

# The Carlisle Arrow

A WEEKLY NEWSPAPER EDITED AND PRINTED BY THE STUDENTS OF THE UNITED STATES INDIAN SCHOOL

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## EVOLUTION OF THE INDIAN.

### The Effect of Training at the Government Indian School at Carlisle.

#### PART II.

From The Religious Telescope.

The equipment at Carlisle embraces over forty buildings, including the stables, barns, and farm houses. There is a large building called Girls' Quarters, and two others for the boys, the large boys in one, the smaller in the other. The dormitory plan is not followed. Three or four of the girls are placed together in one room, assuming charge of it by turns. Inspectors visit the rooms daily to see that everything is neat and orderly. The discipline is similar to that in other schools. The military part is intended only for the boys' welfare. The old Hessian guardhouse is sometimes used as a place of confinement for breach of rules.

The education is of three kinds. The first is that which is gained from textbooks in any school. The writer, with Editor Shupe of the Watchword, spent a profitable day visiting the different buildings. An Oneida boy of fifteen, Cleveland Schuyler by name, who had been at Carlisle for four years, acted as guide. His parents are living on their reservation in Wisconsin. The son has not been home since coming to Carlisle, but is looking ahead to a visit there next June. He had on the military school suit of blue and gold, wore tan oxfords, and a cap with two crossed arrows on it, a sort of link between his former and his present life.

Conducting us to one of the school rooms, where an Indian woman was teaching thirteen boys and girls of the first grade, we heard the words, "Read loud, Bennie, I can't hear you." Another room, a higher grade, had nineteen pupils, presided over by a white teacher. A third room contained fourteen pupils. The teacher was teaching them addition

and subtraction, and was using the familiar imaginary object-lesson of apples. In the next room were nine, in charge of an Indian girl with white waist and apron, a member of the normal class. On the wall were portraits of McKinley, Roosevelt and Lincoln. The pictures and wall mottoes were intended to instruct and inspire. In a room where there were twenty-eight pupils, under a white teacher, one motto said, "Try the pleasant way in your work to-day." Another, "Blessed is he who has found his trade and gets busy." Another, "Do not spit on the floor, to do so may spread disease." The motto chosen by the class of 1909 is, "Onward"; that of the class of 1911 is, "Truth conquers."

One striking difference between the Indian classes and the classes of white children is that the size of the Indians is no indication of the grade in which they are studying. Boys and girls almost grown may be in the first grade, and a class may have pupils of most all sizes and ages. This is accounted for by the forwardness or backwardness of education in the tribes from which the boys and girls come. The text-book education does not differ from that of the public school.

The second kind of education taught is the industrial. This includes carpentering, blacksmithing, carriage and wagon making, coach painting and trimming, general painting, plumbing and steam-fitting, tailoring, harness-making, shoe-making, plastering, cementing, brick-laying, masonry, tinning, printing, photographing, baking, kitchen work, agriculture, sewing, laundry work, horticulture, poultry-raising, dairying.

The pupils are given some particular line of work to do along with their mental education. We found classes in weaving; others in pyrography, yet others doing art work. Three girls were weaving rugs in small upright frames. Accompany-

ing photographs show young men engaged in making shoes. On the wall was this motto: "A silent worker is better than a noisy talker."

The editor of the Watchword had a little difficulty keeping his harness-makers still until his camera performed its duty. One of the trace sewers was a strapping big fellow on the football team. He had lost his front teeth, probably in some grid-iron scrimmage, and intended to have all the fun there was going, when it came to having his picture taken.

The laundry was visited, where the Telescope camera was used twice with results as shown herewith. The girls in the laundry department were dressed in common gingham. They were all so diligent in their work that they would stop hardly long enough, even under directions from the superintendent, to give the camera a chance. The boys did not need any coaxing.

In all these trades it is the purpose of Carlisle to make efficient workmen; to develop in the boys and the girls a taste for things different from reservation life; and to give them a start in the direction of civilization. Along with the intellectual and industrial training, at Carlisle, is carried a great athletic spirit. The Carlisle Indians have a football reputation over the entire world. Evidences of pride, in the form of large photographs, were displayed in prominent places.

The third kind of education is more of a domestic nature, called the outing system. This consists in sending boys and girls into homes located close to Carlisle, in order to come in personal contact with white persons and learn, under close supervision, how to perform household duties, farm work, secure technical training, or learn the ways of the factory. The boys are placed in Pennsylvania, north of Philadelphia, and in New Jersey. The girls are placed south of the same Pennsylvania line, and in New Jersey, and Maryland.



## The Carlisle Arrow

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

#### THE STANDARDS' RECEPTION.

"A Happy New Year" wrought in red electric lights, and suspended across the gymnasium, welcomed the guests to the annual reception of the Standard Debating Society in the gymnasium last Friday night, and suggested the general theme of the evening's entertainment. The event took the form of a farewell party to 1909 and a welcome to 1910, an idea which was carried out in the menu cards and souvenirs which each represented a dainty 1910 calendar. The Standard colors, orange and black, were attractively used in the decorations, and the music was good. The address of welcome was given by the president of the Society, Francis Coleman. A novel and very enjoyable feature of the program was the singing of "By the Light of the Silvery Moon" with all the lights extinguished except the tiny red ones in the Happy New Year sign. Just before midnight a seated supper was served in the Y. M. C. A. Hall. The menu consisted of chicken salad, wafers, maple nut ice cream, cake, fruit, mints and coffee. Mr. Whitwell, the Standards' advisory member, as toastmaster, called for the following toasts: What standards have accomplished, Ray Hitchcock; Our sister and brother societies, R. Charles; Once a Standard, always a Standard, Mr. Nori. The cakes for the prize dances, were awarded by the judges, Mrs. Foster, Mrs. Stauffer and Mr. Dietz, as follows: Two-step, 1st, Ruth Lydick, Albert Lorentz; 2nd, Emma Newashe, John Farr; Waltz, 1st, Rose Hood, Reno Rowland, 2nd, Inez Brown, Harry Woodbury. After the presentation of the prize cakes by Mr. Whitwell, a solo by Montreville Yuda, "I'm Going to Do as I Please," set the merry feasters in an uproar of applause which lasted until the ringing of bells and the blowing of whistles

proclaimed the arrival of 1910. Then a great wave of Happy New Year wishes swept over the hall, and all returned to the gymnasium to welcome in the New Year with dancing. This number was danced with the lights lowered and with only the red welcome to the New Year shining on the dancers. The home waltz ended the program.



#### Annual Reception of The C. I. B.

The Carlisle Indian Band was host at the first school social affair in 1910 last Monday night, the event being the annual Band reception, held in the gymnasium. The Band's friends and invited guests were present in goodly numbers, and greatly enjoyed the evening's program. Especially enjoyable were the moon dances, an innovation in dancing here, which delighted the dancers. A large moon, with the man therein smiling broadly, hung suspended from the rafters of the gymnasium, and during the moon dances, shed a thin white light upon the dancers; the other lights were all extinguished while the moon was shining, except tiny blue lights at the edge of the balcony which added to the moonlight effect. In the Y. M. C. A. hall, where supper was served, blue and red lights appeared in the decorations, and a phonograph furnished music during the serving of refreshments. Roast chicken, oyster dressing, giblet sauce, sandwiches, celery, olives, cranberries, ice cream, assorted cakes, oranges, nuts, mints and bonbons, and coffee made up the menu. After the supper, Mr. Stauffer introduced Mr. Friedman, who, after a few remarks complimentary to the band, presented the prize cakes as follows: prize two-step, 1st, Sara Hoxie, Joel Wheelock; 2nd, Stacey Beck, John Monhart. Prize waltz, 1st, Louisa Kenney, Montreville Yuda; 2nd, Thressa Lee, James Mumblehead. The future of the band boys was foretold by Reuben Charles, who cleverly pictured what each one will be doing in 1950. What they have already accomplished in the way of athletics was described by Gustavus Welch. The evening's entertainment ended with the home waltz danced "By the Light of the Silvery Moon."



BROKEN that resolution yet?

#### SOME SHORT NEWS ITEMS.

A short but instructive talk was given by Mr. Whitwell in the auditorium on Monday afternoon.

The way the pupils settled down to hard work after the holidays was gratifying to those in charge. Stick!

Last Sunday a party of large boys went to church in town. The sermon was about "The Coming of The Messiah."

The Juniors held their class meeting last Thursday evening. There was no debate, but a very good program was rendered.

The Juniors enjoyed their vacation immensely and have entered into the work for the new year with increased enthusiasm.

The year 1910 has come at last, and we seniors are very happy. We shall help, to the best of our ability, to make it a successful one.

The song service in Small Boys' Quarters on Sunday evening was well carried out. Several of the girls were present and they seemed pleased with the exercises.

A beautiful violin duet was played by Mr. Stauffer and Charles Kennedy last Wednesday evening at the Christmas entertainment. We hope to hear another soon.

Mr. Foulke, our faithful hostler, has been somewhat under the weather with a cold. We wish him a rapid recovery for his own sake and our's, for we need his assistance every day.

New Year's Day was spent very quietly. Although a happy day in many respects, we could not help thinking about our class school-mate, Paul Sanders, who went to his last sleep on Friday night.

Mr. William S. Delp, who has been teaching mathematics in the upper grades for a few weeks, left Saturday. The department pupils were very sorry to see him leave, but they wish him every success in his new field of work.

Stacey Beck received a box of "goodies" from her country mother, Mrs. Isaac Reynolds, of Westchester, Pa. Mrs. Reynolds is one of the many patrons who take a great interest in the girls placed with them under the Outing System.



## GENERAL SCHOOL NEWS.

Mr. and Mrs. Warner returned from New York last Thursday evening.

Mrs. Whithead and her two children, Miss Elizabeth and master John, are the guests of Mrs. Smith.

Mr. and Mrs. Stauffer are entertaining their sisters, Miss Heagy and Miss Ruth, of Harrisburg.

The song that was sung during the Standard reception was well rendered. It was entitled, "Silvery Moon."

Mr. Henderson taught Miss Wister's class last Sunday morning. He made the lesson John The Baptist very interesting.

James Thorpe, after spending a pleasant vacation with his many friends, left Friday evening for his home in Oklahoma.

Edith Ranco is confined to the hospital on account of a severe cold. Her many friends and classmates wish her a speedy recovery.

Thomas Irons returned from North Dakota last week. He says the weather has been unusually severe, even for that part of the country.

Last Monday morning the plumbers in the morning division pumped dry and cleaned out the dining room cistern in order to have it re-filled.

Mary and Leanord Taylor of West Chester, Pa., were Mrs. Nori's guests for a few days last week. They seemed to enjoy every moment of their visit.

The Catholic pupils went down town Sunday evening to sing their Christmas carols at St. Patrick's church. Many of the employees attended the exercises.

The dressmaking class took great pleasure in dressing the Christmas dolls. Their work was greatly appreciated by the little ones to whom the dolls were given.

Miss Mann chaperoned a few of the girls to the skating pond Saturday evening. They all report having had a good time and thank Miss Mann for taking such good care of them.

The Seniors were unable, on account of the death of Paul Sanders, to welcome in the New Year by sing-

ing and giving their yells, as has been the custom at Carlisle for many years.

Let our motto for 1910 be: "Stick! Dig! Save! Let us be prepared for any, and every thing which may come our way.

The printing force is sorry to lose Ira Spring, Joseph Jocks, Joseph Animikwan, David Solomon and James Lyons, who have joined the class in telegraphy.

Miss Nora Shultz, of Harrisburg, was the guest of Miss Francis Shultz, our assistant matron. She made many friends among the girls during her brief visit, and we hope she may come again.

A beautiful picture of Sir Galahad was given to the Y. W. C. A. by Supt. Friedman. Last Sunday evening Mary Red Thunder told in a very interesting way the story of Sir Galahad and the Holy Grail.

During the Christmas holidays a game called, "Authors" was very popular among some of the girls. This game is not only amusing but instructive and educating as well. Among the best players are Marie J. Lewis, Sadie M. Ingalls, Sarah F. Mansur and Selina T. Twoguns.

Clara Ellis, who lived with Mrs. S. M. Jones for two years, received from her as a Christmas present, a large box which contained many nice things to eat, besides other useful things. Clara was delighted to receive the box judging by the expression on her face when she saw the contents.

There was a good meeting at the Y. M. C. A. Sunday evening. Short essays on "Good Resolutions" were read by William Yankeejoe, William Bishop, and Peter Hauser; the choir rendered a special number; a trio was given by George Thomas, Reuben Charles, and James Mumblehead; and the president sang, "Your Mother is Praying for You."

We would caution our young men that it is inadvisable, unless some good reason obtains, to leave a trade at which they have been working for one or two years to take up some other occupation which at the moment happens to attract them. This will be discouraged at Carlisle because the faculty is of the opinion that continued changing of occupa-

tion is a waste of time and does not cultivate stick-to-itiveness. The world is in need of steady men—men who not only know one thing well, but have the faculty of steadfastness—men who at all times can be relied upon. Beware of the "Jack of all trades;" he is not conspicuous for his success.

The Y. W. C. A. meeting, held in the Susans' Society Hall was very interesting. Mary Redthunder told the story of the Holy Grail, and Maizie Skye gave a recitation entitled "Sir Galahad." Bible quotations were given by many of the girls. The girls who joined the Association since November were then recognized as active members. The meeting closed by repeating the Lord's Prayer.

The promotion of Joseph Jocks to the Spohomore class and the recent promotion of Nan Saunooke to the Senior class, are significant as proving to other students that steady, patient, persistent work is bound to bring its reward. Both students stood at the head of their class on the monthly merit roll, which is proof that our teachers are placing the right interpretation on the Merit System now in use.



## Death of Paul Sanders.

We regret to report the death of Paul Sanders, one of our young men. He was a member of the Chittamahe Tribe of Louisiana and had been a student at Carlisle since July of 1908. Several times during his enrolment he was given treatment at the school hospital for inflammatory rheumatism, and on December 3rd he was again admitted to the hospital suffering from that painful malady.

After showing a marked improvement he was further afflicted with an unexpected attack of pneumonia, and because of the weakened condition of his heart, due to a very severe attack of rheumatism some six years ago, he sank very rapidly and at six o'clock of the last day of the old year he died.

A brief funeral service was conducted by Father Brant at one o'clock on Sunday afternoon and the body was then shipped to the mother's home at Clarenton, Louisiana. All his acquaintances extend sympathy to the bereaved mother.



**CHRISTMAS ON THE TONAWANDA RESERVATION.**

REUBEN CHARLES, Seneca.

No doubt most of the people are aware that the Indians of the United States observe Christmas much the same as our white brothers and sisters, although it must be remembered that the Christmas celebration differs among the tribes and this may be due to the fact that traditions also and beliefs differ among the tribes.

I shall endeavor to write in a few words how Christmas is celebrated at my home on the Tonawanda Reservation, in the western part of New York.

Long before Christmas preparations are made for the great event. The district schools are closed just before Christmas. The little children like the white children look to Christmas as one of the happiest events of the year. A program is made for the day: in the morning services are held in the churches; the afternoon is spent in visiting friends and relatives; the young ones prefer playing and skating. As there are four district schools on the reservation, it is not well for the schools to have their Christmas trees all in one night, so one night is set apart for each school. By doing this, it enables all to attend each tree. At these Christmas trees exercises are given, such as songs and recitations. The exchange of presents also has a place on the program, and the little children take especial delight in answering to their names whenever their names are called. Both the young and the old give presents to their friends, relatives, and their loved ones.

It seems that the Indians have nothing but the Golden Rule in them whenever Grandfather Santa Claus makes his appearance. They also believe that "It is better to give than to receive." This may be readily seen as they try to see who can give the most presents. When the exercises are over, one family is invited to spend the night with another, and the night is passed in telling old Indian stories and legends. Friends are invited to take midnight supper, and the night is spent in discussing the birth of the Child in Bethlehem. Relatives are invited, and the night is spent in playing different games.

Thus, Christmas has passed and

the Indians are grateful to Ha-wen-ne-yuh, the (Great Spirit) who supplies their wants, and who is always their protector. The day after Christmas they are obliged to resume their daily duties with glad hearts and renewed energies, for they know that Christmas comes but once a year.



**CHRISTMAS THE GREATEST DAY.**

MARGARET DELORIMIERE, Mohawk.

At my home in Hogansburg, New York, Christmas is the greatest day in the year and is observed as a general holiday. At midnight, all the people attend church to greet the day with carols and prayers. During the day there are services at 6:00 and 10:00 A. M., and at 2:00 P. M. The entire day is devoted to the praises of the "New Born King."

As we have severe winters in that part of the country, sometimes bad weather prevents our going to church; in such cases, the majority of the people say prayers in their homes.

Our people observe the rule of exchanging presents the same as we do here. They also believe in charity. They manage to get up a large collection of gifts and eatables and give them to the poor.

As we live in the midst of a pine forest, many trees are cut down and Christmas trees erected for the enjoyment of the children. At this time of the year every one, large or small, young or old, wears a happy smile and the first greeting of the day to all is, "Merry Christmas!"



**OUR CHRISTMAS CUSTOMS.**

LEVI HILLMAN, Onondaga.

Christmas customs at the Onondaga Indian Reservation are similar to those of other parts of the country.

The pupils who attend the New York State schools, which is located convenient to their homes, number no less than one hundred and fifty. Every year at about this time the pupils prepare a program to be carried out on Christmas eve. The program generally consists of recitations, songs and a cantata, and is usually closed by a speech from the district superintendent. After the program the presents are distributed.

**CHRISTMAS ON SENECA RESERVATION.**

SELINA TWOGUNS, Seneca.

The Indians on the Cattaraugus Reservation are very much interested each year in celebrating Christmas. The children are taught short pieces of poetry which they recite at the church on Christmas Eve. The churches are beautifully decorated on these occasions. All the people come to hang their gifts on the two large trees put up for the purpose. Numerous presents are distributed after the recitations, reading, and singing have been given. They do not go to their homes until quite late. On reaching their homes they make the children go to bed at once while the old folks stay up to distribute the presents that Santa brings. But this is not all. The next day is the greatest. The Indians visit each other the whole day long. Some of them even go to visit their friends before breakfast. It is an exciting time every Christmas morning.



**A NEZ PERCE CHRISTMAS.**

ALLEN REBOIN, Nez Perce.

The Nez Perce Indians have a different way of celebrating from what the others do. They have about seven Presbyterian churches. They are very religious. Four times a year they meet at Kamiah in the first Presbyterian church, and they have a whole week, and have services three times a day. In Christmas week the Indians come from all parts of the reservation, and when they meet at the church they appoint a committee of three and these are to go out and collect money from the fathers and mothers that belong to the church. When they get enough money they go out and buy presents. They have another committee of three which is to go around the night before Christmas while the children are asleep. The men have big bags of candy and they tie bags over the children, and in the morning when they wake up they nearly hit their heads against it. Some of the men do, and all the candy comes down on them, and then their fathers tell them that Santa Claus has been around; then they go out and bring in a big Christmas tree. At night they meet at church, have songs, and give out presents. Then comes a big dinner and supper for all.