

and bewildering rhythm, he will have done in music what Thorpe, the Olympic champion, did in athletics." Miss Curtis and Mr. O'Hara represent the effort to perpetuate Indian art in the life of the Indian today, not only for his sake, but for our own. This side of Indian life is entirely unrevealed to most white men; and there is urgent need from the standpoint of the white man himself of a proper appreciation of native art. Such appreciation may mean much towards helping the development of an original American art for our whole people.

No white visitor to Walpi was quite as interesting as an Indian visitor, a Navajo who was the owner and chauffeur of the motor in which Mr. Hubbell had driven to Walpi. He was an excellent example of the Indian who ought to be given the chance to go to a non-reservation school—a class not perhaps as yet relatively very large, but which will grow steadily larger. He had gone to such a school; and at the close of his course had entered the machine shops of the Santa Fe and Northeastern Railway—I think that was the name of the road—staying there four years, joining the local union, going out with the other men when they struck, and having in all ways precisely the experience of the average skilled mechanic. Then he returned to the reservation, where he is now a prosperous merchant, running two stores; and he purchased his automobile as a matter of convenience and of economy in time, so as to get quickly from one store to the other, as they are far apart. He is not a Christian, nor his wife; but his children have been baptized in the Catholic Church. Of course such a prosperous career is exceptional for an Indian, as it would be exceptional for a white man; but there were Hopi Indians whom we met at the dance, both storekeepers and farmers, whose success had been almost as great. Among both the Navajos and Hopis the progress has been marked during the last thirty or forty years, and is more rapid now than ever before, and careers such as those just mentioned will in their essence be repeated again and again by members of both tribes in the near future. The Hopis are so far advanced that most of them can now fully profit by non-reservation schools. For large sections of the Navajos the advance must be slower. For these the agency school is the best school, and there industrial training should primarily be such as will fit them for work in their own homes, and for making these homes cleaner and better.

Of course the advance in any given case is apt to be both fitful and one-sided—the marvel is that it is not more so. Moreover, the advance is sometimes taking place when there seems dishearteningly little evidence of it. I have never respected any men or women more than some of the missionaries and their wives—there were examples on the Navajo reservation—who bravely and uncomplainingly labor for righteousness, although knowing that the visible fruits of their labor will probably be