

THE INDIAN HELPER

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

VOL. XI

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NO. 20.

DIVINE DISCONTENT.

BE not content, contentment means inaction;
The growing soul aches on its upward quest;
Safety is twin to satisfaction;
All great achievements spring from life's unrest.

Prize what is yours, but be not quite contented;
There is a healthful restlessness of soul
By which a mighty purpose is augmented,
In urging men to reach a higher goal.

So, when a restless impulse rises, driving,
Your calm content before it, do not grieve;
It is the upward reaching and the striving
Of the God in you to achieve, achieve.

INDIAN MEDICINE.

When the medicine of the Indian shall be changed from the arrow, the gourd or article made sacred by the exploits of medicine men; changed from this to education, handicraft and art, the Indian in the Indian will die.

What is the best and speediest way of making the change?

Each uncivilized Indian who adheres to Indian customs has his medicine.

Each tribe has its tribal medicine.

The tribal medicine is known only to the chief medicine men of the tribe.

The medicine may be some simple thing like a bunch of arrows.

Whatever it is, it is placed in a receptacle and is kept well guarded, being held as sacred by the tribe as the Ark of the Covenant was held among the ancient Jews.

How is the medicine made?

A warrior may electrify his tribesmen and their enemies by wonderful daring and hair breadth escapes.

If he announces that his good fortune is due to a certain medicine arrow which he made he will at once be elevated to the position of chief medicine man, and immediately several other medicine men are initiated into the mystery of arrow making, and under the most awful solemnities each is sworn with a dreadful vow never to reveal the process by which the wonderful arrow is made.

These medicine men are the stumbling

blocks to all Indian progress, and are leaders in darkness and superstition.

May not the educated Indian who has learned deeds of daring in the scientific and industrial world, electrify his tribe and become a medicine man leading individuals out of darkness into light?

The medicine of experience and education will electrify.

But let us remember that as the medicine of the Indian medicine man cannot be made in an educated community, so the medicine of industry, science and art cannot be made in or near the Indian tribe where the Indian medicine man lives.

The farther away the better and the speedier will be the change.

THE FIRST INDIAN PRINTER.

Probably the first Indian who learned the printing trade was a boy taught at the Charity School at Cambridge in 1659.

The American Encyclopedia of Printing says this Indian boy learned to read and write English and was apprenticed to Samuel Green (the second printer in the United States.)

He became a worthy member of society under the name of James the Printer, and afterwards was called simply James Printer.

This is history that the Indians have a right to be proud of.

It is said that this Indian printer rendered such effectual aid upon the Indian Bible, that in the language of John Eliot, he had but one man, viz., the Indian printer, that was able to compose the sheets and correct the press with understanding; and the Psalter of 1709, in the Indian and English languages, bears the imprint, printed by S. Green and J. Printer.

NOT TIGHT.

Customer: I notice some shoes you have labeled Temperance shoes. What kind are they?

Dealer: They are warranted not to be tight.

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.

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Miss M. Burgess, Manager.

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.

Class '96 photo. is now on sale at 30 cents. Free for fifteen subscriptions for the HELPER.

The Small Boys wish to thank Miss Annie Moore, who is now in Oklahoma, for *Munsey's Magazine* for their Reading Room.

We are enjoying (?) our shortest days. The sun rises about nine o'clock and sets a few minutes after three.—[*The North Star*.

Cards have been received announcing the marriage of Superintendent S. C. Sanborn of the Tomah Indian Industrial School, Wisconsin, to Miss Mary E. Howe of the same school on the 11th instant, at St. Mary's rectory.

The committee to examine the answers of conundrum, Why should "i" be the happiest of all the vowels? will probably report on Monday or Tuesday of next week, and the name of the winner will be published in our next number.

A subscriber in Oklahoma, writes that they have not had a crop for three years and are very poor, but she sends ten cents for the HELPER, and asks the prayers of Christian friends for those "unfortunate fellow creatures in that drouth stricken country." She says it is "hard getting the necessaries of life."

Just think of it! The HELPER four weeks and more for a cent. Who can't afford to help the HELPER help. We want 100,000 subscriptions immediately. If each reader of the HELPER would sit right down and send us one, ONLY one subscription we would have 100,000 instant.

A pleasant letter from Ida Powlas, class '94, renewing her subscription speaks most encouragingly of her work at the Oneida Boarding School, Wisconsin. She says she is so interested in her duties that the weeks seem like days to her. "I owe my whole life to Carlisle," she further states. She closes with regrets not to be able to attend Commencement next week.

Class of '96.

Johnson Adams, Francis M. Cayou, Lella Cornelius, Susie Davenport, Julia Elmore, Leander Gansworth, Louisa Geisdorff, Timothy Henry, Herman N. Hill, Frank Hudson, Robert Jackson, LeRoy W. Kennedy, Wm. Morris Leighton, John Leslie, Delos Lone-wolf, Adelia Lowe, Joseph Martinez, Mark Penoi, Alice Parker, Elmer Simon, Edward Spott, Cora Isabel Snyder, Cynthia E. Webster, James R. Wheelock, Mark Wolf.

Mrs. Smith of Louthier Street, and the Graduating class of '96 of the Steelton High School return thanks to Mr. Standing and others for the kindness shown them last Saturday while on a visit to our school. Joseph Lajun accompanied them on their rounds and was a guest of the party at Mrs. Smith's, where he was called upon to make a speech and paid a high tribute to the Indian School that is giving him his education.

A number of answers to the "i" conundrum will appear in the next *Red Man*, out next week. Those nearest the mark we did not print, but some are so unique and pointed that they are worthy of reproduction. Copies of the *Red Man* may be had for five cents each, or for the regular subscription price, fifty cents a year. For two subscriptions to the *Red Man* we give a souvenir, containing 60 views of the school.

Miss Eva Johnson, class '89, who has been spending some time in Washington, D. C. taking a kindergarten course has accepted a position as teacher at the Wyandotte Government school, Indian Territory. "I am here in my home school," she says by recent letter, "teaching children whose parents (some of them) were my school mates when I went to school here. There are four of your old pupils employed here now—Laura Long, (class '95) Delia Hicks, brother Arthur (class '93) and myself."

It is said that the Oneida Indians of Wisconsin have just received their annuity of 52 cents each. If all Indian annuities were down to that figure there would be some hopes of the MAN in the Indian rising and becoming what he should. The large annuities received by the Osages is what is killing them off as a people. Annuities engender idleness and debauchery, and idleness and debauchery kill. The Osages are nothing like the strong vigorous people they were twenty years ago. They are fast growing less in numbers and the few that are left are growing weakly and sickly. The heavy annuity is what is doing it.

If we would follow what we want to accomplish in life, as a good player does the ball in basket-ball, bending every energy of body and soul in masterly effort to force the ball toward the goal, we would accomplish our purpose or at least come near to the mark. Notice how the good player never gets discouraged, no matter how often he misses the basket, and with what difficulty and against what terrible odds he often has to work. But with mind ever on one spot, he allows nothing to turn his attention from it, and no obstacle to frustrate his plans. What a splendid lesson for those of us who have a purpose in life. If we have no purpose, the sooner we die the better.

Washington!

Born in Virginia Feb 22, 1732.

Died at Mt. Vernon 1799.

Skating again!

Another spell of weather.

Lovely Spring day last Saturday.

Pneumonia patients still improving.

Orange and red are the class colors of '96.

The tin shop is getting a needed coat of paint.

Washington's Birth Day, to-morrow, and a holiday.

Electric bells are a new thing in the teachers' quarters.

The carpenters are stripping the gymnasium roof and it is a cold job.

The Standards and the Band were photographed by Mr. Andrews on Saturday.

The trolley will bring right to the grounds all who want to come to Dr. Buckley's lecture next Tuesday evening.

John Leslie photographed the class of '96 of the Steelton High School last Saturday as they stood in front of the large boys' quarters.

The carpenter shop is extending its domain into the old band room which was next door until the band moved into the old Y. M. C. A. hall.

Mr. McMillan, Rector of the St. John's Episcopal Church, attended last Thursday night's entertainment. There were others out from town.

The closing work of '96 is good, earnest and of a cheerful, happy kind that will make pleasant and lasting recollections of teachers and those in authority.

Rev. T. S. Bailey, D. D., Synodical Missionary for Iowa, and H. M. Rebok, United States Indian Agent, of Toledo, Iowa, were among the visitors yesterday.

The Standards are happy to record that of the seventeen boys who graduate this year, eight belong to their society. One other was at one time a member but does not now belong to any society.

The exhibits that are being placed in position for Commencement are creditable. The color development work in connection is fine and must not be taken for kindergarten work as has heretofore happened. The Sloyd exhibit is excellent and speaks for scientific training against "rule of thumb" processes.

On Tuesday evening next will be Dr. Buckley's lecture; Wednesday afternoon gymnastics, calisthenics, parade, inspection of industries; Wednesday evening, addresses and music; Thursday morning, inspection of schools; Thursday afternoon, Commencement exercises, at 2 o'clock.

The school was well entertained last Thursday night by speaking, singing, tableaux and dialogues. The teachers and pupils who contributed toward the enjoyment of the evening deserve large credit. These entertainments are not brought out by the Academic Department for enjoyment alone, but for the mental drill and improvement it affords those taking part. The tableaux are historical, and in connection with the colored electric foot-lights are very beautiful.

Be ready with your answers next week when people ask how many students we have, 759 in all. Of these 155 are in country homes and 604 are at the school.

Dr. Z. T. Daniels, one of the oldest and most experienced physicians of the Indian service, has been transferred from the Pine Ridge Agency, South Dakota, to Carlisle, and will be with us in a few weeks.

We expect a full house next Tuesday evening to hear Dr. J. M. Buckley on "Wit Humor and Pathos of Travel." The proceeds are for the benefit of the Library Fund. A dollar lecture for 25 cents is what we will get.

Mrs. Charles Greer, of Johnstown, formerly Miss Georgie Bratton, is visiting her old home in Carlisle, and was at the school entertainment last Thursday night. Her friends at the school, of which she was at one time a part, gave her a warm greeting.

The Souvenir containing sixty views of the school will be sent free for ten subscription for the HELPER and 2 cents extra to pay postage. Or for thirty cents a year's subscription for the HELPER and the Souvenir; or for twenty-five cents cash the souvenir will be sent alone.

Instead of seeing how MUCH we can spend wouldn't it be a good thing to play the hero for a year or two and see how LITTLE we can spend? Live close, suffer rather than spend! Thus did Grant, Garfield, Lincoln and hundreds of other great men.

Mrs. Edgar A. Allen, of Perris Indian school, California, writes that they are getting along splendidly, and "our school is prospering. We expect to increase our attendance next year." It will be remembered that Mrs. Allen was Miss Ida Johnson, when at Carlisle.

Talks for the week at the opening exercises have been upon "Good manners and good breeding," by Miss Hamilton; "St. Valentine's Day," by Miss Cutter. Original Valentines, all productions of No. 11, were read and enjoyed.

Chas. Dagenett, '91, has returned to Chillico, O. T., from Atlanta, where he has been in charge of the Indian School exhibit for several weeks. Mr. Dagenett has been promoted in the school, at an advanced salary, and his wife Esther (Miller) class '89, has received an appointment as assistant teacher.

The reporter of the Susan Longstreth Literary Society reports that they had a lively debate last Friday evening on Resolved, That the United States should help the Cubans, and asks, Who says the Susans are not up to date on international affairs? She says there were good arguments on both sides of the question under debate.

Sloyd is always represented at the monthly entertainment by specimens of handiwork arranged with taste on a large easel. This display always elicits attention and reflects credit on the busy workers under Miss Ericson's instruction. Girls and boys alike have lessons in the handling of tools and making useful articles. Those who fumbled at first and were very awkward are turning out some beautiful work now, and it is a pleasure to see them in the work room busy, happy and interested.

BORROWING MONEY A BAD HABIT.

"Lend me a quarter, Tim."

"No, sir. I'm not in the lending business," replied Tim to his friend Major who was a little short on money.

"What's the matter? I thought you were my friend," replied Major astonished.

"I hope I am your friend, and I do not want to lose you."

"Nonsense! Lose me, man? Why you have insulted me. I only want a quarter. I'll pay it back next week. You've got a whole pocket full of quarters. Lend me one! I want to take my lady friend to the lecture and I haven't a cent to my name."

"Then you had better not take her."

Major dropped his head and said quietly, "But, Tim, she won't understand."

"That don't matter. If she ever finds it out she'll have lots more respect for you. No sensible girl wants a young man to go in debt for her pleasure."

"I understand that right enough," said Major, "but lend a fellow a quarter all the same just this once and I'll never ask it again. I've promised her I'd take her and I can't get out of it."

"No, sir. I've started out on Shakespeare's plan and I'm going to live up to it. I've found out by sad experience that what he says is true."

"What's that?"

"Don't you remember in Hamlet where Polonius says to Laertes:

'Neither a borrower nor a lender be:
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.'

"All right," said Major turning on his heel. "You lose a FRIEND by this. You know I'd pay you back and I consider your conduct in this matter mean."

"I'm sorry, but to lose a friend and the money too is worse. I used to be in your boat myself, going around borrowing until I lost several good friends by not always being able to pay back when I said I would, and now I've started out on higher, better and safer grounds. I do not borrow nor lend."

Major walked away without saying a word, but as he turned the corner looked around, and Tim with emphatic shake of his fist said:

"Oh, I'm right, old fellow."

ASSINIBOIN.

The Indian name Assiniboin comes from the Ojibwa words *Asinni*, stone, and *bwa*, Dakota, Stone-Dokota. The Assiniboin tribe is a branch of the Sioux.

ARE THE INDIAN WOMEN BAKERS?

Not many of the middle aged Indian women who live in camps or Indian villages know how to make light bread.

They have stoves?

Yes, the Government has issued a great many stoves to the Indians, but a traveller over the plains will see stoves and parts of stoves strewn here, there and everywhere, the Indians not having learned to use them in cooking, and as for baking the women prefer the old way of sitting on the ground and mixing flour with water and baking it on hot stones, or frying in hot grease.

It is hard to give up the old ways, out there. It is not hard here.

THEY HANG IT UP TO DRY.

On beef-issue days the Indians of the Dakotas and North West receive enough meat to last several days.

Some large families may receive a whole beef.

The Indian women cut the beef up into thin slices or strips, and hang it up on poles to dry.

A person going through an Indian camp will see many of these poles of meat hanging in the air and sun to dry, just as we hang clothes out on a line to dry. It does not matter how hot the weather is the meat dries without becoming spoiled.

We will not say that it does not get dusty and full of flies, but when a traveler is very hungry he does not mind such small things.

Enigma.

I am made of 8 letters.

My 3, 2, 7 is a pony.

My 6, 4, 8 is what some people do not like to tell.

My 1, 5, 3, 7 is an important organ of breathing.

My whole is the hardest study for the Indian to become proficient in.

ANSWER TO LAST WEEK'S ENIGMA: The Wind.

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