

THE ARROW

ART
SCIENCE

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

Vol. II

FRIDAY, MARCH 23, 1906.

No 30

THE BRIGHT SIDE

BY EBEM E. REXFORD

Why should we cloud the sunshine
God sends to us to-day
By fearing that to-morrow
May have a sky of gray?
Why shou'd we mar the blessings
The present has in store
By longing after others
Or wishing these were more?

Look on the bright side always.
What better plan than this?
Since fretting never changes
What we think's gone a miss.

Let's take things as we find them
And make the best of life
By thinking of its blessings
And not its wrong and strife.
Enjoy each hour of sunshine;
God gives it all in vain
If foolishly we waste it,
Foreboding future rain.

Look on the bright side always,
And watch the blessings grow
As flowers do in the summer—
God likes to have it so.

Take what a good God sends you
With thanks for what is, giv'n.
And trust Him for to-morrow
Just as you trust for Heave'n.
Aye, make the most, my comrade,
Of time that flies so fast,
By gathering up its gladness
Before the chance is past!

Look on the bright side always,
And sing when skies are gray,
And little ills and worries—
Let's laugh them all away.

POTTERY.

A talk by Miss Goyituey, teacher No. 3 School, to the Students in the Auditorium.

The ancient Pueblo people dwelt in a land of canyons and high plateaus. They had their greatest development in the valley of the Rio Colorado, where they delighted to hunt the shadows of the deepest gorges and build their dwellings along the loftiest cliffs. The limit of their territory is still in a measure undefined. The remnants of their arts are discovered in the neighboring valleys of the great Salt Lake, the Arkansas, and the Rio Grande and also beyond the Gila River into the table land of Chihuahua and Senora.

The outline I have given has an area of more than 100,000 square miles, which has at times more or less been occupied by tribes of town building and pottery making Indians.

High and desert like as the land is it has born a noble part in fostering and maturing a culture of its own—a culture born of unusual needs, shaped by exceptional environments and limited by the capacities of a peculiar people.

Cliff houses and cave dwellings are not new to architecture and pottery resembling the Pueblo ware in many respects may be found wherever man has developed a corresponding degree of technical skill; yet there is an individuality in the Pueblo remains that separates them from all the others.

The manufacture of pottery is one of the most interesting industries of the Pueblos. The Zunis and Acomas excel in the art so I will talk mostly of the Zuni Pueblos. Most of the women are potters, the art being learned at an early age, the little ones



GYMNASIUM IN WHICH THE COMMENCEMENT EXERCISES TO BE HELD

working bits of clay by their mother's side and the mother often stopping her work to instruct the child.

The principal material used in making pottery is clay. The clay is in its natural state, varying in color according to locality. The black clay used by the Zunis in manufacture of pottery is obtained on Corn Mountain, it is also collected from mesa or the table lands near the farming districts. The same clay is found in many localities but so strictly do the Zunis cling to custom they could not be induced to use clay for such purposes from any other than the localities I have mentioned. They say that the clay will never be exhausted, as Mother Earth will supply them as long as they remain pure of heart. The Pueblos have a custom that before they can get the clay they must offer a prayer and ask Mother Earth to have their pottery turn out well.

Mr. Holmes who has spent many years among the Zuni Pueblos, gives this instance of a Zuni woman. In one account Mr. Holmes and Mr. Stevenson went with Wewha to Corn Mountain to obtain clay. On passing a stone heap she picked up a small stone in her left hand, and spitting upon it, carried the hand around her head and threw the stone over one shoulder upon the stone heap in order that her strength might not go from her when carrying the heavy load down the mesa. She then visited the shrine at the base of the Mother Rock and tearing off a bit of her blanket deposited it in one of the tiny holes in a rock as an offering to the Mother Rock. When she drew near the clay bed she indicated to Mr.

Stevenson that he must remain behind as men never approach the spot. Then proceeding a short distance the party reached a point where Wewha requested Mr. Holmes to remain perfectly quiet and not talk, saying, "Should we talk my pottery would crack in the baking and unless I pray constantly the clay will not appear to me." She applied the hoe vigorously to the hard soil, all the time murmuring prayers to the Mother Earth. After gathering about a hundred and fifty pounds in a blanket, which she carried on her back, with the ends of the blanket tied around her forehead, Wewha descended the steep mesa apparently unconscious of the weight.

Other clay used by the Zunis in the manufacture of pottery is a dark bluish carbonaceous clay shale found usually near the tops of the mesa. Several of these mesas are situated near Zuni, from which the natives obtain their clay. This clay is first mixed with water and then kneaded as a baker kneads dough until it reaches the proper consistency. Then crushed lava is sometimes mixed but the Zunis more frequently pulverize pieces of broken pottery, which have been preserved for the purpose. This seems to prevent explosion, cracking, or fracture by rendering the paste sufficiently porous to allow the heat to pass through. The finer the material and the more time spent in working it, the finer the paste.

When the mass reaches such a state of consistency that the fingers can no longer detect the presence of gritty particles, as it still more delicately tested with the tongue.

The paste is then put into a vessel and covered with a cloth where it will retain moisture until wanted for use. In beginning the work a sufficient quantity is first made into a ball and then hollowed out with the fingers into the shape of a bowl, (this form constituting the foundation for all varieties of earthen ware) and assumes the desired form or shape. The vessel is then added to by strips of the clay long enough to go around the bowl. All traces of the addition of each strip are removed before another is added, by the use of a small trowel fashioned from a piece of gourd or fragment of pottery. This is the only tool used in the manufacture of pottery. No potter's wheel is used or any kind of measuring instrument or model of any kind. They do not work by any specific rule nor do they use any patterns.

The makers who are always females; de-
(Continued on second page.)

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PROVERB.

**A well instructed people,
only, can be a free people.**

(Continued from first page)

pend entirely on their skill derived from practice. The vessel when completely formed are placed in the sun for a day to dry. The vessels must be handled very carefully until after they are baked.

A paint is then made of white clay. This solution is rubbed all over the vessel with a rabbit skin. It is again put into the sun to dry then it is ready for decoration.

The paints used for decorative purposes are also found in the vicinity of the mesas, and are made by the Indians into two colors, each varying according to the intensity of the heat while baking or the manner in which it is applied. One varies from a black to a blackish brown, the other from a light brick red to a dark red color. The clay used to make the color is generally found in a hard stony condition. They first grind it in a stone mortar, then mix with water so as to form a thin solution. It is then applied with brushes made of the leaves of yucca, a cactus plant. In this manner all the decorations on the pottery are produced.

The substance used in making black ware is a clayey brown hematite and it is quite hard. The material used to produce red or brown colors is a yellowish impure clay, colored from oxide of iron. When the pottery is all decorated then they are ready for baking. The baking differs among the different Pueblos.

Since the Zuni pottery is nearly all decorated, it must not touch the fuel in baking it. A spot is made where the pots can be baked. An oven is built up of dried manure and the vessels are put in. Great care is taken that the pieces of manure do not fall against the vessels for if it did a smoky spot is left on the jars or bowls, which are regarded by the Indians as a blemish. Then they set fire to this and it is carefully watched until it is thoroughly burnt to a white ash, when the vessels can be removed without danger of such blemish.

ARTICLES OF CLAY.

The articles made by the Pueblo Indians are of various kinds and shapes such as bowls, cooking utensils, canteens, bottles, jars, pitchers, cups, ladles, jugs, water vases, ornamental vessels, paint pots, etc. They vary in size from a large vase capable of holding ten gallons to a little cup which will contain less than half a pint. The other articles which cannot be classed as vessels are images, toys, toilet articles, representations of animals, etc.

USES.

Since the region where these people have settled is so dry, vessels were needed to hold the water. The canteens come in very handy to take on a long journey. The water remains fresh and cool. The common water jars are used by the women in carrying the water from the rivers and springs. The jar is carried on the head. Many of the girls become experts in carrying a jar on the head without holding it and at the same time carry buckets in both hands. I have seen young girls coming down the mountain side in this way. The jars break very easily but the Indian women and girls rarely break one. Some of the girls can even run with the jars on the heads. Some of the very large jars are used as bread boxes. When our women bake they make a large batch and give some away to their relatives. The Laguna Indians are now using white men's utensils and also other dishes. The only pottery I noticed while home were water jars and very few bowls.

There are many and pretty curious shapes modelled by the clever potters. There are water jars and bowls with fluted edges, imitations of birds and beasts and many queer figures.

ORIGIN OF FORMS.

I will tell you about the origin of forms. I have on this paper drawings to show you how the Indians got their idea of forms. There is no doubt that Nature has influenced them from the beginning. We find them using figures in the animal and vegetable kingdoms. The shells of the seashore were probably among the first receptacles for food and drink. The shells of turtles and the horns of cattle and other animals have also served as models. The vegetable world furnishes many originals; the gourd for example was used very early. Its forms are greatly varied and must have given rise to many primitive shapes of vessels of clay, and perhaps in wickerwork and wood.

HANDLES.

The origin of handles is also from the vegetable kingdom. The gourd again comes into importance. By cutting the body of the gourd in the wrong way we have dippers with straight or curved handles and this suggests the shape of the vessels as shown on this chart.

SYMBOLS.

On examination of the jars you will find lines encircling them dividing each jar into zones. There are generally three lines, one at the bottom, one around the middle and one at the top. Sometimes these encircling lines are double. The figures used for decoration are the triangular figures, the scroll, the arch and the forms of animals. We notice on the Zuni pottery the absence

of floral decoration used quite extensively by other Pueblos. One reason that the Zunis and a few other Pueblos do not use floral designs is that they are situated in such dry regions, that they are almost destitute of water and hence there is not much vegetation. Their designs are drawn chiefly from the sharp outlines of their dwellings, their domestic animals, deer, elk and birds.

The Pueblos that dwell in the fertile valley of the Rio Grande have more varieties of designs as they have more vegetations such as the grapes, peaches, apples and etc. and naturally some of their designs would be based on the vegetation. The designs are mainly of vines, birds and flowers—the sun flower is used quite frequently.

The encircling lines on these jars are not entirely closed. An Indian woman was asked why they took such great care to leave this open space. She said, "To close them is fearful, this little space is the exit trail of life or being." How it came to be first left open and why it was called the "exit trail" they could not tell. If one studies the mythology of these people and their ways of thinking, they would get some clues. When a woman has made a vessel, dried, polished, and painted it, she will tell you with an air of relief that it is a "made being." They give the vessel a personal existence. When a vessel is put into a kiln she will place in and beside it, food, which the being may eat. A noise made by a pot when struck or when simmering on the fire is supposed to be voice of its associated being. When the pot breaks or suddenly cracks in burning, the clang that it makes is the cry of this being as it escapes or separates from the vessel. That it has departed is proved by the fact that the vessel when cracked never sounds the same as it did before. No one sings, whistles or makes other sounds resembling those of earthen ware during the process of finishing the vessel. They think that this being would try to come out and would break the vessel in so doing. Another belief is this, water contains the source of continued life. The vessel holds the water, the source of life accompanies the water, hence its dwelling place is in the vessel with the water and it continues there after the vessel is emptied. It is natural for the Pueblos to consider water as the prime necessity of life. During many a drought, plants, animals and men have died as of a contagious disease. Naturally therefore he has come to regard water as the milk of adults and as the all-sufficient nourishment which the earth yields.

In the time when his was a race of Cliff Mesa Dwellers, the most common vessel was the flat canteen. This was suspended

by a band across the forehead, so as to hang against the back, thus leaving the hands as well as the feet free for assistance in climbing. It is now only used on long journeys or to camps distant from water. Figure 2 represents a canteen used by the hunters in preference to all other vessels, because it can be wrapped in a blanket and tied to the back. The hunter must have the free use not only of his hands but also of his head, that he may turn quickly this way or that in looking for or watching game.

The figure of the deer is much used on the vases. The deer or elk are usually marked with a crescent-shaped spot in white on the rump and a red diamond placed over the region of the heart with a line to the mouth. This denotes that the mouth speaks from the heart.

In the south-west after a wind storm, one will notice circles or scrolls on the ground. The Pueblos notice this and they have painted scrolls on their pottery to represent the track of the whirlwind. The semi-circle is the emblem of the rainbow, the obtuse angle, the sky, the zig-zag lines, the lightning, and the terraces, the mountains. The picture of this bowl explains how this vessel is held to be symbolic. Is not the bowl the emblem of the earth our Mother? From her we draw our food and drink as a babe draws nourishment from the breast of the mother; and as the rim of the bowl is round so is the horizon, terraced with mountains whence rise the clouds. The two terraces on either side of the handle represent the ancient sacred place of spaces, the handle being the line of the sky. The decorations represent the tad poles, dragon flies and the frog or toad; and this is an easy interpretation. As the tad pole frequents the pools of spring time he has been adopted as the symbol of spring rains. The dragon fly flies over pools in summer hence he typifies the rains of summer. The frog maturing in them later symbolizes the rain of the later seasons for all the pools are due to rain-falls. Sometimes the figure of a sacred butterfly is used in place of the dragon fly the Zunis think that the butterfly and migratory birds bring the warm season from "the land of the everlasting summer."

In examining the jars or any Indian work or art let us not forget that in many cases they still have meaning. The Indians have taken this means to express their feeling or belief. They lived very closely to nature and are also close observers. They loved the beautiful. Their decorations show it. Any tribe or race that can produce such designs or work are born artists. It takes skill to plan out such figures that our race has given us.

Let us hope that this beautiful art will never die but may it be continued and do its share in developing that which is beautiful and sacred.



SCHOOL BUILDING.

Miscellaneous Items.

- The Seniors are kept busy writing in autograph albums of friends.
- A large number of visitors are attending our commencement exercises.
- Miss Sellers of Charlottetown Prince Edward Island is the guest of Miss Barr.
- Many rooms in the girls' quarters are being vacated for the accomodation of guests.
- The Arrow next week will contain a full account of our commencement exercises.
- On account of commencement, we have gone to press a couple days ahead of our regular day.
- There has been talk among the officers of the school regiment about having a picture taken in a group.
- The new music stands were used for the first time this week. They are the best that the band has ever had.
- The Arrow gives weekly all the news of the school and should be read by everybody interested in the Indian.
- Tuesday evening a large number of our Carlisle friends witnessed the exhibition of gymnastic and military work which was given in the gymnasium.
- The talk given by Miss Goyitney to the student body on Pueblo pottery is made doubly interesting by the fact that Miss Goyitney herself is a Pueblo.
- Are you a subscriber for the Arrow? If not, why not? It wishes to take its flight to you every week, and the small sum of twenty-five cents will enable it to do so.
- Have you seen the souvenir postals of Class 1906? and those of our campus? You can buy them at the printing office. Price 3 for 5 cents— postage will be extra when ordered by mail.
- The talk on Indian Pottery, given by Miss Goyitney last Wednesday in the auditorium was enjoyed and appreciated by those who attended. The pottery that was displayed captured many an eye.
- Miss Cynthia Webster, class of '06, now a teacher at Flandreau, South Dakota, is a visitor here this week. Miss Webster is an Oneida. She has two sisters in the school and very many friends. Old Carlisle is always glad to see her children and has cause to be proud of many of them.

→ The weather was fine Sunday and gave promise of an equally fine day Monday. However during the night it began to snow and the "early bird" was surprised to find a snow storm in progress which continued most of the day, turning to a light rain in the evening. It was the heaviest snow of the winter. The weather has been quite sever and unsettled for several days.

Society Notes

→ The following programs were given in the societies last Friday:

SUSANS.	
Song	Susans
Select Reading	Nlora Jones
Recitation	Ella Beck
Charade	{ Sara Isham Nancy Delormia Maggie Reed
Essay	Martha Cornsilk
Debate.	

Resolved:—That members of the cabinet ought to have seats and the right to speak in Congress.

Affirmative	Negative
Hattie Powlas	Martha Day
Melissia Cornelius	Nina Butler

STANDARDS.

Declamation	Gabrial Melotte
Essay	Benjamin Penny
Impromptu	Francis Freemont
Oration	John Waterman

Resolved:—That the ex presidents of the United States should have a seat for life in the Senate.

Affirmative	Negative
Thomas Walton	Levi Williams
Orlando Johnson	George Collins
Thomas Eagleman	Micheal Balenti

→ Mrs Mercer, has presented the Susans with a beautiful portrait of herself, and the Susans are very proud of it.—A Susan.



SHOP BUILDING.

Religious Notes

- Prayer meeting topic for Sunday: "Boundiful sowing: our gifts to Christ's Cause." Luke 6:38; 2 Cor. 9:1-15.
- The baccalaureate sermon to the graduating class was delivered by Rev. Dieffenferder last Sunday afternoon.
- The Sunday evening meetings in the different quarters were held as usual and were very interesting.
- Society visitors for March 23: Invincibles: Misses Scales and Gedney. Standards: Messrs— and Wise. Susans: Misses Newcomer and Yarnell.

FARM NEWS AND VIEWS.

At the present day every farmer is compelled to pursue the best and most economic methods in order to succeed. The choicest of everything desired in market that the farm will produce should be grown, and the farmer must use skill as well as labor. Strict business methods must be practiced and the farm should be made more and more productive every year. Any system of farming that gives a temporary profit while the farm is losing fertility will eventually lead to ruin.

Oats and peas are grown early in the season and the combination is an excellent one. The seed should be broadcasted as soon the ground can be prepared, in order to escape any dry weather that the crop may possibly encounter. Oats and peas provide early green food for cows, and may be cut at any stage of growth, but the nearer the milky stage of oats the better.—*Glen Mills Daily.*

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TACT AND POLICY.

A HIGH FENCE should be built between the words tact and policy for the benefit of those who cannot see the bordering line.

"Oh, I have no tact!" they say with a satisfied air. "Tact and policy are things I know nothing about."

And yet the two qualities are as distinct as north and south. Tact comes from the heart, and policy from the head. Policy is inspired by selfish interests and is a treacherous quality that one might well boast the lack of. Tact springs within from an unwillingness to hurt feelings, and it is the mark of innate kindness that has no personal motive. Tact is no enemy to truth. It offers truth on a salver instead of throwing it in the face, that's all.

—*Denison Herald.*

SOME GOOD DAIRY ADVICE.

A BULLETIN from the agricultural college of Ontario gives some good college advice on handling cream. It says that the cream from the separator should test not less than 30 per cent fat. A rich cream gives the butter maker better control of his part of the process, as well as being beneficial to the patron. The cream should be cooked immediately to at least 45 degrees. This temperature applies to all creams to be sent to a creamery whether they be from the centrifugal or gravity methods. Pasteurization is a very efficient method of preservation. The heating and extra cooling, however, mean more work and expense than would be considered practicable under average condition. Nature, in her kindness, has in this country supplied us with an abundance of ice for keeping our cream cold, but the average creamery patron simply ignores this fact, supplies a cream out of which a first class butter cannot be made, and then grumbles at every one but himself when he is reaping the reward of his own transgression.

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BASEBALL AND TRACK SCHEDULE.

- April 7, Franklin & Marshall here
- " 11, Ursinus College here
- " 14, Lebanon Valley College at Annville.
- " 16, Mercersburg Academy here
- " 17, Villa Nova College here
- " 18, George Washington Univ. at Washington
- " 19, Univ. of Virginia at Charlottesville Va.
- " 20, " " " " " "
- " 21, Washington and Lee at Lexington Va.
- " 23, Georgetown at Washington
- " 27, Bloomsburg Normal here
- " 28, Lebanon Valley here
- May 2, Niagara University here
- " 4, Susquehanna College here
- " 5, Ursinus College at Collegeville
- " 5, State College track, here
- " 7, Washington and Jefferson at Washington
- " 8, Waynesburg College at Waynesburg
- " 9, East Liverpool at East Liverpool.
- " 10, West Va. University at Morgantown
- " 12, Annapolis at Annapolis
- " 16, Washington & Jefferson here
- " 19, Lafayette track, here
- " 25, Albright College here
- " 28, Mercersburg Academy at Mercersburg
- " 30, Villa Nova College at Atlantic City
- June 1, Gettysburg College here
- " 2, Susquehanna College at Selins Grove
- " 6, Bloomsburg Normal School at Bloomsburg
- " 8, Mt. St Mary at Emmitsburg
- " 9, Gettysburg College at Gettysburg
- " 11, Albright College at Myerstown
- " 12, Lehigh at South Bethlehem
- " 13, F. and M. at Lancaster
- " 19, Lafayette College at Easton
- " 20, Keystone State Normal School at Kutztown

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Academic Notes

- Examinations are over.
- Were you promoted?
- Promotions will take place next week.
- Juliette Smith a member of '06, class has already accepted a position at Whittensburg, Wisconsin.
- The students are making excellent progress in native art under the instruction of Miss Angel Decora.
- Emma Burrows who is attending the Bloomsburg Normal School is here to graduate with her class.
- Catherine Dyakanoff who is attending West Chester Normal school is here to graduate with her class.
- The Sophomores are studying about potatoes, and find it a very interesting subject.
- The different school rooms have received fine plants from our hothouse, they make the rooms more cheerful and attractive.
- In the final test on the year's work in the Sophomore room Charles Huber, Thos. Walton, Willis Peconga, and William Winnie stand highest in Arithmetic; Alice Denomie, Wheeler Henry, Vera Wagner, and Marie Mc Cloud stand highest in history; and Elizabeth Penny and Vera Wagner stand highest in Physiology.

(Uncorrected language exercise—room No. 5.)

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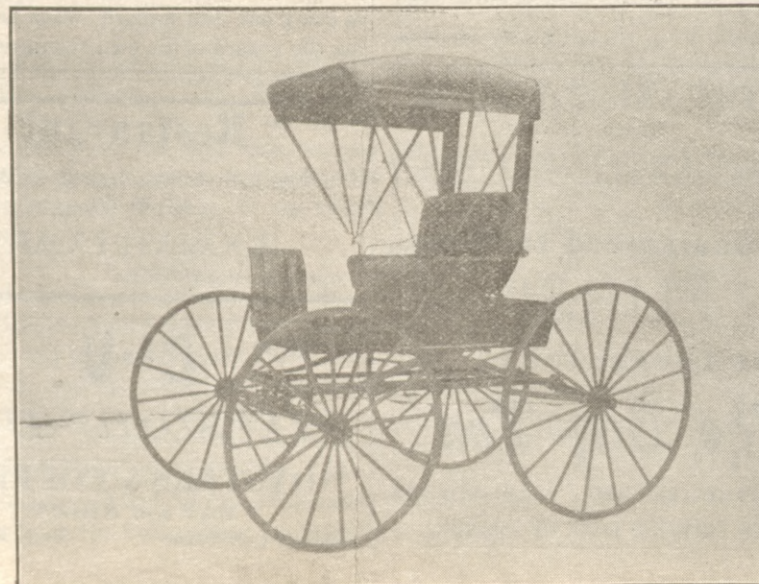
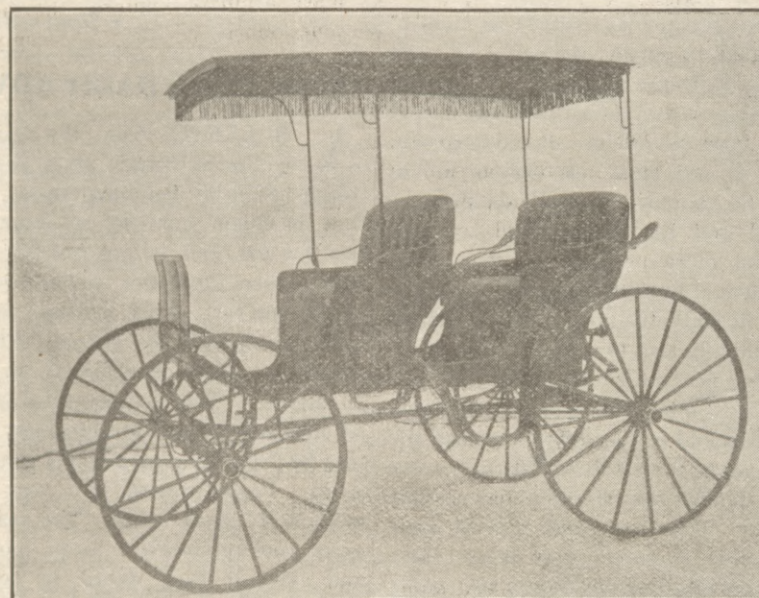
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Industrial.

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- Enoch Pembleton says he likes his work in the kitchen.
- The poultry farm increases in interest each time one visits it.
- Mr. Carns has done some fine lettering on the trophy footballs.
- A section of the bookcase for the new library have been finished and is to be seen in the carpenter shop.
- The printers have been so rushed with work that several have had to work extra hours for several days past.
- The sewing room has turned out a large number of fine pennants which can be seen hanging in our trophy room.
- What do you think of the new front in the gymnasium entrance? It was made by Archie Dundas and Fritz Hendricks.
- The snow shovelers have been quite busy for a couple days. The work is very important though it is outside of the shop.
- We have had machines in the carpenter shop since last October. We do not know now how we ever got along without them.
- Last Friday being the last meeting for the Senior girls in the society, each one was called upon to give a few words of encouragement for the society.
- Mr. Gardner and his boys have been busy for a few days putting in temporary platforms and arranging benches in the running track in the gymnasium.
- The Industrial Certificates and the Souvenir Programs were printed by our printers. Frank Jude and Elias Charles have done most of the press work.
- This year for the first time Industrial Certificates will be awarded to students who have completed one or more Industrial courses as taught at Carlisle. The class this year numbers over eighty.

TRIFLES

YOU little thought the word you lightly spoke
Would sear the heart of one you called your
friend,
And through long days cause him to writhe and
bend
In voiceless agony beneath its yoke.
You did not know the half contemptuous smile
Would send a tottering faith far down the height,
And hide from him that inner mystic light
That leads a struggling soul from durance vile.
You deemed a thought, hid deep within your breast,
Wag all your own, and none would ever know
Its secret presence in your life,—when lo!
It stands revealed,—a monstrous, hidden guest.

S. W. HAVERSTICK

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