

"Lo, the Poor Indian!"



"AN OSAGE SCALP DANCE", Painting by Stanley, 1845

Romance of the Osages and Oil.

By ELMO SCOTT WATSON

WHEN ALEXANDER POPE, some two hundred years ago, wrote the lines "Lo, the poor Indian! whose untutored mind sees God in clouds, or hears him in the wind"; he little realized that he was giving to the English language an expression which was to become a classic characterization of a whole race of men. For American sentimentality has made "Poor Lo" and "Indian" synonymous terms, seemingly unconscious of the ironical fact that it has been the American people—the white usurpers of the land occupied by the original Americans—who are principally responsible for the "poor" half of the expression.

So "Poor Lo" became a part of our currency of speech until the modern history of the Osage Indians seemingly proved the falsity of this as of many of our other "rubber-stamp" expressions. But recent developments down in the Osage country in Oklahoma, where oil wells have been pouring a golden stream of material wealth into the laps of these Indians, now suggest that perhaps the "Poor Lo" designation is not so inappropriate after all. For the Osages' millions have brought death to some of them and sorrow to the others in the realization that they have yet much to learn of the bitter lesson of the white man's greed.

The "Osage murders," which have occupied so much space in the newspapers lately, have aptly been called "one of the blackest chapters in the history of the white man's dealings with the American Indian." They are the result of what appears to be the effort of a well-organized band of men to destroy with bullet, poison and bomb the heirs to some of the Osages' rich oil lands. This effort already has resulted in nearly a score of murders, and government officials who are investigating the case predict even more sensational disclosures as their case against the men already indicted for the crime develops.

In this centering the attention of the nation upon this tribe of Indians, whose sudden rise to wealth within the last decade has kept them constantly in the limelight, these murders serve to recall some of the early history of the Osages which, in contrast to their later peaceful record, was one of much war and bloodshed.

The name Osage is a corruption by the French of Wazhazhe, their name for themselves. The Wazhazhe, or Osages, were the most important southern Siouan tribe of the western division, and their original home was along the Ohio river. But in the constant shifting of Indian population on account of tribal wars and the nomadic traits of the red men, they eventually crossed the Mississippi probably about 1500 A. D.

The first mention of the Osages in written history is in Father Marquette's map of 1673 which shows them located along the Osage river in Kansas and Missouri. In 1701 Iberville, another French explorer, found them living near the Arkansas river, and he numbers them at 1,200 to 1,500. In 1714 they were helping the French defeat the Foxe Indians at Detroit, and three years later the tribe received its first official visit from the French. Du Tisne, a French officer, visited a part of the tribe which was then living along the Osage river, and records the fact that this village had 100 cabins and 200 warriors.

All of the early French travelers comment upon the warlike qualities of the Osages who were the inveterate enemies of the great Illini confederacy and who were held in terror by the Caddoan tribes of the southwest. Although they were constantly

Mild Creatures' Vision

A hot controversy is being conducted between two men over in Canada. Bonnycastle Dale asserts that moose cannot see far, while the other faction, led by a man in northern Alberta, started the affair by stating they could see for four miles.

Moose possess very poor eyesight and persons have paddled up on them in midday. Their most effective sense of protection is their sense of smell—

at war with the Illinois, at one time the warring tribes patched up a sort of truce, and when the Iroquois descended upon the Illinois from the east, the latter sought refuge for a time among their new-found friends, the Osages, across the great river. The first Americans to come into contact with these people were Lewis and Clark. By this time the tribe seems to have been divided into two main groups, the Great Osage and the Little Osage. The American explorers state that in 1802 the Great Osage, under the leadership of a chief named Big Track, had migrated to the Arkansas river, and in 1804 they found this subdivision, numbering 500 warriors, in a village on the Osage river. The Little Osage, then only a half as numerous as the Great Osage, were occupying a village six miles distant, but a group, known only as the "Arkansas band," 600 warriors strong, was located on the Vermillion river, a branch of the Arkansas.

On November 10, 1808, the first treaty between the American government and the Osages was signed at Fort Clark, near Kansas City, Mo. In it the Indians ceded all of their lands except those comprising the present state of Oklahoma north of the Canadian and Arkansas rivers. But this treaty was only the beginning. Later cessions—at St. Louis, June 2, 1825, at Fort Gibson, L. T., January 11, 1820, and at Canville, Kan., September 29, 1865—gradually cut down their holdings until of all the vast territory which the Osages once claimed, and to which they held a precarious title by force of arms, but little remained.

Although the relations of the Osages with the Americans from the beginning were more peaceful than those of many western tribes, these warlike people did not give up their lands complacently. Evidently they were troublesome enough a century ago, for one of the provisions of the treaty made in 1825 was that the Osages were to refrain from molesting the trade with the Southwest, which was just then beginning and which was destined to make the historic Santa Fe trail, which ran through the Osage country, a great trade artery.

One of the finest of the canvases painted by the celebrated artist, John Mix Stanley, is "An Osage Scalp Dance." The artist, who visited the Osages in the early forties, says of this painting: "On returning from the scene of strife, they celebrate their victories by a scalp-dance. This picture represents the scalp-dance of the Osages around a woman and her child; and a warrior in the act of striking her with his club, his chief springing forward and arresting the blow with his spear."

However, the United States never engaged in a general war with the Osages, and it is noteworthy that they were more often our allies in wars with other tribes than our enemies. It was a band of Osage scouts who guided General Custer to Black Kettle's camp of Cheyennes in Oklahoma in the winter of 1868, and took part in the much-discussed Battle of the Washita which greatly weakened the power of the hostiles.

and no animal possesses a keener one. This often has been a source of wonderment because their nostrils are most frequently literally filled with mud which seeps in when they are grubbing on the bottom of a muddy lake or stream, feeding.

Deer, like moose, are not noted for their eyesight, though they have a quicker and longer vision than the moose. Both also have sharp ears (moose usually have their ears also filled with enough mud to grow the proverbial potatoes), but on sharp

eyesight they don't rank with wild ducks, hawks and many other denizens of the wilderness.—Detroit News.

Ancient Nursery Tale

The seven-league boots are introduced into the nursery tale, "Tom Thumb," which is from the French "Le Petit Poucet," by Charles Perrault, written about 1630. The story, however, is probably of Anglo-Saxon origin. There is in the Bodleian library, at Oxford, a ballad about Tom Thumb printed by John Wright in 1530.

IMPROVED UNIFORM INTERNATIONAL Sunday School Lesson

(By REV. P. B. FITZWATER, D.D., Deane of the Evening School, Moody Bible Institute of Chicago.) (50, 1924, Western Newspaper Union.)

Lesson for April 25

THE STORY OF CAIN AND ABEL

LESSON TEXT—Genesis 4:1-16. GOLDEN TEXT—Am I my brother's keeper?—Gen. 4:9. PRIMARY TOPIC—Cain Quarrels with his Brother. JUNIOR TOPIC—Cain Loses His Self-Control. INTERMEDIATE AND SENIOR TOPIC—What Jealousy and Anger Lead to. YOUNG PEOPLE AND ADULT TOPIC—The Sin of Hate.

I. The Birth of Cain and Abel (vv. 1-2).

In obedience to God's command to multiply and replenish the earth, the first children were born into the world. In the birth of Cain Eve thought that the promise of Genesis 3:15 was in process of fulfillment, and exclaimed, "I have gotten a man from the Lord." Soon afterwards she gave birth to Abel. Both sons were born outside of Eden. It was after the fall of our first parents and their expulsion from Eden that they brought forth children in the likeness of their fallen nature. Through the law of heredity this stream of corruption has been flowing on from generation to generation.

II. The Respective Callings of Cain and Abel (v. 2).

Cain was a tiller of the ground and Abel a keeper of sheep. This shows that the primitive employment of man was agriculture and stock raising; in fact, before the fall, man's occupation was horticulture.

III. The Respective Offerings of Cain and Abel (vv. 3-4).

Both were worshippers; both brought offerings—Cain of the first-fruits of the ground and Abel of the firstlings of his flock. They both recognized God and His claims upon them. "The Lord had respect unto Abel and his offerings, but not unto Cain." Why this difference? Is God a respecter of persons? Was Abel better by nature than Cain? By no means, for there is no difference (Rom. 3:22). They both were born outside of Eden, therefore they both possessed the same depraved nature. The answer is given in Hebrews 11:4—"By faith Abel offered unto God a more excellent sacrifice than Cain." This leads us to the conclusion that God had taught the necessity of offering a bloody sacrifice, a vicarious substitute, that acceptance with Him was dependent upon the offering of a being apart from themselves as their substitute, which required the atonement of Jesus Christ (Rom. 10:17).

IV. The Lord's Attitude Toward Their Offerings (vv. 4-11).

1. He accepted Abel's offerings (v. 4).

The reason for this acceptance was not because of Abel's goodness, but because he recognized his need as a sinner and by faith brought the sacrifice which represented the substitutionary offering of another in his stead (Heb. 11:4, Rom. 10:17).

2. He rejected Cain's offering (v. 5). This was not because of the moral badness of Cain, but because he in the energy of his self-will, brought the fruit of his own toil.

3. Cain rebuked (vv. 6, 7).

Cain, having sullenly resented the Lord's action, the Lord put a question of searching rebuke to him. As He extended His mercy to Cain, so He will give consideration to all who forsake their self-will and approach Him through the Lamb which was slain. The sin offering is lying at the door of everyone.

V. Cain Slays Abel (v. 8).

He showed hypocritical friendship for Abel (I John 3:2) to get a good chance to kill him. It is strange that the first murder grew out of the first recorded act of worship. This first murder was but a forecast of the oceans of blood which have been shed in the name of religion.

VI. God's Judgment Upon Cain (vv. 9-16).

Soon after Cain's sin, God asked Cain to account for Abel, his brother. Instead of confessing his guilt and suing for pardon, he tried to lie out of it, even answering God with defiance, disputing His right to bring him into judgment.

1. Unrequited toil.

The earth failed to respond in fruitfulness to Cain's toiling.

2. A degraded outcast.

He was condemned to perpetual exile.

3. Banished from the presence of God.

He not only was thrust out from home and society, but from the divine presence. Cain realized the greatness of his punishment, but showed no repentance of his sin.

4. God set a mark upon him.

The Image of God

Even the birds build their nests and feed their young, singing the while. And the animals dig their burrows in the ground, working as if it were play. And yet it has not been said of them that they were made in the image of God.—Willard Brown Thorp.

Trustfulness

The prayer that begins with trustfulness, and passes on into waiting will always end in thankfulness, triumph and praise.

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Gibson, Dam Builder

A young English engineer who has good reason to feel proud of himself is John W. Gibson, the man who was mainly responsible for the building of the great Senar dam, in Egypt, the largest dam in the world. Mr. Gibson, who is not much over thirty, is very modest. Before he went to Egypt he helped to build the new Queen Mary reservoir, the largest work of its kind in Great Britain. He also constructed some of the largest docks in the United Kingdom.

If worms or Tapeworm persist in your system, use the real vermifuge, Dr. Peery's "Dead Shot." Only 45 cents at your druggist or 372 Pearl St., N. Y. Adv.

Serviceable Hairpin

A suburban trolley at Pittsfield whose occupants were mostly high-school pupils en route home, became stalled from a burned-out fuse. The motorman asked if any one happened to have a piece of wire. The boy passengers searched their pockets in vain and the prospect looked pretty dark until an old-fashioned maid donated two hairpins and soon the car was speeding merrily along.—Boston Globe.

Cuticura Soothes Itching Scalp.

On retiring gently rub spots of dandruff and itching with Cuticura Ointment. Next morning shampoo with Cuticura Soap and hot water. Make them your everyday toilet preparations and have a clear skin and soft, white hands.—Advertisement.

Bones of Prehistoric Bears

A professor at Prague university, Dr. D. K. Absolon, uncovered the bones of a number of cave bears in prehistoric deposits in Czechoslovakia. These huge animals were 12 feet in height and greatly surpassed the American grizzly in ferocity. They are believed to have lived in the Ice age.

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Cemetery Lots Now Free

No pauper grave will be the fate of any resident of the town of Milton, Mass., remarks the Dearborn Independent. The town has a beautiful cemetery in which any citizen may have a lot for the asking.

Conversion's Fruit

Declaring she had been converted at a church revival meeting, a pretty divorcee of Sacramento announced at the same time that she had dropped her \$25,000 heart balm suit against a local merchant, because it conflicted with her religious convictions.

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