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# THE INDIAN HELPER

A WEEKLY LETTER

—FROM THE—  
*Indian Industrial School, Carlisle, Pa.*

VOL. VII.

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NO. 21.

## WHAT THE BELLS SAY.

**T**HE first bell says, "Get up get up."  
The tea bell says, "O! come and sup."  
The school bell says, "Improve thy youth."  
The church bell says, "Come hear the truth."  
The toll-bridge bell says, "Ope the gates."  
The door bell says, "A visitor waits."  
The fire bell says, "O run, men, run."  
The noon bell says, "Hurrah for fun."  
The sleigh bell says, "Come, take a ride."  
The wedding bell says, "Bless the bride."  
The fog bell says, "Beware! Beware!"  
The street car bell says, "Two cents fare."  
The auction bell says, "Come and buy."  
The fisherman's bell says, "Fish to fry."  
The play bell says, "Come sport, come mirth."  
The Christmas bell says, "Peace on earth."  
The baker's bell says, "Here's fine bread."  
The 9 o'clock bell, "Go to bed."

## INDIAN PREJUDICE.

In his address in the Puritan Congregational Church of Brooklyn, a week ago last Sunday, Capt. Pratt made use of the following incident to illustrate a point in a certain phase of the great work of the Young Men's Christian Association, upon which subject he was requested to speak.

He said:

"No better tactics could be employed than to fight fire with fire.

I have been with a command on the great plains of the Southwest when the Indians whom we were after, being pushed hard, would turn in the direction from whence the wind came and send back at us sheets of flame that would travel faster than horses could go.

In that case there was only one thing to do to save ourselves, and that was to fire the grass in rear of us, and let the wind carry the flames away from us, and then move back on the burned ground and wait until the flames which the Indians sent after us came to that spot."

In reading a report of this address from the Brooklyn Daily Standard Union the Man-on-the-band-stand was struck with the fact that

this proceeding forcibly illustrated the history and growth of the Carlisle Indian School.

When we look back twelve years to the days when this school was starting out on its life-work to help the Indian to SELF-HELP, and remember the fire of prejudice that began in the West and raged with such intensity against the establishment of such an institution that an occasional sweltering blast still comes from that direction, we can but agree that the tactics used to extinguish the fierce flames and gain our first safe vantage ground were those of fire against fire.

This strong prejudice was turned upon us by the western politician who wants all Indian moneys to remain in the west; by the sentimentalist who could not bear to see the Indian children and parents separated; by the so-called "Indian defence idea" whose sole scheme was to tenderly fasten the Red Man on the reservation, build a wall around him to keep the world's people out and then scoop civilization to him over the wall by the shovel-fuls only; and by various other organizations and combinations and individuals, until there was but one thing left to do and that was to light a back fire.

The torch was applied.

The breeze from the west spread the flames so rapidly over this eastern country that it was with difficulty suitable homes could be found for the few boys and girls who were induced to get out and away from their comrades.

In the Halls of Congress the fires grew so hot that had the Indians in this section been made of wax they would have all melted.

But the Indians did not melt.

Carlisle's back fire was a sure one.

Upon the burnt ground we have taken our stand to await further developments.

The soil has been made rich by the very char-coal left by the flames of prejudice.

We are cultivating the soil.

(Continued on Fourth Page.)

# THE INDIAN HELPER.

PRINTED EVERY FRIDAY,

—AT THE—

Indian Industrial School, Carlisle, Pa.,

BY INDIAN BOYS.

The INDIAN HELPER is PRINTED by Indian boys, but EDITED by The man-on-the-band-stand, who is NOT an Indian.

Price:—10 cents a year.

Address INDIAN HELPER, Carlisle, Pa.  
Miss M. Burgess, Manager.

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

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.

The Sac and Fox Indians are receiving their final payment of \$45,000 and the merchants in towns near the agency are cultivating their acquaintance.

The question of Statehood for the Indian Territory seems to be agitating the public mind in that quarter at present, judging from the numerous papers we receive from there.

"Stiya" is a story of the trials of a Carlisle Indian girl in her uncivilized home, trying amid overwhelming difficulties to live the clean, respectable life she had been taught was right. Price 50 cents; by mail 57 cents. Address, INDIAN HELPER.

T. W. Potter, who has for several months held a position as superintendent of an Indian school at Fort Totten, North Dakota, returned to El Reno, this week, and has taken up his residence on his claim, north of town. —[Elreno Eagle, of Jan. 23.]

The Cheyenne and Arapahoe Indians are about receiving their annuity goods, which means among a certain class of them wholesale gambling for weeks to come. This practice is true of nearly all the reservation Indians who receive annuity goods.

The friends of Mrs. Mason of Jamestown, N. Y., will be interested to learn that she is about recovering from an attack of La Grippe. Mr. Mason, who from the very start of Carlisle has been a warm friend of the work, says in the same business letter which imparts the news of Mrs. Mason's illness that he enjoys reading the HELPER as much as any paper he gets.

Samuel Little Hawk confirms by letter the statement made last week of Frank Jannies, Richard Y. Robe and himself enlisting in Co. I. 16th Infantry. He says while "at Carlisle I did not learn every things perfectly well, because I didn't try or think of my studies, but afterward I came home I think of things back and I am sorry about it."

Too often this is the case. Let us who are now careless about our studies take a lesson from Samuel's experience, that we, too, may not be sorry when it is too late.

## Wild West vs. Carlisle.

One of our teachers, who was recently riding in a carriage with some old residents on a western reservation on their way to Church, met a long-haired Indian, drawing wood.

"Who is that with the long hair?" he asked.

"Oh! That man belonged to a wild west show. You might know that by his looks. They all wear long hair and wide-brimmed hats and have a generally degraded appearance," was the reply.

Still farther on the party caught sight of a rough, dissipated looking Indian wearing what our teacher mistook through his glasses to be the blue Carlisle pants. The Indian was just entering his house.

"Is it possible?" I asked, "that that man is a returned Carlisle pupil?"

"No, indeed! There is no Carlisle pupil about him," was the unconsciously indignant reply of the old residenter.

Before the party reached the church they met a young man on horseback, decently and comfortably clothed, with an unusually kind, intelligent and thoughtful face.

"There is a Carlisle student," said the old residenter, "and although he belongs to one of the worst families in the tribe, he is a very nice fellow."

The three incidents were such impressive object lessons to our teacher, that he thought he would report them to the Man-on-the-band-stand.

Our friend Mrs. Dr. Miller, who, not two years since was numbered with Carlisle's corps of workers but of late has been identified with the Indian work at Ft. Simcoe, Washington, writes in an encouraging letter, full of kind words of cheer, that she is greatly interested in her work there. Reservation life still seems strange to her, however. They have many bright boys and girls, some of whom she hopes to see go east to get away from their old life. They have a good agent, and the people at the agency are pleasant. She says, "I think so often of Carlisle, and though I was with you so short a time, can never lose my interest in the Indian school."

Anthony Austin's Sunday School teacher in the country writes that he has not been absent but one Sabbath since joining her class in September, and that once was when he was at Carlisle for Christmas. There may be others in the country as faithful in this line of duty, which speaks well for the pupil, teacher and patron, alike. It speaks well for the teacher in that she keeps up the interest of her class, for the pupil in that he does what he should do, and for the patron in that he encourages the pupil in right lines.

An interested subscriber expresses the hope, that as it is very hard to teach "an old dog new tricks" for which reason little can be done to change the customs and habits of the old Indians, that no change of administration of Indian affairs will ever abolish the present plan of elevating the young of the few tribes that are left, through education, and that in the near future the Indian race will be lost sight of in the mixture with the white race.

Mr. Samuel Reed, of New Britain, Bucks Co., a worthy farm patron, visited the school on Tuesday.

Put away skates for the present.  
March winds have already begun.  
The days are now ten hours long.  
Soon time for marbles. Let us not EVER  
play in the mud!

It will not be long now before the base-ball  
will begin to fly.

Notice the two new photographs offered in  
"Standing Offer."

Miss Seabrook was suddenly called to Emmitsburg, Md., by the illness of her mother.

The sociable Saturday night contained the usual amount of enjoyment for the pupils and all who participated.

Mr. Geo. H. Pray again entertained our pupils, Wednesday evening, with his wonderful sleight of hand performances.

Strong medicine surely: One of the boys reported that he could not "eat any breakfast because Dr. gave me medicine, and it almost threw me up."

Miss Woolston is the first to secure one of the 13½x16 photographs of the Piegan chiefs in native dress, for fifteen subscriptions. The picture sells for 75 cents retail.

The pupils of No. 1, consisting of beginning adults, addressed their own home letters for the first time this month, and deserve a good word for the very neat way in which the work was done.

On account of the illness of their teacher for two days this week, the pupils of No. 9 took turns in teaching their own classes, the best scholar of each class being chosen to fill the place.

William Petoskey who received his first instructions on the steam-engine in the printing-office very cheerfully puts his knowledge to practical use when called upon to run the portable engine for the threshers at the farms.

The printers are again indebted to Mr. Harris for repairs on printing press. Mr. H. has faithfully earned the sobriquet of "Old Reliable" which he is frequently and always affectionately called on account of his never failing in an emergency.

There is a solid week of press-work alone on the coming issue of *Red Man* of 20 pages. Our cylinder press will print but four pages at once. To persons inquiring for December and January numbers, we have to say that December, January and February numbers will be embodied in the coming edition.

The wires from Denver, Colo., brought the news of the birth of a little daughter on the 2nd inst., to Mr. and Mrs. Guy LeR. Stevick. Mrs. Pratt left on Monday night for Denver, to visit her daughter, Mrs. Stevick. Miss Richenda accompanied her mama.

The band visited the Union Band Fair in town on Wednesday evening and rendered a number of selections, which were greatly appreciated. They afterwards serenaded Mr. Norman, their former instructor, who made a speech and treated them to cakes, apples, etc. They also received a couple of fine cakes from the Union Band.

negative an informal piano recital on Monday evening to her music pupils.

Supt. Blight, of the Educational Home, Philadelphia, was among the visitors of the week.

Two-cent stamps are always acceptable in payment for subscriptions in amounts less than a dollar.

Miss Cummins has left the Carlisle work for other fields of usefulness. At present she is with her aunt in Washington.

Edwin Schanandore, while lifting a pan of bread in the bakery last Wednesday, fainted and had to go to the hospital, but is improving.

On a rainy-day like last Saturday, the gymnasium is more of a play-room than a place for systematic exercise and the pupils enjoy the change.

A ten-cent-piece (price of a year's subscription for the HELPER) can be sent very safely in a letter, if sunk into a piece of light card-board, and a piece of strong paper pasted over the coin.

Mary Baily has been again promoted in her school in West Philadelphia, which is a very excellent Grammar School. She is now in 11th grade A.

Supt. Backus will arrive on the three o'clock train tomorrow (Saturday) afternoon with one hundred and two children from New Mexico. The number is equally divided as to sex, there being fifty-one boys and fifty-one girls.—[*Pipe of Peace*, Genoa, Nebr.]

"Siwash" is the common name for the Indians in Vancouver's Island and in neighboring British possessions. It is nothing more than a corruption of the French "sauvage," the name given to the Indians by early French settlers in the Northwest. The Indians, on their part, have adopted and curiously corrupted English words and phrases. With one tribe the ordinary form of salutation sounds something like "Clackawaya," and it has been traced to the fact that the Indians hanging about a military post were accustomed to hear the soldiers salute a post trader named Clark with, "Clark, how are you?" which phrase the Indians adopted and corrupted.

We are pleased to learn through a western exchange that our friend Mr. J. H. Seger, of Seger colony, whose ready pen has occasionally furnished the HELPER with interesting bits of experience in real life among the Indians, has been promoted from Indian farmer to superintendent of the Cheyenne and Arapahoe school at the Colony. Mr. Seger gave a bond of \$30,000 for the faithful performance of the duties of disbursing officer. Mr. Seger states that he has been requested to select land for the orphan Indian children of the Colony, about fifty in number, in a solid body, and have it fenced for them, after which an effort will be made to secure legislation authorizing him to lease the land to cattlemen, for the benefit of the children. A recent department ruling allows allotted Indians to lease most of their lands for a period not exceeding three years, but they must retain possession of a portion of it, and reside upon it.

(Continued from First page.)

Hundreds of our pupils are in private homes gaining incentives for self-help and help-self which cannot be grown upon reservation soil not enriched by charred prejudice.

We are here to stay!

We are on safe ground.

And from this ground such a force of energetic, independent, self-respecting and honest-dealing Indians will in time be sent out into the world as will exterminate the enemy who dares to turn fire upon our command.

#### Why the Whites Encourage the Ghost Dance.

The *Elreno Eagle* says: The white people enjoy witnessing the ghost dances of the Indians—they beat a circus, and it is a free sight; and in the second place, the farmer who has a few Indian families in his vicinity will find them cash buyers of a great deal of his produce, as although great consumers of provisions, they produce little or nothing in that line. The Indian is not a bad sort of neighbor, as he spends liberally the money with which Uncle Sam keeps him well provided."

If the Indian could only see the truth of this they would cease the foolish practice of playing into the white man's hands.

A newspaper printed in the Sioux language, to be called the *Lina Sappa Wocekiye Tayayapaha* and to be edited by Father Jerome, the Indian missionary of Fort Totten, is to be published in Devils Lake, North Dakota. —[*Philadelphia Bulletin*.]

A backward step. —[M.O.T.B.S.]

Every human being born upon our continent, or who comes here from any part of the globe, whether savage or civilized, can go to our courts for protection, except those who belong to the tribes who once owned this country, who, above all should be protected from wrong. —*Horatio Seymour*.

The day of the Indian marriage—that of simply spreading the blanket for the dark-eyed maiden and telling her to sit down on it—is passed. A couple of Kiowas took out a marriage license in this city yesterday. —*Guthrie News*.

The Chickasaw *Chieftan* says: "It is reported that on a large level mound on the Arkansas River, in the Cherokee Strip, nearly 1000 Indians are holding a religious dance, day and night, and awaiting the coming of the Messiah. All of the Pawnees are there, and many Kaws, Otoes, Osages and Iowas." This report is corroborated by letters recently received from the Pawnee Agency.

How pitiable is ignorance!

#### Let us not forget that

Kentucky does not mean "Dark and Bloody Ground," but is derived from the Indian word "Kain-tuk-ae," signifying "Land at the Head of the River."

The real name of Connecticut is Quon-eh-to-Cut. It is a Mohican word, and means "long river."

Massachusetts is an Indian word, signifying "Country about the Green Hills."

Michigan is from an Indian word, meaning "Great Lake."

Missouri means "Muddy Water."

Nebraska means "Shallow Water."

A loafer is a good deal like a cork that has been pushed into a bottle. It does no good where it is and is not worth fishing out.

To tell a lie is like the cut of a sabre; the wound may heal but the scar will remain. —*Saadi*.

#### Enigma.

I am made of 12 letters.

My 7, 5, 6 is to drag.

My 9, 10, 4 is a kind of carriage.

My 2, 8, 3, 11 is a part of the foot.

My 12, 3, 1 is to rent.

My whole is what makes the Carlisle boys and girls jump sometimes.

ANSWER TO LAST WEEK'S ENIGMA: Good music.

#### STANDING OFFER.

Premiums will be forwarded free to persons sending subscription for the *INDIAN HELPER*, as follows:

1. For one subscription and a 2-cent stamp extra, a printed copy of the Pueblo photo, advertised below in paragraph 5.

2. For two subscriptions and a 1-cent stamp extra, the printed copy of Apache contrast, the original photo, of which, composing two groups on separate cards, (8x10), may be had by sending 30 subscriptions, and 5 cents extra.

(This is the most popular photograph we have ever had taken, as it shows such a decided contrast between a group of Apaches as they arrived and the same pupils four months later.)

3. For five subscriptions and a 1-cent stamp extra, a group of the 17 Indian printer boys. Name and tribe of each given. Or, pretty faced pappoose in Indian cradle. Or, Richard Davis and family.

4. For seven subscriptions and a 2-cent stamp extra, a boudoir combination showing all our prominent buildings.

5. For ten subscriptions and a 2-cent stamp extra, two photographs, one showing a group of Pueblos as they arrived in their Indian dress and another of the same pupils, three years after, showing in arrest and interesting contrast. Or a contrast of a Navajo boy one arrived and a few years after.

6. For fifteen subscriptions and 5-cents extra, a group of the whole school (9x14), faces show distinctly. Or, 8x10 photo, of Indian baseball club. Or, 8x10 photo, of graduating classes, choice '89, '90, '91. Or, 8x10 photo, of bulldogs.

7. For forty subscriptions and 7-cents extra, a copy of "Stiya, returned Carlisle Indian girl at home."

8. For five and seven subscriptions respectively, and 5 cts. extra for postage, we make a gift of the 6½x8½ and 8x10 photos of the Carlisle School exhibit in the line of march at the Bi-centennial in Philadelphia.

9. For fifteen subscriptions and eight cents extra for postage, a 13½x16 group photo of 8 Piegan chiefs in elaborate Indian dress.

(The highest priced premium in Standing Offer and sold for 75 cts. retail.)

Without accompanying extra for postage, premiums will not be sent.

For **The Red Man**, an 8-page periodical containing a summary of all Indian news and selections from the best writers upon the subject, address RED MAN, Carlisle Pa. Terms, fifty cents a year of twelve numbers. The same premium is given for ONE subscription and accompanying extra for postage as is offered for five names for the *HELPER*.