

# The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES"

VOL. XII.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., MAY, 1895.

NO. 12

PUBLISHED MONTHLY, IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

The Mechanical Work Done by INDIAN BOYS.

Terms: Fifty Cents a Year. Five cents a single copy.

Mailed irregularly, Twelve numbers making a year's subscription.

Address all business correspondence to M. BURGESS, CARLISLE, PA.

Entered as second class matter in the Carlisle Pa. Post Office.

We wonder if anybody would be suspicious of the loyalty to Americanism of the great Methodist Church, for instance, if nine-tenths of its Bishops and preachers were foreign born and foreign educated, and most of the remaining tenth, who though native born, were yet foreign educated.

"Put only Americans on guard," said Washington.

Holmanism in Indian matters was only the tributary slave of another ism, which utilizes, burrows deep and ramifies to undermine, weaken and then absorb Americanism. There are plenty of tributary slaves left.

"Put only Americans on guard," said Washington.

The management which sedulously plans and controls Indian tribes intact, inhibiting almost all association of the individual Indian with the outside world until an Oklahoma or other like boom is bred and turned loose upon such tribe is as criminally negligent in discharge of its duty to its helpless wards as the parent who takes no steps to train a child, through experience, to meet the inevitable life issues of maturer years. We all know what miserable failures generally those of our own race are who, during their formative years, are reserved from the association and experiences of actual every day life.

We have heard a great deal and had some controversy about the delectable character of the peculiar civilization and citizenship claimed to be developing among the Indians at Santee Agency, Neb., and there has been a throwing of stones at us from that quarter for the past sixteen years. This warrants us in printing the picture confession we give on another page. The quality of citizenship that requires to be handled year after year in the manner described seems to us to trend the other way.

We print on another page an editorial from *The Indian's Friend* headed "The Next Step," and in connection with it a brief address we made at Ocean Grove, in August 1883, twelve years ago. We are not going to find fault because *The Indian's Friend* now entertains these ideas, but we do have and have had all the years a slight indignation of at least righteous origin that the moving powers of the *Friend* have been so long in coming to these conclusions and have so persistently invented and inaugurated divers other plans to hinder the progress of these now accepted views which it puts out with so much positiveness.

The members of foreign tribes of all lands fleeing from hunger and oppression in their nativity find welcome, homes and plenty in the United States. The invita-

tions to them from the United States are cordial and pressing. How different the treatment of the native American! He is fed, clad and cared for at public expense if he will only STAY OUT of the United States and be content to live within the narrow limits of reservations fixed by the United States, which are often barren wastes and always under a surveillance enforced by the United States, all of which says both his manhood and health. To the people of all other lands the door of America is wide open and the cry is, "Ho! Come here, all ye oppressed and discontented ones! Live here with us! Be of us! Share and enjoy to the full our prosperity and our freedom, for verily, ye are our brethren." But to the Indian, the same crier, with louder voice, and great harshness says, "Get out! Stay away! Live alone! Die! If you want our civilization and prosperity, make it yourself, but do not attempt to come into ours!" Truly, "The human mind is so constituted as to make us hate those whom we have wronged." Perhaps if we once began to do right this "human mind" of ours might also begin to think right.

Steefton was favored with the Harrisburg district Y. M. C. A. convention and our citizens showed that they appreciated it. The sessions were well attended and all of the 125 delegates that were in attendance, were nicely entertained. The 17 Indian delegates from the Carlisle training school were subjects of curiosity to many, admiration to some, and companionship to others, many of our young men seeming to enjoy their company. —(*Steefton Weekly Advocate*, May 11th.)

## THE CAPT. CLAPP—CAPT. PRATT CORRESPONDENCE.

CAPT. CLAPP'S ANSWER TO CAPT. PRATT'S LETTER OF APRIL 15th.

Published in Last Issue of "The Red Man."

UNITED STATES INDIAN SERVICE. FT. BERTHOLD AGENCY, ELBOWOOD, N. D., April 23, 1895. DEAR CAPTAIN PRATT:

Yours of the 15th instant is just received. I have only this more to say on the subject. It appears that we are entirely agreed except as to the possibility of scattering, and so absorbing the Indian among our white civilization. I deem it to be impossible but only because Congress will not sanction it and enact the necessary laws. In every sense it is practicable, and would in the end be economical, but the average voter will not think so, and hence the Holmans and the members from Way Back will not vote for it. Whenever you can get the legislation necessary, I will assist in carrying out the plan with all my heart. I shall continue to advocate reservation schools so long as by law and regulation the Indian is to be kept on the reservation. I find them far more satisfactory and useful than any system, no matter how superior as a means of education, that returns children to the reservation when school days are ended. Doubtless Carlisle is far in advance of any and all other non-reservation schools. It is not sectarian, and the "outing system" is admirable. It is only the return from it and the other schools to reservation life that I deplore, and so long as that returning is the usual supplement of such education, it makes the final result harmful rather than beneficial. This is firmly my own opinion, and I think equally so of nearly all who have closely observed the conditions.

Meantime reservation schools are doing

good and their usefulness will doubtless increase. So long as the Indian is to be kept tribally on reservations such schools are the only practical way of educating his children. In justice to myself and in view of the seeming reflections upon me contained in the published extracts from your speech I ask that this correspondence be published in THE RED MAN.

Sincerely Your Friend,  
W. H. CLAPP.

## CAPT. PRATT'S SECOND REPLY.

CARLISLE, PA., May 10th, 1895.  
CAPT. W. H. CLAPP,  
ACTING INDIAN AGENT,  
FORT BERTHOLD, NORTH DAKOTA.  
DEAR CAPTAIN:

I have your further letter of April 23rd, and feel called upon to make additional reply.

You say: "I deem it to be impossible, but only because Congress will not sanction it and enact the necessary laws. In every other sense it is practicable, and would in the end be economical, but the average voter will not think so; and hence the Holmans and the members from Way Back will not vote for it. Whenever you can get the legislation necessary, I will assist in carrying out the plan with all my heart."

I claim your co-operation. Go back to the Indian Appropriation Bill approved May 17th, 1882. You will find that Congress provides for the care, support and education of children outside of the tribes in the regular school systems of the states. You will also find provision for placing Indian children in good white families with the consent of their parents, and an appropriation of \$167,000 made for these purposes. Follow up the bills from that time to this and you will find practically the same provisions. Then if you will look into Indian management as I have from year to year since that time, you will find the fault is not with Congress, but is departmental and administrative through the Indian office and its agents in charge of the Indians, manipulating against the wishes of Congress. The influences that have led agents and consequently the department to this opposition you know well. Tribalizing and reserving is destructive to civilization and almost a complete barrier to any individuality, but it pays other people and combinations and hence the continuance.

The opposition of Holmanism was only an episode. The Indian bill for this year and next, notwithstanding this episode, like the previous bills for the last thirteen years contains the declaration of Congress in a special appropriation sufficient to make a good beginning along the line of disintegration which you and I are agreed is best.

You say whenever I can get the legislation necessary, you will assist me with all your heart. This legislation has been in all the bills for all the years because of my influence, so that I may safely say that I have the legislation, and I feel enough confidence in congressional good sense to say that when these appropriations are fully utilized and it can be shown that additional means and legislation are necessary, they will be forthcoming.

Indian sentiment, like all other sentiments, is a thing of origin and growth, subject entirely to the influences in which the Indian may be placed. If the Indian is continued wholly under the experiences of tribalism, he will not grow up a sentiment against that. And, on the contrary, if he is placed under an individualizing

and civilizing influence and association, his sentiment in favor of becoming civilized and individual will develop, and hurtful tribal sentiment will die.

While returning to the tribe and its imperious and hurtful influences is most deplorable, I think your opinions in regard to the extreme hurtfulness and deplorableness of even that, are not fully warranted. I have many evidences that returned students are working a revolution of sentiment in the tribes.

I doubt very much whether your observation, or the observation of any other one person interested in the elevation of the Indian is at all as wide as mine. And though there may be some among the students returned from eastern schools that have dropped back to the blanket, there are none whatever, so far as I know, whose condition warrants the extreme statements of being "worse than before" so industriously published against returned students. My conviction, therefore, is that even though the beginning of the disintegration of the tribes hoped for is not reached through eastern schools, such schools yet form by far the brightest outlook and point the way to what is absolutely essential to the civilization of the Indians.

I want to thank you, Captain, for the very courteous and full expression of your views, and am,

Faithfully your friend,  
R. H. PRATT,  
Capt. 10th Cav'y., Supt.

## FUTURE OF NATIONS.

Worthy Comments upon a Worthy Article.

The following article by AUSTIN BIERBOWER, in *The Independent*, has elicited pointed comment in the shape of a soliloquy, from our friend Mrs. E. G. Platt, who for many of the best years of her life was a worker among the Indians. Mrs. Platt has also written for the public press. The letter attached below to Mr. Bierbower's article speaks for itself.

Mr. Bierbower:  
The fact that Europe has many languages keeps its States small, while the opposite fact in America keeps ours large. One empire can rarely cross lingual boundaries and embrace two tongues. Empire follows the course of language no less than of mountains and seas.

What a people speaks determines the borders of its population. Existing tongues, more than existing armies, indicate what the nation will be. Spain and France cannot become one State, nor can Germany and Russia. In America, however, with one tongue we can have one nation, and must have but one. Canada must, accordingly, come into our Republic, while Mexico must long remain excluded. South America will in time be one power, unless English should so get the start of Spanish as to become the language of a great part of the people. Central America, if it becomes all Spanish, instead of divided between native tongues, will be one power and unite with Mexico. The spread of the people of the United States in Mexico may, indeed, make two languages there and ultimately divide the country; in which case it will be added to the United States. The United States and the English language have thus absorbed New Mexico, California and the rest of our territory derived from Mexico.

In Europe there is only one empire that is conglomerate in language—Austria; but Austria is threatened with early dismemberment. Those German statesmen were far-seeing who sought to unite in one empire all the German-speaking peoples and leave the rest out. The German Empire, as a result, is strong and permanent, because homogeneous in speech and blood. As long as languages pulled different











revealed through his chosen ambassadors.

We were much interested in searching out the fulfillments of those prophecies which carried us practically through the entire Bible and through subsequent history down to the present time. This year has been devoted to a comprehensive study of the first five books of the Bible or the Pentateuch with special reference to the principal characters. Each member was furnished with a printed outline, and these were followed closely, and with most encouraging results. The early history is so nearly identical with the American Indian that these lessons have been of peculiar interest to us. They were divided into tribes with their leader and head men. They were a migratory people largely dependent on the natural production of the land for their necessities of life.

Their customs and habits were indeed almost the same as you have found among all our people, and as you may still find in some localities.

We, like them, have been in bondage. Not to an Egyptian Pharaoh, but in the bonds of ignorance. Education is our great emancipator; though some of our people still murmur against the physical restraint and fatigue attending our long sojourn into the land of civilization and citizenship. Yet! striving to forget the things that are behind and reaching forth to the things that are before, we press toward the mark for the prize of God, in Christ Jesus, our Lord and King.

The morning session closed by singing "In the Cross of Christ I Glory." During the noon hour the name of the girls with the tribes, states and territories they represented were secured upon the Register. The basement of the Church was at their disposal where they ate their lunches brought with them from their country homes while they rested and compared experiences of the past few months since leaving "dear Carlisle."

A delightful Bible Reading by Rev. Chas. Rhoads of Philadelphia opened the afternoon meeting. Ten minute addresses upon special lines of work followed each other in quick succession. Hospital Work, Prison Work, Work Among Seamen, Work in the Slums, Mission Work, were topics that brought out many interesting and some thrilling experiences.

Work among Indians, as conducted at Carlisle, was the subject assigned Miss Shaffner. In her remarks she gave a history of the influence the work of the Order had upon the girls. She said "As conducted at Carlisle the work is included under three general heads of Devotional, Bible study and Missionary."

Regular weekly meetings are held for prayer and praise. The members are pledged to daily private prayer and taught that all duties, however humble, are to be performed 'In His Name'. Systematic and thorough drill is given in Bible study; from two to three o'clock every Sunday afternoon is devoted to this part of the work. An attractive feature of the work is the Junior Branch, composed of fifty little girls who are allowed to wear the cross and are graduated into the regular Circles. A valuable part of the work is coming to be that of regularly corresponding with girls who have left the school and returned to their homes. A letter may seem a small thing to those living in the heart of progress and enlightenment, but to those pent up within the narrow confines of the western reservation surrounded by ignorance, degradation and stagnation, it is a welcome messenger of light and leading.

The work of the Order has a peculiar charm for the girls. The simplicity of its obligations, the modesty of its purpose, its creed, that it is better to be than to do, all find a ready response in the timid but honest nature of our Indian sister. Thus many are won for the Master's cause who would hesitate to make a public profession of a more formal nature."

Miss Bourassa, Carlisle graduate, class '90, followed Miss Shaffner and said:

"Since I have been listening to what the speakers have said about the good work the King's Daughters have done and are doing among the different classes of women, it makes me feel more and more the need of your help in increasing the work among my people. You have already heard what has been done at Carlisle, but we are such a very small part of the Indian population, that it seems what we do is, as it were, but a drop of water in the great ocean. Before this great work can be a success the young of this

generation must be taught to be earnest Christians and willing workers for the King. They must also be taught how to interpret the Bible so that they can go out and become leaders among their people.

Much, very much is being done to prepare the young white women, to become good daughters, sisters, wives and mothers, for it is said that in their hand lies the future welfare of the race. If this is true of the white race it is equally true of the Red race. What is needful for one is equally needful for the other.

I would then suggest that the officers of the Order put themselves in communication with the teachers of the different Indian schools, and get them interested so that they will organize circles and in this way many King's Daughters circles will spring up among the Indians in the west. I trust that some action may be taken on this line, to-day. We need your help in this great work."

#### DISTINGUISHED BISHOPS OF THE M. E. CHURCH.

On Monday afternoon, April 29, it was suddenly announced throughout the grounds that some of the sixteen Bishops of the M. E. Church who were holding secret sessions in Carlisle for the purpose of transacting the business of the Church, were to honor the school with a visit, and that there would be addresses. Upon receiving this word, work was immediately closed down, boys and girls hastened to quarters, doffed work apparel, donned school clothing, and soon were seen marching to chapel. Bishop Newman came out from town in advance of the rest, and as the pupils had gathered from the various school rooms and were in waiting, the good Bishop kept all in cheerful attitude by a preliminary talk.

He began by giving a little incident connected with the meeting of about 60 of our boys and girls who attended the Bishops' reception at the M. E. Church a few evenings before, when "they had the pleasure of shaking hands with the Indians and the Indians had the pleasure of shaking hands with the Bishops."

On that evening he said Bishop Foster seemed a little more inquisitive than the rest, and frequently asked "To what tribe do you belong?" as the party passed in a single file. One would answer "Sioux," another "Cheyenne," and so on, till finally "I am a Crow," sounding loud and clear provoked a generous smile on the part of the Bishops.

Following these came two well-dressed American girls, no prettier than the Indians, but the Bishop facetiously put the same question to them.

"We are Chippewas," they said laughing.

Bishop Newman who was standing by took a more serious thought and asked himself, What makes the distinction? We say it is civilization.

"What is civilization?" he asked. "Did we ever define the word? Some day a teacher may write the word upon the board, and we may learn the meaning from its derivation, *civitas*, a city," but the Bishop believed the great difference was in the religion.

Bishop Newman advocates Christianity because of its morality, its virtue, its beneficence. He has travelled all over the world. He has been to Greenland, where for six long months is perpetual day. He has been through the Strait of Magellan, and as far south as the most southern city of the world. He has travelled throughout Europe, been to Africa, China, India, all through the holy land and valley of the Euphrates. He has seen and mingled with the various people of these different parts of the earth, has stood in the heathen temples, has read the sacred books, and asked himself many times, What makes the difference? He has always come to the same conclusion, it is the religion.

The congregation of dark skinned, dark haired and black eyed people before him that day seemed to impress him deeply. "What a magnificent sight this is!" he exclaimed and "What has produced the splendid picture that meets my sight today. Was it Government? What is then back of the Government? It is Christianity."

He then spoke of the wonderful distinc-

tions made in different countries and the condition of women in countries not Christian.

In China he saw two Orphan Asylums, one for girls and one for boys. He asked, What were the uses of these? They told him that the boys were taught to be useful.

"What do you educate your girls for?"

"To sell," they replied.

He asked at what price, and they told him some could be bought for a dime.

This produced an audible smile, but the serious side was immediately presented, and thoughtful attention was the result.

With two or three more illustrations giving power to his argument in favor of the Christian religion as the greatest force to raise men of low condition to that of a higher sphere, he turned and said to the other Bishops who had by this time arrived and seated themselves upon the platform, "I want you to look upon that magnificent sight," referring to the sea of intelligent Indian faces before them.

Bishop Bowman was next asked to say a few words. After endeavoring to persuade his brother bishops to speak he turned to the audience saying:

"You see, I can't make these boys mind me."

This produced hearty laughter.

Bishop Bowman has been a lecturer for twenty-seven years, and has talked to the school before. He has recently visited the Indian Territory in the interests of Church work and said if he lives till July he expects to go again. The Bishop congratulated the Carlisle boys and girls on the superior advantages they were enjoying, and claimed that he had no such opportunities when he was a young man. He spoke of the body God has given us, and admonished his Indian friends not to damage the body. God has given us hearts to purify. God holds us responsible for the opportunities we have. Bishop Bowman is a graduate of Dickinson College, and he has been a Christian since he was sixteen years of age.

Bishop Merrill had but a few remarks to make. He was glad to see so many here, but not in the sense of the good brother who when invited to speak before a penitentiary audience began by saying he was glad to see so many of them there. Bishop Merrill presumed that that audience was not of the same mind. As he had no doubt that we were frequently entertained with moral lectures he would not detain us on that score, but closed with an eloquent appeal for the Gospel of Truth and a hearty "May God's blessing rest upon you all."

Delos Lonewolf gave an impromptu address of welcome to the distinguished visitors. Capt. Pratt explained in detail the purposes of the school; there was singing, and a very enjoyable meeting came to an end.

#### ADDRESS BY EDWARD MARSDEN, ALASKAN.

On Monday evening, May 20, Mr. Edward Marsden, of Marietta College, delivered an address, which was taken down stenographically. He is a young Alaskan Indian, two generations removed from heathenism. A student of Marietta College for four years, he will finish the course in June, and expects to remain East three or four years longer to take a theological course and to master law. Mr. Marsden chalked as he talked, simplifying his language as much as possible so that all could understand. He said in part:

I am very glad, my dear friends, to be able to be with you this evening. I remember the very first time I was here at this school. I remember how previous to that time when I spoke in public, that my knees knocked together and they nearly knocked me down. The next time I came here I was a Junior. I spoke on Astronomy, my knees did not knock so much. This time I come as a Senior and this is the fourth time. My

knees do not knock together now. (Laughter.)

Ever since I met the superintendent of this school, my heart has always been with you. I have been homesick sometimes, but I think it is better for me that I did not go home when I so much wished to, two or three times, for I do not know that I would have made my standing in college. My people wrote for me to come home several times. The majority of our people do not understand this as we do. These men who have learned better have made the country what it is today.

I wish to speak to you tonight on a very hard subject. I do not know whether I can succeed in presenting it to you very well or not. We live in a very wonderful age. The last time I was here with what little knowledge of history I had, I tried to show the difference between the heathen world and the Christian world and the characteristics of the present age.

This is an age of progress, and it strikes me that any educated man, any well informed man, can see that this is an age of world-wide exploration. This is one of the characteristics of our age. You hear of men trying to find the North Pole. Perry went far north. You hear of others trying to go under the South Pole. Others from America and Europe have explored to the very heart of Africa; some into the ocean, others are trying to go into the earth as far as they can go. Men are always searching for something, and indeed there are still many things to search for. The more of this world-wide exploration there is going on, the better it will be for us who live in this age. You know wherever a civilized, educated man goes, he leaves his mark whether for destruction or enlightenment, whether for good or for bad. It rests with us as students, whether we shall have a part in this great movement, or not.

This is an age of world-wide communication. If you went to another place, very likely you would make it known to your friends. I have come to this place. Perry went toward the North Pole as far as he could go. Stanley went to Africa. When a man finds out something that has never been known before, he makes it known to some one else. This is a sign of the times, a world-wide communication. When you hear of something better, you wish to try it. When some of the ladies over in France get up a new fashion, some of the American ladies wish to follow it. If they get a new bonnet, some of our fair ladies like to have the same. It has been by means of communication that the world has been brought closer and closer together. Not long ago I was going to Arlington Heights. We had just heard of the victory of Japan. As soon as the victory was gained, the news was sent out to London, Paris, New York, indeed over all the world. One of the men said to me "You're whipping them, aren't you?" (Laughter.)

Another fact is that we live in a world-wide civilization. You all know very well wherever a civilized man goes, he leaves his mark for good or for bad. The civilized man makes things; he does not only find them. He finds iron ore. He makes it into steel, sewing machines. He teaches the uncivilized man how to do so. He teaches him how to think and how to work; how to read and how to write. Our American schools, our Chinese schools, our Japanese schools, our Indian schools all do this.

I do wish those of us who have become civilized and have been made to stand on an equality with any man, would carry the torch-light of industry where it has not been lighted. I wish to emphasize this fact and impress it upon you, that we have something yet to do and it rests with you to finish what you have begun, a world-wide civilization.

Then there is a world-wide assimilation. Assimilation means to make you the same as anyone else. In this age, friends, we are being assimilated. This is going on over the whole world. At the Convention in Pittsburg there was a colored man from Savannah, Ga., there was Dr. Norcross from Carlisle, there was another man from Alaska. The extremes of the earth

