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THE INDIAN HELPER

A WEEKLY LETTER
—FROM THE—
Indian Industrial School, Carlisle, Pa.

VOL. VII.

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NO. 24.

THINGS THAT NEVER DIE.

THE pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse of a wordless prayer,
The dream of love and truth,
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things shall never die.

The timid hand stretched forth to aid
The brother in his need,
The kindly word in grief's dark hour,
That proves a friend indeed,
The plea for mercy, softly breathed,
When justice threatens nigh;
The sorrowings of a contrite heart.
These things shall never die.

Let nothing pass, for every hand,
Must find some work to do;
Lose not a chance to waken love,
Be firm, and just and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel's voices say to thee,
"These things can never die."

—Dawn of the Morning.

WHY DON'T THEY STAY EAST?

It requires great bravery on the part of a child to stand out against father and mother in the cause of right and progress.

Occasionally, an Indian parent makes a desperate pull to get a son or daughter to come home after giving him or her a chance of a year or two, thinking as many thoughtless but cultivated people do, that in three years of training, an Indian boy or girl should acquire sufficient knowledge and experience to enable them to stand the tests of life and make honored citizens.

But to illustrate how eager the children themselves are, oft times, to get more education after gaining a little taste, we print the following from one of our farm girls:

"Just the other day I received a letter from my father telling me that I must come home.

But if I can help it in any way I will not go.

I don't want to go either.

O, I don't want you to send me.

If he could only let me alone I would be all right.

He said I will lose my land if I don't go home.

I would rather lose it than to lose my chance of getting an education."

Many a tender hearted person will say right here, that the Indian mothers and fathers have a right to demand the return of their children, and it is a crying shame to separate them.

It is very easy as well as pathetic to draw a picture of a mother weeping for her absent child, but in the language of a recent *Red Man* editorial:

"It may be well to consider whether a little schooling to do those things which are best for her child, notwithstanding her tears, may not be as good for the child, the Indian mother and the world, as it is for other mothers.

If mothers' tears are to become potential and hold youth at home, the progress of this world will be infinitesimal in comparison with what it is now.

Our experience shows that Indian mothers can, will and do encourage their offspring in doing those things which make for their good, and this, too, through their tears, just as white mothers do."

CAN SUCH THINGS BE?

Cruelty of White People in Dealing With Indians Compared with the Cruelty Practiced Among Themselves.

The Rev. C. M. Tate, Missionary among the Indians in British Columbia, told the following pathetic story, before the Mohonk Conference:

You have heard of the cruelties of white people in dealing with Indian prisoners.

They have cruelties enough themselves.

(Continued on fourth page.)

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—AT THE—

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Commencement.

Wednesday, the twenty-fourth, on which was celebrated the Thirteenth Anniversary of our school and the Graduating Exercises of class '92, began with a light fall of snow sufficient to dampen the air if not the ardor of those participating.

The sun, bursting forth about nine o'clock and filling all hearts with hopes of a bright day withdrew his face soon after, the sky grew gloomy and the air continued raw all day.

A special train from Washington, the evening before brought, among others, Senator Dawes, chairman of the Senate Indian Committee and father of the Indian Franchise Bill which gives lands in severalty to Indians; Mrs. Dawes, the wife of the Senator; his daughter, Miss Anna L. Dawes, author of a valuable text book on Civil Government—"How we are Governed;" Hon. T. D. English, of New Jersey, member of the House Committee of Indian Affairs; Maj. J. C. Hill, Chief of the Indian Division of the Office of the Secretary of the Interior; Mr. Cartwright, Chief of the Educational Division of the Indian Office; Mr. S. M. Yeatman, chief of the accounts division of the Indian Office; Rev. J. H. Bradford, of the accounts division of the Indian Office; Mr. Hamilton W. Maybie, editor of the *Christian Union*; Miss Alice C. Fletcher, champion of scientific research among Indians and the first to allot lands to the Indians under the provisions of the Dawes Bill, the Omahas and Nez Perces being the tribes she worked among as allotting agent; Miss Gay, companion of Miss Fletcher, and the author of the interesting letters which appeared in the *Red Man* during the last year from the Nez Perce field; Mr. J. C. Ball, of the finance department of the Indian Office; Miss Bradley, Miss Patton and others.

Wednesday morning was occupied as usual in the inspection of dormitories, shops, the printing-office, girls' work and the school rooms.

At eleven o'clock, calisthenic exercises in the gymnasium, which began with a pretty broom drill by eighty girls and was followed with an Indian club exercise and marching by both boys and girls, entertained our visitors.

Then came dinner and lunch for all who cared to partake in the Girls' Society room in the Girls' Quarters, where tables were laden with edibles.

Soon after noon, guests from town began to gather in the chapel where was held the Graduating Exercises proper, and before the opening of which a congregation of 1200 people were seated.

The platform was decorated attractively with potted plants, flowers and palms. On the wall in the rear of the platform flags were draped and above them in large gilt letters hung the motto of the class—"From possibility to reality."

On the platform, besides our superintendent were Dr. Rhoads, President of Bryn Mawr College, Rev. Geo. E. Reed, Pres. of Dickinson College, Senator Dawes, and the Washington party; Rev. Dr. Norcross, Pastor of the Second Presbyterian Church of Carlisle, Rev. Dr. Kramer, pastor of the Reformed Church, Rev. H. B. Wile, pastor of the First Lutheran Church, and Rev. W. C. Seidel, pastor of the Second Lutheran Church.

Rev. Wile opened the exercises with prayer. "Just as the light shines into our lives is darkness vanquished," he began, and then prayed earnestly that God's Light might shine over all the face of the earth. He invoked Divine blessing upon every means employed to help the Indians and asked for special blessings to fall upon our school and upon those who go out as graduates, praying that the American nation might find in the Carlisle graduates men and women fit to take their places in life.

A regular program of exercises consisting of music by the band, singing by the school and choir and essays and recitations by members of the graduating class was carried out.

Class '92 numbers thirteen, as follows:

Thomas Metoxen, (Oneida,) Wis.; Benajah Miles, (Arapahoe,) Ind. Ter.; Lydia Flint, (Shawnee,) Mo.; William Baird, (Oneida,) Wis.; Fred Peake, (Chippewa,) Minn.; Isabella Cornelius, (Oneida,) Wis.; Frank Everett, (Wichita,) Ind. Ter.; Albert Bishop, (Seneca,) N. Y.; Hattie Long Wolf, (Sioux,) Dak.; Reuben Wolfe, (Omaha,) Neb.; Joseph H. Hamilton, (Piegan,) Montana; Luzeau Choteau, (Seneca,) Ind. Ter.; Benjamin Caswell, (Chippewa,) Minn.; the last six of whom presented original essays, with Benjamin Caswell as valedictorian. Frank Everett and Lydia Flint gave creditable recitations.

(The essays will appear in the next issue of the *Red Man*.)

At the close of this part of the program Dr. Rhoads presented the diplomas speaking briefly but impressively welcoming the class as having passed through the training that makes them of us. He said he had never before been so happy nor so proud for being a citizen of the United States. He then showed how the attitude between the whites and the Indians had changed in the last few years and gave a brief history of Indian civilization since the inauguration of the peace policy. He presented as an illustration how adult Indians could be transformed in a few years into industrious men, Capt. Pratt's experiment with the Florida prisoners, and, showed how from that experiment Carlisle

School grew. His advice to the graduating class was "Never cease to work till you cease to live. Mingle work with pleasure, but see that what you enjoy is pure and worthy. Young men, honor women; young women, respect the dignity of your womanhood." He would have us read books, newspapers, look about us, observe. Learn something every day. Be leaders in all that is good.

Senator Dawes then gave a strong and eloquent address of a half hour. He spoke of the gratification he felt at being able to be present at another of these exercises after an absence of five years. The progress which he had observed delighted him. If there be any man who doubts that the Indian can be civilized he begged that such a person might come to this place and have his doubts dispelled. There were doubters, men who were born at the top, inheriting the civilization of a thousand years, but what business had such men to turn their criticisms upon such as these who had not only begun at the bottom but had to unlearn the inherited savage instincts before they could begin at all. He often stands abashed and ashamed before the cynical criticisms indulged in regarding these people. He brought out the fact that self-reliance is taught here, and made prominent the truth that self-reliance, self-control, self-support, through self-help was the only path to success, and he would have these four words engraved above every school-room door. Through the maxims that a child cannot learn to walk until we cease to lead it, and that we cannot learn to swim until we let go, the Senator showed that we must strike out from home. The college-educated young man is not expected to turn back HOME to help his people, but he goes out into the world, and that is what the educated Indian boy and girl must do. He would have us strike out from the shoulder and be sure that we hit something.

Congressman English gave a very earnest speech, full of true eloquence and fire. He acknowledged that since the examination of the Carlisle school he had had some of his prejudices removed. He emphasized the importance of self-help and self-control, but he would extend the caution not to have too much self-reliance.

Mr. Maybie, of the *Christian Union*, occupied about five minutes in bright and appropriate remarks which we shall always remember. He called the Indian students teachers. They had taught him many useful lessons during the day. He spoke of how the test of a student comes not on graduation day but afterward. He would have us put our WILLS right when we go out from this institution and then look that will and throw the key away. Have a definite purpose and look our wills to it.

Miss Fletcher was called out and spoke of the great interest she felt in the Indians. She alluded very impressively to the fact that one of the graduates, Reuben Wolfe, she had led to Carlisle when he was but a child, and how proud she was to see his effort on the platform that afternoon. She spoke of her own graduation and how different it was from the Indian girls. She was lost among her associates who were her equals and with whom she could mingle, but these girls and boys stand out alone and are watched, but she

would have them remember that among the watchers were loving friends as well as enemies.

Major Hill requested through Captain Pratt that all who had ever worked out from the school and earned money stand, and hundreds of our boys and girls arose showing that they had received these benefits. A few remarks by Capt. Pratt, a benediction by Rev. Dr. Norcross, and the exercises of a most memorable occasion for the Carlisle School came to an end.

Mr. Standing spent several days in Washington, last week.

105 boys and girls came in from country homes this week to attend Commencement.

Miss Nana Pratt came home for Commencement to assume the duties of hostess in her father's household, in the absence of Mrs. Pratt.

Miss Livsey, of Germantown, was a guest of Miss Nana on Commencement day.

Capt. Pratt gave a reception to the graduating class, on Wednesday evening.

Isabella Cornelius, class '92, prepared for graduation while out from the school. She has been away for nearly three years and yet kept up with her studies, thanks to Miss Edge, of Downingtown.

Miss Low, former teacher of Carlisle but latterly of Hampton, Va., was Hampton's representative at our Commencement exercises. Her many friends gave her a warm welcome.

Mr. and Mrs. Mason Pratt came over from Steelton to attend Commencement. Mrs. Pratt will remain for an indefinite visit. Mrs. Crane, and babies Sarah and R. H. P., Jr. are also here.

Rosa Bourassa, class '90, and Benjamin Caswell, class '92, left for their respective homes in Michigan and Minnesota after the Commencement exercises were over.

Anna Thomas has returned from Fredonia, N. Y. where the Grippe caught her and impaired her health. She is gaining in strength.

Mrs. Pratt has addressed two Indian meetings in Denver, Colorado, recently, being unexpectedly called upon to present the Carlisle view of the Indian situation.

Among our country friends who were in attendance at the Commencement exercises were Mr. and Mrs. William B. Harvey, Mrs. J. L. Kelly, Miss Margaret Scott and brother, Mrs. Miriam Russell and son, Mr. Craig, Mr. and Mrs. Woolsey, Mr. Jos. Canby, Mr. E. C. Knight, Mr. Allison Cook, Mr. Wm. H. Hurley, Mr. and Mrs. Eastburn, Mr. Edward Raylman, Mr. Theo. Michine, and others.

The newly elected officers of the Standard Society are: President, Albert Bishop; 1st Vice-Pres., Arthur Johnson; 2nd Vice-Pres., Robert Hamilton; Recording Sec., Philip Lavatta; Asst. Sec., Bertie Kennerly; Cor. Sec., Fred B. Horse; Treasurer, Chas. Buck; Reporter, David Turkey; Marshal, Justin Shedee. The society has challenged the Girl's Endeavor for a debate to come the latter part of March, the choice of question and sides to be left to Capt. Pratt.

The sad news comes from Anadarko I. T. of the death of Carlisle's good and faithful student, Otto Zotom.

(Continued from First page.)

A young man came to me from Wrangel, and told me he wanted me to write a letter to Washington for him.

He said his mother had been murdered by the Indian doctors, and he wanted a stop put to that kind of thing.

He said there was a chief dying in the village and the medicine man came and practiced his rites day after day until the man was dying.

The medicine man said there was no hope for this chief unless a woman, who had the secret of his disease, should divulge it.

This woman was the young Indian's mother.

They tied her up, and cut one of those terrible canes called the "devil's walking-stick," a blow from which poisons the skin, and flogged her day after day until she succumbed to the torment.

It was no wonder he said she had been murdered.

Such things have come to an end on the frontier, but in the far-off regions of the interior such cruelties are still practiced.

In regard to this problem of the way out, I trust your efforts will reach to Alaska.

We want to see every effort made to lift this people up, because they are capable of making good men and women.

Schools should be established everywhere until the Indians are made good citizens of the United States."

THE FIRST CHRISTIAN BURIAL.

We are requested by a friend of the Indian at Amargo, New Mexico, to publish the following concerning a worthy Apache girl, one of Ramona's pupils:

Anna Day, an Apache girl and a former pupil of the Ramona School, but for more than three years a resident of the Jicarilla Apache Reservation, died at her home Jan. 23, 1892. A few months before her sickness she expressed a belief in Christ and on her death bed her trust and joy in Christ was deepened.

She requested Christian burial and her friends consented. A short funeral service was held at the Mission Home Jan. 24 and then her body was laid in the grave. All of the Government employees and other persons to the number of thirty-four, but no Apaches, attended the services. This was the first Christian burial ever known on this reservation. It has given the Agent and Missionaries an opportunity to urge upon these Indians a change in burial customs.

S. E. M.

AMARGO, N. M.,
Feb. 1892.

TAKING CARE OF HIMSELF.

One of our young men who has taken upon himself the care of himself and is living in an excellent family, writes:

In taking care of myself, I am doing the same as if I was under the rules of the school.

I did not go to Business College as I intended to for I thought it best for me to go to the Grammar school one or two more winters.

I was promoted to the highest class this winter.

My health has been very good until last week. The Dr. says I have La Grippe, but I am over it now and going to school again.

If you know how to spend less than you get, you have the philosopher's stone.—Franklin.

Enigma.

I am made of 10 letters.

My 1, 5, 6, 7 is a part of a bird.

My 4, 2, 3, 4 is a boarding-house combination.

My 8, 9, 10 is the amount of coal a moderate purchaser buys.

My whole is the name of a great General, who is thought much of at this season of the year.

ANSWER TO LAST WEEK'S ENIGMA: Commencement.

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 cont. ast, the original photo, of which, composing two groups on separate cards, (8x10), may be had by sending 20 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 a other of the same pupils, three years after, showing marked and interesting contrast. Or a contrast of a Navajo boy on arrival 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 of '89, '90, '91, '92. Or, 8x10 photo, of Indian lili gs.

7. For forty subscriptions and 7-cents extra, a copy of "Stiya, a 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 6 1/2 x 8 1/2 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 13 1/2 x 16 group photo of 8 Piegan chiefs in elaborate Indian dress. This is the highest priced premium in Standing Offer and sold for 75 cts. retail. The same picture lacking 2 faces B boudoir size for 7 subscriptions, and 2 cents extra.

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**.