

# The Carlisle Arrow

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

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NUMBER 5

## CANADA INDIANS ASK TO VOTE.

M. FRIEDMAN IN THE RED MAN.

The Indians of Canada are pointing toward the liberal policy of the Government of the United States to show that they are entitled to the right of suffrage. Recently, at the Grand General Indian Council of Ontario, a delegation was appointed to wait on the Government officials at Ottawa to present the Indians' request for industrial and agricultural education and his right to vote.

Rev. S. A. Brigham, an Ojibwa Indian, whose Indian name is Shining Light, a graduate from one of Canada's greatest universities, who is an ordained priest of the Protestant Episcopal Church, stated the cause of his people, and among other things said:

"The United States in early times was a greater rascal than was Canada in dealing with the Indians. But to-day we find the United States doing far more for its Indians. It is doing wonders in atonement for broken treaties and oppression of the past. In Canada we find the Indian Office seemingly in existence merely to provide about seventy men with jobs. To-day we are recognized only as minors. The same laws that governed my grandfather under primitive conditions are governing me to-day."

In view of the many statements that have been made about the maltreatment of our Indians by the United States Government, this language by one of the Indian leaders of Canada is significant. A close examination of reports issued by the Indian Office of Canada shows that the United States is far in the lead in giving to its wards a common-sense education, and in treating them in accordance with their changing needs and progress.

The Canadian Government has always held its treaties with the Indian tribes as a sacred matter, never

to be broken, and in this connection has been more constant than our own country. As a consequence the Indian problem in Canada has had no eras of bloodshed like our own. There are many things which the United States must yet do for her Indians, and vigilance with regards to health and education, and honest property dealings with our aborigines must be insistent and unailing.

Canada, however, can learn a lesson from America that should spur her to activity beyond the complaisant acts of common honesty. It is not enough to protect his land as a holding of the tribe. The Indian must be trained and educated to take his place by the side of the pale face as a citizen of his country and as a man. That training must be given now, and the best sign of its need is the impatience of the Indian for a chance to show his individual worth.



### Tells Why He Is Successful.

George Fairbanks wrote from Langhorne, Pa.: "I am well and perfectly satisfied with my country home; my patrons are very good to me; I think it is because I do my best to please them. I enclose the names of two boys who would like to come to Carlisle."



### Carlisle Training Helps.

In a letter to Superintendent Friedman, Salem Moses, who was graduated from Carlisle in 1904, and who is now a member of the Second Regiment, Company F, Virginia National Guard, expresses gratitude to Carlisle for the military training which he received while a student at this institution; the knowledge of tactics thus acquired has been the means of winning for him an early promotion.



Candor is the pride of the true man, the charm of the noble woman, and the rarest virtue of society.

## THE COMANCHE INTERPRETER.

BY REV. HENRY SLUYTER.

Recently there came into my hands a leaflet entitled, "Howard White Wolf, the Comanche Interpreter." I was very much interested in it for the same Howard is my interpreter. Since 1904, when that leaflet was written, Howard has steadily developed. This is noticeable not only to those who have long known him but even to those whose knowledge of him is of shorter duration.

The one-time drunkard and gambler is, like Onesimus of old, now a profitable brother. Many times he refers to the great work, the evangelization of the Indian, and thanks God that he is called of God to help in it.

This morning I again received evidence of this. He was referring to a funeral held yesterday. A young woman by the name of Nina Cox Komah had fallen asleep in Jesus Sunday evening. So when he came to report this morning for duty, among the first things he said was: "Mr. Sluyter, the thought came to me since the funeral yesterday that my interpreting would not amount to anything if I did not have my heart in this great work." "No," said I, "you might interpret the words but the expression and feeling would be lacking." "Do you know," he added, "after the funeral, Uttopoby and Nahwats (these are my two Comanche Elders) and I were talking, and we expressed a desire that when our time comes we may be clear-headed and die with a smile like Nina did and be able to say as she did, 'I am not afraid to die; it is all right.'"

It is very helpful to me in my preparations to know what the Indians are thinking and talking about. I get very much help along this line from my interpreter.

Besides helping in this way, he as-

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# The Carlisle Arrow

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

**Twenty-five Cents Dearly**

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

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

## THE ROSEBUD FAIR.

Although the weather was not very favorable, a very successful fair was held at Rosebud Agency on September 24, 25, and 26th.

The exhibits, all grown by Indians on the reservation, consisted of corn, tomatoes, squashes, pumpkins, potatoes, cabbage, wheat, oats, peanuts, and beans.

Henry Horse Looking, an old Carlisle student, had on exhibition samples of wheat and oats raised on his allotment and said to be the first raised by Rosebud Indians. Among the successful exhibitors were Irons the Fire, Neck Shield, Little Chief, Crazy Boy, Henry Horse Looking, Quick Bear, Walks in the Woods, and Thunder. Superintendent Scriven and his coworkers deserve a great deal of credit for the success of the exhibition.

### "Chief" Bender Visits School.

Mr. and Mrs. Chas. H. Bender were among those who saw our boys defeat the strong Labanon Valley team. "Chief" Bender is a noted American League player.

### Catholic Notes.

Owing to the bad weather, mass was celebrated at the school last Sunday morning, Father Stock officiating. The subject of the sermon was "I Believe; Its significance as used in the Apostles' Creed." The instruction at the afternoon service was an explanation of the vestments used at mass.

James Thorpe was the central figure at the evening meeting. He described his trip to the Olympic games from the time he left Carlisle on June 12th until his return, August 16th. His talk was interesting and instructive, being interspersed with much original wit. The experience he had with a dog will

long be remembered. He spoke in glowing terms of one of the old cathedrals which he visited while in Paris.

### Student of Ethnology Examines Work of Carlisle.

Miss Barbara Freire Marecco, a graduate student of Somerville College, Oxford, England, who is a missionary and teacher among the Pueblo Indians, while engaged in ethnological research was an interested visitor in the academic department one day last week. Miss Marecco has made a deep study of the Pueblo Indians and, after a trip to England, is now again returning to pursue her investigations among the Indians of New Mexico. She is working on a volume on these interesting and tractable people.

### The Bible Class Rally.

A meeting of unusual interest took place Sunday evening in the Auditorium. Dr. Walker, Y. M. C. A. leader, opened the meeting with a reading from the scripture, after which Supt. Friedman made a short address on the importance of Bible study and its effect upon character. He then introduced the speaker for the evening, Mr. Harrison S. Elliot, of New York City. Mr. Elliot is a forceful speaker. His practical illustrations of Bible stories, as applied to our own experiences, made an impression, as was manifested by the number, one hundred and thirty, who signed the slips that were distributed among the students so that those who wished to join the Bible Study classes might have the chance to do so at once.

After the meeting the Y. M. and Y. W. C. A. cabinets adjourned to No. 10 schoolroom for the purpose of appointing committees to canvas those who had not signed the slips.

### Participate in Indian Congress.

Mrs. LaFlesche, Mrs. Deitz, Anna Hauser, Sadie Ingalls, Jeanette Pappin, and Leila Waterman left last Tuesday for Columbus, Ohio, to attend the Indian Congress, which is being held there.

Mr. Nori left for Columbus on Wednesday evening. Superintendent and Mrs. Friedman went Thursday evening and will remain until Sunday. Mr. Friedman will speak on Friday.

## GENERAL SCHOOL NEWS.

The farmers are very busy harvesting their crops.

The Sophomores have begun the story of Evangeline.

Dr. Walker was in Philadelphia for several days during the week.

Everyone enjoyed the open-air band concert last Monday evening.

Mrs. Whitwell's beautiful lace gown easily won first premium at the Fair.

Mr. Alfred Mellor, of Trenton, N. J., is visiting Mr. S. J. Nori for a few days.

Mary Swallow, who is in Oak Lane, Pa., for the winter, is attending school regularly.

Miss Reichel took the girls of the Freshman Class who were in school Friday afternoon to see Mollie Pitcher's grave.

Harrison Smith, of the Senior Class, gave a declamation on "Making Manhood" at the opening exercises Monday.

The Freshman Class are beginning the study of biographical sketches of noted men, of whom the first is Benjamin West.

The "Hot Shots" went to Mercersburg last Saturday to play their strong team. They were defeated by the score of 40 to 3.

Last Monday evening in the Y. W. C. A. Hall, the Junior Y. W. C. A. held a meeting conducted by Virginia Coolidge, who read the "Story of David."

At the Presbyterian meeting held last Thursday evening, the Rev. A. N. Haggerty decided that the students should begin the study of the Gospel of John.

Hugh Wheelock was a visitor Saturday and Sunday. He is now married and living in Mt. Union, Pa., where he has a position in the brick yard; he also plays in the Mt. Union band.

Miss Hagan and Miss Viola Myers, accompanied by Mr. and Mrs. Brown, made the trip to Gettysburg last Sunday. Notwithstanding threatening weather conditions they were favored with an ideal day, and returned filled with reverence for those who fought on this great field.

**Y. M. C. A. NOTES.**

BY HARRISON SMITH, *Secretary.*

Mr. E. W. Thomas, State Student-Secretary, was the speaker at the union meeting of the Y. M. and Y. W. C. A. Wednesday evening, Sept. 25th. His subject was "The Part the Association Plays in School Life." He urged both boys and girls to take a lively interest in their Associations, so that their spiritual as well as their physical nature would be developed. Many students are apt to become one-sided while in school, and this the Associations are trying to prevent. The Secretary is of the opinion that this will be easier to correct if those interested in the boys and girls will "lend a helping hand."

Leon Boutwell and Clement Hill contributed to the Y. M. C. A. last week. The Association members wish to extend to them their hearty thanks. No matter how small the contribution it will help to make it possible for the Association to do something for the fellows which it would otherwise be unable to do.



**The Cumberland County Agricultural Fair.**

The boys went to the Fair Friday afternoon, and the girls went Saturday morning.

There were many beautiful things to be seen, such as Irish laces, embroideries, Indian rugs, old-fashioned quilts, home-made bread and cakes, and all kinds of fancy work made by hand. Some of the girls spent considerable time in the Exhibition Hall looking at the fancy needle work and canned fruit.

The raffia automobile cap which was made by Ida Bartlette in the Native Art Department won first premium at the Cumberland County Fair.

The airship looked like a large dragonfly, and its movements were almost as graceful. It aroused much interest and we think it is a wonderful invention.



**Lectures on Moral Training.**

Dr. Milton Fairchild, Director of Instruction, National Institution for Moral Instruction, Baltimore, came in Sunday evening for the purpose of delivering in the Auditorium three illustrated lectures on Monday, Tuesday, and Wednesday evenings, suc-

cessively, on the following subjects: The True Sportsman; Thrift in School; and Conduct Becoming a Gentleman.

Dr. Fairchild also held a meeting with the teachers, at which outlines on the "Follow-up work" were discussed and plans made for correlating the same with the text books which are now in use.



**School Entertainment—Temperance Program**

The "temperance" program was more than ordinarily interesting; the subject matter had been carefully selected and those who took part in it did well. The program was as follows:

Selection—School Orchestra.

Recitation, "To Absent Friends"—Angus Bonapart, Normal.

Recitation, "The Mouse and the Boy"—Chas. Foster, No. 4.

Recitation, "A Tumbler of Claret"—Clement Virgil, No. 6.

Song, Page 9, No. 10—School.

Recitation, "True Courage"—Calvin Lamoureux, No. 8.

Recitation, "A Signboard"—Anna LaFerner, No. 10.

Song, "Have Courage, My Boy, to Say No"—Quartette, No. 10.

Recitation, "Things in a Boy's Road"—Nettie Kingsley, No. 12.

Song, "Nestling 'neath the Mountains Blue"—School.

Recitation, "Temperance"—Lida Wheelock, No. 14.



**A Social Evening.**

A large number of girls enjoyed the entertainment given last Friday evening by the Young Women's Christian Association, to welcome the new girls to the school and old members of the Y. W. C. A. who have returned from their country homes.

After an informal social hour and some games, the following program was given: Piano solo, Mercy Metoxen; song, Leila Waterman; riddles, Nettie Kingsley; recitation, Bessie Waggoner; The Family Album, a series of living pictures posed by members of the Y. W. C. A. The picture, "The Professor and Aunt Jane," was especially popular.

The evening was a success, not only for the pleasure it gave, but also because it helped the members of the large Y. W. C. A. family to know one another better, which is one of the objects of our Association.

**GENERAL SCHOOL NEWS.**

Mr. Whitwell returned from Pine Ridge and Rosebud, Monday morning.

In an exciting game last Saturday our football team defeated the strong Dickinson team by the score of 34 to 0.

Mr. Charles Dagenette, on his way to the Indian Congress, stopped over for a short visit with friends Sunday evening.

Miss Jennie A. Stuart, of Philadelphia, paid a short visit to her brother, Mr. Stuart, our quartermaster, last week.

Mr. J. E. Henderson went to Philadelphia last Monday to make arrangements for a number of our students who are to take part in the historical pageant.

After spending an enjoyable week at Carlisle as the guest of Miss Hagan, Miss Viola Myers returned to her home at Paeonian Springs, Va., on Monday.



**Married—Billings-Brant.**

At St. John's Episcopal Church, Carlisle, at 9:30 Saturday morning, September 28, by the Rev. Alexander McMillan, Miss Minnie Billings, of Hogsansburg, N. Y., and Mr. Benson Brant, of Ontario, Canada. A wedding breakfast was served at the Rectory by Mrs. McMillan. The guests were Miss Johnston, Miss Reichel, Elizabeth La Vatta, Lucy Lane, Cora Battice, and Frances and Esther Dunbar.

Immediately after breakfast the young couple left for Massena Springs, N. Y. Later they will go to Canada, where Mr. Brant owns a farm.



**An Olympic Hero Here.**

Mr. Platt Adams, of the New York Athletic Club and one of the Olympic heroes, visited our school last week. Mr. Deitz took him through the different departments, after which he dined at the training table with Mr. Warner and the football boys.



**Successful in Their Work.**

Edward P. Davis, one of our ex-students, is in business for himself in Alma, Mich. He writes that he owns a "tonorial room," and is doing very well.

## THE COMANCHE INTERPRETER.

(Continued from first page.)

sists in direct Christian effort. Last week he and a number of other Indians were at Anadarko to meet with the Indian agent. Among the little group from our immediate neighborhood was one who some three months ago renewed his stand for Christ and since has been a model Christian. This young man was approached by one of his closest friends with a request for fifty cents to get some liquor. Among the Indians, to deny a request of a friend is considered a great discourtesy. Henry, for such is the name of the Indian, was perplexed. He did not know what to do. He knew the evil effect of whiskey, but he knew equally well the Indian *esprit de corps*. He went over to Howard, who was talking with another Indian and frankly told him the situation. This other Indian immediately spoke up and said, "Why, give it to him." Henry turned to him and said politely, but firmly, "I am not asking you; I am asking Howard." Howard said, "I am glad you have confidence in me to ask me, Henry. You are here away from the Christian Mission. Here is your test." The fifty cents was not paid. Another victory won.

Thus we have an interpreter who interprets. He takes the fire as well as the message; for he is in sympathy with the truth.

He acts as a medium through whom I learn much of the needs of his tribemen by keeping me posted as to what the Indians are thinking and saying. Best of all, Howard is becoming more and more useful as an immediate agent in helping to make the religion of Jesus Christ apply to every-day, practical life.

These few lines I thought might be helpful to those who are interested in the progress of the Gospel among the Comanches, with especial reference to the interpreter through whom God's word is brought to them in their native tongue.

Howard White Wolf, the subject of the above sketch, is a former Carlisle student. At present he is employed as interpreter at the Comanche Mission of the Reformed Church in America at Lawton, Okla., and resides on the Mission grounds, having leased his lands and improvements to engage

in this work. In writing to the Carlisle School, he says: "I will inclose a leaflet written by my pastor, the Rev. Henry Sluyter. I have learned something of the importance of life."



## INDIANS WHO ARE EMPLOYED IN NEW YORK.

From the New York Herald.

Squat over a low table, a broad, pleasant, brown woman was peering among a pile of glittering, gaudy beads, picking them up with unerring certitude and working them into a violent pattern on an uncompromising magenta background.

As the visitor entered she looked up and gave a guttural greeting, while her face brightened in welcome. She explained in a lingo that was difficult to follow that she likes brightness and cheerfulness. She likes it so much that she is glad of the opportunity to stop work and talk of many things.

She is Grandma Diabo, who lives in a basement in a tenement house in Vandam street, in old Greenwich Village. She is "grandma" not only to all the Indians in New York City but to many white persons as well.

Swaying back and forth, Grandma Diabo, who is seventy-five years of age, tells of her life on the reservation in Canada, and how thirty years ago she came to this great city with her husband. He died and is buried in a Brooklyn cemetery, and her eight children are gone. She has no near kin and is glad to "grandma" all of her tribe who have come to New York.

She makes beadwork or leather Indian dolls until the light fails, then she sits thinking of the past, sometimes muttering to herself, but always she is ready to welcome visitors, especially if they bring in gaiety. She is a fine old type, her features strong and her eyes bright. On her wrist is tattooed a cross. In part this is significant of her religion, in part it satisfies a vague, deep-lying craving inherited from her ancestors, who were wont to paint their bodies with emblems of various kinds and meanings.

When Grandma is ill she does not send for a white doctor to cure her. She has secret remedies that made the red man strong before his white brother was known in the land and

which she trusts above all the drugs of the pharmacopœia. Younger Indians, too, often come to her for treatment when they are ailing, trusting to the wisdom of her years and her long experience with healing herbs.

The city and modern ways do not deal kindly with the Indians transplanted from the reservations. Grandma Diabo is the only one who has survived to so great an age. Many of the younger Indians arrived here by way of the schools at Carlisle and Hampton, and they are putting to use the knowledge and skill that they obtained there in various trades.

Francis A. Kennedy, a Seneca, who was educated at Hampton, is a skilled mechanic and is employed at the very up-to-date work of repairing automobiles. Ashis Indian name is Great Fire, it seems altogether appropriate that he should work in Vulcan's shop and deal with "devil wagons." Great Fire's wife answers in New York to the prosaic name of Mary, her Indian title being slightly difficult for daily Gotham use. "Watsien ni io stha" she writes it, and explains that it means "a good name."

She is an Iroquois, a distant kinswoman of Grandma Diabo, and was educated at the Carlisle school. She is a neat housekeeper and her spare time, like that of nearly all the Indians in the city, is given to beadwork. That is a legacy that modern trades have not been able to displace. Mrs. Kennedy uses the bright colors with a little more reserve than the older Indians and introduces some of the dull and iridescent tones that do not suggest the Indian work, but which are very effective, according to our taste.

Mr. Kennedy has a brother, Leroy W. Kennedy, who was educated in Carlisle and is now working at his trade as a printer on one of the big New York newspapers. At odd times he plays on the clarinet, in which he was instructed at Carlisle. There is also a sister, Amelia Kennedy.



## Success Will Be His.

David F. Gilstrap sends word from Fort Benton, Montana, that he is trying to make a man of himself. He is at present working on a ranch, but he hopes, before many years, to work and manage his own place of 160 acres.