

# The Carlisle Arrow

A Newspaper of the Carlisle Indian School

EDITED AND PRINTED BY INDIANS REPRESENTING FORTY AMERICAN TRIBES

VOLUME FIVE

CARLISLE, PA., DECEMBER 25, 1908

NUMBER SIXTEEN

## FRANCES E. WILLARD.

MARTHA DAY, Pueblo.

Frances E. Willard is an American and every American home honors her. It has often been said that this woman has personified the world's ideals. Her noble influence has greatly impressed the entire world.

In Statuary Hall in our national capital is a statue of Frances Willard, chosen as the ideal woman of Illinois and presented to the United States by that commonwealth.

Frances Willard was possessed of a noble ambition. She received her inspiration, strength and hope from the Almighty. When she started her career it was in poverty, but struggling with courage and faith she became the foremost woman of her time. She often said that the experiences of the early years of her life were the seeds to all her after good.

The most wonderful of books was her guide—for to her the Bible was the very truth and the Divine voice.

She received her education at the Northwestern Female College, Evanston, Ill., where she graduated with honors. She taught in several institutions in the west, and later went abroad to complete her studies. She was now prepared for her mission in the wide fields.

In 1873 the Women's Christian Temperance Union was commenced, originating in Ohio. She saw in this her opportunity to give her services toward the uplifting of the human race.

Frances Willard became the president of the Illinois Women's Temperance Union, and in 1883 had charge of the World's Temperance Union, and later became its president. She devoted her entire life to the temperance cause. She traveled all over the country and in foreign lands giving her services wherever they might be needed. The temperance crusade spread rapidly.

This noble woman made many millions of homes pure and strong by her loving service. This was her mission. There is no other work so noble and enduring as that done by Frances Willard.

To-day you see a million homes happier because she lived to give to them her love and faith. Every true mother in the land blesses and adores her because, on account of her great work, their children have grown into stronger and truer womanhood and manhood than would otherwise have been possible.

Frances Willard gave up her own life and rights that people might lead happier and sweeter lives. To-day America pays tribute to this American daughter. She is beloved because she had a beautiful character and gave an excellent example to the world.

In her autobiography she explains her motives as follows: "Who could deliberately desire to be little and unknown, of small value, and narrow circle, in a world so hungry for help and strength and uplift yet beloved and prized by God? No, I want to be now and in all worlds my very utmost. I fully purposed to be one whom the multitudes would love, lean on, and bless. Lying on the prairie grass, and lifting my hands toward the sky, I used to say in my inmost spirit, 'What is it that I am to be, O God?' I did not wish to climb by others' overthrow, and I laid no schemes to undermine them. But I meant that the evolution of my own powers to do for me all that it would. I felt that a woman owed it to all other women to live as bravely, as helpfully, and as grandly as she could and to let the world know it."

In 1898 her mission was ended in this world and the nation lost a great woman, and thus passed away the 'little frontier American maid who heard and heeded the voices that came to her from the unseen world and, obeying their counsels,

became the first woman of her generation, the most beloved character of her time, and, under God, a benefactress of her race."

## CHEERFULNESS.

What's the use to pout and whine? Why not rather laugh and sing? Why hang your head and look to the ground? Why not stand upright and look above? The sun shines brightly and the stars sung together in honor and praise of their Creator. Why should not man? Does not nature teach us, with its bright sunlight, pure air, singing birds, and lowing herds, that cheerfulness is the normal state? How much news the daily press furnishes us that is distracting! All the sadness and sorrow of life is quickly heralded across the land. Sympathy is aroused. Hearts are stirred. Help is offered. But why not likewise send a ray of good cheer across the wave? Why not fling out across the dark shadows which lie across the pathway, the light of the brilliant hope and good cheer? Hear what the angel said unto the shepherds on Judean plains: "Behold I send you good tidings of great joy, which shall be unto all people." "Good tidings," that is what we are waiting for. Tell the good news of the gospel—of "peace on earth, good-will to men." True this is the song the heavenly messengers sang, but it is the message of every true and loving heart that desires to send good cheer into the world.

It is just as easy to be optimistic as pessimistic. And surely it is far more acceptable to those about us, and more desirable in our own experience and comfort. Let us try and bring the sunshine of cheerfulness into our daily toil and duties. If things must be done, why not do them with a happy heart? Let there be no drudgery at this beginning of a new year, and this season of rejoicing. Sing



## The Carlisle Arrow

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

### Twenty-five Cents Nearly

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.

and whistle your way through life—enough of sadness will strike you unawares.

Lend a helping hand whenever you can. It is narrow and selfish to go through the world and do only what you are compelled to do. Duty is more than doing only what you cannot avoid. It is performing the many little turns in life which assist others in having good cheer and sunshine. Some one has said:

"I said it in the meadow path,  
I say it on the mountain stairs:  
The best things any mortal hath  
Are those which every mortal shares."

Everything takes on a new and richer meaning when we realize that we have done our part to bring light and sunshine into life and its work. How we delight to meet a cheerful man or woman! What a sweet impression settles down upon us when they have spoken, and we are left to our task again. How anxiously we await their return! Why? Because we believe that it is a good thing to come in contact with a cheerful character. Then why not all join the ranks of this mighty army? Why not enlist ourselves to help men bear the burdens of life by lightening their character? This is the business of cheerfulness. Let every boy and girl, every young man and woman, every teacher and employee of Carlisle, cultivate this disposition of Cheerfulness. Make the world sing for your being in it.

—————  
The ARROW wishes everyone it reaches a happy New Year.  
—————

The officers of the Y. W. C. A. cabinet in their last meeting discussed the subject, "How can our meetings be made more interesting?" It was decided to have a written program made out the week before so that all may know what is to be given in the meetings.

### GENERAL SCHOOL NEWS.

Stella E. Ellis, sophomore who was in the hospital with measles, is now out. Her class is glad to have her back.

The Juniors are very much interested in the "Princess," a poem by Tennyson, which they are reading in Miss Wood's room.

The departmental classes made some very good examination marks in agriculture. The papers also were models of neatness.

The declamation "The Charm of Christmas," given by Frances Keokuk in the auditorium Monday morning, was very good.

Miss Good is now matron in the dining room. The girls try to do all they can to help her and hope she will find her work pleasant among us.

The morning dressmakers have been making doll dresses. There was considerable rivalry, as each girl wanted her doll to look the prettiest.

Santa Claus must have come to see Miss Gaither a little sooner than others for the little whistle he gave her is already in use. She likes it very much.

The captains, lieutenants and non-commissioned officers, had their pictures taken last Friday afternoon. They are to be used on their reception programs.

Father Ganss was out Sunday evening to go over the Christmas hymns with the Catholic pupils once more. There were many at the meeting and the singing was good.

Rachel Chase, who has been working in the sewing-room for some time past, is now detailed to Mrs. Miller's in the afternoon. She seems to enjoy her work there.

Bert Miller has arrived from Hershey, Pa., and joined the sophomore class. If the membership continues to increase it will be the banner class. It now numbers thirty-one.

Mr. McNealy and his boys are engaged in making small hog houses. These houses are being made so they can be moved anywhere desired. The boys take much interest in the work, for they know it will be of some value to them in the future.

The Y. W. C. A. held a meeting Sunday evening in the society room. The meeting was very interesting. Several of the girls read verses from the Bible. The subject was "The Birth of Christ."

Joseph Picard, one of our promising steam fitters, and his force, have just finished constructing a hot water heater in the basement of the administration building. It is nearly ready for service.

The base-ball team will not work William Garlow so hard next Spring, since Tarbell proved himself a wonder last season at Hershey, and Bert Miller, also a left-hand pitcher, has returned to the school.

Last Sunday afternoon the student body assembled in the auditorium for Christmas services. The Christmas songs, which the boys and girls had previously practiced during their music period, were heartily sung.

Rev. R. J. Pilgram, assisted by Dr. Hark of Bethlehem, Pa., conducted Christmas Services in the auditorium Sunday last. The Services consisted of music by the orchestra; a duet by Elizabeth Penny and John White; songs by the school and a fine address by Rev. R. J. Pilgram.

### ————— The Susans' Meeting.

A very interesting meeting was held by the Susan Longstreth Literary Society Friday evening. There was a large attendance. An interesting program was well rendered. Essay, Julia Jackson; vocal solo, Myrtle Thomas; select reading, Jeannette Harris; piano solo, Mary Redthunder; anecdote, Evelyn Pierce. The question for the debate was, Resolved, "That the Chinese should be allowed to take up citizenship in America." The Affirmative speakers were, Edith Ranco and Josephine Smith; negative, Rachel Chase and Olga Renkin. The debaters were all well prepared. The judges decided in favor of the affirmatives. The reporter's notes by Katie Wolfe were especially interesting. After the debate was open to the house, Father Brandt, who was the guest of the Susans, gave an interesting talk on the subject and brought out some points of which the debaters had not thought.



## GENERAL SCHOOL NEWS.

The painters are doing some varnishing and floor polishing in one of the new cottages.

The declamation given by George Gardner in the auditorium was greatly enjoyed by the students and teachers in the afternoon division.

A Jersey cow on the school farm produces nineteen pounds of milk daily. This is the largest amount yet produced here by any one cow.

Smiles seem to form an important factor in the lives of many about this time of the year, the kind that refuse to come off at the bidding of the tyrant "Good Form."

In a letter to his sister Lawrence White states that he is getting along fine with his school work at Titusville, New Jersey, where he is at present under the outing system.

Mrs. Louisa Bedos Shomin, an ex-student of Carlisle, wishes to be remembered to her friends and classmates. She also writes that there is good skating in Michigan.

The four upper grades have elected captains for their respective basketball teams and in the present practice games are selecting the best players for the final contests.

All the students have their eyes turned toward the skating pond, but Jack Frost has not finished his work yet. We all hope that he will be through before Christmas, so that those who have new skates will have a chance to try them.

The playroom, which has been our extemporized hospital for the girls who have had the measles, is now getting a thorough cleaning and may be taken for the Young Women's Christian Association which needs a room very much for its meetings.

Juliette E. Smith, class '06, is now a nurse in the Sycamore Hospital, Sycamore, Illinois. After her graduation here at Carlisle Miss Smith entered a college for nurses in Chicago, Illinois. From there she graduated last June and was given her present position with a good salary.

The Mercers Literary Society met in the music room Friday evening. The program which had been previously arranged for the evening was well rendered by those who par-

ticipated in it. The debate, Resolved: "That Washington was a greater president than Lincoln" was well argued on both sides. The affirmatives won.

We had a good program and a splendid faculty meeting Wednesday evening.

The printing department—The Carlisle Indian Press—executed several jobs this week for the Commissioner's office. We are exceedingly busy on a volume of this work.

Bert Miller, the young southpaw who has been working in the chocolate factory at Hershey, Pa., for the past five months, is one of our latest arrivals at the school. He looks to be an "all-round" man. He has joined the Sophomore class with the intention of settling down to business for the remainder of his term. He was warmly welcomed by the Sophomores and printers.

The Indian Hiawatha Play, given in the auditorium on Monday evening by Rev. Robert A. George and his wife, of Cleveland, Ohio, proved to be one of the best entertainments that has yet been given here. The classic lecture, the superb lantern paintings, the moving pictures, the Indian songs, together with a large and appreciative audience, made the first number on our calendar of evening entertainments for Christmas week a decided success.



## An Appropriate Recitation.

"Charm of the Christmas Time", by Washington Irving, was the appropriate subject of Fannie Keokuk's recitation in the auditorium Monday last. It is so appropriate that we give it herewith:

There is something in the very season of the year that gives a charm to the festivity of Christmas.

At other times we derive a great portion of our pleasures from the mere beauties of nature. Our feelings sally forth and dissipate themselves over the sunny landscape, and 'we live abroad and everywhere.' The song of the bird, the murmur of the stream, the breathing fragrance of the spring, the soft voluptuousness of summer, the golden pomp of Autumn, earth with its mantle of refreshing green, and heaven with its deep, delicious blue and magnifi-

cence, all fill us with mute but exquisite delight, and we revel in the luxury of mere sensation.

But in the depth of winter, when nature lies despoiled of every charm, and wrapped in her shroud of sheeted snow, we turn for our gratification to moral sources.

The dreariness and desolation of the landscape, the short, gloomy days and darksome nights, while they circumscribe our feelings also from rambling abroad, and make us more keenly disposed for the pleasure of the social circle. Our thoughts are more concentrated; our friendly sympathies more aroused. We feel more sensibly the charm of each other's society, and are brought more closely together by dependence on each other for enjoyment. Heart calleth unto heart, and draw our pleasures from the deep wells of loving-kindness which lie in the quiet recesses of our bosoms; and which, when resorted to, furnish forth the pure element of domestic felicity.

The pitchy gloom without makes the heart dilate on entering the room filled with the glow and warmth of the evening fire. The ruddy blaze diffuses an artificial summer and sunshine through the room, and lights up each countenance in a kindlier welcome. Where does the honest face of hospitality expand into a broader and more cordial smile—where is the shy glance of love more sweetly eloquent than by the winter fireside? And as the hollow blast of wintry wind rushes through the hall, claps the distant door, whistles about the casement, and rumbles down the chimney, what can be more grateful than that feeling of sober and sheltered security with which we look around upon the comfortable chamber and the scene of domestic hilarity?



## Evening Program for Christmas Week.

Monday, the 21st.—"Hiawatha" in the auditorium.

Tuesday, the 22d.—Printers' Reception.

Wednesday, the 23d.—Christmas Entertainment and Faculty Meeting in the auditorium.

Thursday, the 24th.—Christmas Exercises in the Gymnasium.

Friday, the 25th.—Band Concert.

Saturday, the 26th.—Lecture Course—Caveny Co., in the auditorium.



## POTTERY.

OLGA REINKEN, Alaskan.

European pottery has received much attention but it was not until recent years that the pottery made by the Amerinds was given any attention.

Pottery was invented about 2,698 years B. C., by an emperor of China by the name of Hangti. It may have been made long before by other people.

Pottery does not exist among all tribes. Some tribes have no knowledge of it at all. Some modelled their pottery in basket forms, either right side up or right side down. Others modelled them in holes in the ground or in their laps and by coiling round and round slender ropes of clay. Some Amerinds made pottery inside of wicker forms, or on netting in a mould hole. While other potteries were freehand coil-made. The wheel-made pottery, the Amerinds appear never to have known.

The coil process is the highest development of the Amerinds' skill in making pottery. Pottery is done by the women.

When the pottery is dry, the painting and decorating are done by means of a long string-like brush made of yucca fibre.

Pottery is generally built on wicker trays so that in turning the pottery it is not injured.

Sand is mixed with the clay in order to prevent it from cracking. The pottery of primitive races is known as soft pottery. Pottery requires very hot fire. They made their fire out of doors, so their pottery was burned in the open air. The Pueblos piled their ware up and covered it with hot coals or it was blackened in hot ashes with fire above. When the pottery came in contact with the coal and sometimes fire, it became black.

In the Mississippi Valley, pottery is found in mounds and is supposed to have been made by the Mound Builders.

The high-necked bottle is one of the well known shapes found in the mounds.

The Amerinds of the Mississippi Valley made head-shaped vases, or death-masks. This was done by pressing soft clay on the features of a dead person. When the clay was dry it was removed.

The Atlantic pottery was more rude and rare than that of the other regions. The pottery produced in the lower Mississippi Valley and the southwest regions presents the highest development. As one proceeds northward, both quality and quantity decrease and it increases in quality and quantity towards the south.

The pottery area is fan-shaped, with Central America for the handle. This would indicate that the Mound Builders and the Pueblos acquired this art from Central America. Many attempts have been made to connect the Pueblos with the Mound Builders, but no good evidence has as yet been obtained.



## STATUS OF THE INDIAN.

ALONZO A. PATTON, Alaskan.

The status or condition of the Indian is a matter of interest to us.

The Spaniard came to this country with the object of conquest and the subjugation of the natives.

The French came with a somewhat different purpose. They treated the Indian on equal terms. They took him into society, thereby giving him equal consideration socially.

But the English, out of which the Indian policy has grown, came with different notions. They based their rights on discovery and made no provision for the Indian and his home conditions.

These early colonists were dissenters from the church of England, who came here in order that they might worship according to their belief. This privilege was not allowed to them in England.

Law was necessary for mutual protection of the colonists. Thus a civil body politic was formed for the civil government of the community. The Indian was entirely excluded from this government.

There seems to have been no idea of admitting the Indian to the same body politic.

The Indian was regarded as a barbarian and was from the earliest time referred to as such by the English colonists.

The one idea of Elliot seems to have been that the Indians could be reclaimed, through christianity, whereby they could be admitted ultimately to society and be given equal political rights. After the death of

Elliot no one seems to have cared to carry out this benevolent idea.

There are instances in the colonial days of New England where educated Indians were admitted to political privileges.

Upon the formation of our government, under the constitution, the Indian for the first time was recognized. By section two article one of the constitution he could be counted for representation in congress providing he was paying taxes.

In his decision in the Dred Scott case, Chief Justice Toney made the negro to remain as a slave though he may be or might have been in a free state.

The Indian seems to have been regarded as a free man wherever he was. He was not a slave and never was therefore he could live among white people or elsewhere and could become a citizen of the United States.

After parting with their lands in the state of Wisconsin some of the Winnebago Indians remained on the lands, others went west and afterwards came back. The question came up whether these Indians should be allowed or had they any right to remain on these lands. They were allowed to remain however since they were free people and could live wherever they chose, to the same as any other man of any race.

There are cases in which the lower courts have assigned the Indians their rights, as in the case of the Ponca Indians when the Government wished to remove them to Indian Territory. These Indians did not wish to move. They appealed to the district court of Nebraska by proceedings under a writ of Habeas Corpus. The court decided the United States government had no authority to remove these Indians.

According to Chief Justice Toney's decision the negro could not acquire any civil rights.

Yet strange as it may appear the African has become a citizen. The Indian is still, in many cases, recognized as a barbarian. Though the African enjoys the privilege of being a citizen, he is regarded as inferior in race, however, the Indian is continued to be repudiated as a man and a brother.



Miss White left Friday for Pittsburgh, where she will spend her Christmas with friends and relatives.