

BE CHEERFUL

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charity and good-will. These are the avenues of joy which open up to us the sources of all good.

The reason why life is a great disappointment to so many is that we have not been trained to choose our thought guests, the thoughts that make for happiness, that uplift and encourage, that bring sunshine, hope and joy into our lives. We have not been trained to right thinking and we close the avenues of joy by allowing hostile thoughts which bring blackness, despair and discouragement to make their home in our minds.

Readers, when you use your mental powers as the Creator intended that you should use them, you will not be seen going through this beautiful world, packed as it is with everything imaginable for our happiness and comfort, with long, gloomy faces and sad expressions. On the contrary you will be joyous, helpful, contented and successful.

Of all seasons of the year Christmas is the special time for human joy—if there is any special time for being happy. Christmas is almost here, so let all throw gloom aside and abide in joy. The American wishes its readers A Merry Christmas and A Happy New Year.

DOMESTIC ART NOTES

Howdy Folks! You surely would think we are industrious if you saw how busy we are. The Christmas sale is over, but not the Christmas spirit.

The freshmen are busy making costumes and they have practically completed Santa's bags.

Williamette Blakeslee and Ferol Porter are substituting in Mrs. Kirk's place while she is recovering from her surgical operation.

Wishing you all a Merry Christmas and a Happy New Year, au revoir till next year.

AN INDIAN AFFAIR

The Blackfoot Indians have a custom that is kept up every year during their celebration on the Fourth of July. The Indians each have a saddle horse, while some have big wagons, and they form a parade and all ride single file in a slow procession to get trees and willows which are used to make a medicine lodge. A ceremony is performed while the younger Indians are making the lodge. The Indians believe that the great spirit enters the lodge and blesses it. In the center of the lodge is a large tree, a sort of Indian Christmas tree, and the Indians have a superstition that if you offer something to the spirit nobody will die in your family; therefore, they all give new materials, tobacco and things that they think the spirit could

use, and put them on this tree by the medicine man. Nobody is allowed to take these things unless they give something in return or some misfortune will come to them.

At the back of this lodge is a booth made up of willows and covered with Indian blankets where the medicine man stays with his three helpers; these are two women and one man. The only thing that can be seen are their heads, and they have whistles made of willows which are blown while the medicine man is praying, and they have an up and down motion that they do in time with the blowing of the whistles. During this time they all sit with their heads covered for three-fourths of an hour, after that the dancing begins.

At the foot of the tree, in the center of the lodge, a hollow is dug by two men and a big fire is started, then the four drummers sit by the fire and beat the drum and sing softly at first. They gradually get louder until finally at their loudest the medicine man begins the dance and all the warriors join in. These Indians are all dressed in their Indian clothes and others with painted bodies go in the lodge to dance. Each Indian has in his hand a bow and arrows, tomahawks, or some weapon used by the Indians.

They jump, hop, and do a lot of yelling, which is the warriors' dance. No women are allowed to be in the lodge when the warriors are dancing, but when they are finished the women go in. The women and men then dance together, which is called the Owl Dance. The women choose their partners and they hold the men around the waist and the men do the same, with the other hands clasped in front, they form a circle around the lodge, then the drummers start singing and beating the drums.

The dance begins, the woman puts her right foot forward and the man his left, then bring the other foot up even with the first foot. They use this same motion all the time until the drummers stop, circling around and around inside the lodge, then the dance is ended.

SELF-RESPECT

We believe there is nothing so important in the formation of character in our youths as what is known as self-respect. This is an element of character that urges onward all who possess it. It causes its possessor to stand upright in the face of trial, to look mankind squarely in the face, and to demand that which is right because it is right. He who possesses respect for others, respect for law and order, for the Golden Rule, is a good citizen and a true friend. No one lacking self-respect can expect to pass as a true lady or gentleman.

He who lacks self-respect is poor indeed. He is shut off as a leper from the esteem of his fellows. They trust him not, for how can anybody esteem another who shows by his every act that he has no respect for himself? There can be little to admire, but much to shun, in one who lacks respect for himself. A true spirit of self-respect has carried the day for many a sorely-tried man or woman. Let our students cultivate self-respect, for it is of as great importance as any study they are now carrying—possibly greater.