

The Indian Helper.

A WEEKLY LETTER FROM
THE CARLISLE INDIAN SCHOOL.

VOLUME VI. CARLISLE, PA., FRIDAY, FEBRUARY 13, 1891. NUMBER 23.

GOOD ENOUGH.

HEAR boys, I want to give you
A motto safe and good;
'Twill make your lives successful,
If you need it as you should.
Obey it in the spirit,
Obey it in the letter—
Don't say a thing is "good enough"
Till it can be no better.
And whether at your lessons,
Or at your daily work,
Don't be a half-way dabbler--
Don't slip and slide and shirk,
And think it doesn't matter
That such talk is "trash" and "stuff"
For until your task is perfect,
It is never "good enough."
If your work is in the school-room,
Make every lesson tell;
No matter what you mean to be,
Build your foundation well.
Every knotty point and problem
That you bravely master now
Will increase your skill to labor
With the pen or with the plow.
If you sweep a store or stable,
Be sure you go behind
Every box and bale and counter;
It will pay, you'll always find,
To be careful, patient, thorough,
Though the work be hard and rough,
And when you've done your very best;
'Twill then be "good enough."
So you'd better take my motto,
If you ever mean to work
To any station higher
Than a stable boy or clerk.
It will make you independent,
It will make you no man's debtor;
Then never say "it's good enough"
Till it can be no better.

—Golden Days.

THE INDIANS IN WASHINGTON.

From the reports of what the Indians said at the big council held last Saturday, we take the following brief extracts as of special interest to the readers of the INDIAN HELPER.

John Grass, of Standing Rock Agency, protested against the practice of blaming all Indians for what was the fault of a few. He said "The Indians believe that if they are honest in trying to put their children into schools and if they follow the teachings of

Christianity that they will be going on the right road." He wants the agents to be civilians rather than military men.

American Horse, of Pine Ridge, spoke of the importance of Washington as the treaty making center. He did not want to be classed among the hostiles, and the Secretary of the Interior answered him and said he was not so classed.

He said that the Indians at Pine Ridge through the destruction of their property had been put back fifteen years, and he said that the Indians desired to have these losses made good by the government. He spoke of the boundary line between Pine Ridge and Rosebud, causing a great deal of trouble. He thought this line which was an imaginary one should be done away with and the two reservations be thrown into one, then there would be surplus lands which the Indians always were glad to get. American Horse favored the removal of the Carlisle school to the west.

Young-man-afraid-of-his-horses, who is said to be one of the greatest peace chiefs that the Ogallalas ever had, hoped the government would not only educate the children but would also give them something to do when they finished at school. The Government had always said that if Indians worked they would get rich. They wanted to get rich, and the only way it was possible was the giving employment to the young when they left school.

Two Strikes, the wily old warrior, did not want to say much, but his manner was quite vigorous. He was always going to do what he could to maintain peace.

Hump called attention to the fact that he had farmed at Cheyenne River for three years and had no crop, and for that reason he wanted the rations increased and continued. About 300 of his people had been killed in the recent trouble and there should be some consideration shown the survivors, and he thought a little money from the Secretary would be acceptable.

Hollow Horn Bear complained of the trespassing of the troops on the reservation with-

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Miss M. Burgess, Manager.

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THE INDIAN HELPER is paid for in advance, so do not hesitate to take the paper from the Post Office, for fear a bill will be presented.

For ten subscribers for the HELPER the *Red Man* will be sent a year free.

A letter comes from our friend Miss Levertt, who has been in Denver for some time and quite sick. We are pleased to hear that she is getting better.

Letters come from Maggie Standslooking Belt and Moses Culbertson, both of Pine Ridge. Moses is anxious to send his brother to Carlisle and Maggie wants to bring her little family, that her children may grow up in English ways.

The last effusion from our little poet was after he had been working over the fire in the boiler. The thought was suggested to him that the cinders he was taking out were like bad in the heart. A few minutes after, the youth modestly slips the following lines under the eyes of the one making the suggestion:

"The sin in our hearts is like cinders in the fire,
Choking out every good desire."

Supt. Meserve, while here, spoke very highly of the Carlisle boys and girls he found on the Oneida reservation when visiting there recently. Debating societies among them are the fashion and the interest with which they grapple with difficult questions is remarkable, he thinks. The Carlisle boys lead and keep the discussions going as late as eleven o'clock at night, sometimes.

In the Councils at Washington, our friend American Horse said he wants Carlisle School moved West, because the children suffer by change of climate; that he wants the Government to employ the pupils after they are educated. Evidently American Horse has not studied the situation. Carlisle is what it is because it is at Carlisle and in Pennsylvania. We have been able to build up no Carlises west of the Mississippi. Not one of the western schools get the children among the whites as we do in great numbers from Carlisle, because they are too near the Indians where there is so much prejudice.

In regard to health, a greater per cent. of Sioux youth have died of measles and grippe at their homes in the last three years than have died at Carlisle during the whole eleven years of the history of the school from all diseases. We have had many cases of measles and grippe, but Indian children do not die from such diseases at Carlisle. In regard to employment of returned pupils, it would seem that if the Government trains the youth so that they may find places and make a living among white people, it should be as much as the Government ought to do. To ask the Government to educate and train the youth, and then create places and hire them is just a little unreasonable; besides the youth and their people would be far better off if they would move out and locate among the whites.

NUMBER THIRTEEN.

The Man-on-the-band-stand is going the rounds of the school rooms and begins at the highest number first. This is the normal department and composed of small pupils. Each of the remaining departments will be visited in turn and he is sure to find something good in each. In the normal room a bright-faced class of little ones who have not long been walking in the English road, were giving out from their small stock of knowledge the names and uses of a toy spade, rake, hammer, wash-board, tub, etc., their rosy-cheeked pupil-teacher doing her part in a very winning way.

At the black-board, the most advanced class of the First grade were working problems in division and writing out solutions, and such pretty work, two or three of the tiptoes made of it!

Then in the next room we watched the A. section of the Third grade work their examples in real Long Division, with two figures in the divisor, but they did not make long work of it. Their little fingers flew fast over the pretty figures and prettily written solutions which they read out in good clear tones.

At the other side of the room another teacher was keeping watch over language lessons that were being copied from neatly written slates onto paper, and we are sure we saw on them something about George Washington and his little hatchet.

As we examined the kindergarten work of the wee tots and looked over the results of the application work of others as it hung in beautiful designs upon the walls and over the mantel pieces we could fairly see the minds of these dear boys and girls growing in accuracy and power in these, their very beginning steps of an education.

Mr. Campbell and Miss Dittes have returned from their country trip among pupils, and promise reports for the *Red Man*. In the 130 places Mr. Campbell visited, only two were found not satisfactory, and these were withdrawn immediately. The greatest care is taken to place pupils in good families. At this writing, Miss Dittes has not reported. There are 120 applicants for boys wanted the first of April, only worthy boys will be given the golden opportunity.

The old umbrella mender got in the wrong pew when he reached the guard-house gate and thought it was the poor-house.

Wipe your feet before entering a house.

Some more Crow children want to come to Carlisle.

Benjamin Caswell leads the afternoon school in No. 12.

At the next public debate, let us have a question not Indian.

The poem on the first page is intended as much for girls as for boys.

The band favored us with some new and pretty selections, Wednesday noon.

Etta Robertson leads her class for the month of January, in school No. 12.

Miss Merritt was the honored guest from the school at the Bosler party, Tuesday night.

Richard Yellow Robe, of No. 11, leads the morning class, and Frank Hudson the afternoon.

Miss Ely was 57 years young last Sunday. The Februarians at our school are quite numerous.

George Baker's friends welcome his return from Indian Territory. He pays his own expenses back to get more education.

J. B. Given passed through Harrisburg from Chicago, Wednesday. Mrs. Given went over to meet him and brought Johnnie back with her.

Lot Eyelash has gone to Mt. Vernon Barracks on a visit to his people, paying his own expenses. He took with him Alfred Bateaka, who is ill.

Dr. J. P. Cox, of Hayward, Wis., is the gentleman who brought the party of Chippewas, last week. Chas. Porter, one of the boys, expects to enter the printing-office.

Yesterday was the anniversary of Mrs. Pratt's birthday. The band discoursed sweet music before her door and there were other little but pleasing extras to commemorate the day.

A concert given by Prof. Obrey and daughter, who have travelled around the world and picked up some very curious musical instruments in India and other countries, was much enjoyed by the school on Wednesday night.

Nellie Robertson, Veronica Holliday, and Rosa Bourassa passed a very creditable examination at Metzger Institute, the young ladies' college in town, which they have the privilege of attending. Nellie stands head in three classes of white girls.

Miss Seabrook has been to Michigan and back since the last issue of the HELPER. She took with her Lucy and Louisa Skipegosh, and James Morrison. Jennie Mitchell, Jennie Connors and Manuel Powlas went as far as they could with the party, on their way home.

The pupil teachers were receiving a lesson in drawing from dictation when the Man-on-the-band-stand's clerk happened in the Normal room, Tuesday night. If they don't watch out, the little ones whom they are to teach the same lesson will beat them at following directions with *one* telling.

Dickinson Glee Club to-night.

The clerks in Miss Ely's office can now work by time, a nice large clock having been placed over the mantel.

If all the "God bless you's" that come in letters from kind friends, are answered we are sure to have great success in our work. Thanks indeed!

The Anniversary of signing the Dawes Bill, in 1887, is called Indian Citizenship Day, at Hampton, and the 8th, was celebrated with appropriate Sunday services.

Paul Lovejoy deserves a credit mark and a big one. He actually looked both up and down the railroad track before crossing when driving a herdic load of ladies to town. A GOOD driver will always do so. No one ever saw Mr. Foulk fail in this.

Bow-guns are the fashion now with the little boys. Wouldn't it be nice if they had a shop fitted out with common tools where they could go and make little things for themselves. Condemned tools from the carpenter shop would almost do.

"Grant Institute" is the new name for the Indian School at Genoa, Nebraska. We expect to remain plain "Carlisle Indian School," to the end of the chapter, and we are in hopes that the end is near at hand, when there will be no more INDIAN schools, Indian Institutes or Indian anything else. We do not want to be kept separate and apart from the people that we are striving to be like, but in the same way that hundreds of Carlisle pupils are to-day doing, we want the privilege of going to school with the children of enlightened people. We want to lose ourselves in the mass of the civilized, industrious people that make up this great nation.

Franchise Day for the Indians, February 8, was celebrated at our school on the evening of the 9th, by a public debate of the question: Resolved, That the breaking up of the reservations, and the giving to the Indians individual holdings of land, does not constitute the most important step in their progress toward civilization and citizenship. Henry Standing Bear opened the debate. He was followed by Stacy Matlack, neg.; Charles Dagenett, aff.; Gary Myers, neg.; Levi Levering, aff.; Kish Hawkins, neg.; Edwin Schanandoah, neg.; and Benj. Caswell, aff. Judge Henderson, Capt. Pratt and Dr. Dixon were appointed judges, and decided that the affirmative had the best of the argument. Judge Henderson prefaced the decision with some very forcible remarks upon the merits of the argument on both sides, and expressed great pleasure in the privilege of being present and acting as one of the judges. The best speeches of the evening were by Henry Standing Bear, Chas. Dagenett and Benj. Caswell, while others did very well indeed. The additional speakers who came forward with three-minute remarks were, Levi St. Cyr, Peter Cornelius, Martin Archiquette, Robert Mathews, Mark Evarts, and Frank Everett. The day was made memorable by this occasion and Senator Dawes brought conspicuously and admiringly to the front as the originator of a great and progressive Indian bill.

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out what he believed to be just cause and expressed himself as being hurt because the soldiers had killed many of his people. One man (referring to the affair at Wounded Knee) wanted to fight; the others did not. That man fired his gun and then the soldiers shot men, women and children. He seemed to think the soldiers were the cause of all the trouble. Crops were failures in his country and only cattle raising was a success. Cows had been promised long ago, but they had not been given. He asked that sub-issue houses be established in the various camps so that men who desired to work be not taken away from their farms and cattle. The agency was many miles away from many camps. More school houses had been promised and he hoped they would be built. He wanted the children to have an opportunity to learn something.

Medicine Bull commenced by calling attention to the fact that there was no blood on his hands. Very poetically he talked of flowers and their growth, all of which was allegorical. The flowers were the children of the Sioux nation. These should receive every consideration or they would die. He was in perfect accord with the Indian policy of the Government.

The Secretary made a brief speech to the Indians. He told them what the Government had already done for the Sioux. He told them how busy the great Congress of the United States was all the time, and that the Sioux were not the only people who had to wait to receive what was due them. The white people often times had to wait a long time to get their rights, and there were many other tribes of Indians that needed legislation. The white man has great troubles of his own to settle in Congress. The legislature has acted and the Sioux will get the benefit. He showed them how they had agreed to the line that divided the Rosebud and Pine Ridge reservation. The Secretary said that everything had been done to improve the Sioux nation and he advised the Indians to think over the many things that the Government had done for them, and he wanted them to make up their minds to do the best they could to educate or have educated their children, and never to let their young men dream that they could get anything by force from the United States Government.

At the Carlisle Indian School, is published monthly, an eight-page quarto, of standard size, called **The Red Man**, the mechanical part of which is done entirely by Indian boys. This paper is valuable as a summary of information on Indian matters, and contains writings by Indian pupils, and local incidents of the school. Terms: Fifty cents a year, in advance.

For 1, 2, and 3 subscribers for **The Red Man**, we give the same premiums offered in standing offer for the **HELPER**.

Address: **THE RED MAN**, Carlisle, Pa.

SOME INDIANS' FIRST ATTEMPT WITH A WHEEL BARROW.

This particular wheel-barrow stood in front of a trading store on a western reservation. The Indian had bought his first cook-stove of the trader.

The Indian's wagon was some distance from the store.

How to get the cook-stove to the wagon was the question.

"There is my wheel-barrow. Use that," said the trader to the Indian.

"How! How!" said the Indian well pleased with the suggestion, and his two women laughed in Indian fashion and said "That is just the thing."

"If there is anything that develops awkwardness," says the observer, "it is trying to lift and carry something heavy."

After five or ten minutes tugging and grunting the stove was loaded on the wheel-barrow. Then Indian intelligence struggled with the idea of locomotion.

A white man could never guess how those Indians wheeled that barrow.

Two Indian men took positions with their backs to the handle.

A third Indian bent over the wheel behind and pushed. In that order the procession moved.

Enigma.

I am made of 14 letters.

My 3, 6, 1 is the nickname of a young man that the printers miss very much.

My 10, 9, 13, 14 is what we shall soon hear the robin do.

My 11, 12, 7 is what a young cat may be called.

My 5, 2, 8 is a part of a sunbeam.

My 4 is what one might say when a finger is mashed.

My whole is a well recognized rule that some members of the Invincible and Standard debating societies are not willing to abide by.

ANSWER TO LAST WEEK'S ENIGMA: The cold wave.

STANDING OFFER.—For FIVE new subscribers to the **INDIAN HELPER**, we will give the person sending them a photograph group of the 17 Carlisle Indian Printer boys, on a card $4\frac{1}{2} \times 6\frac{1}{2}$ inches, worth 20 cents when sold by itself. Name and tribe of each boy given.

(Persons wishing the above premium will please enclose a 1-cent stamp to pay postage.)

For TEN, Two PHOTOGRAPHS, one showing a group of Pueblos as they arrived in wild dress, and another of the same pupils three years after, or, for the same number of names we give two photographs showing still more marked contrast between a Navajoe as he arrived in native dress, and as he now looks, worth 20 cents apiece.

The new combination picture showing all our buildings and hand-stand, (boudoir) will also be given for TEN subscribers.

(Persons wishing the above premiums will please enclose a 2-cent stamp to pay postage.)

For FIFTEEN, we offer a GROUP OF THE WHOLE school on 9x11 inch card. Faces show distinctly, worth sixty cents.

For FIFTEEN, the new combination picture 8x10 showing all our buildings.

(Persons wishing the above premium will please send 5 cents to pay postage.)

For TWO Subscribers and a One-cent stamp, we send the printed copy of the Apache contrast. For ONE Subscriber and a Two-cent stamp we will send the printed copy of Pueblo contrast.

Persons sending clubs must send all the names at once.