounding, and he will grow to possess a savage language, superstition and habit. Transfer the savage born infant to the surroundings of civilization and he will grow to possess a civilized language and habit.

These results have been established over and over again beyond all question, and it is also well established that those advanced in life, even to maturity, of either class, lose the already acquired qualities belonging to the side of their birth and gradually take on those of the side to which they have been transferred.

As we have taken into our national family ten millions of negroes, and as we receive foreigners at the rate of more than 800,000 a year, and assimilate them, it would seem that the time may have arrived when we can very properly make at least the attempt to assimilate our 250,000 Indians, using these same potent methods and see if that will not end this vexed question, and remove Indians from public attention, where they occupy so much more space than they are entitled to, either by number or worth. The school at Carlisle is an attempt on the

part of the Government to do this. Carlisle has always planted treason to the tribe and loyalty to the nation at large. It has preached against colonizing the Indians, and in favor of individualizing them.

It has demanded for them the same multiplicity of chances which all others in the country enjoy.

Carlisle fills young Indians with loyalty to the stars and stripes, and then moves them out into our communities to show by their conduct and ability that the Indian is not different from the white or the colored, and so prove that they have the same inalienable right to liberty and opportunity that the white and negro have. Carlisle does not dictate to him what line of life he shall follow, so it is an honest one; it says to him that if he gets his living by the sweat of his brow and demonstrates to the nation that he is a man, he does more good for his race than hundreds of his fellows can who cling to their tribal, communistic surroundings.

The result of the Carlisle system is that we have the most economical Indian school in the country, east or west, because large numbers of our pupils go into the public schools, live in families, work for their own support, and join the productive forces of the country. What they earn is theirs.

Their earnings for the past year aggregated \$31,393 02. They are taught to save. Over 800 have bank accounts and their total credits from these earnings today amount to over \$40,000, which earns interest for them.

They work principally on farms and as house-helps; very many have become first class workmen and workwomen and get first class pay. There is a great demand for them: more than three times the number we can supply are asked for each year. Testimony as to qualification and character is "good" or "excellent" in nineteen cases out of twenty.

No evidence is wanting to show that the Indian can become a capable and willing factor in our industries, if he has the chance. What we need is an administration which will give him that chance.

Indian schools must, of necessity, be for a time; but the highest purpose of all Indian schools ought to be only to prepare the young Indian to enter the public and other schools of the country and immediately he is so prepared, for his own good and the good of the country, he should be forwarded into these other schools, there to temper, test and stimulate his brains and muscles into the capacity he needs for his struggle to secure the good things of life in competition with us.

The missionary can, if he will, do far greater service in helping the Indians than he has done, but it will only be by practicing the doctrine he preaches.

As his work is to lift into higher life the people whom he serves, he must not, under any pretence whatsoever, give the lie to what he preaches by discountenancing the right of any individual Indian to go into higher and better surroundings; but, on the contrary, he should help the Indian to do that. If he fails in thus helping and encouraging the Indian, he is false to his own teaching.

An examination shows that no Indians within the limits of the United States have acquired any sort of capacity to meet and cope with whites in civilized pursuits, who did not gain that ability by going among the whites and out from the reservations, and that many have gained this ability by so going out. Theorizing citizenship into a people is a slow operation.

What a farce it would be to attempt to teach American citizenship to the negroes in Africa! They could not understand it, and, if they did in the midst of such contrary influences, they could make little use of it.

Neither can the Indians understand or use American citizenship theoretically, taught to them on Indian reservations. **THEY MUST GET INTO THE SWIM OF AMERICAN CITIZENSHIP.** They must feel the touch of it day after day, until they become saturated with the spirit of it, and thus become equal to it.

Colonel Pratt enunciates a correct sociological principle when he says that the policy of making a special class and isolating any race is not good, but that it were better to push them into the general current.—[Boston Globe.]