

727

# THE INDIAN HELPER

A WEEKLY LETTER

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

VOL. VII.

—FRIDAY, FEBRUARY 12, 1892—

NO. 22.

## SAY WELL AND DO WELL.

§ SAY well is good, but do well is better.  
Do well seems spirit, say well the letter.  
Say well is godly, and helpeth to please;  
But do well lives godly, and gives the world ease.  
Say well to silence sometimes is bound,  
But do well is free on every ground.  
Say well has friends, some here, some there,  
But do well is welcome everywhere.  
By say well to many God's Word cleaves.  
But for lack of do well it often leaves.  
If say well and do well were bound in one frame,  
Then all were done, all were won, and gotten were gain.

## REMINISCENCES.

"Do you know how to pull the thread in this loop-stitch to unfasten it so I can rip quickly?" asked my sister as she stood with a flour-sack in her hand.

"No, I do not," was the answer, "though I am dull not to have learned, for we had a machine in the sewing room that made that stitch, though that never should have been.

"Such a stitch is fit only to sew sacks and articles we would quickly rip.

"But our Indian girls could have told you in a minute.

"They learned how to do it very readily, and many were the aprons and dresses we found with hems undone before we discovered the cause.

"The girls were permitted to go to the sewing-room and ask for thread when they wanted it to make doll dresses or for any other proper play purpose, but when they found so easy a way to have a ready supply, it saved them steps and was fun for them to do on the sly what would make a study for the white teachers.

"Then, too, they knew they must speak English if they got the thread and when they said, 'Please fred' and were asked with

an amused expression what they wanted, they must study to give the sound of "th" at the beginning of a word and it cost them an effort, they could be free from it if they took 'fred' from the hem of dress or apron."

"What did you do when you solved the mystery?" asked sister.

"It was forbidden of course, but what should have been, was to send each girl whose apron or dress was found without a hem, to the sewing room to re-hem it.

"Whether this was done I cannot remember, but I know now many things that might have been done far better than they were."

This was before Aunt Martha's day when she saw the whole school riding down the bluff on improvised toboggans.

Ha! ha!! ha!!! how funny it must have been to see that dish pan rushing along with arms and legs for sails.

In earlier days the boys were more primitive in their inventions.

Going to the Beaver, they cut cakes of ice the size and form they chose, made a slot in one end, inserted a rope and pouring in water left it to freeze.

When the rope was solidly fixed the sled was ready for winter unless it proved warmer than usual, and they were found in all corners of our basement ready for use.

These are pleasant memories, but they are often tipped with a sting when reminders come with them of what might have been.

I wonder if Aunt Martha's peace is ever disturbed in that way, or was the administration of affairs in her day such that there is little to regret?

We certainly labored under difficulties in our work near the Indian village, that those who work now at Carlisle and Hampton and Genoa and Lawrence knew nothing of, and I rejoice with them daily that they can teach, unmolested by all the hourly trials from the villages that came to us and with far brighter hopes that their labors may prove a success.

A-TE-KA.

# 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.

Our examination papers are not honest if we get help.

Wonder if the Indian Territory boys and girls know the name of the new Governor of Oklahoma! Governor Seay was inaugurated on the 1st of February.

To-night there will be a debate upon the temperance question, as to whether the evil effects of intemperance fall more heavily upon the men or women. The Girls' Endeavor society will endeavor to show up the womans' side of the question, while the Invincibles will argue that the men are the sufferers. A warm time is expected, at least as warm as may be expected with the absence of spirits.

A wonderful transformation is that old blacksmith-shop. The outside walls have been straightened up and made safe. The old dining-room bell sends forth an appealing call from the top of the building. A plain little portico graces the entrance. Respectable walnut double doors swing to and fro in place of the heavy plank affair which the blacksmiths used. An artistic sign, "Y. M. C. A." stands over the entrance inviting all to come who will. The walls inside are plastered and kalsomined, the upper part a salmon color, while the lower part is a frieze of venetian red. The room is ceiled with boards painted drab. Brown trimmings of wood serve as a border. A stove occupies the centre of the room and a rostrum in the rear extends across the end. A parlor organ, desk and chairs make up the furniture, while the windows are curtained with drab paper shades. The place has a clean, respectable and inviting appearance. Like a little church situated in the midst of the hum of business, this little reception room and chapel stands down among the shops, a monument of good intent and a bright spot to respect and cherish. On Sunday the first regular meeting was held, the different societies of King's Daughters being invited in to help dedicate. The services were conducted by Mr. Elvin, of Dickinson College, several of the members of the Association taking active part. John Moses played the organ

while Reuben Wolfe led the singing. It is the desire of the President of the Association, Richard Davis, that the work increase in all its phases. The boys are taking hold in earnest, and learning how not to depend so altogether upon the exertions of the President and a few standbys as they did formerly. Each is learning to be an active worker in his own line.

The following note from Mr. Potter does not look as though he had taken up his residence on his claim near El Reno as was stated last week in an El Reno *Eagle* clipping. At least he could not have been there for any length of time. Mr. Potter says in his usual off-hand way: "Carlisle, look out! Your young brother Ft. Totten, is beginning to walk. By 1893, he will have developed into a strong man and will march abreast with his older brothers at the Chicago exhibition full of the life and vigor which the dry air of North Dakota has infused into his veins. The brass band at the Ft. Totten Training School is making excellent progress and its members are proud of their fine lot of instruments. A flourishing literary and debating society handles the leading questions of the day in an able and profitable manner. A Y. M. C. A. with thirty members has been organized. Stacy Matlack, an ex-student of Carlisle, acting as president. So the good work goes on step by step. Patience, Perseverance and Push are the three things most necessary."

Are Indian girls appreciative and grateful? Note the following extract from a country letter which speaks for itself! "My dear Man-on-the-band-stand: We want to tell you how kind our country mother is to us and to every body. Miss E. is certainly the best lady I ever saw. If you once lived with her I am very sure you would not want to leave her, ever. We can never repay her for all her kindness, but we can do our best and try to do what she would like to have us do. We finished our Philosophy last Friday. At the end of the last lesson in the book was a picture of a dish of delicious fruit, and we said we ought to have that dish of fruit because we are done with the book. The next day we went to town to take a lesson in painting and when we came home we went into our cosy room and to our great surprise there we found a dish of fruit on our bureau. We had a good laugh as well as a feast, and then went down stairs to thank Miss E. who had acted as Santa Claus."

On Wednesday evening the teachers and pupils who had secured tickets for the Y. M. C. A. course attended the fourth entertainment of the winter. Leland T. Powers in his wonderful impersonations of Dickens' characters fully repaid the fine audience gathered to hear him, and that portion of the assembly not a little interested were the Indian boys and girls. Had you read David Copperfield, from which book the characters were selected? Then the entertainment was especially enjoyable. All who have not read David Copperfield, should do so at once, and they will understand the book better now that they have seen Leland T. Powers. Oh, Micawber! Oh, Uriah Heep!

Even more days before Commencement.

Miss Cochrane spent Sunday at her home in Millerstown.

Mr. E. M. Carey of Dolington, was here on Monday on a business visit.

The sad news comes from Montana of the death of William Ellis who went home a few months since.

It is always more interesting to an audience to hear young debaters speak without referring to a paper.

Don't steal a peep in the book, if it is an examination paper you are writing! It is just as bad as to steal money.

The teachers' club dining-hall is receiving a new coat of paint, and the tables have been moved to the parlor for the time being.

Mr. McConkey abideth with the Captain these "lone 'lorn" days that Mrs. Pratt is in Denver.

Capt. Pratt addressed a Carlisle audience in Bosler Hall last evening; subject, Past, Present and Future of the Indian.

"Uncle Sam" the fire-engine had a bath and a good rubbing down on Tuesday, which makes the Herdic coach cry, "Me, too."

"He buy it for you this fellow ain't it?" What a disgraceful mix, when it is just as easy to ask, "Did this fellow buy it for you?"

Mrs. True and daughter are here. Miss True is assisting Miss Dittes in her care of the girls. Mrs. True is a lady of Missionary fame, having spent eighteen years in Japan connected with the Presbyterian school in Tokio.

*No. 11 teacher to her class:* What are customs and duties?

*Young lady's reply:* Customs are habits and duties are things we ought to do.

The teacher did not swoon.

Mr. and Mrs. Purvis of Holton, Kan., and Mrs. and Miss Kelker of Harrisburg, were visitors at the school on Wednesday. They are friends of Mrs. Given, and Misses Moore and Luckenbach.

Mrs. Lutkins, of Haskell Institute, Lawrence, Kan., formerly of us, has delighted the heart of the M. O. T. B. S. with a subscription list of forty names for the HELPER and two for the RED MAN.

What does the Carlisle girl do when she goes home? Send for "Stiya" and learn of some of the difficulties she must encounter. Price fifty cents; by mail 57 cents.

Isabella Cornelius has been in the best of country homes for the past two years and has kept up with the studies of class '92. She will be in on the 24th and take part in the Commencement exercises, receiving her well-earned diploma along with the rest of the class. The Man-on-the-band-stand is very proud of this accomplishment.

Miss Dittes has returned from a very successful trip among the girls in country homes. She has many favorable reports of their happy condition and the excellent work they are doing. Every time Miss Dittes returns from a country trip she is more enthusiastic than the time before over the system that gives to Indian girls such grand opportunities to become real womanly women.

## THE EIGHTH.

**Resolved, That the Dawes Bill is a Benefit to the Indians.**

This time the question of Lands in Severalty as provided in the Dawes Bill was discussed by the Embryos, a debating society recently organized among the small boys, with Joseph Gordon as President.

On the eighth of February, it being the Anniversary of the day on which the President of the United States signed the Dawes Bill, this Embryo Club, consisting of young men ranging in years from 12 to 16, came to the front and said, "We wish to celebrate the event by holding a public debate upon the subject, Resolved, That the Dawes Bill is a benefit to the Indians."

Permission was granted and all the older societies and members of the school took a back seat.

So, on Monday night when the school gathered for the occasion, the platform was filled with as many and sedate-looking a set of little gentlemen as the Man-on-the-band-stand ever saw.

After a neat speech by the President, a song by the society, a declamation by Francis Marceau and a remarkable as well as amusing exhibition of skill in manipulating the harmonicon from which resounded familiar, patriotic tunes played by Perry Kennerly, James Perry, Jacob Cobmoosa, Joseph Gordon and Elmer Simon in turn, the weighty subject was formally announced and the discussion began straight from the shoulders of the little speakers.

Frank Shively, the first called upon, spoke with a precision and manliness befitting a practiced orator. He earnestly believed that the Bill would settle the Indians on lands of their own and make of them respectable citizens.

James Perry, with as much fire as his modesty would permit refuted this argument. "This Bill keeps us back!" he proclaimed. The clause restricting the sale of the land troubled James. He referred to the people who were once held as slaves in this country and the freedom with which they now went where they pleased. "If I have to earn my living," he said, warming up, "I want the whole United States to do it in, and do not want to be held to one spot because I am an Indian."

(Prolonged applause.)

George Suis thought the Bill a great benefit. The objection that the Indian could not leave his land for twenty-five years was imaginary.

Perry Kennerly, although diminutive in stature stood like a Webster or a Calhoun while he propounded in tones from the depths, in an effort to assume a manly bass, the defects as he saw them in the Bill. For his part he did not wish to be hampered with any such restrictions as the twenty-five years' clause. His idea was that the Indian should buy his land and then own it as any other man and stop this being supported by the Government.

Joseph Martinez' speech was manly and strong, in favor of the Bill.

Luke Pequongay no doubt had some very

good thoughts upon the subject, but could not be heard.

Jacob Cobmoosa had never heard of the Dawes Bill until this occasion, but from what he knew of it or could find out about it his judgment was that the Bill was all right. The Indians need just such a Bill for their protection.

Leon Williamson read a paper written by Malcolm Clarke which contained some very good ideas. He did not favor being kept Indians for 25 years more.

Clark Gregg presented the merits of the Bill in a clear light, made the more impressive by his gentleness of bearing. The Bill as he looked at it was broad and treated the poor Indian on an equality with the rich.

The 25 years' clause was especially beneficial as it protected the Indian from the land grabber until he could get the intelligence required to manage his own affairs. He referred Arbor Day which the white man had created to protect and increase his timber, hence the restriction prohibiting the Indians selling timber from their allotments he viewed as exceedingly wise.

Elmer Simon closed the debate, in what was decidedly the spirited speech of the evening. He reiterated some of the previous arguments but the spirit and animation of the speaker added force to his reasoning. His allusion to the probable method which the reservation Indian would adopt to make an apple tree grow straight after it had started on a crooked way, saying that the Indian would probably dance around the tree until the soles of his moccasins were worn through, brought out enthusiastic applause. "If he were encouraged to go out from the reservation among the whites he would learn a better way" said Elmer. "But the Dawes Bill would not take him away from his people." He cited the establishment of Carlisle School as the carrying out of a principle contrary to the Dawes Bill. He did not know upon which side Captain would speak if called, but he did not believe he favored the Bill or he would not have started the Carlisle school in Pennsylvania. If he believed in the Dawes Bill, the Captain would now be out on the reservation teaching the Indians.

The judges—Mr. Goodyear, Misses Cutter and Shaffner now retired, while the society sang their closing song, led by Malcolm Clarke, with his violin. Few knew of Malcolm's accomplishments in this line and were surprised as well as greatly pleased.

The judges returned and rendered a decision in favor of the negative side.

Then the question was thrown open to the house, and Capt. Pratt, Mr. Standing and Mr. Campbell responded. The Captain believed it would be just as right for Congress to decree that all Indians should be made boot-blacks as that all Indians should be made farmers.

The Dawes Bill had benefitted the Indians in that it had led the public to think about them.

But land does not civilize!

Land does not educate!

And we had no right to tie the Indian to a certain place or consign him to a certain line of life. If there was any one thing the Captain would impress upon his boys and girls it was TO BE FREE. He spoke for twenty minutes

or more with the strength that stirs men's hearts and makes them THINK.

Mr. Standing followed and showed up a number of excellent points in the Bill.

Mr. Campbell's remarks were earnest and thoughtful.

The young gentlemen who had contributed so much to the pleasure of the school were graciously thanked and another of Carlisle's most memorable evenings came to an end.

Had Mr. Dawes himself been present he would have been pleased no doubt at the childish attempt on the part of the little Embryos to penetrate into the mysteries of an instrument which had cost him years of scholarly effort in his desire to save the Indian.

Ignorance was bliss to the boys, however, who plunged fearlessly into the question and brought from it many worthy thoughts and expressions, well deserving the praise they received.

#### Enigma.

I am made of 21 letters.

My 1, 18, 20, 17, 3 is when the sun has set.

My 8, 4, 10, 13, 12 is a power that moves great machinery.

My 21, 2, 19 is what every boy in the world must be.

My 5, 6, 14 is a night bird.

My 11, 15, 7, 16, 10 is what the chapel roof is made of.

My 5, 7, 9, 11 is a grain eaten by horses.

My whole is something if we do not learn quickly, we may as well "give up the ship," and try no more to succeed.

ANSWER TO LAST WEEK'S ENIGMA: The bugle call.

#### 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 coat and, 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 marked 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 (8x14), faces shown distinctly. Or, 8x10 photo, of Indian baseball club. Or, 8x10 photo, of graduating classes, choice '89, '90, '91. Or, 8x10 photo, of our lili ggs.

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. ret. ill.)

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**.