

THE INDIAN HELPER

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

VOL. IX

—FRIDAY, NOVEMBER 24, 1893.—

NO. 9.

FOR THANKSGIVING.

44 **T**HANKSGIVING DAY is coming!"
The children cry in glee;
The kitchen's full of goodies,
As tempting as can be.

The pantry shelves are loaded
With dainty cake and pies,
And Ben and Bessie view them
With wide and longing eyes.

"O deary me!" says mamma,
"What had I better do?
Some one's been in the pantry,
And in the kitchen, too;

"And nipped around the edges
Of everything that's nice;
I'll set a trap to-morrow—
Of course it must be mice.

"I certainly must teach them
To let my things alone,
And never, never meddle
With what is not their own."

Up came two little figures,
Each with a drooping head;

"I guess you needn't set a trap,
We were the mice!" they said.

—[*Babyland.*]

WHY THE CARLISLE INDIAN BOYS AND GIRLS SHOULD BE THANKFUL.

Because!

Because why?

Because God reigneth!

Because we are going to have a holiday on
Thanksgiving day.

Because we live.

Because we have health.

Because we have WORK to do.

Because we have not to suffer from enforced
idleness as many thousands are suffering this
very day, having no bread to eat, and no com-
fortable place to sleep.

Because we have a good home here.

Because we have plenty to eat, here.

Because we have the best light that is made.

Because we have the best heat that is made.

Because we have the best walks that are
made.

Because Carlisle gives us as near the BEST
of everything that it is in her power to give.

Because Carlisle thinks that if we do not get
a taste of the BEST while here we shall not
ever know what the best is, and we shall
never have a desire to aspire to the best.

Because Carlisle does not listen to the cry
of those not having had as good as we when
young, that tallow candles and the simplest,
cheapest things are good enough for Indians,
on the plea that our life hereafter on the plains
will not call for the best of things.

Because Carlisle does not plan for our going
back home but for our going OUT INTO THE
WORLD.

Because we are getting a distaste for the old
Indian ways, and getting a desire for things
higher and better.

Because we had a chance to go to the
World's Fair.

Because we had learned how and worked for
the money and paid our own way.

Because we haven't got the small pox.

Because! Because! Because! So many that
it would be impossible to enumerate them all.

PLACES FOR BOYS TO FILL

The right kind of boys—BOYS WITH CLEAN
BRAINS, good digestion, good morals, manners
and associations—will always be in demand to
fill the following places:

Pure legislators.

Clever inventors.

First-class farmers.

Skilled mechanics.

Incorruptible judges.

Consecrated ministers.

Conscientious editors.

Benignant physicians.

Patriotic school directors.

But one place, that of Indian Agent will not

(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.

One of the contestants says if we would print the HELPER in German she could get many subscriptions. We speak ENGLISH at Carlisle.

Any person may renew a subscription even though he or she has but just paid for a year. The time will be added to the time already found upon the book.

Mr. F. C., of Burlington, says in his letter of renewal that he not only likes the paper very much but that he will take it as long as we print it, so as to help the school. He has the right spirit.

The Hall Boy, a neatly printed school paper published by the pupils of a school at Nazareth, Pa., gives a complimentary notice of the HELPER this week, saying that "it excites an unusual degree of interest, and is a striking proof of the excellent work that the Indian School at Carlisle is doing."

From a Bucks County exchange the following was clipped, referring to one of our Apache farmers:

Casper Cailais, an Indian in the employ of William Smith, near Richborough, husked eighty-one shocks of corn between sunrise and sunset, throwing down the shocks and tying up the fodder.

"Teacher, please tell me what frolic means," asked one of the Indian boys.

"It means to play, or something like that," was the reply.

In the next days written exercises the following sentence appeared: "I am going to frolic ball this afternoon."

NEVER GIVE UP if you have started in the Contest, till the very last minute. We know of some who are receiving help because of an earnestness on the part of the contestant to help himself. For the encouragement of all in the contest we will say that we have received no very long lists yet. It would not be fair to give the number of the longest list. We keep the credit book under lock and key, so that no one knows how it is going but the Man-on-the-band-stand and his clerks.

The "noble Red Man" is a phrase that may be truthfully applied to many an Indian. Enlightened and changed by the grace of God, he becomes a new and nobler being in Christ Jesus. He is indeed our Brother in Red whom we are to love and cherish. And he is with us to stay.—[A Reading Pa., subscriber.]

In a business letter from William Petoskey we learn that the Michigan M. E. Conference has appointed him to take charge of the Petoskey Indian Mission in connection with two other appointments. Judging from William's unswerving principles and faithful work while here he will make a success of the undertaking, and his letter indicates that he is not puffed up as some seem to be when they get a mission of importance to perform. He manifests his feeling of inadequacy by saying that he is in need of more education and meant to come east this winter to go to school, paying his own way back and forth, but he now feels that it is his duty to stay and preach at the station assigned. He is looking forward to giving himself more school, although he has long been a married man. June, his wife, attended Carlisle school at the same time he did, and sends love and greetings to her friends. William says she is busy house-keeping. He closes by saying, "We are thirsty for the HELPER, so send ten cents."

Through Mrs. A. E. W. Robertson, of Muscogee, we learn that Robert Stewart has been made district Attorney for his district by the Council; that Ellis Childers has been appointed by the Creeks as one of their delegates to Washington and that Ben Marshall has been recently married to a white lady. She adds: "Please present my congratulations to the five hundred Carlisle pupils who earned for themselves the opportunity of receiving so many wonderful object lessons at the World's Fair. Having enjoyed a visit to your school in 1881, I read always with great interest what the INDIAN HELPER tells us about it. Christian education is what must save the Indians or they are lost, and just so it must be said of every nation and race under the sun."

The Man-on-the-band-stand is going to give every parent and guardian of pupils attending the Carlisle School a Christmas present of the INDIAN HELPER this year. Some of our boys and girls are abundantly able to pay for the same and have done so in the past; some parents are well able to pay but some are not. We therefore will give to all alike for this year. If those who have already paid and received two copies will hand the extra copy to a friend the Man-on-the-band-stand will be greatly obliged. A friend of the Indian of Jamestown sent one dollar to pay for ten HELPERS to be sent to parents, and thus aids the Man-on-the-band-stand that much. Many thanks.

The dreadful death warrant of Charles Sal-yards who was sentenced by a Carlisle jury for the murder of one of the town policeman, has been signed by Governor Pattison and the man is to be hanged in the jail yard of town on the 23rd of January. He has been a long-time criminal and thus ends a very bad life.

Wet feet?

See the \$30 prize on last page.

Exhibition to-night?

Almost enough snow for coasting.

The first sleigh-bells were heard on Tuesday morning.

Snow-ball was the game on Wednesday morning, and fun we had.

The cake-man on Fridays gets many a penny that might be saved up for overshoes.

The Chippewas were photographed by Mr. Choate last week, and have a very good picture.

Misses Paul and Moore spent a delightful Saturday at Steelton, visiting Mr. and Mrs. Mason Pratt.

Mrs. Pratt was taken in as honorary member of the Susan Longstreth Literary Society last Friday evening.

Albert Metoxen was called to his home in Wisconsin by the death of his father in an accident from a run-away team.

On Thursday evening the school had the pleasure of listening to John R. Clark, the celebrated lecturer, on "To and Fro in London."

Dr. Montezuma and Mr. Drum gave a veritable feast and sociable in their rooms last Saturday evening, in honor of the departure of their friend Mr. Hudelson.

Some of the girls make their rooms look astonishingly pretty with odd bits and ends of things. Pictures, remnants of silk and bright-colored goods would be gratefully received by many of them.

The band is practicing the beautiful piece—Auber's *Fra Diavolo*.

If no overshoes, grease your shoes, and that will help keep the water from running in.

Mr. and Mrs. Newell came all the way from New Jersey on purpose to see the Indian school, and went the rounds on Tuesday, enjoying everything they saw.

Yes, it comes a little hard sometimes to pay for being late in ranks by scrubbing, but if scrubbing teaches us to be punctual then blessed be scrubbing! But, b—b—b—but what do the big boys have to do when *they* are late in ranks? sigh the girls.

The presentation by the Episcopal boys and girls of our school of the finest edition of the English Bible printed, to the pulpit of the St. John's Episcopal Church of Carlisle is something for the Indians to be proud of and a gift from a quarter much appreciated by that church.

Messrs. Rhey, Cramer and Hambleton, Esquires, in company with Miss Augusta Zug and lady friends were among the distinguished visitors at the school yesterday. Mr. Hambleton, Esq. stepped gleefully to the case to air his knowledge of printing, and brought out a line of type something like this:

A fishy present of an immense muskallonge from the waters of Chautauqua Lake, sent the Fishy Pratt's brother, Mr. Mason, was the cause of a most delightful gathering of some of Mr. Mason's oldest friends, at a five-o'clock dinner, last Friday, on invitation of Capt. and Mrs. Pratt. Notwithstanding the high appreciation of the delicious delicacy, it was so thoroughly "run down" that not a "tale" was left to relate.

By Thanksgiving day every girl in the school will have a new winter coat and all made in our sewing-room by the girls themselves under the instructors of that Department. When one stops to consider that we have 264 girls to fit with coats, the faithfulness of those in the sewing department is to be commended. There will be time now for an occasional girl to devote some minutes upon individual dresses which time in the busy rush has to be put in while in quarters after night, or in the wee hours of the morning.

Mr. Hudelson has given up teaching and has gone to his home in Indiana for a long rest, he says. During the short time with us Mr. Hudelson won the hearts of his pupils and made many friends among the other students and officers. His quiet, earnest zeal in the school room called forth the manliness of the young men of his department and the true worth of his young women pupils. His readiness at droll repartee and genial social nature made him a desirable member of our family circle, and he will be greatly missed by all. May he soon grow well and strong in the air of his own native land, is the wish of hosts of Carlisle friends.

(Continued from the First Page.)

ALWAYS be open, it is hoped, for boys to aspire to, because when the Indians become INDIVIDUAL citizens of the United States as we are trying to make them at Carlisle, what need will there be for Indian Agents? The present Indian Agent is as anxious, no doubt, as any other friend of the Indian, to see the day when the Indian shall be able to take care of himself.

But none of us shall ever see that day as long as large appropriations are made to build up and keep going the home schools on the reservation, or near the reservation.

Indian schools always have failed to help the Indian out of his Indian to any large degree, and always will fail in that particular.

We want no INDIAN schools, home or abroad.

Break them all up, but FIRST OF ALL the home school!

Indians do not love darkness rather than light, but when the great cry of pretend-to-be friends is, stay at home, stay on your own little piece of land, see nobody, stay away from the busy people of the world, look not upon their works, as though darkness were better for them than light, some of the old Indians begin to believe it.

But when the Indian once gets out of such a place into the broad electric light of the best civilization and takes part in the work which brings happiness and peace, he enjoys it and cries for MORE LIGHT, as in the case of many of our pupils who are out in the world now, working up into somebody that the world can respect.

THE PAWNEES USED TO CALL THE CORN THEY RAISE "MOTHER."

The Pawnee corn is different from the white man's corn, and the Indians claim that they never got it from the white man.

They say it is their very own.

That it is delicious and tastes better than any white man's corn the writer can testify.

If you ask the old Indians where this corn came from in the first place, they say "down from above."

It is black and cream color, very tender and sweet.

The women gather it before it hardens in the ear, and dry it in quantities for winter.

They call it mother, because the very life of the tribe depends upon it.

Please be kind enough to inform the HELPER if your name has by mistake gotten upon the galley twice and you receive two copies.

A LESSON OF GROWTH.

An Indian student now attending college says in a recent letter: We Indian students who had the privilege of visiting the World's Fair ought to be inspired with the lessons of growth their obtained. There is nothing more suggestive of ignorance and low debasing life than that of an industrial and intellectual dwarf. Whether in the shop or recitation room, let us commence our work; let us command it; let us complete it and let us have it commissioned!

Enigma.

My first is in cat but not in spat.
My second is in rough but not in tuft.
My third is in ought but not in taught.
My fourth is in coon but not in spoon.
My fifth is in gun but not in son.
My sixth is in sap but not in wrap
My whole is the name of a flower.

SUBSCRIBER.

ANSWER TO LAST WEEK'S ENIGMA: Know thy opportunity.

To the person sending us the largest number of subscriptions before the 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 5 dollars from any person in payment for 50 subscriptions.

Send for regulations governing this offer. They are simple and easy. There is no time to lose. Address **HELPER**.

STANDING OFFER.

Premiums will be forwarded free to persons sending subscription 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 25 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 papposes in Indian cradles. Or, Richard Darius and family. Or, cabinet photo, of Piegan Chiefs. Cash price 20 cents each.

4. For seven subscriptions and a 2-cent stamp extra, a bouquet 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 (8x14), 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 50 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 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. Cash price 30 and 25 cents.

9. For fifteen subscriptions and eight cents extra for postage, a 13 1/4 x 16 group photo of 8 Piegan chiefs in elaborate Indian dress. This is the highest price premium in Standing Offer and sold for 75 cts. retail. The same picture lacking 2 faces. Boudoir-size for 75 cts. subscription, and 2 cents extra. Cash 25 cents.

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