THE INDIAN, HE

THE STORY OF A NAVAJO GIRL OF NEW MEXICO

CAN'T CHANGE INDIAN WAYS

No Place for Indian After He Has Been "Made Over."

On the streets of Alburqurque I saw a drunken Indian girl-and I af-

terward found the reason and a story. The sight of a drunken squaw is unusual. If there is any boozing the bucks do it, but there is little, for the reason that the risks are too great

to serve the fire water to Lo. But this Indian girl was one you will seldom see in the southwest. Not because she was drunk, that was not remarkable, but because of the way

she was dressed No Navajo blanket around this girl; no leggins, ear rings, bracelets or beads. Nothing about her indicated the Indian, and only a view of her face revealed her ancestry. But she was

full blood Navajo. She was dressed in full fashion and she wore a picture hat that probably cost more than her father's hix months' grocery bill. Her clothes were expensive, and in good taste. She wore a tailored suit of brown, with shoes to match and was an all around swell-And she was drunk-not staggering

drunk, but just noisy.
Whiskey always fires Indian blood.

But the Indian girl: She was handsome as Indian girls

There were two white men with her, two sporty looking fellows, who were no doubt "pasteboard artists." They were trying to persuade her to go up a side street, and she was de-termined to parade down the main business street, and when one of the men took her arm and tried to pull her along, she broke loose with all kinds of deliveries of wild west alang and protests—and tried to fasten her white teeth in the man's wrist.

"Shove along you geeks, beat it," she exclaimed. "Any old time I can't walk down the street without help, I'll call a taxi. I'm going to give Main street a benefit, and, listen now, if you fellows butt in I'll have you walk-

And down the street she went, She met a woman who was leading a pet dog and tried to trade her hat for it. She said she wanted to eat the dog she said she wanted to eat the dog alive and give the yaps a free show. Shew ent into the postoffice and told the girl clerk to give her a handful of letters or ring for the ambulance. A deputy sheriff tried to quiet her,

but she would not tame down. She had a dray go with her to a grocery store and there she told the clerk to load up the rig and deliver it to the "heathens and orphans."
The deputy foresaw that the girl

would run amuck before her jag wore off. He did not want to arrest her. He returned in a few minutes with a venerable old Isleta Indian. He talked with the girl, and soon persuaded her to leave with him.

And the story, here it is: This girl was one of quite a number of the brightest girls picked from the Navajo reservation to be taken to an Indian school.

The white man was going to make a demonstration. He was going to show Lo what he could convert his And the finished product was this

The white man was going to show the beauty of a white man's education, training and civilization. He was going to take the real raw material and polish it for usefulness—was going to point a moral uplift, show to the world that the Indian could be moulded to the white man's ways.

The finished result was a drunken

Indian girl, associating with gamblers The girl was an apt student at the school. She was above the average in intellect, was ambitious, and worked hard. She was the favorite and pet of the school. She easily mastered the English language. She was taught the common branches, domestic science

and sewing. Then she graduated. And then she fell.

Completing her school she returned to her home on the reservation. But what a home it was now, seen thru the white peoples' eyes.

The schools impress it upon the stu-dents that their work and duty is to go back to the reservations and work to improve and uplift their people. It is a noble mission but it doesn't work The girl went back, fresh from the comforts of the white way of living-went back to the hogan of her father, back to that home that was nothing but a hole in a hill, a dugout without the least furnishings or comforts— back to the savage life.

The girl went back and tried. She had nothing to do with and she failed. The squaws and her girl friends LOOKED DOWN ON HER, they ostracized her. There was one kettle and perhaps a dozen tin plates in that celiar home to teach and illustrate do-mestic science with, and there was none to teach. The girls of her age would not associate with her. They thought she was better than her

After utterly failing to interest her associates, she realized there were two courses ahead of her, one to drop back into the animal ways of her people, the other to leave them. She left and went to Santa Fe. Her

education did not qualify her for senography, book keeping or typewrit-ing. The only position she could find was a waitress job in a railroad eating house. She tried it for a time, and the end was the spectacle I saw on the streets of Alburqurque.

She might a thousand times better

have been left on the reservation— happy in ignorance.

And this illustration is generally true of the whole reservation, and in

fact any reservation I ever saw.
On the Rose Bud reservation in South Dakota a few years ago I saw a Carlyle graduate sitting with the bucks and squaws around a kettle of FAKES OF THE MEDICINE MEN anti-medical magazines and period-him at home hereafter. portion out of the slimy mess with a harpened stick.

The young Sioux returned, saw conditions as the Indian girl found them on her reservation. He could not teach them what he had been aught, so he gave up and dropped

I have visited the largest of the dan reservations and tried to understand the people and it has seemed Hotel Edwards, Portland, Oregon.)

What is Naturopathy?

nappy.

I drove through an abandoned mining camp in the mountains of New
Mexico and found it occupied by a band of Indians. It was once a quick Give the most peacable buck a couple of drinks and he will go to hunting an argument. Give him a couple more and he will want to sound the war whoop, hunt a hatchet and scalp somewhoop, hunt a hatchet and scalp somewhoop. whoop, hunt a hatchet and scalp some-

The Indian band went there because there were a few irrigated gardens go, but her eyes were wild and she was everything that Minnehaha during the severe blizzards of the winter they would not occupy a one of the houses, but lived in the hogans they built of poles and dirt. They broke into some of the build-

ngs and let their dogs and goats ocand to live in the comfortable house of the white men. In one of the build ings, the main office, the big vault for storing quicksilver and blasting powder, was the home of an old sow ind a dozen or so pigs.

The white man's quarters would do or the hogs and the dogs, but not for he American Indian.

And when Indians will go through he hardest of suffering from cold during the terrible mountain blizzards of February and March, with com-fortable buildings, his for occupying, what can the white man hope to make out of this kind of an Indian? It is ot a promising missionary outlook Filthy, lazy, ignorant, happy and healthy. They don't want to be any-

A young Indian on a pony stoppe ne and asked me for a match, by signals. I had a box of safties, and I took out one and showed him it could only be ignited by scratching on the box, and then I handed him the box, He rolled a cigarette and as he was about to light it his pony shied, nearly threw him, and then went pitching own the trail. Later it dawned on me hat there were some tricks the white men did not have to teach them. The indian wanted that box of matches and no doubt he purposely caused the horse to run and pitch so that he could

At a well where we stopped for linner we had a lot of canned goods eft over. Two little Indian kids, with bows and arrows, watched us eat. As we left, I offered the dinner to them. Accept it? No. They would not even nd I knew their little lank stomachs were craving it. We left it and went on. From the woods on the top of a hill I looked back and saw the young lads jump onto the feast and devour

The Indian pride would not let even these hungry kids accept a white man's leavings. A Mexican would have

An Indian is an Indian, and the white man who will make anything lse out of him should have plates. Carnegie here medals, big as plates. M. J. Brown.

NO LEGAL RIGHT

Writer Thinks the Bible Should Have No Place in School Work

ditor Courier: I learn from reports that the Bi e is still required to be read in our ommon schools as a daily exercise, s not such an action an usupation of The rights of patrons of the school. An act not required by law, yet supported by a tax on the people. Directors have no legal right to order ich exercise, nor can teachers be empelled to give attention to such

Such action, it seems to me, is but : effort on the port of the church hold its sway over the state. The people are not a unit as to what religion is. There are shades of difference that men have both a noval and statutory right to hold.

Are teachers instructed as to what elections from the Bible shall be read young minds before them to arefully avoid any and every reading avoring in the least of immorality. Are Baptist teachers instructed not select readings for such occasions nat would in the least reflect injuragainst the Methodist pec Methodist teachers against Catho-people; or Catholic teachers against wish people, Adventists, Free thinks or Spiritualists? What is the need Bible reading in schools anyway;

but the edicts of perverted inclin-tions. And like t hebarnacle on the

As a book we need it, not today. book of Nature more than they do.

stand the people and it has seemed to me folly to try to change them and their ways, for they won't or can't change. They are of another age.

The superintendent of the Chin Lee Indian school told me the work was slow and discouraging, for the reason I had restored to health, who had ago by a lady consultant, who was suffering from rheumatism and who the young Indian made no progress also been a victim of this disease and with their people after they had graduated.

also been a victim of this disease and medical incompetence. I informed her and for the benefit of those who per-He said the reservation had never haps do not understand just what the he said the reservation had never been allotted, the land was all owned in common, and there was little encouragement or incentive for the young Indian who had been taught new things to demonstrate and work in the latest that about 95 per. It is based on the fact that about 95 per. It is based on the fact that about 95 per. It is based on the fact that about 95 per. It is based on the latest and in the latest and work our efforts are directed to assisting our efforts are directed to assisting the latest and work in the latest and work in the latest and la

Stock raising is its only use, and the indians raise just enough of cattle, sheep, horses and goats to live on. Occasionally there will be a little quarter acre spot along the river that gets a little moisture, and some Indian will plant a few peach trees, and a few cabbages. And then he will build a little sunshade and watch over the garden all summer, to prevent it being stolen, and he won't get five dollars' worth of produce for his summer's work.

The Indian is fully satisfied with his condition. He has no ambition, does not want to and will not change. You simply cannot make anything out

Spinach, kale, beet tops, turnip op sand other "greens" will taste sest if cooked as follows: put one inch best if cooked as follows: put one inch sumptuary legislation tends to remove water in kettle, soak the greens in from the people the last lingering recold water one hour before cooking. Spect they may entertain for what Put the greens into the cold water and some are pleased to call the Majesty Taken each one by your self you will cook slowly in this way they will cook of the Law." cook slowly in this way they will cook of the Law."
in their own juice and preserve their
And I will

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Knows the Dead Inside

Conducted by W. A. Turner, Naturopath.

Conducted by W. A. Turner, Naturopath.

(A limited number of reasonable described by the could order any "such operation as they deemed best." Did you get that? Imagine what they would do to the lepless and unfortunate! This truly limited or the laws asked this question a few days ob ya lady consultant, who was iffering from rheumatism and who lad resorted to health, who had so been a victim of this disease and edical incompetence. I informed her dictal incompetence I informed her dictal incompetence I informed her dictal incompetence I informed her legislation, not laws to protect people from overwork or injury, or to punish the poisoning of food. Foolish and sumptuary legislation tends to remove Any other line of business may be NEW CHRISTIAN SCIENCE BOOMERS.

them out.

The land is owned in common. It cannot be farmed for want of water. Stock raising is its only use, and the Indians raise just enough of cattle, general licentiousness of the present day is a reflex of too much law—the farms. So many of us small felsumptuary law, caused by keeping the lid on too tight. What is in has got to come out. Regulation and bitter environment beats suppression that describe suppress.

You simply cannot make anything out Swedish movements and its founder to stimulate medical practice as it generally, I hope you will pardon the of him. He will not work, he cares thought he could improve on the latof him. He will not work, he days the theory that all disease was those who are rooms that the recent election. I do not care to enter into the causes of a day and some tobacco, and he is bones has been swept into oblivion and a day and some tobacco, and he is bones has been swept into oblivion and fake, for if you believe the crazy the result or to discuss the right or the decision. The returns are

eeth set stagge

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refused longer to employ you in your

no doubt fail, but having been taught

than in the city, owing to the high price of land and equipment. Besides the turn-over of capital in merchant-

ile lines is oftener than in farming. Your common cause so lately fought should bring you together like the bundle of sticks in the story. As before I said I make no charge for this as the Courier furnishes the space and I the light and lead pencil pushing and if you should make a combination all Oregon City will applaud. John L. Stark.

LOGAN

Oswego, were visitors at the Novem- style uniform with the other books ber meeting of Harding Grange, Mr. Dickerson is a Deputy Master and he over to the history of the building of and his wife are both loyal patrons, the extension to the original edifice ever ready to instruct and entertain. of the Mother Church, and the second ever ready to instruct and entertain. There was a dance at the hall on part contains the history of the First the Sth and about 50 numbers were Church of Christ, Scientist of Concord,

from the Portland Flouring Mill Co., were given to the public through the warehouse, but fortunately did very Christian Science Journal and Sentiwarehouse, but fortunately did very little damage. Mr. and Mrs. George Eaden are

rejoicing over the recent birth of a Mr. Ballard and Mr. Pierce and their families have moved to Oregon City. Henry Babler has bought a ten acre

farm at Concord.

Mrs. L. E. Robbins is visiting relatives and friends in Oregon City and Louis Kohl has a pile of gravel on his farm, which, it has been suggested,

may be for the chickens to scratch in and itm ay be for building purposes. We'll wait and see.

attractiveness of the place. We hear that Mr. Friedrich, Sr. will soon move to Parkplace and A. & B. Friedrich will manage thef arm, Mrs. Hagemann, N. Babler and Effie Kirchem, grangec ommittee, an-nounce that there will be an entertainment, basket social and dance at theh all Nov. 22nd, A play, "The Dress Rehearsal," will be given y local tal-

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Owen G. Thomas

net in regular session at Hazlerwoods present occupation. Suppose you use met in regular session at Hazlerwoods your collective energy and capital to Hall, minutes of previous meeting read

NEW CHRISTIAN SCIENCE BOOK

Unfinished Work of Mrs. Mary Baker Eddy Nearly Ready for Public

The publisher of the writings of Mary Baker Eddy, Allison V. Stewart of Boston, Massachusetts, has made announcement during the past week of a book soon to be given to the pub-lic entitled "The First Church of Christ, Scientist, and Miscellany," by Mrs. Eddy.

The volume will include many the contributions of the Leader of the Christian Science movement to the periodicals which she founded and also such contemporaneous, explanatory, and historical matter as was selected by her for publication, together with articles which she contributed to various outside publications. The work of compiling this volume was begun by Mrs. Eddy a number of years ago while still residing in Concord, New Hampshire, but pressure of other matters delayed its completion. Only recently has it been possible to get the

book ready for the press. Mr. and Mrs. C. T. Dickerson, of tist, and Miscellany" will appear in a sold. The young folks report an enjoyable affair and the promoters were pleased with their returns.

New Hampshire, Mrs. Eddy's gift to her home city; also Mrs. Eddy's letters to the branch churches together Jacob Minder had a runaway in with her many contributions to the lit-Oregon City last week. The team ran erature of Christian Science which

NOTICE OF FINAL SETTLEMENT.

Final settlement of the estate of

Joseph Koenig, Deceased. Notice is hereby given that the undersigned administrator of the estate of Joseph Koenig, deceased, has filed in the county court of Clackamas County, State of Oregon, his final account as such administrator of said estate and that Monday, the 1st day of December, 1913 a the hour of 10 Mr. Friedrich put up a complete o'clock a. m., has been fixed by said new front fence with painted posts court as the time for hearing of oband gates, which adds much to the jections to said report and the settlement thereof.

F. F. JOHNSON, Administrator of the estate of Joseph Koenig, deceased. U'Ren & Schuebel, attorneys for ad-

ministrator. First publication Oct. 29, 1913. 5t

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long before esteopthy was ever heard antine the air? And, wny is it no one a country of majority rule it is a clos of so you see the field covered by Nat- is allowed to go to houses that are ed incident. opathy is a wide one and embraces

is allowed to go to houses that are quaranteened for fear they will "spread" the disease, but the doctor? He, the wise man never catches or carries the disease. I know, for I once either have we any use for medical nethods. The Allopaths, however, are by practiced "medicine" myself, and was for the city as a whole. As individuals ow beginning to use some of our as obsessed with this superstition as they have no ill feelings toward you, the balance of them, until I found out.

That they decided to discontinue the

prescriptions in Latin at \$2.50 per, than take their coats off and go to vork and save peoples' lives. The Sterilization Bill The people of Oregon, of whom only

ne third voted, rejected this infamous measure, be it said to their credit. The daily papers of Portland, which ave all succumbed to the "influence" of the A. M. A. of course advocated there is the true story of the nigger

Catalog

the best of all schools, except medi-

Back in the eastern states where "vivisection," or doping and carving of dumb animals got to be an obscession by the various medical institutions of "research," it has been practically Certainly not to teach morality, although the stopped by humane societies, and morality is required to be taught many doctors fined and imprisoned. here. Morality is an enfoidment of here. Morality is an enfoidment of mate powers of soul like music or nathematics, and is to be found every where in Nature's kingdom, while evil where the M. D's could have "legal where the M some time the "demand" has been 101 over the state human subjects to experiment on, where the M. D's could have "legal os which they cannot and never were protection, "for it is no crime for a fible to cure, but you are advised to doctor to "legally" murder a patient, doctor to "legally" murder a patient, and to cure, but you are advised to go to an Allopathic doctor and get judge us "the sons of the soil" by out ward appearances, you will fail to the protection of the soil of the s but the edicts of perverted inclin-tions. And like t hebarnacle on the chip's sides may be swept away in to the sea of oblivion.

Let the Bible stand on its own mer.

I could fill pages telling you of how orphan asylums, charity hospi-tals and other places have furnished

herapy and massage but medical the absurdity and falseness of it. 'ethics' still finds it easier to write The Oregon Social Havings Social The Oregon Social Hygiene Society

This innocent looking title is attached to one of the smoothest pieces of flap doodle in the state. It is a parasite organization attached to and engineered principally by the political doctors on the state board of health. Of course, to blind the people as to its Of course, to blind the people as to its real purpose, it is always necessary to tablished means of obtaining a living get the endorsement of a few eminent, but misguided gentlemen of standing in each community. That

actually got \$10,000 or \$15,000, I have forgotten which, out of the last legis-lature, to exploit its propaganda—at the taxpayers expense .It publishes and sends out through the mails, stuff that would be barred out if sent by that would be barred out it sent by you and me, and it hires halls and lecturers and sends out exhibits over the state to exploit the "Red Plague," or vinereal diseases—diseases which they cannot and never were few, possibly none, have any expersion to give hit you are advised to the cure but you are advised to the cure of the land, the "back to the farm" movement, so called by would be social-economists. Perhaps few, possibly none, have any experiment.

gives it respectability.

hundreds of innocent children and to foot the bills for these allopathic Now here I come with my large others as subjects for serums and op-doctors. This "society" fake is also chunk of advice, for which I make no to foot the bills for these allopathic Nature reveals all truth, and chiller who have been part of the program of the A. M. A. charge, and if you refuse to see it, made blind, paralyzed and otherwise to fasten themselves on the people. The program of the crippled by these infamous practices. See that your manylor of the leading to fasten themselves on the people disturbance or myself down with a lot

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SPOKANE, WN.

BOISE, IDAHO

business just as employers do often close their operating plants and discharge the workmen, having no further need of them and not be-cause of any personal dislike. In a broad sense it seems an elimination

without, at the same time providing some other form of activity, by which you may serve society for the means This society asked for \$40,000 and ctually got \$10,000 or \$15,000, I have no doubt any of us would feel in a like manner. Society however, has not denied you the right to enter other channels of occupation or commercial enterprises. But what? That is the

Now here I come with my large The daily press being bought up, it See that your member of the legisla- of ill feeling toward any or all of you, won't publish these outrages, but the ture votes this graft down or keep Society in its collective capacity has