RENTIESVILLE POSTMASTER EXTOLLS BOOKER WASHINGTON DOCTRINE

RENTIESVILLE AND THE WASHINGTON IDEA.

By P. D. M. F. Franklin

Rentiesville—like most colored communities—is a veritable plant bed in which to sow, propagate and grow luxuriantly the Booker T. Washington idea of education for the masses of Colored people.

What is that idea, and why have we here to and in support of same are questions that naturally arise—and immediately—out of the foregoing statement.

Succinctly stated, the Washington idea is this: Industrial education for the masses of the Colored people is primarily and imperatively necessary as a means of increasing their earning capacity—thus laying deep, broad and stable foundation upon which they can rear their superstructure, unafraid and without any thought of a future collapse of their building. Mr Washington argued—and successfully, too—that a young and weak people—to become strong, respectable and a necessity to the growth and well-being of its parent or adopted country—must learn to produce more than it consumes, to save more than it spends and to have, at all times, something that the other fellow needs. Therefore to be able to do these things it must be given such training that the hands and head will work together in perfect harmony and accord to this common end. He taught to be "smart" and not serviceable and useful was mischevious and dangerous. Hence life's work. He was so sure that he was right in this until he made it a rule in the early life of his institution that no student would be allowed to attend or graduate from the school without learning some useful trade. With oneness of aim and singleness of purpose—never before equaled—seldom approached—he prosecuted this idea. We will never be able to measure the results of this great man's efforts in this direction, because of their multiplicity of beneficient ramifications. His endeavors in his chosen field have been a leaven "that has leavened the whole lump" of industrial life throughout the entire nation. By his magic touch labor assumed a new meaning and soil-tilling became a pleasant and dignified occupation.

Mr. Washington—like all great men—was grossly misunderstood in certain quarters. Thoughtless, garrulous critics accused him of being opposed to higher education. So far is this from being true that his wife is a college graduate from Fisk University and seventy-five per cent of the members of the faculty of his school are university graduates. He argued and reasoned that "the more brains people havethe better should be the results of the hands." And too, his critics, with the flippancy of an innocent girl just entering her teens, say, he was opposed to Negro suffrage. But nowhere is such foolish statement verified in any of his many speeches, or elsewhere. The truth is, he came upon the stage—timed by an All Wise Providence—to initiate a certain work. He simply did what he was predestined to do; no more and no less. This is what all great characters have done.

I have digressed thus far not because Mr. Washington needs any defense at my hands, or from any one else's. He did not believe in being on the defensive. His great message to his people was "Get off the defensive by doing something great and good that will put the world to wondering how you did it." His living presence in that vast and growing army of Tuskegeeites found competing successfully in every line of commercial and economic endeavor, is his glorious and undying vindication.

What have we here in Rentiesville for the successful prosecution (on a smaller scale, of course) of Mr. Washington's idea?

To begin with, we have a splendid three story school building, with six specious rooms. We have nearly four hundred children of school age. The teaching can, I think, be so arranged as to give the entire ground space—two rooms—over to industrial work. Domestic science—pastory, cooking and sewing—could be carried on in one of these rooms and wood-work in the other. The equipments for these purposes, meager to begin with, would not be hard to secure. One or two sewing machines, one cook stove, a few cooking utensils, about two saws, two squares, a plane, sand paper, hammers and a few other things would suffice to begin the work. These—most of them—could be paid for on the installment plan, some of them would be contributed by both white and black people, by suppers and otherwise.

One who understands the spirit of the age and is thoroughly imbued with it would regard it an easy task to get together these things. The industrial renaissance—so happily and timely begun by the lamented Washington—makes industrial education very popular, indeed,—and its advocates soon strike a popular cord that vibrates throughout the community in which it is touched. It is popular because of its overwhelming necessity for the masses. The community fairs, the experiment stations, the corn clubs and similar things are hute the logical and immediate results of industrial education, concretely put. Industrial education makes for the rational uplift and social betterment of a people, and the thoughtful men of all races stand for that. Hence, the work of the Southern Sociological Congress, the Rockefeller Foundation and similar organizations with limitless resources for social betterment work among all races. Commenting upon the life work of Dr. Booker T. Washington a few days ago, the Houston (Texas) Post said, among other things: "Those who have studied the race problem as we choose to call it, need not be told that the uplifting of the Negro race in the South is a matter that concerns the white people of the South quite as much as it concerns the Negroes. There is a mutuality of interest that is unquestionable and indissoluble. The two races are living side by side in the South never to be separated and they must rise or fall together. The Southern white people are ultimately to have as their neighbors many million black people ignorant, immoral, criminal, inefficient, filthy, diseased and hopeless or they are going to have as their neighbors a Negro race that is intelligent, virtuous, efficient, honest, patriotic and friendly. Intelligent men and women know that the South needs the latter."

And so it is; every thoughtful white man in the South today is viewing the matter in the light of the estimable Post. The state Agricultural colleges of Oklahoma and Texas show that the Post is correct.

Rentiesville has a highly and intelligent and appreciative citizenship that never fails to respond under the touch of a popular move, a move which this needs giving testimony, makes for its material and spiritual betterment. A recent and living evidence of this fact is found in the community fair pulled off here this year, under the auspices of the Local Negro Business League, working in conjunction with the Government demonstrator for this county, Mr Roosevell. Under the matchless leadership of Prof. F. F. Bruseh, Pres. of the League, the people—our people, just outdid themselves. Ours was the best community fair held in the county, according to an article in the county paper, written by the demonstrator himself.

All the lands in and around the town are either owned by Colored people or those who are friends of the race, hence efforts to secure a small farm for the school, either by lease or purchase, is minimized.

Another great advantage is this: the school could soon, under the law, be raised to a full-fledged high school. The law in this connection is substantially as follows: "An independent district is on including a town district which maintains a four-year high school fully accredited by the State University." If this was done it is evident that the poorest parents could give their children sufficient training to be able to make it alone and unaided, provided of course the industrial feature was carried on. Fully ninety per cent of the people here are unable to send their children off to a school, and if they had the equipments above referred to there would be no need to send them elsewhere to larn enough to make it in the world.

If this was advanced from a majority to an independent school district we would be able to easily secure educational aid from the Slater Fund, which only is available in connection with high school work. It would too give us a more substantial aid from the Jeanes Fund, which tardy and belated, made its advent in this county last year. If Mr. Dillard saw that we were trying to do something he would—as he has frequently done elsewhere—show us some special favors. And after having become known it would not be long before we would be able to draw from the nine other funds specially set aside for Negro education in the South. The county superintendents, as a rule, do not know of all this money being available for certain classes of Negro schools in the South. Most of them, at least ours is, are vitally interested in properly educating the Negro youths of the state but they have not had the time to find out such as I have just pointed out, and by the time they do find it out they are ready, as a rule, to go out of office. Hence, it is up to the Colored teacher to point out this fact to them, keep them advised and cooperate with them in securing all the financial assistance possible in the educational work of the Colored children. Our county superintendent, a genial, warm hearted, broad approachable gentleman, is now doing all he can to make the Jeanes Funds a success in the county, and he would be the same by the other funds. It is plain, there is no escaping the *fact*—that our children will grow up dwarfs, pigmies and incapables when, and where, the colored teachers are mercenary, indifferent, time-servers and sinecures, and without the larger vision, so essential to the doing of real constructive work. The teachers whose hearts beat in harmony with the educational spirit of the age; those who are thoroughly conversant with the educational needs and requirements of the modern Negro youth; those who thoroughly understand that there can be no wise and judicious self-direction, no real self help and no "racial consciousness" in the absence of opportunities to efficiently pursue gainful occupations—I say these teachers will so direct and stimulate their educational efforts as to produce the very conditions which will make for a healthy and normal growth of the children, and finally of the race. Educational efforts here, therefore, must, in the future, be along industrial lines if the greatest good is to be realized. Book knowledge, alone for our people, will not suffice. I have in min now many with just such knowledge who are today idle, and the few who have the industrial training are almost as bad because the masses have not been sufficiently trained along economic and commercial lines to support and furnish employment to them, or to take the worthy ones into partnership. I have in mind now a brilliant young lady, highly educated and a splendid stenographer, who is unable to make use of her special training because of lack of business among her people. Hence, as the school teaching business is over-crowded she is idle. Lucky for her, she has an energetic father who is able to provide for her every need. This is only one case in point out of the many hundreds.

Summing up: Rentiesville must be Washingtonized. If she builds wisely, Her boys and her girls must be trained to handle as well as in heads and hearts. They must be educated according to the needs of the race. Given a practical and a durable education, they will become home owners and successful future operators of businesses-options that will furnish employment to efficient and honorable members of the race—such as I have just mentioned—with princely salaries attached.

There is a proximity between the farm and the school room, the nearness of which makes it impossible for one to exist successfully without the other. There must be a workable understanding between the two, with the teacher leading out. The school boards, the business leagues and citizens generally, must see to it that the school master is given free reins to prosecute his work along the lines above outlined; any interference is short-sighted and suicidal. Mr. Washington, through his Annual Farmers Conference and similar organizations, kept his school in helpful and close touch with the farmers, and made it a vital force in their lives.

LEADS SUFFRAGE PARADE

Mrs. Herbert S. Carpenter led the New York State Suffrage association division of the monster parade. She is shown here returning the salute of a fellow marshal.

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Milwaukee.—With less than a dollar between them the Poppert twins—Oscar and Walter—left Milwaukee 15 years ago to seek their fortunes in the Klondike.

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The adventures of the Poppert twins rival those read about in the wildest of Alaskan tales. The first years in the North were spent in "whaling," or rickety vessels, their cruises taking them to Siberia, China, Japan and the Hawaiian islands. Later, they herded cattle, and finally, with a team of dogs set out for the interior of Alaska.

The men are now known as the most daring explorers in the Arctic region. They are the discoverers of Midnight creek, now the richest gold district in the Klondike. They founded Ruby City, situated along Midnight creek, which is now a centering point for the miners.

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Yours truly,
Editor.

NOW TAKE UP BEADS

Indian Women Devote the Winter to Fancy Work.

Passing of Season of Feasts and Dancing Enables Squaws to Devote Time to Making Indian Trappings.

Thomas, Okla.—Now that the Cheyenne social season has ended with the close of summer the women of the tribes have more leisure for making and decoration of moccasins and other Indian trappings. Their children are at school, their homes are stationary and dances and feasts infrequent.

Dealers in beadwork have learned that they get best results by supplying the Indian woman with all her materials and then paying for the work when finished. In this way an expert beader will receive better pay than she might be able to do if she had to get, tan and cut hides for herself.

The design for beadwork is often agreed upon beforehand, as well. In this way the Indian is saved from decision and the dealer can be sure he will get the designs and sizes which have been found to suit the markets. Moreover, this prevents the low insteps which are invariably found in moccasins made for Indian wear.

The Indian has worn heelless footgear for so many generations that his instep is not as high as that of most civilized men, and and the result is that, if left to themselves, the moccasin makers turn out footgear that few white people can wear.

But for all this the pattern, making and beaded design are genuine "Indian" in every respect, and have been carefully copied from old models. The present system probably has done a great deal to preserve old Indian patterns, which might have been forgotten or changed if left unstandardized.

It is remarkable with what deftness and speed an expert can cover a pair of buckskin moccasins, using only a thin strand of sinew and a sharp awl. The Indian woman has been adept at this work for years upon years, and her best work is easily distinguished from the cheap and irregular work of factories.

The art work of Cheyenne women and Cheyenne men is quite different.

The man's art is realistic and is intended to represent things as they are. He devoted his attention to painting tepees, shields and buffalo robes, and these pictures are never twice the same.

The women, on the other hand, employ unchanging geometrical designs, squares, circles, triangles and lines. Flowering lines and flower patterns are utterly unknown to the women of the plains tribes, and whenever seen should be regarded with suspicion by the collector, as it is more than probable they came from Germany.

Some of the forest tribes, such as the Ojibway, use these flowering patterns, but none of the true plains Indians do so.

In reading the designs on a moccasin one can usually say that the triangles are tepees if they stand upright round the sole. If not, and especially if they are pointed toward some other figure, they stand for arrowheads.

Every Indian design means something and sometimes the colors have a second significance, quite independent of the design. A square with triangles pointing toward it represents a buffalo attack by hunters with arrows. Without the arrowheads about it a square is usually meant for a star. Diamonds stand for lakes.

Sometimes moccasins were made with a bunch of fringes a foot long at the heel. These were intended to smooth over the tracks by the wearer, so that anyone following him might be unable to know who had passed. Of course they also were decorated, especially when the wearer was mounted.

As time goes on and buckskin becomes scarcer the makers of moccasins will have to turn more and more to other kinds of leather, if they do not have to give up making them altogether.

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PROF. W. H. CRAWFORD

Who appeared in the role of Shakespeare's Julius Ceasar at the A. M. E. church last night, and who far surpassed the expectation of all who heard him. Prof. has traveled in all parts of the world and he is a good entainer. He recite all of Shakespeare's plays, Dunbar and sings in the native tongue of 27 African tribes. Prof. Crawford will be here all next week

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In the Superior Court Within and For Tulsa County, Oklahoma.
Lula Guest, Plaintiff, vs. Spencer Guest, Defendant.
No. Civil 2202.

PUBLICATION NOTICE

To the above-named defendant:

You will take notice that you have been sued in the above-named court by the above plaintiff, for a divorce on the grounds of abandonment, and that unless you answer the petition filed by this plaintiff in said court by the 9th day of January, 1916, said petition will be taken as true and judgment granting to the plaintiff a divorce, annulling, cancelling, setting aside and holding for naught the marriage cotract with you rendered according to the prayer thereof.

Witness my hand and the seal of said court this 22nd day of November, 1915.
(Seal) FRANK INGRAHAM,
Court Clerk.
By Hattie May Purdy, Deputy.
Freeman L. Martin,
Attorney for Plaintiff.

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