

INDUSTRY ART SCIENCE THE ARROW

Publication of the United States Indian School, Carlisle, Pa.

Vol. I

THURSDAY, MAY 4, 1905.

No 36

MAKE THIS A DAY.

Make this a day. There is no gain
In brooding over days to come;
The message of today is plain,
The future's lips are ever dumb.
The work of yesterday is gone—
For good or ill, let come what may;
But now we face another dawn.
Make this a day.

Though yesterday we failed to see
The urging Hand and earnest face
That man call Opportunity:
We failed to know the time or place
For some great deed, what need to fret?
The dawn comes up a silver gray,
And golden moments must be met.
Make this a day.

This day is yours; your work is yours:
The odds are not who pays your hire.
The thing accomplished—that endures,
If it be what the day require.
He who takes up his daily round,
As one new armored for the fray,
To-morrow steps on solid ground.
Make this a day.

The day is this; the time is now;
No better hour was ever here—
Who waits upon the when and how
Remains forever in the rear.
Though yesterday were wasted stuff,
Your feet may still seek out the way.
To-morrow is not soon enough—
Make this a day.

—The Pittsburg Observer.

INDIAN LANGUAGES.

The first essential step in the work of the bureau of ethnology was a classification of the American Indian tribes into groups allied by language. It was found that within the area with which the nation has to deal there are spoken some 500 different languages as distinct from each other as French is from English, and that these languages can be grouped in some 50 or 60 families. It was found, further, that in connection with the differences in languages, are many other distinctions requiring attention. Tribes allied in language are often allied also in capacity, habits, taste, social organization, religion, and arts and industries.

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WHAT MANY OF OUR FARM BOYS ARE DOING

IMPROVEMENT, NOT TRANSFORMATION

HON. FRANCIS E. LEUPP

COMMISSIONER OF INDIAN AFFAIRS.

It seems to me that one of the errors good people fall into in dealing with the Indian is taking it for granted that their first duty is to make a white man of him. If nature has set a different physical stamp upon different races of men, it is fair to assume that the variation of types extends below the surface and is manifested in mental and moral traits as well. No intelligent teacher at Hampton Institute, for example, need be warned not to confuse the Indian with the Negro. In his mind the differentiation is distinct. The contrast between the Negro, with his pliant fancy, his cheerful spirit under adversity, his emotional demonstrativeness, his natural impulse to obedience, and his imitative tendency, and the Indian with his intense pride of race, his reserved habit, his cumulative sense of wrong, and his scorn for the anti-patriarchal ways of the modern world, is as marked as that between shadow and sunshine.

Scarcely less plain is the line—not the line of civilization and convention, but the line of nature—between the Indian and the white man. What good end shall we serve by trying to blot out these distinctions? How is either party to be benefited by the obliterations? When we have done our best artificially to make the Indian over into a white man, we have simply made a nondescript of him. Look among your own companions in life, and say whom you more sincerely respect—the person who has made the most of what nature gave him, or the person who is always trying to be something other than he is? Have you ever seen a man with a heaven-born genius for mechanics, who did his best possible work in the world by trying to practice law

or to preach? However fairly he may have succeeded, by sheer force of will, in compelling courts and congregations to listen to him, could he not have done a greater service to his own generation and to posterity by addressing all his energies to the solution of some great problem in engineering? Did you ever see a woman who had the divine gift of home-making, and whose natural forte was to stimulate a husband and train a family of children to lives of usefulness, yet who contributed a larger share of happiness to mankind by becoming a social agitator? These are everyday illustrations in point. Any reader can call to mind a dozen instances within his own experience, some pitiful and some amusing, which tend to the same conclusion.

Now, how are we to apply this philosophy to the case of the Indian? Are we to let him alone? By no means. We do not let the soil in our gardens alone because we cannot turn sand into clay; we simply sow melon-seed in the one and plant plum trees in the other. It does not follow that we must metamorphose whatever we wish to improve. Our aim should be to get out of everything the best it is capable of producing; and in improving the product it is no part of our duty to destroy the source. What would be thought of a horticulturalist who should uproot a tree which offers a first-rate sturdy stock, simply because its natural fruit is not of the highest excellence? A graft here and there will correct this shortcoming, while the strength of the parent trunk will make the improved product all the finer, besides insuring a longer period of bearing. We see analogy well carried out in the case of an aboriginal race which possesses vigorous traits of character

at the start. Nothing is gained by trying to undo nature's work and do it over, but grand results are possible if we simply turn her forces into the best channels.

The Indian character is often misjudged because studied from poor specimens. As Americans, we are quick to resent the criticisms passed upon us by foreign tourists who have never visited us in our homes, and whose impressions of our whole people have been gained from chance acquaintances picked up at hotels and in public conveyances. On our own part, if we wish to know more of the Italian people, for instance, we do not visit the pauper colony of Rome, not accept as the standard type of the nation the lazzaroni who swarm around
(Continued on last page.)

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PROVERB.

He who is negligent will soon become poor.

BE CHEERFUL.

There are many elements which enter into the life of a student. A honest effort, a definite purpose, a strong will, and a conscientious spirit are necessary for his success. But cheerfulness in his work brings about better results. The work may be hard but that should be no hindrance. Thomas Edison, when he was asked how he became so great, replied, "It was one-tenth talent and the other nine-tenths was good hard work."

This should be the spirit not only of the student but of any man. But how many of us do not progress as we think we should, because we fall beneath the fatal blow of discouragement? It is because you are discouraged that you turn from your work. You begin to worry and think that your work is killing you. Work has never killed anyone but worry has killed its thousands. Why don't you take a brace and cheer up? Look pleasant—for the very time when you feel "blue" the world is taking your photograph.

Heed the words of the poet when he says, "Smile and the world will smile with you, fret and the world will fret with you." Of course you have your troubles, but just think of the fact that there are thousands, yes millions that are worse off than you are. A whole lot of things bother you. Your business worries you; your failure at the examination worries you; you have sorrows and difficulties, and you find life a rugged and thorny road whose stones and thorns hurt your feet. But do not heed them, cheer up and go ahead.

If you look into your life more closely, you will find that most of your complaints and ills are imaginary. If you are really on the point of being bankrupt, or if you have no avenue through your troubles, be firm in whatever you do. Cheer up and make the best of it. But if your troubles are merely dreams, you are borrowing trouble and in addition pay compound interest.

Perhaps your life is too self centered. It may be that selfishness is the cause of your sickness. You imagine that your trials are worse than those of others and you begin to pity yourself. This is dangerous and you would be happier if you could get rid of it. You have no right to move with a sour face among your fellows who have troubles of their own. If you want to fret and complain don't do it in the presence of others, but go to Sanatoga, to the Perkiomen Creek, or to the back woods. There you may do all you please. Be happy. Cheer up. In a fifteen minute walk you will find dozens of people in a poorer condition than you are. Do not dig your own grave. If you feel "blue," whistle it off, sing it off, walk it off. Smile and your tears will soon dry for you must do your work and you can not get away from it.

—Ursinus Weekly.

GENERAL FITZHUGH LEE.

[The Washington Post.]

Gen. Fitzhugh Lee, U. S. A., retired, and one of Virginia's foremost sons, died at the Providence Hospital here last night from an attack of apoplexy which he suffered early yesterday morning on a train while en route from Boston to Washington.

The end was peaceful and without pain, the general remaining conscious until within five minutes of the end. Half an hour before death Gen. Lee recognized his brother Daniel Lee, who came into the room for a moment. He said in a whisper to his brother that he was sorrow he could not talk, but the doctors had forbidden him to speak. These were his last words.

A pathetic feature of the case is that although Gen. Lee was blessed with a family, consisting of a wife and five children not one of them was with him at the time of his death. The general was sixty-eight years of age.

His distinguished ancestry, his brilliant record as a soldier for both the blue and the gray, and his masterly administration as consul general at Havana during the exciting period leading up to the Spanish-American war make Fitzhugh Lee conspicuous as a man among men. Gen. Lee was born November 19, 1835, at Clermont, Fairfax County, Va. He was the son of Commodore Sydney Smith Lee, who was the third son of Gen. Henry Lee, popularly known as "Light Horse Harry." Gen. Lee was a nephew of the late Gen. Robert E. Lee, and followed the fortune of his distinguished uncle and of his native State in the civil war, but accepted, as did the former, all the results of the war, and since Appomattox had served Virginia and his country in a number of important official capacities. To him perhaps as much as to any other man may be credited that firm reuniting of the North and the South which existed even before the war with Spain disproved a favorite theory abroad that the United States of America was a conglomerate nation "held together by a rope of sand."

Fitzhugh Lee's father, Sydney Smith Lee, graduated from the Naval Academy and was appointed a midshipman in 1820. He became commander in 1850, and resigned in April, 1861 to join the Confederacy. His public service of more than thirty years in the navy included Perry's expedition to Japan and the Mexican war. Commander Lee was the favorite brother of Gen. Robert E. Lee, who called him by the pet nickname of "Rose."

Fitzhugh Lee entered the West Point Military Academy at the age of sixteen, and graduated in July, 1856, at the head of his class in horsemanship, and was appointed second lieutenant in the famous old Second Cavalry, which regiment furnished so many officers afterward distinguished in the civil war. His first duty was in drilling raw recruits at the old barracks at Carlisle, Pa. Then he was sent to the Western frontier, and became an Indian fighter in Texas under Maj. Earle Van Dorn.

At the outbreak of the civil war, Fitzhugh Lee found himself at West Point as an instructor in cavalry tactics. He promptly resigned and offered his service to his native State, serving first on the staff of General Ewell, then as lieutenant colonel of the First Virginia Cavalry, under J. E. B. Stuart, whom he accompanied on his famous raid around McClellan's army, in front of Richmond. On the promotion of Gen. Stuart, young Lee was chosen colonel of the First Virginia Cavalry. He took part in all the battles of Northern Virginia in 1861 and 1862. In July 1862, he was made a brigadier general.

In 1863, the cavalry of the Army of Northern Virginia was divided in two divisions, commanded, respectively, by Gens. Wade Hampton and Fitzhugh Lee. After the death of Stuart, Lee succeeded Hampton as commander of the cavalry of the Army of Northern Virginia, with the rank

of major general dating from September 3, 1863.

Fitzhugh Lee's gallant war record is familiar history, both written and unwritten. He was always trusted frequently commended by his superior officers, and, like Wade Hampton, was the idol of his troopers.

GOVERNOR OF VIRGINIA.

The day after the inauguration Gen. Lee called upon President Cleveland by invitation. The friendship then formed ripened into intimacy, which from that day remained unbroken. In the same year Gen. Lee was elected governor of Virginia, and served from 1886 until 1890. Eight years afterward, when Mr. Cleveland was again President, he appointed Gen. Lee collector of internal revenue at Lynchburg, Va.

In the spring of 1896 President Cleveland projected sending a special messenger to Cuba. Instead of that, he finally decided to appoint Fitzhugh Lee as consul general, combining with the usual duties of the office the active requirement that he should inform himself, as a military man, of the real status of affairs in the island for the guidance of the President. It was at a time when President Cleveland was impatient over the alleged apathy of Consul General Williams in cases affecting the rights of American citizens in Cuba, and when he was confronted with the certainty that Congress would have to insist upon some radical policy tending to check the widely criticised methods of Gen. Weyler in Cuba. At the time Gen. Lee was sent on this hazardous mission the country was fairly thrilled at the selection of this representative American soldier to stand for human liberty and justice on that unhappy island. He was untried in foreign diplomacy, but from the moment he entered upon his duties he gave abundant evidence of his possession of good sense, courtesy, and political fitness for his task.

The case of the ill-fated Dr. Ruiz gave him occasion to show a firm hand in the face of almost savage opposition of Weyler's organized inquisitors. At one time he made the manly protest, "I cannot, and will not, stand another Ruiz murder."

Gen. Lee's resignation had been on file in Washington several months already when in November, 1897, and he came here and reported in person to President McKinley. Yet he went back to Havana with the seal of office still in his possession and fortified with the cordial commendation of President McKinley, who had received stacks of letters from representative men in all parts of the country favoring the retention of Gen. Lee at the post which he occupied with such marked distinction.

Gen. Lee's days in Havana in the early part of 1898 were among the most exciting in his long life of activity, and reached a climax when he quit Havana on April 9 with the American flotilla, which headed toward Key West with its American passengers.

At the outbreak of the Spanish war Gen. Lee was, in May, 1898, appointed major general of volunteers and went to Tampa in command of the Seventh Army Corps, but saw no active service in Cuba. He was honorably discharged April 12, 1899, and brevetted brigadier general of volunteers. In February, 1901, he was appointed brigadier general in the permanent establishment, commanding the Department of the Missouri, and on March 2, 1901, he was placed on the retired list.

PRESIDENT OF JAMESTOWN EXPOSITION.

But Gen. Lee was not permitted to spend his last days in retirement, as he would have liked. He became one of the moving spirits of the Jamestown Exposition Company and was induced to accept the presidency of the enterprise. Acting in that capacity, he devoted all his time and energies to making the exposition a success.

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Why Men Do Not Get Higher Positions.

The topic of conversation among many people of this day is: "How may we get higher positions?" To the employment bureaus of our cities, people, old and young prepared and unprepared, flock in quest of higher positions. Their names go before those seeking labor and finally some are taken and some are left. Those who are disappointed seem not to grasp the cause of their rejection.

Many people of our country are sadly neglecting the proper preparation which will enable them to fill high positions. The academies, colleges and universities of our country are well able to handle all the students who apply for admission and even go so far as to put drummers on the road to solicit students, yet there is a dearth of students or we should say, a dearth of men and women who are able to fill to the satisfaction of their masters the requirements of the positions which are to be filled.

What are some of the things needed in order to fill acceptably the higher positions?

1. Soundness of Character—The character of man is the great eyeglass through which we see the man himself. Character is power. There is little worth in a man with a questionable character to head some reform project. Those who are to be the objects of reform will cry out—Reformer, reform thyself.

2. Intuition—This means that you can fit yourself to the position, no matter what phase of it comes to you. If you are a contractor and wish to excavate, you must know where to place every steam shovel so that it will do the most work in the least possible time.

3. He must be industrious—The man who does that which he is only required to do will not hold his place very long. In short the man who watches the clock to see that he does not put in one minute over time will soon find himself without time or money.

4. He must be an educated man—The man who has the most true education is the man who gives the best results to the man who hires him. A man may come to do a thing through habit but the man who comes to do a thing because he has thought it through is the man who sticks and turns out goods that men will buy.

5. Last but not least, he must be a christian—It is rather odd but many firms that have no christians at their head are constantly asking for men who are christians to carry on their business. It pays is their only reason. But let me tell you it does really pay in more ways than one to be a true christian. It is gold in heaven. It makes long hours short, hard tasks light.

Then keep right on.

Our life is like a river swift,

That flows in power supreme.

Our lives are but dreams that lift

Us from the downward path unseen.

God has given us the talent,

He has offered us the grace.

Will we spurn the offer sent

Us by His unstinting grace?

Remember, sir, the day well spent

Will never be the one you lost;

But it shall be the one re-sent

Between the ones you thought were lost.

EDWIN YAHN.

America's Dead Sea.

MEDICAL LAKE, so-called on account of the remedial virtues of its waters, situated on the Great Columbian plateau, in southern Washington, at an altitude of 2,300 feet above the level of the Pacific, is the Dead Sea of America. It is about a mile long and from a half to three-fourths of a mile in width, and with a maximum depth of about sixty feet. The composition of the waters of this Alpine Lake is almost identical with that of the Dead Sea of Palestine, and, like its Oriental counterpart, no plant has yet been found growing in or near its edges. It is all but devoid of animal life, a species of large "boat-bug," a queer little terrapin, and the infamous "walking fish" being its only inhabitants. This walking fish is an oddity really deserving of a special "note." It is from eight to nine inches long and has a finny membrane on all sides of its body, even round the upper and lower surfaces of the tail. It is provided with four legs, those before having four toes, the hinder five. —St. Louis Republic.

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Miscellaneous items.

➔ The girls that came in from the country last week are looking well.

➔ The red star in the tulip bud in front of the school building is beautiful.

➔ Although many of the old members of the band left since commencement, the band is playing well.

➔ Elvira Velez, the last Porto Rican pupil, leaves this week for Ocean City, N. J. Her friends will miss her very much.

➔ Ella King who left here two years ago on account of ill health, is doing good work in St. Paul as a book keeper and typewriter.

➔ Miss Bessie Peters a former student of Hampton Institute, Va., and a member of Class 1903 of Carlisle is now at Hampton.

➔ Miss Stewart and Miss Sadie Robertson took all of the girls to the cave to pick flowers on Sunday. The girls enjoyed the walk.

➔ Oliver Exendine is going to the Chilocco Indian School this month to play in the band which expects to go to the Clark's Exposition.

➔ The Junior and the Senior girls had a contest in a game of croquet. The Senior girls thank Emma Burrows and Emma Logan for winning the game.

➔ Michael Burns, who was one of the first Apache students at Carlisle, has written to a friend that he is still living and working for a merchant at Mayer, Arizona.

➔ A letter has recently been received from Wilson Charles, '05, Green Bay, Wisconsin. He has joined the Green Bay State League Baseball Club, for the summer as a pitcher.

➔ A quartette, composed of Albert Exendine, Fritz Hendricks, Charles Huber and Ignatius Ironroad, sang at the prayer meeting in the chapel last Sunday evening.

➔ Adelia Williams died Saturday after a lingering illness. She was a patient sufferer with consumption and was cheerful and hopeful to the last. We mourn her loss.

➔ The entertainment given by the First Presbyterian Church last Friday, was attended by many of the Indian boys. The remarks made after the entertainment indicated that they appreciated it.

➔ One veteran of the war of 1812—the sole male pensioner of that contest, by the way—has just celebrated his one hundred and fifth birth day. His opinion of the doctrine that men are no earthly use after they are sixty can easily be guessed.

➔ Capt. Mercer went to Fort Meyer last week to undergo an examination for promotion. The examination was duly, and it goes without saying, successfully disposed of, and we hope soon to address our Superintendent as Major Mercer.

➔ We learn with great regret that Miss Reel met with an accident while on her way home. While alighting from a car she severely injured her ankle, and will probably be incapacitated for duty for several weeks. We extend our sympathy and wish her a speedy recovery.

Mr. Canfield's Chapel Talk

Gold-Mining was the subject of a chapel talk given by Mr. Canfield last week. The talk was very instructive because it was so clear and simple that the youngest was able to understand something of it. Among the most interesting point of information were these: first, gold is a valuable metal because it does not rust or tarnish; second, because it is not plentiful. Compared with water it is nineteen and one-third times as heavy as iron. Gold is not acted upon by any single acid. He also spoke of the processes in mining. The most interesting process used in placer mining is hydraulic mining. It consists briefly in directing a powerful stream of water against a bank of gravel. The gravel is torn out and washed away through sluices. The sluices have wooden cleats nailed across the bottom. The gold being much heavier than the dirt is caught in the cleats.

I have given you a few ways by which gold can be obtained. It may be more convenient for you to get it from your wheat field, orchard, or garden, but you yourself must find out how to keep it, or spend it to the best advantage.

➔ A very entertaining musicale was given by the Juniors in the girls Society Hall, Wednesday evening.

PROGRAM

Class Song	- - - - -	Class
Valse "Blue"	- - - - -	Junior Band
Vocal Solo	- - - - -	Elizabeth Walker
Clarinet Duet	- - - - -	Freeman Johnson
Mandolin Solo	- - - - -	Alexander Sauve
		August Mesplie
Girls' Quartette	- - - - -	Dora LaBell
		Josefa Maria
		Francis Gangrow
		Elizabeth Walker
Vocal Solo	- - - - -	Wm. Isham
Vocal Solo	- - - - -	Arthur Mandan
Baritone Solo	- - - - -	Carl Silk
Boys' Quartette	- - - - -	Nicodemus Billy
		Albert Simpson
		Arthur Mandan
		Peter Killbuck
Cornet Solo	- - - - -	Arthur Mandan

Society Programs of Last Friday Evening Meetings

STANDARDS	
Declamation	- - - - - Barney P. Eagle
Essay	- - - - - Moses Raub
Impromptu	- - - - - Joseph Sauve
Oration (Essay)	- - - - -
Resolved, That it is a benefit to Countries to have Colonies.	
Affirmative. Negative	
Victor Johnson	Dock Yuktanache
Wm. B. Jackson	Clarence Faulkner
Charles Mitchell	Thomas Walton

SUSANS.	
Song by the Susans	- My Own United States
Recitation	- Alice Lucas
Select Reading	- Nina Butler
Essay	- Melinda Cayuga

Debate	
Affirmative Negative	
Eudocia Sedick	Edith Miller
Josepha Maria	Frances Ghangrow

The speakers were all very well prepared. The negative won.

➔ Society details for Friday: Invincibles—Mr. Stauffer and —, Standards—Misses Senseney and Beach, Susans—Mr. Venne and —

➔ Excavations are being made for our new hospital and an addition to our school building.

➔ The regular monthly inspection was held last Saturday by Mr. Wise, who during the absence of Captain Mercer, was acting Superintendent. Notwithstanding the fact that 100 boys and girls had gone to the country within 48 hours, everything was found in very satisfactory condition.

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ATHLETICS.

➔ The great relay races of University of Pennsylvania were held last Saturday. Our runners were Mt. Pleasant, Snow, Driver, Twohearts. Our race was run in fast time and was won by University of Virginia. Time 3.35 2-5-

Frank Mt. Pleasant entered the broad jump and won a fine gold watch. The Press has this to say about the event:

"In the field events the most striking victory was that of Mt. Pleasant, a full-blooded Indian, from the Carlisle School, who cleared 23 feet 1½ inches, nearly a foot and a half better than his nearest white competitor. The work of Mt. Pleasant was a revelation and he was cheered to the echo for his performance. French, of Michigan, was second, and Symonds, of Princeton, third, Tippitt, of New York University, finished fourth.

➔ Our second game with Lebanon Valley which was played Saturday on Indian field resulted in an easy victory for our team by the score of 16 to 2. The batteries were the same that played in the first game when Lebanon won 3 to 1.

Harburger's curves were easily found by our boys, while the team behind him piled up the errors. Our boys played an errorless game. The score:

Indians.		Lebanon Valley.	
R.	H. O. A. E.	R.	H. O. A. E.
Jude, lf.	2 2 0 0 0	Faustis, c.	0 0 5 4 1
Brown, rf.	1 0 0 0 0	Shenk, 3b	0 0 1 0 2
Mitch'l, ss	1 0 1 2 0	Back, 2b	0 1 3 2 3
Nep'w, lb	1 0 11 1 0	Barn'rt, ss	1 0 4 2 0
Twin, 2b	2 3 2 4 0	Henry, lb	1 2 3 0 0
Young'r, cf	3 3 2 4 0	Hend's, cf	0 0 0 0 0
Hend'ks, 3b	2 3 3 0 0	Oldham, rf	0 0 3 0 0
Baird, c	3 1 7 0 0	Burke, lf	0 0 0 0 1
Roy, p	1 1 1 5 0	Harb'er, p	0 1 5 3 0
Totals,	16 18 27 16 0	Totals,	2 4 24 11 7
Indians	3 0 3 0 1 4 4 1 x-16	
Lebanon	0 0 2 0 0 0 0 0 0-2	

➔ It took eleven innings to decide the game with Villanova which was played on Indian field Wednesday, April 26th. Both teams played well. The final score was 5 to 3 in favor of Villanova. Nephew pitched for our team while Roy covered first. The rest of the line-up was the same as in the Lebanon game.

BASE-BALL AND TRACK

- SCHEDULE FOR 1905**
- April 12—Mercersburg at Carlisle.
Won 11 to 3.
- " 14—Albright at Carlisle.
Won 11 to 3.
- " 15—Lebanon Valley at Anville.
Lost 3 to 1.
- " 19—Harvard at Philadelphia
Lost 23 to 2.
- " 21—Ursinus at Carlisle.
Lost 17 to 1
- " 22—Harrisburg Athletic Club, at Harrisburg.
Lost 6 to 0
- " 24—Class athletic meet.
Won by Class '06.
- " 26—Villanova at Carlisle.
11 Inning Lost 5 to 3.
- " 29—Lebanon Valley at Carlisle.
Won 16 to 2
- " 29—Univ. Penna. Relay Races at Philadelphia. Lost.
- May 5—Wyoming Seminary at Carlisle.
6—Ursinus at Collegeville.
6—Dickinson track at Carlisle.
10—Dickinson at Indian Field.
13—Lafayette track at Easton.
13—Wilmington A. C. at Wilmington, Del.
15—Andover at Andover, Mass.
16—Holy Cross at Worcester.
17—Amherst at Amherst.
18—Boston University at Boston
19—Dartmouth at Hanover, New Hampshire.
20— " " "
22—State track at Carlisle
24—Washington and Jefferson at Carlisle.
26—Susquehanna at Carlisle.
27—Franklin and Marshall at Lancaster.
30—Gettysburg at Gettysburg—2 games.
31—Mercersburg at Mercersburg.
- June 3—Dickinson at Dickinson Field.
7—Gettysburg at Carlisle.
9—Burham A. C. at Lewistown.
10— " " "
12—Villanova at Villanova.
12—State track at State College.
13—Lehigh at South Bethlehem.
14—Kutztown Normal at Kutztown.
15— " " "
16—Seton Hall at So. Orange, N. J.
17—Fordham at Fordham.
20—Lafayette at Easton.
21—Muhlenburg at Allentown.

THERE WILL BE NO CHANCES THIS YEAR FOR

- The idler
 - The leaner
 - The coward
 - The wobbler
 - The ignorant
 - The weakling
 - The smatterer
 - The indifferent
 - The unprepared
 - The educated fool
 - The impractical theorist
 - Those who watch the clock
 - The slipshod and the careless
 - The young man who lacks backbone
 - The person who is afraid of obstacles
 - The man who has no iron in his blood
 - The person who tries to save on foundations
 - The boy who slips rotten hours into his schooling
 - The man who can do a little of everything and not much of anything.
 - The man who wants to succeed, but who is not willing to pay the price.
 - The man who tries to pick only the flowers out of his occupation, avoid the thorns.
- Success.

Disloyalty Not Condoned at Dickinson College.

[THE CARLISLE SENTINEL.]

A student of Dickinson College, whose name we with-hold, went to Mechanicsburg the other day, and reported to Irving college people that this year's combined musical clubs at Dickinson were not up to the standard, that the members thereof knew it, and that they did not care what kind of a concert was given in Mechanicsburg.

Two of the leading men in the club went to Mechanicsburg, and assured President Campbell of Irving, that such was by no means the case. They also showed by a letter, that his informant had so behaved as to necessitate his being "fired" by his fraternity. The young man who spread the report then telegraphed to President Campbell that what he had told them regarding the merit of the clubs was not true.

The student has also been expelled from Dickinson College.

Four-Ton Meteor in the Earth.

A meteor weighing about four tons, and perfectly round, was recently found embedded in a lot of clay at Hazleton, Pa., near the city's stone crusher. It is perfectly round and so peculiar that people from miles around gathered to view the strange phenomenon.

Steps are being taken by the city to dig it out and place it at some prominent point for preservation.

The man who claims the right under all circumstances to "say what he thinks," would be a more popular man if he thought more and said less. He who is inconsiderate of the feelings of others is not a man to be welcomed into their companionship.

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HAROLD A. LORING

LECTURE—RECITALS

On the music of the SIOUX INDIANS

Address Portland, Maine

(Continued from first page.)

the quays of Venice. In like manner, if we are to treat the Indian with justice, we must not judge him by the hanger-on about the edges of an agency, or by the lazy fellow who lounges all the day in the gambling-room of a frontier town. To get at the real Indian, we have got to go back into the wilder country where white ways have not penetrated. There we find him a man of fine physique; a model of hospitality; a kind parent; a genial companion; a staunch friend; and a faithful pledge-keeper. Is not this a pretty good foundation upon which to build?

I have no absurd idea of painting the Indian as perfect in character, or even well on the road toward perfection. Against his generosity as a host, must be balanced his expectation that the guest of today will entertain him in return tomorrow; his courage in battle is offset by his conviction that any means are fair for outwitting, and any cruelty permissible in punishing, an enemy. The duty of our higher civilization is not forcibly to uproot his strong traits as an Indian, but to induce him to modify them: to teach him to recognize the nobility of giving without expectation of return, and to see true chivalry in good faith toward an active foe and mercy for a fallen one. The pugnacity and grit which commands our admiration on the battlefield, the readiness to endure hunger and fatigue and cold for the sake of making a martial movement effective, are the very qualities which, turned toward some better accomplishment than bloodshed, would compel success; it is therefore our part, not to destroy them, but to direct them aright. We accuse the Indian of maltreating his women because he expects them to cultivate the corn, and fetch the water from the spring, and carry the burdens on the march. We do not always pause to reflect that this is after all a matter of convention rather than of moral principle. When the chase was the Indian's principal means of getting food for his camp, his women were absolved from any share in his arduous enterprises; and in war, offensive or defensive, he has always provided well for their protection. Our attitude toward this subject ought to be that, in a game-striped country, farming, lumbering, or herding must take the place of hunting, and that the same prowess his fathers showed in pursuing game, the Indian of today must bring to bear upon his new livelihood.

We make sport of the Indian's love of personal adornment, forgetting that nature has given him an artistic instinct of which this is merely the natural expression. What harm does it do him that he likes a red kerchief around his neck, or feels a thrill of pride in the silver buckle on his belt? Does not the banker in New York wear a scarf-pin and a watch chain, and fasten his linen cuffs with links of gold? The highest of us is none the worse for the love of what is bright and pleasant to the

eye. Thousands of sympathetic responses greeted the protest of Henry Ward Beecher when Commodore Vanderbilt ordered all the brasswork on the locomotives of his railroad painted over, because the engineers and stokers spent so much time polishing it. "I should not wonder," said the great pulpiter, "if this order cost the railroad more than it could possibly save, in the damper it casts upon the enthusiasm of the trainmen. Who could feel any affection for a great, hulking, black brute of an engine?" Our duty is plainly not to strangle the Indians artistic craving, but to direct it into a channel where its satisfaction will bear the best fruit for himself and the world.

Some years ago I was with a white friend among the Moquis in Arizona. We were looking at some of the earthenware made on the Walpi Mesa, coarse and rude in quality, but ornamented with much elaborateness with symbolic figures of serpents, and lightning, and clouds and dropping rain. I remarked on the symmetrical grace of the outline of a certain vase.

"Yes," my friend answered, "it is well enough; but the Indian who made that would have been better employed hoeing in his corn patch at the foot of the Mesa."

I confess to a little shock. Here was a piece of work showing a real artistic spirit. Hoeing corn is all right, but we cannot all hoe corn. Some of us must teach, and some write for the press, and some sell goods, and some build houses. We are all equally producers, and, if it were not for diversity of occupation and production, what a cheerless and generally uncomfortable world this would be to live in! Corn will feed us, but it will not clothe us, or shelter us, or furnish us with mental occupation. Aside entirely from the question of the relation of diversified production to the higher civilization, we may well ask ourselves whether beauty has no place in social economy. We can live without it, but life is certainly fuller for having it. The vase has its place in the world as well as the ear of corn.

My friend made another protest, when I drew attention to the character of the decorations.

"I am sorry," said he, "that the pantheism or nature worship of the Indian sticks out even in his ornamentation of a vase."

In my turn, I was sorry for my friend. I believed as strongly as he in winning the Indian away from his superstitions, but I could not see how these symbols on a vase, if decorative in character, were going to hurt the Indian, or through his art spread the fetishism. With all of our civilization, we have not yet banished Cinderella or the Sleeping Beauty from the libraries of our children. The mythical Santa Claus and his chimney are still a feature of our Christmas celebration—a festival supposed to be commemorative of the birth of Christianity in the person of its founder. The finest architecture on earth is a heritage from the Greeks, and surcharged with symbolic associations with Olympus—worship. All these survivals have their use, even in our unromantic age. In striving to divorce

the Indian radically from his past in matters of mere form, are we not liable to overlook some weightier considerations?

It was not long ago that an eminent American illustrator discovered in a Winnebago girl so distinct a manifestation of genius in art, that, although she had been educated in the East, she was sent back, on his advice, to live a while among her own people, study their picturesque side, and make drawings of themselves and their life for future use. I can imagine my hyperpractical friend throwing up his hands in horror at the suggestion of exposing this girl to the degrading atmosphere of her childhood home. So should we all revolt at the idea of driving her back into the existence she would have led if no kind friend had taken her away originally. But she had been trained among good white people; she had reached an age when she would be able to appreciate the difference between the old ways and the new, and to the latter's advantage; and she was a girl of refined womanly instincts and strong character. If she were ever going to be able to withstand the bad influences of frontier life, she could do it then. And she cherished, moreover, that wholesome pride of race which we are bound to respect wherever we find it, and which enabled her to enter sympathetically into the line of art study assigned to her, as no one could who had not shared her ancestry and her experience.

At a gathering of white philanthropists, where several Navajo blankets of different weaves and patterns were exhibited, I was astonished to hear one of the most thoughtful persons present propose that a fund should be raised for supplying the Navajos with modern looms, so as to build up their special industry. My suggestion that the wool raised by the Indians was not of a quality which would answer for fine work, was promptly met by the assurance that it would be a simple matter to send Connecticut-made raw materials out to New Mexico, as is already done to some extent. I did not attempt to carry the argument further; but I have no hesitancy in saying here that this proposal recalls the old riddle about the jackknife in which each original blade, and finally the handle, had been broken and replaced, and the question presented was, whether it was the same jack-knife still. The Navajo blanket derives its chief value, not from being a blanket, but from being Navajo. The Indian woman who wove it probably cut and seasoned the saplings which framed her rude loom, and fastened the parts in place. She strung her warp with her own hands. She sheared, and carded, and spun, and dyed the many-colored threads of her wool. She thought out her own design as she worked, and carried it so distinctly in her mind that she needed no pattern. Now, at what point can we break into this chain and substitute a foreign link

without changing the character of the whole? A connoisseur in Navajo blankets, who loves them for the humanity that has been woven into them and not merely for their waterproof texture or their warmth, balks when he discovers in the design one shape which is not Indian, or one color which bears the aniline taint. The charm begins to fade away with the first intrusion of the Caucasian hand into the work. Now, if we begin by waiving the questions of Indian wool and native dyes, and then set up a loom of modern device, we might as well make a clean sweep of the whole business and get rid of the Navajo woman, too. The product of these changed conditions would bear about the same relation to the real Navajo blanket that Lamb's Tales bear to Shakespeare.

Well, the made-over Indian seems to me a good deal like the Navajo blanket from which all the Navajo has been expurgated neither the one thing nor the other. I like the Indian for what is in him. I want to see his splendid inherited physique kept up because he glories, like his ancestors, in fresh air, in freedom, in activity, in feats of strength. I want him to retain all his old contempt for hunger, thirst, cold, and danger when he has anything to do. I love the spirit of manly independence which moved a copper-colored sage once to beg that I would intercede with the Great Father and throttle a proposal to send rations to his people, because it would pauperize the young men and make them slaves to the whites. I have no sympathy with the sentiment which would throw the squaw's bead-box into the rubbish heap and set her to making lace. Teach her lace-making, by all means, just as you would teach her bread-making, as an addition to her stock of profitable accomplishments; but don't set down her beaded moccasins as barbarous, while holding up her lace handkerchiefs as a symbol of advanced civilization.

The Indian is a natural warrior, a natural logician, a natural artist. We have room for all three in our highly organized social system. Let us not make the mistake, in the process of absorbing them, of washing out of them whatever is distinctly Indian. Our aboriginal brother brings, as his contribution to the common store of character, a great deal which is admirable, and which needs only to be developed along the right line. Our proper work with him is improvement, not transformation.

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