



The Carlisle Arrow

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

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THE MERMAN'S PROPHECY.

EMMA M. NEWASHE, Sac & Fox.

The spring had not arrived in all its splendor, but its coming was clearly seen, for the buds on the trees were beginning to show that every thing would soon be full of life.

One cool morning before sunrise, two devoted brothers decided to go hunting and at the same time keep fast.

They traveled for six days, and at the end of the sixth day, the younger became tired and hungry. That evening they had their usual night's rest but ate nothing.

The seventh morning, while the brothers sat beside each other, the younger cast his wistful eyes up to a large tree. Just where three of the limbs branched from the trunk, he saw an unusual sight. A fish! Owing to his curiosity, he asked his brother to climb the tree and see if he could not get the fish. The elder was tired and so nearly exhausted from hunger and travel that he failed after five times to climb the tree. The younger was anxious to obtain the fish and resolved to climb. He was not long in accomplishing the feat. He threw the fish down to his brother who was very much frightened at discovering that it was really a fish. He knew at once that there was some mystery connected with it.

It happened that they were near a village. The younger brother suggested that they boil the fish; but the older brother was very much opposed to the proposition on account of breaking fast, but because his brother insisted, he suggested that he might go and borrow a copper kettle to use in carrying water from a lake near-by. They agreed on this, and while the elder was gone, he cleaned the fish.

After they had their meal, the younger became very thirsty. He asked his brother to get some water for him and without delay the elder

went to the lake. His brother drank and drank water and his brother kept on carrying it for him until he was overcome with fatigue. At last the elder said that he must go to the lake himself and drink as much water as he desired. This, he did, but still he could not quench his thirst. His brother who did not accompany him became very uneasy about his stay. He went to the lake and here he saw his brother lying with his head down to the water's edge.

When the younger saw his brother he gave one leap into the lake. He tried to catch him but it was of no avail. He waited a few minutes and in the middle of the lake he saw his brother changed to a merman. His countenance was stronger and wiser.

Then, in a commanding yet merciful voice, the Merman asked his brother to call all his people to assemble around the lake. The next day all the Sacs gathered around him ready to hear what he had to say.

He began by saying that he had always been happy with them, but his saddest days concerning his people were rapidly approaching. He told them so long as they were north of where the white barked (sycamore) trees grow, he could constantly watch over them. He told them that so long as they staid north of the Missouri River, they would continue to adopt the customs of their ancestors; but, as soon as the tribe crossed, they would no longer have his beneficent influence. Their worship, language and customs would change. The prophecy extends to where he said that the tribe would settle near a large body of water (supposed to be the Gulf of Mexico), and that this would be the final resting place of the Sacs.

So many parts of this prophecy have come true that it is considered very wonderful by the tribe.



IT IS NOT the act but the motive that should be censured or extolled.

REMARKABLE PROGRESS BY THE INDIANS IN FARMING.

[From The Red Man—Editorial]

The Indians on the reservations are transforming the once barren lands which, until recently, were held by the tribes in common, into good farms which yield profitable crops, and on which each year many substantial homes are being built. There is an unusual awakening of both the old and young Indians on the reservations to a realization of the potential possibilities presented by each Indian's allotment. The progress toward allotting the Indians is moving along rapidly, and hundreds of thousands of acres have already been allotted among the various tribes on different reservations. There is a growing tendency on the part of the Indians to farm their allotment rather than to lease the land to some white settler and eke out a precarious existence on the lease money.

The Winnebago reservation is an excellent example of this awakening. Here, under the guidance of a liberal policy and by means of the indefatigable efforts of the superintendent, the Indians are rapidly developing into successful farmers, saving their money, buying modern farm implements, and building good homes. Superintendent S. A. Allen, of Sisseton Agency, reports splendid progress among the Indians under his jurisdiction. Seventy-five per cent of the Indians on this reservation are full-blood, and, according to the report, sixty-five per cent of them become agriculturists and are proving thrifty and successful farmers. The reservation, which is 80 miles long and 40 miles wide, has 2,000 Indians, to whom about 400,000 acres have been allotted. Last year these Indians raised approximately 100,000 bushels of wheat, 75,000 bushels of oats, 40,000 bushels of corn, 4,000 bushels of flax.

(Continued on last page.)

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

THE IDEAL.

BY CHARLES A. KEELER.

There's a road that leads o'er the green, green plain
To the deep dark shade of the murmuring wood,
That winds through the valley of doubt and of pain,
And climbs on the mount of the pure and the good.
It winds up the mountain and ends in a flight
Of wild birds sailing amid the blue sky.
Oh, would that I too were a bird, that I might
Find the end of that road in its windings high!

Receives His Bar.

Lyford John has been promoted to first lieutenant of Troop D.

Seniors Inspect.

Mr. Friedman took the Senior Class on general inspection last Sunday. There were many expressions of delight as the clean, prettily decorated rooms were opened to view. Order and cleanliness were everywhere in evidence.

"Sent to the Bench."

Alexander Arcasa's subject was "Sent to the Bench." An athlete is often sent to the bench when he is not doing his best in the contest, and so it is with our daily life; we must "play the game" in order that it may lead us into a successful life.

Four Interesting Questions.

The four interesting questions in Bessie Waggoner's talk last Sunday evening were "Whom Do I Have for My Friends?" "How Do I Talk to Them?" "What Kind of Letters Do I Write?" "What Books Do I Read?" She said that girls are known by the company they choose and boys are too, for that matter. "Be careful how you choose your companions; be cautious in your speech; avoid vulgar expressions; know when to speak

and when to be silent, in writing as well as in speaking. Spoken words may be forgotten, but written words never; once your letter is in the mail box it is yours no more. Write nothing that you might some day regret. Next in consideration, are the books which one reads; nothing inspires or cheers one so much as a good book. Cultivate a taste for good literature. It is well to begin the daily routine with a chapter, or even a verse of the Bible. If we observe these rules we shall be more than repaid in acquired knowledge and a Christian understanding of life as it was meant to be."

New Banner for the Mercers.

The members of the Mercer Literary Society are very proud of their new banner, which was made by Lillian Porterfield.

How Will You Take It?

"It's not the fact that you've lost that counts, but how did you take it?" This was the substance of a short and beautiful piece of poetry recited by the Hon. George H. Utter last Sunday evening in the auditorium.

Play Up to the Game.

The Hon. George H. Utter, in his address to the Christian Associations, advised us to play the game of life like men, to be true to the best that is in us, and to the high ideals of Him who, by example and precept, came to teach us how to live.

Be Always Ready.

One of the thoughts gleaned from one of Sunday's talks was that the mind is always ready to grasp new ideas if we but give it a chance, so we should be "Explorers," as have ever been those who have achieved success in any line of work.

An Enjoyable Evening.

The band concert which was given for the students last Friday evening was a pleasure from start to finish. There was a cornet solo, by Robert Bruce; a couple of xylophone numbers by Fred Schenandore, and a charming violin solo by Fred Cardin of the Senior Class. The boys' quartette sang well and Agnes Jacob's solo was especially pleasing.

Praise for Indian Girls.

Mrs. Thomas B. Taylor, of West Chester, Pa., who is here attending the Commencement, speaks highly of her two Carlisle girls, Lupie Spira and Alice Logan, who have lived with her for some time. Both are splendid girls, she says, and have recently received promotions in school.

Await the Full Harvest.

In his speech at the Christian Union Meeting last Sunday evening Congressman George H. Utter explained to the students the reason for many failures in life. He said that most people look for great things too soon, like the boy who planted a grain of corn and became very anxious to see how the grain was growing so he unearthed it and thereby destroyed the life in the kernel. So it is with most of us; we are too anxious for results; we should give time for our actions to mature and be patient and full of faith while waiting. Had the boy waited until the grain of corn had matured into the full ear he would have harvested with joy, whereas he wept over defeated plans.

Greetings from California.

SHERMAN INSTITUTE,
RIVERSIDE, CAL., FEB. 1912.

Greetings to The Alumni Association of the Carlisle Indian School and to the Graduating Class.

FRIENDS:—It is with feelings of sincere regret that we must inform you of our inability to be present at the Commencement exercises of 1912.

It is with sentiments of pleasure and pride that we greet the class of '12 as you are mustered into the ranks, under the Carlisle banner, of clean citizenship and lives filled with purpose.

Young men and women, your people and the country need you, and we wish you Godspeed in your various walks of life.

Signed:

Matilda Jamison Scholder,
Felipa Kaiser nee Amago,
Cenania Ainger nee Garcia,
Anna Morton Lubo, '98,
Francis X. Guardipee,
Joseph D. Porte,
Joseph Scholder, Wm. Scholder, '06,
Henry Smith, Mystica Amago,
Sotero Amago, Euaristia Calac,
Annie Buck, Annie Coodlook.

FOUR FIRSTS AND A SECOND FOR THORPE.

Spectacular performance by James Thorpe of Carlisle School, acknowledged the world's greatest athlete; the establishment of four new association records, and the equaling of one, featured the Middle Atlantic Indoor Championship games at the Second Regiment Armory held in Trenton, N. J., on March 26.

Thorpe, carrying the colors of the Indian school, breasted the tape in front in four events and secured second place in another, and considering the fact that he competed in but five events, his performance is little short of marvelous. Thorpe finished first in the final heat of the 75-yard dash; took first place in the 60-yard high hurdles, won the running high jump, was first in putting the shot, and took second position in the three standing jumps.

Running neck and neck with Thorpe for individual honors was Mitchel Arquette, his team mate from Carlisle. This sturdy representative of the aborigines blazed the way home in front in the two-mile run and in the five-mile run, his sensational running thrilling the fair-sized crowd that watched this fleet Indian race around the ten-lap track.

New records were set by Mitchell Arquette, of Carlisle, in the two-mile run; Herbert J. Otto, of the Northwest Boys' club, in the 1,000-yard run; T. S. Woodhull, of Germantown Y. M. C. A., in the 600-yard run, and H. F. Hildreth, of Northwest Boys' club, in the three standing jumps. Thorpe equaled the mark in the 75-yard dash.

A crowd numbering about fifteen hundred was on hand when the first event was called, a few minutes after 8 o'clock, and the entire program of the twenty-three events was decided before 11 o'clock. The officials accelerated the meet by their efficiency, and on leaving the spacious drill shed the crowd voted the meet the banner one in local athletic circles.—*Trenton Daily State Gazette.*

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There Go the Ships.

In his speech on "There Go the Ships," Edison Mt Pleasant likened the members of the Senior Class to ships sailing out into the ocean of life enroute for some particular port,

each one captain of his ship and equipped for a definite purpose in life, which purpose can be attained only by straight steering and in partnership with the Master of Life whose help is ever to be given for the asking.

Each one of us is a little craft fitted out for its own special work; it is not ours to do with as we please; we are but the captains and act under the directions of our owner—God. It does not matter whether we are the graceful yacht or the ugly little boat; our work of guiding that craft to its right haven is equally important.



A Musical Visitor.

Mr. Chambers, the famous cornetist of Philadelphia, who was with us last Monday, gave the band boys important instruction in the shading of tones. He also favored the afternoon school division with two beautiful pieces, "The Lost Chord," and "The Rosary."



Indian Leadership.

Many the boys and girls have gone from this school and become leaders among their respective tribes because they taught what they had learned, not only while here in school, but from experience gained while under the "Outing" among men and women of education and sound moral training.



Acquire This Habit.

One of the many helpful thoughts given by the Rev. W. B. Wallace, D. D., to the graduating class, is the necessity of acquiring the habit of stick-to-it-iveness, reminding them that they have but just begun life's game and of the need of having the "bull-dog grip" in order to achieve any kind of success.



The "Explorer."

"The Explorer" was the topic to which life was compared by the Rev. W. B. Wallace, D. D., in his address last Sunday afternoon; his object was to impress upon our minds the thought that if we stand for the right and prepare well for our journey through life, we shall be backed by Him who alone can help and strengthen us when the pathway seems rugged and beset with temptations.

GENERAL SCHOOL NEWS.

Among the spectators at the drills last Saturday night were Mr. James R. Wheelock and family.

Anna V. Gilstrap, who is at her home in Evanston, Ill., sends best wishes to the Class of 1912.

James Thorpe returned last Sunday from a week's vacation at his country home near Trenton, N. J.

We had with us during Commencement week, Alfred DeGrass, who was graduated from here last year.

Among our visitors is Mrs. Nettie LaVatta, who is here to visit her son George and to enjoy the Commencement exercises.

Mr. Alfred Blackbird was here during the week. Mr. Blackbird is an earnest Christian worker among his people, the Omahas.

Lelia Waterman represented the Junior Class at chapel exercises Monday afternoon by reciting "The Chambered Nautilus."

Some of the Juniors have finished the essays on their home states and the picture of every state represented in the class is on the black boards in Room 13.

One of the thoughts left with us by the Hon. George H. Utter, member of Congress from Rhode Island, is the importance of a leader being true to himself.

The little story of the "Sandman," which was given by Dr. Wallace as an illustration of unfinished work, greatly impressed us and we shall try to profit by it.

"Prophecies of Inspiration," in the nature of a salutatory and valedictory, was given by Montreville Yuda of the Junior Class at opening exercises Monday morning.

All who attended the Baccalaureate services Sunday afternoon and the Union Christian meeting in the evening enjoyed listening to the different speeches, every one of which taught many useful lessons.

Amos Komah gave a very interesting talk on "Indian Leadership" at the Union Christian meeting last Sunday evening in the auditorium. He pointed out several ways in which returned students might help the Indians on the reservations.

HOW ART MISREPRESENTS THE INDIAN.

IN TWO PARTS—PART I.

From The Literary Digest.

The Indian has been pictured too much as a creature of the white man's imagination. So declares the Indian artist, Lone Star, who teaches art in the United States Government school at Carlisle, Pa. He is outspoken in declaring that "the white artist does not know the Indian." The red man has been often enough represented, but the artist who has essayed the task usually spends but a short time studying him first-hand, and then pieces out from his imagination the deficiencies of his observation. One thing that the white man always puts into his Indian pictures is the sign of stoicism that he believes must invariably accompany the Indian character. "The artist forthwith places on his canvas an Indian with a haughty but awkward pose." It would take years of constant association to get really to know the Indian, and "generally artists have not deemed it worth while." Frederic Remington is exempted from this general charge. One reason why Lone Star, who gives his ideas to an interviewer for the New York Sun, bewails the growth of false ideas of his race, is because of all the things the Indian has been, he has first of all been an artist. Further:

"He lived with nature, he loved the wild things about him—the mountains, prairies, rivers, forests, and all wild creatures. He made symbolic records of his thoughts. In the course of evolution these symbols developed into a system of decorative designing. His garments and the utensils used in daily life bore record of his art.

"For instance, the parting of the hair in the middle, braiding it in two plaits, and bringing them forward over the shoulder, was no chance style. No other method of arranging the hair becomes the Indian so well. The use of fringe lends grace to the gestures and the Indian used it lavishly on his skin garments in compliment to his firmly established skill with the sign language.

"The Caucasian artist has appreciated much of this. The personality and dress of the Indian have been an inspiration to the painter, sculptor, and poet. Yet when it comes to

the details of garments, the pose, and even the spirit that the artist has put into his creations, I can readily see where he has missed the vital point. The Indian has been pictured too much as a thing of the white man's imagination."

The stage Indian is even further from the truth, we are assured:

"The costumes are generally even more ridiculous than the disorderly hopping and whooping. The costumers apparently try to improve upon the native dress, and it is generally very evident that they do not use the native costume as a model, but trust to their imagination, aided, perhaps, by vague memories of a Wild West show performance.

"In some instances expensive costumes have been purchased for certain productions, but the effect has been spoiled by incorrect wearing and the grotesque use of colored chicken feathers upon the heads of women. To the modern costumer any kind of feather is associated with the identity of an Indian and the result seems to satisfy the public eye.

"In reality, eagle feathers in the Indian's life were worn by men only, and the wearing of each feather represented a reward of some distinguished act or deed of bravery. The Indian women never wear feathers; it is the man's sole right as a warrior. To the Indian a feather has the same significance as a medal or a college letter awarded for athletic merit.

"I recall an incident connected with the life of Howard Pyle, the illustrator. Having an Indian scene to paint, he borrowed a complete woman's costume, but he used the leggings for sleeves, with the addition of one or two feathers for extra adornment. But the illustrators of to-day are working with more knowledge than the painters of the past century."

(CONTINUED IN NEXT ISSUE.)



Is a Christian Worker.

Mr. Levi Levering, who was with us during the week, is a prominent man among his tribe, the Omahas. Besides being a successful trader, he is Superintendent of the Blackbird Hill Presbyterian Sunday School and also Superintendent of the Christian Endeavor Society. After graduating from Carlisle in 1890, Mr. Levering attended Bellevue College, Nebr.

REMARKABLE PROGRESS BY THE INDIANS IN FARMING.

(Continued from first page.)

At the fair which they recently held the exhibits were of a high class, and a good showing was not only made in the exhibit of the farm products, but fine cattle, horses, hogs, sheep, and chickens were shown. There are thirteen churches on the reservation, and during the last two years 125 good farm houses have been built.

In the same way a dispatch from the Dakotas states that for the first time since the Government has had charge of the Sioux Indians the issuance of rations has been stopped. No subsistence of any kind has been furnished the able-bodied Indians for many months. For several years a ration of beef, sugar, and flour has been issued to the old and indigent, and this was done this winter, but only those who were ill or aged were assisted.

For the first time the Indians have shipped their cattle to Chicago this year. Several train loads were sent for which the highest prices were received, netting Indians thousands of dollars.

This progress is not limited to one reservation or to any single tribe. It seems to be wide-spread among Indians all over the United States. The Government is encouraging this industry by sending a better class of men to the reservations to instruct the Indians in agriculture. The Indians are being encouraged in a number of ways to take up farming. The agricultural fair which has been held on a number of reservations has acted as a great stimulus. More attention is given to this subject in the schools where practical instruction is given in farming and dairying. In many places the State Governments and the United States Department of Agriculture are cooperating in stirring up enthusiasm and developing new ideas on the reservations and in the schools. This beginning will, under this policy of encouragement, result in more rapidly breaking up the reservations, and in the assimilation of the Indians into the body politic. The Indians themselves are taking more interest in their economic development.



NOTHING is politically right that is morally wrong.