



The Carlisle Arrow

A Newspaper of the Carlisle Indian School

EDITED AND PRINTED BY INDIANS REPRESENTING FORTY AMERICAN TRIBES

VOLUME FIVE

CARLISLE, PA., OCTOBER 23, 1908

NUMBER SEVEN

THE GENERAL SCHOOL NEWS.

Joseph Simpson, who went home last summer, is now working at his trade of tailoring in Alaska.

Y. M. C. A. meeting Sunday evening, October 25th, Society Hall, 7:30. "The Door Keeper." Speaker, Miss Hetrick.

Joe Simpson sends in his subscription for the ARROW from Ketchikan, Alaska. He says: "I am getting along very well up here."

Mr. Paul Segui, a former student of Carlisle who is now working on one of the newspapers in Philadelphia, wishes to be remembered to his Carlisle friends.

Last Saturday evening the whole school was entertained by Keene, the magician. After mystifying the audience for some time he closed the performance with his best trick.

William Foster writes that he is "getting along nicely" at his country home near Philadelphia. He says: "A few more months at my trade and then I will be promoted to a machinist."

Mrs. Crane, and daughter, arrived a few days ago to join Mr. Crane, our teacher in mechanical drawing. We welcome the newcomers and hope they may enjoy their membership in our large family.

Mr. and Mrs. Friedman and Mrs. DeCora-Dietz left Tuesday morning for Lake Mohonk, where they will be entertained by Hon. A. K. Smiley, at the Lake Mohonk Conference meeting. Mr. Friedman and Mrs. DeCora-Dietz are on the program Indian day.

Nellie Cox enrolled as a student here in 1905 and entered Bloomsburg Normal the same year, graduating in June. After graduation she took the Civil Service Examination for a teacher's position. Having passed her examination she accepted a posi-

tion as teacher in Porto Rico. She teaches the seventh and eighth grades and enjoys her work very much. At the same time she is learning the Spanish language. She is an Oklahoma Comanche.

Last Saturday the football boys who did not witness the Penn-Brown game at Franklin Field, Philadelphia, were taken to town by coaches Johnson and Exendine to see the game between Dickinson and Ursinus. The final score was 8-0 in favor of Dickinson.

On arriving at Carlisle, last Wednesday afternoon, many strange things greeted my eyes. The large, white, brick buildings, the spacious grounds, and above all the numerous tribes of Indians. I think Carlisle is a very fine place and I hope I shall be able to get along well.

The Sisters of Saint Katherine's Hall are organizing a choir among the Catholic students to sing at the Sunday afternoon services. Last Sunday this choir sang their first selection and Cecelia Baronovitch sang a well-rendered solo. The Sisters expect to have a very good choir in the near future.

The football men who witnessed the Brown-Penn game are sure that Penn will be a hard team to trim. They gained at will and played rings around Brown. While at the hotel a Penn student read the names on the register and remarked "Heh! what are they doing here? Must have lost their nerve."

Alonzo Patton, a member of the Senior class who has been under the care of a specialist in Philadelphia for the past three weeks, is much improved in health, having gained four pounds while there. He returned to the school on Saturday. His many friends and classmates are glad to have him back looking so well.

The Sabbath School met as usual last Sunday at 9 o'clock. The total attendance was 154, twenty-five boys

and 129 girls. The amount of collection was seventy-one cents, of which Mr. Whitwell's class gave the largest amount. Instead of reviewing the lesson for the day Mr. Whitwell gave a short but interesting account of the Sunday School Convention held at Shamokin.

The masons are doing a splendid job on the walk and steps leading to the new print shop. This department has done a great deal of this work this summer around the school buildings and on the campus. It is only fair to state that the work is first-class in every way.

Frank Thunder, of Winnebago, spent part of last week visiting the various departments of the school. Mr. Thunder has two little sons enrolled here and is an enthusiastic friend of the institution, having once been a pupil here, though the greater part of his school life was spent at Carlisle. He stands high in the esteem of his tribesmen and his influence has been of great value to the school.—Genoa (Neb.) Indian News.

In a letter to the ARROW Edmund Verney, father of our Patrick, sends the following news from Ketchikan, Alaska: "I am very glad that my son arrived safely at your school and that you will help him learn more about printing. He worked in a printing office here last summer a short time. Joseph and Henry Simpson are working in a tailor shop in this place now; Joseph gets \$2.00 a day and Henry receives \$1.50 a day."

The Susan Longstreth Literary Society had their election of officers Friday evening at the usual place. The following officers were elected: president, Josephine Gates; vice-president, Minnie White; recording secretary, Louise Kenny; corresponding secretary, Josephine Smith; treasurer, Fannie Keokuk; marshal, Tempa Johnson; reporter, Texie Tubbs; critic, Savannah Beck; program committee, Stella Bear, Sara Hoxie and Rachel Penny.

THE GENERAL SCHOOL NEWS.

Susquehanna failed to appear last Saturday, so the shop teams used the gridirons.

The printers extend thanks to the young ladies for the treat last week. Come again.

John Riechel, brother of Miss Riechel, one of our teachers, is here for a two weeks' visit.

To lovers of autumn leaves our campus presents a beautiful scene—leaves of all the blends and colors.

Furnishings for the new Commercial Department are being completed by the carpenter-shop boys under Mr. Herr.

Last Saturday Mr. Warner took the football boys to Philadelphia to witness the game between Pennsylvania and Brown University.

Monday morning all the new boys who had entered school since August first were given instructions in drilling, in the Gymnasium, by Mr. Venne.

James R. Wheelock, our former bandmaster, is playing at Gimbel's store during this week. His band is composed of many former Carlisle students.

The road from our school gates to Hanover street is receiving the attention of Quartermaster Kensler and his teamsters. Crushed stone and dirt will improve it.


The E class of the Normal Room are making Indian designs on matting with raffia. Some are making school-bags and music rolls, while others are making cushion covers. They take great interest in the work.

The ARROW is thankful to the management of each one of its exchanges for copies so kindly sent us. All these publications are sent to the school library and Miss Beach, librarian, tells us that these files are eagerly read by a large class of students.

About three hundred and fifty feet of 4-in. steam main has been laid from the Teachers' quarters to the school building. It will give better service than the old main, which was much too small to carry the amount of heat required, especially with the recent additions made to the buildings.

The Specials and the Painters played their first game Saturday last. The game was interesting, as both teams made fine gains. The Painters, having mostly experienced men, won the game. The Specials are mostly unexperienced players and they should receive much credit for holding the Painters down to a close score. There were no boys hurt excepting George Gates; he was so hurt on his shoulders that he was obliged to stop playing in the latter part of the second half. The score was 12-5.

The Standard Literary Society met in their hall at 7 o'clock Friday evening. The following members were elected officers of the society: president, Ruben Charles; vice-president, Michael Balenti; recording secretary, Patrick Verney; corresponding secretary, Alvin Kennedy; treasurer, Jesse Youngdeer; critic, Charles Mitchell; assistant critic, Alonzo Patton; editor, Samuel Wilson; music manager, Wm. Nelson; sergeant-at-arms Joseph Porter. A musical program followed; vocal solos by Charles and Blackstar were greatly enjoyed; the latter sang an Indian song.


 **Invincible Literary Society.**

The Invincible Literary Society met at their usual place of assembly and at the usual hour Friday evening last. Below is just a glimpse of the work the loyal Invincibles are doing: Declamation, William B. Zahn; violin solo, Harry Joe; select reading, Robert Davenport; vocal solo, James Mumblehead; recitation, Stephen Glori.


The program was well rendered. Among the visitors were Supt. Friedman and Mr. Shelton, superintendent of the San Juan school, New Mexico. They both spoke very encouragingly to the society, for which appreciation was shown by hearty applause. A number of names were presented to the society for membership and accepted.

The society spirit seems to have come again after a summer's vacation and to fill the heart of every member. Loyal Invincibles let us not forget our motto, "Nothing Attempted, Nothing Gained." Let us put an earnest unconquerable spirit into our work and consider it our business to make each meeting excel all previous efforts. Let us uphold and prove the

honor and dignity of the Invincibles at all times. To do this requires honest work and the sincere interest of each member. In this way you are preparing yourselves for future usefulness. We extend a cordial welcome to all who attend our meetings.

 **Supt. of San Juan Here.**

Supt. William Shelton, of the San Juan, New Mexico, school and agency, visited Carlisle three days last week. He brought in a small class of Navajos. This was his first visit here and he was much interested in our institution. Mr. Shelton established the San Juan agency and school at Shiprock and has made a conspicuous success of his work in behalf of his Navajo Indians. His school, though one of the small reservation boarding schools, having a capacity of 175, is a model one in every respect, and his agency, though located on a sandy part of the desert a few years ago, is now one of the most delightful and pleasant places in the Service. Mr. Shelton is a man of the western spirit—he believes in teaching the Indian to work and keeping him at it. He has done much to improve conditions among the Navajos, of which he has 13,000 on that part of the reservation under him. We were glad to have him visit us.

 **Y. M. C. A. Special Meeting.**

A special meeting was held for the purpose of electing new officers Tuesday morning and the following were selected: president, Harry W. Wheeler; vice-president, Benj. D. Penny; recording secretary, Joseph Northrop; corresponding secretary, William Zahn; treasurer, Wm. Owl.

The members of the Association are increasing and all of the new members seem to have much interest in the work.

The number is now forty-five and this is very well for this time of year, and as we go along many more are expected to join.

If you stop to think a moment about this work you will find nothing wrong at all about it. It is here where you will build your foundation for your own life and when you leave school and go among your people you will find it will be a great help to you and your people. So it is a good work for you to take up now.

STEAM ENGINEERING.

MAXIE LUCE, Digger.

To become a steam engineer one must start as a fireman and be instructed by an experienced person for some time. The care and management of a steam boiler comprises three things: first, the preparation, which includes the partial filling with water and starting the fire; second, the running, embracing the feeding, firing and extinction, or banking, of the fire; third, the cleaning after it has been in use for some time. The boiler should be blown out once a day and the steam valve also. This blows out the sediment in the boiler. The steam valve should be allowed to escape steam once a day. To do this to the best advantage, alike to owner and employee, it must be learned by practice under an experienced engineer.

The unwritten science of the duties of the skillful fireman must be communicated to the beginner by already experienced engineers, or from experts who have made the matter a special study. Let it be understood that the art of firing can not be self-taught. Some rules and hints should, however, be given to the beginners, which many prove of advantage in fitting the fireman for an advanced position. No two boilers will steam alike, although they may be the same make and style. The first thing to do is to spread the coal evenly on the bars and never allow the fire to die out. The large coal must be broken into pieces about the size of a man's fist, and the ash pit must be frequently cleaned out. Keep the steam pressure as even as possible.

The depth of soft coal should be from six to eight inches, and hard coal from four to six inches. The water should be in sight in the water glass.

Nothing is more essential than that the engineer should know the names and general use of every part of the machinery to be brought together and put in satisfactory operation. The steam engine is a prime mover, designed to convert heat into work by allowing steam to expand behind a working piston. It is made in a great variety of forms. A steam engine is stationary when mounted and fixed in permanent form, portable when mounted with a boiler on wheels so as to admit of being moved about to any

point where the power is to be utilized, semiportable when of small size, with the engine arranged as a fixture on top of the boiler, locomotive when furnishing power to move itself about and to draw loads. There are many parts to an engine that the engineer must be familiar with. He must be rapid in repairing any parts out of order. The engineer must oil and watch to see if any of the bearings get hot. He also should see that nothing is loose about the engine. This may be at the crosshead or the connecting rod at the crank.



DRIED FRUIT AND JELLY.

MARY TALLCHIEF, Seneca.

The fruits that are dried for winter use are apples, peaches, blackberries, grapes and cherries. They are nice for pies in winter. The apples can be soaked and can be used for apple sauce.

To make jelly first you boil the fruit for ten minutes, then take the strainer and squeeze all the juice out. After that then measure the juice. Take the same amount of sugar as juice; then put the juice back on the stove and let it boil up again for fifteen or twenty minutes longer until it jellies; skim the froth off occasionally. Then take the spoon and dip some out and try it in a cold saucer. When it jellies pour it into the jelly glasses; when cold pour the paraffine on it.—Grade Four.



An Initial Letter Cut by the Carlisle Native Indian Art Department.

THE HEN.

JULIA HEMLOCK, Seneca.

The head of a hen is small and stands up straight and the eyes are placed on each side so they can see in all directions. The legs are covered with scales and on each foot are four toes, three toes pointing forward and back; each toe has a long, sharp nail to scratch with. When a hen walks the toes curl up as the foot is lifted, as our fingers do when we double them up to make a fist. There are two little ears just back and below the eyes; unless you look closely you won't see them for they do not look at all like ears we have seen before.

The lower part of the face is a hard bill running out to a point. The hen has no teeth.

There are two holes in the upper part of the bill and those are all the nose she has.

The body is something like that of a duck, it is too heavy for her to fly far without resting, and is covered with feathers all pointing backward and lying over each other to shed the rain nicely.

When the hen walks she folds her wings to her side; when she flies she spreads them out like a fan.

At night the hen goes to roost in a tree or upon a pole or piece of timber put up high on purpose for her and her toes curl up around the roosting pole so she won't fall off.

The hen's food is grain, bugs, and worms. She likes sour milk and apples too and she scratches the ground for food. If she finds something too large to be swallowed whole, she picks it to pieces with her bill.

When the hen begins to lay she does not usually stop until she has laid about fifteen or twenty eggs. If her eggs are carried away she will lay some more.

When she has a nest full of eggs, she sits on them three weeks. At the end of that time the little chickens come out.

The hen is a good mother, she feeds her chickens well and will fight for them.



Mr. Lau and his boys have recently turned out some nice tables for the Mechanical Drawing department. They are now at work on some for the printing office.

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Issued Fridays from the Carlisle Indian Press
About ten months in the year.

Twenty-five Cents Dearly

Second-class matter—so entered at the Post-
office at Carlisle, September 2, 1904.

Address all communications to the paper and
they will receive prompt attention.

A WOMAN'S VIEW OF THE SYRACUSE INDIAN FOOTBALL GAME.

BY ANNA BANCROFT.

Oh, yes, we went to the football game—and for the space of five minutes and a half we were most dignified—then a Carlisle man made a wild dash, grabbed the ball and was across the field and in an instant both the school teacher and her friend were on their feet, shouting quite as loudly as the pretty high school girls in the adjoining box. "That man from S—s" was the host and a genial one indeed. Two very dignified bachelor maids, two pretty school girls and a nice boy were his guests and everything necessary for the game's enjoyment, from chrysanthemums and flags to Huyier's and sleeve bands was provided. Excitement, well, rather. Everybody applauded, shouted, whistled and pounded their feet against the sides of the boxes.

Yes, it was a great game. In the first half—I'm sure it was called a half—a nice boy from Syracuse was thrown with such force that one leg was broken and his shoulder dislocated. He struggled to his feet, only to fall over again in the arms of the man back of him. Then he was carried to the side of the field and the physician began his examination. Ten minutes later his broken leg was bound up and in reply to eager questioning of the injured one the physician handed him a cigar and a match. There didn't seem to be anything in that except a little act of courtesy and thoughtfulness (to us), but the expression on the face of the injured one when the cigar was accepted was one of deepest disappointment and discouragement. Do you know why, but then of course you do—it was that permission to smoke meant that he was "down and out" for this year, so far as football is concerned, as football players in train-

ing are not permitted to indulge in smoking, etc. At least that was what someone said, and as the same someone was a man, it probably was the explanation. Poor boy; months of training and hard work, all for what—a broken leg and a dislocated shoulder—and that even before the game had begun in earnest.

"Syracuse will most likely win today," whispered someone in a nearby box. "You see there are several men on their team (it was team he said, wasn't it), who weigh over 200 and two of Carlisle's heavy men are not playing today." Before the end of the first half, however, the two who had made an Iroquois luncheon wager with the other two and who were staking their week's pocket money on Carlisle, knew that it wouldn't have to be spent for that luncheon. Carlisle played a good game, the best ever, it seemed to us, but perhaps that was because we were just being initiated. Now that we think of it, when we joined the party in the box the nice boy with the brown eyes, who was with the pretty girl in the white sweater, was shouting for Syracuse, but, before that game was 8 to 0, there was a dark red band with a big C on his arm. O, no, he wasn't on the fence, not that boy, but the girl in the white sweater was so anxious for Syracuse to win that the nice boy, although he favored Carlisle, was shouting for Syracuse. Toward the end of the half, however, he slid into a seat back of the pretty girl and ten minutes later—well, talk about Indian warhoops—right in my ear, too; but I made up for that by pounding his arm on one side and Elizabeth's on the other, every time Carlisle did anything that was really worth while, and as that was pretty nearly every minute, it's safe to say that two arms were probably black and blue yesterday.

Towards the end of the second half a big fine looking Indian was marched unceremoniously from the field because he had grabbed a Syracusean by the collar and tossed him lightly over the wild struggling mass that was fighting for the ball. It seems that the United States Government don't permit the Government school boys to do anything in the way of "slugging" and consequently the stalwart visitor was "out of the game." At its best, football is brutal and broken arms, broken legs,

broken heads—all the same—it's a part of the game, and the last to complain are those who are injured, especially if their side wins.

To one who only knows what she is told about football, however, it seems that if the Indians are not permitted to "slug," there should be no "slugging" in the game and, apparently, "no slugging" is not among the rules of the other college teams. Certainly there was some of it done by the Syracuse boys—one instance especially: A Syracusean kicked the ball, both an Indian and a Syracuse man rushed after it; the Syracusean nearly had it when another Indian threw himself on the ground in front of him; the Syracusean tripped, the Indian got the ball and he also got a lightning blow on the back from the Syracusean.

Perhaps I'm a unit—I don't care whether I am or not—I'm glad any how that the Carlisle boys won, because—well, because of a great many things; first of all, because they played a fine, all 'round square game, and secondly, because in the beginning everything seemed to be in favor of Syracuse. Syracuse, or rather Sarah-cuse, as the rooters shouted, had the band; Syracuse had the rooters, several hundred of them; Syracuse had the heavy men; well, Syracuse seemed to have the best of it all 'round—and perhaps I'm a little prejudiced because of that "no slugging" clause. Anyhow they won and I'm glad, glad, glad of it.

After the game I saw two Carlisle boys give two Buffalo boys and high school girls a lesson in politeness. It was on the street car and the Carlisle boys and the Buffalo boys all had seats. At the corner the high school girls entered the crowded car; the Buffalo boys looked calmly out of the window while the Indians arose, indicated the vacated seats, raised their hats and stepped out on the platform. The high school girls sank into their seats and without even a thank you, began an animated conversation.

Hats off to the Carlisle visitors, the product of the United States Government schools. Fine, stalwart fellows, who are now, and will continue to be, a pride to their country in more ways than one.



THE boy who watches the clock is the one who has the most time.

CO-FA-CHE-QUI.

JAMES THORPE, Sac and Fox.

It had been a warm, quiet day in the Indian village on the banks of the Savannah river. When the sun sank in the west the Indians awoke to life and ate a meal of fruit. They all sat in groups, listening to the old warriors tell wild stories. The children and dogs were playing on the green grass in front of a cabin, which was larger than any other in the village.

In this cabin lived an Indian maiden about eighteen years of age. She was dressed like those about her, except she had pearls about her neck, ankles and wrists. This Indian maiden's name was Co-fa-che-qui, the queen of the village.

The dogs were restless, as if danger was approaching. Not one of the tribe was to be heard. They had all separated and each had gone to his or her wigwam. And so the village slept. While the Indians are sleeping let us go across the river into the deep forest, where the bold De Soto is stationed with his army of Spaniards.

There were some ships landed at Tampa Bay on the Gulf of Mexico, a few weeks previous. Some of these soldiers rode beautiful horses, others walked, driving two-hundred swine and other animals before them. The march started through the great swamps. Finally they came to forests of pine, cypress and magnolia trees. They marched on until they came to the Savannah river where they encamped for the night. They heard dogs barking on the opposite side of the river. This told them that an Indian village was near.

Next morning the interpreter of the tribe went and asked them if they came for peace or war. The general replied that he had come for peace. Said he, "We have traveled a long way and would like food." It was agreed to send six old chiefs to visit the Spaniards. When the chiefs arrived in the Spanish encampment they bowed first to the sun, then to the moon, and then to De Soto. Then the general asked for some corn. The chiefs replied that they had little. The interpreter said he would go and see the queen about the matter. The queen ordered her palquin and she was taken down to the river side where she entered a canoe and was

rowed across the river to the opposite side.

The soldiers noticed her grace and beauty. She greeted the general and offered to give him corn and help him with his army cross the river. The general and his army stayed with the Indians two weeks. Then De Soto wanted to know the mother of the queen. He sent her presents of all kinds and the queen sent six chiefs to urge her to come and visit the Spaniards. Thirty soldiers were sent by the general to go and make peace with her. A young and noble Indian guide was sent to her retreat. The day of the march was very pleasant. The young Indian was much loved by the queen and her mother. Instead of taking the soldiers to her retreat he thrust an arrow through his breast and died.

The Spaniards, much disappointed, went back to the queen and left her mother in peace. The general decided to continue his march and said it was necessary for the queen to go as guide. When the general was ready to start she ordered her palquin and went with them. They traveled two weeks when they came to a heavy forest. She thought it was her time to make her escape and she did.

The soldiers met with many hostile Indians on their way and some friendly Indians. They treated the Indians cruelly. They captured them and made slaves of them; they were compelled to carry their burdens.

The Spaniards had a great battle at Mobile, where many Indians and Spaniards were killed.

De Soto discovered the Mississippi river. De Soto was the first white-man to see this river. De Soto became worn and feeble and died. He was buried in the Mississippi river. De Soto was a selfish man. He wanted riches.



Work For the Commissioner.

The printing department executed two issues of the "Roster of Officers of the United States Indian Service" for the commissioner's office at Washington, this month. This is the first time this job has been done outside the Government Printing Office. Hereafter it will be printed the first of every quarter instead of every year.

UTO AZTECAN INDIANS.

CHAS MITCHELL, Assiniboine.

The Indians belonging to this group occupied the territory extending from the Isthmus of Panama to the banks of the Columbia River and from the Pacific Ocean to the Gulf of Mexico.

The Ute, or Shoshonian, branch of the Uto Aztecan group number about 26,000 and are subdivided into three branches, viz: the Utes, Shoshones and Comanches which includes the Hopis, Bannocks and others.

Of this branch the Comanches are physically superior to the Utes and more readily adopt the ways of civilization than their neighbors the Apaches and Kiowas. About 200 years ago the Comanches and Shoshones lived as one people about the head waters of the Arkansas river when they became separated. A generation ago the Comanches numbered about 15,000, but today the number has dwindled to several hundred and they now live on reservations. They have a tribal Government and have practiced polygamy. The women of the tribe have much influence.

The Gods of the Comanches are the sun and the serpent; the latter designating their tribe in sign language of the plains. On that account they are often called the Snake Indians.

Both the Utes and Comanches have for their god the coyote, and according to an old Ute myth, the wolf and coyote were brothers and from them sprang the race.

The Aztecs in Mexico reached the highest plane of culture and art of any of the group, while the Utes on the other hand were the most degraded. This can be best explained by the fact that the Utes were almost always in a starved condition and did not live properly, but in filth, which kept them degraded. Fish and a poor kind of bread made from sunflower seeds were their chief diet. They lived in huts built of brush and grasses or holes dug in the ground.

Thus from the Utes representing the lowest type, the culture of the Indian rises higher as we go southward towards Mexico, the home of the Aztecs who were the furthest advanced in culture and art.

CADDO INDIANS.

CHAS MITCHELL, Assiniboine.

According to the early traditions of these Indians their early home was about the lower course and tributaries of the Red River, in what is now Louisiana.

In 1535 Cabeza De Vaca, and Desoto in 1540, encountered them, but as a tribe they were not known until 1687 when La Salle went down the Mississippi river. It is very evident that they lived in those parts for many streams, lakes and towns at the present time bear Caddo names.

The Caddos were not the only tribe in this section. Besides them there were older confederacies of the Caddoan stock who with the original Caddo were alternately allies or enemies. From this region they spread towards the northwest and south.

They were unable to resist the intrusion of the palefaces.

From the early Spaniards the Caddo Indians by some means secured horses which they reared and sold as far north as Illinois.

During the 8th century wars in Europe led to contentions in this country between the French and Spanish settlers. The effect of this contention resulted seriously to the Indians. The chief sufferers were the Caddo. Their villages were turned into posts and their trails into army roads.

To the French they were friendly and gave them valuable assistance, but they suffered severely. This condition led many of the tribes to war. Through that, the lack of food and the prevalence of disease, several tribes were exterminated, while others were reduced in numbers.

With the purchase of Louisiana Territory immigration increased, thus pushing the Caddo westward.

In their first treaty with the United States the Caddo agreed to leave the boundaries of the United States never to return again.

They moved into Texas at a time when they were fighting for independence so that the public was divided as to the newcomers. Some favored exterminating them, while others demanded a humane policy.

In 1843 the governor of Texas appointed a commission to define a line separating the whites and Indians and to establish three army posts.



A Sketch of Indian Life from the Carlisle School's Native Indian Art Department.

The Indians because of this suffered greatly. Their fields were taken and they themselves hunted down. Some of them, more warlike, retaliated. The buffalo, once so numerous, and the Indians' chief source of food, now became scarce.

Appeals were made to the Federal Government and in 1855 a tract of land on the Brazos river was secured for the Caddo. Then, under Robert S. Neighbours, they built themselves houses, tilled the soil, sent their children to school and lived peaceably. Although living quietly and honestly they had to suffer because of the raids perpetrated by the Comanches.

A company of whites in 1859 fixed a date on which all the reservation Indians were to be massacred, but through the efforts of Neighbours the whole tribe with their property made a forced march to Oklahoma where the Federal government had reserved a tract of land for them. Soon after this Neighbours was killed because of his friendship for the Indians.

During the civil war the Caddo Indians remained loyal to the Union, many taking refuge in Kansas and Colorado.

In 1872 the reservation boundary line was defined and in 1902 each man woman and child received an allotment with the right to citizenship. In 1904 they numbered 535.

In the legends concerning the creation of the Caddo they came from the under world. The old man was the first to come up with a pipe and fire in one hand and a drum in the other; he was followed by his wife with corn and pumpkin seeds.

The traditions of the Caddo do not date very far back.

Their habitations were fixed and their dwellings were conical and

thatched with straw. They cooked their food in vessels of pottery. They were skilled in basketry.

They lived close to nature and observed fasting. They believed in the union of relatives and a life after death. Honesty and fair dealing were strictly observed.

The Caddoan family is made up of three groups. They are the Arikaree in the north, the Pawnee, formerly of the Platte country, and the Caddo. The latter includes the Wichita and some others.

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WEEDS.

ARTHUR COONS, Pawnee.

Weeds are useless plants.

Some of the common weeds are found in nearly all parts of the country such as rag weed, burdock, daisies, wild-carrots, dandelion, dock, plantain and sun-flower weeds.

They multiply by the wind blowing the seed away to other places, or by their roots.

When these seeds light on a farm it is a great damage to the crop and also to the farmer, and if a farmer is not careless he will try to get them out some way.

People who are careless in letting such weeds grow on their farms ought to be fined, for they multiply and soon are on neighboring fields if not taken out.

Weeds can be destroyed either by cutting the roots or by mowing them down while the seeds are not ripe.

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The new printing office building is plastered and the carpenters may now finish up their work inside. This shop is a splendid addition to the Carlisle industrial shops.

ABOUT CARLISLE ATHLETICS.

Susquehanna cancelled the football game scheduled with the Indians last Saturday and the first team, having no game, were taken to Philadelphia to witness the Penn-Brown game. All efforts this week have been centered upon preparing the team to meet Pennsylvania the coming Saturday. The prospects for a Carlisle victory are not at all reassuring. The team realizes this fact as much as anyone else and they are going into the game knowing that Pennsylvania has made extra preparation for this game and that it will be a different Penn team this year than for the past two years, when the Quakers claimed that they were not prepared for so strong a team so early in the season. There will be much satisfaction this year in knowing that Penn considers this one of her biggest games and a victory for the Indians would be much more highly prized than formerly on this account.

The records of the two teams, as far as can be judged from comparative scores, is about the same, both teams having beaten Penn State and Villanova by about the same scores, so the game is bound to be a close one. The outcome will depend largely upon which team shows the most determination and fighting spirit and this school would not like to see the Indians show any signs of weakening at any stage of the game on Saturday. The Carlisle team this year has shown a grand fighting spirit in the smaller games, and if there is no let-up in their fierce play against Penn, the latter team will have a hard job to get away with the game.

Numerous handicaps have had to be overcome thus far in developing the team. The inability of Hauser to play and the serious injuries of several other good players, was followed this week by the misfortune of having to lose one of the regular guards, because of breaking the rules of training, and the team goes into the Pennsylvania game in perhaps as poor shape as they have been in during the season. All these handicaps and lack of individual star players will have to be made up for by teamwork, speed, fierceness of play, hard tackling, fast following of the ball, and a general get-together-push-and-

pull spirit, and this has never been lacking in a game against Old Penn. "Stay with 'em boys."

The cross-country race will be run on Monday, November 2, one week from next Monday. The first prize will be a gold watch, as usual, and the second prize also a watch. There will be ten or more valuable prizes, including sweaters, jerseys, roller-skates, etc. The ten men who make the best showing will be taken to the training table after the race and will meet the U. of Pa. at Fairmont Park, Philadelphia on November 14.

Carlisle Football Schedule, 1908.

September 19.....	Conway Hall at Carlisle
	Carlisle 53.—Conway Hall 10.
September 23.....	Lebanon Valley at Carlisle
	Carlisle 35.—Lebanon Valley 0.
September 26.....	Villanova at Carlisle
	Carlisle 10.—Villanova 0.
Oct 3.....	State College at Wilkesbarre
	Carlisle 12.—State College 5.
October 10.....	Syracuse at Buffalo
	Carlisle 12.—Syracuse 0.
October 17.....	Susquehanna at Carlisle
	(Not played.)
October 24.....	Pennsylvania at Philadelphia
October 31.....	Annapolis at Annapolis
November 7.....	Harvard at Cambridge
November 14.....	W. U. of Penn. at Pittsburg
November 21.....	Univ. of Minn. at Minneapolis
November 26.....	St. Louis Univ. at St. Louis



Printers Defeat Blacksmiths.

Football enthusiasm has found its way into the shops. Last Saturday the printers clashed with the blacksmiths, defeating them 12-0. The game was fast, vigorously played and perfectly free from unnecessary roughness.

By Captain Williams' brilliant end dashes and Weeks', Brown's and Wheelock's fast line playing, the "devils" soon had the ball across the line for a touchdown. Davenport then kicked a perfect goal.

The "devils" hit the line and they hit it good and hard, and continued doing so until they had the ball on the Smiths' 1-yard line, but they could not score.

The second half started off with a rush. The Smiths kicked off to Davenport, who made a handsome run of 25 yards. At this point the Smiths took a firm stand and Paisano kicked, the back fielders fumbling and (Besse) Brown, the star of the "devils" back field, caught the ball as it bounded from the ground and sprinted for a touchdown. Davenport kicked goal. Score, Devils 12, Smiths 0.

**THE SEVEN STARS OF PLEIADES—
AN INDIAN LEGEND.**

WILLIAM BISHOP, Cayuga.

Seven little Iroquois boys were in the habit of taking their dish of succotash to the top of a hill near their wigwams. They would sit on the hill and eat their supper. When their succotash was eaten up their best singer would sing while the others danced around the mound. They came here every night and no other boys came with them. One night they planned to have a feast of soup. Each was to bring a piece of meat. They were to cook it on the hill and fill their clay bowls with the soup. But their parents would not give them any meat, and the boys had eaten nothing all day, but they took their empty bowls and had a mockfeast. After this empty feast they filled their empty bowls and danced around the mound. Their heads and hearts were very light. They forgot their hunger. They danced faster and faster than ever before; their feet left the ground and they were dancing in the air. The six boys danced around their leader who was singing. Up, up, went the boys into the sky. Their parents ran there and called to them to come back. Whirling, floating, dancing, they took their places in the sky where everyone may see them. But their leader was not content with being in the sky, so he stopped his singing and tried to return. Every once in a while he repeats the act and that is why his light is not so bright as the other six stars at times.



Homer R. Patterson, who orders the ARROW sent to Lewiston, N. Y., writes us the following good news: "I am so thankful for what education Carlisle has given me. I took up a carpenter's trade. I am now building houses among the white people; am busy all the time. I have a wife and one daughter. My wife Bertha was a Carlisle student. I hope the school will forever be progressing. I will close with twenty-five cents for the ARROW."



About 300 students will attend the Penn-Carlisle game at Philadelphia Saturday. They will go by special train, leaving here in the morning and returning in the evening.

KIOWA INDIANS.

MICHAEL R. BALENTI, Cheyenne.

Many years ago the Kiowa Indians resided along the upper Yellowstone and Missouri rivers, but they were better known along the Canadian river in Colorado and Oklahoma.

Old traditions, (giving no time,) fix the stamping grounds of the Kiowas at the junction of the Jefferson, Madison and the Gallation forks, at the extreme head of the Missouri river, at what is now Virginia City, Montana.

A short time after this they moved south for some unknown reason, possibly the extreme cold. They allied their forces with those of the Crows and continued to drift. In 1840 they had a war with the Cheyennes and Arapahos. The Sioux claim to have driven them out of the Black Hills. In 1805 Lewis and Clark reported seeing them on the Platte River. According to their own story they found the Comanches at the Arkansas river.

A war followed, because the Comanches claimed all the land to the south. A peace conference resulted when the Kiowas crossed over south of the Arkansas river, and a confederacy was formed which lasts until the present day.

The Spanish records as early as 1732 recognize the Kiowas as a tribe. Their language constitutes a distinct linguistic stock. They have a peculiar language, speaking through their nose and with a choking sound in their throats. This language is not well adapted to rhythmic composition.

The Kiowas, like the Comanches, were making raids all the time on the Mexicans and Texans. Their raids extended as far as Durango. Of all the prairie tribes, the Kiowas are conceded to be the most cruel, blood-thirsty and inhuman. They are reputed to have killed more white people in proportion to tribal size, than any other tribe.

The first treaty of the Kiowas was in 1837. In 1868 they were put on their reservation with the Comanches and the Kiowa-Apaches. Their reservation is in the south-western part of Oklahoma, between the Washita and the Red rivers. Their last outbreak was in 1875 in connection with the Comanches, Kiowa-Apaches and Cheyennes. While

they were never numerous the Kiowas have been greatly reduced by wars and disease. The last terrible blow was in 1892, when over three hundred of the three confederated tribes died from measles and fever.

Although brave and warlike the Kiowas are rated inferior to the Comanches. They are dark-skinned and have strong arms, broad shoulders and are heavily built, forming a marked contrast to other prairie tribes, who live farther north. Their present chief is Lone Wolf. In 1901 lands were allotted to them in severalty and the remainder was thrown open for settlement. In 1900 they numbered 1100. They were known as the Arabs of the American desert; making their living by robbing and hunting. They lived in lodges made of light skin, thrown over twelve-foot poles. They had plenty of ponies and no fixed habitation, so they could move whenever the desire seized them. According to the Kiowa traditions they were originally from the far north where there is much snow on the ground and where they had to use snow shoes. They are idol worshippers, their priesthood consisting of ten medicine men.



Still Advancing.

Enrique Urrutia, a former Carlisle, writes the following cheering letter from San Juan, Porto Rico: "Now I will kindly ask you to remember me through the ARROW to my friends at Carlisle and let them know that all the ex-students from Porto-Rico (the boys) are doing well.

"Antonio Rodriguez, Class '05, received a letter from James Johnson in which he said he will make a visit to Porto Rico in the first part of next December. I, like the other boys here at San Juan, P. R., who are Manuel Ruiz, Julio Hoheb, Antonio Rodriguez and the undersigned, were glad to hear that Carlisle's star quarter-back of the 1903 football team and all-American quarter-back for the same year, will soon land on our shores. We will do all we can to make his stay here as pleasant a time as he ever had.

"I am working at the U. S. Naval Station, San Juan, P. R., as clerk to the Paymaster, U. S. N., at \$4.00 per day. It is three years since I left Carlisle, but still think it was yesterday."

INDIAN LEGEND.

JOE F. TARBELL, Mohawk.

One time there lived an Indian chief who had a beautiful daughter. She wanted to become a Christian and go away to help the poor people, but the proud father tried to make her stay at home. So one day her father went out hunting, and not long after her father was gone, another Indian from some village came to see her father, but he was gone, so the man started to go away.

The girl coaxed him to take her along with him, but the man was afraid that her father might shoot him; but the girl was determined to go and said she would go if she had to kill herself.

When the man left she went along, and after her father returned and saw that his daughter was gone he started to hunt, but could not find her. He asked some people about her and they told him that they saw her with a man from another village. Then he knew who took her, so he started after them with gun in hand. He said that if he saw the man with his daughter he would shoot him. After two days' travel he came upon the man, but could not see his daughter. He was very much disappointed and turned back and went home. Because she was to be a Christian God had protected her from being seen by her father, although all the time she was walking along by the side of him. When they reached the village they all welcomed her into their homes. There she lived for many years, teaching the people to be Christians.

Her name was Tekakwatha.

When she died, she was buried on the top of a hill.

It is said that the stars in the sky shone on her grave for two weeks.



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