

THE ARROW

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

Vol. IV.

FRIDAY, APRIL 3, 1908.

No. 31

The Graduating Class



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COMMENCEMENT EXERCISES OF THE CLASS OF 1908

Twenty-seven Young Indians Receive Diplomas from the United States Indian Industrial School at Carlisle. Many Industrial Certificates Awarded to Advanced Craftsmen, Seamstresses, Housekeepers, Farmers, etc. A Representative Class.

ON Sunday last the exercises of Commencement week were opened by the Baccalaureate sermon which was delivered in the auditorium by the Rev. G. M. Diffenderfer, the chaplain, and which was listened to with close attention and interest by many visitors from town as well as by the entire student body. The graduating class occupied the center of the auditorium and were the recipients of a most wholesome, encouraging and eloquent discourse.

The rostrum was handsomely set with floral pieces and the musical numbers were especially appropriate.

A verbatim report of the sermon is published in another column.

In the Class of 1908 can be found representatives from thirteen different tribes, embracing every section of the country, and upon their return to their reservations will be monuments to the glorious work for the Indian being done at Carlisle.

Commencement time to the average student in outside colleges is generally a time for the realization of many long cherished hopes and the maturing of plans formulated. But to the Indian it means all this and much more. To him it is the commencement of real life, the entering upon new duties, the living of a new life absolutely different from what he was accustomed to previous to his enrollment at school.

He returns to his reservation and finds conditions that were once all that he knew anything or cared anything about. Those conditions are not to his tastes now. He has been taught that his mission in life is not simply to exist, but to go forth and do good and become an honorable, self-supporting citizen, an honor to his country and a credit to Carlisle.

Twenty-seven of these living examples of Indian education were graduated here this week and we are proud of the Class of 1908.

MONDAY EVENING

On Monday evening at seven-thirty the gymnasium was packed with an enthusiastic and appreciative mass of people, both from Carlisle and distant points, who had

gathered to witness the various drills which have become a feature of Commencement at Carlisle.

The Military Drill by a picked troop was a revelation to many, the clock like precision of this well drilled company of Indian cadets putting many of the companies of State militiamen in the background.



MOSES FRIEDMAN, Superintendent

The Sabre Drill by Troops A and B came as a surprise to the public. Light cavalry sabres had only lately been secured, and under the instruction of Major Wm. Stimpel,

Troops A and B have reached a point almost perfect. Major Stimpel, himself a cavalry officer for many years, has been untiring in his efforts to bring these troops up to the exhibition stage, and the prolonged applause that greeted his efforts is proof that his instruction was a success in every particular. Captain Venne put the troops

through the movements and Mr. Stauffer and the band discoursed the musical accompaniment thereto.

The small boys' free gymnastic drill, the

girls' wand drill, the boys' and girls' Indian club drill, and the boys' single stick drill went through in perfect time, and upon Mr. Venne who has devoted almost his entire time to their perfection, has fallen many words of praise.

TUESDAY AFTERNOON

Despite the inclemency of the weather the cross-country run scheduled for Tuesday afternoon took place amid great enthusiasm. About sixty of the fastest long-distance runners of the school had entered and a system of handicap was used which placed all the contestants on an equal footing. The student body watched the runners from various points of vantage and encouraged the contestants to do their best. The valuable gold watches and various other prizes brought out considerable speed.

The Hopi who were looked upon by some as a disappointment last year, redeemed themselves on Tuesday, capturing first prize as well as various other prizes.

Lewis Tewani, one of the Hopi boys came in first, with John Corn second, followed by Peter Thomas, Ossie Crow and Fred Pappan close on behind.

Of the sixty starters about fifty finished in good shape. Hunt and Blackstar, of whom much was expected finished twelfth and thirteenth respectively. The time, considering the muddy roads, was fast.

The small boys' run over a short course was a very interesting event, bringing out a large number of fast youngsters. The prizes were numerous and valuable and the little fellows set a hot pace. Peter Gaddy, who also won last year's small boys' run, was the winner by a good distance. Then came Chester Caby, David Lewis, Adrian Dapremont, F. Lonestar, Edison Mt. Pleasant and a big field.

The youngsters enjoyed the sport and it was a spirited contest from start to finish.

Great rejoicing among the Hopis and sad disappointment among the others are the results of the race, but the best spirit prevailed.

(Continued on page 2.)

A Purpose in Life

[Baccalaureate Sermon delivered by the Rev. G. M. Diffenderfer, before the Class of 1908 and the student body, Sunday March 29, 1908.]

TEXT: John 18:37. To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth.

Commencement time with you as is the case with many others is a time which fixes some of the most abiding memories of the soul.

It is like the traveller, who is crossing the mountains. Just as he passes over the summit the air seems to be clearer and more invigorating. It makes him feel as he has never felt before. The vantage gives him a vision of the land beyond, that he never even dreamed of, and makes an impression upon his soul that can never be forgotten.

So at Commencement time you reach a point toward which your thought has been stretching these many years. It is a literal Commencement of the broad and real life. The place where you start out anew in life's work. It is a time never to be forgotten. In after years, with its successes and progress as well as continued prosperity, from the heights of success or the lowlands of sorrow and the dark shadows of grief and disappointment, even till death closes the eye, I believe that memory keeps open, if not a real beaten path, a way back to the Commencement day, when the school days in a sense ended, and the golden gates of opportunity swung outward into life under the world's broad sky, pushing you face to face with the great questions and necessities of an active life.

Literally your future days and years have come here to meet you. Greeting you for having come to this day—Opening wide the door of their possibilities—pointing you to work, dangling before your eyes some precious prizes. Wooing you with their pleasures. Holding out inducements and beckoning you to follow as they lead the way.

My desire is that you shall today have some fixed and definite principles for right so as to enjoy a happy as well as a successful life. If you will follow with me the teachings of these words of The Great Teacher, you will be likely to see that they suggest to us, *Life With A Purpose*.

Strangely enough the pattern life He lived upon the earth has been teaching the centuries for 2000 years how to live. In the history of His life and doings and sayings, age after age has found new richness, glory and profound thought. Every age has had its humble followers who have imitated this perfect example.

He announced from the beginning that, "he must be about His Father's business," and from that time forth began to carry into effect this purpose. When He died He cried, "It is finished." This was the only life that was ever enabled to say that.

But it shows us as young people who have reached the stage where you stand, that following in imitation so great a character will make of us the sweetest, best and noblest type of men and women and prepare us to take our places in the future.

A—*There is a purpose in life.* None of us is sent into the world on a fool's errand or no errand at all. God does not send a life into the world like an arrow shot into the air at random to go nowhere and fall anywhere. Such a life would be almost unnatural. Everything else that He has created shows the marks of plan and design. The bud of this season reveals the plan of future flower and fruit. The seed placed in the earth has wrapped up in it God's design and purpose as the acorn has the oak.

So every life created by the Almighty has I believe in itself from the first, a plan and design. If it were possible for us to decipher the mysterious inscriptions, we might be able to find out this plan in its beginnings. The true and faithful life always represents a thought of God. So must your life and mine today to be a life with a purpose. Sometimes we think it is comparatively easy for some people to carry out this purpose in life. They seem to be able to do great things for humanity. They blaze across the horizon like the sun or some great comet. They warm up the very atmosphere in which they live, with a glow that stretches from shore to shore. You say it's easy to see why we say that a man

like Theodore Roosevelt was born for some high and holy purpose. Everything he says and does, makes the world and the race rise a little higher. His word sends a magic thrill around the world. But you say how can I show that I am born for some divine purpose? Poor, insignificant as we may appear when compared to so great and good a man as our President. We are nevertheless here for some divine purpose. The little crocuses lowly, frail and weak as they are, in the sight of God are no less grand than a showy, displaying magnolia. The little creeping vine, that holds on to the stone wall with its tiny tendrils has as really a service to perform as the great oak of the forest. It has so clearly been demonstrated in the Bible and in actual experience that God has created nothing in vain, so that every life has a mission and every soul a purpose in its existence.

This does not mean that you are necessarily destined to be a tradesman, or teacher, or seamstress or some other industrial line, but in a general sense, a moral purpose and end in existence. Jesus put it as "bearing witness to the truth." That means that in whatever occupation you may find yourself it will be as a true man and a true woman. If we are not loyal in our fidelity to truth and godly character, our life may be a perfect failure, no matter how brilliant our attainments:

I want you to remember that only in so far as you are in league with God, will your training and attainments witness for the truth—You have a purpose in life, if you aim to use what you have here received for the betterment of yourselves, your families, your race, your day and generation. I beg of you young friends today to impress this upon your soul and mind. There is a purpose in your having come to this point in life with the present equipment. This leads us to say that it is necessary to B.—*Understand This Purpose.* Not perfectly, not absolutely. Jesus knew definitely. "For this end." He said. If we would make our life a triumphant success it will be necessary for us to know some things definitely.

You need not go very far in life until you will see around you hundreds and thousands of people who have never raised the serious question, as to what they are here for—they seemingly don't care to know. They drift along with the current. They don't have any pronounced convictions at all.

This is found among your people as much as among any race. There may be an excuse for some of this among the American Indians, because your generation is the first among the many to have enjoyed opportunities to find out a purpose in life.

But you my young friends have had opportunities to grasp situations that will enable you to help to find the plan. Don't be like the noisy little shifting engine, as he puffs and snorts and pulls and pushes on the side tracks, but never carries any through freight. With chisel and mallet in hand the sculptor stands before the marble block, but he sees in it his ideal already. Don't live at random. A ship that sails upon the high seas at random is in great danger of being wrecked upon a calm sea. Don't go back to your homes, and people and reservations and "drift along." Take hold on life in earnest.

You cannot expect your purpose to go in to effect like the seed of the flower or plant, unconsciously. You must have an aspiration. The best that can be done is what God expects us to do, and that whatever we are. I wonder whether that would not be a good key with which to unlock the future? Doing our best in everything. Would not that be a definite purpose in life. What glorious colorings that would give to the picture you are to spread upon the canvass. What a bright and happy meaning that would lend to the trying moments of life so sure to come! What a strength and wealth of power that would impart to the otherwise weak efforts, we might put forth!

It all depends upon a wise choice now, as to whether you understand the purpose of your life or not. It is a good thing for us to understand ourselves somewhat. This will enable us to do some things which are right and just and good.

This apprehension of self means an apprehension of our work. Let your selection

be guided by your sense of right and honor. Let the effort be to find a place for the exercise of the best and highest gifts you possess.

Then follows necessarily also C—*Action.* The purpose of life must be turned into action. We may see the plan and purpose of our life, but we are doing nothing to carry it into effect.

A nerveless, irresolute inaction deadens and destroys. Do something for humanity and God. The plan passes before your mental vision, but while you look on bewildered and charmed it passes on never to return. Now is the time for action. The divine example waited hour after hour to turn his ideal into a golden reality.

When he died he cried out. "It is finished." His was a complete plan and purpose. Notice several conditions to be observed in this action in life. First I would say there must be *Self-Knowledge.*

We must understand what our powers are. Then we must have them for our work. If we have contracted habits of life which dissipate what might otherwise be useful strength, we are not prepared to do the work to which we are called under God.

Young friends if you have formed habits of careless indifference: If you have uncertain conclusions on vital truths of life: If you are slaves to the baser and grossly material things; then you do not know yourself properly and do not possess yourselves.

Evil influences exist around you that may soon seize entire possession of your manhood and womanhood and destroy your usefulness. Then do not forget that your knowledge of self and its possibilities does not end here and now. Self is an empire. You are Kings and Queens. Your domain is the power and possibility of your soul.

It must be carefully guarded from the attack of foes within and without; Your purpose in life is to enlarge its borders and extend its domain. This you will not do if you compromise with the enemy.

Customs, social conditions, popular opinion play an important part in life, and must be taken into consideration when we engage in life's duties and work. But remember that from henceforth you become independent thinkers and actors. Not only imitators of others.

I appeal to you be yourself. Own yourselves. This will mean abundant opportunity to do good if you return to the conditions of life from which you have come out.

Then have *Confidence In Yourselves.*

You are asked to trust in God. He is the source of all your power, but unless you have a field of labor which will require you to assume rights and powers, which are not conceit, but which enable you to rise above surroundings.

Permit me once more to refer to our great and good President Theodore Roosevelt. Perhaps the marked characteristic in the man aside from his capability, is his independence of action, or his confidence in himself and that which he believes to be right. Coming into power under a boss ridden party, or parties, and a system blocked by grafters and party parasites, fearlessly and boldly he assumed the right to think and act independently. The results have been marvelous. You will need sufficient of this self-confidence to give you victories over self and influence which may be found around you.

Lastly you will never carry out the purpose of life unless you take into account the future. It will be hollow and meaningless unless you include in it the higher notion of eternity.

Live, think, act, as if you were building for eternity. With its greatest achievements, human life leaves much undone. This is one of the sad and painful impressions of life. A few years ago in the Capitol building in Washington an old Italian artist was seated on the lofty scaffolding in the great rotunda tracing a grand belt of historical frescoes around the dome. Day after day, month after month he toiled. It was a great achievement, a great conception, indeed a master effort. Half way around the circle all are completed, then three-fourths of the distance had been covered. He was nearing the goal of his ambition; his ideals were becoming real. But one day the scaffold was empty. His cast off overalls were hanging over the side of the board upon which he sat. The car-

toon from which he had been working was leaning against the bars of the easel, where he had placed it until he should come back next day to his work. But he never came back. Death stopped his work in the last quarter of the circle. That silent scaffold, cartoon and working garment were eloquent witnesses of the incompleteness of human life.

No human life is complete in its achievements. The thing that death cannot interrupt will be the work you are doing for the future. That which prepares you for heaven and eternal things.

You young friends of the class of 1908 of the Indian Industrial School, will do well to heed the words uttered by the divine Master. He saw the purpose of his life and its plans. You have set before you a useful happy life for which you have been born.

Your training here under the care of the great Government and kind interested instructors has been intended to open the way into this broader life.

Many have been the conflicts and struggles through which you have passed to reach this point. But you have conquered and are today ready to step down into the valley of opportunity and labor. You may not fill a large space. Your position may be humble, but if you believe it as coming from God you will, with brave and true and loving heart enter its purpose and plan and do what you can for the glory of God and the honor of your race.

Patiently, earnestly and faithfully go forward, and win for yourself a place in your day and generation.

Remember:

"Never a day is given,
But it tones the after years.
And the common deeds of the common day
Are ringing bells in the far away."

We who remain here will be looking to you to "make good." The Hon. Commissioner and the Government he represents, will expect you to prove worthy of the confidence reposed in you.

God looks upon you and indicates to you that the best life is the true life. That the divine purpose in your life is to live worthy of your creation in His image.

Salute the Flag

The ladies of the auxiliary organizations of the Grand Army of the Republic are circulating the following program for use in schools. It was compiled by comrade Allen C. Bakewell, Past National Patriotic Instructor:

At the given hour in the morning the pupils are assembled and in their places in the school. A signal is given by the principal of the school. Every student or pupil rises in his place. The Flag is brought forward to the principal or teacher. While it is being brought forward from the door to the stand of the principal or teacher every pupil gives the Flag the military salute, which is as follows:

The right hand uplifted, palm upward to a line with the forehead close to it. While thus standing with the palm upward and in the attitude of salute, all the pupils repeat together slowly and distinctly the following pledge:

"I pledge allegiance to my Flag and to the Republic for which it stands: One nation indivisible, with Liberty and Justice for all."

At the words, "To My Flag," each one extends the right hand gracefully palm upward toward the Flag until the end of the pledge affirmation. Then all hands drop to the side. The pupils still standing all sing together in unison the song, "America"—"My Country, 'tis of Thee."

In the primary departments where the children are very small they are taught to salute in silence as an act of reverence unaccompanied by any pledge. At a signal as the Flag reaches its station, the right hand is raised palm downward to a horizontal position against the forehead and held there until the Flag is dipped and returned to a vertical position. Then at a second signal the hand is dropped to the side and the pupil takes his seat. The silent salute conforms very closely to the military and naval salute to the Flag.

Principals may adopt the silent salute for a daily exercise and the pledge salute for special occasions.

Normal Class Exercises

[Demonstration by VERA WAGNER, Alaskan, at graduation exercises, with the Normal pupils under her charge]

Almost all fairies are good, but there is one kind that is naughty, and I am going to warn you against these tiny mischief makers.

They are called dust fairies. They come to a house without any invitation and stay just as long as they can. If the house-keeper is careless these fairies do great harm. They soil books, they scratch the furniture, they leave black marks on the paint and they cover the bright colors in the carpet.

Perhaps at first only a few dust-fairies will fly in the window but if they find it is a good place they will call in their friends and by and by there will be a whole army of them in the house. Then it will take a long time to get rid of them, so it is better to drive them out every day.

To-day we will learn how to drive these fairies out. To do this we must have a broom, a dust-pan, a brush and a soft cloth.

We find the broom so useful that I am sure you would all like to know something about it. Let us look at our brooms and see what they are made.

"Of what is the handle made, Emma?"

"The handle is made of wood."

"Of what use is the handle?"

"We hold our brooms by the handle."

"Edna, of what is the brush part made?"

"I think it is made of some kind of a plant."

"Yes, it is made from a plant called broom corn. Broom corn bears no ears like the corn we eat. It grows tall and at the top of the stalk is a tassel. This is cut off and made into brooms. Once a Philadelphia lady received a pretty little brush from England. She had never seen one like it before so one day when Benjamin Franklin was visiting her she showed it to him. This wise old man looked at it thoughtfully and found, like you, that it was made from a plant. He saw a tiny seed clinging to it and asked if he might have it. This he took home and planted. Ever since, broom corn has grown plentifully in America.

To make our brooms last we must know how to care for them.

"Gertrude, how should a broom be put away?"

"A broom must always be put away with the brush part up."

"What would happen to the broom Alice, if we put the brush down?"

"It would get out of shape and we could not sweep clean."

"Mary, do you think it is well to stand the broom against the wall?"

"No, I think it would soil the wall."

When we are through with our brooms we should wash them in warm soap suds. This keeps them from becoming brittle and breaking.

"Of what use is the cloth, Sarah?"

"We dust the room with the cloth."

Our caps will keep the dust from getting into our hair, and as our aprons are on we are ready for work.

"Some people have no caps so Alice, can you tell me what they should do?"

"I think a cloth tied on the head would do very well."

Now we must get every thing ready.

"Anna, what must we always do before we begin to sweep?"

"We should cover the largest furniture and move the smaller pieces from the room."

The windows should always be opened unless it is very windy and if we dampen our brooms we will not make as much dust.

"Where must we begin our work Anna?"

"Always begin at the top, so that must mean the walls and ceiling."

"The bristles of a broom will not clean a smooth hard surface so what shall we do Josephine?"

"I think we should pin a cloth over the broom."

Yes, that will do very nicely. Now we are ready to brush the walls. Watch out for the cob webs for every one must be destroyed.

With this done we are ready to sweep the floor. We will hold the broom firmly with both hands and sweep toward the center of the room.

"Delia, what must we do now?"

"Sweep the dust into a pile and collect it into our pans."

As soon as the dust has settled we must dust and put things in order.

"Christy, how would you go about the dusting?"

"First I should dust the large furniture then dust and bring back the small pieces."

"After this is done Ella, what would you do next?"

"I would dust carefully all the little things such as books and pictures."

We must not forget to wipe off the sills, doors and base boards with a damp cloth.

"Do you think cleaning is all that is necessary to make the room pleasant, Gertrude?"

"No we must put everything in order and make it inviting."

Our room is all nice and clean so now we will have a little drill. We shall make all the motions of sweeping and dusting in time with the music. If we count carefully, move together, and think of what we are doing, it will seem real.

(Drill followed.)

Let us be content to work.
To do the thing we can, and not presume
To fret because 'tis little. 'Twill employ
Seven men, they say, to make a perfect pin.
Who makes the head consents to miss the point.

Bandaging

[Industrial Talk by ELIZABETH BAIRD, Oneida, at graduation exercises, 1908.]

There is an art in bandaging of which every woman should have some knowledge as one never knows when an emergency may call it into service. Accidents occur so frequently, especially among children that she should so thoroughly acquaint herself with the nature and use of at least all simple remedies that she will not lose her presence of mind at the most trying moment. There is an old saying, "That necessity is the mother of invention." This is true in some cases but it does not hold good in the work of surgery where skill and dexterity are needed in order to relieve suffering and in some cases save life.

The object of bandaging is to retain dressings and splints in position and to supply pressure. Almost any kind of household muslin or cheese-cloth may be used, though cheese-cloth or gauze is best on account of its elasticity. This may be applied to any irregular surface without reversing it. Shaker flannel cut on the bias is used where greater strength and firmness are needed.

There are many kinds of bandages, some named from their application as the, circular, spiral, spica, figure of eight and recurrent bandages, while some are named after persons who devised them, as Barton, Gibson, Dasault and Valpeau.

In applying a bandage the roll should be held in one hand while the loose end is held in the other. The outer part of the bandage should be against the part to be bandaged and it must be applied smoothly, all pressure being uniform. Care must be taken to make the bandage snug, but not too tight as there is danger of gangrene setting in on account of the circulation being interfered with. The ends of the fingers or toes in most cases should be left exposed in order that the circulation may be watched. They should feel warm to the touch and the color should disappear on pressure and reappear when pressure is removed; if they feel cold or numb, swollen or have a livid appearance the bandage should be loosened. (Demonstration)

The spica bandage is used to cover shoulder, thumb, foot or groin and the turns take the form of the Greek letter (A) lambda, and when completed resemble the leaves of an ear of corn.

The circular bandage consists of several simple turns about a part as the wrist, but the turns neither go up or down and each turn exactly overlies the previous one.

Two of the simplest kinds of bandages are the spiral and figure of eight. The spiral consists in covering the limb by a series of spiral turns, each turn overlapping the one below for about one-third of its width. In most limbs the enlargement of the upper part prevents the application of a spiral bandage without making a reverse turn. Without this turn only one edge of the bandage would come in contact with the part. The other would stand away from it. The reverses are made by placing the thumb on

the lower edge of the bandage to hold it firmly in position while the bandage is folded down upon itself. The turns should not be made over the prominent part of a bone. When possible they should be made on the outer side of a line; On making the turn the bandage should be held loosely. Then, after the turn is made it can be drawn as tight as is necessary. The hand should be held a little above the limbs in making the turns and care should be taken not to unroll more bandage than is needed.

The figure of eight bandage is most frequently used in bandaging joints as the elbow, or knee, because it is easy to apply and fits the part better. It can also be used instead of the spiral reverse. This is applied above and below the joint, each succeeding turn overlapping the previous one by one-third its width. This kind of bandage needs very few reverses, yet they must be employed should occasion require them.

The recurrent bandage is used to retain dressings about the head and amputation stumps. The part is covered by a series of turns each one of which recurs to its point of origin.

Fixed dressings are used in the treatment of fractures, injuries and diseases of joints, after an operation upon bones, and in treatment of certain deformities. In order to make such dressings some material which will give firmness is incorporated into the meshes of the fabric.

Such dressing may be solid be used of plaster of Paris, starch, silicate of soda, glue, zinc oxide, paraffin gum, chalk or celluloid.

The material most generally used is plaster of Paris, which differs from the other materials used, in the fact that it does not contract as it hardens but expands a little. The bandage becomes very hard and unyielding, but it can be cut down through the middle with a knife in order to remove it.

The tissue's of the life to be,
We weave with colors all our own,
And in the field of Destiny,
We reap as we have sown.

Carpentry

[Industrial talk by JOHN FARR, Chippewa, at graduation exercises, 1908.]

Many people miss their calling in life because they do not know their talents. In schools where pupils are nourished with theoretical training only, they have few opportunities to show their inventive or creative ability and it becomes dwarfed and in time may disappear. The active side of a boy's nature is rarely utilized in such a school, and because not directed into right channels it soon becomes the source of much trouble.

But in such institutions as ours, here at Carlisle we are not only tested thoroughly as to our intellectual and physical powers, but likewise in our mechanical. Four hours each day are devoted to shop work by every student for the development of this possible talent power.

The carpenter's trade, as taught here at Carlisle may be divided into two distinct branches, each of which is under the supervision of a trained mechanic,—among the best in the service.

The first branch to be considered is that which comes under the head of "Building Construction." We are here taught many things pertaining to the erection of a common frame or stone building. At a large school like ours a great deal of building is required, thus giving good practice to those classed in this branch of Carpentry.

The work classed under the second branch varies more than that of the first. Here we are taught to do the general repair work of the furniture and buildings on the grounds; also new work such as the making of tables, chairs, desks, shelves, and any thing that may be desired for the comfort and pleasure of the school. A great deal of mill work is also done by us boys, such as window frames for both frame and stone houses, and also sash, door frames, doors, and any thing along the line of mill work found in a common building.

In fact we receive training which enables us when we leave this institution to take our place with other mechanics in the industrial world.

Under the term "Building Construction" a great deal might be said; but I will simply border upon the subject by explaining the drawings of this simple two story building.

According to specifications the foundations are all of approved field stone to the grade. The stone is to be laid in good cement mortar. From the top of the stone foundation to the top of the first tier joists, there is to be a facing of a good quality of hard pressed brick, backed up with common soft red brick.

The building is of frame construction. All timber used being hemlock, 2x10 inch joist are used for the first floor; 2x8 inch for the second; and 2x6 inch for the attic or third tier joists and rafters. The joists are all laid 16 inches on centers, and the rafters 20 inches. Under the partitions of the first and second floors the joists are doubled. The studding are 2x4 inch placed 16 inches on centers; the same as the joists. The studding of all the corners and door openings are doubled. The porch joists are 2x6 inches, the ceiling joists and rafters are 2x4 inch, all placed 16 inches on centers.

The sides and ends of the building are covered on the outside: first with heavy building paper; then with weather-boarding, better known in this locality as German siding. The rafters are lathed with 1x 2½ inch shingle lath and covered with 24 inch shingle laid 7½ inches to the weather.

The floors are of second grade yellow pine, except the attic, which is common hemlock. The interior trim and wood work on the first and the second floor is cypress. The stairs are of box construction; with 1 ⅜ inch treads, 1½ inch stringers and ⅝ inch risers.

The four living rooms, the parlor, sitting-room, kitchen, and dining-room are on the first floor. They are all large and comfortably arranged. The parlor, as the drawing shows, has an open fire-place which is equipped with a coal firing grate and a cypress mantel. Up stairs we have four sleeping rooms all of which are arranged with wardrobes or closets and are in easy reach of the hall and stairs. In addition to these we have also on the second floor a large bath and toilet-room. The attic as specifications show is unfinished and could be used only as a store-room.

Thus I have described the principal features of this \$1800, frame house. We have also to consider the labor required to erect this building; especially the particular phase of it known as carpentry.

Of all the workmen represented in the erection of any building the carpenter is the leading mechanic engaged. He is required to supply the details to all the others and to understand peculiarities. He is usually foreman of the job and very often the superintendent of the construction. It is now seldom that a building of any size is erected without the assistance of an architect. But in case where there is no architect the carpenter is the first man to be consulted. He it is who has to take the responsibility of carrying out the plans and specifications. In fact he does every thing requiring mechanical skill for the completion of the building. In fact a great deal of responsibility rests upon the shoulders of a carpenter. There is no mechanic in the building industry for whom the opportunities for advancement, are as numerous and at the same time as the "carpenter." Many architects will be found who have driven the jack-plane and found in this trade their first advancement.

These chances for advancement however are reserved for only those who are quick to grasp opportunities and make the most of them.

"Do you covet learning's prize?
Climb her heights and take it.
In our selves our fortune lies
Life is what we make it."

The Class Picture

On the first page will be found a half-tone of the Class of 1908 which was graduated from this institution yesterday. Look it over carefully and see if it meets the idea you had of "Indians." A well-finished photograph of the class can be obtained at the Studio at 35¢ each.

The Nez Perces

[Talk and Demonstration by ELIZABETH PENNY, Nez Perce, at graduation exercises, 1908.]

I belong to a tribe living in north-western Idaho, known as the Nez Perce. The meaning is "Pierced Nose." The name of the tribe in Indian tongue is Tzupnitpalu. The tribe numbers now about 1500, all of whom have land.

Since Christianity was brought into the Nez Perce country the people have advanced very rapidly toward civilization. My purpose is to tell you of the manners and the customs of my people a century ago. These Indians are well proportioned. The average height of the men being about six feet.

The different places occupied by the bands of Nez Perces were 1st, Kamiah, 2nd, Lapwai, 3rd, Salmon river, and 4th, Wala-wa, Oregon. The latter being the hunting grounds of Chief Joseph of whom most of you have heard. I will tell you some of the customs so far as I can remember them, as told by some old Indians concerning the habits of my tribe. Before the white men were ever seen by these Indians they had their own way of worshipping. It was told to me that in the beginning these Indians were entirely in darkness. They knew nothing of the work in the line of a religion. At that time there was a certain person who had a true vision that in the future there was a great change to take place. He had a dream of the spiritual side of life, and he also received a song in his dream to be sung at the times of worship. Of course all the people were ready to believe his prophecies. The means of worship were very rude. Instead of sitting in a place of worship they dance in a form of a line. All the women and men took part in the performances (Song.) At that time the Indians had a peculiar disposition. They had a belief that some of you would call superstition. Even at the present time it is believed by some of the tribes that medicine men have supernatural power.

When a boy was between six and thirteen years of age he was sent to a lonely mountain for several days with only a small portion of dried venison. The object of this journey was to secure an extra preparation for his future life. It was believed that some power was given to him by some animal being which presented the stranger with a sacred song. If he received a song and risked his life it would work a great change in his life. It may seem very ridiculous to you, but it was a common belief among my people. This was the first step toward becoming a dreamer, or an Indian medicine-man. One had to go through years of this sacred work before he could become a medicine man. This process was carried on during the winter season. A long tent was built and the sacred songs were sung by the individuals gifted with these songs. The person who began the ceremony started to sing and the rest assisted. When he became exhausted and aged medicine-man breathed on him and using his power the young Indian soon regained consciousness. It was believed that this custom was a factor in making the Indian a great warrior and increasing his power to endure hardships in securing food. (Song.)

When a medicine-man was called upon to treat a person who was sick, he was offered probably two horses, blankets and other things of value. The first thing he did was to have a person announce at what certain tent he was to perform his duty, or in other words his act of divine healing; and all were urged to come and assist in the singing. The process of his treatment was:—1st. To sing his song with the help of others; 2nd. To make a few motions over the body. Once through with these processes he was able to tell whether his performances were hopeless or encouraging. If hopeless he ceased his performance. If encouraging he continued his ceremonies at least once a day until his patient recovered. (Song.) Medicine-men never use medicine. They had faith in themselves. These Indians believed that enduring hardships made them strong and healthy and able to conquer their enemies, such as dashing into a river full of floating ice. In those days women were just as strong physically as men.

At that time it was a sad sight to see the handsome warriors leaving their homes going to war, with other tribes. They bade their friends and their families farewell by going around from one tepee to the other singing their parting song. (Song) The warriors were followed about by some member of the family with about ten pairs of moccasins and a small lunch at time of their departure. They had no way of sending messages to one another only by burning a balsam tree on the highest point of the rocky mountains. This showed the people at home that they were safe on their journey. The same way in returning if they set fire to more than one tree that meant good news. Upon returning they held a scalp dance. The object was to show honor to the warriors who had secured scalps. They also danced to celebrate the victory over their enemies. (Song)

The custom of marriage in the olden times among Nez Perces was very peculiar. They were very backward in courting. It is told that most of the courting was done by the parents. The wedding consisted of a dance and the song sung was full of life. (Song.) After the wedding the bride followed the brave to his home, where she was expected to do all the work. She had to get up at dawn and work till late in the evening. It was her duty to hand a drink of water to her husband whenever he wanted it. It was also customary for her to take her husband's moccasins off. And during the meals each person had his own plate and the ate separately instead of all together. The woman never thought of taking a bite of food before her husband. The man looked after the horses and provided the best saddle horses for his wife.

All Indians at that time had Indian names most of them referring to some animal, mountain, storm, cloud, thunder, earth, etc. The names were inherited from generation to generation. When a child was named there was a great feast prepared, and the parents of the child presented gifts to some old woman, or man. Even now most of my people go by Indian names.

Base Ball

For the benefit of players and fans, I will give my ideas on the showing so far made by our team. Last Saturday we beat Lebanon Valley College to the tune of 10 to 4. That was a good beginner, as far as winning is concerned, but we discouraged many of our admirers by our indifferent playing. We lack that dash and win which characterized Hugh Jennings' pennant winners. When we took the field we walked slowly, when we came in it was the same gait, when fielding we seemed to be afraid of our own voices. We can not expect success to crown such efforts. Many of our hard games will be played under adverse conditions. To win those games, we must acquire that indomitable, unconquerable spirit that successful ball teams possess. Beginning with our next game let the team play as Jennings' Tigers play. Let our supporters root as his supporters root.—*M. R. B.*

Indian Poisons

An old Cherokee Indian recently gave the secret of how the Indians of olden times used to poison their arrow heads for war purposes or for killing bears. They took a fresh deer liver, fastened it to a long pole, and then went to certain places where they knew they would find rattlesnakes in abundance. About midday the rattlers are all out of their dens, coiled up in the cooking sun. The bucks would poke the first rattler they found with the liver on the long pole. A rattler, unlike common snakes, always shows fight to escaping. The snake would thus repeatedly strike at the liver with its fangs until its poison was all used up, whereupon it would quit striking and try slowly to move on. The bucks would then hunt up another rattler and repeat the performance, keeping up the work until the liver was well soaked with the snake poison. Then the pole was carried home and fastened somewhere in an upright position until the liver became as dry as a bone. The liver was then pounded to a fine powder and placed in a buckskin bag, to be used as needed for their arrows. This powder would stick like glue to any creature which it entered on arrows.

Commencement Aftermath

Judge Saddler and the Dean of the Dickinson Law School were interested visitors on Thursday.

In the Inter-Society debate it was two Cherokees versus two Alaskans, representing four societies. The Cherokees won.

The address of the Honorable Commissioner of Indian Affairs, will be published in full in a later edition of the ARROW.

Mr. Friedman's remarks at the exercises made a most favorable impression; many complimentary comments were overheard.

It was very much regretted that the Commissioner's time was so limited as to prevent his remaining over for a day or two.

During the Commissioner's flying visit he was entertained at the Superintendent's residence, the guest of Mr. and Mrs. Friedman.

The New York World of Friday has a fine photo of Elizabeth Penny and also one of Little Richard in their report of Commencement at Carlisle.

Miss Yarnall's coaching and the thorough Nez Perce spirit of Elizabeth Penny and her squaws and braves made the most striking number on the Commencement program.

Mr. Whitwell is receiving many flattering compliments on his arrangement of the Commencement program. The affair was conducted along different lines than formerly and was a pronounced success. Congratulations are extended.

The little normal girls deserve special mention for the way in which they conducted their part of the exercises on Thursday. With only about an hour's notice of the change in plans in consequence of the illness of Vera Wagner, their pupil teacher, they were cheerful and happy and ready to do anything to make their drill a success.

We regret to note that Vera Wagner, one of the graduating class, is confined to the hospital with a nervous breakdown. Vera had been working hard both on her demonstration with the normal girls for commencement as well as on her debate, representing the Susans in the inter-society debate. We sincerely hope to note her speedy recovery.

We regret to be compelled to note a little breach of etiquette on the part of the audience on Wednesday night at the Concert. The Star Spangled Banner is generally played at the finish of a program, and as a mark of respect the audience stands with heads uncovered. To leave the hall during the playing of the piece is not proper respect to the flag.

Personals

Miss Heagy, sister of Mrs. Stauffer was a visitor during the week and returned to Harrisburg on Saturday.

Adison Johnson, an ex-Carlisle now of Harrisburg, an employee of the State printing office, was a visitor during the week.

Joseph Sheehan, a former student now of Waynesboro, came in to Commencement and was awarded an industrial certificate for proficiency in printing.

Miss Ellis, of the Academic, is entertaining her mother, who is enjoying the festivities of the season and who returns to her home in Washington, D. C., this week.

Miss Carrie Walker, of Philadelphia, and Miss Cora White, of Butler, Pa., were happily entertained by Miss White, stenographer to the Superintendent, during the week.

Mrs. J. Johnston, of Washington, D. C., and Miss Charlotte M. Johnston, an interesting young lady of Lockport, N. Y., were the guests of Miss Johnston of the academic staff and were entertained at the Teachers' Club during Commencement.

Mrs. J. H. Gouse, accompanied by Miss Gouse and sisters, were visitors at the school during the week. During a residence of twenty years in Carlisle this is their first visit to the school and all express great pleasure and surprise at its magnitude.

Miss Elizabeth Sloan, of Washington, D. C., accompanied by her friend Miss Ruth McCall, a charming young lady of Boston, Mass., attended Commencement and expressed great pleasure for the privilege of being present. Miss Sloan is the daughter of one of our former employees and has many friends here.

The Alumni Banquet

On Thursday evening April 2, at 6 o'clock, the Alumni Association received the Class of 1908 in the Y. M. C. A. Hall, giving them the hand of welcome into the association.

First in order was the dinner, which was a bountiful feast. The Alumni took great care and interest in preparing this special feature of the evening. The spread might have been too rich for the majority of the new graduates for they could not do justice to it, as there seemed to be a surplus of goodies left.

The most interesting part of the banquet were the toasts given by members of the Alumni. They showed an intelligence which nothing but experience can give.

Mr. Venne, '04, the president and toastmaster, after a few remarks called our famous representative on the athletic field, Mr. Frank Mt. Pleasant, '04, who responded to the toast, "The Athlete."

Mr. George Peake, '02, in whom "The Sunny Side" is evident, handled the subject in a way which impressed the audience with the importance of looking on the sunny side of life.

The question which many students ask, "After Carlisle, What?" was answered by Mr. Albert Exendine, '06.

Miss Ella Petoskey, '04, presented in a pleasing manner "Loyalty to our Alma Mater."

In the absence of the speaker Mr. Fritz Hendricks, '08, was called on for "The Future of Carlisle."

"Co-eds" by Mr. Sicini Nori, '94, was enjoyed by all. The toasts were full of instructions and encouragements for the outgoing class. Mr. Friedman's encouraging talk gave much enthusiasm to the affair. After singing "Old Carlisle Chum" the party dispersed with a feeling of renewed patriotism and determination to do better another year.—*E. P., '04.*

Arrow Heads

➔ Levi Williams, known as "8-point" in the Printery detail and who was in charge of the mailing department, left for home last week, much to the regret of the entire Printery.

➔ Three of the boys, Rollo Jackson, Lawrence Mitchell and Chitosky Nick, who went to the Philippines with the 7th Cavalry back three years ago were seen about the grounds during the week.

➔ A very interesting and encouraging letter was received from Miss Sadie S. Robertson to the Senior Class. Miss Robertson had charge of this class for three months while in the Sophomore room.

➔ The Normal girls who were in the boom drill at Commencement had their picture taken last week. When the pictures were shown to them they were heard to remark, "Oh! aren't we pretty?"

➔ Horton Elm, an ex-student of Carlisle is here on a visit. He gave the members of the Invincible society a very interesting talk last Friday evening. Horton is very much interested in society work at Carlisle.

➔ We regret to hear of the departure of George Burning Breast, "typo," who left here last week for his home in Rosebud, S. D., on account of ill health. George leaves many friends at Carlisle and all wish him a speedy recovery.—*Typo.*

➔ A lady who recently visited Asheville, North Carolina, reports that Mr. Albert M. Screamer and wife are living happily in the city. They are getting along nicely. Albert wishes to be remembered, especially to his classmates and band mates.

➔ Scott Porter and Wm. Isham, both former students of Carlisle, are having a great success along the line of basket ball. The former coaches the boys while the girls are directed by Mr. Isham. Mr. Porter is the boys disciplinarian and Mr. Isham the Athletic director at the Indian School in Howard, Wis.

Mr. Dickson to Leave

Supervisor Chas. H. Dickson, who has been in charge of the institution since February 1, turned over the affairs and authority to Mr. Friedman on the first of the month.

Mr. Dickson will leave in a few days for Oklahoma amid the best wishes of a host of friends at Carlisle.

Developing My Allotment

[Industrial talk by THOMAS A. EAGLEMAN, Sioux, at graduation exercises, 1908.]

My land comprises eighty acres of the Crow Creek Reservation in South Dakota. It is the east half of the southwest quarter of section thirty-four; township one hundred and nine; north of range seventy-two and west of the fifth principle meridian in South Dakota. This land has never been under cultivation and is therefore what is called virgin soil. The soil is composed of sand, clay and gravel in such proportions as to be classed as a sandy loam. It belongs to the formation known to the U. S. Soil Survey as the Iowa sheet and is very productive. A highway passes through Crow Creek Reservation and terminates at the thriving little city of Highmore about eight miles away.

The state of South Dakota is subject to great extremes of temperature but the cold of winter and the heat of summer is far more endurable than in the more temperate states owing to the dryness of the atmosphere which makes the climate bracing and pleasant. The average annual rainfall is about twenty-five inches which is sufficient for the production of the staple farm crops.

My allotment being in the unbroken prairie would of course require at the very first to be enclosed by a fence. Then division fences crossing at right angles will divide the farm into four fields of twenty acres each. One field I will call the home twenty and upon this my buildings and orchard will be located.

This plate [indicating] shows the farm at the beginning of the first year. You will notice that the buildings are placed near the center of the farm. This makes it handy to each field and saves the space for extra roadways. The first buildings to be erected are of course a dwelling and a barn. The dwelling does not have to be large and commodious but rather comfortable and convenient. The barn too must be a substantial structure in order to protect the stock from severe weather. A vegetable garden will be a requisite of the first season. All staple garden crops such as peas, beans, cabbage, radish, lettuce, onions, potatoes, tomatoes, etc., are well adapted to the soil and climate and are easily raised. The whole twenty will be broken this fall that it may be in better mechanical condition in the spring. This plot I will plant in potatoes which seldom yield less than one-hundred bushels per acre and find ready sale. This land I will plant in corn. Corn in this section of the United States was at first a failure but by introducing and originating new varieties it has become acclimated so that good results are had from the land planted to corn. This land I will seed to oats which seldom yield less than forty bushels per acre in South Dakota. The remaining three fields will be in prairie hay which I will mow. This hay when properly handled is relished by stock and is quite nutritious.

In the fall the second twenty will be broken for growing millet the second year. This crop flourishes in South Dakota and besides being an excellent feed it helps to rid the land of weeds and leaves the soil in a better mechanical condition. In the winter the lot which was planted to potatoes the first year will be fenced for a hog lot. The land which was cultivated in corn the first season will be set in orchard in the spring of the second year. All the hardy trees and small fruits are adapted to the natural conditions in South Dakota. The orchard and the remainder of the twenty I will cultivate in corn. This leaves two fields in prairie hay.

One of these I will plow in the fall and seed to millet in the spring. This year I will add some poultry buildings to my list of improvements. The second twenty I will cultivate in corn and oats. The remaining ten acres of the home twenty I will seed to alfalfa. This crop thrives in South Dakota and is the source of a large income to the farmers. Only one field is left in prairie hay.

This I will plow in the fall and seed to millet in the spring. The second twenty I will sow to wheat and the third will be cultivated in corn and oats. Thus at the beginning of the fourth year the whole of my allotment will be under cultivation.

You will notice that the plans for developing my allotment are gradual. This, in my judgment, is the best policy. Mistakes can be more easily corrected and are less costly when made on a small scale than on a large one. Then, too, considerable capital is necessary to mature my plans and the largest part of this I expect to earn as my land is improved. Labor, development and capital I expect to go side by side.

My allotment as I have said is of virgin soil. In order to maintain its fertility I will practice a system of crop rotations which will tend to keep the soil as near its original condition as possible. Corn followed by wheat, wheat by grass and clover, grass and clover by flax, and flax by oats and then to corn again will be the main rotation practiced. All these crops require different methods of culture, take their supply of plant food from different depths in the soil and give good returns for the labor and capital invested. Also by plowing under the sod of grass and clover organic matter will be regularly added to the soil and the clover will tend to maintain the supply of nitrogen in the soil. This rotation will if necessary be modified to suit existing conditions.

These plans for developing my allotment are not mere products of the imagination. All the crops which I have mentioned and others are profitably raised in the immediate vicinity of my land. What others are doing I can do. At Highmore which is only eight miles away, the State of South Dakota in connection with the U. S. Dept. of Agriculture has a large experimental farm upon which are grown and tested all the leading varieties of farm, garden and orchard crops. The work upon this farm besides guiding me somewhat in my present undertaking will in the future enable me to keep in touch with the best methods of cultivating the land in my locality. These workers have abundantly demonstrated that south Dakota is one of the leading agricultural states in the union. All that is needed is well directed labor and capital. And it is with the aim of sharing in its present and future wealth and prosperity that my present plans have been developed.

We must not hope to be mowers,
And to gather ripe golden ears,
Unless we have first been sowers,
And watered the furrows with tears.
It is not just as we like it,
This mystical world of ours,
Life's field will yield as we make it,
A harvest of thorns or of flowers.

Indian Teachers' Institute

The coming Indian Teachers' Institute to be held in Cleve and, Ohio, June 29 to July 3, promises to eclipse all previous meetings, and a large attendance is expected.

It seems quite appropriate that this Congress should be held in Cleveland, the home city of the secretary of the Interior, Honorable James Rudolph Garfield; and under whose authority such meetings are conducted. All teachers and employees, however, come under the jurisdiction of Honorable Francis E. Leupp, Commissioner of Indian Affairs; who, for the past twenty years, has made a close study of the Indian.

The program is to be exceptionally interesting and instructive. In addition to demonstration lessons with classes of Indian Children, addresses will be made by prominent speakers and educators, among the latter Dr. Draper, Commissioner of Education for the State of New York; whose subject will be "Good Citizenship and Industrial Training." Opportunity will be afforded for Indian workers, in their various branches, to hold special meetings. An attractive feature of this meeting will be the Indian Exhibit from the Jamestown Exposition, comprising specimens of class room papers and work done by boys and girls in industrial and domestic departments. There will also be specimens of pupils' handwork in blanket-weaving, basketry, pottery, bead-work, lace-work, etc.

Cleveland, accessible by both land and water, offers unusual transportation inducements. It is expected that special railroads and boat rates of one fare for the trip, with stopover privileges, will be obtainable.

"There is nothing in the world which a human soul need ever fear except its own cowardice or want of faith."

Track Schedule

- March 31. Annual Cross-Country Races.
- April 25. Relay Races at Philadelphia.
- May 2. Annual Class Contests at Carlisle.
- " 9. Dual Meet with State College at State College
- " 14. " " Syracuse University at Elmira
- " 23. Three cornered meet with Swarthmore and Dickinson at Carlisle.
- " 30. State Interscholastic Championship meet at Harrisburg.

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