

CHRISTMAS NUMBER

THE ARROW



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

Vol. III

FRIDAY, DECEMBER 21, 1906.

No. 17



UNDER THE MISTLETOE

**Students and Employees**  
Should remember the  
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when in search of  
**Good things to Eat**

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**SIPES SHOES WEAR WELL**  
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**Kunkel**

**The Landing of the Pilgrims**

The breaking waves dashed high  
On a stern and rock-bound coast,  
And the woods against a stormy sky  
Their giant branches tossed;  
And the night hung dark  
The hills and waters o'er  
When a band of exiles moored their bark  
On the wild New England shore.  
Not as the conqueror comes,  
They, the true-hearted, came,  
Not with the roll of the stirring drums  
And the trumpets that speak of fame;  
Not as the flying come,  
In silence and in fear;  
They shook the depths of the desert gloom  
With their hymns of lofty cheer.  
Amid the storm they sang,  
And the stars heard, and the sea:  
And the sounding aisles of the dim woods rang  
To the anthems of the free!  
The ocean eagle soared  
From her nest by the white waves foam,  
And the rocking pine of the forest roared  
This was their welcome home.  
There were men with hoary hair  
Amidst the Pilgrims band,—  
Why had they come to wither there,  
Far from their childhood's land  
There was woman's fearless eye,  
Led by her deep love's truth:  
There was manhood's brow serenely high,  
And the fiery heart of youth.  
What sought they thus afar?  
Bright jewels of the mine  
The wealth of seas; the spoils of war,—  
They sought a faith's pure shrine.  
Ay, call it holy ground,  
The soil where first they trod;  
They left unstained what there they found—  
Freedom to worship God.  
—Mrs. Homans.

**Queen Thressa**

The descendants of some of the first families of Chicago are now receiving in Oklahoma considerable attention from the United States Government. They are Sac and Fox Indians who are receiving titles to their land allotments, which their took about fifteen years ago, when their reservation in eastern Oklahoma was opened to settlement. The same consideration is being shown their present neighbors and friends, the Iowa Indians in Oklahoma, whose lands were allotted at the same time. The Iowas, however, number but a few in comparison with the Sacs and Foxes.

Among the most prominent Iowa Indians soon to receive titles is Thressa Roubideaux, a daughter of that Joseph Roubideaux who founded St. Joseph, Mo. She is now one hundred years old, and rules the tribe as a queen. The Oklahoma Iowas came here in the fall of 1868, following a quarrel with the mother tribe in Kansas.

They arrived in Oklahoma, on the bank of Deep Fork, in mid-winter, without food and on the point of starvation. They were befriended by the Sacs and Foxes. Each one of the Oklahoma Iowas is now expecting a payment of forty dollars from the Government, the last annuity payment due them when they left the Kansas reservation for Oklahoma.

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**The Modern Mistletoe.**

Prominent in the Christmas revels and, with the holly, most essentially "Christmas" of all the plants used was the mistletoe. With us the old significance and sacredness have gone, leaving but charm enough to give the well known privilege to the man who meets a girl beneath it. There exists also in some places the tradition that the girl who is not kissed under the mistletoe will not be married for a year. (The present writer once knew a thoughtful and provident damsel who wore a hat trimmed with the sacred plant.) But the kiss permitted in olden time was originally of the religious variety, our mistletoe celebration being borrowed from Scandinavian lore.  
—Critic.

**The Face of Our Cent**

Are you so fortunate as to have a penny in your pocket? If you haven't, you can easily have one for a moment, for the following story is about the head which is on this small piece of money; and it will be more interesting if you are able to look at the face for a short time.

We have been told in good faith and we have always thought that the head upon the penny is that of an Indian maiden. It is not, however. It is the head of a noble, American woman, who died but a few months ago. The name of this woman was Sarah Longacre Keen. Her home was in Philadelphia, where for many years she was connected with the Women's Foreign Missionary Society. In this work she was of very great value.

While Sarah was yet a child of five or six years, a delegation of Indians came from the Northwest to visit the Great Chief at Washington. After staying there some time, they went to Philadelphia. Here they were taken to different points of interest, among which was the mint. The little girl's father, who was an engraver, was connected with this great national money factory. Being of a kind and generous disposition, he invited the Red Men to be entertained at his home. While there, one of chiefs was attracted by the maidenly bearing of little Sarah, and in a mood of sportiveness, took his head-dress and put it upon her head. She was not the least bit afraid; enjoying the joke herself, she stood still to let the company admire her. Some one present, who had an eye for beauty and possessed artistic skill, was so pleased with the appearance of little Sarah Longacre in her Indian head-dress that he drew a sketch of her as she stood there. This sketch was engraved by her father; and one can easily imagine with what tenderness he traced the likeness of his child.

Just at this time Uncle Sam was preparing the issue of the penny as it now is. Every thing was complete with the exception of the figure that was to adorn the face of the coin, and this was still to be chosen. Among others the father's engraved sketch was entered in the competition for the honors. It is needless to say that this was accepted in preference to all others, and the imprint of it was transferred to the copper cent, which for so many years has been in circulation throughout the world.

Does it not seem that the face of a beautiful, innocent child should have some influence over the use to which this little piece of money is put?—Ex.

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**The Progress of the Northern Arapahoes**

(Oration given by ROBT. FRIDAY before the Invincible Society on December 7, 1906.)

In the central part of Wyoming lies a large tract of land known as Wind River reservation. This is the home of the Northern Arapahoes of whose progress I wish to speak.

In the valley the soil is rich and well adapted for agricultural purposes, the plains for grazing, and in the mountains are rich deposits of ore and mineral.

I cannot speak too highly of them in regard to the progress they have made during the past few years. A long while ago they were a homeless people wandering about in search of a living as other early people did. They roamed in the broad plains at will hunting buffaloes, without molestation in their huntinggrounds. They knew not the white man neither did they know his ways of living. Such was the condition of my people at that time.

As years advanced the white man came crowding and pushing his way westward. The Indians of course resisted such imprudence and as a result brought on many bloody fights. For this reason they took arms in self-defense. No doubt they thought they were fighting for their rights, for their country and their tepee homes.

About this time Uncle Sam interfered by sending some of his troops out west to restore peace. Finally the treaty was made which provided the government was to furnish all things needed to sustain life, such as farm implements, cattle, clothing, and food until they became self-supporting.

When you feed and clothe a child until it has become fully developed into manhood or womanhood can you expect it to become self-supporting the instant it is told to?

How can you learn to walk? We learn to walk by walking. So it is the same case with these people. As long the Indian received such means, the tendency was to remain as a tribe. He could never accomplish anything.

Since the abolishment of the ration system this has caused him to think and know that he must either work or starve. The necessity of labor is not a curse to any branch of the human race. What a wonderful progress he has made since that time.

Beautiful homes sprung up in that fertile valley. The Indians fenced off large pastures for his horses and cattle and tilled the soil, went to the mountains to work in mines and digging the irrigations ditches for his community. He is moving slowly step by step towards the path of civilization. I hope that my people will soon lose their identity as Indians and become free American citizens with all the rights, privileges and duties.

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**Pen Pictures of Chiefs of the Five Civilized Tribes**

Governor Douglas H. Johnston is chief of the Chickasaws, twice elected and by governmental legislation will serve beyond the limit of his term. He is a well educated Ladian, has cultivated tastes, and what money he will need during the remainder of his life. His inauguration into office was one of the most spectacular and dramatic ever seen in the Chickasaw nation. It was the last struggle between the progressive and non-progressive elements in the nation, and the progressives won, though it was necessary to call out a company of troops and to draw the entire support of the United States marshal at the time in order to seat Johnston.

Green McCurtin is chief of the Choctaw nation. He is a vigorous, forceful type and makes many enemies, but he is a fair fighter and has won many a battle by force of personal influence. He lives at Kinta. He has been elected chief of his nation twice and prior to that time was treasurer of the nation and handle vast sums of money for members of of his tribes in making payments. He has long been a power in Choctaw politics, and his ancestors were also prominent Indians. He will be able to retire with all the money he needs. He has large property interests in the nation.

Chief W. C. Rogers of the Cherokees is a man who has but recently come into power in his nation. His present term of office is his first, though his father was a chief. He conceived a desire to be the last chief of his nation and went after it in the last election and won. He lives at Skiatook, which town he founded. Recently he has commenced to accumulate wealth, and is now rapidly becoming one of the wealthy men of the Cherokee nation. He is a splendid specimen of Indian manhood. He stands six feet three, and weighs 218 pounds.

Chief Pleasant Porter of the Creeks is the best known chief. He has been in public life for many years, and is almost as well known in St. Louis and Washington as he is in Muskogee. President Roosevelt regards him as the best posted Indian on current affairs and politics he has ever seen. Chief Porter represents the progressive element of his race. He is a man of high education, who has advanced ideas and often turns off as fine a bit of rhetoric as in these days is heard from a platform. Chief Porter is wealthy. He has large property interests in Muskogee and landed interests in the Creek nation.

John Brown, governor of the Seminoles, has furnished the finest example of a paternal government that has been seen in this country in the past half a century. For the past twenty-five years he has absolutely dominated the nation and controlled its affairs. And he has done it wisely. For twenty-five years he has been the chief of the nation with the exception of one term, when a full-blood was elected. Hulputta Micco died, and the Seminoles, realizing their mistake, again called Brown to the chieftaincy. He is half Scotch and half Indian. He is a brainy man and was the first to realize that the disintegration of the Indian tribes was at hand and secured the first and best treaty with the government.

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# THE ARROW

ART  
INDUSTRY  
SCIENCE

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## Christmas Eve

There is music in the chimney—  
On the hearth a genial glow.  
Now the house is making ready  
For old Santa Claus, I know,  
And the tune the chimney's singing  
Is a merry roundelay:  
Joy and cheer—  
Christmas's here,  
And old Santa's on the way."  
Every spark that mounts the chimney  
Is a fairy of the fire,  
Dancing up to watch for Santa,  
Sailing higher, higher, higher,  
Till, amid the stars that twinkle,  
On the sky pathway they pause,  
Gaze and blink,  
Nod and wink,  
Waiting for old Santa Claus.  
All the coals that glow and sparkle  
On the hearth or in the grate,  
And the embers there assembled  
Are but eager eyes that wait,  
For Kris Kringle, who is coming  
With his pack of sweets and toys,  
Sledge and deer,  
Bringing cheer  
To a million girls and boys.

—Arthur J. Burdick.

## Buffalo Bill's Braves on the Reservation

Correspondence from Washington to the *Arizona Republican*, under date of October 17, says that Major John M. Burke, the picturesque representative of "Buffalo Bill's" wild west show, has been in Washington for the past week on matters connected with the Indian Office. Major Burke came to Washington to report on the Sioux Indians from Pine Ridge and Rosebud reservations, South Dakota, their homes. Every Indian was accounted for during the time that they were with Col. Cody throughout continental Europe. Under the chieftainship of Iron Tail the seventy-five Ogalalla Sioux who have been with the wild west show for the past eight months returned to their homes in South Dakota, having seen more of the world than is vouchsafed 75 per cent of the white men. They were shown through the lace galleries of Brussels. They saw the art galleries of Paris, and they saw the Eiffel tower. The catacombs of Rome were to them a marvel, and Vesuvius, belching forth its fire and smoke, gave them a practical idea of what their Inferno meant. For four years "Buffalo Bill" has been making teachers out of the Sioux warriors, and he has utilized this disappearing race to tell to their children and to teach their associates the marvels which the white man has accomplished in the old world and make him unconsciously a preacher of peace throughout the length and breadth of our great northwest, the Indian habitat.

During the four years in which "Buffalo

Bill" has been in Europe he has had from sixty to seventy-five Indians with him, all from the reservations in South Dakota. Some of these Indians have been with him during the entire time the wild west show, which really had its beginnings in Omaha, was in Europe. They were the main features of his exhibition, and they were taken everywhere and given the very best opportunity of seeing the seventeen countries which were visited by Colonel Cody during his absence from these shores. These Indians were taken to John O. Grout, where they were photographed, looking toward the sun rising over the northern ocean and to Lands End looking toward sunset and their homes. They were the subject of the artists of Europe, the photographers, and the cinematograph. Their costumes, their customs, and their manners have furnished the savants of Europe with first-hand information, and now should this people be wholly eliminated there would be scientific information obtainable, not only in the great libraries of Europe, but in the scientific branches of European countries, telling the story of the origin of the Indian and his tribal relationships.

So completely has he been studied that the ethnologist need not go to American books of reference, but he will find reliable material in the books of European countries regarding the red man. As for the Indian, stoic that he is, he comes back with a knowledge of the different people, nations, costumes, languages and customs that go to make the great white people. And the definite impression which he has received in his world travel that carried him to the borders of Russia, along the Danube, through Vaterland, Rhineland, Belgium, Brussels, Antwerp, and Historic Ghent, where the final farewell forever of the "Old Scout" was spoken, made a deep and lasting impression on the representatives of this primitive people, whose reservations are still intact in South Dakota.

Major Burke, who has been with Colonel Cody for nearly forty years, and who has seen the west change from a wilderness to states, cities, and towns, has been having "the time of his life," as he says, in renewing old associations, from the President down, and comes back a better American than ever. "We are done with Europe forever," said Major Burke, speaking of Colonel Cody. "We have shown Europeans how we do things in the United States and, in much modesty, I believe our methods left a very favorable impression upon the people. Throughout the four years in Europe we handled three railroad trains, we transported 500 head of horses, 800 men,

and we never missed a date. Every King of every country in Europe has been our guest and we quit Europe satisfied that we have been in every sense educators along the lines of American honor and American uprightness."—*Exchange.*

## A Potawtomi Feast

The Dowagiac (Mich.) *Herald* of recent issue published an interesting article on one of the old Indian customs of the Pokagon band of the Potawatomi, which is still observed by the few descendants of that tribe.

Lecpold Pokagon and his band were further advanced in civilization than were any of their race in that part of Michigan known as the St. Joseph valley.

"Pokagon was never known to break his word in a business transaction nor to indulge in drink," says an Indian historian.

He was devoted to the traditional teaching of the early Jesuit fathers, and in 1830 he visited the vicar-general of the archbishop of Cincinnati at Detroit for the purpose of entreating him to send them a "black gown to teach them the Word of God." He told him how his people had preserved the prayers taught their ancestors by the priests and how they fostered and observed their religious customs according to the traditions of their fathers and mothers.

One of these customs is the finding of the Christ Child by the three wise men of the East, when three feasts were given, one for each of the wise men, or king, as they speak of them, the first one occurring on the evening of "Little Christmas" or Epiphany, January 6. In deciding who shall prepare the feasts three beans are cooked with corn bread or biscuits and whoever gets one of the beans is elected to prepare a supper, with the privilege of selecting a member of the band to assist him. One of these feasts was held recently, a few white friends being honored with invitations. Four tables were spread and the most perfect decorum was observed on the part of the children as well as adults present. The supper was followed by music and an address in the Potawatomi language by one of their number, who explained that this beautiful custom dated back beyond the memory of any of the band now living and commemorated an event in religious history beautiful to them and that its observance would probably never be lost while the race survived. There are now but very few of this once powerful band left. Congress has made them amenable to every law. They are allowed to vote, to sell their lands, and, in fact, in all matters pertaining to citizenship are on an equality with their white neighbors.—*Exchange.*

## An Indian Boy in Business

One of the most remarkable young men in the East is Lancisco Hill, a full-blooded Pima Indian, born and brought up in a rawhide wigwam on the Arizona desert, and yet at the age of twenty-two he occupies a responsible position in an insurance company. He was born in a little Indian lodge fifteen miles east of Phoenix, Arizona. His father's name as nearly as the Indian name can be translated into English meant "James Red Milky way." The Pimas are agricultural folks, mostly living in the Salada and Gila valleys of Southern Arizona. They number about four thousand, five-hundred individuals. Lancisco a thorough redman in appearance, lived the care-free irresponsible life of all Indian boys until he was twelve years old, a life tempered only by occasional contact with "greasers" or Mexicans. His father, who had decided ideas as to his boy's future, put the lad into the government school at Phoenix, where notwithstanding homesickness and longings for the plains, he stayed until he was twenty-two years old, the age when all pupils are required to leave. During his course at the school, where eight hundred Indians of mixed tribes, (including three hundred girls,) are taught the arts of peace, Lancisco learned English, of which his father knew nothing, studied all the common-school branches, rapidly adopted the manners and customs of civilization, became an expert musician and an enthusiastic athlete. When he entered he could speak nothing but Pima and little Spanish; in less than a year he could make himself readily understood in English and speak with but a slight accent. He took to football like a duck to water and played right half-back on the second eleven. Music appealed to him no less than sport; he joined the band in the humble capacity of bass drummer and cymbal-man, yet in less than two months he had risen to the dignity of an E-flat bass-horn and a slide-trombone, two of the hardest instruments to master. He was also proficient in oratory, and won the first prize for public speaking just prior to leaving the school. It so happened that one of the officers of a New York insurance company was touring the West and arrived at Phoenix just as Lancisco Hill was graduating. The insurance man saw in this educated Pima the latent possibilities of a brilliant business man. He made an offer, Lancisco accepted, and, few weeks later the one-time Indian lad found himself installed in business in New York.

"I am sure," he said, while I was talking with him one day, "that my family, still living in wigwams out West, have little idea what white men and their cities really are."—*Success Magazine.*

## Thomas Williams

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[All items preceded by an arrow found in the columns of the paper are furnished by the pupils and published, as nearly as possible, just as they were handed in, with an eye toward the cultivation of the student's use of words and language and represent the idea and intention of the writer alone.]—ED. NOTE.

CARLISLE, PA., DECEMBER 21, 1906

## PROVERB

Let our object be our country,  
our whole country, and nothing  
but our country.

Glenn S. Warner Returns to  
Carlisle

The news that Glenn S. Warner, formerly at this school as teacher of athletics and for the past three years head coach of foot-ball and base-ball at Cornell, where he accomplished great results, is to return to Carlisle as Athletic Director, gives universal satisfaction and joy to both faculty and student body. A better selection could not have been made. Mr. Warner ranks in the first class as foot-ball strategist and field coach and is a most efficient instructor in track work, base-ball, basket-ball, and other athletics. With him to direct their efforts our teams will be relieved of all handicaps so far as efficient instruction and management is necessary to success, while the two other requirements of a successful coach for the Indian exists with him in his years of experience at Carlisle and possession of patience, tact and ready adaptability to conditions here, which in many ways differ from those at the universities and the large schools and colleges. In fact, in the requirements of an Indian Coach "Pop" Warner is as much of an Indian as our own "Bemis" who in his work with the foot-ball team is second only to Warner himself. With the years' work of Bemis Pierce on the line and with the back field and our all-American quarter-back and celebrated drop kicker, Frank Hudson, in charge of the kicking department there was little else to be desired; in the actual coaching on the field, but their

services are confined to the foot-ball season, and what the school needs is a director of athletics whose work shall be continuous throughout the year so that systematic and graduated instruction may be given, as it is only in this way that athletic abilities can be fully developed. Then too, there is the larger field of operation to consider and what Carlisle most needs, if her teams are to continue to meet the universities and larger colleges, is a directing head of its athletics whose acquaintance with the recognized foot-ball authorities and officials and familiarity with university methods, as well as an extended experience and high standing with the rulers of college athletics will remove the serious handicap which lack of these qualifications in managers and coaches undoubtedly impose. Adding to his other many qualifications the fact that he is a general favorite at the school and has the admiration and respect of our athletes with all of whom he is popular, a wiser choice for director of Carlisle's Athletics than Glenn S. Warner could not be made, and it was a piece of good luck for us that conditions were such that he could accept the position.

Socially the addition of Mr. and Mrs. Warner to our little world will be just as thoroughly appreciated, and they will receive the warmest kind of welcome.

## What the Indian Should be Taught

(By ABRAHAM C. COLONAHASKI, Sophomore.)

Among the great questions which occupy the minds of our leading statesmen and educators, none is of more importance to the world than what the Indian should be taught. What one lesson is most necessary?

Not simply as it pertains to the Indian, but because of the Indian's relation to our great and glorious country.

Within this question lies the solution of the hitherto unsolved Indian problem.

One of the mistakes the good people make in dealing with the Indian is taking it for granted that their first duty is to make a white man out of him.

Nature has set different physical types for each of the different races of man, and it is not fair to assume that this variation of type extends below the surface.

The Indian with the intensity of his race, his reserved habits, his keen sensitiveness to injury, and his scorn for the white man's ways, is a deeply marked type.

In order to reach him, schools and all they contain should be within the circles of his sympathies—his education should first be directed to developing the power of providing food, clothing and shelter for himself and family.

"Self support," "Spencer says" is the cornerstone to all good citizenship."

The Indian was able in his primitive life to provide his food and clothing, but now new conditions have overtaken him and the question is, what training will be of most worth in fitting him for these new conditions?

The policy of government schools is to fit the individual for a life of usefulness not only among his own people on the reservations, but also in American industrial and commercial life. Of course this object has often been defeated. The system is not perfect, yet the endeavors are still directed toward the same object to make him a true American citizen.

His training must be of a simple, practical nature, and yet must be based upon firmest principles of character making.

And where can we find a grander scheme of life, than in the doctrine whose one great law is love and whose one great work is service?

Then let all training be based upon this foundation, which is necessary to any development, and is especially a main factor in aiding the Red Man, as he painfully bridges the gulf between his warrior life and civilization.

However great the quality of manual and mental training the Indian may receive from the splendidly equipped schools which are furnished him he will be but an educated animal, unless his sense of mental obligation be equally trained. This point cannot be too greatly emphasized, for past policy has imparted the natural inclination of the Indian to receive his talent and reject the responsibility which should accompany them.

Let us be co-workers with those who are trying to elevate our race into that higher and nobler life.

As we go back to our own people, we must of necessity be a pioneer in the advancement of our race, and we must get into this work. Theodore Roosevelt says "Don't flinch, don't foul, hit the line hard."

So let us hit the line hard.

Hard work is the price of success.

For we must be prepared for this great duty, this responsibility even in the face of our own ignorant opposition.

We must ever strive to make our stand in life equal to that of our white brothers and sisters—pass them if we can.

Let us then go among our own people and show what an advantage an education is to an Indian. Let our influence be for the good.

For we are further on the road to progress and civilization than some of our race.

Let us nobly do our part.

We can never indeed pay the debt which is upon us; but by virtue, by morality, by religion, by the cultivation of every good principle and every good habit, we may hope to enjoy the blessing throughout our day, and to leave it unimpaired to the generation which will come after us and will enter into our works.

To many of us the education we have obtained from these institutions will be our only capital in beginning life; and whatever of wealth and honor we may hereafter win in the world, we shall be largely indebted to these schools for the means of success, when we have passed for down into the vale of years. As we hear the aged of today rehearse the scenes of their youth, so shall we revive the memories of our school life when the battle of life has been fought, and we sit down to repose after the burden and heat of the day are passed, then it must needs be said, "*Labor Conquers all things.*"

## Resignation of Glenn S. Warner

It is regretted that Glenn S. Warner, '94, will be unable to continue longer as coach for the Cornell football team. Three years ago, when he took charge of football at the University, the eleven was demoralized and the team was a humiliation to us. Since that time our standing in football has improved year by year until we are today fourth in the intercollegiate ranking. Mr. Warner is to be congratulated upon the success which has attended his efforts. Mr. Warner has worked under severe handicaps, but has overcome their discouraging effect with remarkable results. His success is all the more noteworthy because of this fact. Another gratifying feature of his work has been the reputation for cleanliness and sportsmanship which our teams have earned under his guidance.

Cornell loses the assistance of its most experienced alumnus on gridiron athletics and one whose fame as a foot-ball coach is known

far and wide. While we deeply regret that the University cannot retain his services, we are glad to learn that Mr. Warner is going to Carlisle with such promising prospects and we hope that he may continue there his successful career.—*Cornell Daily Sun* Editorial.

## Our Cover

THE ARROW wishes to all of its readers, everywhere, and to all its friends anywhere a very Merry Christmas, and as the eventful day will have passed before the next issue, we appear with a new gown in this issue. If you like it tell your friends about it. If you don't like it keep right on sawing wood.

In the subject, we have succeeded in getting decidedly away from the hackneyed while preserving the Christmas spirit. In the girl under the mistletoe with a Christmas tree showing in another room through the open door, with a beautiful border of holly around the picture, we have the strongest sort of Christmas atmosphere while employing one of the most popular Christmas themes.

Indeed, the mistletoe, sacred to the Druids, has been so closely woven into the Anglo Saxon Christmas as to become a part of it. Of all the legends concerning the mystic plant, none are more interesting than that of the origin of kissing under the mistletoe.

According to Scandinavian mythology, the wicked spirit Loki, hated Balder, the favorite of the gods, and making an arrow of mistletoe gave it to Hader, the god of darkness, and himself blind, to test. He shot the arrow and killed Balder. He was restored to life and the mistletoe given to Freya, the goddess, of love, to keep. Every one passing under it afterward received a kiss as proof that it was an emblem of love and not of death.

You will at once perceive the appropriateness of THE ARROW and the mistletoe.

From time immemorial the custom of kissing under the mistletoe has prevailed and there will be few parlors the coming Christmas without it.

The popularity of the mistletoe in this country can be judged from the fact that New York city alone spends every Christmas \$400,000 for the plant.

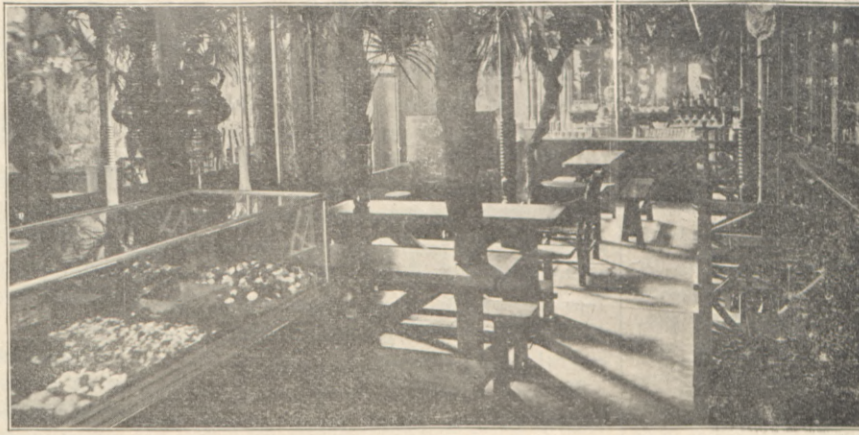
## The Standards

The Standards held a very interesting meeting last Friday evening. The members seem to be filled with the old Standard spirit.

The speakers made their first appearance on the stage. The programme was carried out well and was as follows: Declamation, Henry K. Fox; Essay, Daniel Robertson; Impromptu, Edward Sorrell; Oration, Ernest Sutton. The debate was lively and interesting on the question Resolved: "That Education in public schools should be compulsory." The negative speakers, Benj. Penny, James Winde, Joseph Pleets; Affirmative, Paul White, John Feather, the third speaker being absent John Waterman volunteered. The affirmative side won. Several took part in the general debate, after which Eugene Geffe gave the editor's report. Hastings Robertson gave some interesting remarks, after which the Standard band gave a few selections.

The feature of the evening was the presentation of fifteen names for consideration. The Standards are always glad to have any one join and we will assure them that it shall be a great benefit. Now is the time boys, don't wait until it is too late.

I. R. G.



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## LOCAL MISCELLANY

### Items of Interest Gathered by our Student Reporters

- Samuel Fremont is working at the second farm this month.
- Lloyd Reed, one of the kitchen boys, says he is enjoying his work very much.
- Lulu Coates has been promoted to the dress-making class. We wish her success.
- Oscar Raisewing says that he hopes to learn the harness trade. All wish him success.
- Robert Keokuk, who is working at Harrisburg, is visiting the school for a few days.
- Last Sunday morning after the Sunday school lesson was over the girls practiced singing Christmas songs.
- Marie Mc Cloud led the large girls' prayer meeting. She gave us a very interesting talk on Intemperance.
- Wilford Minthorn was obligated as a member of Standard Society last Friday evening in the society hall.
- The Juniors are glad to see their classmate Elizabeth Penny out of the hospital. She has been ill for some time.
- Stacey Beck has gone to Beverly, N. J., to live with Mrs. J. W. Parker. She will be greatly missed by her many friends here.
- Thomas Eagleman has been ill for the past few days. The band boys missed his melodious voice but hope to hear him again soon.
- Amelia John who returned to her home in Wisconsin on account of ill health, writes that she arrived safe and is feeling much better.
- The class basket ball teams are practicing hard before the regular games come off and each one thinks they have the champion team for 1907.
- Mr. Walter's Bible Class made its lesson very interesting by discussing the subject among themselves in the Y. M. C. A. last Sunday afternoon.
- Clarissa Winnie, a member of the Junior Class, gave a very interesting essay to the Susans. It was a subject concerning the girl and the home.
- John R. Miller, Class '02, says in a letter to a friend that he is getting along nicely at his home in Michigan. He wishes to be remembered to his friends.
- The basket-ball teams of the two upper grades are now having practice games which ought to help them in learning the college rules that are to be used this winter.
- The boys in No. 9 schoolroom have organized a basket-ball team. They have elected Clarence Woodbury for their captain. We hope they will make a showing.
- Miss Estelle Reel, the Superintendent of Indian Schools left on Thursday, after a very pleasant visit at Carlisle. The duties of Miss Reel's office call her to all parts of the country and her visits are necessarily limited in time.

- The Seniors are studying the principles of feeding in agriculture and find it difficult.
- The Freshman class has taken up composition work and find it very interesting.
- Lottie Styles, who has been working at the Teacher's Club, is on the sick list this week.
- The debate that was held in No. 11 was very interesting. Those who took part were well prepared.
- Mrs. Billings, from New York, is here for a few days visiting her children James and Minnie Billings.
- Christmas is coming and we expect to see many nice times and we only hope we will get to see Santa Claus.
- Edward Wolfe is working in the small boys' clothing room this month and says he likes his work very much.
- The Sunday School classes are practicing new songs for the Christmas exercises for next Sunday.
- Ella Beck was here for a short visit last week. She has now gone west to take a position in Colorado. We all wish her success.
- The football players all seem delighted to know that we are to have Mr. Glenn Warner to coach in the baseball and football teams next season.
- A letter received from Oneida, Wisconsin states, that the people at home are having fine sleighing and hope it will continue so for a while.
- An illustrated talk was given by Mr. Little in the Auditorium in which he related many incidents and brought out some points on character.
- Olga Reinken taught Mrs. Foster's class last Sunday. She enjoyed it very much as it was a class of small boys which she has in the normal.
- The Catholic Church in Carlisle is to have two marble altars, also two statues from Italy, which will add much to the already beautiful little church.
- Freeman Johnson expects to treat the Standards with a song ere long as he just received a fine collection of the latest songs from a friend in New York City.
- George Redwing, who has been in the hospital for some time, is now out again and has begun working in the tailor shop. His friends in the shop are glad to see him back at his work.
- Little three-year-old Willie Pedrick, seeing the snow falling exclaimed; - "Mother Goose is picking her ducks." "I don't see the ducks," said one of the girls, "Well I do, because I have good eyes."
- Elias Williamson, of the United States Marine Corps, was honorably discharged from a hospital at California where the corps were stationed. He has now entered here as a student and will also take a hand in athletics.
- A very interesting letter was received from John Lajeunesse, in which he states that the weather out in Wyoming makes him long for dear old Carlisle and his many friends. He wishes to be remembered to his classmates.

- Lawrence Mitchell sent two fine postal cards from the Philippine Islands to his brother Dana Mitchell.
- A beautiful postal of the Capitol at Harrisburg was received from Mary Good-boo. Mary also says she likes her home and enjoys herself wherever she goes.
- Through a letter we hear that Nancy Delorimiere is at Melrose Park. She likes her country home very much and is preparing for a good time on Christmas week.
- A letter has been received from Walter Hunt stating that he is enjoying himself in Princeton N. J., and also says he is doing finely in his lessons which we are glad to hear.
- The Standard Society has increased fifteen members in the past week, and are looking for more. They are also going to have a "Declamatorial and Oratorial" contest among themselves the 28th inst.
- The Juniors had a very interesting meeting in the music room last Wednesday evening. The program was very well carried out. The class prophecy given by Louis Island was the feature of the evening.
- One of the students received a letter from Cathyren Dyakanoff in which she expresses her thanks to those who helped to give her a birthday surprise of postal cards. She received 46 cards from her different friends who helped to make the day bright.
- Charles La Mere who has been working in the kitchen for quite a while now, is getting to be an expert cook and his classmates are proud of him. Charles says—"Work is what the Indian needs if you don't give him too much of it"
- Mrs Lydia Dittes Davis, a former teacher and matron of the girls' quarters at our school was a visitor here last week and her many friends and former associates were congratulating her on the appointment of Mr. Davis as supervisor of Indian Schools. She left for her home at Fort Totten, N. Dakota.

### Our Christmas Number

Through the generosity of our advertisers we are enabled to issue a paper this week a little different than the usual edition. We would most cordially recommend our friends to patronize these advertisers as no "ad" appears but what is of the first class. It may be the desire of some to send a few copies of the special edition away to friends, and to those we would say that copies, wrapped for mailing, may be obtained at the Printery at five cents each.

### Chalk Talks

Professor Little, a well known lecturer, gave a series of very interesting chalk talks to the students during the week. The professor is a very entertaining talker and combined with his talent as an artist and cartoonist he has the faculty of carrying his audience with him through an entire evening.

### The Invincibles' Reception

The Invincibles held their reception on Thursday evening last and those who were fortunate enough to be present class it as one of the pleasant affairs of the season. The gymnasium was beautifully decorated for the occasion and the guests of the society spent the evening dancing and promenading. A musical program had been arranged consisting of vocal selections by the society, a piccolo solo by Nicodemus Billy, and selection by the Invincible Quartette, composed of Oscar Smith, Jas. W. Mumblehead, Fritz Hendricks, and Manus Screamer. The grand march followed assuming the character of a dignified cake walk, and first honors were awarded to Mary Murdock and Joseph Poodry. Second prize; Grace J. Primeaux and Lewis Chingwa. A most palatable collation was served by a town caterer, under the supervision of Miss James and at its close remarks were made by Miss Reel, Supt. of Indian Schools, Captain Exendine, President Libby of the Standards, President Margaret Cadotte, of the Susans and Disciplinarian Colegrove. The reception was well attended, well managed and will be long well remembered.

### Departmental Visitor

Mr. Winfield Scott Olive, special agent for the Department and formerly chief clerk of the Financial Division, is here on official business. Mr. Olive has but recently been appointed special agent and it comes to him as a promotion, and his selection for this important position is but a just recognition of his long, faithful and valuable service. THE ARROW extends its hearty congratulations.

### Kindergarten Story

(Told by DORRIS SHOEMAKER.)

Ten awful long years ago there was a little Baby. It was the Lord's little Baby. It was Jesus.

We have a picture of the Baby and his Mamma at our Kindergarten.

His Mamma is an awful nice looking lady. She is one of the Heaven ladies.

Jesus was born in the water trough by the barn.

He was the little Baby of Heaven.

When He got big He was the goodest man, and He loves little children and gives them their dinners, and I just love Him.

### The Susans

Last Friday evening the Susans held a very instructive and entertaining meeting; at which the following program was rendered, Susans' song, by Susans; Select reading, Josephine Charles; Impromptu, Cecilia Bar-onavich; Essay, Clarissie Winnie; Recitation, May Wheelock. Debate—Resolved That women should receive the same wages as men for work or service of equal value. Affirmative: Martha Day, Josephine Gates, Negative Melissa Cornelius, Lulu Coates, The Negative won.

**Accept our Thanks**

God of our fathers, God alone  
Behold and see a gladsome land;  
We've reaped in joy what faith has sown  
And praise the kindly, bounteous hand.  
Accept our thanks, increase our love,  
Let not our sins thine anger move.  
Glad spring, thy messenger of hope  
Had decked, the gray and sleeping ground;  
Summer enriched each plain and slope  
With ripening fruits which autumn crowned  
Accept our thanks, increase our love,  
Let not our sins thine anger move.  
Our mineral wealth, our laden fleets,  
Our flocks and herds, our stores of grain,  
Our shops where skill with labor meets  
From thee alone their fullness gain,  
Accept our thanks, increase our love,  
Let not our sins thine anger move.  
From southern seas to northern lakes,  
From thrifty east to fruitful west,  
Thy goodness gratitude awakes,  
We boast a land, which Thou hast blest,  
Accept our thanks, increase our love,  
Let not our sins thine anger move.  
Prevailing peace hath smoothed our brow  
And learning lights the youthful mind;  
While love and truth our homes endow  
With blessings precious to mankind.  
Accept our thanks, increase our love,  
Let not our sins thine anger move.  
O Thou! who in the early years  
Did'st with our kind in manhood dwell  
Sustain our faith, dispel our fears  
And bless thy folk Thou lovest well.  
Accept our thanks, increase our love,  
Let not our sins thine anger move.  
—William Dearness.

**Chickens and Cows for Indians**

The following summary is taken from a report on the homes of Indians at Pine Ridge S. D., which appears in the November *Southern Workman*:-

The sum of all the men, women, and children reported upon as occupying these homes is 2095, or nearly one-third of all the reservation population. The number of chickens owned by them is so small that there is on an average only one to every five persons, and the cows owned are so few that the average is less than the milk of one cow for every ten persons. Knowing the value of eggs and milk as a healthful diet, can we do better than turn our teaching strongly in the direction of increasing the interest in these two animals, the chicken and the cow? If every family on this reservation milked one or two cows the year round, and each family had some chickens, there would be a great stride made toward more "perfect living," which is Spencer's definition of education.

The worst feature of the situation is the fact that only 76 of the 393 families are reported as having good ventilation in their houses, the rest having practically no ventilation. In many of the houses the windows are fastened immovably, so that no effort can be made to ventilate by the windows. I believe you will agree with me that this subject needs to be "aired." Is it any wonder that so many children die? From this study of the homes of the Indians these things seem paramount: these Indians must be taught to keep their houses clean, to raise vegetables, to keep chickens, and to milk cows.

If you like the appearance of this little paper subscribe at once. Only twenty-five cents per year.

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**The Pony Smoke.**

The Apaches and Cheyennes are in the habit of holding a pony smoke on Thanksgiving day. Often the Osages, too, indulge in this expensive festival. A pony smoke is a friendly meeting of two tribes and is especially appropriate for the occasion. The tribe giving the smoke is supposed to bear all the expenses. They provide the best game and vegetables in the market for their guests, and at the end of the first day's meeting they present a good pony to the head of each family visiting them. As a tribe consists of from 300 to 500 families, the expenses soon mount high. The Osages, being the richest reservation Indians there are today can better afford to hold pony smokes, and, combined with their feast day, they generally invite several hundred guests from the Poncas, Tonkawas and surrounding tribes. Those accepting the ponies are supposed to return equally expensive gifts later on.—*Buffalo Express.*

**The Romance of Mistletoe**

By the Teutons mistletoe was held sacred to Baldur, the sun god, the son of Freya, the Scandinavian Venus. In Baldur all that was beautiful, eloquent, wise and good was honored, and he was the spirit of activity, of joy and light. Predicting his own approaching death, his mother, Freya, exacting an oath from animals, planets and minerals not to injure him. The mistletoe among the plants had been forgotten. When this was discovered by the treacherous Hoeder, the blind god of brute strength he took a wand of it, and, being directed how to aim it, the mistletoe pierced Baldur through the heart, and he fell dead to the ground.—*Boston Traveler.*

**Christmas With the Mokis**

The whole affair has the character of what we should call a mystery play, the dramatic action representing the fight of the sun god to return northward from his home in the mountains. Malevolent genii are trying to drag him back, while friendly divinities aid him in his struggle. He wins, of course, and comes back to Moki Land to warm the earth with his rays and to cause it to smile with fresh harvest. When those harvests are ripening in the following summer the snake god, which controls the water supply so urgently needed in that arid country, must be appeased by another ceremony specially devised for his glorification, the principal feature of which is the famous snake dance, concerning which so much has been written.—*American Family Magazine.*

One of the novelties during the Christmas celebration this year will be artificial Christmas trees. The imitation is so exact a production of the real article that it is difficult to tell the difference between the two. It is said that during the past quarter of a century the northern woods are becoming depopulated of small trees and that it is now necessary to resort to something to take the place of the hundreds of thousands of trees that have been used in the years that have passed.

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**Cities to Participate at Jamestown**

Many cities will make exhibits at the Jamestown Exposition to be held on the shores of Hampton Roads, near Norfolk, Va., April 26, to November 30, 1907. These displays will be made under the auspices of municipal governments and commercial organizations independent of the State's participation, and will serve to exploit their respective advantages together with the products of manufacturers in and about the municipality making the exhibit. These cities have engaged space in the manufacturers and liberal arts building, while some will erect separate buildings: Washington, Baltimore, Philadelphia, Milwaukee, Hartford, Syracuse, Richmond and several others of equal importance.

The advantages of participating in the Exposition has found favor among the manufacturers of Massachusetts who will make the largest shoe exhibit ever shown at any former exhibition. The council of Boston has appropriated \$50,000 to exploit the city's advantages and industrial resources. Concerted action has been taken to show a collective display of the Hub's advantages and inducements to capital, together with a comprehensive exhibit of its varied manufactured products.

The commercial organizations of Washington,—the capital city will make two displays. One devoted to commercial development and the other a municipal exhibit comprising miniature reproductions of the several departments, White House, Capital, Library of Congress, and also plans of the model parking system now being perfected to make the most beautiful and attractive Capital in the world.

Milwaukee will divide its exhibit into divisions comprising industrial, commercial and breweries and manufactures. It will be one of the largest displays ever made by a municipality.

The commercial organization, mine operators and manufacturers of Washington, Oregon, Montana and Idaho have combined in an effort to erect a separate building to display the resources and products of those states. It is to known as the "Northwest Exhibit Palace," and will contain several miniature mines, smelters, etc., showing how the vast mineral wealth of the northwest is mined.

Some of the great calamities which have made 1906 so sadly memorable, have given reason for thankfulness as well as for regret. For, though they brought disaster and suffering and loss, they proved how close is the tie which binds this great Nation together. Just as an injury to the hand or foot will set the head to aching, so the calamity of a city on the Pacific Coast was felt in every hamlet along the Atlantic and the Gulf. There was hardly a town too small, a citizen too poor, to have some slight share in sending relief. The rich and poor, the wise and ignorant, were one in their sympathy and pity and readiness to aid. Even though the heart of this Nation is wrung over the calamities of the year, there is room for rejoicing that these disasters have proved our unity, the reality of our brotherhood.

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**Mistletoe and Holly**

Hangin' of the mistletoe— that's where Love is led,  
An' ain't his cheeks as rosy as the holly berries red!  
An' his eyes they shine like starlight, an' the sweetest  
word that's said  
He whispers 'neath the mistletoe an' holly.  
Hangin' of the mistletoe—an' take your rosy place,  
Laughin' lips an' bright cheeks, where the dimples  
love to race!  
An' listen to that story that holds heaven in its embrace—  
Whispered 'neath the mistletoe an' holly!  
—*Atlanta Constitution.*

**An Alaskan Legend**

Many, many moons ago there was but one spring of fresh water in the country and it was owned by an old miser who would not let any one else use it; so the Raven's people suffered for the want of water.

The Raven was a good old fellow, and as he did not like to see his people suffer so because they could get no water, he racked his brain to find a way to procure it for them. Now the miser watched his spring very closely. He did not go far from it in the day time, and at night he covered it up and slept on top of it so that no one could steal it from him.

One night, while the miser was sleeping the Raven came and put some dirt on him, then called to him to get up and wash himself as he was very dirty.

The old fellow arose, and when he saw the dirt he said, "Yes I am dirty: I thank you for telling me." So he went to the salt water to wash the dirt off. While he was gone the Raven uncovered the spring and drank long and deep of the sparkling water. The miser hurrying back caught him in the act of filling his mouth with water to carry away.

When the Raven saw the miser coming he flew for the hole in the roof to make his escape, but he could not get through; he stuck there. Then the miser called his slaves and told them to hurry up and build a fire under the Raven.

Now the Raven at that time was pure white, but now he is black. They smoke him there in the hole in the roof. At last with a great effort he got through the hole and flew away over the country, and as he flew the water kept dropping and running from his mouth. That is the way we have water now all over the country; the little drops made the small streams and where it ran out fast it made the Yukon and other large streams. So the Raven's people have plenty of water now, and we do not care if he is black. —*Home Mission Monthly.*

**Paper Famine Coming**

"A forest a day" is required to supply American newspapers with white paper.

The paper is made of spruce wood, ground to a pulp. The Department of Agriculture estimates that the forests now existing will last the newspapers only 21 years.

Where then will the paper come from? Is the era of cheap newspapers to end?

Perhaps some substitute for wood will be found—something that, like corn, can be raised in annual crops by farmers.

Paper can be made of anything that has fiber, but nothing has been found so good and cheap as wood.

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## Merry Xmass

Hilton's

See "Ad" on another page

### Great Naval Display.

No more appropriate place than Hampton Roads could be imagined as a setting for the naval rendezvous to be held there next year in connection with the Jamestown Ter-Centennial Exposition commemorating the landing of the early English colonists at Jamestown, Virginia, not far away. The site of the Exposition is on the Southern shore of Hampton Roads not far away from the clustering cities of Tidewater Virginia. Almost equidistant from the site are the cities of Norfolk, Portsmouth, Newport, New and Old Point Comfort. At this latter spot is the government's greatest artillery station and the waters in front of it have long been used as a rendezvous for the fine ships of Uncle Sam's navy. The water is of sufficient depth to float the largest battleship and placid enough to lull anyone to sleep on the tiniest pleasure craft.

For miles the great roadstead stretches away from the sites of the Exposition ground encircled with spots recalling every epoch of the martial history the United States. First and foremost of these is of course the great fort at Old Point Comfort known as Fortress Monroe.

The waters include the scene of the battle between the Monitor and the Merrimac or Virginia. They once floated the British sailors in a fierce attack made on Craney's Island in the harbor. The attack was repulsed with great loss. John Paul Jones was a frequent visitor coming down in his yacht from his plantation on the banks of the Rappahannock. The Constitution and the Constellation sailed from its waters on famous cruises which brought them eternal glory. The ill fated Chesapeake set forth from Hampton Roads on the cruise which was to humiliate her commander by his being obliged to surrender with almost no resistance. Sewell's Point, the site of the exposition, was itself during the Civil War the location of a Confederate battery and was repeatedly shelled by Union war yessels.

On the other side of the roadstead is Hampton, now the location of the Soldiers' Home, harried during the Revolution by British troops. Nearby is Smithfield where lies buried the remains of many of the early colonists. Indian relics abound in the region about Hampton Roads.

Such will be the stage setting of the greatest marine spectacle ever gathered on any waters for the delight of thousands.

### Buildings Nearing Completion

All of the large exhibit palaces of the Jamestown Exposition are rapidly nearing completion and a large number of buildings and pavilions will be in readiness for the installation of exhibits by March 1st, nearly two months before the date appointed for the formal opening of the Exposition. The Manufactures and Liberal Arts building, one of the largest of the group is under roof. This structure is brick veneer with white staff (marble effect) trimmings, and is one of the most stately and imposing buildings on the grounds. Its sister building Machinery and Transportation is about ready to be roofed, and in style and finish will be similar to the Manufactures Auditorium and Administration building. In this structure is an immense convention hall with seating capacity for 3,000 persons. It

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"Where Linen Last"

### W. C. STUART SHOES

Trunks and Satchels

is one of the handsomest and most artistic buildings ever constructed for an Exposition, and its location commands a magnificent view of Hampton Roads. It is surrounded with an immense dome bearing a close resemblance to the one that ornaments the Library of Congress, at Washington, D. C. The frame work of Mines and Metallurgy, Marine appliances, Food Products and several other smaller buildings is well under way, and under ordinary conditions will be completed within sixty days. Of the State buildings, those of Rhode Island, Virginia, Maryland, New Jersey, Pennsylvania and Ohio will be completed by January 1. The Inside Inn with accommodations for more than 2500 persons will also be completed by that date.

The buildings already for exhibits include the Arts and Crafts, Mothers' and Children's and Hospital.

Work of construction on the government buildings and pleasure piers has begun and will be vigorously pushed to early completion. A large corps of workmen are engaged in macadamizing the numerous beautiful streets and boulevards, and expert landscape decorators are laying out innumerable designs for the floral decoration.

The exhibits will embrace every phase of industrial development during three hundred years, arranged and classified so that visitors can obtain at once a correct history and the development of any specific branch of industry without visiting several buildings as has been the case in former exhibitions.

While the Jamestown Exposition is to commemorate the greatest historical event in history the founding of the first English speaking settlement in America, at Jamestown, Va., in 1607, yet the industrial and commercial displays will form no small part of the celebration.

### Indians Start Bank

Led by Col. Sol. McLisk, a rich Chickasaw Indian, a number of his tribesmen passed through Omaha on their way to the new townsite of Randlet to organize a banking trust and real estate company with a capital stock of about half a million dollars. All the stockholders are to be Indians, and the business will be transacted by Indians. All the members of the party are well dressed and spoke good English.

Col. McLisk said: "It is but a few miles from Randlet to the Chickasaw Nation boundary, and we expect to draw business from our people there. Then there is the Comanche and Kiowa business. We do not expect this to be a very big concern for a few years to come, but when these Indians have become clothed with full American citizenship and begin handling their own financial affairs, we'll be ready to assist them."

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### Nautahala

In the early years of the nineteenth century there lived on the bank of a beautiful stream that has since borne her name, Nautahala, an Indian maiden, daughter of a famous Cherokee chief, whose greatest fault, perhaps, was his too great faith in the promise of his pale face brother.

There also lived on the headwaters of the Tocheestee a young and venturesome hunter, whose happiest hours were those while engaged in hunting deer, or with his quill calling up the wild gobbler.

One early autumn evening, as the young hunter, James Harlow, was standing under the shade of a large oak gazing idly into the water rushing by him, he was suddenly startled by the sharp report of a rifle almost at his elbow, and turning quickly he beheld the form of a dusky warrior spring in to the air, his tomahawk raised high above his head, and almost at his feet a lifeless corpse. Looking in the direction of the shot, he saw, with a smoking rifle in her hand, trying to conceal herself in the thicket, a most beautiful Indian maiden.

It took James Harlow but a moment to realize that to her he evidently owed his life, and with a quick bound he stood before the slayer of his intended murderer, and now by looks more than words began to thank her for her timely intervention in his behalf.

"And who is this dark eyed maiden who slays one of her own tribe to save the white man's life?" Asks the hunter.

After some moments of evident confusion she replied almost bitterly:

"Has the white man so soon forgotten Nautahala, the daughter of the chief who gave shelter and protection to him when the young Cherokee braves would have taken his scalp?"

"Ah, a thousand pardons, my dear, for not recognizing the best and bravest maiden in the world, but you see you are quite disguised in that handsome war dress that you now wear, carrying the rifle and hatchet, and but for your sweet voice I might have passed you by without knowing you. But pray tell me how came you here, and why did Long Bear desire my life?"

"Oh, know that Long Bear swore that the rising sun should never again see white brave on Cherokee hunting grounds; that he should never again look upon the face of my father's daughter; that she should never again be allowed to come between the pale face and her brothers: that Nautahala's father should not again save him from Long Bear's tomahawk: that the scalp of the pale face who dared to cast the lover's eye on the daughter of the Cherokee chief should, before the rising of another sun, adorn the belt of Long Bear.

"Nautahala could not forget all the words of white brave, and so dodged the steps of Long Bear and by quick shot save white brave's scalp.

"Now Nautahala cannot again to go to Cherokee wigwam—her father chief would have her buried alive. So Nautahala must go into the heart of great black mountain and be spirit of mountains, and be carried to the sitting sun."

\* \* \* \* \*

Tradition tells how this young hunter and Indian maiden were duly married and made their future home upon the banks of the river, and their descendents are proud to

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claim their decent from the beautiful and brave Nautahala.

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ELIZABETH NICHOLS,  
Kendall, '08.

### The First Christmas

BY PROF. D. N. HOWE.

'T is night on fair Judea's hills  
And flocks besides their shepherds sleep;  
The gurgling brooks and mountain rills  
With rippling song through valleys creep.  
The sentries of the skies stand guard,—  
Orion and the Pleiades;  
The full orb'd moon in brilliant garb  
Climbs bright o'er Pisgah's lofty trees.  
The shepherds grouped together lie  
Reclining on the hillside grass;  
With longing heart and upturned eye  
They worship while the night hours pass.  
They tell to each the prophecies  
Foretold of Christ long years before;  
They sing again the minstrel'sies  
Which bards and sages sang of yore.  
When lo! the glory of the Lord  
Supernal shines without alloy;  
And speaks the angel of the Lord;  
"I bring you tidings of great joy.  
The Christ of God is born to-day  
In Bethlehem, your village nigh;  
Among the kine on bed of hay  
Sweet sleeps this Lord of earth and sky."

And lo! a host of angels near  
Outshining stars and moon above;  
On golden wing they swift appear  
Resinging songs of heavenly love:  
"To God be glory, highest praise.  
Peace on earth, good will to men."  
Most rich and sweet of heav'nly lays  
With full hallel and grand amen.  
Old earth ne'er heard a song so sweet  
Since morning stars in Eden sang.  
"Creation's done, the work's complete,"  
And world to world the echo rang.  
And then with ravished ear and heart  
The shepherds find the infant Son,  
And shout from cote to busy mart,  
The Christ has come, the Christ has come.

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