

The Carlisle Arrow

A WEEKLY NEWSPAPER EDITED AND PRINTED BY THE STUDENTS OF THE CARLISLE INDIAN INDUSTRIAL SCHOOL

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THE PIPE OF PEACE.

ALONZO A. PATTON, Alaskan.

The most important and valuable possession of the Indian was the Pipe of Peace. The Pipe of Peace is designated by the term calumet. The word calumet is not an Indian word. It was introduced into Canada by the Norman-French and it is still used by the French.

Properly speaking, calumet means the tube of a pipe, but this name is generally applied to the pipe as a whole.

The calumet of Peace was made of certain stones, red, black or white. The pipe or stock was about four or five feet long. The body was about eight inches long and the mouth where the tobacco was placed was about three inches in length.

The red calumet was the most esteemed of all the calumets.

The savages used the calumet for negotiations and especially when traveling through a country belonging to different tribes. With this in hand they were assured of safety.

To the Indian the calumet decorated with feathers meant the same as our flag does to us to-day.

Any violation of the pipe was considered a crime that would draw down mischief upon their nation.

The ornamentation of the Pipe of Peace differed among different nations. Every nation adorned their calumets as they saw fit, using feathers of birds and other materials found in their country.

The calumet was as sacred as the necklaces of wampum.

The Indians claim that the calumet came from heaven and was the gift of the Sun.

There were different classes of pipes for different purposes or ceremonies.

The pipe was also used for decorations of war and in making treaties of peace. All enterprises or conclusions of peace were sealed with the calumet.

On such occasions the pipe was filled with the best tobacco and then presented to those who had conducted some great affair. After them the other officials of the nation smoked the pipe.

The Pipe of Peace was a passport among all the allied nations.

Ambassadors of the various nations carried it as a symbol of peace which was always accepted.

From the design and decoration of the pipe it was easily told from what nation it came.

Through all the period of LaSalle's expedition the Pipe of Peace preserved the party from harm.

The calumet must be accepted by the party to whom it was presented. There is no instance recorded where this custom was violated.

If in the midst of a battle the Pipe of Peace was accepted, the conflict immediately ceased and the arms laid down. Negotiations were then made for the treaty of peace.

The Indians smoking a calumet in council, or when making a treaty, intended the sun for a witness. Therefore the custom was to blow the smoke in the direction of the sun.

To smoke the same pipe was a token of alliance, the same as drinking out of the same cup by different nations of the earth.

The custom of smoking the Pipe of Peace seems to be the same among all tribes of Indians.

When making a treaty or on any occasion of this kind, after members of the council had been seated some one, who was appointed specially for this purpose, took the pipe and lighted it with a coal of fire. He then turned the stem of the pipe toward heaven, then downward, and lastly held it horizontally and moved around until he made a complete circle. By the first action he presented the pipe to the Great Spirit; by the second he averted the Evil Spirit, and by the third he asked protection of the Spirits of the air, the earth and the water. After this ceremony, he

presented the calumet to the chief, who after taking three whiffs blew the smoke in the direction of the Sun. In like manner it was given to the Ambassadors or strangers that they too might observe the ceremony. It was then presented to the chief warriors and all the other chiefs and in turn to the others according to their rank. The pipe bearer held it lightly as though he feared to crush it, for it was considered very sacred. Only the pipe bearer held it while others smoked from the pipe.

In a council of peace the painted hatchet was buried in the ground to show that there was no enmity between the parties and that such feelings had ceased. The smoking of the pipe meant the signature of people who had no knowledge or means of writing.

For instance the passing of the stem of the pipe around and drawing smoke through it was the same as signing their names and pledging themselves to keep the agreement.

The Indians regarded the tobacco as a gift of the Great Spirit, and it was considered a very sacred plant.

The Pipe of Peace is said to have originated in the southern part of Minnesota, called the Pipestone quarry.

According to tradition here was born the red pipe which has since blown its fumes of war and of peace all over the continent.

To this place the Great Spirit called the Indian nations together and standing on the red stone or rock, broke a piece off and by turning it in his hand formed a pipe. He then began to smoke, blowing the smoke over them toward the North, South, East and West. He said the red stone represented their flesh and they must use it for the Pipe of Peace and that it belonged to them all as nations. He also cautioned them not to raise a war club on its grounds.

At the last whiff his head turned into a cloud and the whole surface

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of the rock melted and glazed. Later on there were two great ovens opened beneath. Two women, guardian spirits of the place, entered the fire where they have remained, answering to the invocation of the medicine men who have consulted them.

This legend is the one which Longfellow relates to us in his poem of Hiawatha.



THE OFFICERS' RECEPTION.

The Cadet Officers' Annual Reception, which was held in the gymnasium Thursday evening, December 31, 1908, was a brilliant success. Every plan worked out nicely, even those who were not accustomed to dancing gave us a nice exhibition of determination and perseverance in bravely endeavoring to navigate the different evolutions necessary in the modern waltz.

The gymnasium was decorated in the best manner imaginable, with "Old Glory" and bunting, while here and there could be seen banners of red and gold. Muskets were stacked on the floor, while in the gallery were stars made of sabers. The music furnished by the special orchestra was of the sort that carries one away, and as the officers were in full uniform, the sight was indeed inspiring. The florist gave a very nice exhibition of artistic taste in arranging the different palms and flowers. The program, as carried out, included many selections by the orchestra and a prize grand march, which was captured by Capt. Fritz Hendricks and Miss Josephine Gates; the second prize going to Lieut. Michael Chabitnoy and Miss Rose Beck.

After the dancing was over refreshments were served in the Y.M.C.A. Hall, where the real time began. Mr. Alfred M. Venne acted as toastmaster and he exercised his power relentlessly, calling upon different ones without warning.

As the reception drew to a close, the Old Year was giving its last gasps and the young New Year was ushered in. Every one reported having spent an enjoyable evening, the reception itself being considered the best of its kind. The officers take this opportunity of thanking the faculty for the evening.



GENERAL SCHOOL NEWS.

All students enjoyed their Christmas and the skating on New Year's morning.

Francis Coleman has been promoted to the Sophomore class, by whom he is welcomed.

The social given in the gymnasium last Saturday evening was enjoyed by all who attended it.

Monday morning six new students arrived from the Cheyenne reservation, Montana. After traveling for a whole week they were glad to get here.

Josephine Gates, who has been working in the sewing room, is now helping at the office. She enjoys the change and hopes to make an expert clerk.

Through a letter we learn that Grace Wayman, who is living at Rising Sun, Md., has a nice country home and is getting along well in her studies.

Samuel Saunooke, an exstudent who is now living in Altoona, Pa., was here for a few days last week visiting old friends and former schoolmates.

The members of the Standard Literary Society are very proud of their speakers who took part in the program last Friday evening—and they have a right to be.

Among the late arrivals we see Louis Roy, formerly a student of Chilocco. He will continue his work as a printer, taking up cylinder presswork which he wishes to perfect himself in. We wish him success.

The spraying demonstration which was held in the Indian School orchard was very instructive. The sprayer told us that he sprays for two main purposes: for life and improvement of the fruit. The day was extremely cold. A few Cumberland farmers were over to get instruction.

The painters are now engaged in repairing the Cage, giving it a new coat of paint. It will be completed within a few days. Edward Fox and William Corbett have done some extra fine work on this job, which pleases Mr. Carns very much.

The highest grades for the respective classes in the department of mathematics for the month of December were as follows: Freshman, Adeline Boutang, grade 9.7; Sophomore, James Mumblehead, grade 9.5; Junior, Levi Williams, grade 8.9; Senior, Myrtle Peters, grade 9.7, and Alonzo Patton, grade 9.7.

Joseph R. Forte, one of our best drivers, has resigned his duties in the stable and has gone back to the harness shop to learn his trade. Joe has made a mark for himself as a driver and we hope that he will be as successful in making harness as in driving a team. All the other drivers extend to him their best wishes.



THE STANDARD SOCIETY PROGRAM.

A new impetus was given to the work of the literary societies by the fine program rendered by the Standards on the evening of January 1st, in the auditorium.

While no attempt was made at displaying the picture presented by the five societies seated in their respective places in the auditorium was in itself a source of inspiration, but when to this was added the excellency of the program it was, as our superintendent said at the close, not only surprising but amazing that boys should be able with no help but their own to plan and carry out to completion such a program.

It would be unfair to single out any one part of the program; we simply give it in full.

The affirmative side won the debate.

PROGRAM

Standard Song.....	The Society
Recitation—"The Dymouth Fisherman"	John Farr
Music.....	The Standard Orchestra
Debate:	
Resolved:—That the United States should permanently retain the Philippine Islands.	
Affirmative:	Negative:
Alonzo A. Patton.	Raymond Hitchcock.
Montreville Yuda.	Joseph Porter.
Oration—"Industrial Education"	
	Reuben Charles

GENERAL SCHOOL NEWS.

Wauseka says he is going to organize a basket-ball team of bachelors.

The gymnasium drills before and after school were resumed this week.

After a week's vacation the Mandolin Club started to practice last Monday.

Mr. McNealy, our farmer, and his boys are busy cutting up corn fodder. It is done by machinery.

It has been announced that the regular Bible classes will resume their work, interrupted by the holidays.

Rosa La Rose, who has been in the hospital for some time on account of her foot, is out again among the girls.

Saturday evening, when the students went into the gymnasium for sociable, candy was passed out to all present.

It seems as though Jack Frost is not starting the New Year well—by letting the warm weather get the best of him.

The Y. M. C. A. had a very interesting meeting Sunday evening. Mr. Whitwell led the meeting; his talk was full of interest.

Dr. H. G. Ganss gave a very interesting and instructive talk in the music room Sunday evening. His subject was "Volcanoes."

As the Christmas holidays are over and the New Year has come, we will all try to make this year more of a success than last year was.

Savannah Beck was the speaker Monday afternoon, in the auditorium. Her subject: "Housekeeping," was very inspiring and instructive.

Last Friday afternoon a large party of boys were taken down to the Cave by Mr. Crane. The skating was very much enjoyed and all appreciate the kindness of Mr. Crane.

Elizabeth Baird, a member of Class '08, who is now working in Harrisburg, spent her Christmas holidays with her friends here. She is looking well and is doing well.

The A and B Normal classes have been working on reed-baskets the past month. While all did well, Thomas Tarbell, Leo Hopps and Philip Smoke deserve special mention.

The managers of the athletic as-

sociation will organize a fast team of basket-ball players as soon as possible. The following are the most promising candidates: Wauseka, Houser, Libby and Winnie.

The entertainment given by the Standard Literary society in the auditorium gave to the outsiders a glimpse of what the Standards really are. It shows also that the Indian is a born speaker, as well as an athlete.

Miss Searight, one of our seamstresses, is temporarily taking the place of Mrs. Carter as clothes matron. Mrs. Carter, who has been ill during the past week, is recovering speedily and the girls are anxious for her return.

A very interesting Y. W. C. A. meeting was held in Society Hall Sunday evening at seven o'clock. Olga Reinken was the leader and her subject was "Service". Elizabeth Webster read a Bible chapter, after which Laura Tubbs rendered a very pathetic recitation. This was followed by a vocal duet by Elizabeth Penny and Laura Tubbs. The meeting was then closed by sentence prayers.



A Nez Perce Meeting.

There will be a Union Meeting in the Y. M. C. A. Hall, January tenth, at seven o'clock, conducted by the prominent Nez Perce pupils of Carlisle. The evening will be given up to a program entitled "Missions and Missionaries Among the Nez Perces." All the speakers are Nez Perces, who are familiar with the great Christian work in that tribe of Dr. and Mrs. Whitman, Dr. and Mrs. Spalding, the Misses McBeth and others. Following we print the program, which was prepared under the direction of Miss Cowdry, a warm Christian friend of our students:

1. Coming of the White Men, Benjamin Penny
2. Lewis and Clark in Idaho.....Rose Simpson
3. Searching for the Light.....Harry Wheeler
Indian hymn, solo, Harry Wheeler
4. The First Missionaries, Dr. & Mrs. Marcus Whitman, Mr. and Mrs. Spalding.
William Corbett
Indian hymn, "At the Cross", Chorus.
5. Miss McBeth's work.....Etta Hateywinney
Hymn, "Pass me not", Elmer Whitfield, James Henry, Nathanael Jabeth.
6. The First Church at Kamiah, James Hayes, Pastor, Elizabeth Penny.
Hymn, "Jesus, Jesus, Precious Jesus", Chorus.
7. Missionary Work in Southern Idaho
Emma Lavatta
Hymn, Sign language, Nora McFarland, Elmer Whitfield, Nathanael Jabeth.

New Year's Arrival at Carlisle.

Miss 1909's arrival at the Carlisle Indian School was a noisy one. As the clock ushered in the New Year, bells were rung, shouts given and the band played. Perhaps there was no one more anxious than the members of class 1909 to give welcome to the New Year. Our superintendent, Mr. Friedman, was well aware of this when he cordially gave his consent to let the class have a good time. At the stroke of 12 the "Naughty Niners" were out in front of the band stand where the band was playing, suggesting to 28 pairs of feet an excellent way to keep warm. The class song was next sung and a few yells given. The hospital was then visited, not for medical treatment, however, but to partake of the delicious refreshments prepared by Miss Guest, Alonzo Brown and Earl Doxtator to whom due credit was given. Reuben Charles and Thomas Saul, as they were to leave the next day, said a few words in farewell. Miss Wood and Mr. Venne, the chaperons for the evening, responded to a call for a speech, the latter in a reminiscent mood referred to the serious thoughts he had the last few months before he graduated and how hard he worked to get all the learning he could before he left "dear old Carlisle." All separated that early New Year's morning with glad hearts and resolutions innumerable.



Miss Edith Felton, one of the Sunday-school teachers at the Methodist Church, left for Ignacio, Colorado, last week, where she expects to teach in an Indian school. Her boys will miss her, but wish her great success. Her sister has taken her place as teacher.



The Alaskan students had the pleasure of seeing Dr. Sheldon Jackson personally before he left for Washington, D. C. He being unable to come out to the school, they went to the residence of Dr. Norcross, where he was visiting. They had a very nice talk with him. He is greatly interested in the Alaskans and urged them to make the best of their opportunities. Before they left him he offered a prayer for them. He expects to attend our commencement exercises this year, if he is able.

THE BEARS' CHRISTMAS.

PHENIA ANDERSON, Concow.

It was Christmas Eve and all the woolly bears, little and big, were very busy getting ready to go to the party. A little toy bird had told them it was to be a grand one. It was to be in a toy shop where they always had their frolics. After much fixing and primping the bears were ready.

The first one to arrive was called Peaches and Cream because of her white coat and pink nose. Just as all the bears came in a Jack-in-the-box jumped out from behind the door and said, "Merry Christmas."

Velvet Foot had done her hair up on curl paper so she looked quite gay. She said that her little mistress always did that when she was going to a party. Billy Button had a green ribbon tied under his chin and when he became very interested in talking with the dolls, his bow would go to one side in a crooked way, which made him look tough.

Silver Slipper was a little bear who came in a doll carriage. She always rode, but when she saw the others having such a good time she forgot all about her carriage, got out of it and began to dance around holding her little paws in the air. Bobs had a pink ribbon on her hair and a little parasol to keep the moon from fading it.

After a while Billy Button said, "Get your partners for the grand march." When all the bears and dolls were introduced and had chosen partners they began to march.

The dolls came out of the show case, the prettiest ones the bears had ever seen. One little bear named Steel Coat invited a pretty little doll called Amiable Amy to march with him. Gray Top and Rose Wright, Sailor Boy and Polly Patience were partners. Carrots invited Peaches and Cream, but she thought too much of her beauty and so didn't try to make herself agreeable.

The bears and dolls marched and danced until it was quite late and they began to get tired. Billy Button said, "What do you bears think, shall we stay here or go back to the children now." The other bears said: "Let us stay and play a little longer." Then again Billy Button said, "All the bears who agree with me raise up your right paw. Shall we go back to the children now and make them

happy?" Carrots said, "Let us take the dolls with us." "O, yes do take us," said the dolls, "we would like to go." While the dolls put on their coats the bears went after their automobiles and they went to see the children where they all had a Merry Christmas.



TOYS OR PLAY THINGS.

PETER LOCUST, Cherokee.

The first toys were marbles, dolls and drums. The marbles were made out of clay, the dolls out of clay and wood. The drums were made by hollowing out a log with an ax, or by burning it out and a goat skin then stretched over the top with wooden pins driven in it to fasten it down. Mechanical toys are made out of iron or tin. They are made in Connecticut, New York and Pennsylvania.

Toy musical instruments such as tin trumpets, jewsharps, zithers and some drums are made in Austria and Switzerland. Most of the play drums are made in the United States. Music boxes and harmonicas are made in Germany and Switzerland.

The people of Germany are very musical and know how to make musical instruments almost better than any one else. Wooden toys are mostly made in Europe; poor people make them. They use poplar and plain wood. These trees grow near their homes.

The poor people are called peasants. They make wooden toys in the winter time when the snow is deep. The whole family makes toys.

Germany is the great toy shop of the world. In France bisque and porcelain dolls are made. Masks of papier mache are made in Germany, Long ago the Indians used to make dolls out of clay; now they are made of wood and rags covered with buckskin. Indian toys are drums, marbles, knives, bows and arrows and little canoes, all made by themselves.



THE inspiring talk Mr. Whitwell gave us Monday morning in the auditorium was taken seriously to heart by all.



THE New Year has been heartily welcomed by one and all. Let us strive to do our duty and make this year a very successful school year.

THE SEWING INDUSTRY AT THE CARLISLE SCHOOL.

SARAH BENCHLER, Piaute.

The sewing of the school is under the supervision of Mrs. Canfield and her three assistants. All the girls' clothes are made in the sewing room except their coats, and most the boys' clothing is also made except their uniforms. They make all the pillow cases, sheets, and the table linen.

There are four classes through which every girl has to go before she can become a dressmaker. First we should know how to darn our own stockings and to mend our clothes.

After we know how to do these things well then comes the shirt-making class; we stay there until we can make them well. Mrs. Canfield promotes the girls to the dressmaking class.

I think it takes about two years for a girl to learn the trade, then she is capable of going out into the world to make her own living.



WHEAT.

SUSIE PORTER, Chippewa.

Wheat is a kind of grass that stores up food matter.

Wheat grows in almost any country where the soil is rich.

It will grow in cold climates and warm climates.

Wheat grows in the United States, southern part of Canada, South America and in Europe.

The northern section of the United States grows more wheat than any part of the world because the soil and climate is so well adapted to its growth.

Good plowing is necessary. And when the earth is deep and rich, wheat always grows well.

When wheat has large stalks and small heads a good farmer always knows that the ground needs fertilizing, so he uses different kinds of mineral fertilizers to make the soil rich.

He may use barn-yard manure, lime, ground bones, dried blood, and ashes.

Wheat generally ripens in the summer and when it is time to cut it down a binder is always used, and then it is shocked up to dry and then stacked up, then threshed, either by a horse-power machine or steam threshers.

And after it is threshed it is stored away in bins then sold and ground into flour.