

FINE SPECIMEN OF ELKHORN BOW

Bismarck Tribune
 One Secured on Berthold Reservation Goes to New York Museum

Chief Wolf Tells How Elkhorn Bows Were Made by the Indians

A representative of the American Museum of Natural History of New York who has been sojourning among the Indian tribes in this part of the state has secured an excellent specimen of the Elk Horn bow. The American Museum of New York for the past number of years has been endeavoring to secure an Elk Horn bow and the representative feels very fortunate in securing such an excellent specimen.

The bow was secured from Wolf Chief of the Gros Ventre tribe at the Fort Berthold reservation and was made by Wolf Chief himself this summer. Wolf Chief when questioned about the bow and how it was made told the following story in his own language:

"Elk Horn bows have been made by our fathers ever since the world began. We did not use them for war or to shoot buffaloes, but were used for dress occasions or what you white men call go courting. You might shoot rabbits or birds with an Elk Horn bow but could not use them in a battle as they might break. They are beautiful and all owners are proud of them. I have owned two during my life. The first one was made for me by my father when I was a boy. It was not a large one and was merely a plating. It was made out of only one Elk Horn. Afterwards a good one was made for me by my father in which two Elk Horns were used. I helped him make it while we were on a hunt in the Black Hills one day. Those days the wood bows had to be softened. They were buried in a trench with mud over them and a fire was kept burning over it for several days. That is all I want to tell how the bow is made; I want to keep it to myself. A bow for hunting is made out of wood and plain backed, while an Elk Horn bow is backed with sinew. The war or hunting bow was carried in a case that was sewed to the quiver while an Elk Horn bow is carried in a quiver itself. Hunting arrows are put in a quiver point downward, but arrows for an Elk horn bow are put in point up. These points are made of steel and when put in a fire they turn to a pretty blue. The Elk horn bow is thrust up through the quiver and at the end of the horn is fastened a piece of scalp or porcupine quill to show the owner's mark of honor. The Elk horn bows are handsome and we value them as much as a horse. I am very glad to have the bow where the white people can see it for the years to come."

That is the story and history of the famous Elk Horn bow. Wolf Chief is a member of what is known in this part of the country as the Gros Ventre tribe, but the native name of the tribe is Hidatsa. Wolf Chief owns many acres of land at the Fort Berthold reservation and also conducts a store at that place. He is a successful merchant and is well liked by all members of his tribe. Although he cannot speak English he can read and is one of the Daily Tribune's most interested readers.

Rev. Gilbert Wilson, formerly a visitor here at one time. Historical society time he is in museum and month vacating. Relics gathering at Berthold. Ind very much. State Historical elk horn bow had purchased museum from Wolf Chief. State Historical to have the an unlimited buy the sacred carry the Bismarck

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 specimen of the elk horn bow. Its possession, however, is not a surprise. The specimen in question was offered to the writer by Wounded Face, a year ago, for \$25. It was declined partly because the Museum wished a two-horn bow, not one of a single antler; and partly because it developed that the bow had been made upon an implied contract with the curator, Mr. Fish.

The Curator's remark that the Historical Society is loathe to have outsiders come in with an unlimited supply of money and buy the sacred relics of the Indians is unfortunate, but reflects the attitude of the society under its present Secretary's management. The American Museum of Natural History does not however possess unlimited means. Its income is large, but it must be divided among scores of reservations. The Museum's work is legitimate, and is mainly concerned with comparative tribal studies, not usually possible by local organizations. The work of the Historical Society of North Dakota is valuable and no one gives it heartier approval than the writer; but the ethnology of the state cannot possibly be done by one organization alone.

Scientific societies, like churches, are organized for unselfish ends, but being made up of human elements, are not always free from friction. To what extent such friction may be carried, the writer had had painful experience in your state; and that a complete vindication was had from the Indian Department, does not remove the sting of a wanton attack. The facts in the case could easily be made public by affidavits from whites and Indians alike, now in the writer's possession; and were the need to appear, he would readily

The pastor began on the evening of Sabbath, November 10, a short series of Sunday evening lectures upon certain fundamental themes under the general title of

THE LAST THINGS.

1912.
 Nov. 17 The Last Word.
 24 A Musical Interpretation.
 Dec. 1 The Last Chance.
 8 The Last Day.
 15 The Last Prison-House.
 22 The Last City.
 29 The Last Song.

The series will be interrupted on the last Sunday evening in each month with the usual interpretation of some sacred musical classic.

MONTHLY APPOINTMENTS.

- First Wednesday Wednesday Missionary Society.
 First Thursday Bench of Elders.
 First Saturday The Girls' Guild.
 Second Sunday The Mission Band.
 Second Tuesday Board of Trustees.
 Second Wednesday Women's Missionary Society.
 Third Wednesday Presbyterian Brotherhood.
 Third Thursday Young Woman's Guild.
 Fourth Monday S. S. Teachers' Meeting.
 Fourth Thursday Board of Deacons.

The support of this church is dependent upon its pew rentals and sittings. Those regularly worshipping with us are urged to locate themselves in the church. They will thus encourage their own regular attendance and contribute, in a definite and systematic way, toward the maintenance of public worship. Consult either of the ushers or some member of the Pew Committee, Mr. Charles P. Pearson, Dr. C. W. Richardson, or Mr. W. P. Van Wickle, at the close of service.

All pew rentals are to be paid and applications for pews made to Mr. GEORGE W. WHITE, National Metropolitan Bank.

All communications for the Bulletin should be sent not later than Friday morning to Rev. WALLACE RADCLIFFE, 1200 K Street.

TELLS OF INDIANS WHO FARM

Rev. G. L. Wilson Describes Mandans to Presbyterian Ministers.

Rev. Gilbert L. Wilson, pastor of the Shiloh Presbyterian church, gave an address on his personal experiences among the Mandan Indians before the Presbyterian Ministers' association today. Mr. Wilson spent his vacation investigating agricultural conditions among the Indians. With the Mandans he found conditions different from those of most tribes. The incoming whites, instead of driving the Mandans back to their hunting and primitive times, taught them to cultivate corn and grow vegetables, he said. Mr. Wilson's interest in the welfare of the Indians caused him to be adopted as a member of the Mandans.

Our Letter Basket

Editor Argus:—
 After reading carefully the sermon printed in the Argus last week, delivered on Christmas morning by Rev. Gilbert Wilson, pastor of Shiloh Presbyterian church, I feel I must thank him for the good it has done me, for I am sure he spoke out of the fullness of his heart and from the depth of earnest conviction. In simple but graphic speech he makes clear to me, our needs of life and duty, and I feel confident his audience went forth nerved and strengthened for the work that remained to be done.
 —A Reader.

New York, Nov. 12, 1912.

My dear Wilson:
 Your splendid letter has sent my heart thumping for joy. I knew you would make good. It's great. I wish I could be over there awhile, but I must go to Binghampton, N.Y., for next ~~week~~ ^{Sunday}. You are doing just what I wanted and expected - wake things up. I was determined that Moffat should get his eyes open. He with is the one who deserves most credit. Give him my kindest regards. Moffat was away, so Mr. DeMott and I got things outlined before Moffat got home. I'm downright glad that you have enough dates to leave Belts. on the 21st. I want them to see that

1100 Pine Street, N.E.,
 Minneapolis, Minn.

My dear Mr. Wilson:—

I have pleasure in advising you that The Board of Home Missions, in receiving the report on the "World in Baltimore", at its meeting on February 13th, adopted a recommendation that special thanks be extended to you for your interest and aid in the Presbyterian work at the recent exposition.

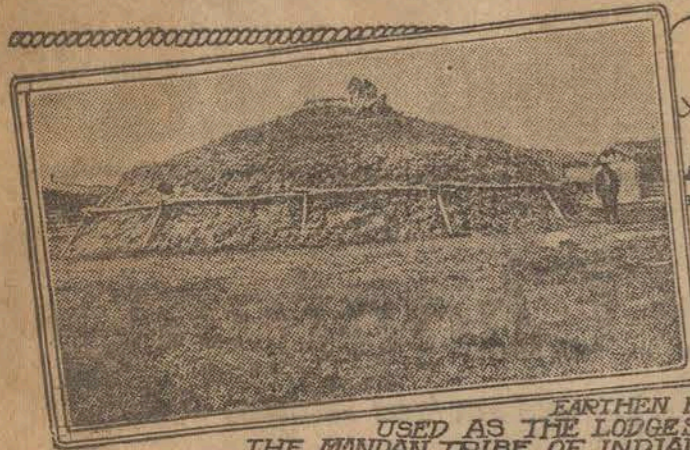
The Department of Indian Missions has been asked to take the responsibility for the American Indian Section again at the Chicago Exposition, May 3rd/June 7th, and we are already making plans to co-operate with the Missionary Education Movement in doing this.

Very sincerely yours,

Thomas C. Moffat

CA
 J. THOMPSON, D.D.,
 V. D.D., ASSOCIATE
 WEST MCGEE, AND

Minneapolis Pastor Makes a Study of Indians—Pictures He Has Taken of Some of the Mandans and Their Homes at Berthold, N. D.



EARTHEN HUTS USED AS THE LODGES OF THE MANDAN TRIBE OF INDIANS.



MANDAN INDIANS DANCING "MEDICINE DANCE" ON FORT BERTHOLD RESERVATION

Mandan Indians Are Best Farmers, Declares Pastor

Minneapolis Minister Has Made Study of Tribe and Its Habits.

Rev. Gilbert Wilson Asserts No Other Indians Do So Well.

From the standpoint of agriculture, the Mandan tribe of Indians are in class by themselves, declare those who have made a study of their habits and characteristics. Rev. Gilbert L. Wilson, pastor of Shiloh Congregational church, who has associated closely with this tribe of Indians during the past eight years, says that it is astonishing how much they have accomplished in the tilling of the soil. Mr. Wilson has visited this tribe of Indians at regular intervals for the purpose of studying their habits and folk lore. His work has been conducted under the direction of the American Museum of Natural History of New York.

"The Mandan Indians were compelled to turn to agriculture for their living long before the white man came," said Mr. Wilson, who recently returned from their reservation at Fort Berthold, N. D. "This is due principally to the fact that the Sioux Indians, being more warlike, drove them from the good hunting grounds to the prairies of North Dakota. As a result of this they have become some of the best Indian farmers in the Northwest. Many of the former 'braves' now have large wheat farms which compare favorably with those of their white brothers."

Credit is given to the Mandan Indians for the origin of "squaw corn," the only corn that will ripen in the

short growing season of North Dakota. The North Dakota college of agriculture has improved this squaw corn by selection and breeding and it promises in the near future to become a valuable commercial variety.

Earth Lodge Studied.

This year Mr. Wilson's special study was the peculiar earth lodge of the Mandans. Nearly all other Indians of the Northwest lived in tents and consequently led a much more roving and migratory life. But two of these lodges now remain on the Fort Berthold reservation and these have been carefully mapped and sketched by Mr. Wilson's brother, R. W. Wilson, a Minneapolis artist, and the drawings sent to the New York Museum of Natural History.

It is said that the only other place in the world that the peculiar "bull boat" like the Mandan Indians have is in Wales. A stout framework of wood is first made over which a large hide is stretched, making a tub-like boat which is quite safe but rather unwieldy. Several specimens of these boats are now preserved in the museums of the country as the art of boat building is fast disappearing, like most of the Indian arts.

Indians are Mr. Wilson's special



"Bull Boats" Made Entirely from Hides. Used by Mandan Indians.

hobby, and he has been given the Indian name of "Mush-na-te-wa" by the Mandans meaning "yellow chicken." This, it is explained, is due to the fact that when he first went among them eight years ago he wore a khaki suit. In addition he has been adopted by many braves and squaws as "uncle, father or brother," according to the Indian customs.



ms and Payment.

HOME MISSION PARAGRAPHS

Many of these paragraphs bear more or less directly upon the Home Mission topic for the month named. See page 15 within

February, 1913

CENSUS returns show that there are Indians living in every state in the Union. Twenty-six states have an Indian population of two hundred or more. Thirteen states have five thousand or more. The eight states having ten thousand or more, in the order of their Indian population, are: Oklahoma, Arizona, California, South Dakota, New Mexico, Minnesota, Montana, Wisconsin.

Lovers of Folk-Lore are beginning to realize that there is a vast mine of unworked material in the myths and legends of the American Indians. Many of these have been handed down from a remote antiquity, and have diverse forms in the repeated telling from generation to generation around the camp-fire. Now that the old Indian life is being so rapidly modified by civilization, it is gratifying to note the popularity of such books as "Myths of the Red Children," by Gilbert L. Wilson; "Indian Legends," by Zitka, and a number of others. Many of these beautiful tales are quite equal

Indian Indians:

onment: Our Duty to Government and Church

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- Gilbert L. Wilson, Minneapolis, Minn. (Children.)
- AMONG THE INDIANS—Dr. Josephine Peck, Government Indian Service.
- THE CHEROKEE FULL-BLOOD—L. Schaub, Superintendent "Old Oklahoma."
- S. The Omahas—Rev. G.A. Beith. The Mohave-Apaches of Arizona.
- PRESENT DAY INDIAN MISDEEDS—Rev. John Eastman.
- THROUGH GOVERNMENT WORK—McKenzie, Ohio State University.
- THE YEAR: The Evangelist Camp—J. M. Cornelison.
- THE "SQUAW"—John P. Williamson, D.D.
- CONFERENCE—Rev. Frank C. Reid.
- Morton F. Trippe, D.D.
- PRESBYTERIAN MISSIONS AND

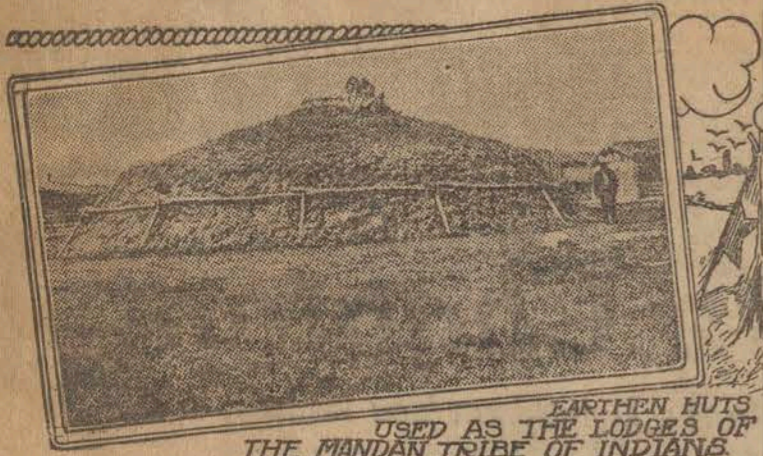
Address The Department of Indian Missions, 156 Fifth

1910.



Presbyterian Church and Mansion, Belair, Md.

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to those of Germany or Greece or Persia, and we should rejoice at this present tendency to rescue them from oblivion.

The Indian Committee of the Home Mission Council has taken an important step for the conservation of religious influences by circulating blanks among mission workers on the field. These blanks are signed by Indian parents when their children leave home for Government or other boarding schools. Information is given as to the denominational preference of the Indians. This is then passed on to pastors, missionaries or Y. M. C. A. and Y. W. C. A. workers in the towns to which the children go, thereby preventing many of them to slip away or to make changes which might not be for their best good.

"No One Understands an Indian Better Than an Indian," says "The Red Man," published at Carlisle, in commenting favorably upon the policy of the Government Indian Office in appointing Indians to positions in the service. About one-third of the five thousand employees now handling the Indians' business are themselves native Americans. This is a much larger percentage than the figures of ten years ago. It is planned to extend the scheme still farther, thus utilizing the Indians themselves to assist the Government in its Indian work.

A Hospital for the Indians of the Omaha tribe is the latest addition to the mission at Walthill, Nebraska. This plant is not a makeshift, but is a brand-new building with an up-to-date equipment. Dr. Picotte, the native

The American Indians:
The Old and New Environment: Our Duty
to Them Through Government and Church

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- A MISREPRESENTED PEOPLE: THE CHEROKEE FULL-BLOOD INDIANS—Rev. F. L. Schaub, Superintendent "Old Dwight" Cherokee Mission School, Okla.
- OLD AND NEW ENVIRONMENTS. The Omahas—Rev. G. A. Beith. " " " " The Mohave-Apaches of Arizona—Mr. G. H. Gebby.
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- YOUNG PEOPLE'S DEPARTMENT.

(For copies of this pamphlet, address The Department of Indian Missions, Presbyterian Board of Home Missions, 156 Fifth Avenue, New York.

Reprint from "The Assembly Herald," February, 1910.



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HOME MISSIONS

AS AN INDIAN SEES IT

By the Rev. Gilbert L. Wilson, Minneapolis, Minn.
(Author of "Myths of the Red Children")

FIRST, put aside any thought that the Indian had belief in the Great Spirit. Wakan-tanka, *Great Spirit*,—to borrow from the Sioux,—is better translated Great Mystery. But *wakan* means far more to the Indian than *mystery* does to us. Roll into one word the collective meanings of our terms supernatural, mysterious, strange, miraculous, holy, sacred, voodooish, uncanny, lucky and unlucky, and you have pretty nearly what an Indian means by *wakan*. What cannot be explained by ordinary natural law is *wakan*; but an Indian's knowledge of ordinary natural law is scant indeed.

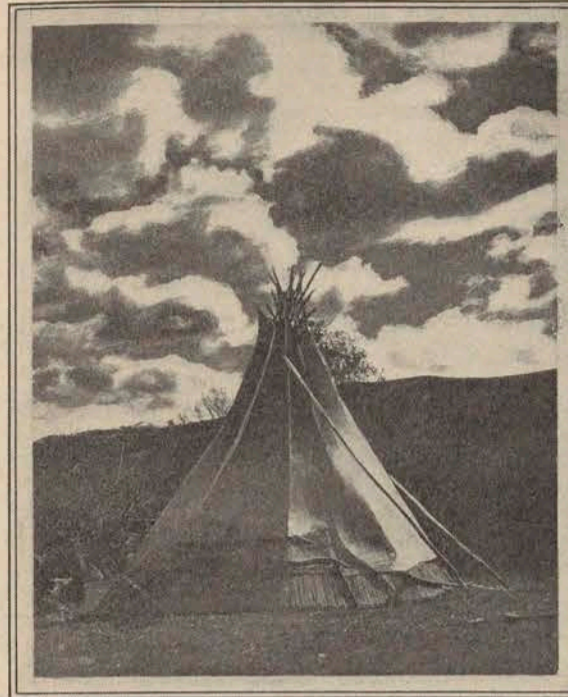
Good Bird thus states Indian belief: "When a child, my father teach me all

things have spirit. Tree have spirit. Grass have spirit. Earth have spirit. Animals have spirit. All these our gods and we pray to them to help us, and make offerings to them so they not forget us." These spirits spoke to men in dreams and in other ways. Such a philosophy made the medicine man of importance in the tribe. With drum and chant he called the gods to listen to his prayers. Fasting and self-torture brought on delirium and visions,—and the gods spake to him. These things were very real to the Indian.

When a youth went into the hills and fasted and tortured his body, he did not do these things to prove his courage. He was appealing to the gods. "O gods, hear



A LODGE. LANDLESS TRIBES OF CALIFORNIA.



A TEPEE—TRIBES OF THE PLAINS.

me! You see my body painted gray, like a sick man. You see how starved and weak I am. Pity me! Make my enemies weak-hearted. Make their gods weak to help them!" Fasting brought on dream or vision; a spirit animal would appear to him,—a bird or beast or other living thing. The youth would not rest until he had killed such an animal as he had seen in his dream; and its skin or feathers he would carry about his person for the rest of his life. This was his *medicine*. It bound him to his protecting god just as a good Catholic's scapulary binds him to his protecting saint.

This may make plainer to you how an Indian may be deeply moved by the story of Jesus' suffering; may accept the cardinal principles of New Testament teaching, and yet not give up the philosophy of his people. How can he? He cannot read English. He knows nothing of physics; never heard of the laws of gravitation. His philosophy of natural things may

remain nearly as was his fathers', though he may be earnestly trying to mold his life by what he understands of Jesus' life and teachings.

Inconsistent? In the preface to my Oxford Bible is a dedication to the "most dread sovereign" James II. James was something of a theologian. He wrote a book to show how witches might be detected; warts and wens were teats to suckle devils. Three thousand witches were hanged in England during the sitting of the Long Parliament; and did not our New England fathers hang nineteen of these unfortunate creatures? Martin Luther, a most excellent man, once threw his ink bottle at Satan. In my church is a sweet, Christian woman who will not begin sewing a gown on Friday.

Perhaps now we can understand why Carlisle students relapse. To begin with, no considerable number do relapse. That some do is hardly surprising. The education given an Indian youth is not always a well grounded one. Language, habits, racial feeling count for much. Centuries of custom have developed a beautiful hospitality among the Indians. When one had food, all had food; when one starved, all starved. The uncertainty of the chase made this necessary. The elders have always shared with the young—when there was



A HOGAN. NAVAJO INDIANS.



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anything to share. Shall not the young couple who plow and keep cows share also with their elders? To have to feed all your aunts and uncles is a sad discouragement of thrift.

But there is another cause. Two Mormon youths recently graduated from Yale. They were still Mormons. An education doesn't always reverse an Indian's way of thinking. To illustrate: Minnie Enemy Heart returned from Carlisle with a fair education. Influenced by I know not what,—ambition, childhood teachings, tribal patriotism,—at any rate she went into the hills, as did her fathers before her, and sought her god. In a vision Jesus appeared to her. One side of his body was dark, like an Indian's; the other was white, like a white man's. In his white hand he held a lamb; in the other, a little black dog. "Go back," He said, "and tell your people that I belong to the Indians as well as to the whites,—that I am your Saviour as well as theirs. White ways are good for white people, as means this lamb. Indian ways are good for Indians, as means this black dog; for do not the tribes feast upon dogs at the sacred feasts? If white men tell you to forsake your ways and learn theirs, tell them to remember it was they who slew me, not the Indians!"

There is no reason to believe that Minnie Enemy Heart consciously deceived. The Indian has many gods. The white man also has his gods, and that one of them, Jesus, should appear to an Indian is no improbable thing. Eighteen converts of the Catholic mission have left to follow the new prophetess. Our Protestant converts are better grounded. Only four have left.

Credulity you call this? I knew a normal school teacher in Minnesota,—a teacher so efficient that the school board of a western city continued her salary for a whole year, while she recruited from illness, just to be able to retain her services—who could remember her former incarnation as an Egyptian. Queer how these Theosophists can remember former births in North Africa with never a suggestion of negro reminiscence!

Many white people also evidently relapse. It is reported that there are four million Spiritualists in America. When a medium by mummery and darkness and trance brings messages from the Beyond, he is

but the medicine man seeking revelation from the spirits.

There has sprung up a great church whose members teach that pain and sickness are not cured by medicine. Christian Science folk do build better ventilated buildings than we, and they teach the sick not to worry, and that is good. But when a healer thinks a patient back into health, he but cures as the medicine man cures. To be sure, the medicine man knows the reality of disease; but his chants and drumming are prayers, and all the time he is thinking his magical power into the patient's body to drive out the sick-making spirits. Also, he gives the patient a good sweat bath and plenty of clean cold water, and tells him to trust the medicine man's magic and not worry. Often the sick man gets well.

I go out at night and look up at the stars. I know that many of those stars are millions of miles farther away than are others. Yet to me they seem to lie all upon one plane. As God looks down on us, I wonder if we white folk appear to Him to be so very much closer to His wisdom than do our brothers? I know the poor Indian is foolish. So are you foolish, and I,—before All-knowing God.

The old Apache warrior, Geronimo, whose death last year attracted general attention, joined the Dutch Reformed Church and was baptized in the summer of 1903. He attended the services regularly at the Apache Mission, Fort Sill Military Reservation. While reported as far from an exemplary Christian, and still showing some of the old traits of his wild days, the evidences of a decided change are noteworthy. In the book "Geronimo's Story of His Life," we read, "Since my life as a prisoner has begun I have heard the teachings of the white man's religion.

"Believing that in a wise way it is good to go to church, and that in associating with Christians would improve my character, I have adopted the Christian religion. I believe that the church has helped me much during the short time I have been a member. I am not ashamed to be a Christian. I have advised all my people who are not Christians, to study that religion, because it seems to me the best religion in enabling one to live right."

HEALTH AND SANITATION AMONG THE INDIANS

By Joseph A. Murphy, M.D., Medical Supervisor, Government Indian Service

THOSE who have followed the history of the Indians of North America from the time of the early settlements to the present day cannot but realize that at the present time the race is passing through one of the most critical stages of its existence. At one time the proud owners of the American soil were reputed to be among the strongest and bravest of mankind, and

ing, fishing or berry picking attracted them to other localities.

The Indian of the South made his one room, windowless house of adobe, or of reeds and brush, using it for shelter from the summer sun, or of the cold of winter, or the sand storms of the desert. Most of the waking hours of the Indian in both North and South were spent in the open air.



THE TRAVOIS—THE OLD WAY.

In old times all burdens of the Indian camp had to be carried on the backs of women, or in the travois, or drag, which was drawn over the smooth prairie grass by dogs. A good dog could drag eighty pounds burden on a smooth prairie. Even ponies did not wholly supersede the dog.

although whole tribes have been exterminated they met their death only at the relentless hand of the wars of conquest.

The Indian of the past drank from the unpolluted streams of the mountains, and breathed the purest air of the forest where he hunted and lived. His home in the North was the tepee, ventilated by the heat of a central fire whose draft drew in a constant stream of fresh air and passed it up through the opening at the top.

The family lived together in this one-roomed abode, roaming from place to place as the weather changed, or as better hunt-

To-day the habits, condition of life, and environment of the Indian are fast changing. Instead of the well-aired tepee, the family follow their old customs and traditions and sleep crowded together, but now in one tightly closed room of their hot, unventilated house. In adjusting themselves to their changed conditions they have not yet learned to keep their homes in a sanitary way. The danger which lurks in the sputum is unknown to them and they spit freely on the floors of their houses. Many of them eat their food from these same floors just as they did in the days of the

short growing season of North Dakota. The North Dakota college of agriculture has improved this squaw corn by selection and breeding and it promises in the near future to become a valuable commercial variety.

Earth Lodge Studied.

This year Mr. Wilson's special study was the peculiar earth lodge of the Mandans. Nearly all other Indians of the Northwest lived in tents and consequently led a much more roving and migratory life. But two of these lodges now remain on the Fort Berthold reservation and these have been carefully mapped and sketched by Mr. Wilson's brother, R. W. Wilson, a Minneapolis artist, and the drawings sent to the New York Museum of Natural History.

It is said that the only other place in the world that the peculiar "bull boat" like the Mandan Indians have is in Wales. A stout framework of wood is first made over which a large hide is stretched, making a tub-like boat which is quite safe but rather unwieldy. Several specimens of these boats are now preserved in the museums of the country as the art of boat building is fast disappearing, like most of the Indian arts.

Indians are Mr. Wilson's special

Presbyterian Church and Mansion, Belair, Md.



tepee. The instinct of housecleaning such as was historically famous among the housewives of Holland is not bred into the character of the average Indian woman, and as a result the germs of disease soon accumulate in the Indian home.

The Indian no longer roves over the country in search of game. His reservation is being opened up for settlement. The white farmers are fast becoming his neighbors, or even the tenants of his own farm. He is allotted to a definite number of acres of land which he must live upon and cultivate, in order to earn a livelihood.

The battle for possession of the soil is over, for the Government is guaranteeing to the Indian his share, but the battle with disease is at its height. Tuberculosis has gained a foothold in the unsanitary home of the Indian and, securely concealed in its ambush of ignorance and superstition, is surely a more treacherous and deadly foe to the Indian than the Indian ever was to his pale-faced conqueror. Certain tribes face extinction in these times of peace just as surely as others before them have faced extinction in battle.

Other diseases caused by infection have exacted an immense toll of lives from the various tribes. Smallpox attained a wide prevalence before efficient vaccination could overtake it. Even such diseases as measles are frequently fatal among the Indians.

Trachoma, a serious contagious disease of the eye, frequently resulting in permanent blindness or serious impairment of vision, has gained a firm foothold in both North and South.

The Indian Service is carrying on a special campaign against tuberculosis and trachoma, and through the education of the child in the school, the establishment of hospitals and sanatoria, and the employment of specialists in the diseases of the eye is doing everything possible in this way.

The Indian home must be reached and the sanitary conditions of home life improved before the root of the evil may be entirely removed. No one has a better opportunity to reach the home of the Indian and influence him to live a purer life both physically and morally than the missionary of the Gospel.

He should certainly enlist in this great crusade against tuberculosis. Many have

visited the sick who were suffering with this disease, and done what they could to relieve them, some even have contracted the disease in their work among them, but not all have made an organized effort to prevent its spread by sanitary and educative work in the individual home.

The Indian should be made to believe that the disease is caused by a germ which is present in the sputum of the consumptive. He should be taught to refrain from spitting on the floor of his home and to burn the sputum of the sick. The prin-



THE NEW WAY.

Wolf Chief is a full-blood Hidatsa Indian. He took his first scalp when he was but seventeen years old. When twenty-nine years old he started to school and saw that the old Indian way was doomed. He was converted and is now a successful storekeeper, and at church services is never missing.

principles of ventilation, cleanliness and sanitary habits should be effectually instilled into the race by persistent personal work in the homes.

In the homes of the sick especial effort should be made to teach the Indian the proper care of the tubercular patient, and as the tubercular case is the focus from which the disease spreads, the greatest effort

To a very large extent the churches have set the pace. The success of the churches among the Indians would all along have been vastly greater if their curriculum had included a course in citizenship and encouragement to

push out into the United States. To do what ought to be done disturbs many indurated interests with great genius to oppose. Many of these could ably help, and ought to help in the wider purpose.

As an Indian Sees Us

BY REV. GILBERT L. WILSON, AUTHOR OF "MYTHS OF THE RED CHILDREN."

THE interpreter's Indian wife,—Baker is a half-blood—had brought in a saucer of tipsin roots. Dried and crisp, they can be eaten like crackers. I had helped myself and was opening my tablet to take dictation, when the cabin door opened. Indians do not knock.

I looked up,—three Indians stalked in. "How!" they said; speech followed with the interpreter. It is impolite to interrupt conversation among Indians. I waited.

The Indians took chairs along the wall. Baker spoke:

"This man want to ask to you one question!" "Say on!" said I. It pays to humor a red man when you want dictation.

"Where you white men came from?" "From Germany,—or our fathers did." I added quite a bit of Saxon history; Indians are patient listeners.

"We not mean that; who made you?" "God," I answered; the question seemed easy.

"How you know?" "From the Bible, God's revelation," I said, with real reverence.

"How you know that for true?—how God make that revelation?"

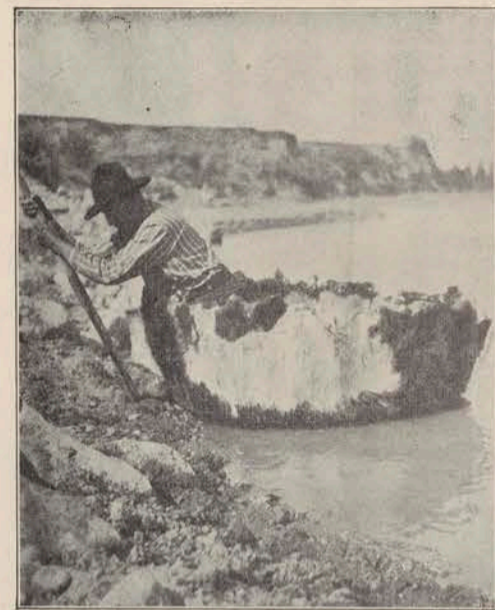
"In different ways. By dreams and visions to men we call prophets; by the life and teachings of Jesus Christ, the Son of God."

"How you know He Son of God?" "Because He worked miracles and raised Himself from the dead," I answered.

"Very well; now you tell us why our way not as good as white way! We had our gods, just as white men have their God; we not have Bible for we not know how to read, but we have old men in tribe that tell old tales, and things what we must do that they learn from their fathers; and we pay them,—robes, blankets, gun, lots of thing, just as col-

lection money in white man's church; and our medicine men just like your prophet; when we get sick we go to him and he pray to our gods for us and we get well; and he pray for rain just as you do in church; and that medicine man have dream and vision and get revelation from gods just like your prophet. Now we think our way just as good as yours."

The faces of my interviewers were immo-



Hadatsa Indian and Bull Boat.

bile—just a gleam of humor flickered for a moment in three pairs of dark eyes.

What could I answer?

"My friends," I said, "you may not believe that Jesus Christ is the Son of God; but let me tell you one thing,—you Indians can well be thankful that a man called Jesus Christ did

Mandan Indians Are Farmers, Declares

Minneapolis Minister H Study of Tribe and Habits.

Rev. Gilbert Wilson As Other Indians D So Well.

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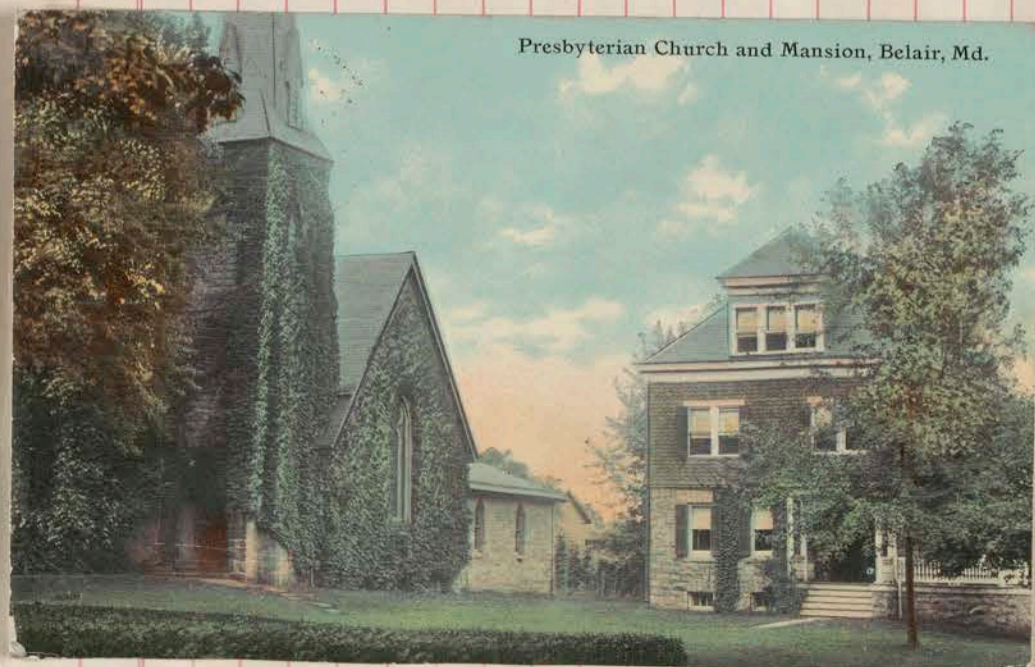
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Hadatsa Indian Weaving a Doll for the Baby.

live on earth, that He taught He was the Son of God, and that men believed Him. I know what my ancestors were like,—savages in the

German forests! They did not scalp their enemies, but they drank wine from cups made from their dead foemen's skulls. Because these men believed Jesus Christ was the Son of God and became Christians, you Indians are living today. The number of consistent Christians even among white people, may not be very large; but it is their influence that has saved reservations to you, given you plows and cattle, built your schools and provided rations for your old people. If my ancestors hadn't become Christians, there wouldn't be a red skin alive today in America; they would have bayoneted you folk off the earth!"

I spoke with a little heat.

The gleam of humor fled, and the faces became grave. One of the Indians spoke a few words to the interpreter; all arose and quietly left the cabin.

"What did they say, Baker?" I asked.

"They say, 'Tell Mr. Wilson what he say about Christian very true. He not need to tell us that,—we Indians, we all know that.'"

Transformation and Trophies

After Fifty Years

Among the Dakotas

BY REV. JOHN P. WILLIAMSON, D.D.

IT was a sultry day in August, 1862. I was sitting in the hotel of a little town in central Ohio, whither I had gone in search of a helpmeet in my mission work among the Sioux Indians in Minnesota. The Civil War was at its height. So when a Cincinnati daily was flung on the table I seized it greedily, but forgot all about my friends at the South when my eye caught the big headlines: "Horrible Massacre by the Sioux. 500 Whites Butchered. Redwood Agency Destroyed."

Redwood Agency was where I had been preaching for two years. A little white church building, and lumber for a one-room manse, were there by my efforts. Forty miles west my father, Rev. T. S. Williamson, M.D., was located; and further on a few miles was Rev.

S. R. Riggs, D.D., each with their families. At each of the three points was a little church organization of Indians numbering in all about 60 members. Such was the visible fruit of 27 years of missionary work.

I was back in Minnesota as soon as possible. I found the horrible tales that I read as I went, though distorted, too true. Through the fidelity of the converts no life in any mission family was lost. It was the most terrible massacre ever committed by Indians. Nevertheless, if the grievances of the Indians, which led to the massacre, were narrated as the Indians then felt them, it would lighten much the dark hue of the blood-stains. Only eternity will reveal God's judgments in the case. A few weeks, however, were sufficient to show He had a providence therein.

GAMES AND TALES OF LITTLE INDIANS

By GILBERT L. WILSON.

THE little red children love fun just as white children do. They have games and plays and hear wonderful old stories. Most of their games are out-of-door plays; their stories are real fairy tales, not out of books, but handed down from the grandfathers of long ago.

Many plays remind us of those of our country schools; some of our own games may have been learned from the Indians, in the days of the Settlements.

Indian children shoot bows and arrows, and hunt and fish much as country children do. In olden times they were often gathered into societies, like our Boy Scouts, older Indians acting as leaders or scout-masters.

The children hitched their dogs to a kind of wagon made of two poles lashed together at the forward ends. The hinder ends dragged on the ground and supported a basket. Sometimes an Indian baby was given a ride in this basket. One day two dogs that were carrying babies in this way had a fight; the babies were terribly frightened, and their little brothers and sisters came running up to separate the dogs. There was quite an uproar, I can tell you!

In Winter the Hidatsa lads used to coast down the banks of the Missouri on sleds

made of six buffalo ribs, lashed side by side. Children of Eastern tribes had toboggans.

Mandan children were fond of throwing ice arrows. An ice arrow is a bit of buffalo rib plumed with a pair of feathers. White children stick three feathers in one end of a corn cob and throw the cob in much the same way. Tops were made from buffalo horn, filled with tallow to give weight. The player whipped his top with a stick-and-thong. The object was to see who could make his spinning top travel farthest over the smooth playground.

Winter is the time for telling stories. In summer, grass and trees and rivers, and bees are alive, and might tell the spirits! In winter, when nature sleeps, the Indian thinks there is no danger that the spirits will hear and get angry! Of course the giants and fairies the Indian children hear about are very different from yours; but they are just as wonderful.

Iroquois children hear stories of the Flying Head. The Flying Head was a big human head, with long hair, no body, and with feet like a bear's. One day he saw an Indian woman roasting chestnuts in the fire and eating them. Thinking she was eating the red coals, the Flying Head leaped in, opened his mouth and swallowed

These are Sioux children, Good Will, South Dakota, where Mr. W. E. Stevenson is the superintendent of our Training School. They are having a good time at a picnic.



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This is the strange
"wagon" Mr. Wilson tells
about in his story. No
wonder the baby passen-
gers were frightened
when two dogs began to
fight!



Painted Pony Canters Softly.

A BAD HABIT

THERE is one very bad habit that
little Indian friend has, and I am go
to tell it to you, so that if you hav
you will get rid of it right away. Thi
the habit of sulking. No one will kn
why he is sulking. I believe he doe
himself know. He will not answer a
questions, or eat, or do his lessons. Ther
he will sit and hang his head and pout.

I am quite sure that if my little friends
knew how unlovely the Indian child looked
and how uncomfortable he made eve
body around him feel, and if they
knew how one little sulking child can
the sunshine out of a whole day that
have been lovely and bright but for
they would never allow themselves to sul
I have heard that some Indian children
will sulk for a whole week, but I have
never seen them do it for more than two
hours at a time. After that it is time to
break up the sulks, because if a child is
allowed to go on sulking the first thing
we know he will be a sulky man! There
are several ways of breaking up his bad
habit. One very good way is to laugh at
the child.

Do you know that with all his bravery
an Indian child cannot stand being laughed
at? When he finds that he is being made
fun of, he begins to move about, and
though he will not speak for some time, he
gradually glides back into his own sunny
self.

This may seem rather an unkind way of
curing him, but the quickest methods are
often the best.—From "Indian Child Life"

the fireplace! He then fled on the wind,
screaming with pain. No one has seen him
since!

Chenoos were cannibal giants with hearts
of ice. Once a Chenoos wanted to be a good
man. He took out his wicked ice heart
and melted it on a great fire, burning a
whole forest before the heart was con-
sumed. After getting rid of his wicked
heart he became kind and good and every-
one loved him. But when summer came he
pined away and died. The Chenoos is, per-
haps, the northern iceberg melted by the
summer sun.

Hidatsa children hear of some funny
giants. One is named Shoulder Mouth. He
had no head, only a great mouth between
his shoulders. He lay on his back in his
bark lodge and when a flock of birds flew
overhead he drew in his breath—*whoo-oo-
oo!* and the birds fell through the smoke
hole into the giant's throat. One day two
little boys changed themselves into birds
and perched on Shoulder Mouth's roof.
When the giant opened his mouth they
wickedly dropped in a big hot stone. The
giant ran to a spring to drink, and ex-
ploded, nearly blowing up the whole world
and the two little boys in a cloud of
steam!

In the Dakota Bad Lands are burning
coal beds. The fires are kept alive by old
man Ear-afire, the Indians say. He has a
red skin and flaming ears. Numankmahina
first got fire for men from old Ear-afire,
who let him light his pipe at one of his
flaming ears.

One of the prettiest stories is told the
Shoshoni children about the rainbow.
There was once a season of no rain. Rivers
and brooks dried, and the people were
dying of thirst. A little snake undertook
to bring rain. He stretched and stretched
himself, climbed the clouds, and bumped
his scaly back against the sky. Now the
sky is of blue ice, the story says, and when
the snake moved to and fro his scales
scraped off ice flakes that fell as snow; in
the summer these ice flakes melt and
fall as rain.

Wouldn't you like to be an Indian boy
or girl?

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Pastor Spends Month in Dirty Indian Hut

There He Gets Material for Stories and Articles of Early Days.

Rev. Gilbert L. Wilson of Shiloh Church Plans Regular Visit.

He Is Engaged by Museum of Natural History of New York.



—Photo by Miller.

Rev. Gilbert L. Wilson.

Rev. Gilbert L. Wilson, pastor of Shiloh Presbyterian church, spends a month every year living in a squalid hut of a Hidatsa-Mandan Indian, Fort Berthold reservation, North Dakota, gathering data about the legends and folk lore of the early tribes that roamed the prairies a century ago. Mr. Wilson will, as he has the last seven years, spend the month of August in the Indian colony, engaged by the American Museum of Natural History of New York.

Mr. Wilson is a special student of anthropology under Prof. A. E. Jenks at the university, and has written a book on Indian folklore for children. Another book is on the press and he is preparing a third for reading by American children.

The Minneapolis minister has been adopted by an aged squaw, "Mahid-wisah" or "Buffalo Bird Woman" and during his residence at the Fort Berthold reservation he lives with her son known as "God Bird." The latter acts as interpreter and Mr. Wilson relies on "Buffalo Bird Woman" for accounts of the Indian folklore. She has a remarkable memory, according to Mr. Wilson, and is an expert on the agriculture of the Indians.

Attention to Agriculture

Mr. Wilson is paying special attention to the agriculture of the Indians and is preparing a thesis at the university on "Agriculture and Zooculture of the Hidatsa-Mandan Tribes." Missionaries in the Shantung province of China have written Mr. Wilson asking him to send samples of the corn grown by the Indians as the climate of that district of China is similar to that on the Fort Berthold reservation. The Indians grow nine varieties of corn, using hoes made of buffalo bones to cultivate it.

Though the living conditions of the Indians are highly unsanitary and squalid, Mr. Wilson said last night that he was willing to "rough it" for one month in the year and he said that if the work widened in its scope, he might spend more time on the reservation.

The American children crave for these stories of Indian life, the legends, tales and folklore. Some of it is purely mythological and some of it is historical. Little is known of the life and traits of these tribes as they roamed

the prairies decades ago and the only remaining sources of such information, the old survivors are fast lessening in numbers. Although I do some missionary work among the tribes, my main purpose in living with them for a month in the year is to collect data and my spare time during the remainder of the year is spent working out the data and writing books."

Lectures on Indian Tribes.

Mr. Wilson has lectured in the East on the Indian tribes, has written anthropological articles for magazines in addition to his three books for children.

His brother, Fred N. Wilson is an artist who has accompanied him to the Indian reservation several summers and has worked with him painting scenes of Indian life. With these, Mr. Wilson has illustrated his published works.

Mr. Wilson has for seven years been pastor of the Shiloh Presbyterian church, which on Wednesday night will celebrate its twenty-ninth anniversary. The commemoration will take the form of a congregational supper, served by the women of the church, followed by a program of speeches and the annual business meeting.

Dr. Kearns, district superintendent of the northwest will be one of the speakers and addresses will be made by M. A. Knapp, chairman of the board of trustees, and A. B. Wilson clerk of the session.

The Shiloh church was organized Sept. 21, 1884 with 15 charter members and in five years had 60 members. The present membership is 183. The Sunday school enrollment is 251 scholars. Mr. Wilson has been pastor of the church since 1907. The roll of pastors since the organization of the church is: Rev. E. B. Caldwell, 1884-1887; Rev. William R. Reynolds, 1888-1893; Rev. T. Cresswell, 1893-1896; Rev. Willard S. Ward, 1897-1903; Rev. Otis G. Dale, 1904-1907; Mr. Wilson, 1907 to the present time.

A. B. Wilson is the state clerk of session and the remaining elders are William P. Seibert, John W. Klust, Martin Otterness, W. L. Haney and J. P. Bonnel. The trustees are M. A. Knapp, J. Robert Lilley, Martin Otterness, Harold Worcester, A. Pihal and Dr. A. H. Bouman.

Adopted Brother of Indian Family Able to Obtain Much Information at First Hand Which Has Been Published in Interesting Volumes.

Folk Lore of Aborigines Made Special Study and Charming Books Written Intended to Interest the Children in Indian Legends.

If a girl has ordinary good looks, and an extraordinary amount of money she may marry a titled foreigner and get the right to prefix countess, duchess or some other "ess" to her name. But when one wants to get from a university the right to call himself "Doctor of Philosophy" neither looks, money nor family is a medium of exchange.

Membership in an Indian tribe is the best stepping stone to that honor. At least, that's the way Rev. Gilbert L. Wilson had it figured out.

Being a minister of the gospel, Mr. Wilson is not worried much with the income or inheritance tax. He would not be a popular candidate at a beauty show, he admits.

But he is the son of an Indian family, and because of his Indian relationship he is heir of a ruling line, and because of it, also, he hopes soon to become a Doctor of Philosophy.

Next spring Mr. Wilson will finish four years of graduate work at the University of Minnesota in preparation for that degree. He says that if he gets it the honor will not all be due to his own efforts.

"If I become a Doctor of Philosophy," Mr. Wilson explained, "I shall have to give much of the credit to

The Weekly Bulletin.

Vol. XV. Cranford, N. J., November 24, 1912. No. 28.

Official Publication of THE FIRST PRESBYTERIAN CHURCH.

REV. GEORGE FRANCIS GREENE, D. D., Minister
REV. GORDON M. RUSSELL, Assistant Minister, in charge of Garwood Chapel



Whoever thou art that enterest this church, leave it not without one prayer to God for thyself, for him who ministers, and for those who worship here.

CHURCH FOUNDED IN 1851 THIRD EDIFICE DEDICATED IN 1894

Take this Bulletin home with you for reference. Strangers are assured of our welcome, and are asked to tarry a few moments after the services to meet the pastor and members of the congregation.

"For a time after I first began I tried

Minneapolis Pastor Recognized as Researches of G. L. Wilson Ap

MINNEAPOLIS TRIBUNE

Dec. 14, 1913

MAKING THE BULL BOAT.



HIDATSA-MANDAN EARTH LODGE.

Authority on Mandan Indian Lore; Applied on Credits for Ph. D. Degree at "U"

HIDATSA-MANDAN INDIAN
FROM PAINTING BY F. N. WILSON.

INDIAN AGRICULTURAL TOOLS
DIGGING STICK, MORTAR, PESTLE,
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—Photo by Miller.

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MORNING SERVICE, 11 o'clock.

ORGAN PRELUDE Pastorale *MacMasters*
 ANTHEM Te Deum *Kotzschmar*
 DOXOLOGY
 INVOCATION AND THE LORD'S PRAYER. Congregation seated.
 HYMN 155 "Lord of Might"
 THE CREED AND GLORIA
 SCRIPTURE READING
 PRAYER With response by the choir.
 OFFERING
 OFFERTORY "I Will Mention." *Sullivan*
 HYMN 793 "Look Unto Me"
 SERMON By the Assistant Minister.
 HYMN 620 "At the Door"
 PRAYER AND BENEDICTION. Congregation seated.
 ORGAN POSTLUDE Allegro *Mendelssohn*

EVENING SERVICE, 8 o'clock.

ORGAN PRELUDE in A *J. H. Brewer*
 ANTHEM "What are These" *Stainer*
 SCRIPTURE READING
 HYMN 916 "God's Prophet"
 PRAYER With response by the choir.
 RESPONSIVE READING
 THE GLORIA
 OFFERING
 OFFERTORY "Abide With Me" *Barnby*
 HYMN 918 "The Church"
 SERMON. By the Rev. Dr. Earp of Drew Seminary. Union service.
 HYMN 1156 "Our Forefathers"
 PRAYER AND BENEDICTION Congregation seated.
 ORGAN POSTLUDE in C *Lewis*

OUR COMMUNION DAYS FOR 1912
 February 4; April 7; June 2; October 6; December 1.

CALENDAR FOR THE WEEK.

SUNDAY: 9.45 A. M.—Sunday School. All are invited.
 11.00 A. M.—PUBLIC WORSHIP.
 7.15 P. M.—Christian Endeavor meeting in chapel.
 Topic, "Gratitude." Ps. 147: 1-20.
 8.00 P. M.—PUBLIC WORSHIP. Union Service.
 WEDNESDAY, 8 P. M.—Chapel. Meeting of the Men's League.
 See note below.
 THURSDAY, 11.00 A. M. First M. E. Church. Union Thanksgiving Service. Sermon by Rev. E. M. Compton.
 FRIDAY, 2 P. M.—Ladies' Parlor. Extension Bible Class.
 8 P. M.—Chapel. Preparatory Service.

NOTES AND DOINGS.

—Our young people are specially reminded of the first meeting of the Christian Endeavor Society this evening in the chapel.
 —The service this evening is a Union Service, our brethern of the Methodist churches uniting with us. It will be the last service of "Home Mission Week."
 —The offering this morning, our annual offering, is for the cause of Home Missions. Our churches generally regard this as the most important offering of the year. Let us all do our best.
 —This afternoon at four o'clock the Junior Order of United American Mechanics of Garwood, will attend the chapel service in a body. A special sermon will be preached by Mr. Russell and there will be special music.
 —The Men's League have planned a most delightful entertainment for Wednesday evening. The Rev. Mr. Wilson will tell the story of "Wolf Chief and his Kin" and will illustrate it by showing various curios from the Indian land and giving phonographic reproductions of Indian songs. A cordial invitation is extended to all men and women of the church and congregation. A social hour will follow the lecture.

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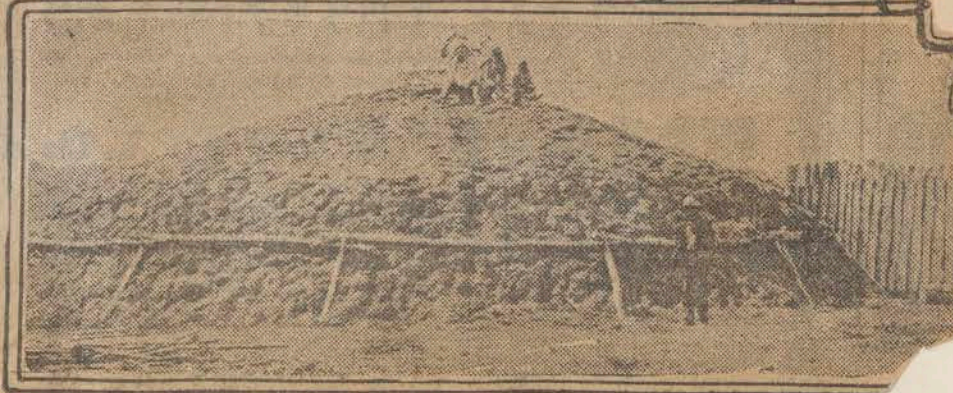
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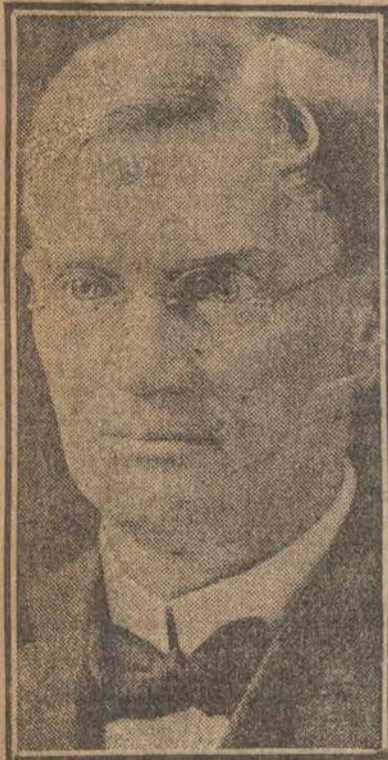
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OFFICERS OF THE CHURCH

ELDERS: J. K. MacConnell, M. D.; N. R. Foster, Clerk; J. W. Philp, Treasurer; A. L. Johnson, E. B. Horton, Geo. H. Krause, W. R. Conklin, W. Schell.

DEACONS: T. A. Crane, Secretary-Treasurer; A. C. Pike, A. R. Lewis and J. L. Tatnall.

TRUSTEES: President, E. B. Horton; Secretary, A. R. Warnock. COMMITTEES—Care of Church Property, G. M. Hendricks (Chm.), S. R. Jones, E. B. Horton; Music, A. R. Warnock (Chm.), Charles Myers, R. A. Marshall; Pewes, Edward Everett (Chm.), A. L. Woodland, W. G. Hawley; Weekly Envelope Subscriptions, R. A. Marshall (Chm.); E. B. Horton. CHURCH TREASURER: Geo. M. Hendricks. Regular meetings are held on the second Thursday of each month.

THE SUNDAY SCHOOL: Superintendent, N. R. Foster; Associate Supts., Wm. Schell, J. S. Conkling; Secy., J. Frank Milton; Treas., Clifford H. Day; Supt. of Home Dept., Mrs. J. W. Conkling; Supt. of Intermediate Dept., Miss Mary Foster; Supt. of Primary Dept., Miss Charlotte Watson; Supt. of Kindergarten Dept., Miss Elizabeth Conkling; Librarians, Curtis G. Cullin, Jr. Asst. Librarian, James Plume; Pianist, Miss Gertrude Heins.

CHURCH ORGANIZATIONS

THE CHOIR: Leader, Mrs. Bessie Allan Collier; Organist, Miss M. M. Vreeland; Quartet, Miss Clara Hinman, soprano; Mrs. Bessie Allan Collier, contralto; Mr. Samuel G. Martin, tenor; Mr. John H. Cooper, bass.

LADIES' AID SOCIETY: President, Mrs. T. A. Wrenn; First Vice-Pres., Mrs. R. A. Marshall; Second Vice-Pres., Mrs. S. R. Jones; Third Vice-Pres., Mrs. H. Desmond; Treasurer, Mrs. E. B. Horton; Secretary, Mrs. E. T. Towler.

JUNIOR MISSIONARY SOCIETY: President, Miss Hall; Vice-Pres., Mrs. A. L. Woodland; Treasurer, Miss Heins; Secretary, Miss Greene; Bulletin, Miss K. Denman.

WOMAN'S MISSIONARY SOCIETY: President, Mrs. B. A. Towl; Vice-Presidents, 1 Mrs. A. Jeambey, 2 Mrs. W. G. Hawley, 3 Mrs. J. E. Peniston; Secretary, Mrs. Howard Cox; Treasurer, Mrs. F. R. Zundel; Secy. of Literature, Mrs. J. W. Philp; Supt. of Asso. Membership, Mrs. J. W. Heins.

MEN'S LEAGUE: President, J. S. Conkling; Vice-President, A. R. Warnock; Treasurer, E. B. Horton; Secretary, C. W. Tripp.

USHERS' ASSOCIATION: F. M. Schell, President; J. Frank Milton, Vice President; Fred J. Washburn, Secy-Treas. Clifford H. Day, Wilbur MacConnell, Edwin I. Towl.

GARWOOD CHAPEL

Minister, Rev. Gordon M. Russell; Supt. of Sunday School, J. H. Deremer; Asst. Supt., John Stiff. SUNDAY WORSHIP, 7.45 P. M. SUNDAY SCHOOL, 2.30 P. M. Y. P. S. C. E., Wednesdays, 8 P. M.

my old Indian mother and my brother, Good Fowl. With their help I have accomplished things that would have been infinitely harder and perhaps impossible to do alone."

He likes Indians, he says; has, ever since he began reading about them as a school boy in Ohio. After he grew up he determined to learn more about them than the story-books and histories had to tell. As a minister the opportunities for extensive research were few. So when a call was given him to become pastor of a church at Mandan, N. D., he accepted gladly, for there he would be but a short distance from Indians in their native haunts and could study them without interfering with his pastoral duties.

Seven years ago he moved to Minneapolis and became pastor of Shiloh Presbyterian church. Since then he has been about as busy as the ordinary minister with the spiritual guidance of 200 communicants and 300 Sunday school youngsters. But not all of his time has been taken up with sermons and baptisms and funerals. Every summer he has left his flock for a few weeks and gone back to North Dakota to spend a "vacation" with his Indian relatives.

Visits Not For Fun.

But it is not simply for fun that he makes these perennial visits to his savage relatives. Early at morning and

late at night he is busy gathering data and specimens which are to perpetuate the history of his adopted people. But it's fun, just the same, he says, even though he does sleep in log huts or tepees and live on primitive fare.

For eight years Mr. Wilson has been sent out by the American Museum of Natural History to study the Hidatsa-Mandan Indians. It pays his expenses and is entitled to the data he gathers. Four years ago it gave him the right to apply his Indian researches as graduate work in the Minnesota state university. Since then his investigations have been directed by Professor Jenks of the anthropological department toward the degree of doctor of philosophy.

Advantage of Relationship.

"It did not take me long to discover the advantages of being related to an Indian family," said Mr. Wilson. "For a time after I first began I tried

working independently, relying upon no particular Indian or family for assistance. I made little progress. It was almost impossible to get the Indians to understand what I was after.

"Then I got in with the Tsistska-dapaha or 'clan of the Prairie Chicken People' and got acquainted with Good Fowl or Tsakakasakis, as he is called in his town tongue. He proved so valuable a friend that I determined thereafter to stick to him and his family. We were mutually agreeable. From the start he called me 'brother.' An Indian gives everyone some title, but to be called 'brother' is the greatest mark of friendship one can be shown.

"Good Fowl immediately took a great interest in my work, and I only had to make him understand what I wanted and why I wanted it in order to get it. Since then I have depended for my information upon Tsakakasakis, and his mother, Mahidewiasin, which in English means 'Buffalo Bird Woman.' I tell them what I want. They get it for me and I take what they give me. As time went on our friendship has increased and I and my brother have been formally adopted by Tsistska-dapaha."

Significance of Work.

Obtaining the doctor's degree is but a small part of the products of Mr. Wilson's work among his Indian friends. Through it he has acquired a collection of rare Indian relics which are to become a part of the exhibit of the American Museum of Natural History in New York. Then he has published a book entitled "Myths of the Red Children," which already has had a sale of 20,000 copies. His second book is now on the presses. It is one of Indian hero tales prepared for children. He is now at work on his third book. This one is to be a tribute to his brother, Tsakakasakis. It will be an account of the Indian's life as he would tell it in his own words. It will be illustrated with drawings worked up from many sketches that Good Fowl himself made. It is to include directions for making tents, bows and arrows and other articles boys will be interested in.

Mr. Wilson's white brother, Frederick makes the illustrations for the books. The second production is to have more than 100 drawings besides several color plates.

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as garden tool they were discarded for iron hoes half a century ago, and nowadays plows and other implements are in favor.

"A digging stick and ash rake completed the gardening implements of the early Indian woman. The digging stick was used like a spade. It was useful in prying out the roots of trees, for making the hills in which the corn was planted and for digging post holes. It was sharpened at the end to a point much like that of a crow-bar and the point was hardened. When post holes were dug the dirt was scooped out with a horn spoon. The digging stick still is used for digging wild turnips.

"The rake was used by the women for cleaning up the gardens in the spring. It was made of four or five strips of ash bound to the end of a heavy stick. Sometimes the antlers of

"The corn and sunflower seeds were ground by means of a mortar and pestle. The mortar was a log hollowed out with fire and the pestle made of another log. About a foot of one end of the log which formed the pestle was left in its original thickness, but the remaining three or four feet was

shaved to a diameter of two or three inches. The small end of the pestle was the pounding end. The opposite end, being heavy, helped as a weight.

Winter Among Trees.

"When the crop was harvested it was stored in cache holes for the winter where it would be safe from weather and from the unfriendly Sioux. In the fall the Hidatsas abandoned their summer homes and traveled 20 or 30 miles down stream to a wooded region where they could find shelter, fuel and game."

a black-tail deer were substituted for the ash strips.

Gardens Well Kept.

"The Hidatsas are good farmers. Their gardens are diligently heed and the corn is hilled up carefully. Each family has its own garden which it retains from year to year. After a few years when a garden fails to produce well it is allowed to lie fallow and a new one worked.

"The Hidatsas have nine distinct varieties of corn, five kinds of beans, and one kind each of sunflower and squash. The sunflower seeds are dried and ground into meal and mixed with ground corn and beans to make a kind of succotash. Corn, beans and buffalo meat formed their main fare, and was a well-balanced ration.

"The corn is all of the type known as squaw corn with small stalks and ears close to the ground. The ears grow quickly, maturing in eight weeks. It is the quickest known variety of corn and is grown farther north than any other variety. In fact, it is the kind which since has been put into general use by the farmers of North Dakota and Montana.

Seed from Noted Strain.

"It appears that the seed corn used by those farmers was bought from the Prairie Chicken people. Back in tribal days Good Fowl's ancestors were

chiefs, and Buffalo Bird Woman, who now is 75 years old, says she can remember the seed-man buying the corn from her people. I have investigated it and it seems to be certain that the first seed corn of this sort used by the whites was bought from the Prairie Chicken people.

"The gardens of the Indians were stretched along the river for a mile or two in either direction from the village, and the women would go out in the forenoon or in the cool of the evening to work in them and take back supplies for their cooking. For this long trip something was needed to carry the corn and vegetables, so the women had to supply themselves with baskets. They wove them from the thin, tough bark of small branches of trees.

spent his time in weaving and in other feminine arts. To cure him he was tattooed. He then became one of the most fearless and most glorious warriors of the tribe.

"The Wilsons say they went to do for the Indian folklore what Grimm did for German folklore. They seek to preserve his history, and traditions, his practices and his tools, weapons and dwellings, but more than that they want to preserve his ways of thinking and reasoning. They want all of his life in harmony and true to life. If hard and careful work are any indication it would seem that they are going to be successful. Their data, manuscripts and drawings mount high, and if all were bound they would make many volumes.

**CHRISTMAS PENNIES
LITTLE BOY'S GIFT**

Four-Year-Old Minneapolis Lad Gives Savings to Help Belgians.

Because the heart of little 4-year-old Sammie Wilson, 2326 Fillmore street NE, was touched by the story of the starving Belgian children, he took his pennies from his savings bank and asked that his Christmas presents be few that the money might go instead to the Minnesota branch of the Belgian relief fund.

Treasurer Joseph Chapman today received a letter from Rev. Gilbert L. Wilson, pastor of Shiloh Presbyterian church, the boy's father, enclosing a check and telling the circumstances.

At bedtime, while his parents sat and figured out their Christmas expenditures a little voice piped up from the bed where "Sammy" had been tucked in:

Lad's Sympathy Moved.

"Mother, have those little Belgian boys and girls got anything to eat?" he asked. He was told that they had not.

"Not even bread and butter?"

"No," his mother replied.

Then the parents heard sobs from the bed. They went into the room. "I want to take all my pennies out of my bank and give them to the little Belgian boys and girls," the child said.

So Christmas day in the Wilson household was cut down considerably. And the pennies and such sum as the Wilsons saved by the reduction came today to the treasurer to be added to the fund.

Mr. Chapman reported \$34,242.58 in the total of cash received so far.

North Dakota Gives Much.

R. S. Adams, treasurer of the North Dakota fund, wrote to Mr. Wells saying that after paying for the flour shipments that North Dakota made, there will be about \$2,500 in cash remaining. This will be sent to the Minnesota treasurer. Mr. Wells was able to get the amount placed into flour which will go forward in time to make the big shipment from the seaboard.

North Dakota's contributions for Belgian relief have been large. "I believe my state has done better proportionate to population than other states," Governor L. B. Hanna said in a letter to Mr. Wells. Many North Dakota subscriptions have been sent direct by the donors to the Minnesota treasurer, and so North Dakota has not figured prominently in a collective fund, although the Minnesota treasurer has in every instance acknowledged the sums received and credited them to North Dakota in his reports.

CLASS OF '16 IS GRADUATED AT "U"

Seven Hundred Forty-One Young Men and Women Receive Degree.

The class of 1916 went through its final formal ceremony at the University of Minnesota today when 741 young men and women, assembled at commencement exercises in the Armory, heard an admonitory address, received their degrees and departed. It was the most serious ceremony of the week and to emphasize its char-

acter, the graduates and faculty members were garbed in caps and gowns. President George E. Vincent conferred the degree. After that came the address.

Dr. Crothers' Address.

Present day humanism was the subject of the commencement address by Dr. Samuel McChord Crothers of Cambridge, Mass.

"Whether an education is materialistic or humanistic depends on whether the mind masters the subject or whether it is smothered in its dusty details," he declared. "Shakespeare laughs at the pedants who had been to a feast of the languages and stolen the scraps." One may go to a feast of the modern sciences and fare no better.

"But on the other hand, the experiencing mind transmutes the knowledge it has gained into human power and sympathy. A generation ago, many of the physical sciences seemed remote from human interests and aspirations—they were dreaded as perhaps hostile to what men lived by. Now they are becoming the guides upon the common way, the helpers to the broader and richer humanities.

"It is because the ideal of humanism is so true and necessary that we should interpret it broadly and free it from its accidental limitations. The humanist is one who has risen above dry pedantry and is interested in the whole of human experience and in the enlarging and enriching of personal and social life. To him a fact is important in its relation to the mind that perceives it and to the will that reacts upon it.

"The modern humanist does not underrate the old 'humanities.' He can at will summon to his side the great companions who speak to all generations. But the resources of the humanist have been vastly increased. It is not the subject which has power to broaden and humanize, but the way in which it is approached and the purpose for which it is used."

Of the 741 graduates, 680 were from various colleges of the university and 61 from the graduate school.

Honor Winners.

Honor winners were announced as follows: Honors in public speaking, Wendell T. Burns, David Lundeen, Edward C. Nicholson and Harold A. Sorlien.

Those given degrees with distinction were: In chemistry, Rebecca Holton Mason; economics, Carl William Hayden; English, Morris Roberts, Dora V. Smith; history, Miriam A. Compton, Dorothy Heinemann, Mary Ray, Esther Eunice Roberts; Latin, Helen M. Williams; mathematics, Ruth Draemel Stephens; rhetoric, Ruth A. Boreen, Myron Amos Dresser, Delmer Morrison Goode, Ruby B. Hernalund.

Degrees with honor were conferred on Karl Trout in history.

Various scholarships were conferred as follows: Minneapolis College Woman's club, Mary Smith; St. Paul College Woman's club, Margaret Drew, Anna Jacobs and Edith Jones; Moses Marston scholarship, James Clark; Albert Howard scholarship, Morris Roberts; class of 1890 scholarship, Ruth Wilson.

The graduates were as follows: College of science, literature and the arts. Bachelor of arts, 228; bachelor of arts in music, 3; bachelor of science, 21.

Engineering Department.

College of engineer and architecture. Civil engineers, 8; electrical engineers, 10; mechanical engineers, 7; bachelors of science in engineering, 57; bachelors of science in architecture, 4.

College of Agriculture: Bachelors of science in agriculture, 52; bachelors of science in home economics, 37.

College of Forestry, 10. The law school, 30.

The medical school: Doctors of medicine, 49; graduates in nursing, 9.

College of dentistry, 70. School of mines, 8. Metallurgical engineers, 2.

College of pharmacy: Masters of pharmacy, 2; bachelors of pharmacy, 28.

School of chemistry: Bachelor of science, 4.

College of education, 31.

In the graduate school, those who received degrees were: Masters of arts, 35; masters of science, 19; doctors of philosophy, 7.

Culture With an "R" Obtainable Not Only in Greek and Latin

So Dr. Crothers of Cambridge Tells Sedate Commencement Audience at University.

DEGREES CONFERRED ON 727 GRADUATES

Cadets Parade Campus and Draw Up for Passage of Procession

to Armory.

Culture with an "r" in it is obtainable not alone from the study of Greek and Latin, Dr. Samuel McChord Crothers of Cambridge, Mass., told a University of Minnesota audience yesterday in his address at commencement exercises in the campus armory. He intimated that that kind of culture is as likely to result from such practical activities as analyzing soils, dissecting frogs and trailing the high cost of living to its lair.

"Present Day Humanism" was Dr. Crothers' subject. He spoke before an audience that filled the armory, made up of the graduates, their relatives, and students and faculty folk. Unusual dignity and impressiveness characterized the exercises, a result of recent action by the university authorities requiring candidates for degrees to be in academic garb, and asking faculty members likewise to don cap and gown.

President Vincent presided. President Kerfoot of Hamline university gave the invocation. On the platform besides the speakers were members of the board of regents. Dr. William Watts Folwell, first president of the university, and deans and professors of the various colleges. President Emeritus Northrop occupied a seat in the body of the house with a group of friends.

Degrees were conferred on 727 persons, 267 in the arts college alone.

The university cadets, who ended their encampment at Fort Snelling Wednesday night, paraded the campus yesterday morning before the procession of graduates and faculty folk formed, and then drew up in double rank while the procession passed between to the armory.

Numerous honors and prizes were announced, many going to undergraduates. Bernard W. Bierman, captain and halfback of last season's football team, won the Western intercollegiate conference medal for athletic prowess combined with high scholarship.

These were named honor graduates of the military department to be reported to the War department and the adjutant-general of the Minnesota National guard: Pierce Allbee, cadet lieutenant-colonel; Earle D. McKay, Arthur P. Mason and George N. Ruhberg, cadet majors, and Archibald C. Knauss, Edward N. Nicholson and Ralph Richards, cadet captains.

Honors in public speaking went to Wendell T. Burns, David Lundeen, Edward C. Nicholson and Harold A. Sorlien.

The Einar Hoidale public speaking certificates were awarded to John Dahlquist, Thorolf Evenson, Raymond P. Gruetzmacher, David Lundeen, Edward C. Nicholson, Omar Pfeiffer and Harold A. Sorlien.

Degrees with distinction were conferred on Rebecca H. Mason, in chemistry; Carl W. Hayden, in economics; Morris Roberts and Dora V. Smith, in English; Miriam A. Compton, Dorothy Heinemann, Mary Ray and Esther E. Roberts, in history; Helen M. Williams, in Latin; Ruth D. Stephens, in mathematics; Ruth A. Boreen, Myron A. Dresser, Delmer M. Goode and Ruby B. Hernalund, in rhetoric.

History Honor Conferred.

A degree with honor in history was conferred on Karl Trout.

The Minneapolis College Woman's club scholarship went to Mary Smith. The scholarships of the St. Paul College Woman's club went to Margaret Drew, Anna Jacobs and Edith Jones.

James Clark drew the Moses Marston scholarship, Morris Roberts the Albert Howard scholarship and Ruth

Wilson the class of 1890 scholarship. Paul Rhame and Henry Hartig drew the first and second Briggs prizes, respectively, in foundry practice. First place in the award of the Frank H. Peavey prize went to Paul Jarosack, second to William Prosser and third to Fredo Ossanna. Evan Andrew won first place in the Ludden trust prize, and William Prosser and Fredo Ossanna shared second place.

The John S. Pillsbury prizes went as follows: First, Thorolf Evenson; second, Louis Goldberg; third, Wendell T. Burns. The Journal prizes for historical essays went to Miriam A. Compton and Esther E. Roberts. Charles S. Thompson won the American law book prize, Wendell T. Burns the Alumni Weekly gold medal, and Dorothy Heinemann the '89 Memorial prize in history.

The B'nai B'rith prize went to Louis Goldberg.

REV. G. L. WILSON HIGHLY HONORED

Graduates from University With Degree of Doctor of Philosophy.

Has Nation-Wide Reputation As Result of His Research Work.

June 10 1916

Rev. Gilbert L. Wilson, of Shiloh Presbyterian church, was this week honored along with five other students of the Graduate School of the State University, with the degree of Doctor of Philosophy (Ph.D.). The degree is given only for original research work in pure science, not for a definite course of class work. The candidate is supposed always to have obtained his fundamental education, and already had more or less experience in the field in which he has decided to specialize. The course leading to the degree consists of three parts, class work and scientific reading, covering the major subject chosen; the mastering of a reading knowledge of at least two modern languages, and the preparation of a thesis or monograph presenting some new phase of scientific truth discovered and organized by the candidate. It is purely a graduate course, and that Rev. Wilson was eminently fitted to seek the degree may be gleaned from a brief acquaintance of his efforts along the line of research work among several Indian tribes. This work by the way, he has continued along with his regular duties as pastor at a risk of undermining his none too robust health, and though forced at times to abandon his labors for a breathing spell, he has performed a task which bids fair to bring him honors in his especial field.

Rev. Wilson, with the approval of his church session, became a student at the university the second semester of 1900. He entered the department of Sociology and Anthropology, majoring in Anthropology under Prof. A. E. Jenks, and electing the French and Spanish languages as minor subjects; for thesis, he was given "Agriculture of the Hidatsa Indians."

Rev. Wilson was educated at Lake Forest and Wittenberg (Ohio) colleges, graduating from the latter in 1896. He completed a three years' theological course at Princeton Seminary in 1899, and a year later received his Master's degree from Wittenberg. Leaving the Seminary, he came to the northwest, his first pastorate being Moorhead, Minn. Later he served pastorates at Mandan and Langdon, before accepting a call to Shiloh church, where he has just entered his tenth year as pastor.

While a student at the Seminary his health failed him, at a time when he was considering Mexico as a possible field of labor. Thus, his choice of the northwest was made in hopes of improving his physical well being. At

LOUISIANA STATE ARCHIVES

Mandan his physician advised him to purchase pony and gun and fight his way into more robust health. But pick and spade plied among the old Indian village sites proved the more interesting method to our good friend, an archeological collection of considerable extent resulting, part of which rests on the shelves of the Minnesota State Historical society. The remainder is soon to be catalogued and placed in the American Museum of Natural History, Central Park, New York. In 1903, the Minnesota State Historical elected Rev. Wilson honorary member for life, in appreciation of the contributions made by him to the society's collections.

In 1905, he made a trip to the Hidatsas of Fort Berthold Indian reservation, in company with his brother Fred, the artist, to make sketches to illustrate a volume of stories. By now,

Rev. Wilson's work was beginning to attract attention, and a year after this trip, we find him back in the west in the interests of the millionaire collector, George G. Heye, making purchases of curios from the Hidatsas to be placed in the museum of the Pennsylvania State University. In 1907 he received further recognition, being placed on the special staff of the American Museum of Natural History, the most pretentious of its kind in America, to make cultural studies among the Fort Berthold tribes. He has visited these Indians every summer since, in vacation months.

The state of Montana employed Rev. Wilson to collect specimens of nearly extinct varieties of Hidatsas corn, for trial in that state, the climate of which is too severe for ordinary varieties. Tests show that the Hidatsas varieties are the only certain ones to mature. A yield of sixty bushels to the acre has been tested out at an altitude of 5,000 feet above sea level.

White men have been in contact with Indian tribes for four centuries. Many of our common field products are of Indian origin, as corn, pumpkins, squashes, beans (American varieties), tobacco, potatoes, cotton, sunflower seed, and others. Yet no intensive account exists of Indian methods of agriculture. Critics say that Rev. Wilson's account, is the best yet recovered.

In collecting material for his thesis, all of Rev. Wilson's expenses have been borne by the American Museum of Natural History. The cost has totaled about \$1,300 for the agricultural study alone. The Anthropological Department of the University of Minnesota has asked to have the privilege of publishing his thesis at the University's expense, if expected funds are available. If not, it will be issued by the American Museum.

Rev. Wilson has contributed to literature several books, all on the American Indian: "Myths of the Red Children," Ginn & Co., 1907; "Goodbird, the Indian," Fleming H. Revell Co., 1914; "Indian Hero Tales," American Book Company, 1916. About fifty thousand copies of these books have been sold. A scientific monograph, "An Hidatsas Shrine," by Prof. George Pepper and Gilbert L. Wilson was issued some time since by the American Anthropological Society.

All of Rev. Wilson's researches will shortly be published by the American Museum. Frederick N. Wilson, the author's brother, has been retained by the Museum to illustrate the reports. The artist has been sent out on several trips by the Museum to make sketches of Indian cultural subjects.

Rev. Wilson is preparing to make a short tour of six or eight, Chataqua engagements in July. Church duties forbade a longer engagement that was offered him.

It must be with great pride and satisfaction that our neighbor pauses (if he ever does, which we doubt very much) to review his life's work to date. Working incessantly, though at times not fit, owing to ill health, to

pursue his labors, he has attained honor and recognition which must surely make it seem that the goal was worth the efforts.

"AN HIDASTA SHRINE"

Springfield boy and Wittenberg graduate Contributes story of Indian Lore.

Friends of Rev. Gilbert L. Wilson, son of Mr. and Mrs. Samuel Wilson, of Euclid avenue, will again be pleased to learn that he has added something more to the knowledge of the Indian and his ways by the publication, in connection with George H. Pepper, of the story of "An Hidasta Shrine and the Beliefs Respecting It." It is contained in Part 4 of Volume II of the Memoirs of the American Anthropological association, in which Rev. Wilson is quite prominent for his contributions on the American Indian.

It was only last year that he published a book entitled, "Myths of the Red Children," which presented in admirable form some of the mythological beliefs of the first Americans. Not only this, but he has contributed many pamphlets dealing with the history of the Indian and gathered one of the greatest collections of Indian relics in the country, which now rests in the state museum of Minnesota.

Rev. Wilson is a graduate of Wittenberg college of the class of 1896, and also from the theological seminary of Princeton university. At present he is a Presbyterian minister in Minnesota.

Not only the shrine and the relics it contained were secured by Rev. Wilson, but also its story and what it meant to the tribe of Hidasta Indians who made their home in the Dakota territory. With him worked his brother, Fred Wilson, while George H. Pepper collaborated in producing the account of the shrine and its history.

In the first portion, the Indians are placed, the shrine is next described with its contents and then the meaning of all given in a story told by Wolf Chief to Rev. Wilson through his interpreter, Good Bird. The account is accompanied

with excellent photographs and this number will form a most valuable record in the memoirs of the Anthropological association.

The shrine was in an old earth lodge, the typical dwelling of this region in earlier days. On raised platforms and around the walls were its different objects, among which were two skulls in a bag of buffalo hide, a medicine pipe which rested on the skulls, a buffalo skull, its horns wrapped in calico and decorated in feathers; the shell of a water turtle and an eagle-wing fan. There was also a medicine bag and a calico bundle containing skins, bones, rags, skeletons and many other things which had to do with the worship of the Hidasta Indian.

The story of Wolf Chief tells how each of these objects was connected with the history of the tribe. The buffalo skull was the relic of the time when the people were helped in famine by the saving of buffalo by the Eagle-Man, who name the eagle-wing fan also commemorates. The turtle shell was used divination for rain and for the recall of the sick back to health. With the objects were little stories of mystery and superstition connected with founder and guardian of the tribe and great chiefs. Some little hunting some accident or some natural phenomena may have had its effect on the ship of the Hidasta Indians, now all extinct.

Twenty years ago no one would have thought to try to secure one of these shrines, but now the Hidasta Indians with his brothers has recognized that the white man is his superior, and when Rev. Wilson approached Wolf Chief to begin to know him, he was given only the shrine and its contents but story of it all.

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Date First Ins

THE SUN, SPRINGFIELD, OHIO, WEDNESDAY MORN

April 28 1909

IN THE SOCIAL WORLD

Edited by Miss Louise M. Lawrence. Telephones 961 (Either 'Phone). Residence 'Phone Main 3053 Cell.

No. and Manner of Insertion.

CLASSMATES TO WED

Miss Ada Myers Announces Engagement to Rev. Gilbert Wilson.

Miss Ada Myers of North Fountain avenue, entertained at luncheon Tuesday for Mrs. James Henderson, nee Helen Adams, now of Washington D. C.

Miss Myers announced her engagement to the Rev. Gilbert L. Wilson, of Minneapolis. He was formerly of this city, a graduate of Wittenberg

college and a classmate of Miss Myers.

The guests were: Mrs. James Henderson, Mrs. George H. Brain, Mrs. John Phillip Schneider, Mrs. John Ford, Mrs. Frank Hosterman, Mrs. Albert H. Kunkle, Mrs. David F. Snyder, Miss Della Selsor, Miss Mabel Prince and Mrs. Paul Wirtman of Dayton.

Miss Ada Myers gave a beautifully appointed luncheon Tuesday at her home, in honor of Mrs. James Henderson, of Washington D. C., formerly Miss Helen Adams, of this city. The table decorations were extremely pretty. In the center was a large candelabra of silver, holding five pink candles and surrounding that at its base were dainty pink sweet peas and maiden hair fern.

During the dinner, Miss Mabel Prince read an original poem by Rev. Gilbert L. Wilson, of Minneapolis, announcing the engagement of Miss Myers to Rev. Wilson. This came as a surprise to the guests assembled and Miss Myers was heartily congratulated.

Covers were laid for the following: Mrs. James Henderson, Mrs. Albert Kunkle, Mrs. Frank Hosterman, Mrs. David Snyder, Mrs. John Ford, Mrs. George H. Brain, Mrs. John Phillip Schneider, Miss Della Selsor, Miss Mabel Prince, Mrs. Paul Wistman, of Dayton, and Miss Myers.

Miss Ada Myers entertained at luncheon Tuesday in honor of Mrs. James Henderson, of Washington, D. C.

The table was arranged most artistically with silver candelabra and pink sweet peas and maiden hair ferns.

An interesting feature of the afternoon was the reading of an original poem by Rev. Gilbert L. Wilson, of Minneapolis, announcing the engagement of Miss Myers and Mr. Wilson.

Covers were laid for the following: Mrs. James Henderson, Mrs. Albert

Kunkle, Mrs. Frank Hosterman, Mrs. David Snyder, Mrs. John Ford, Mrs. George H. Brain, Mrs. John Phillip Schneider, Miss Della Selsor, Miss Mabel Prince, Mrs. Paul Wistman, of Dayton, and Miss Myers.

Post Office Department

Stillwater, Minn.

Byron J. Mosier, Postmaster

July 21-1917

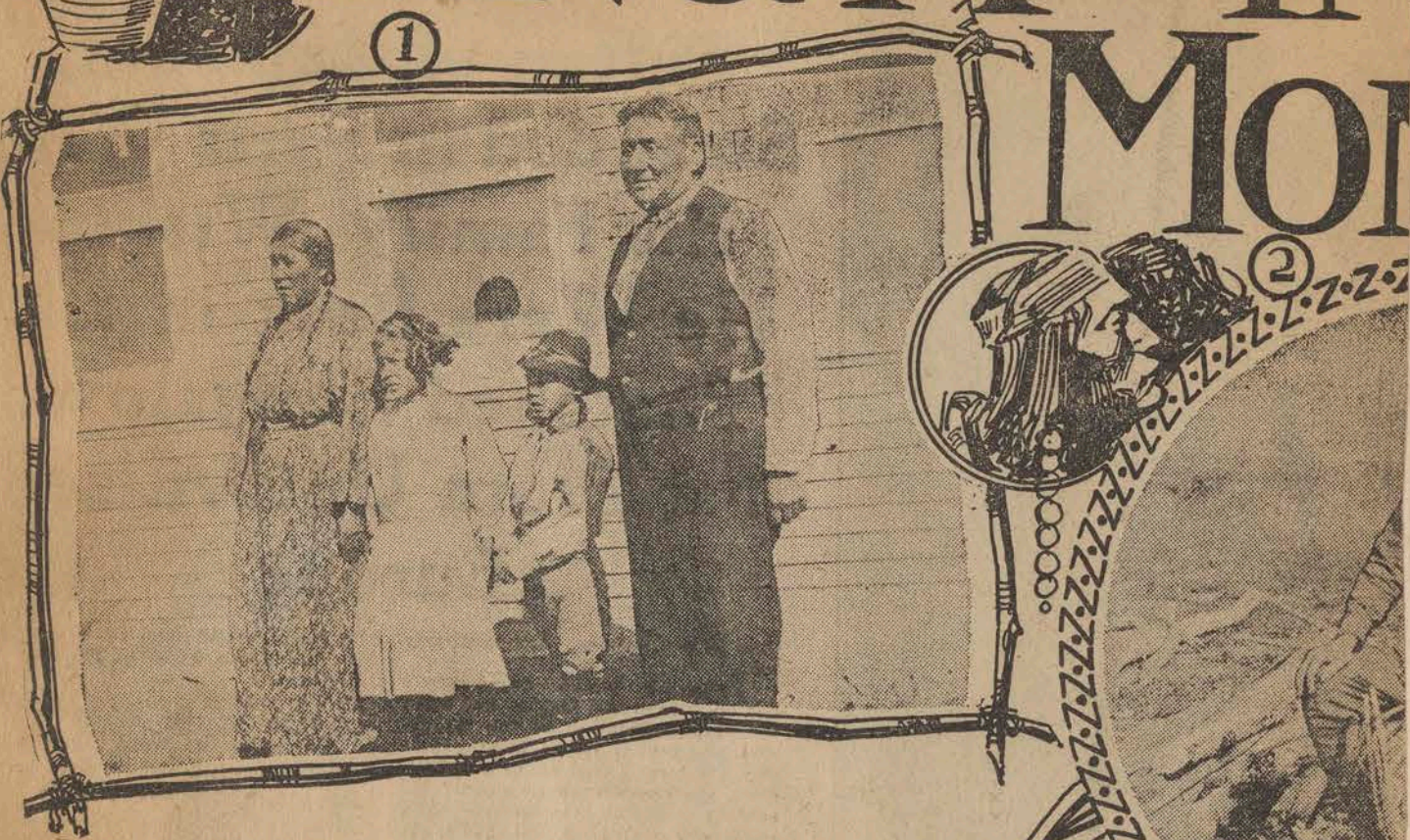
Rev Gilbert L Wilson

My dear Wilson

Congratulations on your splendid address last evening. I heard many compliments on the grounds paper last night. No fundamental are OK in everything. They might tie us, but cant beat us. Four twenty year ago mention was all right. a good tip. (a good deal of a bluff I think. Everything passed off fine. Great start for the young soldier. I am going to States Soldier Home today Mrs Mosier John & Lewis have been at 4 o'clock since Thursday.

Very truly yours
Byron J Mosier

BEING AN INDIAN FOR TWO MONTHS

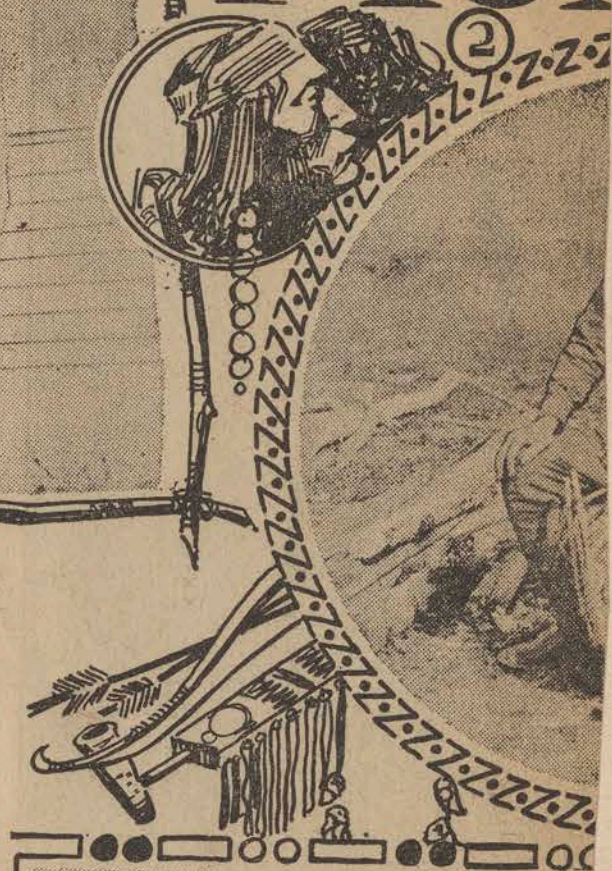


When G. L. Wilson Isn't Preaching in Minneapolis or in North Dakota He Spends His Time Among the Redskins at Fort Berthold Learning Their Traditions and Customs

66 I 'VE GOT a vacation, and I don't know what to do with it." This grammatically imperfect sentence has been used by nearly every one of us over and over again. If we could only find some quiet secluded, unconventional spot that other vacationists don't know about, where we could do just as we pleased! Why not try Gilbert L. Wilson's plan? Starts Outing in Indian Camp.

Several weeks ago Mr. Wilson began a two months' outing in an Indian camp on Fort Berthold reservation, North Dakota. He isn't staying at some fashionable hotel where guests are expected to dress for dinner, and all that sort of thing. On the contrary, he is living the real out-of-doors life, just as Indians live it.

Novel as this plan may seem to most people, it is by no means new to Mr. Wilson. This is his ninth summer spent with the Indians. In fact, it is really a homegoing for him. For be it known that Mr. Wilson belongs to an Indian family. He isn't a half-breed, or anything of that sort, however. When a schoolboy in Ohio, Mr. Wilson, like many boys before and since, became much interested in Indians. He read all the story books, and histories, had to tell about them, and hunted for more. Gradually he became convinced that there must be many interesting things about the red men that never had been written, and he made up his mind that when he became a man he would visit the reservations and find out these things. After he had finished high school and gone to college, he decided to become a minister. But he didn't forget the Indians, and when a call came to him to take a Presbyterian church at Mandan, N. D., he accepted gladly, for there



he would be close to the Fort Berthold Indian reservation. Combines Research With Pastoral Duties. He began his planned investigations without delay and found such wealth of material that he has been at it more or less constantly ever since, combining that work with his pastoral duties. That this material was worth gathering is indicated in the fact that almost immediately after he began searching for it the American Museum of Natural His-

St. Paul Pioneer Press Sun. Oct 4, 1914



tory became sponsor for his investigations and provided funds to pay all his expenses in the work. In return it is entitled to the data he gathers. The arrangement has been continued during the eight years he has been engaged in these researches. Wherefore it may be seen that Mr. Wilson's vacation is in no sense one of idleness. It is one of the busiest times of the year for him, although he finds it decidedly recreative. The summer months he spends gathering new material. In the fall he goes home and devotes as much time the rest of the year as his pastoral duties will allow to classifying and recording this new material. Early at morning and

The Pictures.
1. Family of Wolf Chief, uncle of Edward Goodbird.
2. G. L. Wilson, studying Hidatsa basket in the weaving.
3. Edward Goodbird, Mr. Wilson's Indian "brother," with elk horn bow and bull boat paddle.
4. Hidatsa Indian family preserving dog meat.

late at night these early autumn weeks he is busy gathering data and specimens that are to perpetuate the history of his adopted people. But it's fun, just the same, he says, even though he does have to sleep in log huts or tepees and live on primitive fare. Adopted Into an Indian Family. It was through these investigations, of course, that Mr. Wilson acquired his Indian family relationship. When he began he tried working independently, relying upon no particular Indian or family for assistance. He met with many difficulties and made little progress. It was almost impossible to get the Indians to understand what he was after. They were suspicious and uncommunicative.

By chance, however, he became acquainted with a young Hidatsa Indian named Tsakakasaki, or Goodbird as he is called in English. Goodbird knew some English and very quickly came to understand what Mr. Wilson was seeking. He proved such a valuable assistant that the investigator determined thereafter to rely entirely on Goodbird and his family, which was called Tsistska-dahpaka or 'clan of the Prairie Chicken people.' Goodbird in turn formed an instant liking for the white man and almost from the start called him 'brother.' Indians, Mr. Wilson says, give every one a little of some sort. To be called 'brother' is the highest mark of friendship that can be shown. A little while later he was formally accepted by the Tsistska-dahpaka as a member of their family.

Redskins Get the Information for Him. On his vacation, therefore, Mr. Wilson goes directly to the home of Goodbird and his mother, Mari-digla, or Buffalo-bird woman, as she would be called in English. He lives with them in the same status as other members of the family.

"I depend entirely on them for my information," Mr. Wilson explained. "I tell them what I want. They get it, and I take what they give me." By that method he has obtained the whole of an immense amount of material which he hopes will do much to perpetuate the history and lore of his Indian friends.

The minister derives much amusement from the mistaken notions people have of what life in an Indian settlement is. How he can live two or three months on dog soup and such viands credited to the red men is a source of much astonishment to them. He, too, he says, once had the idea that Indians lived entirely upon dog meat and other flesh and that they cared for nothing but hunting and fighting, but he got over it when he really became acquainted with them. The diet of the Hidatsas and Mandans, Mr. Wilson explains, is a well balanced ration. Corn, beans and buffalo meat formed their main fare in tribal life. Now that the buffalo are no more, venison and beef are substituted, although it is true, Mr. Wilson admits, that the Indians sometimes eat dogs.

These tribes, however, were farmers, rather than hunters. The Location of Fort Berthold. When white men first went to that part of the country they found long rows of well cultivated fields close to the Missouri river at a curve in the stream called by the Indians "Like-a-fish-hook-bend." It was here that Fort Berthold was located. What the Hidatsas and Mandans knew about agriculture seemed of such interest to Mr. Wilson that he spent a whole summer studying it. In that his connection with Goodbird and Buffalo-bird woman proved of especial value. "Buffalo-Bird woman's grandmother was the last to use the bone hoe with which these Indians formerly cultivated their gardens," Mr. Wilson said. "My adopted mother was 8 years old when her

grandmother died, but Buffalo-Bird woman preserved the hoe, and lately she turned it over to her white child. A very few still are extant, being used in religious ceremonies, and I found one in an Indian mound, but as a garden tool they were discarded half a century ago. Nowadays plows and modern implements are used entirely.

Has Found Many Tools of the Indians.

The bone hoe was made from the shoulder blade of a buffalo, bound on a wooden handle. Other specimens of Indian tools Mr. Wilson has discovered are the digging stick and rake. The digging stick served as a spade, being used to make the hills the corn was planted in, to pry loose stumps, for making post holes and for digging wild turnips. It was made from a branch of some tree, pointed at one end like a crowbar, and the point slightly burned in the fire to harden it. One type of rake was made of four or five strips of ash wood tied together. Another was made by tying the antlers of the blacktail deer to a wood handle. The rakes were used for clearing the gardens of stubble and leaves in the spring.

North Dakota Indians Are Good Farmers.

"The Hidatsas and Mandans are good farmers," Mr. Wilson declared when speaking of his agricultural investigations. "Their tribal gardens are hoed diligently and the corn hilled up carefully. Each family had its own garden which it retained year after year. After a few years when a garden became worn out it was allowed to lie fallow and a new one worked.

"These Indians had nine varieties of corn, five kinds of beans, and sunflowers and squash. The sunflower seeds were dried and ground into meal, which was mixed with

ground corn and beans to form a kind of succotash. The corn is all of the 'squaw corn' type, with small stalks and ears close to the ground. The ears grow quickly, maturing in eight weeks. It is the quickest growing variety and therefore can be grown farther north than any other. In fact, the kind of corn generally used by white farmers of North Dakota and Montana is one of these varieties.

"It appears that the original corn seed of this variety was bought by the farmers from the Prairie Chicken people. Back in the tribal days Goodbird's ancestors were chiefs, and Buffalo-Bird woman, who is 35 years old, says she can remember a seed man buying corn from her people. I have investigated, and it seems certain that the first corn of this sort planted by the whites was bought from the Prairie Chickens."

Can Show Whites

New Grain Varieties.

Not only have the Indians furnished the whites with new varieties of grain and vegetables, but they can teach them things about the care of grain and the selection of seed, according to Mr. Wilson. He has been compiling special data on that subject and may soon make public some valuable material upon it.

The Indian women did most of the work in the gardens in the forenoon and the cool of the evening they would go out to work and on coming home would bring back supplies for their cooking. For carrying home the vegetables baskets were woven from thin, tough bark on the small branches of trees. The women ground the corn and sunflower seeds with a mortar and pestle, just as a druggist uses those instruments to powder medicine. The mortar was a log hollowed out by fire, and the pestle was made out of a smaller log.

when the crop was harvested it was stored in cache-holes for the winter where it would be safe from the weather and unfriendly Sioux. In the fall the Indians abandoned their summer homes and journeyed 20 or 30 miles down stream to a wooded region where they could find shelter, food and game.

The Tribal Home an Earth Lodge.

The tribal home of these Indians was an earth lodge, but its use has long since been abandoned, and Mr. Wilson found only two of the original type. One of these was that of his adopted mother and brother. The lodges were made by erecting three or four poles in the form of a square a few feet in dimensions. About twelve more poles were stood in the form of a circle and around these a still larger circle of shorter

poles was made. A framework was laid on the tops of these poles and the whole covered with a heavy covering of sods, giving the appearance of an inverted bowl. The camp fire occupied the center inside. Around it were carefully arranged the stalls for the ponies, places for the harness, the beds and so on. The beds were built up two or three feet from the ground, crudely in the form of a white man's bedstead, with robes inside for comfort's sake.

On of Mr. Wilson's most valuable finds in this ancestral lodge was the tribal shrine, at which the Indians worshiped. It contained skulls of buffalo, supposed to have been friendly spirits, an old shirt and an old hat which in some way were associated with the deities.

Gathering data and relics for the museum is but a small part of Mr. Wilson's activities among the Indians. Four years ago he got permission from the museum to apply his researches at the University of Minnesota towards the degree of doctor of philosophy. Since then his investigations have been di-

rected by Prof. Jenks of the anthropological department of the University. Mr. Wilson also ministers to Shiloh Presbyterian church in Northeast Minneapolis.

Mr. Wilson's Books on Indian Life.

In addition to that he has been writing books descriptive of the life of these Indians and recording their ancient traditions and folk tales. He already has published two books. One entitled "Myths of the Red Children" has had a sale of more than 20,000 copies. His second book is the life of his Indian brother, Goodbird, being the Indian's biography, related as nearly as possible in the words Goodbird used in telling it to Mr. Wilson. This appeared about three months ago and already is in its second edition. A third book, entitled "Indian Hero Tales" is shortly to follow.

In these works he has been assisted by his brother, Frederick N. Wilson, who makes all the illustrations for the books. The more recent book contains more than 100 drawings by Frederick Wilson, some of which are modifications of originals made by Goodbird.

The Wilsons say they are trying to strike a new note in Indian books. They want to make them combine literature, art and ethnology. Too many Indian books, they think, pay little attention to ethnology. The Indian is pictured

as thinking, reasoning and acting just as the white man does. The illustrations too frequently are not true to setting, they say. If an Indian is told the story of Hiawatha he will laugh at the descriptions of the social relations of Minnehaha and her father, according to Mr.

Wilson. In contrast he is trying, he says, to make the Indian in his books talk and reason as he really does, and not as a white man would under the same circumstances.

Frederick Wilson says a large proportion of the well-known Indian paintings are poor ethnical studies of the red man.

"If I should picture an Indian paddling a canoe in the Missouri both ethnologists and Indians would be much amused," he said, "because the Indians never used a canoe on the Missouri. They couldn't. They used the bull boat because it would withstand the currents and eddies. But many painters of Indians are doing things just as untrue to life as that. Some calendars recently appeared picturing Hiawatha and Minnehaha going arm in arm through the forest. If Hiawatha were a real Indian he wouldn't be walking beside the girl, but in front of her to protect her from possible danger."

Want to Preserve Traditions and History.

The Wilsons say they want to preserve the Indian history and traditions, his practices and his tools, weapons and dwellings, but more than that they want to preserve his way of thinking and reasoning. They want all of his life in harmony and true to life.

One means towards this accomplishment, in their opinion, is preserving the Indians' fireside tales, as they are trying to do for this Indian lore what Grimm did for German folklore. They find that the Indian has a wealth of these tales. As to the charms of these tales witness this characteristic little Indian tradition translated and done into verse by Gilbert Wilson:

THE RAINBOW SNAKE.

Have you heard of the beautiful Rainbow Snake

Whose scales move to and fro,
As he arches his back to the blue sky floor,
And scratches off rain and snow?

Away in the West where the Indians dwell,
In the land of the buffalo,
They tell this tale of the Rainbow Snake
Who sends down rain and snow.

Long, long ago, ere the white man came,
The rivers and lakes ran low,
And the brooks dried up, and the fishes died,
And the elk and the buffalo,
And the Indians cried, "Alas we die!
No longer the rose pods grow;
And the rivers and brooks and ponds are dry,
For there falls no rain nor snow."

Then a little Snake wriggled him out of the grass
And said, "My brothers, I know
That if I can only climb up to the sky,
I can send down rain and snow."

"For of blue, blue ice is the blue sky floor,
And it maketh the cold winds blow;
And if I can only climb up to the ice,
I can scrape down rain and snow."

So the little Snake stretched and stretched himself,
And made himself grow and grow,
Until he was long as the river is long
Whose waters to ocean flow.

And he climbed the clouds to the cold blue sky,
Where his tail and his head drop low,
As he arches his back to the blue sky floor
And scratches off rain and snow.

For he wriggles, and wriggles, and wriggles himself,
As his scales move to and fro,
And scrape the ice sky in the winter time,
And then we have beautiful snow.

But when in the summer he wriggles himself,
And the clouds roll over the plain,
The ice flakes melt as they fall to earth,
And then we have beautiful rain.

And still in the sky is the Rainbow Snake,
The serpent of long ago;
And he wriggles, and wriggles, and wriggles himself,
And scratches off rain and snow.

(Copyrighted, 1907, by Gilbert L. Wilson.)

Teaching Boy Scouts How to Shoot With Bow and Arrow



1.—Stringing the bow. 2.—Taking the arrow from the quiver. 3.—Fixing the arrow on the bow. ("nock" or "cock-feather") (Arrows are usually made with three feathers, one of them colored in the end of the feather.) The nock and the arrow are so fixed that this "cock-feather" is on the side away from the bow.) 4.—Drawing the bow. 5.—The "release."

The Rev. Gilboop, was one of the first to take unspecialized in archery Minneapolis. Home boy marksmen, and developed place in archery con- who held first scout master, on ac- tests until the was obliged to drop count of ill health. Mr. Wilson is again taken up five way and has had boys under his direc- school connected with ol, some of whom ed in making in the class bows and ar- were permitted to rows. These

try out under Mr. Wilson's expert guidance in the basement of the school. Mr. Wilson has spent many sum- mers with the Indians in their camps and villages and has written books on the subject, which are used as text books in the schools. He is desirous that the boys should make their own things with their own hands so far as possible and hopes to be able to get more actively into the boy scout work again and get the Shiloh troop regis- tered for the coming year. The five poses in the accompanying pictures of Mr. Wilson show the cor- rect positions to take from the time the bow is first strung till the arrow is "let fly" towards the target.

Minneapolis Tribune May 19 1916

The University of Minnesota

Date of
Cont

FORTY-FOURTH ANNUAL COMMENCEMENT 1916



THE UNIVERSITY ARMORY

THURSDAY, JUNE EIGHTH, AT TEN O'CLOCK

ANNOUNCEMENT OF HONORS AND PRIZES

HYMN—"America"

My Country! 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died!
Land of the Pilgrims' pride
From every mountain side
Let freedom ring!

My native Country, thee—
Land of the noble, free—
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Our fathers' God! to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

BENEDICTION

The Reverend Dr. SAMUEL FLETCHER KERFOOT

MARCH—"Pomp and Circumstance"..... Elgar

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ROY PAYNE, B.A.
HENRY RUDD, B.S.
RICHEY WAUGH, B.S.
OTTO WINTER, B.A.

GRADUATES IN NURSING

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MINA MARIE CURRY
MYRTLE MARIE HOLLO
MABELLE HARRIET MOORE
MYRA DELLA MOULTON
CECILIA ANTOINETTE ROSENTHAL
MATHILDA CAROLINE SCHLUTZ
ELLEN ANNETTE SELLESETH
MATILDA ELIZABETH SWENSON

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ARTHUR CLARENCE CARLSON
RAE CARROLL
RAY LYMAN CLAY
JOSEPH COHEN
WILBUR CLIFFORD COVEY
VERN LEE COWAN
WALTER CROWELL, JR.
LOUIS MORRIS CRUTTENDEN
RAY DAVID CURRY
PAUL DANZ

THOMAS MARTIN DARRINGTON
 RUDOLPH WAVRUNEK DELTON
 SHELLIE ELROY DICK
 ELMER DOYLE
 PATRICK MATTHEW DUNN
 VICTOR JULIUS EASTMAN
 CARL HENRY ELLERTSON
 WILLIAM JOHN FORD
 CLARENCE SYLVANUS GIES
 THOMAS ARNOLD GLADE
 ARCHIE GOTTENBORG
 CARL HAEDGE
 FRED HAYES
 OSCAR EMANUEL HEDIN
 CLARE EUGENE HERMANN
 HELMER WILLIAM HOLMGREN
 LEONARD MILTON INGEBRIGTSEN
 CARL EDWIN JOHNSON
 OSCAR HENRY JOHNSON
 ROLAND GREFFTHEN KEYWORTH
 JOSEPH FRANCIS KOTRICH
 MAX CARL KRAFT
 GLENN DALE LACEY
 ARCHIE LANG
 CHESTER LARSON
 LEONARD LARSON, LL.B.
 CYRIL VERNE LEHMAN

ROLAND ZIERKE

THE SCHOOL OF MINES
 ENGINEERS OF MINES

SAMUEL ARONSON
 LEON THOMAS COLLINS
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 FRED ALEXANDER DAVIES

ADOLPH OLIVER DOVRE
 OSCAR LEE
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METALLURGICAL ENGINEERS

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ERVIN WESLEY McCULLOUGH, E.M.

THE COLLEGE OF PHARMACY
 MASTERS OF SCIENCE IN PHARMACY

OSCAR JAMES BLOSMO, Ph.C., M.Ph. CHARLES HERBERT ROGERS

BACHELOR OF PHARMACY

CHARLES CUTTING

† Died April 26, 1916. Degree conferred post obitum.

GRADUATES IN PHARMACY

JACOB SOLOMON BALZER
 LLOYD GEORGE BEARDSLEY
 HALLIE FRANCES EVELYN BRUCE
 MILES CANNON
 THOMAS FERDINAND CHAN
 FRANK LEWIS DeMARS
 CHAUNCEY DOWER
 MERLE WILLIAM ELSE
 ALBERT THEODORE GILBERTSON
 FRANCES MARION GREENWALT
 EMERGENE LILLIAN GRONLUND
 ANGIE MARTHA HERMANSOHN
 ALFRED MEADE HIRSCHER

ESTHER JOHNSON
 ALBERT JULIUS KOHLS
 ARTHUR LARSON
 EDWARD GEORGE LEHMAN
 HJALMAR LINE
 JAMES FRANCIS MAHONEY
 EMIL MAIXNER
 FRANK LESTER REDFIELD
 DAVID WILLIAM SALISBURY
 GEORGE SCHMIDT
 LLOYD HILLMER SCOTT
 CHARLES JOHN SMITH
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THE SCHOOL OF CHEMISTRY

BACHELOR OF SCIENCE

ALEXANDER DEWEY BELL

BACHELORS OF SCIENCE

In Chemistry

MERTON DUNNIGAN

BENJAMIN LESLIE SOUTHER

LEON WALKER MORROW

THE COLLEGE OF EDUCATION

BACHELORS OF ARTS

In Education

CHARLES EDWARD BELL
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 CALDER BLAINE BRESSLER
 MICHAEL MARINER CATES
 JEAN AGNES COLVILLE
 LULU MABLE ELLIOTT
 NELS ERICKSON
 BENJAMIN EVELSLAGE
 SIVERT ERHARD GILBERTSON
 SVANHILD WINIFRED GRIMSGARD
 EVER WARREN HAKE
 ESTHER AGNES HARRISON
 CORA JEANETTE HELBIG
 VERA HERMANN
 MILDRED HELENA JENSEN

BELLE KARON
 JENNIE LAURA McKENZIE
 AMY STONE MITCHELL
 JAMES AUGUST NELSON
 JOHN ROSS OBERG
 ESTHER CORNELIA OSTERGREN
 ANNA CAROLINE PETERSON
 ETHEL AURORA PETERSON
 ANNA GRANT RYAN
 GEORG ALBERT SELKE
 WILHELM ERICH SELKE
 CLARA JUSTINE SIMON
 ALLAN POUCHER SNODY
 HAROLD HERMAN SONTAG
 MABEL MATHILDA SORENSEN
 NELLIE ALMA STEVENS

THE GRADUATE SCHOOL

MASTERS OF ARTS

HARRY LLOYD ALTMAN
 B.A. '15, Minnesota
 Major, Economics
 Minor, Law
 Thesis, Price Maintenance

GEORGE SILK BARNUM
 B.A. '11, Cornell
 Major, Romance Languages
 Minor, English
 Thesis, The Realism of Vicente Blasco
 Ibañez

EARL ALONZO BARRETT
 B.A. '14, Cornell
 Major, Romance Languages
 Minor, Rhetoric
 Thesis, A Study of the Language of
 Charles Nodier

ELIZABETH BRAGDON
 Ph.B. '00, Northwestern
 Major, English
 Minor, Latin
 Thesis, A Study of Extant Miracle
 Plays and Records of Lost Miracle
 Plays, to Determine the Nature and
 Scope of Miracle Plays in England

GLADYS McALPINE CAMPBELL
 B.A. '12, Knox
 B.A. '13, Vassar
 Major, History
 Minor, Political Science
 Thesis, A Study of the Relation of
 the English Parish and New Eng-
 land Town Meeting

MAE PAULINE CHESTNUT
 B.A. '14, Minnesota
 Major, Rhetoric
 Minor, English
 Thesis, The Gothic Element in the
 Works of Tobias Smollet

MILTON CONOVER
 Ph.B. '13, Dickinson
 Major, Political Science
 Minor, History
 Thesis, The Development of Civil
 Pensions in the United States

MARGARET QUINLAN CORKREY
 B.A. '14, Minnesota
 Major, Latin
 Minor, French
 Thesis, The Characteristics of the
 Women of Terence

JOSEPH EARL CUMMINGS
 B.A. in Educ. '15, Minnesota
 Major, Economics
 Minor, Political Science
 Thesis, A Study of the Present Status
 of Commission Regulation of Public
 Utilities in the United States, with
 Especial Attention to the Cost of
 Regulation

DAGMAR DONEGHY
 B.A. '15, Wisconsin
 Major, English
 Minor, Romance Languages
 Thesis, Henry Fielding: Theory of
 the Comic

FLORENCE MARY DONOHUE
 B.A. '14, Minnesota
 Major, Romance Languages
 Minor, Latin
 Thesis, Bernardin de Saint-Pierre's
 Contributions to Chateaubriand

JOHN FREDERICK EYNCK
 B.S. '13, B.A. '14, Valparaiso
 Major, Comparative Philology
 Minor, German
 Thesis, The Historical Development of
 Terms Denoting Time in English
 and German

WILLIAM RICHARD FIELDHOUSE
 Ph.B. '09, Michigan
 Major, History
 Minor, Political Science
 Thesis, History of the Flour Milling
 Industry of Minneapolis

SYBIL ISABELLE FLEMING
 B.A. '15, Minnesota
 Major, History
 Minor, English
 Thesis, The Life of John Hampden,
 November 3, 1640, to January 11,
 1642

ALICE JULIA FLINN
 B.A. '15, Macalester
 Major, English
 Minor, French
 Thesis, The Literary History of Lord
 Houghton's "Life of Keats," with
 Its Possible Influence on the Pre-
 Raphaelite Poets

FLORENCE VEON GUMBNER
 Ph.B. '13, Chicago
 Major, History
 Minor, Political Science
 Thesis, Preliminaries of the Presiden-
 tial Election of 1832

HOWARD LEWIS HALL
 B.A. '15, Minnesota
 Major, Economics
 Minor, Sociology
 Thesis, Combinations and the Foreign
 Trade

FRANKLIN FISK HOLBROOK
 B.A. '13, Minnesota
 Major, History
 Minor, Philosophy and Psychology
 Thesis, The Early Political Career of
 Ignatius Donnelly, 1857-1863

JOHN LUDWIG AUGUST HUCHTHAUSEN
 Candidate Reverend Minister 1892,
 Concordia Theological Seminary
 Major, German
 Minor, Comparative Philology
 Thesis, Friedrich Hebbel's Esthetic
 Theories of the Tragedy

HOWARD THEODORE LAMBERT
 B.A. '13, Minnesota
 Major, Political Science
 Minor, Law
 Thesis, Boards and Commissions:
 Their Appointment and Powers

EDGAR HUGHES NORRIS
 B.S. '15, Minnesota
 Major, Anatomy
 Minor, Pathology
 Thesis, The Morphogenesis of the
 Follicles of the Human Thyroid
 Gland

JEAN ST. JOHN PLANT
 B.A. '15, Minnesota
 Major, Animal Biology
 Minor, Botany
 Thesis, A Contribution to the Life
 History of the Water Scorpion
 (Ranatra fusca, Pallas Beuvé)

HUGH BRUCE PRICE
 B.A. '14, Wisconsin
 Major, Economics
 Minor, Sociology
 Thesis, The Inspection and Grading
 of Grain

LUCILE ANNE QUINLAN
 B.A. '12, Trinity
 Major, French
 Minor, Rhetoric
 Thesis, The Social Questions in the
 Novels of René Bazin

LLOYD HOWARD RUTLEDGE
 B.A. '15, Missouri
 Major, Anatomy
 Minor, Pathology and Bacteriology
 Thesis, The Morphology of the Di-
 gestive and Respiratory Tracts in a
 Twenty-Millimeter Pig Embryo

NOEL GHARRETT SARGENT
 B.A. '15, Washington
 Major, Economics
 Minor, Political Science
 Thesis, The American Lumber Indus-
 try, with Especial Reference to the
 Tariff

JEANNETTE SAUNDERS
 Ph.B. '15, Wooster
 Major, History
 Minor, Political Science
 Thesis, A Critical Edition of Richard
 Grosvenor's Notes on the Parlia-
 ment of 1627-1628

ARNOLD WILKINSON SHUTTER
 B.A. '14, Yale
 Major, German
 Minor, History
 Thesis, Some Aspects of Humor in
 the German Novelle

SISTER FRANCES RITA RYAN
 B.A. '15, St. Catherine
 Major, History
 Minor, Latin
 Thesis, History of the Expedition to
 Jerusalem by Fulcher of Chartres
 (Translation from the Latin)

SISTER ROSE CATHERINE McLAUGHLIN
 B.A. '14, St. Catherine
 Major, French
 Minor, Latin
 Thesis, Sainte-Beuve: Classicist and
 Romanticist

RINEHART JOHN SWENSON
 B.A. '15, Minnesota
 Major, Political Science
 Minor, History
 Thesis, River and Harbor Improve-
 ments by the United States Govern-
 ment

MASTERS OF SCIENCE

CLYDE HAROLD BAILEY
 B.S. in Agr. '13, North Dakota
 Major, Agricultural Chemistry
 Minor, Agronomy and Farm Manage-
 ment
 Thesis, The Relation of Certain Physi-
 cal Characteristics of the Wheat
 Kernel to Its Composition and
 Quality

ROBERT RAYMOND THOMPSON
 B.A. '15, Minnesota
 Major, Sociology
 Minor, Geology
 Thesis, The Attitude of Primitive
 Peoples towards Amalgamation with
 Alien Groups

GEORGE TILFORD
 B.A. in Educ. '08, Normal School,
 Emporia, Kansas
 B.C.S. '10, School of Commerce, New
 York University
 Major, Economics
 Minor, Political Science
 Thesis, A Study of the Subject of
 Rural Credits with an Analysis in
 Detail of the Principles of the
 Building and Loan Association as a
 Possible Solution

FREDERICK GALE TRYON
 B.A. '14, Minnesota
 Major, Economics
 Minor, Geology
 Thesis, The Nine-Dollar Minimum
 Wage in Minnesota

HILDEGARDE EVELYN WANOUS
 B.A. '15, Minnesota
 Major, English
 Minor, Rhetoric
 Thesis, The Bohemian Liturgical
 Drama Including the Translation of
 the Bohemian Texts into English

FRANKLIN CHARLES CLAPP
 B.S. in Agr. '15, Minnesota
 Major, Soils
 Minor, Agricultural Engineering
 Thesis, Productivity of Certain Peat
 Soils as Related to Their Chemical
 Composition

Date of
 First Insertion.

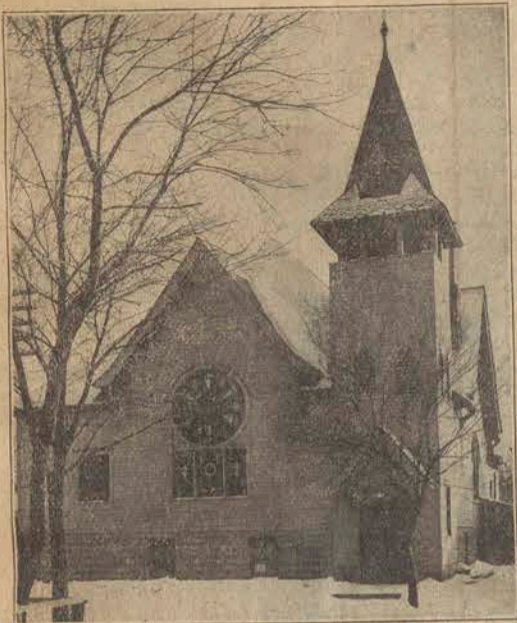
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SHILOH CHURCH IMPROVEMENTS

Shiloh Presbyterian church and its immediate surroundings has recently undergone several very important and substantial improvements at a cost of about \$700, cash, which has been raised and the work accomplished through earnest efforts of the pastor, Rev. G. L. Wilson, assisted in the architectural designs by his brother, Fred Wilson. The out-

center piece, as well as a complete change of designs that surround the pulpit and choir loft.

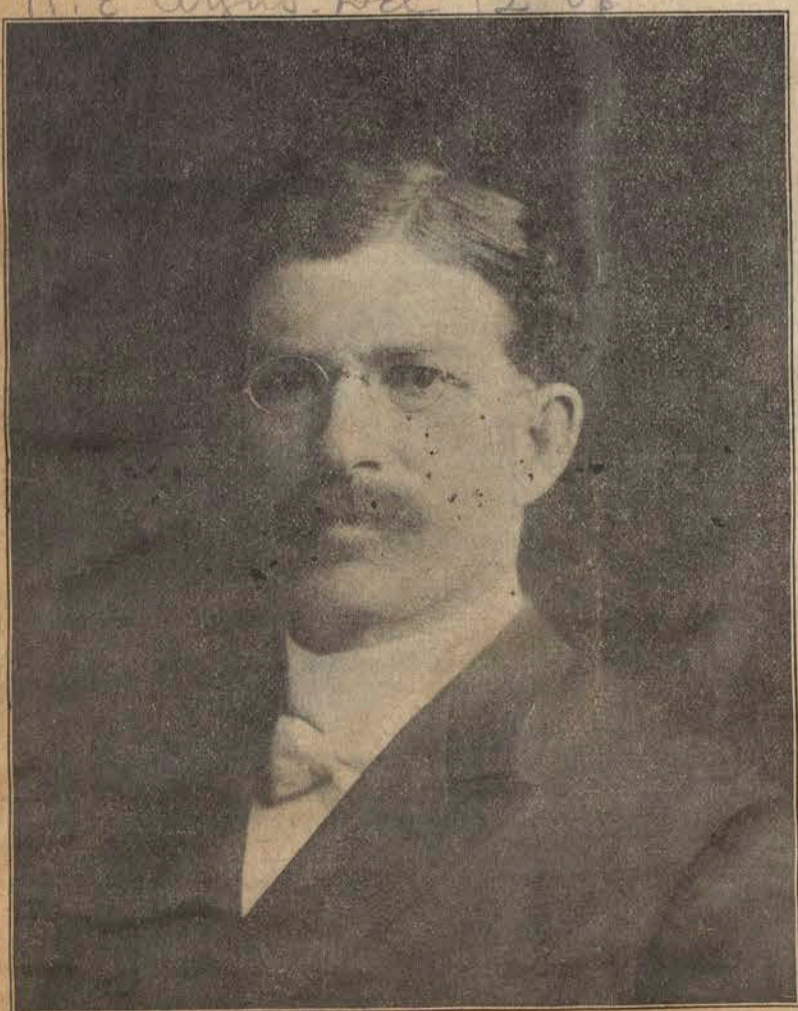
The organ has been repaired and is now good as new, a new chandelier has been added to the choir loft and a brass railing in front of the choir, and a new rug has been laid to accommodate the choir and pulpit, also a rug has been purchased



side work consists of a new roof, eaves, spouting and gutters. Grading and sodding, laying of stone and cement walks. The inside of the church has been completely renovated. This work has progressed under the artistic hand of Warren T. White and consists in painting and graining of all the inside wood work, giving the walls and ceiling a beautiful tint and decorations around the chandeliers a

for the pastor's study, a rug for the music room. The basement or Sunday school room not to be outdone by the other apartments of the church by improvements is raising money and in a few days will add to their apartments, drop lights. Now internally Shiloh is one of the most convenient and beautiful churches in the city and all around is an artistic beauty and credit to this part of the city.

REV. W. J. JOHNSON



Reopening Shiloh Presbyterian Church

Reopening Services

Following is the program for services at Shiloh Presbyterian church, Sunday, Dec. 13th.

MORNING

10:30. Preaching by the Pastor. Text, Numbers XXXII, 23.
12:00 Sunday school

EVENING

7:00. Rally by the Young People's Society of Christian Endeavor. Address by Rev. W. J. Johnson.

8:00. Service of reopening. Following program will be given.

Organ Prelude, "Handel's Largo."
Chorus Opening, "Day is Dying"—Choir.

Hymn, No. 131.

Sentences.

Prayer.

Psalm, Selection 29.

Gloria

Solo, "The Way of the Cross."—Miss Nellie Utter.

Reading of Scripture.

Anthem, "Praise Ye the Lord"—Choir.

Prayer.

Hymn, No. 251.

Address, Rev. W. J. Johnson.

Offering.

Solo, Miss Alma Bright.

Prayer.

Hymn, No. 129.

Benediction.

Postlude.

Rev. W. J. Johnson

Rev. W. J. Johnson whose portrait appears on this page is pastor of the Fifth Presbyterian church. His record is well known to Presbyterians of Minneapolis.

Three years ago Fifth church was a struggling Mission, dependant upon the Mission Board for support. Today it is a strong organization of two hundred and fifty members, its accessions last year by confession of faith being the largest in the city, and exceeded by only eleven other churches of the Presbyterian communion in the United States.

Rev. Johnson is also known for his lecture on Abraham Lincoln, the data for which he collected from living acquaintances of the martyred president in Lincoln's home county in Illinois.

Shiloh Presbyterian church, which has been undergoing extensive repairs, will be reopened with appropriate services Sunday evening, Dec. 13th. Miss Alma Bright, formerly soloist of Bethlehem Presbyterian church, and Miss Nellie Utter, leader of the Fremont Ave. Congregational choir, will sing. The choir has been trained and program prepared, by Miss Grace Bronson, director. Rev. W. J. Johnson will deliver the address.



MISS ALMA BRIGHT, SOLOIST
Who will Sing at Shiloh Reopening Sunday Night.

Reminiscent

Late in the summer of 1884 Rev. E. B. Caldwell in the interests of the Home Mission work of the Presbyterian church came into the little suburb then known as New Boston and taking up his abode among the people soon gathered round him the beginnings of a sabbath school which was regularly organized in October of that year in the Kesler Block, on

Shiloh Reopening

(Continued)

Harrison street (now Central avenue) above Twenty-fifth avenue. The work was pushed and very soon after a church was organized and named the Shiloh Presbyterian church, a number of earnest men from the downtown churches purchased and presented to the church the two lots, corner of Twenty fourth and Central avenues. Two worthy ladies in the East contributed the funds to build the house and early in 1885 Shiloh church moved into its own house of worship. The cause prospered and the church under the leadership of Bro. Caldwell became a power for good in the community. Bro. Caldwell died in the work in Dec. 1887. Rev. W. R. Reynolds the next pastor came to the field in spring of 1888 and remained until 1892 and was succeeded by Bro. Creswell whose pastorate continued for four years and was very successful.

In Jan. 1897 Rev. Willard S. Ward was called and with his well known energy and enthusiasm took up the work. His pastorate was very successful and Bro. Ward after seven years of earnest work was called to a special field in the city. In April 1904 Rev. Otis G. Dale, became pastor and with his coming began the agitation and encouragement toward the enlargement of the church building. This work was accomplished and Bro. Dale remained on the field until he too was called to assume other responsibilities in a special field.

The present incumbent in the pastorate entered upon his work in the month of April 1907 and the church is in condition to do more and better work than ever before in its history. The house of worship has been newly decorated on the interior is comfortable and there is a standing invitation for all to come and worship with us.

The Sabbath school in the beginning enrolled about twenty-five, at present it is over two hundred. The church was organized with less than twenty members now its membership is over one hundred and eighty. At the time of its organization the church was entirely dependent on various societies and individuals, now it is entirely self supporting and contributes largely to various missionary enterprises. And lastly, several pastors have been called from this church to special fields of usefulness and from the lay members have gone to foreign fields several medical missionaries and other workers.—W. A. GULICK.

Acknowledgement of Thanks

It is impossible to acknowledge the courtesies of all the friends whose contributions have made possible the completion of Shiloh's improvements. Practically every family in the church is represented in the list of contributors, and many others, not members of the church, have proven good friends. It is but fair however, to mention the business houses who have showed a generous interest in our undertaking. King's Grocery Store, Brede's Meat Market, Simonson's Dry Goods Store, Buffum's Drug Store, Larson's Confectionery Store, Palmer's Real Estate Firm, A. B. Wilson's Feed Store, The Bowers Publishing Co., Billman's Hardware Store have proven kindly friends. Burr and Blum and the Peterson

Carpet Co., have taken generous interest in our furnishings. The various contractors employed upon our improvements have taken more than a professional interest in their work and in most cases have given service beyond the letter of their contract. Mr. Warren White has been especially courteous in the care and interest he has taken in such decorations as our funds have permitted. In no case has any contract, made during the period of our improvement, given rise to the slightest disagreement. The North-East A. R. G. S. has been especially accommodating in opening up to us its columns cheerfully setting up our copy even when delivered after hours. To all of you we give thanks and a kindly bidding to our re-opening.

Building Committee.

CHURCH IS RE-DEDICATED

Shiloh Presbyterian Congregation Now Have Beautiful Home.

As a result of elaborate changes in the decorations of the Shiloh Presbyterian church, Central and Twenty-fourth avenues, and some improvements in the grounds surrounding the building, the church was re-dedicated with special services last evening. The scripture reading and prayer were offered by Rev. Otis G. Dale, a former pastor, and the dedicatory sermon was delivered by Rev. W. J. Johnson of the Fifth Presbyterian church. A chorus of 25 voices furnished special music and a number of solos were rendered by the Misses Alma Bright and Nellie Hunter.

With its re-decorating the auditorium of the church is now one of the most beautiful in the city. The designs were made expressly for the building by Fred Wilson, brother of the pastor. The improvements cost \$700 and in raising this sum the church fell behind \$350 in current expenses, but at the service last night a sum of \$380 was donated, so that the organization is now free from all debts.

"Education Must Include Supreme Being" Message by Bishop to Graduates

Rt. Rev. Samuel C. Edsall Delivers Baccalaureate Sermon to University Class—Flays Atheism and Agnosticism in Schools.

UNLESS we are prepared to surrender the contention that this is a Christian nation and further admit that atheism and agnosticism are sufficient foundation for a well ordered civilization, we must insist with all our might that the spirit of Christianity and of a reverent belief in a Supreme Being shall reside within the wheels of our educational system.

So spoke the Right Reverend Samuel C. Edsall, bishop of the Protestant Episcopal Church of Minnesota, in his baccalaureate address to the graduating class of the University of Minnesota yesterday. The address was given in the Armory at 3 p. m.

The Rev. Franklin W. Sweet, pastor of the Calvary Baptist Church, preached the baccalaureate sermon for Stanley College, Stanley Hall and the Northwestern Conservatory. The service was held at 10:30 yesterday at the church.

Efficiency Depends on Spirit.

Bishop Edsall chose for his subject "The Spirit of the Wheels." He opened his address by saying that whether it was the wheels of industry, commerce or of education, efficiency of accomplishment depended upon the spirit within the wheels. Even in individual success, he said, the results depended upon the spirit of the wheels.

"It is the spirit within the wheels of life which gives to us our ideals. They are the very soul of life.

"One of the class of our time is that which invites us forth to make money. The multimillionaire has become the outstanding figure of modern society. In the last twenty-five years there have been numerous instances of men who have attained very great wealth and who at the same time have been good and useful men.

"The Northwest is today mourning the death of the greatest constructive industrial genius ever produced. It is true that financial success was an essential part of his life and of the extent of his life's work. But I would

call your attention to the fact that it is not the vast wealth of James J. Hill which makes our Northwest mourn for him, but the fact that there was discovered in his life an unquestioned ideal—the development of transportation, in agriculture and in other resources of the great empire. It was the indomitable following of certain ideals which made his life a great success.

"The wheels of education are revolving in our land to an extent unexampled in the history of the world. Again we must ask, 'How about the spirit within the wheels?' Are the wheels of our modern education turning out men and women who may be more or less technically proficient in the arts, letters and sciences, especially the sciences, but who yet are untrained, so far as the processes of their education are concerned, in the great fundamentals of moral and spiritual truth which are alone adequate as an inspiration and guide to a normal, well rounded life?

Flays Atheism.

"We must admit that in an education conducted by the state and supported by taxpayers of varying religious beliefs there cannot be given religious instruction of sectarian or denominational character. But unless we are prepared to surrender the contention that this is a Christian nation, and further admit that atheism or agnosticism are sufficient foundation for a well ordered civilization, we must admit with all our might that the spirit of Christianity and of a reverent belief in a Supreme Being shall reside within the wheels of our educational system.

"This is more largely a question of human personalities than it is of technical forms of worship or specified devotional exercises.

Some of you young men and women are doubtless going forth as teachers to guide the children of our land. Do remember that to carry into all your work a spirit of reverence to God and for holy things is the only adequate method of laying a foundation for that recognition of authority which must underlie any government or well ordered state of society. This is chiefly a question of lofty spiritual ideals.

"I am not advocating that you should adopt what I might term either the 'prep school' or 'reform school' idea of religion. By the 'prep school' idea of religion I mean that theory which would regard it as an attainment of a certain percentage of truth and morality by which we must get out 75 per cent and pass into the kingdom of heaven.

Church No Limited Train.

"I would not have you rest content with what has been sarcastically described as the current university ideal of religion, in which the man who makes the best guess at the insoluble riddle of the universe reaches the highest attainable point in the knowledge of divine things.

"Neither would I urge upon you that currently popular idea of religion which regards the people in the church as being on a limited train for heaven, sitting in a comfortable car and gazing out of the window on the scenery, with the minister as the polite conductor or possibly an obliging porter; whereas instead of being complacent and luxurious passengers they should rather be the hard working crew, getting up the steam and guiding the wheels that the train may reach its journey's end.

"In other words, in religion, as in everything else we have considered, it is a question of the spirit within the wheels."

The Ideal Woman.

Beauty strength and holiness are the combination of qualities which should characterize the ideal young woman in the opinion of Doctor Sweet, who chose for his text: Ps. 96:6, Strength and Beauty are in His Holy Place.

"I have chosen a text which places a triple crown upon the queenly head of the noblest womanhood," he declared. "There is no beauty without strength and both are incomplete without the purifying power of holiness. If I seek to emphasize strength today, it is not the disparagement of beauty. In fact, I am jealous for that conception of education which retains its insistence upon the arts and grace.

"One of my early instructors was in the habit of saying: 'The Greek language is as flexible as your finger and as firm as your fist.' Such flexibility and firmness of mind is the fruit of classical study and is the best foundation for highly vocational training."

Doctor Sweet had for his general theme "The Educated Woman's Part in Remaking America."

Woman's Important Duty.

"You face an opportunity for patriotism not second to that of the young men of your generation and not less important. Our country is being called from her seclusion by the necessities of her older sisters into the busy life of international relations. In your generation America must rethink her ideals and

JAMES MARTIN CURRAN
B.S. in Agr. '14, Minnesota
Major, Agronomy
Minor, Agricultural Economics
Thesis, The Effect of Environment on the Growth and Character of Corn

ARTHUR CHESTER DAHLBERG
B.S. in Agr. '15, Minnesota
Major, Agricultural Chemistry
Minor, Bacteriology
Thesis, The Enzymes of Butter

ELMER THOMAS FEGAN
B.S. '15, Minnesota
Major, Chemistry
Minor, Pharmacology
Thesis, An Electrometric Study of Developers

GEORGE ELMER HOLM
B.S. '14, Carleton
Major, Agricultural Chemistry
Minor, Soils
Thesis, The Soluble Non-Sugar Solids of Sorghum Juice

WALTER BARNES LANG
B.A. '15, Minnesota
Major, Geology
Minor, Petrology
Thesis, Deformation by Fracture

MOSES NAPHTALI LEVINE
B.S. in Agr. '15, Minnesota
Major, Plant Pathology
Minor, Botany
Thesis, The Effect of Ecological Factors on the Morphology and Physiology of Puccinia Graminis and Puccinia Phleipratensis Uredinio-spores

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Minor, Agriculture
Thesis, The Use of School Land in Connection with Agricultural Teaching in Minnesota Secondary Public Schools

SIMON MARCOVITCH
B.S. '14, Cornell
Major, Entomology
Minor, Animal Biology
Thesis, The Strawberry Weevil in Minnesota

DARWIN MAY
B.S. '14, Minnesota
Chem.E. '15, Minnesota
Major, Chemistry
Minor, Pharmacology
Thesis, Reaction between Chloroform and Aqueous Potassium Hydroxide

CHARLES ULYSSES MOORE
B.A. '06, Texas
M.D. '10, Minnesota
Major, Pediatrics
Minor, Chemistry
Thesis, Phenol Excretion in Infants, Including Newborns

JOSEPH ROBERT NELLER,
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Major, Soils
Minor, Agricultural Chemistry
Thesis, A Study of the Effect of Different Cropping Systems upon the Productivity and upon Some of the Physical and Chemical Properties of the Soil

ALLEN THURMAN NEWMAN
B.S. '12, Nebraska
Major, Chemistry
Minor, Pharmacology
Thesis, Menthone: Its Condensation and Addition Products in the Presence of Aluminum Chloride

GEORGE PRIESTER
B.E. '10, Iowa
Major, Mathematics
Minor, Civil Engineering
Thesis, Theory of Columns

16

LAURENCE ARTHUR STENGER
E.E. '06, Minnesota
Major, Chemistry
Minor, Metallurgy and Bacteriology
Thesis, Corrosive Action of Soils on Iron and Lead

LUCIUS HARLOW WATKINS
B.S. '14, Macalester
Major, Farm Management
Minor, Horticulture
Thesis, Monthly Distribution of Horse and Man Labor on the Farm

DOCTORS OF PHILOSOPHY

PAUL HENRY MALLEY-PEVOST BRINTON
B.S. '12, M.S. '13, Minnesota
Major, Inorganic Chemistry
Thesis, Contributions to the Chemistry of Beryllium

ELMER RAY HOSKINS
B.A. '12, Kansas
M.A. '13, Minnesota
Major, Anatomy
Minor, Physiology
Thesis, The Growth of the Body and Organs of the Albino Rat as Affected by Feeding Various Ductless Glands (Thyroid, Thymus Hypophysis, and Pineal)

PAUL ERNEST KLOPSTEG
B.S. '11, M.A. '13, Minnesota
Major, Physics
Minor, Mathematics
Thesis, A Critical Study of the Theory and Development of Methods of Application of the Open Moving Coil Galvanometer

VAMAN RAMCHANDRA KOKATNUR
B.S. '12, Bombay
M.S. '14, Minnesota
Major, Organic Chemistry
Minor, Geology

HUGH BROWN WILCOX
B.S. in Eng. '14, Minnesota
Major, Astronomy
Minor, Mathematics
Thesis, A Study of Accuracy in Stellar Photography with Special Reference to Focal Length and Aperture

GUY HAINES WOOLLETT
B.S. '10, Minnesota
Major, Chemistry
Minor, Physics
Thesis, A Catalytic Decomposition of Some Silver Salts

Thesis, The Action of Trioxymethylene on the Various Organic Compounds in the Presence of Aluminium Chloride

FRANCES HELEN REIF
B.A. '11, M.A. '12, Minnesota
Major, History
Minor, English

Thesis, An Interpretation of that Part of the Petition of Right Pertaining to Imprisonment, with a Narrative of the Passage of the Petition through Parliament, and a Discussion of Its Nature as Finally Answered by the King

JOHN ERNEST WEAVER
B.S. '09, M.A. '11, Nebraska
Major, Botany
Minor, Plant Pathology
Thesis, A Study of the Vegetation of Southeastern Washington and Adjacent Idaho

GILBERT LIVINGSTONE WILSON
B.A. '06, M.A. '09, Wittenberg
Major, Anthropology
Minor, Spanish
Thesis, The Agriculture of Hidatsa Indians: an Indian Interpretation

17

LAURENCE ARTHUR STENGER
E.E. '06, Minnesota
Major, Chemistry
Minor, Metallurgy and Bacteriology
Thesis, Corrosive Action of Soils on Iron and Lead

LUCIUS HARLOW WATKINS
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HONORS AND PRIZES

HONORS

THE WESTERN INTERCOLLEGIATE CONFERENCE MEDAL

BERNARD WILLIAM BERMAN

HONOR GRADUATES OF THE MILITARY DEPARTMENT TO BE REPORTED TO THE ADJUTANT GENERAL OF THE UNITED STATES ARMY AND THE ADJUTANT GENERAL OF THE MINNESOTA NATIONAL GUARD

Cadet Lieutenant Colonel

PIERCE ALLBEE

Cadet Majors

EARLE DOUGLAS MCKAY
ARTHUR PEARSON MASON
GEORGE NOEL RUIBERG

Cadet Captains

ARCHIBALD CHRISTIAN KNAUSS
EDWARD CAMP NICHOLSON
RALPH RICHARDS, B.A. '15

HONORS IN PUBLIC SPEAKING

WENDELL TIPTON BURNS
DAVID LUNDEEN, L. '18
EDWARD CAMP NICHOLSON
HAROLD ALVIN SORLIEN

THE EINAR HOIDALE PUBLIC SPEAKING CERTIFICATES

JOHN DAHLQUIST, A. '18
THOROLF EVENSEN, A. '17
RAYMOND PAUL GRUETZMACHER, A. '17
OMAR PFEIFFER, A. '17
HAROLD ALVIN SORLIEN

DEGREES WITH DISTINCTION

In Chemistry
REBECCA HOLTON MASON

18

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M.S. '14, Minnesota
Major, Organic Chemistry
Minor, Geology

In Economics

CARL WILLIAM HAYDEN

In English

DORA VALENTINE SMITH

In History

MARY RAY
ESTHER EUNICE ROBERTS

In Latin

HELEN MATTHEWS WILLIAMS

In Mathematics

RUTH DRAEMEL STEPHENS

In Rhetoric

DELMER MORRISON GOODE
RUBY BLANCHE HERMUND

DEGREE WITH HONORS

In History

KARL TROUT

MINNEAPOLIS COLLEGE WOMAN'S CLUB SCHOLARSHIP

MARY SMITH, A. '17

ST. PAUL COLLEGE WOMAN'S CLUB SCHOLARSHIPS

MARGARET DREW, Ag. '17
ANNA JACOBS, A. '17
EDITH JONES, A. '17

THE MOSES MARSTON SCHOLARSHIP

JAMES CLARK, A. '17

THE ALBERT HOWARD SCHOLARSHIP

MORRIS ROBERTS

THE CLASS OF 1890 SCHOLARSHIP

RUTH WILSON

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ambitions in terms of internationalism. Women of America, it is your part still to mother the race, to change houses into homes, to guide childhood and shelter age, to arm men with courage and faith and hope, to urge them on to heroic toil and sacrifice. But it is yours also to mother children not your own, to see that school and church and state do their part for childhood and womanhood.

"Young women, it is your duty to have fine, strong bodies and unselfish souls, to honor wifehood and motherhood, to make one home at least an earthly heaven, to safeguard the sanctities of life, to clasp hands with good women for the welfare of all, to work side by side with men for all that makes life righteous, useful, happy. It is yours to keep men from slavery to their own whims or fashions or love of ease and to urge men to strong, brave public service, to rest not until righteous peace and joy are within the reach of all. Then will America be remade."

REV. G. L. WILSON HIGHLY HONORED

Graduates from University With
Degree of Doctor of Philosophy.

Has Nation-Wide Reputation As
Result of His Research
Work.

Rev. Gilbert L. Wilson, of Shiloh Presbyterian church, was this week honored along with five other students of the Graduate School of the State University, with the degree of Doctor of Philosophy (Ph.D.). The degree is given only for original research work in pure science, not for a definite course of class work. The candidate is supposed always to have obtained his fundamental education,

and already had more or less experience in the field in which he has decided to specialize. The course leading to the degree consists of three parts, class work and scientific reading, covering the major subject chosen; the mastering of a reading knowledge of at least two modern languages, and the preparation of a thesis or monograph presenting some new phase of scientific truth discovered and organized by the candidate. It is purely a graduate course, and that Rev. Wilson was eminently fitted to seek the degree may be gleaned from a brief acquaintance of his efforts along the line of research work among several Indian tribes. This work by the way, he has continued along with his regular duties as pastor at a risk of undermining his none too robust health, and though forced at times to abandon his labors for a breathing spell, he has performed a task which bids fair to bring him honors in his especial field.

Rev. Wilson, with the approval of his church session, became a student at the university the second semester of 1900. He entered the department of Sociology and Anthropology, major-

THE SHEVLIN FELLOWSHIPS

Science, Literature, and the Arts

SYBIL ISABELLE FLEMING, B.A. '15, Minnesota

Agriculture

FREEMAN WEISS, B.S. '15, Minnesota

Medicine

CHARLES CULLOM GAULT, B.A. '14, Randolph-Macon

Chemistry

ORIN DAVID CUNNINGHAM, B.S. '14, Northwestern

PRIZES

THE BRIGGS PRIZES IN FOUNDRY PRACTICE

First Prize

PAUL RHAME, E. '18

Second Prize

HENRY HARTIG, E. '18

THE FRANK H. PEAVEY PRIZE

First Place

PAUL JAGOSACK, A.L. '19

Second Place

WILLIAM PROSSER, A. '18

Third Place

FREDO OSSANNA, A. '18

THE LUDDEN TRUST PRIZE

First Place

EVA ANDREWS

Second Place

WILLIAM PROSSER

FREDO OSSANNA

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THE JOHN S. PILLSBURY PRIZES

- First Prize*
 THOROLF EVENSEN, A. 17
- Second Prize*
 LOUIS GOLDBERG, A 17
- Third Prize*
 WENDELL TIPTON BURNS

THE JOURNAL PRIZES FOR HISTORICAL ESSAYS

- First Place*
 MIRIAM AUGUSTA COMPTON
- Second Place*
 ESTHER EUNICE ROBERTS
- AMERICAN LAW BOOK PRIZE
 CHARLES STANLEY THOMPSON

THE ALUMNI WEEKLY GOLD MEDAL

WENDELL TIPTON BURNS

THE '89 MEMORIAL PRIZE IN HISTORY

DOROTHY HEINEMANN
 Thesis, The Social Parish

THE B'NAI BRITH PRIZE

LOUIS GOLDBERG

DEGREES, CERTIFICATES, AND HONORS CONFERRED
 SINCE JUNE 10, 1915

BACHELORS OF ARTS

FREDA ANDERSON
 CLIFFORD BLANCHARD
 HELEN ELIZABETH CANT
 MARGARET ALZADA CANT
 JOSIE CECELIA CHURCHILL
 ISABEL MAUD JANE CRAMER
 IDA MASON DYER
 ELMA LORD EASTMAN
 HENRY FREY
 NORMAN JOHN HAUGE
 STELLA HIRSCH

In Education

MILDRED RACHEL NELSON
 GUST PARENT
 AMY ELEANOR TUCKER
 EMMA YEO

BACHELORS OF SCIENCE

FRANK JOSEPH ANDERSON
 EINAR ANDREASSEN
 OSCAR LEVIN

In Engineering

WALTER SCOTT GARVEY
 CHARLES HANDSCHU

Course in Agriculture

PURLEY LORENZO KEENE

Course in Home Economics

ELEANOR BARNHART
 MYRA FRANCES BIRMINGHAM

Course in Forestry

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 BERNARD SOROSE

DOCTOR OF DENTAL SURGERY
 PHILIP BRODERSON

ENGINEER OF MINES

GEORGE KENNETH URQUHART

BACHELOR OF SCIENCE IN PHARMACY

OSCAR BLOSMO, Ph.C., M.Ph.

DOCTOR OF PHILOSOPHY

SAKYO KANDA, M.A. '09, Clark
 Major, Physiology
 Minor Psychology
 Thesis, Studies of the Geotropism of a Marine Snail,
 Littorina, Littorea

THE MEDICAL SCHOOL

Certificates of Completed Curriculum

WALTER CAMP, B.A., M.A.
 ROY ELLIS CRUZEN

HONORS IN PUBLIC SPEAKING

HARRY DEAN CAMPBELL, B.A.

*Terms and
 Mode of Payment.*

Date of
 First Insertion.

ER Hopkins
 Woods Hole Mass.
 Marine Biol. Sta.

V. R. Kokatnur
 Chem. Dept. University

P. E. Klopsteg
 Dept. of Physics U. of M.

Paul W. M. P. Brinton
 Univ of Arizona.
 Tucson, Ariz

ing in Anthropology under Prof. A. E. Jenks, and electing the French and Spanish languages as minor subjects; for thesis, he was given "Agriculture of the Hidatsa Indians."

Rev. Wilson was educated at Lake Forest and Wittenberg (Ohio) colleges, graduating from the latter in 1896. He completed a three years' theological course at Princeton Seminary in 1899, and a year later received his Master's degree from Wittenberg. Leaving the Seminary, he came to the northwest, his first pastorate being Moorhead, Minn. Later he served pastorates at Mandan and Langdon, before accepting a call to Shiloh church, where he has just entered his tenth year as pastor.

While a student at the Seminary his health failed him, at a time when he was considering Mexico as a possible field of labor. Thus, his choice of the northwest was made in hopes of improving his physical well being. At Mandan his physician advised him to purchase pony and gun and fight his way into more robust health. But pick and spade plied among the old Indian village sites proved the more interesting method to our good friend, an archeological collection of considerable extent resulting, part of which rests on the shelves of the Minnesota

State Historical society. The remainder is soon to be catalogued and placed in the American Museum of Natural History, Central Park, New York. In 1903, the Minnesota State Historical elected Rev. Wilson honorary member for life, in appreciation of the contributions made by him to the society's collections.

In 1905, he made a trip to the Hidatsas of Fort Berthold Indian reservation, in company with his brother Fred, the artist, to make sketches to illustrate a volume of stories. By now,

Rev. Wilson's work was beginning to attract attention and a year after this trip, we find him back in the west in the interests of the millionaire collector, George G. Heye, making purchases of curios from the Hidatsas to be placed in the museum of the Pennsylvania State University. In 1907 he received further recognition, being placed on the special staff of the American Museum of Natural History, the most pretentious of its kind in America, to make cultural studies among the Fort Berthold tribes. He has visited these Indians every summer since, in vacation months.

The state of Montana employed Rev. Wilson to collect specimens of nearly

extinct varieties of Hidatsas corn, for trial in that state, the climate of which is too severe for ordinary varieties. Tests show that the Hidatsas varieties are the only certain ones to mature. A yield of sixty bushels to the acre has been tested out at an altitude of 5,000 feet above sea level.

White men have been in contact with Indian tribes for four centuries. Many of our common field products are of Indian origin, as corn, pumpkins, squashes, beans (American varieties), tobacco, potatoes, cotton, sunflower seed, and others. Yet no intensive account exists of Indian methods of agriculture. Critics say that Rev. Wilson's account, is the best yet recovered.

In collecting material for his thesis, all of Rev. Wilson's expenses have been borne by the American Museum of Natural History. The cost has totaled about \$1,300 for the agricultural study alone. The Anthropological Department of the University of Minnesota has asked to have the privilege of publishing his thesis at the University's expense, if expected funds are available. If not, it will be issued by the American Museum.

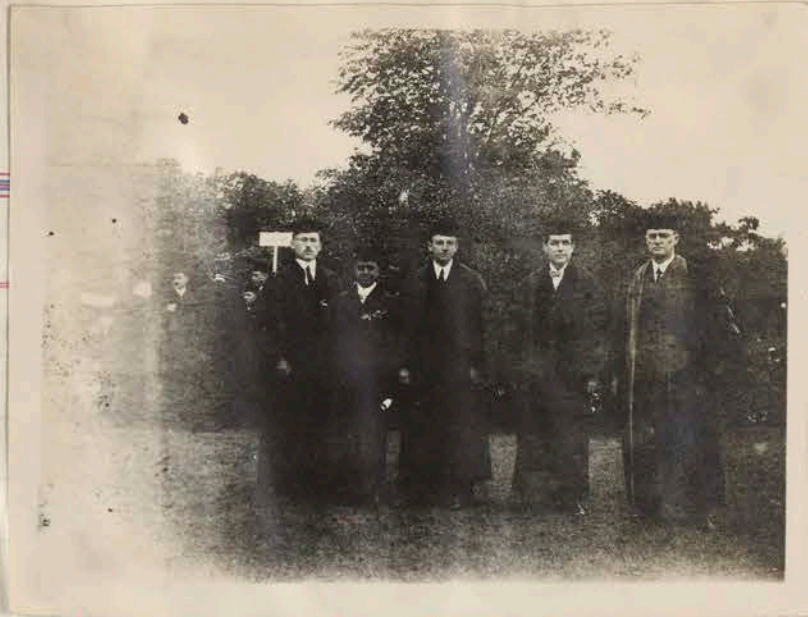
Rev. Wilson has contributed to literature several books, all on the Ameri-

can Indian: "Myths of the Red Children," Ginn & Co., 1907; "Goodbird, the Indian," Fleming H. Revell Co., 1914; "Indian Hero Tales," American Book Company, 1916. About fifty thousand copies of these books have been sold. A scientific monograph, "An Hidatsas Shrine," by Prof. George Pepper and Gilbert L. Wilson was issued some time since by the American Anthropological Society.

All of Rev. Wilson's researches will shortly be published by the American Museum. Frederick N. Wilson, the author's brother, has been retained by the Museum to illustrate the reports. The artist has been sent out on several trips by the Museum to make sketches of Indian cultural subjects.

Rev. Wilson is preparing to make a short tour of six or eight Chatauqua engagements in July. Church duties forbade a longer engagement that was offered him.

It must be with great pride and satisfaction that our neighbor pauses (if he ever does, which we doubt very much) to review his life's work to date. Working incessantly, though at times not fit, owing to ill health, to pursue his labors, he has attained honor and recognition which must surely make it seem that the goal was worth the efforts.



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Aug *Aug 6* *1916*
Agriculture of the Indians.

It is odd that students of the Indians of America have pried into nearly every phase of their life before the white man came, except their agriculture. It seems to have been assumed that, because the Indian was primarily a hunter, he paid no attention to tilling the ground. Probably he did not spend much time at it, but his squaw did—especially in these Western prairie regions where game was uncertain and the winter long and bitter.

Those who chanced upon the account of how Rev. Dr. Gilbert L. Wilson has made at least one invaluable contribution to agriculture by his exhaustive studies of the Hidatsa tribe of North Dakota, must have been struck with the neglected opportunities that Dr. Wilson has been embracing.

We send our agricultural scientists to far-off Siberia to hunt for fodder plants that will stand our rigorous winters. We scour the earth for new varieties of grain and fruit suited to our conditions. But right here at home Dr. Wilson discovers a variety of corn, immemorially raised by the Indians, which is admirably suited to the semi-arid sections to the west of us.

Dr. Wilson is eager to go on with his studies of Indian agriculture, and surely he has demonstrated his right to liberal support in that ambition. Means ought to be promptly supplied for him to prosecute his interesting and valuable work.

WHAT OTHER PEOPLE THINK

Owing to the large number of Letters to the Editor received daily, The Journal cannot undertake either to publish or to return the same to their writers. Endeavor will be made to select and publish in whole or in part, those representative of various shades of opinion on public questions. The right is reserved to end any debate at any time. Letters that are terse and to the point naturally have the best chance of publication.

THE CORN-RAISING INDIANS.

To the Editor of The Journal.
In your editorial of Aug. 17, "Agriculture of the Indians," you refer to the research work among the Hidatsa Indians of North Dakota by Rev. Dr. Gilbert L. Wilson of Minneapolis, and particularly regarding the "variety of corn immemorially raised" by those Indians.

Because the Arickaree, Mandan and Gros Ventre (Hidatsa) tribes raised corn, a "divine gift from Ti-ra-wa," father spirit, the Indians along the Missouri river north of where Bismarck now stands undoubtedly represented the most advanced aboriginal civilization north of the Aztecs.

Corn and the buffalo were the two great gifts from Ti-ra-wa—but corn was the greater. The raising of corn (they also raised squash, which was dried and prepared for winter use) had a distinct civilizing influence on those Indians.

The fact that corn was successfully raised in the region now known as North Dakota 110 years ago, as well as for centuries before, was likely the culminating reason why the part of the union embracing Idaho, Washington and most of Oregon is United States territory instead of British. In 1804, Captain Lewis of the army and Merriweather Clark were commissioned by President Jefferson to explore the Missouri river region, cross the mountains and take possession of that country in the name of the United States. This expedition consisting of 28 men left St. Louis in the spring of 1804, but because of high water, bad weather conditions, sickness and the capsizing of the boat containing the

supplies, the expedition did not reach the point since known as Fort Clark, about 45 miles north of where Bismarck now stands, until late in October. Now the point is this: Only for the supplies—"70 baskets" of corn and the pemmican obtained from the Indians—referred to—Lewis and Clark would have been obliged to return to St. Louis to renew the necessary supplies in order to continue the trip across the mountains. Had they done so, the exploration would have been delayed two years, and in the meantime the expedition commissioned by the British crown would have reached the territory now known as Idaho, Washington and Oregon first. Piloted by the Bird Woman (Sac-a-ca-wea) and fortified by the corn grown in North Dakota, the outfit crossed the mountains and planted the Stars and Stripes. Notwithstanding these facts, there are people who think North Dakota is not a "corn state."

The writer had charge of the Arickaree, Gros Ventre and Mandan Indians for four years, being commissioned by President Harrison in May, 1889, and therefore has some knowledge concerning them—their traditions, language, agriculture, history, etc.

Those Indians were among the very few tribes who were never at war with the United States, but on the contrary were always friendly and helpful. While peace loving, they did not neglect "preparedness," and built and lived in stockaded forts in order to protect themselves against the raids of the Sioux. The Arickarees were probably the bravest and most efficient scouts ever employed by the army. This was Custer's tribute to them. Nine of these scouts, including Bloody Knife, the chief scout, were killed with Custer at the battle of Little Big Horn. In this connection, Curly Head, the only survivor of the Custer fight, was an Arickaree and not a Crow scout, as the histories claim. The writer placed Curly Head on his allotment of land at Fort Berthold, issued him a farming outfit and sent his children to school. Curly died on his farm at the mouth of the Little Missouri four years ago.

You speak of the scientific value of the corn raised by those Indians. The corn is, of course, of the flint variety, and practically all the flint corn grown in the northwest, including the Mercer flint and the Dakota flint, came from this Missouri river corn. The Indians had five varieties of the corn. However, the writer could see little difference in either quality or yield between the different varieties. It was inbred and illbred and all the colors of the rainbow. Many of the "medicine men" had a sort of vague idea that like produced like, although there was nothing that you might call a scientific plan of selection.

Poor Wolf, the greatest modern philosopher among the Gros Ventre, who died about 10 years ago at the age of 92, told the writer 27 years ago that as far back as their recollection went, or even their tradition—and some of his "coo sticks" were 200 years old—there never was a year that this corn did not mature, even when there was frost every growing month of the year.

This corn has been improved by selection by Oscar Will of Bismarck, who has done wonders in that respect. I have raised 70 bushels to the acre of this corn. It is not good ensilage corn, as the leaves are sparse and under the best conditions it only grows about five feet high, but it is a wonderful producer. If the farmers of the northwest would only pay more attention to the raising of this corn they certainly would be more prosperous.

Rev. Dr. Wilson, who inspired your editorial, has done some valuable work among the Indians, with whom he has spent many of his vacations. Those interested in Indian history and folk lore should read Dr. Wilson's little book, "Good Bird, the Indian." It is well written, interesting and true.

—J. S. Murphy,
Immigration Agent Soo Line.
Minneapolis, Sept. 4. *Journal* 1916

CORN MAY GROW IN MOUNTAIN STATES
Impels. Journal Impels. Sect.
June 23, 1914
Secrets Won From Mandan Indians Expected to Increase U. S. Maize Yield.

New York, June 23.—At a time when there is a serious shortage of wheat, a discovery just announced by the agricultural experts of the American Museum of Natural History will, it was stated, prove of great importance to farmers.

In front of the museum building, where once grew tulips, today corn is sprouting. The cereal now in the flower gardens is the museum maize, the secrets of the cultivation of which were kept for many years by the Mandan Indians.

An associate of the department of anthropology of the museum gained the confidence of Mandan chieftains and obtained from them rules for the cultivation of this variety of corn, which grows successfully in cold dry climates. The Mandan maize is now being planted throughout the northwest. The kernels are in shades of red, black and blue. Farmers of Montana and other mountain states will be able to raise a corn which will develop in their season. It is said this discovery will greatly increase the volume of corn production for the United States.

At the American Museum of Natural History in New York City they are making an experiment that may seat King Corn more firmly than ever on his throne. They are cultivating there the Mandan maize, the secret of which has long been known only to the Mandan Indians. The kernels are of different shades of red, black and blue, but the virtue of the variety lies in its power to adapt itself to cold, dry climates. It can be raised in the Northwest and in the Mountain States as easily as common corn is raised in the Middle West.

EXTRA!

Argus Fri. Sept 23 1916

BIG FIRE WIPES OUT CHURCH AND LIVERY

Blaze Early This Morning Threatens Large Section of New Boston

ONE MAN MEETS DEATH

Was Employed in Campbell's Barn—Shiloh Church Now In Ruins

Fire which threatened for a time to wipe out a large portion of the business district of New Boston totally destroyed Campbell's Livery barn, 2331 Central avenue, and the Shiloh Presbyterian Church just off Central on Twenty-fourth avenue around midnight

It is known that one man, employed at the barn, familiarly known as "Hans" was burned to death. The local fire company was away at the time fighting a stubborn blaze over Southeast, adding to the peril of the district. The house to the south of the livery barn was also destroyed, as was the barn belonging to Mr. R. H. Downing on Polk street. Only after hard work on the part of the firemen were the residences of Mr. Downing and E. Beyl saved. The house between the church and Beyl's property was badly burned.

The Argus' office, next to the livery barn, was reported safe at 12:30 a. m.

REV. WILSON'S PAPERS SAVED.

All reports to the contrary, Rev. G. L. Wilson's valuable manuscripts are today safe and sound in his study at the pastor's residence. The story that his valuable collection of Indian relics had been destroyed with the church was also untrue. The collection was shipped to New York about a month ago, we are pleased to hear.

The manuscripts in question, the result of ten summer's work by Rev. Wilson in the employ of the American Museum of Natural History, were saved by Drs. O. H. Brede and Walter Smith, who were, fortunately, on the ground shortly after the fire started. Dr. Smith, who knew of the presence of the valuable papers in the church, enlisted Dr. Brede's aid, and after a little quick but dangerous work, the task was done. To say that they gained the everlasting thanks of Rev. Wil-

son is putting it mildly. They not only rescued the valuable manuscripts but carried the pastor's heavy desk into the street. An attempt to save the library was unsuccessful. Dr. Smith's overcoat caught fire and the two men quit the building—not a moment too soon, as the roof fell shortly afterward.

CROWD SEES MAN LEAP, ABLAZE, FROM BUILDING THEN RUSH BACK TO DEATH TO GET SAVINGS



Shiloh Presbyterian church, Central and Twenty-fourth avenues NE, partially burned early today by fire which spread to three other buildings. In the foreground are the ruins of the Campbell livery, where Hans Christianson and 20 horses were burned to death. The automobile was hauled out of the flames after it had been badly damaged.

THE Presbyterian churches of Minneapolis may be roughly divided into three groups. In the first are the greater churches, Westminster, First, Bethlehem, Andrew, Oliver; these have been usually long established, occupy strategic locations and own membership and wealth strong enough to reach out into mission extension work of some kind; indeed, churches of this presbytery have always been strongly evangelical. A second group is made up of weaker churches, often recently established, depending in part for support through the boards, upon gifts from the first group. As these weaker mission churches come to self support, they join a third group, churches able to meet current obligations but facing the trying task of coaxing a sturdy, but small ecclesiastical plant to seed-bearing maturity. Shiloh belongs to this last-named group.

Presbyterians think that their system encourages dignity and self-respect. The presbytery's commands to congregations are, within necessary bounds of the denomination's constitution, not advisory but mandatory. As the wealthiest and the weakest congregations have the same representation, the presbytery's policy is shaped as a single whole, and smaller churches not only have opportunity to present their special needs, but feel the self-respect and dignity of exercising equal vote in the shaping of work of presbytery and denomination.

Shiloh is a workingmen's church. It has a membership of little more than 200 and a well-organized Sunday school. The young people's work is represented by a society of Christian Endeavor and five organized classes of the older scholars of the Sunday school. These organizations are unified by a young people's board, formerly appointed, now elected from these six organizations.

The social circle does the usual labors of a ladies' aid society and there is an earnest women's missionary society.

Shiloh's is a music-loving congregation; few churches of its size have better congregational singing. There is an excellent choir; an orchestra is about to be added in evening services.

For some years the pastor has spent his summer vacations among the Indians, in the employ of the American Museum of Natural History. He has published a volume of Indian tales, "Myths of the Red Children."

held in a storeroom. In July the officers of the Trinity Methodist church generously opened their doors to Mr. Caldwell, who continued evening services until fall. A gift from members of Dr. John Hall's church in New York had meanwhile permitted the erection of a modest building which the congregation was able to occupy in September; organization followed, with eight charter members.

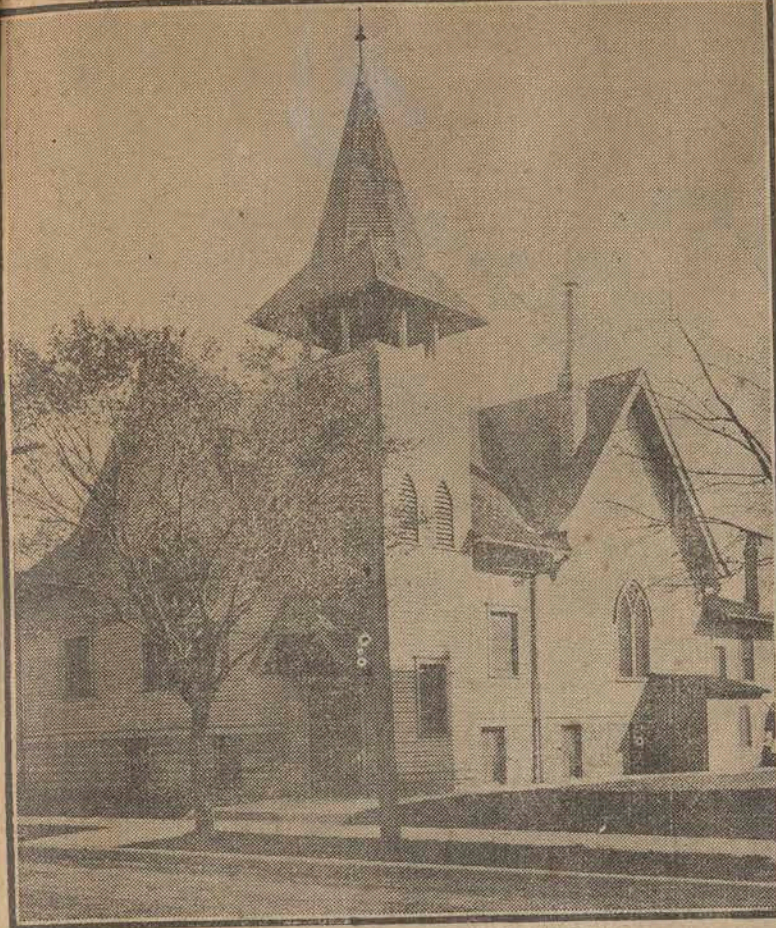
Mr. Caldwell died in 1887 and was succeeded by Rev. William R. Reynolds. During his pastorate the growing congregation colonized, a part forming the present Bethany Congregational church.

Terms and Payment.

MINNEAPOLIS CHURCHES AND PASTORS

Minneapolis Journal Oct. 29, 1916

—Photo by E. A. Bromley.



NO. 43—SHILOH PRESBYTERIAN CHURCH.

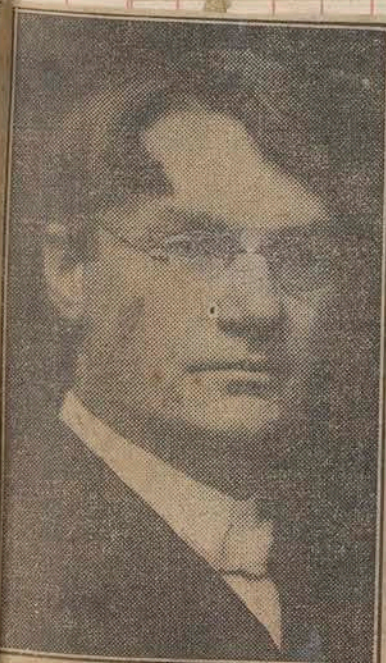
Shiloh is a workingmen's church. It has a membership of little more than 200 and a well-organized Sunday school.

The young people's work is represented by a society of Christian Endeavor and five organized classes of the older scholars of the Sunday school. These organizations are unified by a young people's board, formerly appointed, now elected from these six organizations.

The social circle does the usual labors of a ladies' aid society and there is an earnest women's missionary society.

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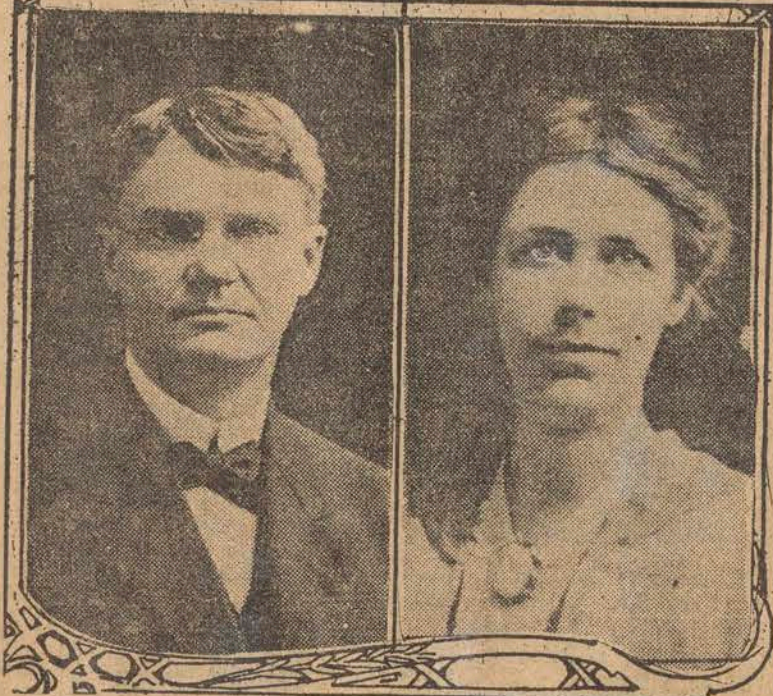


REV. GILBERT L. WILSON.

RARE VARIETY OF CORN FOUND

Rev. Dr. Gilbert Wilson discovers maize grown by Indians in Northwest, which will yield bumper crops on what has been considered unproductive land in that section.

Springfield O., Sunday Morn Oct 15 1916



The pictures are of Rev. Dr. and Mrs. Gilbert Wilson, formerly of this city, who are now living in Minneapolis, Minn. He is pastor of the Shiloh Presbyterian church. His discoveries among the Indians have been recognized by the government and various societies.

Through the efforts of Rev. Dr. Gilbert Wilson, scientist, author and minister, son of Mr. and Mrs. Samuel W. Wilson, 133 West Euclid avenue, the people of the northwest will be greatly benefited by the discovery of a variety of corn grown by the Indians, which promises to yield bumper crops

on the unproductive acres in that section of the United States.

The variety of corn was found by Dr. Wilson as a result of his investigations among the Indians covering a period of about ten years. He spends his summer vacation with the Hidatsa Indians in North Dakota. Besides

finding health he has made many important discoveries since he has been living with the Indians. He has studied them and has written several books on Indian myths and stories, and he is now writing a book for boys.

FOR ECONOMIC MUSEUM.

This summer he is making a collection relating to the agriculture of these Indians for the economic museum of

the University of Minnesota. He is pastor of the Shiloh Presbyterian church in Minneapolis and does considerable Chautauqua lecturing. Dr. Wilson is a graduate of the public high school of Springfield and of Wittenberg College.

The recent issue of The Minnesotan,

an illustrated monthly magazine about the northwest, published by Maurice I. Flagg, contains an illustrated article regarding Dr. Wilson and his discoveries. The article contains the following about the variety of corn which Dr. Wilson found:

"Among other things he has found a variety of Indian corn that may raise millions of bumper crops on unproductive acres in the northwest. Corn raising in this great section of the country may be tremendously influenced by this discovery. In Minnesota alone, it has been estimated that there are 18,000,000 acres of land adapted to the growing of this corn. An agricultural expert regards Dr.

Wilson's discovery as the greatest single contribution to the history of farming in the northwest.

CAN USE A BOW.

"While Dr. Wilson is a scientist, he is not of the 'dry-as-dust' variety. He is big and hearty, able to bend a bow

dan and Hidatsa tribe live, is a hunter and sixty miles up the Missouri river from North Dakota's capital. This section of the state is unattractive to sportsmen and agriculturists, and the thunder of the white man's iron wagons has only lately threatened its slumbers. Peacefully tilling their maize and bean fields, the two tribes have preserved their primitive culture almost to the present day."

products, they left meager accounts of the native methods of tillage, and the Indians, driven from the fields of their fathers, became roving hunters, or adopting iron tools forgot their primitive implements and methods.

USE PRIMITIVE TOOLS.

"The Fort Berthold Indian Reservation, where the remnants of the Man-

of his valuable finds have been added to this museum's famous collection. He has preserved for future generations examples of the rapidly vanishing arts of these Indians.

work that at any time she would sacrifice a new hat for a tomahawk.

TO INTEREST PEOPLE. "One of the greatest difficulties the Indian enthusiast has encountered has been to interest the northwest in its own Indians. Like Columbus he has had to lift a staggering burden of indifference. A minister's salary has

and arrow as well as an Indian and can live comfortably on Indian rations. The scientific side shows in his thoroughness. In making his report of the Hidatsa agriculture, he did not depend upon his own observations, but secured the information from the Indians themselves. He hasn't much patience with the man who writes a history of a place or people after spending three days in a neighboring hotel.

"He has spent ten productive summers among the Hidatsa Indians on Fort Berthold Reservation, and is a member of the Prairie Chicken Clan, because of his adoption by an Indian family, a mark of respect and esteem.

1896. Shiloh Presbyterian Church, Minneapolis, where Rev. G. L. Wilson has been pastor for some years, was entirely destroyed by fire September 28. Fortunately Mr. Wilson, who has come to be one of the foremost authorities and writers on Indian life and lore, saved the precious books and manuscripts from his study. It is expected that the church will be rebuilt, perhaps on a new site.

STILLWATER DAILY GAZETTE

NEW PRESBYTERIAN MINISTER IS WRITER OF INDIAN LEGENDS

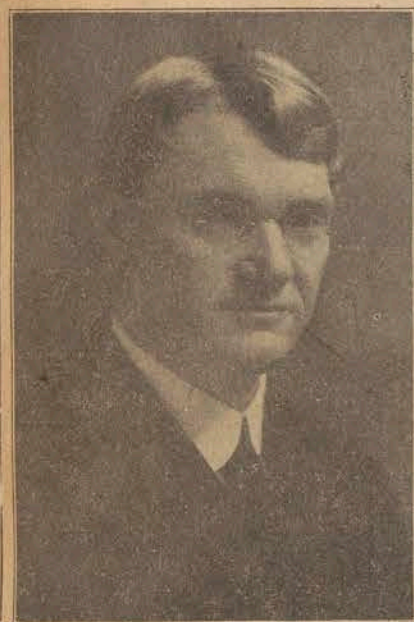
May 28 — 1917

Rev. Gilbert L. Wilson, Ph. D., who will be installed as pastor of the First Presbyterian church of Stillwater with appropriate exercises tonight at 7:30 o'clock, is a writer and scholar of ability, having published several Indian legends of more than ordinary interest.

A short sketch of his busy life is herewith presented:

Rev. Wilson was educated in the public schools of Springfield, Ohio and Wittenberg Academy, a Lutheran institution. He spent his Freshman and Sophomore years in Lake Forest University, Lake Forest, Ill., and the last two years of college life in Wittenberg College, Springfield, Ohio, from which he graduated with A. B. in 1896. Rev. Wilson also spent three years in Princeton Theological Seminary, graduating there in 1899.

He came out West immediately after and accepted a call to the Moorhead Presbyterian church; was given A. M. degree by Wittenberg



REV. GILBERT L. WILSON

College in 1900; thesis presented being a discussion of "The Development of the Spanish Language."

In 1902 he was called to the pastorate of the Mandan Presbyterian church, Mandan, N. D., situated on the edge of the Indian country, and being in ill health was advised by the physician to get a gun and take to the outdoors, but instead got a pick and shovel and began exploring the old Indian sites in the vicinity. Two considerable collections so gath-

ered are now placed, one with the State Historical Society of Minnesota, the other with the American Museum of Natural History of New York City.

Rev. Wilson was called to the Langdon church, Langdon, N. D., in 1905. While there a new brick edifice was built by the Langdon congregation and a chapel by the Dresden congregation, a country field organized by the pastor a few months after entering his new field.

He was called to Shiloh Presbyterian church in 1907, where he remained ten years.

In 1907 he was taken upon the special research staff of the American Museum of Natural History, being given for study the Hidatsa Indians of the Fort Berthold Indian Reservation, N. D. The work of research was pursued every summer and supported by the Museum. For the last seven years this work has been directed with the Museum's consent, by the Anthropological Department of the University of Minnesota.

In 1916 he was granted the degree of Ph. D. in Anthropology by the University of Minnesota. His thesis was "Agriculture of the Hidatsa Indians," which is now on the University press.

The following have also been published from his pen:

"An Hidatsa Shrine and the Believing It," Anthropologist Press, 1906.

"Myths of the Red Children," Ginn & Co., 1907.

"Good Bird, the Indian," Revell Co., 1914.

"Indian Hero Tales," American Book Co., 1915.

One of the many pretty features of the evening was the presentation to Capt. Chester S. Wilson by H. K. Huntoon, who acted in the capacity of chairman for the occasion, of a draft for \$1,560, the sum raised by 135 citizens of Stillwater, which is to be spent for the men of Company K in such a manner as deemed necessary for their comfort and general good health.

Quartette a Decided Hit.

An hour and a half was spent in speech-making, listening to a number of patriotic selections sung by an excellent quartette from Minneapolis, which were encored time and time again, some of the songs being so greatly appreciated that Company K and those gathered together for the occasion, took a most active part. Especially was this true when the quartette sang that soul inspiring song, "Marching Through Georgia," the chorus of each verse being sung with such fervor as to make the welkin ring.

At the conclusion of the speaking ceremonies, after refreshments consisting of ice cream, cake and lemonade had been served, the gymnasium building on the grounds was thrown open to members of Company K, their wives, friends and sweethearts for dancing, excellent orchestra music for that purpose being furnished by the committee in charge.

Another pretty feature of the reception, which will live long in the memory of those present, was the

continuous ovation given members of Co. K as they marched into the spacious grounds in single file, to the seats that had been reserved for

FAREWELL RECEPTION GIVEN CO. K AT ATWOOD HOME ATTENDED BY LARGE CONCOURSE OF CITIZENS

Stillwater Gazette July 21 (Sat.) 1917

In a cool and beautiful spot, in which the Stars and Stripes were the dominant factor in the decorations, members of Company K, Stillwater's crack military organization, were given a farewell reception at the home of Mr. and Mrs. George H. Atwood, 320 West Pine street, this city, Friday night.

It was a great historical event in both city and county, and the delightful evening spent there, will long be remembered and cherished by the brave lads in khaki, who will soon leave for Deming, New Mexico, where they will be trained previous to sailing for France to assist the allied forces of the world there in crushing out German autocracy.

It was a great and glorious occasion, made so by the action of the congress of the United States, when it declared hostilities against a government that has been so murderous in its manner of carrying on a warfare against its enemies, in which innocent children and women were so ruthlessly murdered. Speeches of a farewell nature were made by eloquent speakers in which the departing company received good advice and well wishes for their safe return to their home ties here. Between 800 and 1000 were in attendance.

them. As the soldier boys marched by, the guests of the evening moved up as close as possible, and in many instances called individual members by name. The ovation, however, was not for any particular person, but for the company as a whole.

As the members of the local organization were seated, each was presented with a beautiful button-hole bouquet, while later cigarettes were passed to the men.

G. A. R. Vets There Also.

The front row of seats was reserved for Grand Army veterans of the city and county, and as the old warriors were seated, they were also greeted with applause by the large concourse present.

Members of the Home Guard, with their wives and friends, including sweethearts were also present in goodly numbers and occupied seats among the Co. K members.

Hundreds crowded into the large and handsome gymnasium building, where a mass of large and beautiful American flags were displayed in every conceivable nook and corner, the national emblems being reflected time and time and again in the bevel plate mirrors set in the wall.

Dancing was confined entirely to the gymnasium section of the build-

ing, while the overflow from that spacious section went from room to room admiring the beautiful collection of curios collected from all parts of the earth by Mr. Atwood.

One of the first sights that caught the eye of the visitor after he left the merry dancers, was the life-size figure of an Arctic bear, the sight of which produced a cooling effect for the time being on the great crowd which perspired freely on account of the warmth of the evening.

Continuing to the second floor, hundreds sought the cooling effects of many electric fans, all busily engaged in furnishing a cooling draught. The billiard room caught the attention of many, who soon had the ivory balls in place, while at the other end of the building the ladies found a delightful and cooling retreat in a perfectly appointed reception room.

Words fail to give an adequate description of the many wonderful things to be seen in this well arranged building, but the fact remains strongly impressed on a person's vision that Mr. Atwood is an indefatigable collector of curios from all sections of the world, and that his efforts along that line have been of a most successful nature.

Speeches of the Evening.

Rev. Gilbert L. Wilson, pastor of the First Presbyterian church of

(Continued From Page One.)

Stillwater, was the first speaker introduced by Chairman H. K. Huntoon, who paid a pretty compliment to the quartette and also to Rev. Wilson by stating that the speaker, like the members of the quartette, both came from Minneapolis, and for that reason both were good.

Rev. Wilson made a hit with Company K with his opening remarks. He said in part: "If I was twenty years younger and if I was down there among you, I could lick the best man in the crowd. I would like to go to the front with you in your great fight for the freedom of the world. It would be a glorious thing to participate in such a world war; but it is your business to go across the ocean and do all that you can to smash the high-handed German machine that has caused such great dissensions among the nations of the world.

"Press dispatches have told us of the ready and willing aid given to the United States by Cuba, Porto Rico and the Philippines in the fight for world freedom. It is indeed a wonderful thing for these countries to do in our hour of peril. The United States gave them freedom, and now they are to assist other nations of the world. They know now what freedom is, and are anxious now to do all in their power to secure world freedom.

"We are sending you forth to battle for peace, not conquest, and sincerely hope that the entire company will return to Stillwater intact."

Speeches All Made From Balcony.

All of the speeches of the evening were made from a porch in front of the gymnasium building, where all of the decorations consisted of American flags by the score, tastily arranged.

A song by members of the quartette, which was encored several times, and which was responded to, was followed by a short speech by State Senator George H. Sullivan, who had words of encouragement and advice to all members of Company K. Among other things, he said:

Proud of Company K.

"Boys, the eyes of your relatives and friends will follow you wherever you go. We are proud of you now, and before you come back our estimation of you will increase by leaps and bounds. We are giving you to the nation, and the nation is giving you to the world. Never did men have a nobler or a holier mission to perform than you have. God bless and keep you and may He safely bring you back to us."

Captain Wilson Given \$1,560.

"Columbia, the Gem of the Ocean," as sung by the quartette, brought forth other songs which were inspiring, after which Chairman Huntoon presented Captain Chester S. Wilson with a draft for \$1,560 with the following remarks:

"I hold in my hand a scrap of paper. It is a draft for \$1,560, made payable to you, sir. The amount has been contributed by 135 citizens of Stillwater.

"It is a token of their deep interest in the men of Company K; it is a symbol of their patriotism, and it is the substantial evidence of their desire to have a part in the work which you and your men are undertaking.

"In behalf of these citizens, I turn this money over to you, to be spent for the men of Company K in such manner as you and your brother officers may deem best.

"It is our fond hope that before many months pass, we shall again have the privilege of extending to you and your men a most cordial welcome upon your return home. In the meantime, be assured of our abiding faith in you and of our unceasing interest in your company."

Company Cheers Their Captain.

Captain Wilson, as he turned to accept the presentation, was greeted with cheers by members of Company K, which plainly showed that he was popular with all of the men of the company. He thanked the donors for the interest taken in the company from the time that the call came to organize the men, until the present. The speaker was indeed grateful for the generous donation, and stated that it would be used for the purposes intended, that of purchasing articles needed from time to time by the men, which were not furnished by the government.

Captain Wilson was greeted with three cheers and a tiger at the close of his remarks.

Practically everything for the successful evening was contributed, except the cost of the quartette and orchestra, whose services were paid for by ten citizens of Stillwater.

Refreshments were served to all present by a committee from the local Red Cross Society, of which Mrs. T. R. Converse was the head.

The decorations of the grounds and gymnasium was done by a committee of young women from the Girls' Auxiliary of Company K, consisting of Miss Alice McCarthy, Miss Etta Dahne and Miss Margaret Whalen, assisted by other members of the auxiliary.

Those who assisted Mr. and Mrs. Atwood were as follows: H. K. Huntoon, chairman; R. S. Davis, E. J. Merrill, J. R. Kolliner, A. J. Lemmicke, Ludwig Simonet, Geo. Lammer, H. D. Campbell, M. L. Murphy, H. C. Robertson, B. J. Mosier, Reuben G. Thoreen, G. W. Tolen, W. H. Bean, E. D. Buffington, J. D. Bronson, Geo. H. Sullivan, S. E. McBeath, T. R. Converse, Rev. F. L. Palmer, W. E. Easton, Rev. Gilbert

L. Wilson, J. N. Searles, W. L. Prince, W. C. Masterman, Herbert G. Andersen, Fred C. Andersen, Capt. Chester S. Wilson, Co. K; Lieut. Thos. Stanek, Co. K; Rev. Benson, Rev. Ernst, Ross N. Young, J. C. Davies, H. R. Woerz, Rev. Chas. Corcoran.

RECEPTION NOTES

The quartette that furnished the music at the reception Friday night was composed of some of the best singers in Minnesota. They were: Miss Clara Williams, soprano; Miss W. N. Porteous, contralto; Mr. Walter Mallory, tenor, and Mr. Larned, bass. The accompanist was Mr. Campbell, the organist of Westminster church. The singing of this fine body of musicians was rapturously applauded after each number.

The Northern States Power Co. showed its efficiency as an organization Friday. That company had a force of fifteen or twenty electricians at work on the lighting effects, eight hundred additional lights being installed Friday in addition to the already beautiful lighting system of the Atwood gymnasium, and when all were turned on Friday night, the place was a veritable fairyland.

\$1560 Gift to Stillwater Soldiers' Company K

July 21, 1917

Magnificent Reception Tendered Soldiers at Geo. H. Atwood Home

When the boys of Company K are undergoing hardships in the trenches in France they can look back to their stay in Stillwater with the fondest recollections, and particularly the reception given in their honor Friday night at the Geo. H. Atwood home.

Besides this a certified check of \$1560 was handed to Capt. C. S. Wilson by H. K. Huntoon, who acted as chairman of the meeting, representing donations of Stillwater citizens to the company.

It was a magnificent tribute to Washington county's soldiers who leave soon to engage in the world's greatest war. Inspiration, best wishes and hope for a speedy return formed the keynote of the proceedings, and the hearty manner in which the boys shouted "What's the matter with Mr. Atwood" left no doubt of their appreciation of the event.

The grounds adjoining the Atwood home and gymnasium were handsomely decorated with flags and colored lights. Hundreds of folding chairs were set on the greensward, and the evening's entertainment was provided from a balcony formed by the porch of the gymnasium.

Splendid patriotic music was rendered by a quartet from Minneapolis, the program consisting entirely of patriotic songs.

Presented With Huge Check

Mr. Huntoon presented to Captain Wilson a certified check for \$1560, the gift of generous citizens

of Stillwater. Capt. Wilson responded on a most apt and fitting speech, his interest modesty never showing better than on this occasion. He wanted to be remembered not as the captain of Company K but just as one of the boys, of whom he happened to be the leader. He spoke feelingly of the great kindness showed Company K on all hands by the people of Stillwater, the climax of all being the magnificent money gift of the evening which he said would be of untold comfort to the boys of Company K in providing little things not given by the government.

Reception and Dance

Then following the serving of refreshments, all skillfully done and the crowd of over 500 people was served with rapidity and dispatch by a host of ladies.

Two Inspirational Addresses

Mr. Huntoon presented as the first speaker Rev. Gilbert L. Wilson of the Presbyterian church, who made an intensely patriotic address of about fifteen minutes duration. Mr. Wilson pointed out the fact that our boys were going to Europe, from where our American civilization came, to make the world free for democracy. His was a hopeful note thruout, that Company K would have its share in defeating the Germans and returning safely home again.

Hon. Geo. H. Sullivan was the second speaker of the evening, and his words were most impressive. He warned the people of America from being fooled by the peace talk and talk of revolution in Germany. "There is going to be no revolution in Germany," he said with finality, and the United States has got to go over and whip the Germans. It was a serious duty, he said, yet one that America owed the world. He congratulated the boys on their courage in offering their lives for their country in this the greatest struggle the world has seen. He too wished the boys Godspeed and a safe return.

The Magnificent Gymnasium

Then was opened to the public the handsome Atwood gymnasium, one of the most unique institu-

America to Pay Back Its Debt to Europe

Rev. Gilbert L. Wilson Declares That We Owe It to Civilization to Help

Following is the speech of Rev. Gilbert L. Wilson at the Company K reception Friday night. It is so good that we print in full:

When Napoleon's soldiers were in Egypt, one evening in the shadow of the pyramids, the regi-

mental bands were playing while the Arabs gathered around in hundreds listening. The Marsa-laise and other airs were played—strange music which the Arabs heard in silence. Suddenly the bands struck up that rollick—some tune that we all know as "We won't go home till the morning." Instantly the listening Arabs went wild—shouting, yelling, capering about. The French sprang for their arms,—when a delegation of Sheiks came forward to thank the bands for playing the favorite air of the desert! Investigation showed that the air is really an Arab tune, brought six centuries before from Syria by the crusaders; and now, after the isolation of centuries, was brought back by descendants of these crusaders to the land of the Arab!

I take it that we all recognize that our civilization is not African nor Asiatic nor native American, but European in origin. That which we have builded into what we call American civilization we first received as a priceless heritage from Europe. We can never efface this debt, nor do we seek to efface it. We have, however, changed or modified this heritage; and this modification—our own American interpretation of civilization—we are now strangely called upon to return to Europe. For that is what this war is bringing about. At the close of the Revolution, Washington, for wise reasons, advised America to isolate herself—not to meddle in European affairs. Now after a century and a quarter we are called to return to old Mother Europe and give accounting of that we received from her! And what is that accounting?

What Our Forefathers Suffered

I take it we are all Christians, worshipping God each after the custom of his fathers. To you who, like myself, are of Protestant birth, I ask thought of a scene three hundred years ago on the rocky shores of New England. A little company of 102 Englishmen sought shelter from religious persecution in the wilderness of a new world. They were simple men, just laborers, not a gentleman perhaps among them. Not one who knew the homes of the wealthy or great; men who, in England, lived in mudplastered huts, with windows closed with oiled linen. Very common men, few knowing more than barely to read or write. The rigors of their first winter with lung fever and consumption carried away fifty of the little company. And when summer came, there came the first crime. A black sheep in the party slew his fellow. And those humble men with no magistrate, knowing nothing of law forms, very solemnly formed a court and elected a judge, and chose a jury and gave the murderer a fair trial; and the jury prayed to God to guide them in this weighty matter, and with very white faces very solemnly condemned the murderer to death. It was the beginning of American justice, a justice of common men, for common men, by common men—a justice not permitted to a class—one of the foundation rocks this, of American liberty.

And to you who worship the same God after symbols not my own, will you not remember a

little scene in 1632—12 years after Plymouth—when a band of 200 exiles sailed up the Potomac, they, too, seeking refuge from religious persecution. But they were Catholics. They found a tribe of Indians about to forsake their village. Half the huts were empty, and these the exiles bought, and moved into them. And by the light of a bark fire the brother of Lord Baltimore called a council and unrolled and read the parchment that established the rights of the colony, the outstanding paragraph of which was that tho the government should be Christian, all creeds and all beliefs should be equally recognized and no man harmed because of his faith.

What Freedom Means

The development of American civilization for three hundred years has been steadily along these two lines: that justice be administered by the people themselves thru representatives appointed by them, not by a privileged class; and second, that all men be allowed to worship God in their own fashion, and prove each the superiority of his creed by his diligence and sacrifice in working for the common good.

This all seems so natural to us that we forget how strange these things seemed three centuries ago. But it was these two principles that made possible and now make possible our federation of 48 states and our ability—an ability few nations possess—to assimilate so quickly alien peoples to ourselves. I need hardly remind you of the loyalty of the Porto Ricans, of the Panamans; and especially of the Filipinos conquered only 19 years ago. This has been made possible by America's spirit of live and let live, a spirit symbolized by our FLAG.

No more touching testimony of this was ever made than by the Alaskan natives. The purchase of Alaska released the natives from Russian oppression. The natives seeing our reverence for the FLAG thought it some kind of a god or idol, and for many years worshipped it, for gratefulness that it had set them free.

Europe Awaits Our Contribution.

And now you boys, our youth, flesh of our flesh and bone of our bone, we send you back to Europe with these lessons of American hope and service. And they are waiting over there, waiting for your contribution to the world's progress. I thought of the Alaskan natives when I read that as Pershing and his men marched thru the cities of France, the little French children knelt down in the dust when the American FLAG went by.

And so boys, as a nation, we are going back to old Europe, going back to our motherland, but we are not going to carry back an empty tune as Napoleon's

bands carried back to the orient—we are going to carry back a real message good-will to men. I firmly believe that the Lord God of battles is again teaching the nations, is preparing us for another big step in human progress. For the battles before you, for the courage and humanity with which you will acquit yourselves, I do not have to speak. I know you will bring credit to yourselves and your FLAG. But there are going to be sweeping changes after this war. After the work of destruction, there will be a far bigger work of construction, of more importance than the war itself. And we older fellows look to you, coming back bronzed and toughened but not hardened, to take up that work when we lay it aside.

We want the world democratized. We want class government crushed. We want equal opportunities to all men, in America and Europe alike. We want a federalized world, with American and Russian and Englishman and Frenchman and German all laboring for the common good. We want a just and lasting peace. And I believe that the American principles of federation and tolerance may be so expanded as to accomplish these things.

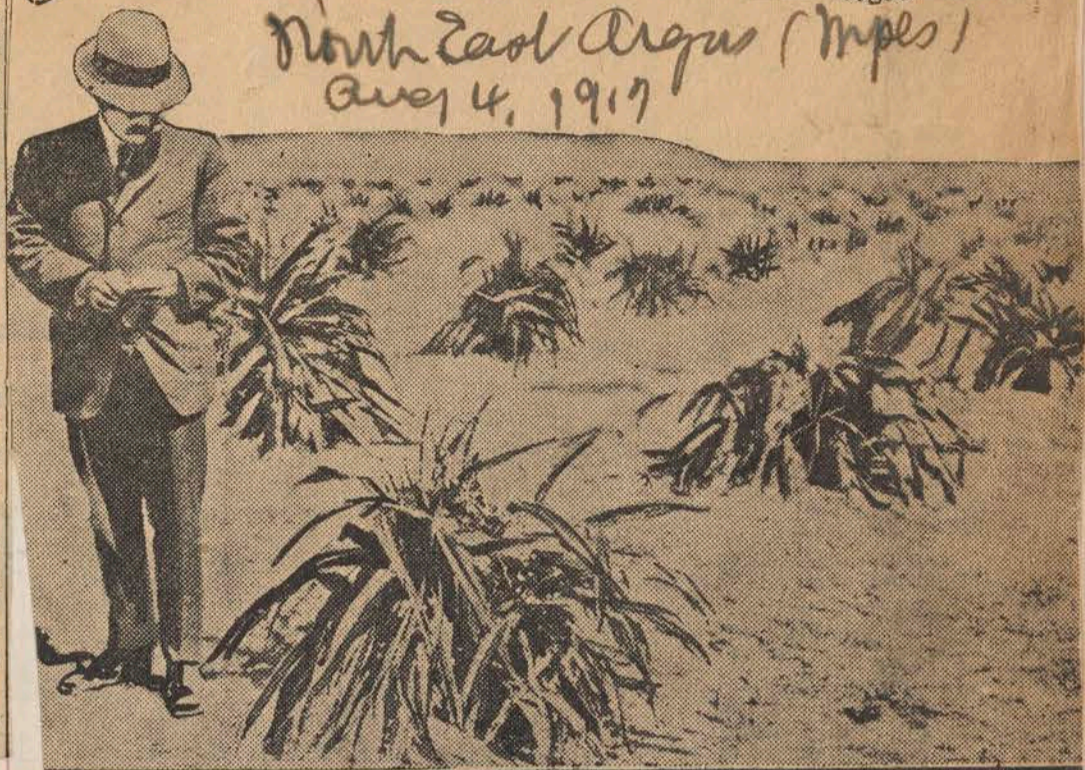
This boys, is the work you are called to do.

How Red Man Solved Food Problem of His Day

By Robert N. Moulton



North East Argus (Mpls)
Aug 4, 1917



HOPI MAIZE FIELD



American Indian.

There are many who hail the red man as the greatest of agriculturists, for his work on this continent in developing and cultivating food plants has been nothing short of colossal. Not only staple products, but also numerous varieties of edible grains, vegetables and fruit, owe their present useful forms to his skill. It is a popular fallacy that the Indian was merely a hunter, that he lived a haphazard and hand-to-mouth existence by fishing and the chase and that his tilling the soil was only an incident of his communal life. It is a late day to give the guerdon of recompense to a race which so many times kept our forefathers from starvation and furnished the cornstalk bridge on which civilization came to these shores, and yet even now credit should be given where it is due.

Most of the valued articles of diet of which the discoverers and explorers of the early day found the Indian in possession was not indigenous at all, and many of them came originally from tropical countries many thousands of miles distant. The Indian tribes made frequent war excursions to the lower latitudes and brought back grains and vegetables of all kinds which they used as seed. Maize, or Indian corn, in its present form represents one of the great achievements of primitive planters. It came originally, it is now generally accepted, from southern Mexico and was eaten by the Maya tribes. At first it was nothing more than a coarse grass on which were tiny ears resembling the top of the wheat stalk. Each grain had its own envelope of husk. Occasionally even now grains of corn are found which have their individual husk, thus showing how the maize of our day reverts to type. The plant was essentially tropical and even now after centuries of culture in the temperate zone it is sensitive to frost.

The tribes of North America saw the possibilities of the grain and hastened its evolution. There has been crossbreeding since by white farmers, yet as a matter of fact the corn culture of the present day is practically as it came from the hand of the Indian. He has adapted and modified it to various sections of the country by a process of careful selection.

All the kinds of corn which exist today are described in the accounts of the white settlers. Black and red corn, the white corn, the yellow corn, are all mentioned, not forgetting the soft, sweet variety, the so-called gummy corn of the Indians. The culture of corn was more than farming—it was a religion. The selection of the seed for the next planting was done with such care, the various colorings were so studied and modified that there grew up a veritable maize tradition.

jure the grain and either stunted or killed any of the crows which might dig up the seed. Often snares were laid for the feet of the birds, and later fantastic human figures were placed in the corn clearings, the precursors of the modern scarecrows. The weeds were hoed away from the young plants, and as the season advanced the young corn was hilled. The main work of cultivating corn was done by women among the Eastern tribes, while in the tribes of the West and the Southwest the crop was looked after by the men. The planting of the corn was in reality a festival, as was the harvesting. The success which attended the development of the scraggly little tropical plant to the splendid stalk often 18 feet



DEEP GROWING INDIAN CORN

We owe him a large debt for our knowledge of corn culture and are still learning from him how to increase yields of grain

FOOD we must have for ourselves and our allies, and that we can make this country the granary of the world is due to that magician of the globe—the aboriginal Burbank—the North

All the methods of raising corn were taken over directly by the early settlers, and although there have come into being mechanical appliances for plowing, planting and harvesting, the methods have really not changed since they were developed by the Indian. The ground was loosened with hoes made either of wood or of bone or antler or flint with wooden handles. The well-chosen grains were put in holes made by planting sticks. If the planting season had been delayed by frost the Indians soaked the grain in water so that lost time might be made up in germination. Frequently a little hellebore or some other powerful drug was added to the water. This did not in-

tall and with ears a foot and a half long, as specimens of the raising of the Iroquois are described, was due to the zeal and the scrupulous care of the planters, inspired by romance. Corn in the Indian tradition became the food which came direct from the breast of Mother Earth. The keeping of the proper seed was a matter of sentiment and of faith. Mighty Mondamin, committed to the grave, was to rise again, and it was the duty of the tillers

of the soil that his stalk should be perfect, that ears should escape the insect and the blight.

The harvesting of the corn is in our modern practice essentially the same process as that of the Indians. The method of curing and storing has not changed. The corn was placed in ventilated structures on stilts, for the corncrib every farmer uses is an Indian invention also.

So much for the Indian corn as seen in the so-called corn belt of the United States. Here the aborigines had developed it into the lordly plant. The ingenuity of the Indian farmer came into play in the Southwest, where he raised excellent corn in what seemed a sandy desert. To insure moisture for the plant the Indian buried the seed a foot or more underground at the bottom of a hole bored out by his planting stick. The deep-growing corn is one of the wonders of Hopi husbandry. When deeply interred Mondamin comes to life, he sends some slender roots upward, but under the new conditions the main roots are not put forth until they are within an inch or so of the surface. The Hopis build wind screens for the further protection of the plant. When the plant at last matures the part above ground looks like a low bush, and yet it bears fine, well-formed ears. The United States government used to try to teach the Indians of the Southwest how to farm, but now it finds it about as profitable to go to school to them.

It has been accepted for many years that in the Dakotas and much of the Northwest it was impossible for the white farmers to grow corn because all of the varieties tried were killed by frost. Recently it occurred to some scientists that despite the drawback of the weather the Mandan Indians were raising corn. An expedition under the auspices of the American Museum of Natural History made a study of the agriculture methods of the Mandans. It developed that for centuries the farmers of the tribe had been developing a hardy corn. The seed had been selected from year to year from stalks which showed no effect of frost. The stalks of this variety are so stunted that they are more like shrubs than the plant which is common to other latitudes. Seed corn raised by the Mandans is to be sown all through that region, which, according to the official maps, is not at all fitted for raising corn, and thus the food supplies of the nation will eventually be increased by many millions of bushels every year.

The secrets of the cultivation of this strangely acclimated tropical plant were found by an archaeologist and not an agriculturist, and were handed over by Buffalo Bird Woman and others of her tribe in the belief that they might help the white neighbors. This, by the way, is returning good for evil, for in the early years of the white race on this continent the Indian was ill requited for all that he did for us.

The Indian discovered for himself the science of irrigation. Many of the tribes, such as the Crows and the Apaches, early made use of the river bottoms for the cultivation of the staple crop—corn. When the condition of dryness came they would construct a rough temporary dam of logs with which they could divert the course of part of the stream into their lands. There were primitive ditches which distributed the water.

Southwestern Indians, however, were hydraulic engineers, who played every point in the game against drought. They, and also the primitive people who had preceded them, worked out extensive ditches with channels and lateral branches. These ditches as seen in Arizona and New Mexico show how thoroughly the Indians had developed irrigation on lines which we would hail in this day as scientific and efficient. There is much to be learned even by the farmer who has had the training of the agricultural college if he will study the system or irrigation perfected by these tribes of the Southwest, who in so many respects resemble the Egyptians. They made the Gila river their Nile, and, strange as it seems now, we find the people of the Pueblos now taking up the culture of an Egyptian cotton under tutelage of the United States department of agriculture, and from seed brought from the land of the Pharaohs. In this region are also seen terraced gardens, which are watered in accordance with the demands of approved agriculture.

It is one of the ironies of fate that in Oklahoma and other regions where the Indian and the Caucasian race meet in competition in agricultural

arts, as, for instance, in the county fairs, that many prizes are awarded to our first farmers. This especially applies to corn and other cereals.

The great help which the work of the Indian will be to this country will no doubt be shown later when an effort is made to utilize to the full the products which he has so much developed. The shortage of wheat, as reported, shows much could be done in the cultivation of corn, the planting of which in many parts of the country begins in June. This grain is put in this country in much the same category as the Great Chan of Literature placed oats when he declared that it was a grain used in England for horses and in Scotland for men. The people of the United States have been shipping large quantities of corn for use of other nations as human food and reserving their own supply principally as feed for horses.

Modern science has given us wizards in the arts of hybridization, like Luther Burbank, and yet with all the knowledge which civilization has accumulated it has never been better served on this continent than by the real founders of our agricultural resources—the American Indians.

*It Liberty Loan Day
Stillwater Gazette
Oct 25, 1919*

Rev. Wilson's Brief Talk.

Rev. Gilbert L. Wilson, pastor of the First Presbyterian church of this city made a brief address at the close of Senator Sullivan's remarks that made a decided hit with the audience.

The speaker referred to the Liberty Loan bonds and then stated that the government had three ways of raising great amounts for war purposes and these were by conscription, taxation and by borrowing, the last method being considered the best and as four per cent interest was paid by the government the loan is perfectly safe and sound.

I would rather see this country go to pieces than be compelled to suffer any insults offered by the German autocratic government, was one of the hits made by the speaker.

Another hit was made when he said: I would rather be a yellow Turk than an American with a yellow streak in my soul.

Judge F. T. Wilson brought the meeting to a close with a short address which breathed patriotism from the start to the finish.

The entire audience joined with the High School chorus in singing "America" thus bringing one of the most successful patriotic meetings ever held here to a close.

ROBIN HOOD TROOP DOES YEOMAN WORK FOR LIBERTY BONDS

Robin Hood Troop No. 1, Boy Scouts, has done good work for the Liberty Loan cause. Following is the record of sales last week:

Stanley Dietz, one bond.....	\$ 100
Merrill Van Emon, five bonds.....	2,400
Fred Swanson, two bonds.....	200
Moate Charleson, one bond....	100
Durward Bahnemann, two bonds	200
Rowland Dobbins, twelve bonds	1,300
George Gaalaas, two bonds.....	100

Total, 24 bonds.....\$4,400
Rowland Dobbins, having sold bonds to more than ten different families, has won the bronze medal for war service offered by the U. S. government.

Oct 30 1919

BOY SCOUTS SELL BONDS

Stirring Appeal Is Issued to the Citizens of Stillwater by Organization.

Members Have Already Disposed of \$1,200 Worth of 4 Per Cents in This City.

Members of the Robin Hood Scouts of Stillwater engaged in the soliciting of subscriptions to the Second Liberty war bonds have issued an appeal to the good citizens of Stillwater in which they place their stand firmly on record as to what they are doing and what they desire to do.

Already the Scouts have raised the sum of \$1,200 in this city for the purchase of bonds, that sum to assist in securing world freedom.

The appeal is as follows:
To the Patriotic Citizens of Stillwater:—

We the undersigned members of the Robin Hood Troop, No. 1, Stillwater, Boy Scouts of America, appeal to the loyal citizens of Washington county to support the Second Liberty Loan.

We are using our efforts to persuade friends and neighbors to buy bonds. We are your sons and claim the right to an inheritance of freedom, that can be secured only by winning this war.

We will be glad to receive your subscriptions.

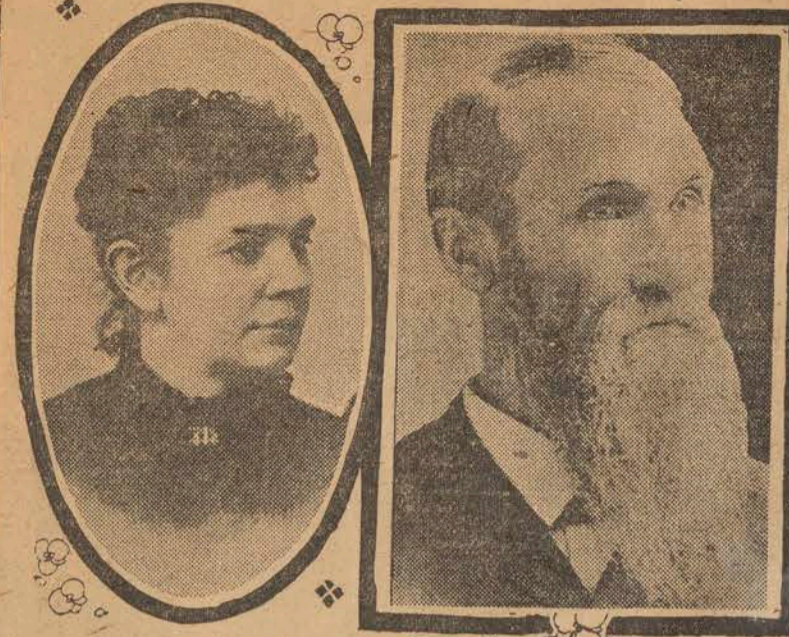
Signed,

Rowland E. Dobbins,
Monty Charlsen,
Frederick W. Swanson,
Merrill Van Emon,
Stanley J. Dietz,
George Gaalaas,
Leonard Engelcke,
Durward Bahnemann,
Ferdinand Engelcke,
Edwin Tiffany.

Terms and
Mode of Payment.

Date of
First Insert

TWO COUPLES CELEBRATE THEIR GOLDEN WEDDING ANNIVERSARIES



MR. AND MRS. SAMUEL WILSON.



MR. AND MRS. J. E. JOHNSON.

Celebrating one's fiftieth wedding anniversary, which of course is golden, is a pleasure not allowed every couple. And it is most unusual to have a double celebration. Nevertheless this happened on November 26 when Mr. and Mrs. J. E. Johnson and Mr. and Mrs. Samuel Wilson celebrated their golden anniversary at the home of the Johnsons in Yellow Springs.

Fifty years ago on November 26 two important weddings were solemnized in the little town of Clifton. Miss Mary Russell became the bride of Samuel Wilson. The Rev. J. Russell, a brother of the bride, performed the ceremony. Witnessing this ceremony was Miss Jennie Weller and John E. Johnson, two very close friends of the couple. Late in the evening of the same day, the Rev. Mr. Russell performed another ceremony which united in marriage Miss Weller and Mr. Johnson, with the Wilsons as chief witnesses.

Then came the years afterwards. The Wilsons and the Johnsons continued to live within a short distance of one another, each rearing a family of children. And now after fifty years spent happily together the two couples were again the prominent figures at a celebration given at the home of Mr. and Mrs. Johnson in Yellow Springs, November 26.

The home was beautifully decorated with yellow chrysanthemums and about the rooms were placed many handsome gifts of gold from their many friends, each gift being a token of friendship. At noon a delicious dinner was served, there being covers laid for forty-five.

Between three and four hundred friends, relatives and neighbors called during the day.

The Johnsons have lived the fifty years of their married life in Green county and have four children, all of whom live nearby with the exception of one, J. O. Johnson, of Spencer, Idaho. The other are Samuel Johnson of Arconan, J. R. Johnson of East

Ward street, and Mrs. J. F. Bird also of this city.

Mr. and Mrs. Samuel Wilson are at present living at 133 Euclid avenue, having resided in the city for the last 35 years. They have three children all living far away from home. Rev. Gilbert Wilson, the eldest son, graduated from Wittenberg college and later from Princeton. At present he is pastor of the First Presbyterian church in Stillwater, Minn. He is the author of many books and also finds time to spend many days with the Indians of the Reserve. The Rev. Mr. Wilson has lived for ten years among the Indians and has become so well acquainted with their mode of living that he has written a number of books upon the subject. Two of his late books are "Myths of the Red Children" and "Indian Hero Tales."

Then there is the second son, Frederick, who is as prominent as his brother, only in a different line. Frederick is an artist. He too has spent much time among the Indians since leaving the art school in New York City. He illustrates the books his brother writes and at present a number of his wonderful Indian pictures hang in the Art Museum in New York

Indian Household Economy

Agriculture of the Hidatsa Indians: an Indian Interpretation, by Gilbert Livingston Wilson. Minneapolis: Bulletin of the University of Minnesota. 75 cents.

MAXIDIWIAC, or Buffalo-bird Woman, was born about 1839, and this means that her early adulthood antedated the break-up under white influence of the original Indian culture in Dakota. She is a conservative, speaking no English, and living chiefly in her memories of old Indian life and ways. She has the precise and vivid memory of the aged person whose life has been spent under the open sky, whose retrospect has never been blurred by print. Would it not be worth while to clear land and prepared it for planting in corn and squash and beans, how they tended the crop, harvested it, cached it for winter, what dishes she concocted, you may here learn

her son and excellent interpreter, Goodbird, conceived the genial idea of getting the old woman to tell exactly how she had conducted her household economy. Dr. Wilson is an anthropologist, and might easily have been tempted to mar his work with comparative learning. He proved strong, and contented himself with simply transcribing and arranging Maxidiwiac's account.

Primitive life, we are now coming to understand, is almost all economics; and primitive economics, even among the Plains Indians (whom our romancers have taught us to think of as galloping over the prairie shooting arrows servative, into buffalo bulls or white men's trains), is chiefly agri-culture, including storage and the laborious preparation of food for consumption. With such economics, then, by Indian custom woman's business, Maxidiwiac occupies herself. How she and the other women of the family cleared land and prepared it for planting in corn and squash and beans, how they tended the crop, harvested it, cached it for winter, what dishes she concocted, you may here learn

in full detail. If anyone supposes that these women led a life of ease, Maxidiwiac's story will disillusion him. Here is a description of the method of breaking raw soil. "With her digging stick [my grandmother Turtle] dug up a little round place in the centre, and circling around this from day to day she gradually enlarged the dug up space. The point of her digging stick she forced into the soft earth to a depth equal to the length of my hand, and pried up the soil. The clods she struck smartly with her digging stick, sometimes with one end, sometimes with another. Roots of coarse grass, weeds, small brush and the like, she took in her hand and shook . . . She then cast them into a little pile to dry." Imagine the labor of breaking several acres in this way, as the women of Maxidiwiac's family did.

City. The only daughter of this talented family is Miss Frances. She too lives in Minnesota and is a musician of talent. She and her artist brother live together in a beautiful home in Minneapolis.

When the late book, "Indian Hero Tales," written by the Rev. Mr. Wilson, and illustrated by Frederick Wilson, with the assistance of Miss Frances, was issued, Mother and Father Wilson received a package, which of course was the new book and on the inside was written, "To Father and Mother from the Author, The Artist and the Cook."

It might be interesting to add that, so fond have the Indians become of the Wilson brothers that they have legally adopted them as a member of their tribe.

And then the labor of planting: "Around each of the old and dead hills of corn I loosened the soil with my hoe, first pulling up the dead roots of the previous year's plants. This . . . left the soil loose for the space of about eighteen inches in diameter, and in this soft soil I planted the corn in this manner: I stooped over and with fingers of both hands I raked away the loose soil for a bed for the seed. . . . I took a small handful of corn and pressed the grains a half inch into the soil with my thumbs. . . . I planted about six to eight grains in a hill. Then with my hands I raked the earth over the planted grains until the seed lay about the length of my fingers under the soil."

A field planted with such labor was naturally precious, and the women erected in it a platform where they could sit and sing and ward off crows and thieves. "We cared for corn in those days as we would care for a child . . . and we thought that our growing corn liked to hear us sing, just as children liked to hear their mother sing to them."

Where, one asks, were the men while the women and girls were working in the fields or sitting on their platforms singing to the corn? "The young men often came out and talked to them, and maybe worked a little. However, it was not much real work they did." They strutted by, fetchingly arrayed, and yelled heroically, that their sweethearts might recognize their quality. And they were rewarded with taunting songs from the maidens.

"You young man of the Dog society, you said to me, 'When I go to the east on a war party you will hear news of me, how brave I am!'"

I have heard news of you. When the fight was on you ran and hid! And you think you are a brave young man!"

Not all the maidens were so hard hearted, to judge from another song with which they taunted one another: "My ikupa [chum] what do you wish to see?" You said to me.

What I wish to see is the corn silk coming out on the growing ear;

But what you wish to see is that worthless young man coming."

Sweethearts and husbands were ornaments that many of these hard-working women were unable to maintain in severally. Observe the tangle of relationships implied in Maxidiwac's account of her own origin. "My great-grandmother was named Arakic, or Soft White Corn. She adopted a daughter Matatic or Turtle. Some years after a daughter was born to Atakic, whom she named Otter. . . . Turtle had a daughter named Corn Sucker, and Otter had three daughters, Want-to-be-a-Woman, Red Blossom and Strikes-many-women. Turtle and her daughter were then living in Otter's lodge, and Otter's daughters, as Indian custom bade, called Corn Sucker their elder sister. It was the custom of the Hidatsas that if the eldest sister of a household married, her younger sisters were also given to her husband, as they came of mar-

riageable age. Left without male kin by the smallpox, my grandmother's family was hard put to it to get meat, and Turtle gladly gave her daughter to my father, Small Ankle, whom she knew to be a good hunter. Otter's daughters, reckoned as Corn Sucker's sisters, were given to Small Ankle as they grew up; the oldest, Want-to-be-a-woman, was my mother. Two years after we came to Like-a-fish-hook bend, smallpox again visited our tribe and my mother, Want-to-be-a-woman, and Corn Sucker died of it. Red Blossom and Strikes-many-women survived, whom I now called my mothers."

Small Ankle, if something of a monopolist, appears not to have been a half-bad sort. Here is what his son Wolf Chief has to say of him. "My father Small Ankle liked to garden and often helped his wives. He told me that was the best way to do. 'Whatever you do,' he said, 'help your wife in all things.' My father said, that man lived best and had plenty to eat who helped his wife." Like other old men of the tribe, Small Ankle grew tobacco, of which he was something of a connoisseur, delighting especially in the smoke of the dried tobacco blossoms. It was slow work to collect them, even with the aid of his wives and daughters, and Small Ankle was very careful that they should not be spoiled in drying. "He would spread a dry hide on the floor in front of his sacred objects of the Big Bird's ceremony; they were two skulls and a sacred pipe, wrapped in a bundle and lying on a kind of stand. . . . Nobody ever walked between the fire and the shrine as that would have been a kind of disrespect to the gods. . . ."

Lying here before the shrine, it was certain no one would forget and step on the blossoms."

But let us return to the more serious business of life, women's work. Here is a recipe for the preparation of Four-vegetables-mixed, what the Hidatsas considered their best dish.

Put a clay pot with water on the fire. Throw into it one double handful of beans. From a string of dried squash cut off a piece as long as the distance from a woman's elbow to the tip of her thumb. Throw it into the pot with the beans, and when it is well cooked, take it out and mash the squash to a pulp with a horn spoon and return it to the pot. Add four or five double-handfuls of mixed meal, made of freshly parched corn and sunflower seed pounded in a mortar. Boil a few minutes and serve.

And here is another enticing dish. Go to the field early in the morning and pluck quantities and quantities of squash blossoms. Strip off the calyx spicules and crush the green part of each blossom between thumb and finger. Throw a handful into a little boiling water in a clay pot. The blossoms shrink almost to nothing; throw in more and more until a basketful have disappeared. Then drop in a handful of fat or some bone grease. Beans may be added, if you like. Seasoning is not required, but a few flakes of potash from corn cob ashes improves this, like all other varieties of Indian food.

Though the preparation of food cost such endless labor, these Indian women were hospitable. Though each had more work in producing and preparing food for her own house than any civilized person would endure, if any woman fell sick all the other women of the village joined to plant and tend her garden. Though an Indian garden represented, more than any civilized form of landed possession, labor mixed with nature, no other right than use was recognized. If a woman died her relatives might till her fields, but if they did not do this, any other woman might take them and till them for her own. Of course all this is changing now. The Indians are becoming civilized

and aware of the advantages to be derived from holding land you can't use away from someone else who needs it. They have steel plows now, and corn planters, and shelling machines. They no longer sing to their fields to make them thrive. For the fields have become civilized too and have lost their capacity to hear the caressing voices of the Indian women.

A. J.

HUGH McLEOD.

March 21, 1864
Mar 21 1864
DEATH OF REV. MOSES RUSSELL.

Died, at his home in Clifton, Greene and Clark counties, Ohio, on Tuesday morning, March 21, 1864, Rev. Moses Russell, pastor of the Clifton Presbyterian Church, aged 52 years and 22 days.

This announcement will be read with saddened hearts by very many within the entire bounds of the Presbytery of Miami, and, to a great extent, without those bounds, not only by those of his own connection, but also by Christians of every name.

Moses Russell was born in Greene Co., Ohio, on the 29th of February, 1812. He was the child of Christian parents, the youngest of a numerous and pious family. He was the son of a plain, godly man, whose whole library consisted of the Bible alone and the Shorter Catechism, his received exposition of its doctrines. His Bible was his constant resort, as well for mental aliment as for spiritual nutriment. Consequently, though unlearned in the science or wisdom of this world, he was "mighty in the Scriptures" and "wise unto salvation." His home, a farm now in a high state of cultivation and the center of a well settled and intelligent neighborhood, was, during the childhood of Moses, almost a wild, upon the very frontier of civilization. In such a family, and under such influences, and himself the subject, from earliest childhood, of the wooing operations of the Spirit of God,

Date of First Insertion.

and Payment.

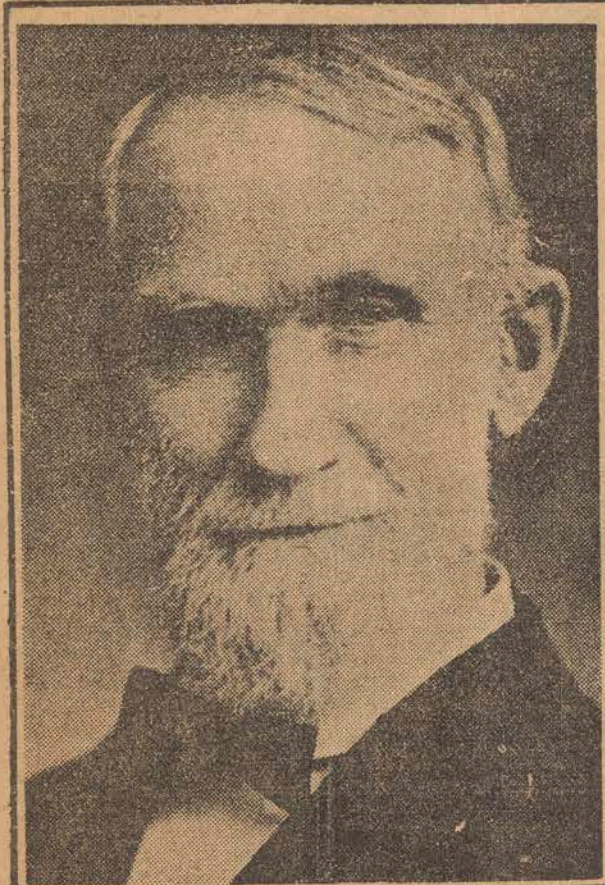
they tore a gap in the French line at Chateau Thierry a gap American marines-8,000 boys of Abraham Lincoln's breed to stop the gap And that day, the mightiest host that ever trod the human planet, a host that had withstood twenty three nations, and crushed an empire and three kingdoms- began retreat, back, back, back, toward Berlin!

William of Hohenzollern, no man since history began ever wielded such powers as you. Your armies have shaken the world. You were a great. But you sought to rule, not to serve; You and God seeks service. You grew so great you were a great monarch, but But you grew so great you bothered God, and God brushed you away as he would a fly!"

Fellow citizens in our hour of triumph let us not forget the lesson of service. The state, the institutions, nay the church itself that will does not seek to serve men, ceases to be of value and courts a just doom. War has one value only, - it sometimes burns down a worn out, unsanitary edifice, and compels the building of a new and better structure in its place. Now that the work of destruction is done, let us rebuild, - rebuild a better and nobler world, on foundation of

Service. Citizen Hohenzollern still lives but the Kaiser is dead Long live the new born republic of the

Veteran Currier To Observe His Eighty-first Birthday On July 21



—Photo by Baumgardner Studio.
SAMUEL W. WILSON.

On Monday, July 21, Mr. Wilson will observe his eighty-first birthday anniversary in a quiet way. He is a musician and a currier, and has been actively identified with the First Presbyterian church for many years. He is held in high esteem by all who know him.

Mr. Wilson has been with the H. V. Bretney Company since 1883. He entered the tannery business at Clifton when a young man. He takes great delight in speaking of early days and of his experiences in the Civil War when he was wounded. He has two rifles which he values highly, one that was owned by his father, and the other he has kept since the Civil War.

HONOR DAY IS OBSERVED HERE WITH SERVICES

Hundreds Attend Patriotic Gathering on Court House Lawn Sunday Night.

Rev. Gilbert L. Wilson Delivers Fine Address— Singing Appreciated.

Honor Day was observed in a most fitting and becoming manner in Stillwater Sunday night. Appropriate exercises were held on the court house lawn under the auspices of the Washington County Army & Navy club while the attendance was large, hundreds of people being scattered on the terraces there.

The program dealt with the demobilization of the service flags of the churches and secret organizations of the city. Judge A. E. Doe, of the probate court, acted in the capacity of chairman.

The meeting was brought to order by Chairman Doe who explained the cause of the gathering in a short address. He then called on Rev. Palmer who made the invocation.

The singing of the Liberty chorus was of a high character and was greatly appreciated by the large audience. Mr. Bruener of St. Paul led the chorus while other singing was lead by Mr. Whittier, one of the community singers of the war service.

Fine Address of Rev. G. L. Wilson. Rev. Gilbert L. Wilson, pastor of the First Presbyterian church of this city, delivered a fine talk in which he said as follows:

Fellow citizens, Soldiers of the great American army of liberty:

We are gathered here this evening to do homage to the service of the young manhood of America. It has been a hard service, it has been a noble service; to some it has been a service of martyrdom. And thinking of these we think of another Martyr who spake of himself, "I am among you as one that serveth." Of their work we may reverently speak as He spake of His upon the cross. "It is finished." But our serv-

Springfield Girl To Teach Music and Drawing In West



MISS FRANCES WILSON.

Miss Frances Wilson, daughter of Mr. and Mrs. Samuel W. Wilson, of 133 West Euclid avenue, who graduated Friday, June 20, from the McFall school of music and dramatic art, at Minneapolis, where she has been studying for the last two years, will teach music and drawing in the public school at Lake City, 55 miles from St. Paul. Miss Wilson has been teaching music in the schools near Minneapolis since she has been living in the northwest

"to a folk who have not lived down the effects of slavery days. My mountain folks are a backward people, and I want to dedicate my fortune and myself to establish some school, where our young men may learn a better citizenship."

And now I want to ask you to think of another man, a big awkward, gaunt American, with one of the biggest brains and the biggest heart ever known on this western continent, who spoke fifty-six years ago in an hour not unlike this upon the field of Gettysburg:

"In a Larger Sense We Cannot Dedicate, We Cannot Consecrate, We Cannot Hallow This Ground. The Brave Men, living and Dead, Who Struggled Here Have Dedicated It Far Above Our Power to Add or Subtract. The World Will Little Note Nor Long Remember What We Say Here, But They Will Never Forget What They Did Here. It is For Us, the Living, Rather to be Dedicated Here to the Unfinished Work That They Have Thus Far So Nobly Carried On. It Is Rather For Us To Be Dedicated To The Great Task Remaining Before Us That From These Honored Dead We Take Increased Devotion To The Cause For Which They Gave The Last Full Measure Of Devotion. That We Here Highly Resolve That The Dead Shall Not Have Died In Vain; That The Nation Shall Under God Have A New Birth Of Freedom."

Lincoln's Prayer Answered.

Soldiers of the American army, Sergeant York's heroism and spirit of service give proof that Abraham Lincoln's prayer has been answered of God.

We are expecting much of you. In many ways this finds expression, sometimes rather crudely.

In my last parish I had a member of my Boy Scout troop, a long legged, high school youth, who gave me more trouble than all the rest of the troop put together. He wouldn't study, he wouldn't work; and all the neighbors predicted for him a bad end, for his associates were anything but well chosen. He joined the army, was in the Rainbow division hurled against the Germans at Chateau Thierry and was through the fight in the Argonne forest; was gassed, and starved and sickened, and yet pulled through alive, and came home. I went up to see him. His mother came to the door. "Oh," she said, "you don't know how Jim has changed. He is the finest fellow. He's got a job and is getting ready to go to college now,—says he's got to make up for lost time. But he just won't let me make a fuss over him. I wanted to give him a big party—but no, he wouldn't have it. He did ask though to bring home three of his best friends to dinner. When I saw them at the door I nearly fainted—one was a Dago, one a Chinaman, and the third an American Indian. And they were the finest fellows you ever saw. I guess Jim is getting democratized."

She was right, but only partially right. It is the whole American nation, stirred by the sacrifices made—which has become democratized—prepared, made ready for the next great step forward in progress. But who are to be leaders in that progress? You, disciplined and mellowed by your experience, you must furnish the leadership, you must see that the sacred dead have not died in vain. To you I appeal to take up their unfinished work. To you I appeal to be the Sergeant Yorks to dedicate yourselves to service for your people.

For Better Things to Come.

And so tonight as with reverent hands I fold away the beautiful flag of service, it is with thought to gird myself and you for greater things that are to come. But before I fold away our beautiful flag, I pluck from it the stars that deck it like the sky, that they may be returned to them who do own them. The stars of gold I give to God, for they are his. The stars of silver I give to mother and sister and wife who suffered equal wounds with them they loved, but in silence. And the stars of blue I give back to you, men of the American army, for a new patriotism of service; that America through your lead-

and
ayment.

Date of
First Inset

ership may become even nobler in spirit than she has been; that when power and riches and prosperity make her leader and mistress of the nations, she shall speak as did the Saviour of old, "I am among you as one that serveth."

Service Flags Demobilized.

The following flags of the different churches of the city were demobilized: Swedish Mission, Swedish Methodist, St. Mary's, Presbyterian, First Baptist, St. Joseph's and Ascension Episcopal.

Service Flags of Lodges.

The different secret organizations represented were as follows: Fraternal Order of Eagles, Vasa, M. W. A., I. O. O. F., C. O. F., B. A. Y., A. O. U. W., B. P. O. E., K. of C., K. of P., U. C. T., Germania lodge, Minnesota State Prison and Stillwater High School Alumni.

Other flags shown were those of the Andersen Lumber Co., United

Brotherhood of Carpenters and Joiners of America, Consolidated Lumber Co., Stillwater Club and Farmers & Merchants State bank.

ST. PAUL LETTER.

BY REV. T. W. MALCOLM.

The Presbytery of St. Paul met in House of Hope Church, April 8th. Rev. Gilbert L. Wilson, Ph.D., was elected moderator and Rev. H. F. Softley temporary clerk. Rev. W. L. Porter was re-elected Stated Clerk for a term of two years. A call from the Grandview Heights Church for Rev. G. E. Hughes was laid on the table, awaiting his reception by presbytery. The temporary license of Dr. Bowden was extended until the next annual meeting. The one-half cent per capita was granted sent to the Department of Vacancy and Supply. The Judicial Committee reported favorably with reference to Rev. G. W. Camp and the committee was constituted a commission, adding two members, to pursue the investigation with power to act in its settlement relative to Zion Church. The next stated meeting will be held at Stillwater in October; the interim meeting at Hastings in June.

Under the leadership of the pastor of the church at Stillwater, Rev. G. L. Wilson, Ph.D., a remarkable and rather unique rally was held in that church in the interest of Macalester College. A finely prearranged program, setting forth the various features of the college, was presented, the mayor of the city giving an address of welcome, the superintendent of schools speaking in behalf of education, Red Cross workers and Boy Scouts, Dr. Elmer Allen Bess, president of Macalester, and the college glee club, went down and formed the central feature of

the event. Never perhaps has there been more intense interest manifested here in higher education. The influence of it was followed up during the week by addresses in the high school and conferences with the students, by Rev. T. W. Malcolm, special representative, nearly the entire senior class manifesting a desire to enter college upon the completion of their high school studies. Two of Macalester's lady students have just returned from a tour of Minnesota, the Dakotas and Montana, in the interest of student recruits, speaking in high schools and holding conferences.

The Rev. Gilbert L. Wilson visited the college during opening week. After leaving college in '96 he studied theology at Princeton; preached in various Presbyterian charges; worked among the Indians during summer vacations and when favorably situated took his Ph. D. degree at Minnesota in anthropology. Today he ranks high among experts in all that pertains to Indian life. Over 40,000 copies of his texts, "Indian Hero Tales" and "Myths of the Red Men," have thus far been sold. In fact the sale is steady running 3,000 a year.

At present Dr. Wilson is on the faculty of Macalester College. In the recent appeal of that college for one million dollars Dr. Wilson acted as financial agent. Dr. Wilson was always a success in everything he put his hands and brain to do from the day he helped trim Excelsior in a notable debate which began a long series of victories for Philo up to the day when the last dollar of that million was accounted for. Not the least of his distinctions

is his honorary membership in an Indian tribe. One impression of the commencement of '96 stands clear in the mind of the writer—the face of a young priest listening so attentively to Gilbert Wilson's Latin oration. His brother, Fred, known to many here, is the artist whose drawings make the Indian books particularly attractive. Both have done constructive work in maintaining the life and customs of fast disappearing races. Both have helped extend the church and schools among them.

Professor Rubs Eyes as Rattler Coils in Office

Coffee Under Suspicion at Macalester; Mathematician Figures Out Mode of Capture.

When Rev. Dr. Gilbert L. Wilson, Macalester college teacher, opened the door of his office on the campus at 8 A. M. today, he saw a large rattlesnake coiled up on the floor with head low, fangs darting and wicked eyes gleaming at him.

Dr. Wilson is a Presbyterian minister and a total abstainer. He pinched himself to make sure he was not yet in bed and in the qualms of nightmare, No, he remembered he had had a cup of coffee for breakfast; he placed it immediately under suspicion and resolved to change grocers. Forthwith he spread warning throughout the campus that other of the six snakes in the biological department might have escaped. While the co-eds led a hasty investigation, Dr. Wilson got aid of Prof. D. M. Kingery, head of the mathematics department, to figure out how to capture the escaped rattler.

Obtaining a piece of cardboard as big as a door, they placed it on the floor and gently shoved it toward the reptile while Prof. Kingery affixed the snake with his eye just as he had done when he captured it and five others in the Bad Lands of South Dakota last summer while on an expedition to round up the skeletonized Brontotherium gigas and contemporaries of prehistoric times. The snake crawled on the pastboard and was returned to his box. The other snakes had not escaped, much to the disappointment of the co-eds.

Dr. G. L. Wilson Is Seriously Injured in Auto Collision

Mpls Tribune Nov 15 1923

Dr. Gilbert L. Wilson, professor of anthropology at Macalester college, was seriously injured Wednesday night when two cars collided at Summit and Macalester avenues, St. Paul. Dr. Wilson was riding with A. B. Fisk, 1622 Hennepin avenue, when the automobile was struck by a car driven by Joseph Herman, 14 Douglas street, St. Paul. Dr. Wilson was thrown to the pavement when the Fisk car overturned from the impact. He was severely bruised, and suffered possible injuries to his spine and concussion of the brain. He was taken to Ancker hospital, St. Paul. Fisk was not injured.

AUTOIST IGNORES ARTERIAL ORDER; PROFESSOR HURT

Pioneer Press St. Paul Nov 15, 1923
Dr. Gilbert L. Wilson of Macalester College Suffers Concussion of Brain, Spine Injuries.

HOSPITAL HEADS SAY VICTIM WILL RECOVER

Police Stress Need for Motorists to Obey Highway Regulations; Arrests Will Continue.

Dr. Gilbert L. Wilson, professor of anthropology at Macalester college, was injured seriously in an automobile crash at Macalester and Summit avenues Wednesday night.

At the Ancker hospital it was said that Dr. Wilson suffers concussion of the brain, possible injuries to his spine and numerous bruises, but it is expected that he will recover.

Arterial Rule Disregarded.

Dr. Wilson was riding in an automobile, the driver of which disregarded the arterial highway regulations governing traffic on Summit avenue, witnesses informed police.

The machine was driven by A. B. Fisk, 1622 Hennepin avenue, Minneapolis. Fisk, with Dr. Wilson beside him in a small roadster, approached Summit avenue from the south at a fairly high rate of speed, witnesses said.

At the Summit avenue intersection the machine was struck by an automobile driven by Joseph Herman, 14 Douglas street. The Fisk machine was overturned. Dr. Wilson was thrown violently to the pavement. Fisk escaped without injury.

Herman was driving east on Summit avenue. He assumed that his right of way would be respected, he said, and he made no effort to stop until it became apparent that Fisk did not intend to, he said. Then he applied the brakes and tried to avoid a collision.

Accident Shows Need of Regulation

The accident Wednesday night impresses sharply the necessity for observing the arterial highway regulations, it was said by Gus Barfuss, police traffic inspector.

Within the past month several hundred motorists have been arrested for failing to comply with the regulations, and the arrests will continue so long as there is a disposition to disregard the signs with which all arterial highways are posted, Inspector Barfuss said.

Wednesday thirty-four traffic law violators were arrested, a number of them for driving into an arterial highway without making the stop required by the regulations.

PROFESSOR AMONG 4 HURT IN TRAFFIC

Father of State Boxing Bill Offers \$100 Reward for Motorist's Arrest

Four injuries in traffic accidents, one of them to a Macalester college instructor, were reported by police today. George H. Moeller of St. Paul, father of the Minnesota boxing bill, offered a \$100 reward for the arrest of the motorist who ran down Walter Olricson, aged 19, and did not stop.

The injured are: Gilbert L. Wilson, professor of anthropology at Macalester college, seriously injured at Summit and Macalester avenues.

Herald & Tribune - Apr 30 1919

The Wabenberg Tract Oct 13 1921

Helen R. McMoran, 1015 sixteenth avenue SE., run down on Como avenue between Fifteenth and Sixteenth avenues.

Marian Templeton, 1435 West Thirty-first street, run down at Lake street and Hennepin avenue.

Mabel Sabo, 1506 Seventh street SE., run down at Seventh street and Fifteenth avenue SE.

Charged with driving while intoxicated following an accident in which an automobile ran into a group of deaf mutes two weeks ago, W. L. Ullman, St. Paul, was found guilty in St. Paul police court, and was to be sentenced late today.

ST. PAUL POLICE ENFORCING NEW TRAFFIC RULES

Miss Daily Star Nov 1923

Injury of Macalester Professor Speeds Up Arterial Regulation

St. Paul police today announced a vigorous campaign to enforce traffic ordinances giving traffic on arterial streets the right-of-way, following serious injury Wednesday night to Dr. Gilbert L. Wilson, professor of anthropology at Macalester college in an automobile accident at Macalester and Summit avenues.

Dr. Wilson, who was taken to Ancker hospital following the accident was reported out of danger today, but is suffering from painful cuts and bruises.

He was riding in an automobile driven by A. B. Fisk, 1622 Hennepin avenue, which attempted to cross Summit avenue, an arterial street, where traffic has the right-of-way, ahead of a car driven by Joseph Herman, 14 Douglas street.

Herman attempted to control his machine, but was too late. In the collision Dr. Wilson was thrown heavily from Fisk's car to the pavement.

Despite the fact that warnings are posted at all arterial street intersections St. Paul police are having much trouble in enforcing the new regulation, they said today.

Professor Injured in Auto Crash Improves



Dr. Gilbert L. Wilson.

Dr. Gilbert L. Wilson, 1922 Ashland avenue, St. Paul, professor of anthropology at Macalester college and former pastor of Shiloh Presbyterian church, Twenty-fourth avenue northeast and Polk street, injured Wednesday evening in an automobile accident, was reported to be somewhat improved Thursday. Dr. Wilson was riding with A. B. Fisk, 1622 Hennepin avenue, when the machine was struck at Summit and Macalester avenues, St. Paul, by an automobile driven by Joseph Herman, 14 Douglas street, St. Paul.

thrown to the pavement when Fisk's car was overturned and was severely bruised and sustained possible injuries to his spine. Dr. Wilson was taken to Ancker hospital. Fisk was not injured.

PROF. WILSON ABLE TO RESUME HIS DUTIES

Mac Weekly Jan 11 1924

The reopening of school after vacation brought with it much joy, when it was learned that Dr. Wilson was again able to attend classes, and he has now resumed much of his work and will take up the remainder after the semester examinations.

Dr. Wilson's work has been handled by various professors from our faculty, and some instructors from the university of Minnesota, so that the classes have lost no time in that respect, but Dr. Wilson with his ever humorous manner of presenting his material, combined with a wealth of subject matter such as only he can handle effectively, is inimitable.

Perhaps it is sometimes necessary for an accident to temporarily remove some of the Professors from school, in order that the students may more fully appreciate them. If so, Dr. Wilson is even more appreciated now than before, and all of Macalester is happy over his return to the school work.

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Lexington Parkway Church Choir To Sing Carols Wednesday Night

Young Persons Also Will Visit Home of Pastor's Father, Samuel W. Wilson, 89 Years Old, Veteran of Sherman's March to Sea.

Dec 21 1923

Young persons of Lexington Parkway Presbyterian church choir Wednesday evening will revive an old English custom, singing carols.

They first will visit the pastor's parents, Mr. and Mrs. Samuel W. Wilson, at 2016 Selby avenue. Mr. Wilson is 89 years old and Mrs. Wilson is in her eightieth year.

The visit will be in honor of the sixtieth Christmas season of the aged couple's marriage. They will serve light refreshments from the dining table which has served them all their married life. The table is an antique, drop-leaf one of wild cherry, made in 1812 by the Xenia, Ohio, cabinet maker, at the order of Mrs. Wilson grandfather, at his marriage.

The table has served three generations and has been in continuous use for 115 years.

Mr. Wilson's father was son of a Virginia slave owner. Doubtful about slavery, he moved to Ohio in 1829. Mr. Wilson and two brothers enlisted at the outbreak of the Civil war, Mr. Wilson serving a year in the 44th Ohio regiment, in the Army of the Potomac.

The Army's demand for leather sent him back to his trade of tanner. A year later, he answered the call for the 100 days' service, and returned to find he had been included in the draft. This was illegal, but Mr. Wilson refused immunity and marched in the 51st Ohio, with General Sherman, to Atlanta.

The Confederates wrecked a train near Huntsville, and Mr. Wilson suffered a broken ankle. He rejoined his regiment for the battle of Nashville, where he was wounded in the head; he was discharged from the hospital at the end of the war.

Mr. Wilson retired from his trade, still vigorous, at 83, when the proprietors of Bretney's tannery, Springfield, Ohio, presented him with a gold watch, in recognition of his 38 years' service at the bench. Mr. Wilson has been a Presbyterian elder for 29 years.

His three children and grandson, Samuel, will celebrate Christmas in the aged couple's home. The sons are Fred Wilson, an artist in Minneapolis;

Miss Francis Wilson, supervisor of music in the South St. Paul schools, and Rev. Gilbert Wilson, pastor of the Lexington Parkway Presbyterian church.

YOUTH HONORS AGE WITH YULE SON

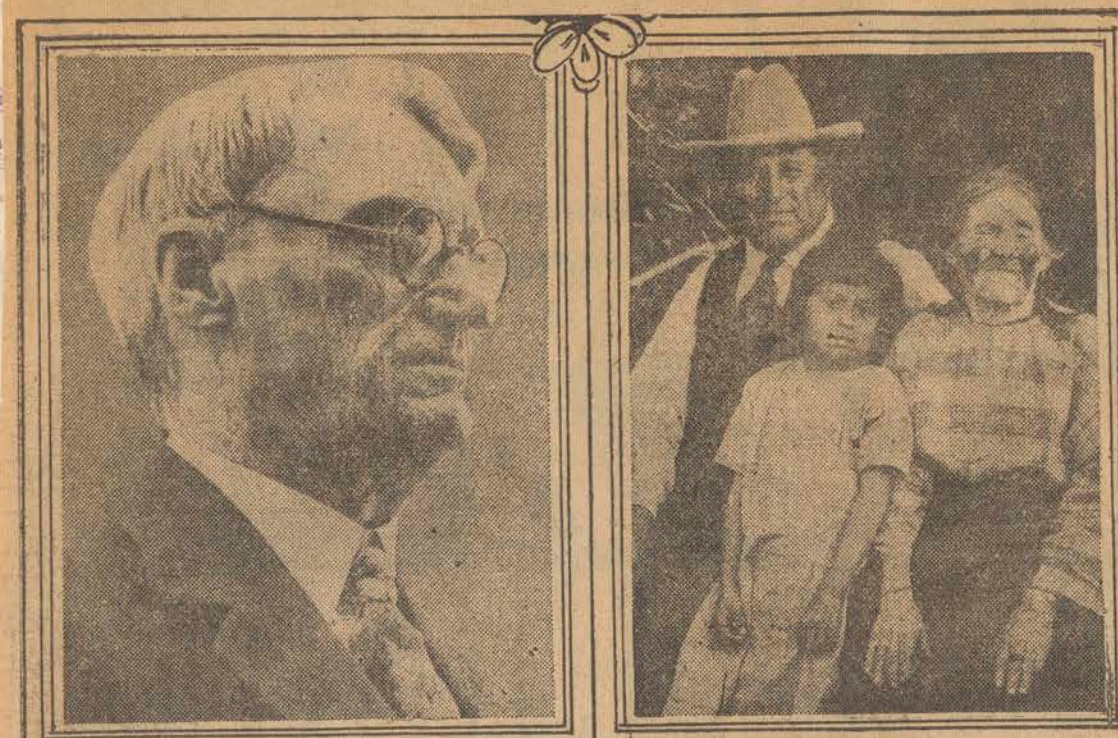
Dec 22 1923 St. Paul Daily Star



Youth and age united Wednesday night at the home of Mr. and Mrs. Samuel W. Wilson, 2016 Selby avenue, to celebrate the approach of another Christmas.

Young people of the Lexington Parkway Presbyterian church choir called on the parents of their pastor, Rev. Gilbert Wilson, and sang Christmas songs that were old when Mr. and Mrs. Wilson were a bride and groom in Ohio 60 Christmases ago.

'Yellow Chicken,' St. Paul Pastor, Reveals in Book Indian Life He Has Lived on Dakota Reservation



For 12 summers Rev. Gilbert L. Wilson, pastor of Lexington Parkway Presbyterian church, has changed his identity and become "Yellow Chicken," adopted son of an Indian family on the Fort Berthold reservation. His observations on reservation life are to be published soon for the American Museum of Natural history.

Rev. Mr. Wilson is shown at the upper left. At the upper right is one of the Indian families—Good Bird with his mother, Buffalo-Bird Woman, and Good Bird's child. Good Bird is an etcher. A reproduction of one of his etchings is shown at the bottom.

Rev. Gilbert L. Wilson Says Tribesmen Are Misunderstood by Whites.

The private life of the reservation Indian of today is to be brought to new light through the sympathetic pen of a St. Paul pastor who for 12 summers has been "one of the family."

Rev. Gilbert L. Wilson, pastor of the Lexington Parkway Presbyterian church, christened "Yellow Chicken" by an Indian reservation family, in which he is an "adopted son," has compiled his observations in book form.

The book is to be published soon for the American Museum of Natural History, New York, the same institution that sent Theodore Roosevelt on his expedition to the Gobi desert in Asia.

His name was given him by the Indian he lived as a member of one Indian

family on the Fort Berthold reservation, at the bend of the Missouri river in North Dakota. He was adopted into the family and called "Yellow Chicken" because of his hair, the family name being "Prairie Chicken."

As Yellow Chicken, Rev. Mr. Wilson has lived and shared the daily life of the Indian, sometimes facing danger of starvation.

"After 400 years of contact with the Indian, the white man is just beginning to understand him," Rev. Mr. Wilson said. "In depriving the Indian of his hunting grounds the White man deprived him of his vocation and we have not taken much trouble to provide him with a new one."

"Not until 1870 was the first school for Indians established under President Grant. In his ignorance the White man viewed with disgust the sight of the 'dirty, lazy' Indian lying about his reservation, ambitionless. With their chief occupations of hunting and fighting the enemy both gone and nothing substituted there was nothing for the Indian to do but lie around and 'get dirty.'"

His stern face visage of the Indian pictured in school books, his

"cold and blood-thirsty soul," has been found to be an extremely unfair estimate by Rev. Mr. Wilson.

"The Indian's well-defined social code was based on military record. To have a military record it was necessary to go out and lift a few scalps." When he had no military record to display, his fellow tribesmen thought little of him. He was not included in their councils nor could he make a desirable marriage.

Concerning the marriage customs of the Indian, Rev. Mr. Wilson outlined the plan of "attack" followed by the young Indian when he begins to step out. At 8 A. M. and 11 A. M. every day all the Indian maidens would go down to the water hole to draw the water, he said. The village youths usually would be "hanging out" at the same time. In accordance with Indian etiquette, the maid shrinks from the gaze of the Indian brave who attempts to catch her eye. If he is successful and is rewarded with a shy smile it is serious business. It means she is willing to consider being his squaw.

Engagement is simple. "The rest of the day the Indian brave spends with his head in the clouds and his hands busy painting his face. At sundown he stands before the maiden's lodge and his entire repertoire is put on to induce her to appear. He imitates bird calls, does a war dance or what have you. If she appears the brave wraps them both in his blanket and they are engaged. Polygamy is common on the reservation. If an Indian marries a girl who happens to be the oldest of a family including many daughters each daughter automatically be-

pipe of peace, made of red pine-stones or Catlinite. This pipe-stone can be found no place in the world outside of an area in Minnesota. The pipe is very heavy, two and one-half feet long and two inches thick. Rev. Mr. Wilson in 1916 was the recipient of the first degree in anthropology granted by the University of Minnesota.

Has Rare Collection. A valuable collection of objects used by the Indians in their daily life has been assembled by Rev. Mr. Wilson in his home. He is the possessor of one of only three sets of crude Indian garden tools of which the scientific world has knowledge. In his collection also is a

considered the equivalent of a marriage by capture." comes his wife as soon as she becomes of age. This practice has been necessitated by the shortage of Indian men and by the hardships on the reservations which the Indian woman cannot endure alone. "An Indian youth usually must pay for his bride with a couple of good horses, a dozen golden-tipped eagle feathers, or whatever he has. If he has nothing to offer there is one way out. He might be able to persuade the Indian maiden to run away with him for three days. When the couple returns their jaunt is con-

the maiden's lodge and his entire repertoire is put on to induce her to appear. He imitates bird calls, does a war dance or what have you. If she appears the brave wraps them both in his blanket and they are engaged. Polygamy is common on the reservation. If an Indian marries a girl who happens to be the oldest of a family including many daughters each daughter automatically be-

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"It reminds me," said Mr. Wilson, "of my own boyhood, before the Civil war. In those days young people didn't have automobiles and movies and radios to divert them, and groups of carol singers always went from house to house at Christmastime, singing the old songs and partaking of hospitality along the way. I thought the custom had died out." Mr. Wilson is 89 years old and his wife is 80.

**DR. G. L. WILSON
COMES HERE TO
SPEAK TONIGHT**

Dr. G. L. Wilson, special investigator for the National Geographic society, arrives in Eau Claire this noon to deliver a lecture on Mexico to the Men's club of the Presbyterian church this evening. A turkey dinner will precede the address to both of which the public is cordially invited. Tickets, \$1.

His reputation as an authority on the American Indian insures interesting revelations regarding the recent Aztec discoveries in Tlalpam, at Cuicuilco. Monuments more than 3,000 years old have been unearthed there. Being so well versed in ancient Mexican history, and having the opportunity to study those people today, probably enables him to state authoritatively how they got that way.

Mexico seems to most of us a mixture of oil, revolutions, and cactus-brewed liquor. Dr. Wilson will probably correct many erroneous impressions.

**Pastor Urges Fair Chance for
Indian in Talk Over KSTP**

Rev. Gilbert Wilson, pastor of the Lexington Parkway Presbyterian church, who spent 10 years in research work for the American Museum of Natural History of New York City, spoke on the Indian, as a part of the St. Paul Association hour, over radio station KSTP Tuesday night.

Rev. Mr. Wilson asked a fair chance for the red man so that he may make good in the changed conditions of life under which he must now exist.

"The Indian," said Rev. Mr. Wilson, "used to be a hard worker. In the old bow-and-arrow days it was no child's

task to follow a deer 25 miles and pack the dead animal home on one's back. The lazy, shiftless Indian of the reservation is a Caucasian product. We drove off his game, herded him on reservations with nothing to do, and fed him just enough to keep him alive. We are doing better now. The Indian is a man. Give him a chance and he will make good."

"The red man's motives are pretty much as our own and he reasons very much as we do," Mr. Wilson went on to explain. "Our school books describe his barbaric war paint worn to frighten his enemies. This is nonsense."

THE MINNESOTA DAILY

**U. M. BOTANIST AT
FORT BERTHOLD**

*Terms and
Mode of Payment.*

George Haupt, With Minnesota Expedition, Studies Economic Plants Used by the Indians.

To demonstrate Minnesota's need of a museum to be used in connection with laboratory work in the various sciences, and to give students an opportunity to do original research work, the botany department this summer sent out an expedition which recently returned with reports of great success. Dr. Wilson of the American Museum of Natural History, New York, agreed to take a student along with him to the Fort Berthold Indian Reservation to study the economic plants used by the Indians. In doing this work, George Haupt, the student selected, had recourse to Dr. Wilson for advice and direction. Dr. Wilson has spent a decade in collecting materials and stories about the "Material Culture of the Hidatsa Indians" and last year received his doctor's degree from the University for a thesis based on this work. Because of this fact, Dr. Wilson was very glad to give his services to the expedition gratis. The work was done in half the time expected and twice the number of plants was collected as was thought to be used on the reservation.

The money for the undertaking was raised by private subscription thru the efforts of Dr. Josephine E. Tilden.



FIFTEENTH ANNUAL

Commencement

of

Minnehaha Academy

JUNE 1, 1928

12. STATEMENT TO PARENTS.



FREE



Come and hear

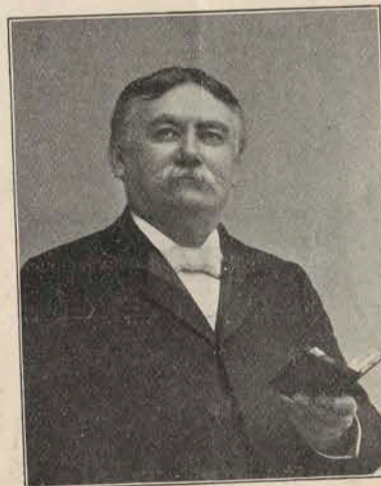
Charles N. Crittenton,

MERCHANT EVANGELIST, OF NEW YORK CITY.

COME EARLY

to get a good seat and enjoy the delightful singing by the large Chorus Choir.

Business and professional men cordially invited, even if they must come late.



WORKINGMEN

especially welcomed. Come just as you are. Don't wait to "fix up."

Young are invited. "Remember NOW thy Creator in the days of thy youth." —Ecc. 12: 1.



FREE



Come and hear

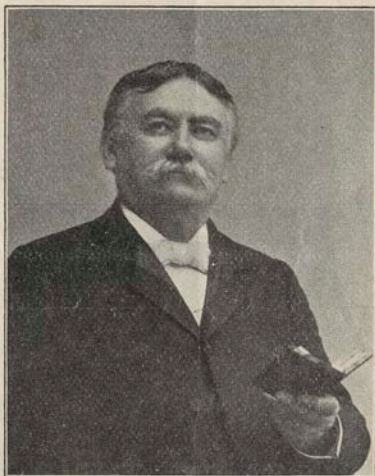
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typhoid and paratyphoid fevers within the last three years, and that he has been successfully vaccinated against smallpox. Graduates of the RED Camp in 1921 who attend this year will not be required to present certificates. Other applicants will be given full instructions when furnished with the application blank. In any case applicants will not be required to take the inoculation or be vaccinated until notification of tentative acceptance is received. The time required for a complete inoculation is not less than two weeks, therefore, those who are tentatively accepted should lose no time.

6. HOW AND WHERE TO SECURE PHYSICAL EXAMINATION, INOCULATION AND VACCINATION.

The War Department has arranged so that physical examination, inoculations and vaccinations will be given without cost by all officers of the Regular Army at military posts and military hospitals; by medical officers of the National Guard, by officers of the Medical Reserve Corps; by medical officers at Navy and Marine Corps recruiting stations, at U. S. Public Health Service stations, Marine Hospitals, and at U. S. Veterans Hospitals.

If the applicant resides in a locality where none of these officers are stationed, it will be necessary for him to engage a physician at his own expense, but in all cases, if desired, the government will supply the vaccine for typhoid-paratyphoid inoculation.

Immunization against typhoid and smallpox is such an effective safeguard that many citizens who do not contemplate military service frequently secure it. Any young man who thinks of attending a camp, and feels reasonably assured that he is eligible otherwise, will greatly facilitate the ultimate consideration of his application, this year or next, by having the inoculation and vaccination performed by his own family physician at once.

7. OTHER REQUIREMENTS.

Applicants must certify that they are citizens of the United States, either native or foreign born, and also have a certificate of character signed by a schoolmaster, clergyman, priest, rabbi, officer or ex-officer of the United States Army, Navy, Marine Corps, or of the Officers' Reserve Corps. Applicants under the age of 18 years must secure the consent of parents, guardian, or nearest relation, before being accepted.

8. UNIFORMS, CLOTHING AND EQUIPMENT.

Uniforms and equipment will be furnished without cost by the government. While these articles

(6)

must be returned at the end of the course, all or any part of them will be sold to candidates at a reasonable price, except arms and ammunition which will be sold to students of the WHITE and BLUE courses only.

Certain articles of clothing and personal belongings must be furnished by the candidate, and must be conveyed to the camp in a substantial suitcase or handbag. The following articles will be required:

6 pairs of socks (cotton or light wool), 6 handkerchiefs, 4 suits of underwear, 4 face towels, 2 bath towels, 2 nightshirts or suits of pajamas, toilet and shaving articles, and sewing kit.

9. RECREATION.

There will be opportunity for play, recreation and entertainment. Athletics, including group games, field and track sports and mass play have a place in the training program. Bands, orchestras and entertainments will be organized among the students. Candidates are encouraged to take along such athletic clothing and uniforms as they possess, also track and baseball shoes, musical instruments and cameras. Applicants will be advised if swimming facilities are available at the camps they attend; if so bathing suits should be brought.

10. EXPENSE FOR CARFARE TO BE PAID BY THE GOVERNMENT.

Candidates who pay their own carfare to and from the camp will be repaid at the rate of five cents per mile for the shortest usually travelled route. If financially able to purchase a ticket to the camp, candidates are recommended to do so. However, if they cannot, and so state on the application, a transportation request will be furnished, which will be exchanged for a ticket at the station, and the government will pay the amount actually expended for meals during the trip at a rate not exceeding \$3.00 per day. This payment will be made at the camp, but only upon presentation of receipts for the money expended.

While at the camp there will be no charge made for meals or quarters. Medical, surgical, hospital and emergency dental treatment when required will be given.

11. DATE OF OPENING AND LOCATION OF INDIVIDUAL CAMPS.

Camps are conducted during the summer months, opening usually during the months of July and August. The exact dates and locations of the camps will be furnished by Corps Area Commanders. No applications will be accepted before April first.

(7)

12. STATEMENT TO PARENTS.

You, the father or mother of a healthy, enthusiastic boy, who wants to go to a training camp, should not hesitate to encourage him. He will be well cared for. Under the observing eyes of experienced officers and noncommissioned officers he will learn the meaning of discipline; develop alertness and self-reliance, body and mind. He will return to you in a month bigger and better.

He will be filled with new ideas; have new acquaintances and ideals; he will have rubbed shoulders, talked, associated and harmonized with hundreds of future citizens from other states, which will remove many misconceptions and implant new and perhaps finer ideas.

His welfare will be carefully guarded. The religious faith of his choice may be followed, as religion is both respected and encouraged in the Army.

During his hours for recreation, the halls for this purpose, attended by hostesses or chaplains, are open to receive him.

The commanding officers invite you to visit the camps and see how these lads live and learn. If there are not accommodations available for you to remain in the camp over night, you will be informed of a place to stay nearby.

You will note the soldierly bearing, the order, neatness and sanitation required from all. Your boy, if there, will be accorded the treatment of a man. You will discover a strict but not harsh discipline being enforced at all times.

And finally, when he returns to you, not the last nor the least, will be the development of a bigger sense of his responsibility as a future citizen of the United States.

CITIZENS' MILITARY TRAINING CAMPS

SUMMER 1922

RED, WHITE AND BLUE COURSES

READ CAREFULLY—

Purpose of Camps
How, When and
Where to Apply

GENERAL INFORMATION

WAR DEPARTMENT
WASHINGTON, D. C.

THE ARMY OF THE UNITED STATES

The preamble to the Constitution of the United States declares that our government exists to "establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

Congress, under the Constitution, is given full power "To declare war * * * to raise and support armies * * * to provide and maintain a navy * * * to provide for organizing, arming and disciplining the militia * * * and to make all laws which shall be necessary and proper for carrying into execution the foregoing powers and all other powers vested by this Constitution."

Acting under this authority and profiting by the experience of the World War, an Act was passed on June 4, 1920, providing for the protection of the Republic against both external and internal foes by the creation of an Army composed of three distinct elements:

1. Regular Army.
2. National Guard.
3. Organized Reserves.

The Regular Army provides not merely an armed force to meet emergencies in the United States and elsewhere but an instrument to be used in the organization and training of the National Guard and Organized Reserves.

The second component, the National Guard, remains under the control of the several states, except when called out by the President, when so authorized by Congress, to meet an emergency for which the Regular Army is not sufficient.

The third component, the Organized Reserves, provides the framework of the final defense of the nation in time of special emergency—a great citizen army in which every able-bodied man in the nation is already enrolled though called to the colors only by the specific authority of Congress.

It is the purpose of the Citizens' Military Training Camps to make this framework as strong and stable as possible. Every able-bodied citizen may, under the Constitution be called upon to defend his country and its sacred ideals and institutions from possible destruction. All who can should be prepared to serve.

CITIZENS' MILITARY TRAINING CAMPS

CONTENTS

1. Purpose of the Camps.
2. Description of classes of camps.
3. How and where to apply.
4. Physical examination.
5. Inoculation and vaccination.
6. How and where to secure physical examination, inoculation and vaccination.
7. Other requirements.
8. Uniforms, clothing and equipment.
9. Recreation.
10. Expense for carfare to be paid by government.
11. Date of opening and location of individual camps.
12. Statement to parents.

1. PURPOSE OF THE CAMPS.

The purpose of the Citizens' Military Training Camps is to furnish young Americans a chance to secure a military training under favorable conditions, and to so develop them physically, mentally and morally as to increase their ability to render service to their country in time of need.

2. DESCRIPTION OF CLASSES OF CAMPS.

Three courses of instruction will be held this year. They will be known as the *RED*, the *WHITE*, and the *BLUE*. Every person wishing to apply should read carefully the qualifications necessary to attend each course before making application. Each course will be of one month's duration.

The *RED* Course is intended for those who have never had military training or who desire to combine a practical field training with training already received in a cadet corps or similar organization. Age limit is from 17 to 25 years. All applicants must possess average general intelligence and be of good moral character. The military training given will be confined to the simple fundamentals, sufficient to qualify a graduate for enlistment in the Organized Reserves.

The *WHITE* Course is the next higher course. It is intended for men whose military qualifications are equal to or greater than those of a graduate of the *RED* Course. The training given will be with a view to qualifying selected privates of the Regular Army, National Guard, and Organized Reserves for service as specialists and noncommissioned officers

in the Organized Reserves. Civilians who do not care to enlist in any one of the three components of the Army of the United States may be designated if they have had military training in a *RED* Course or its equivalent. The age limit is from 18 to 26 years. However, graduates of the 1921 *RED* Course will not be barred on account of age. Applicants must have a grammar school education or its equivalent, must be of good moral character and possess qualities of leadership.

The *BLUE* Course is the highest of the three courses. It has as its object the training of noncommissioned officers and specialists of the Regular Army, National Guard, and Organized Reserves with a view to qualifying them for service as officers in the Officers' Reserve Corps. Civilians designated to attend the *BLUE* Course must have had prior military training equal to that obtainable in the *RED* and *WHITE* Courses. The age limit is from 19 to 27 years.

Educational requirements will be those prescribed for appointment in the Officers' Reserve Corps, the minimum of which is a high school education or its equivalent. Applicants must also possess marked leadership ability.

Corps Area Commanders will furnish additional information regarding educational, military and physical requirements to applicants for admission to the *WHITE* and *BLUE* Courses.

The maximum age limit for applicants who have had prior training in the Regular Army, National Guard or Organized Reserves, especially veterans of the World War, is 35 years.

3. HOW AND WHERE TO APPLY.

Applicants are required to make application upon the prescribed blank. Blank forms for this purpose may be secured from the Commanding General of the corps area in which the applicants reside. The addresses to which inquiries must be mailed are as follows:

FOR EXAMPLE: Applicants living in Missouri should write to the "Commanding General, 7th Corps Area, Fort Crook, Nebraska." On the lower left-hand corner of the envelope should be written "Application for C. M. T. C. blank."

1ST CORPS AREA: *Boston, Mass.*

Includes: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut.

2ND CORPS AREA: *Governors Island, N. Y.*

Includes: New York, New Jersey and Delaware.

3RD CORPS AREA: *Fort Howard, Md.*
Includes: Pennsylvania, Maryland, District of Columbia, and Virginia.

4TH CORPS AREA: *Fort McPherson, Ga.*
Includes: North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Mississippi, and Louisiana.

5TH CORPS AREA: *Fort Benjamin Harrison, Ind.*
Includes: Indiana, Ohio, West Virginia, and Kentucky.

6TH CORPS AREA: *1819 W. Pershing Rd., Chicago, Ill.*
Includes: Illinois, Michigan and Wisconsin.

7TH CORPS AREA: *Fort Crook, Nebraska.*
Includes: North Dakota, South Dakota, Minnesota, Nebraska, Iowa, Kansas, Missouri, and Arkansas.

8TH CORPS AREA: *Fort Sam Houston, Texas.*
Includes: Texas, New Mexico, Colorado, Oklahoma, and Arizona.

9TH CORPS AREA: *San Francisco, Calif.*
Includes: Washington, Oregon, Idaho, Montana, Wyoming, Utah, Nevada, and California.

4. PHYSICAL EXAMINATION.

Applicants will be required to undergo a preliminary physical examination. The requirements for the *RED* Course, which are not high, are shown on the application blank, and must be observed closely. In general the requirements are as follows:

Weight must be not less than one hundred (100) pounds—without clothing; height must be not less than 59 inches at 17 years of age, and not less than 60 inches at 18 years or over—all measurements without shoes.

Chest expansion must be not less than two inches.

Hearing must be good.

Vision must not be defective, although the wearing of glasses will be permitted if the sight is good with them.

Teeth must be serviceable so that a man can chew his food properly.

Heart and lungs must be in good condition, enabling a man to drill and partake in vigorous physical exercise.

Feet and limbs must be such as to permit the free use of them required in drills, athletics and physical exercises.

5. INOCULATION AND VACCINATION.

Before an application to attend a Citizens' Military Training Camp is accepted, the applicant must present a certificate to show that he has been inoculated against

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"It reminds me," said Mr. Wilson, "of my own boyhood, before the Civil war. In those days young people didn't have automobiles and movies and radios to divert them, and groups of carol singers always went from house to house at Christmastime, singing the old songs and partaking of hospitality along the way. I thought the custom had died out." Mr. Wilson is 89 years old and his wife is 80.

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Dr. G. L. Wilson, special investigator for the National Geographic society, arrives in Eau Claire this noon to deliver a lecture on Mexico to the Men's club of the Presbyterian church this evening. A turkey dinner will precede the address to both of which the public is cordially invited. Tickets, \$1.

His reputation as an authority on the American Indian insures interesting revelations regarding the recent Aztec discoveries in Tlalpam, at Cuicuilco. Monuments more than 8,000 years old have been unearthed there. Being so well versed in ancient Mexican history, and having the opportunity to study those people today, probably enables him to state authoritatively how they get that way.

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"The Indian," said Rev. Mr. Wilson, "used to be a hard worker. In the old bow-and-arrow days it was no child's

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"The red man's motives are pretty much as our own and he reasons very much as we do," Mr. Wilson went on to explain. "Our school books describe his barbaric war paint worn to frighten his enemies. This is nonsense."

THE MINNESOTA DAILY

U. M. BOTANIST AT FORT BERTHOLD

Terms and Mode of Payment.

George Haupt, With Minnesota Expedition, Studies Economic Plants Used by the Indians.

To demonstrate Minnesota's need of a museum to be used in connection with laboratory work in the various sciences, and to give students an opportunity to do original research work, the botany department this summer sent out an expedition which recently returned with reports of great success. Dr. Wilson of the American Museum of Natural History, New York, agreed to take a student along with him to the Fort Berthold Indian Reservation to study the economic plants used by the Indians. In doing this work, George Haupt, the student selected, had recourse to Dr. Wilson for advice and direction. Dr. Wilson has spent a decade in collecting materials and stories about the "Material Culture of the Hidatsa Indians" and last year received his doctor's degree from the University for a thesis based on this work. Because of this fact, Dr. Wilson was very glad to give his services to the expedition gratis. The work was done in half the time expected and twice the number of plants was collected as was thought to be used on the reservation.

The money for the undertaking was raised by private subscription through the efforts of Dr. Josephine E. Tilden.



FIFTEENTH ANNUAL

Commencement

of

Minnehaha Academy

JUNE 1, 1928

8 P. M.



School Auditorium

47th Ave. South & 31st St.

Minneapolis



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"It reminds me of my own boyhood war. In those days we didn't have any radios to help us sing and sing the old songs of hospitality thought the old Mr. Wilson is now 80."

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Program

1. PROCESSIONAL
PROF. T. W. FREDRICKSON
Head of Music Department
 2. DEVOTIONALS
REV. H. E. PALMQUIST
Dean of Bible Institute
 3. VOCAL SOLO—"My Pilot" - - - - - *Ross*
PROF. GEO. G. HULTGREN
 4. SALUTATORY
GLADYS L. JOHNSON
Business Department
 5. COMMENCEMENT ADDRESS—
"If I Were a Graduate This Year"
DR. G. A. HAGSTROM
President, Bethel Institute, St. Paul
 6. VIOLIN SOLO - - - - - *Selected*
PROF. ADOLPH M. OLSEN
 7. VALEDICTORY
AGNES M. FRELJ
High School
 8. CONFERRING OF DIPLOMAS
PRES. THEODORE W. ANDERSON
 9. PIANO SOLO a) Bädnlät - - - - - *Grieg*
b) Waltz - - - - - *Chopin*
MR. FREDRICKSON
 10. REMARKS TO THE CLASS
MR. A. L. SKOOG
President of the Board of Directors
 11. PRESENTATION OF CLASS MEMORIAL
ALBIN H. ERICKSON
President of Class of 1928
 12. AWARDING OF SCHOLARSHIPS AND PRIZES
PRES. THEODORE W. ANDERSON
- PRAYER AND BENEDICTION

Candidates for Graduation 1928

HIGH SCHOOL DEPARTMENT

- | | |
|-------------------------|-------------------------|
| Elmer F. W. Albinson | Evalyn Kathryn Klaung |
| Arthur E. R. Anderson | Goldie E. Larson |
| Chestine Mable Anderson | Margaret Louise Larson |
| Helen M. Anderson | Margaret P. Larson |
| Walter E. Anderson | Marie H. Lilja |
| Clifford T. Benson | Theo. Lindstedt |
| Carl J. Bergstrom | Reuben Lundgren |
| Naemi M. Bergstrom | Ruth E. Lyden |
| Signe E. Book | Helen C. Magnuson |
| Viola M. Bunes | Philip N. Malkerson |
| Irving C. Christensen | Bernice Eleanor Mattson |
| Margaret C. Dahlhielm | Edwin I. Mattson |
| Frances E. Dahlien | Clarence T. Molen |
| Elwood R. Edling | Adrian R. Nelson |
| Albin H. Erickson | Florence Oppegard |
| Alfhild A. Erickson | Everett W. Pearson |
| Edith M. Erickson | Ruth E. Persson |
| Agnes M. Freij | Evelyn M. Peterson |
| Lois V. Glemaker | Sylvia E. Peterson |
| Lorraine G. Haglund | Lumira C. Picha |
| Milford A. Hansen | Clara Jean Shea |
| Alpha J. Hokenson | Ruth Margaret Sjolín |
| Evelyn R. Hultquist | Marvin J. Skånse |
| Ruth Margaret Iverson | Rosie Agnes Skotterud |
| Alida M. Jacobson | Harry E. Smith |
| Helen Louise Jacobson | Doris R. Sollberg |
| Fridolph E. P. Johnson | Alice V. Stolpe |
| Hazel L. Johnson | Leonard W. Tornquist |
| Marjorie Amelia Johnson | Genevieve R. Wallin |
| Viola E. Johnson | Samuel M. Wilson |

BUSINESS DEPARTMENT

- | | |
|----------------------|-----------------------|
| Eleanor E. Anderson | Gladys L. Johnson |
| Viola M. Anderson | Frances V. Larson |
| Gertrude E. Broberg | Dorothy G. Nelson |
| Arner D. Carlson | Margaret C. Nelson |
| Linnea Marie Ekelund | Marion A. Nelson |
| Muriel Mae Erickson | Mildred E. Nelson |
| Ruth V. Forsberg | Nina A. Nelson |
| Marian E. Goldthrite | Eleanor M. Nordenwall |
| Elvera M. Jacobson | Reinhild P. Olson |
| Alyce A. Johnson | Lucile E. Peterson |

BIBLE INSTITUTE

- | | |
|---------------------|----------------------|
| Paul B. F. Carlson | Gustav O. R. Johnson |
| Edith A. E. Hedlund | |

MUSIC DEPARTMENT

- | | |
|-----------------------|------------------|
| Helen M. Anderson | Hazel L. Johnson |
| Evalyn Kathryn Klaung | |

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Honor Roll

The following students have done superior work in their studies during the past school year and are therefore designated honor students.

FRESHMEN

Homer D. Hagstrum

SOPHOMORES

Jean H. Hagstrum
Dorothy E. Johnson
Hedvig Swanson

JUNIORS

Reuben E. Anderson
Laurette Gauthier
Marion Jacobson
Grace Jensen
Irene Jensen
Mable Johnson
Myrtle Johnson
Gunhild Stolpe
Dorothy Youngberg

SENIORS

Arthur E. Anderson
Clifford T. Benson
Albin H. Erickson
Agnes M. Freij
Milford A. Hansen
Alida M. Jacobson
Florence Oppegard
Ruth M. Sjolm

BUSINESS

Elvera M. Jacobson
Gladys L. Johnson
Lucile E. Peterson

No. and Manner of Insertion.

6
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12

Kind Act of Macalester Professor Brings Youth to School From Japan

Oriental Pastor, Befriended by Dr. Gilbert Wilson, Sends Favorite Son Here for Education.

An incident of college goodfellowship at Princeton Theological seminary more than twenty-five years ago has gained for Macalester a Japanese student who is regarded by Rev. Chojiro Aoki, eminent clergyman and educator of Japan, as exceptionally able.

This young man, Gosaku Okada, has written to Dr. Gilbert L. Wilson, professor at the head of the department of anthropology at Macalester, that he expects to arrive here in August to prepare to enter school in the fall. He is 23 years old and is a successful business man of the empire.

To Dr. Wilson, Rev. Mr. Aoki has intrusted the young man's educational guidance, and the youth has expressed a desire to remain in the United States at least five or six years before returning to Japan, where, if the dream of the Japanese pastor comes true, he will succeed to the pulpit of Rev. Mr. Aoki's church, an edifice recently built at a cost of \$50,000, which, in Japanese eyes, appears a much larger sum than to Americans.

A chilly November day at Princeton seminary in 1897 set going the friendship that is responsible for this latest outgrowth of that association. Dr. Wilson, who was a seminary student, noticed on the campus a Japanese youth who wore as a coat only a loose, thin Japanese garment of cotton. He struck up an acquaintance with the Oriental, but it was several days before he got him to admit that he was suffering from the cold.

Subsequently Dr. Wilson learned that the Japanese was living on \$200 a year at Princeton after coming from Japan with a scholarship provided by a small Presbyterian college that he attended while earning his way serving as college janitor. As the cool days of fall approached, Aoki had acquired a pair of cast-off trousers which he had made to fit him by sacrificing one of the pockets to fashion a "V" which he placed in the back of the garment to enlarge the girth. Such was the financial distress of this son of a former feudal lord of Japan who had surrendered



GOSAKU OKADA.

his holdings after the revolution of 1868.

After Dr. Wilson befriended him, life became a little easier for the Japanese who was graduated from the seminary in 1900.

Aoki, on his return to Japan, became dean of women at Doshisha university, the largest modern school in Japan, and founded by the Congregational church. Differences with native pastors, who were unfriendly to his religious beliefs, caused him to resign and go to Kobe, where he took charge of a little native Presbyterian church. He also taught in the foreign colleges there. In the past twenty years he built up the large church of which he still is pastor. He also is editor of a theological magazine and, as a lecturer, is in demand in all parts of the Empire.

Date of Contract

Amount to be Paid.

Terms and Mode of Payment.

Date of First Insertion.

No. and Manner of Insertion.

Date of Contract.	Names of Papers and Publishers.	Space Given.	Time Specified.	Cuts Supplied	Amount to be Paid.	Terms and Mode of Payment.
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Except a man be born of water and of the spirit he cannot enter the Kingdom of God.

Rev. XIX - 17.

Date of First Insertion.	No. and Manner of Insertion.
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"Ye shall know the truth and the truth shall make you free."

Blessed are the peace makers for they shall be called the children of God.

General outline.. Theme the Children of God ^{makers} _{peace}

He that is not against us is on our part.

Tests.

Date of Contract.	Names of Papers and Publishers.	Space Given.	Time Specified.	Cuts Supplied.	Amount to be Paid.	Terms and Mode of Payment.
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Job	" I have heard of thee by the hearing of the ear, but now I see thee O abhor myself. See Paxton's Homilies Sermon. Lec. III.					
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Scheme. "Natural condition of the soil"

Prepare eye the way of the Lord
 Vol 32 page.

Revised American Bible Press
Tuesday & Wednesday

Explosive War & + America
Papers - January 2-15 - 2nd things