

The Indian Helper.

FOR THE CARLISLE INDIAN BOYS AND GIRLS.

VOLUME 1.

CARLISLE, PA., FRIDAY, SEPTEMBER 11, 1885.

NUMBER 5.

THE GIRLS' GAME.

"Pussy wants a corner," was the game,
And the band stand the place where they
played.

And the girls they were so funny
And some were sweet as honey
But the Man-on-the-band-stand was afraid,

They stepped on his toes and tore his
clothes

But he very soon determined not to mind
For there were Annie, Nellie, Lucy,

Also Ella, Lily, Josie
And Belinda and Jemima all so kind.

It's a very healthy game for the girls,
And we wish that all the others short
and tall,

Would romp, and race, and run
And have all sorts of fun
But be gentle, kind and true with it all.

TRUTH.

Miss Semple in her morning talks to
pupils in the chapel this week, gave the
foundation stones of character. The first
stone she says must be TRUTH.

The boys and girls at this school and on
farms are building each for himself or her-
self a CHARACTER.

You are making your character every
day. If you have not TRUTH to begin
with, your character will break down.

"Where did you get that white hat?"
asked a teacher of one of the boys.

He did not want to tell the teacher that
his friend gave it to him so he said "I
bought it down town?"

That was a LIE. That boy thinks he
told only a LITTLE LIE. A little lie is
just as bad as big lie. Speak the truth
always.

Paul Tracy, (that is the name of the
little boy who went to school to Miss

Semple in St. Augustine.)

He would not tell the smallest kind of a
lie.

It is just as bad to deceive as to lie.

He would not deceive.

He was building his character upon
TRUTH.

Remember the first stone. What is it?

The next foundation stone upon which
to build a character is PURITY. Let no
unclean thoughts come into your mind.

CHEYENNE AND ARAPAHOE AGENCY, I. T.
Sept. 1, 1885:—To the INDIAN HELPER,
Carlisle, Pa:—I am in receipt of your nice
little paper and being formerly of the Car-
lisle school it is very interesting to me. I
send 10 cents now and wish the paper suc-
cess. I send my love to all Carlisle boys
and girls, especially the girls. Our new
Agent is sending all cattlemen away from
this reservation and we Arapahoes and most
Cheyennes too don't like it because we do
not get any more grass lease money twice a
year. I am working as clerk in Capt. Con-
nell's store here. Some Carlisle boys do
nothing. Good bye.

GRANT LEFT HAND

Arapahoe boy.

Do the carpenter boys know a "ten-pen-
ny" nail from a "four-penny" nail?

Where did those names come from—
"four-penny" and "ten-penny?" What do
they mean? "Four-penny" nail means
that one thousand nails of that size would
weigh four pounds. "Ten-penny" nail
means that one thousand nails of that size
would weigh ten pounds. In England
long ago the people use to say "ten-pound"
nails, but the Englishmen cut it short,
and made it "ten-pun" and in a few years
more they said "ten-punny," until now it
is "ten penny." Every boy should know
about nails.

The Indian Helper.

PRINTED EVERY FRIDAY BY THE
INDIAN PRINTER BOYS.

Price:—10 cents a year.

Address INDIAN HELPER, Carlisle, Pa.

*Entered in the P. O. at Carlisle as second
class mail matter.*

We want a great many more subscribers
to the INDIAN HELPER.

Charley Kihega is putting up hay for
his horses this winter.

The President has finished his vacation,
and returned to Washington.

A person without WILL power is called
a fool or an idiot. Have you will power?
Then WILL yourself to do right.

When you receive punishment for wrong
doing, bear it bravely and at the same
time make up your mind not to do wrong
again.

It will be interesting to our Pawnee
pupils to hear that Willie Masters, Ernest
Lushbaugh and Rush Roberts have entered
Hampton school as students.

The wheat crop in the United States
this year amounts to 330,000,000 bushels.
How much of this did the Indians raise?
Wheat is worth \$1.10 a bushel, east of
Chicago.

The Tonkawas from Texas are now
living on the reservation the Nez Perces
left in Indian Territory. There are only
about 94 of them. They used to eat men
and women, but they are now civilized.

When you see a word you do not know,
do you jump over it because you are too
lazy to find out what the word means, or
do you ask some one to tell you about
that word and how to use it? If you wish
to learn English fast you will jump no
words.

100 years ago, in Pennsylvania, about
100 miles north-east of Carlisle, the Indians
in one day killed many white people. It
was called the Wyoming Massacre. Every
body called the Indians "savage brutes."

Last week, in Wyoming Territory, a
party of white men killed many Chinese
workmen. Now boys and girls, it is time
for you to call those white people, "savage
brutes."

Not all Indians are savage.

Not all white people are civilized.

A boy does wrong. He keeps on doing
wrong things all the time. He has mean
thoughts. You can see it in his eye. Then
he is surprised and complains because people
do not love him and treat him well.
That boy better change quickly if he
wants to have friends. A mean man or
a mean boy can not hide his thoughts.

Henry Washburn, an Iowa, chief who
visited our school sometime ago, was shot
and killed last week by Louie Tesson, half-
brother of Bessie Tesson, who was for a
short time a pupil of our school, from the
Iowa agency. He shot the chief through
the mouth, and the bullet came out at the
back of his head. Louie Tesson is now
in jail at Hiawatha, Kansas. He and his
wife tried to run away, but the United
States marshal, caught him at Sac and Fox
agency, Iowa.

BUFFALOES!

Our Indian girls and boys know that a
few years ago the western country was
full of buffaloes, but they have nearly all
been killed off. Now, some white men in
Kansas have gone into the buffalo business.

They say it pays. A few buffalo calves
were caught in the first place, and put in
with other cattle. Buffalo meat is as good
as beef, and the skins sell for \$15 to \$20.

Buffalo calves are worth \$50 a head.

How would you like this business?

There will be a big celebration in Harris-
burg next week, called the Dauphin county
Centennial. Some of our pupils are going
on Thursday to take part in the Industrial
parade.

Keep your teeth and finger-nails clean.

James Y. Miller and Theo. McCauley went out on farms this week.

Joel Tyndall visited Washington and Hampton school last week.

Joshua Given went back to his place at Lincoln University, yesterday.

If you have not already sent your name to the INDIAN HELPER, please send it now. Only ten cents.

Miss Hyde received a telegram that her mother died on Wednesday morning. She left on the mid-night train for her home.

We have some very good answers from our boys and girls to the Chicago man's letter about "Educated Indians no good." We will print them next week.

These girls and boys came back from farms this week:—Jessie Spread Hands, Hattie Porcupine, Susie Gray, Charlie Martin, Henry Russell and Rose Howell.

When Luke Phillips was taken out of the guard-house to work he stretched his legs and said "There ! That seems like living."

Now we hope he WILL LIVE and do well the rest of his life. You, too, Joe.

There was a man visiting the school on Wednesday whose great grandfather helped to build the guard house, more than 100 years ago.

His great grandfather was a Hessian.

Ask your teacher to tell you about the Hessians.

"Say, boy, what do you carry your head on one side for?" "My uncle makes me."

"What sort of an uncle have you got to make you do that?" "A carb-uncle."

What is a carbuncle?

Lorenzo Bonito says he is not a little girl, but he and many of the boys like to play on the girls' ground. The girls have small ground to play on. The boys have a very large play-ground, but some of the boys are glad to drive the girls in the house and play on the girls' play-ground. That is not kind.

As pupils are going and coming to and from farms and their homes in the west frequently, the number present and absent changes. The daily report for yesterday says:

Number of pupils present.....	301
Number of pupils on farms.....	102

Whole number of pupils.....	403
There are 124 girls and 279 boys.	

If the Carlisle boys and girls at the Agency want to get this INDIAN HELPER, every week, they must send us ten cents. Some of them did send ten cents, but those who have not sent yet, let them send now. Only ten cents a year. We must have money to buy paper with.

You want to improve in your English, don't you? Or, are you satisfied to use what we call 'pigeon English' all the time? Write down all you can remember of next Sunday afternoon's sermon in the chapel. The minister uses some pretty hard words, but do your best and send what you write to the INDIAN HELPER. We will try to help you in your English if you will do this.

Those boys who are coughing this week belong to the party who were playing in the wet grass. Yes, they played ball soon after the rain. Their feet got very wet, then when it was too dark to play, they went to their quarters and sat down to talk. The next morning some of them began to cough and a few of them had sore throats. What is the reason the Indians are not a strong people? Because they do not take care of themselves.

These are the boys in the new band: Silas Childers, E-flat cornet; Luke Phillips, solo B-flat cornet; Conway Two Cuts, First B-flat cornet; Frank Engler, second B-flat cornet; Edgar McCassey, baritone; George Fire Thunder, first alto horn; Thomas Wistar, second alto horn; Noah Lovejoy, first tenor, B-flat; Levi Levering, second tenor, B-flat; Conrad Rubideaux, bass horn; Frank Yates, bass drum; Paul Boynton, tenor drum; Kise Siouxman cymbals; Phillips Bobtail, bugler; Kent Black Bear, bugler.

THE GIRLS.

Two girls were sitting on a blanket very close to the band stand.

They were playing jack-stones.

We will not tell their true names, but we will call them Sallie and Beth.

These girls forgot about the man-on-the-band-stand, and he heard all they said. Beth asked, "How long are you going to stay at this school?"

"Oh! I don't know," replied Sallie, "I want to stay here until I can speak English and write English as well as our teachers, and I want to learn to bake good bread, and cook and sew, and keep a house clean, and wash and iron, and be a good strong Christian girl."

"So do I" said Beth. "We have no right to think about going home until we know all these things."

"I don't see what the girls want to go home for, anyhow. You know what very hard times the girls have in the Indian camp. They cannot do any thing they want to. All the Indian women and men laugh at us and call us "white women" if we wear a hat, and dress as we should, so we have to wear a shawl over our heads and we have to sit on the ground and eat out of dirty old pans, and—and—Oh! Oh! I don't like to think about how these poor girls have to suffer when they go back," and Sallie put both her hands up to her face and covered her eyes and sat thinking.

"I know," said Beth very thoughtfully. "But the girls don't care much about these things."

"Why don't they care?" asked Sallie earnestly. "I have been thinking about it all this year. I want to see my mother and aunties and girl friends, but I do not want to live as they do. If I go there I must live like a dirty Indian and do lots of disgusting things I hate.

Oh, dear! There is a hard future before us Indian girls."

"Yes, that is true," replied Beth "and it will take great courage to go back there among our friends and live a different way. I am going to write to my father now, to-day, and tell him, if he doesn't build a log house, and get some chairs, and a bed, and a stove, and a wash-stand, and decent things in his house, I shall NEVER come home."

"That is a good idea," said Sallie. "I tell you we Indian girls CAN have our own way about those things if we WILL."

"Yes, I believe if we would talk kindly to our fathers and uncles, we could get them to do most anything we ask them," said Beth.

"I think this way," answered Sallie.

"We cannot tell what we will do when we go home, but we can make up our minds what we will NOT do, "I will NOT sit on the ground to eat."

"And I will NOT eat out of a dirty pan some old woman wiped out with grass or a piece of her blanket or skirt she tore off," said Beth.

"And I will NOT wear a shawl over my head."

"And I will NOT sleep in the same room or tent with five or six men, not even if they are my brothers and cousins."

"And I will NOT wear dirty clothes."

"And I will NOT think I am too nice to work for the Agency people in their kitchens."

"And I will NOT go to camp if I can find a house to live in."

"If some of the Agency white people want me to work for them I will NOT refuse, if I have no other business."

"I will NOT marry a camp Indian who wears a blanket."

"I will NOT let any man buy me for a wife."

"I will NOT forget my Christian ways."

Then the dinner bell rang and these girls had to go. We were glad to hear this talk, and we think if all Indian girls would be strong in what they will NOT do when they go home, they would not have such a hard time.