

# THE INDIAN HELPER

A WEEKLY LETTER

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

VOL. IX

—FRIDAY, OCTOBER 27, 1893.—

NO. 5.

## THE TRUE RING OF PATRIOTISM.

BLow clear the silver bugle, boys,  
And let the colors fly,  
America's the fairest land  
Beneath the bended sky.

Her fruitful fields with tawny gold  
Deck out a splendid scene,  
With mighty mountains overhead  
Sublime in fadeless green,

The sweet dream of a thousand years  
Here sheds its rapture 'round,  
And far and wide the light of truth  
Shines over hallowed ground.

Here all the luxuries earth can yield  
Make up a rich surprise,  
That all the realms of tyranny  
Behold with envious eyes.

Here honor crowns her cherished brave,  
And groves and temples ring  
With songs that tell we all are free,  
And only God is king.

Dear land, bought with a crimson price,  
Free shalt thou ever be;  
And may disgrace consume the wretch  
That would not die for thee!

Then blow the silver bugle, boys,  
Let every heart be true  
To freedom's standard, Heaven-born,  
The grand Red, White and Blue.

## THE TERRIBLE CONDITIONS TO WHICH SOME OF OUR GIRLS RETURN.

An interested Missionary on one of the Western reservations writes thus feelingly about the place and conditions to which some of our girls are obliged to go. In reference to one she says:

"Could you know what awaits her here, what her surroundings must be when returned to her home, what the temptations on every side, your heart would ache as mine has done many, many times since I came among these people.

I have seen girls and boys too return from school, full of hope, full of ambition to do for

their people and help them, only to see them each day grow more discouraged and disheartened, till finally they are back to the ways and customs they have been years trying to grow out of.

In reference to the girl you speak of, as far as I can learn there are a number of children in her family, several of whom are girls. So really they do not need the one with you.

It is their way if a child has been to school any length of time to keep writing for its return, trumping up every sort of excuse as needs be, why that particular child will fill the place no other of a possibly large family can.

Should she come home alone it is almost as certain as sunrise she will not be allowed to return.

The conservative party are now in power and are determined to keep the progressive party out at any and all costs.

Knowing what I know, I should, were the young woman you speak of with me and willing to stay, keep her where she is, and I would do my utmost to give her the employment best suited to her abilities and keep her in the East until she had strength of character sufficient to enable her to say to her people, 'I love you and will do all in my power for you but stay here and resume Indian styles of dress, marry a man without education, and spend my life carrying water and grinding corn and wheat. I shall not do it.'

And I should never allow her to return alone to even visit them.

Of the girls who have returned from Carlisle and other schools there are more than a dozen deplorably low.

I may be mistaken, but my impression is that the older Indians force their ruin in order to reduce them to the level from which they have been raised.

Pardon me if I have said too much. I feel strongly on this subject.

While the United States tolerates such a government as the Indians have and allows the tribal relations, God help the girls and boys returning from outside schools. Death

*(Continued on the 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.*

Do not hesitate to take the HELPER from the Post Office, for if you have not paid for it, some one else has. It is paid for in advance.

## Thirty Dollars Offered for First Prize.

To the person sending us the largest number of subscriptions before the new year 1894 begins we will give THIRTY DOLLARS.

To the person sending the second largest number, we will give TEN DOLLARS.

To the person sending the third largest number, we will give FIVE DOLLARS.

And so that no one need labor without compensation we will return ten cents on every dollar received over and above 10 dollars from any one person in payment for 100 subscriptions.

NOTE.—We do not say NEW subscriptions.

Renewals will count the same as new subscriptions if in every case the name "Renewal" is written by the side of the name of the party renewing, so that we may not get their names on our books twice.

Send for regulations governing this unprecedented offer and we will forward immediately, sample copies for distribution.

The following brief extracts are taken from letters received this week, and we print them to show those who intend to canvass for subscriptions that our little paper is appreciated:

A Reading subscriber says: "I like the paper very much and it is always looked for eagerly from one week to the other. I like it a great deal better than our own *Reading Eagle*. I have read more World's Fair news in that paper than any other."

A Massachusetts subscriber says: "I have enjoyed your little paper very much the past year and still wish to take it. The little poems that are on the first page in most of the papers have helped me in many ways."

An Ohio subscriber says: "I must renew my subscription for I do not think I could do without it. I need it. I usually clip the bit of poetry on the first page. I have been able to use some of them to great advantage, and the INDIAN HELPER seems so much like a letter as it is called."

An Indiana subscriber says: "I missed the HELPER to-day and cannot go without it."

A subscriber from Illinois says: "I do not want to miss a single number."

Mrs. E. G. Platt, of Tabor, Iowa, one of the first employees at Carlisle, though seventy five years old, came alone from her Western home to Chicago to meet our school and greet her former comrades in the work. She arrived while the school was at supper in the large dining room of South Pier Hotel on the evening of October 6th, the fourteenth anniversary of the arrival at Carlisle of the first party of students. After noting that fact and explaining who Mrs. Platt was, Capt. Pratt helped her to get on a chair and this is her speech:

"The Captain has told you I was old when I went to Carlisle and had been teaching Indians forty years.

I was old. I had lived sixty three years and that was twelve years ago.

In teaching Indians I had been to their villages and when I heard of the Carlisle School, I said, 'Now I want to go and see what can be done with Indian children in taking them so far away from their homes; I would like to know what will come of this new departure.'

I went, by permission of Capt. Pratt, and stayed over three years and learned what could be done with Indian children and youths when removed entirely from the degrading influences of their savage homes.

A friend of mine visited our town a short time ago to see his father who had married a new wife.

He said he had not liked the idea of the marriage, but now that he had seen his new mother, he thought his father did the best day's work of his life when he married that woman.

Now I think our Heavenly Father did one of the very best things he ever did for the Indians when he inspired Capt. Pratt to ask for Carlisle Barracks that he might establish an Indian school there, and has continued to do the best thing for you by enthusing him with new plans for your improvement up to this day.

May the Father's blessing still rest upon you all."

The Tuscaroras have been enjoying a dedication ceremony over a handsome new school house just erected on their reservation in New York State costing \$1,100. The Niagara Falls *Journal* speaks of it as a red letter day for that people. There were speeches by prominent citizens of the State, hymns sung in their native tongue and a happy time throughout. The Man-on-the-band-stand thought after reading the account, how much more of a red letter day it would have been had the tribe agreed on that very day to disband as a tribe and to send their children into the public schools of the state or away to some school where they could imbibe the spirit of the best people they are trying to imitate, and thus kill out the Indian that Prof. Putnam is trying to keep them down to in his Tuscarora show at the World's Fair. The New York Indians are civilized, so it is said, but the World's Fair visitors will get no such idea of them from the exhibit there made. Why dedicate school houses on the reservation or do any thing else to keep the tribe together as a tribe? What they need to do is to join the United States tribe of citizens and forever give up their Tuscarora notions.

Who is going nutting?

Heavy frost yesterday morning.

We have a Y. M. C. A., why not organize a Y. W. C. A., too?

The sad intelligence comes from Montana of the death of Jackson Overy.

Mr. Standing has gone to Chicago to attend to the closing out of the exhibit.

John Webster has purchased a B clarinet and will take a place in the band.

Miss Anthony is back from Chicago and says she enjoyed the World's Fair greatly.

Robert Emmett killed a small stake in front of the school building yesterday.

Mr. Kensler is occupying Mr. Standing's office chair in the absence of its usual occupant at the World's Fair.

Felix Iron Eagle Feather is clerking in a store at Pine Ridge agency. He sends the sad news of the death of Joseph Lonewolf.

Miss Rosa Bourassa is back again from her home in Michigan to assist in the school. She brought two young men who entered as pupils.

In sending a dime in a letter be careful to wrap it well as it may slip out. It is never safe to place two five-cent pieces loosely in an envelope.

The large boys turned out, one-hundred strong, to husk corn at the lower farm, on Saturday, and cleaned up the field nicely before night.

Delos Lone Wolfe, Ned Brace and Frank Shively attended the State Y. M. C. A. Convention held at Wilkesbarre, this state, as delegates from our Y. M. C. A.

Timothy Henry has resigned his cymbals in the band and Josiah Archiquette has taken them up. Timothy intimates that he had more important fish to fry.

The King's Daughters' Circle known as the "Sunshine Scatterers," has elected the following officers to serve the ensuing year: President, Florence Wells; Vice-President, Mary Wilkinson; Secretary, Melissa Green.

Ernie Black is at work again in the Cheyenne School, Oklahoma. Paul Good Bear is also there. He says many Cheyenne and Arapahoe Indians attended the El Reno Fair, and it was the first Fair that some of them ever saw.

Mr. Standing says he found the exhibit in excellent condition when he arrived at Chicago, which speaks well for Chauncey. He gave the news that Mr. Potter has been appointed Superintendent and Agent for the Cherokees of North Carolina.

Julia Pryor formerly a student of Carlisle has been married for some time and is living in a nice frame house at Osage Agency. She keeps it neat and clean. We have a picture of her twin babies before us. They are in Indian cradles, and "too cunning for anything."

Mrs. Bakeless' Circle of King's Daughters, known as the Wayside Gleaners, has elected the following officers to serve for the ensuing year: President, Rosy Metoxen; Vice-President, Cynthia Webster; Secretary, Florence Miller; Treasurer, Allie Mullins.

The officers for the ensuing year of the King's Daughters' Circle who call themselves "The What-so-evers," are: President, Laura Long; Secretary, Alice Long Pole; Treasurer, Susie McDougall; Corresponding Secretary, Sarah E. Smith; Pianist, Mabel Buck.

The Susan Longstreth Literary Society met on Friday evening and elected the following officers for the ensuing term: President, Laura Long; Vice President, Susie McDougall; Recording Secretary, Belinda Archiquette; Corresponding Secretary, Alice Long Pole; Treasurer, Susie Metoxen; Marshal, Sarah Moore; Reporter, Ida Powlas; Critic, Miss Burgess.

Add this as editorial comment to the last paragraph of the article on first page entitled "The terrible conditions to which some of our girls return." And yet there are people who insist that the Indian must be educated only in these vile surroundings, and this, too, in the face of two hundred years of signal failure to make anything else but dependent Indians by that method.

Twelve-numbers of the *Red Man* make a Volume or one year, for 50 cents. The coming number will contain Capt. Pratt's Fourteenth Annual Report; clippings from prominent press comments on the visit of the Carlisle school to the World's Fair; a fresh summary of the recent Mohonk Conference proceedings, besides other interesting reading matter. It will be mailed the first of the week.

When a young Indian man asks to go home from this school before his time is out, and he is an *oldish* young man, let him consider well what he is doing! The Man-on-the-band-stand feels it to be such a terrible thing for a person to throw away what may be the last chance in the world to go to school. Don't be in a hurry! See how like a babe you are in education and experience! There will be plenty of time between this and the end of a long life to live at home, but *school* will not always be open to you.

There is not an Indian father or mother on the reservation today but would be glad to give their child the best chance in the world for an education if they knew what that best chance was. How can people so deceive an ignorant parent as to make him think that it is best for his child to go to a school in the midst of the surroundings that have kept the Indians an inferior people all these hundreds of years? And yet there are people who do this very thing.

Chauncey Yellow Robe reports from the World's Fair the following names in whom we are especially interested as having called recently at the Exhibit: Elizabeth D. Edge, of Downton, Mr. Mason D. Pratt, Mr. and Mrs. Martin, of Mt. Pleasant, Mich., Mr. T. W. Potter, of El Reno, Oklahoma, Mrs. Sallie E. Blair and Mr. John S. Steel, of Carlisle, and Miss Alice Robertson, of Muscogee. Chauncey says at the close of his letter: This is the last week of the Fair. I shall be very sorry to see the close, but I am perfectly satisfied with what I have seen. I shall always remember these six months as the happiest days of my life, and am truly grateful for the opportunity I have enjoyed so much.

were far preferable to life as they must live it."

In the case of another young woman the writer says: "There is nothing for her to come to but hard work and toting children for people who have no claim upon her, as her father is dead.

If the Indians knew I had written you as fully as I have it might do me much harm as they are very tenacious of their rights and old Indian customs and those who interfere are not their friends."

### THE KIOWA AND COMANCHE INDIANS GAINING IN THE NEW AND BETTER WAY.

From a thrilling and beautifully rendered account of missionary work among the Kiowa and Comanche women, by our friend Miss Reeside, and published in the *Tidings From the W. B. H. H. S.*, we select the following:

We continued to work among those in the vicinity of Anadarko, and often drove six or eight miles to their lodges.

Besides this we made long camping trips with my companion's brother-in-law and an interpreter, taking bedding, provisions and sewing material with us, visiting the Indian camps and pitching our tent beside their tepees.

I wish you could go upon a camping trip.

We see a cluster of tepees amid the trees over yonder.

It is Chal-an-on's camp: we intend to spend a day there and have meetings.

The sun is going down as we reach the camp. Some women with painted faces come out to meet us with axes in their hands.

To scalp us?

Oh no.

Only to drive our tent pegs, cut wood and make fire.

We prepare and eat supper about the camp-fire.

By and by it grows so dark we cannot distinguish the outlines of the tepees, and their fires make them look like huge glow-worms in the dark.

One by one the stars come out, we can hear some Indians shaking the medicine gourd and singing in their weird way.

Then the coyotes bark in the distance and the owls hoot in the trees.

Afraid, do you ask?

No, one can lie down in perfect peace for the "Angel of the Lord encampeth round about," and these Indians love us as their own, because we are working for them.

You may wonder how the Christians are holding out.

A few weeks before I left the field our general missionaries, Mr. and Mrs. Murrow, were with us and made a long trip of about two hundred miles.

At the camps near Rainy Mountain we found that God had taken away two little children.

It made us sad, for we remembered their sweet little faces and the touch of their timid, brown fingers.

The Indians' grief is dreadful to witness, and their custom is to seize their hair and cut it off close to the scalp with a long, sharp knife.

Then they make gash after gash upon their faces from which the blood oozes.

From their faces they go on to their chests, arms and limbs.

The blood is allowed to dry and remain until it wears off.

Deep as was their grief the Christians did not destroy their belongings or gash their bodies.

For the first time in their lives they departed from this custom.

### Enigma

I am made of 9 letters.

My 6, 3, 4, 8 is the home of birds.

My 2, 7, 5 is a small log house.

My 9, 1, 3, 6, 3 is a picture.

My whole is what a party of our little white fellows went to the mountains on Saturday to get and "never got a one."

ANSWER TO LAST WEEK'S ENIGMA:—Jack Frost.

### STANDING OFFER.

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

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. Cash price 60 cents for the two.

(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 papposee in Indian cradle. Or, Richard Davis and family. Or, cabinet photo. of Piegan Chiefs. Cash price 20 cents each.

4. For seven subscriptions and a 2-cent stamp extra, a bondoir combination showing all our prominent buildings. Cash price 25 cents.

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 on arrival and a few years after. Cash Price 20 cents each.

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, '92, '93. Or, 8x10 photo of buildings. Cash price 60 cents for school, 30 cents for 8x10's.

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 Phila. Cash price 20 and 25 cents.

9. For fifteen subscriptions and eight cents extra for postage, a 13½ x16 group photo of 8 Piegan chiefs in elaborate Indian dress. This is the highest price premium in Standing Offer and sold for 75cts. retail. The same picture lacking 2 faces Boudoir-size for 7 subscription, and 2 cents extra. Cash 25 cents.

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