



Gilbert L. and Frederick N. Wilson
Papers

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May 22- 1916

My dear Freddy ^[Frederick Wilson, Yale]

So much has happened since from what I shall find to answer in your two letters - that - regardless of all I shall forget - this effort ought hardly fall short of a revival. I find tucked away - several newspaper clippings - these can tell their own story. Now I shall begin on your letters - maybe I'll tell you later - as a preface to the happenings - why I have procrastinated and otherwise delayed up to now - Also, now that I have started I must share with you that "unholy horror" of not laying this by unfinished. All what you say about "reins of mission" - mystery of flight of time - small accomplishments - good intentions fading away - and so on - express my sentiments exactly - that's your first page. I am mighty glad to hear that your health - also Francis has improved - nothing like getting rid of what ain't no good - all of which is no legitimate excuse for allowing

2- even a doctor to crack your ribs. Hope you
are all properly mended by now. good enough
for me to take a try - at a fresh rib if
you prefer. I'm supposed to be pretty good
these days - regardless of a dissipated
old age. Have gained the title of "not
human" and "iron man", and to take it
off - after a three weeks reign - to bed
only sometimes - and then after dawn
a "doe" from an insurance company came
along and said I passed a "wonderful
examination" — I say, just plain Tough.

You've got a new angle - and I believe
the right one as your relation to art. It
will come out when you do your conscientious
best - regardless of money.

I don't know anyone at present who
would be of use to Johnson - or not in
touch with the market - I shall be
glad to have a proof. Am glad you
were glad that I had one hung in the
U.A. - had another this spring. Think
I have to be in about 5 or 6 exhibitions
this season. water color & acetic. .

The cabinet is at last a realized
and naturalized dream - and a beauty -

3- It is with Italian Romanesque in style -
the tracing was among my findings
Thank for the brochure of tracing. it is
an appreciated addition -

You have said it all in a splendid way.
the situation - I mean - in which I find
myself - with G. We apparently
know one another. tho we see each
other all too seldom. both being
busy by nature and necessity. She
speaks of you often and never fails to tell
what a fine and lovable chap you are.

Now - after my poor and meagre manner
I have finished your first letter -

Your second heaped the "coals of fire" but
being a tough and hardened one - I
resisted & desisted till now - I stick to
your idea of a visit this year - by all means.

Hope your mother is alright - give her my
love. Couldn't get around to your Obedience
but the clipping will give you a U. S. opinion.
that about settles your second letter - it was
mostly a prod.

By the way - I have Uncle
here visiting - nearly three months now, she
wishes you were here - and says you need
show no such hesitancy as to manner of
meeting as exhibited last time. Idea
determined to come this year - and I should if

4- be surprised if mother eventually landed here. There is no very good reason why they shouldn't live here and enjoy life. (Dear) visit may settle that.

There is no piece of sad news. The old. last September Joe Boardman died by his own hand - razor - no reasons that I know so far. We were planning to work on several pantomimes for the Washington Square Players. Walter Roberts returned from France and has now gone to Spain.

My own work and chief delays of epistolatory efficiency was the doing of three theatres - beginning Aug. 16th last.

Making theatres into moving picture houses for the Triangle Corporation - The Knickerbocker here. Studbaker in Chicago - and Chestnut St. Opera House in Phila. Did not go to Chicago. but designed color scheme and stage set here. Phila. required two trips.

Most strenuous work I ever did. best sport was 83 hrs. per week for 5 consecutive weeks.

Put a painting in the Knickerbocker - 8 x 12 ft. three figures. The theatres are already closed incidentally - the Triangle gave up operating its own. Also did a stage set for Billings. Went.

5 - During this time and after I wrote
over 11,000 words on the theater which
the Triangle published - quoting me as
an authority - so you see where my
writing energy was spent. This work
carried with it some correspondence - exhibiting
deciding ideas - which ideas were repeated
from them by a piece - which they learned -
this work carried me into January - then
followed a flying trip to Detroit - The Packard
Co. got an idea that I had to design their
car bodies - inside and out. I told them no
here - but they couldn't bear it - Lord why
know what salary I turned down - I didn't
ask. But apparently I could have had
things my own way. But I want more than
a car body to think in - and I'm too old to
take time off. And then the Edinborough
Co. was about ready to be launched for the
uplift of commercial art. we have been
lifting pretty successfully for about three
months. Also - I instruct in the
Modern Art School - Illustration (there ain't no
pupils) and mural painting - am scheduled to
talk on the subject this week. Now I think
I have given you a fair outline of how I kill
time - Am I program? I mean for the old ones.
I admit this letter is pretty loose. But better.
your old chum - Harry.

5
SATURDAY, FEBRUARY

ALEX. WILSON DRAKE ART CRITIC IS DEAD

"Father of the New Wood Engraving" Was with Century Magazine Forty Years.

THE DEAN OF ART EDITORS
New York Times

Honored by Artists at a Dinner on His Retirement in 1913—His Collection of Art Objects.

Feb. 5, 1916

Alexander Wilson Drake, the art critic and collector, who retired in 1913, after being art editor of the Century and St. Nicholas magazines for more than 40 years, died last night at his home, 17 East Eighth Street, after an illness of two weeks. He had not been in robust health for several years, but became dangerously ill only two weeks ago.

Mr. Drake, who was a leader in the development of magazine art and who has been called "The Father of the New Wood Engraving," was born in Westfield, N. J., and was in his 74th year. At the time of his retirement he was known as "The Dean of Art Editors," and in February, 1913, was the guest of honor at a dinner given by the artists and illustrators, which was presided over by Charles Dana Gibson and which was the occasion of many sincere tributes to him both as an art editor and a friend to all those whose work was offered for his keen criticism.

After spending his youth in Westfield, Mr. Drake came to this city as a young man and became an apprentice under William Howland, then one of the leading wood engravers of this country. He became an expert wood engraver and was one of the leaders in the profession when the civil war began and Howland enlisted, and he took over the management of the business.

Mr. Drake was so expert in his profession by the time that Howland came back wounded from the front that his master presented him with the last year of his apprenticeship, and he became a master engraver.

Then in 1865, after the war, Mr. Drake started in business for himself and built up a thriving business although the first few years were a bitter struggle. In 1870 Josiah Gilbert Holland, Roswell Smith, and Richard Watson Gilder came to him and proposed that he join them in publishing Scribner's Monthly Magazine. Unwilling to give up his business, Mr. Drake agreed to join them for six months, and from that time his history became that of The Century Magazine, for Scribner's Magazine became the Century in 1881. When the St. Nicholas Magazine was started he became its art editor also, and it has been truly said that Mr. Drake set the pace and showed the way in magazine illustrating.

When the present art of half-tone engraving came in, he immediately became master of it, and the late F. Hopkinson Smith used to describe Mr. Drake as standing beside the machines in the De Vinne Press and showing the printers how to obtain the best impressions from the plates, without losing the artist's contrasts by smearing the high lights and impoverishing the blacks. This was typical of Mr. Drake. He had the rare and priceless quality of being able to criticize artists and point out the defects in their work, and would show them how to better their sketches without offending them and spoiling the whole thing. It was he who brought out the best in Timothy Cole, and Jungling, and F. S. King, and other great wood engravers. It was he also, who influenced the early work of Robert Blum and made him leave Cincinnati for this city. "And as a reward," Mr. Drake used to say, "I had at last the pleasure of seeing him do the Mendelssohn Hall decorations."

Mr. Drake was an inveterate collector. In his beautiful home in Eighth Street he had a wonderful collection of brass and copper articles, in addition to his ring collection, which is famous. There were more than a thousand of these, all chosen as models of the goldsmith's art and few containing jewels. He collected ship models, bottles, and bird-cages, too, and samplers of which he had more than 300, besides small silver boxes, drinking glasses, amber, pewter, old cotton prints, old flowered band-boxes, whose pleasantly impossible landscapes he sometimes cut out and framed.

It is said that he was especially happy when among his bottles, which were in a basement room and many of which were antiques of the most rare description. So industrious a collector was Mr. Drake that often his home would become so crowded that he would be forced to sell a few thousand objects of art at auction. The house always soon filled up again.

More than four hundred of the leading members of the Aldine, Authors', Century, Salmagundi, Grolier, Players, National Arts, and Illustrators' Clubs, and of the Architectural League and the Periodical Publishers' Association gathered at the dinner which preceded the announcement of his retirement in 1913. This was held at the Hotel Brevoort, and among those gathered to pay their tribute were Charles Dana Gibson, Reginald Birch, Edwin H. Blashfield, Alfred Brennan, F. S. Church, Arthur I. Keller, Maxfield Parrish, Dan Beard, Gutzon Borglum, Cass Gilbert, L. C. Tiffany, Robert Underwood Johnson, W. B. Davenport, and Brander Matthews.

Mr. Drake was the author of a number of short stories and poems, and was a member of the Architectural League, the Municipal Art League, and the Grolier, Century, Players, Salmagundi, National Arts, Authors', and Caxton Clubs, the latter of Chicago, and was one of the founders of the Aldine Club.

He was married three times, and is survived by his wife, who was Miss Edith True of this city, and whom he married in 1901.

His funeral will take place from the Church of the Ascension, at Fifth Avenue and Tenth Street, of which he was a member.

CHIEF THUNDERCLOUD DIES.

Mar. 14 1916
Famous as Blackfoot Warrior,

Army Scout, and Indian Model.

Chief Thundercloud, the famous warrior of the Blackfoot Indians, who was a scout with the United States Army during several Indian wars, during which he played a prominent part in the capture of Red Cloud, was found dead in bed at a rooming house in Rochester, N. Y., on Sunday. His wife, who lives at Dingman's Ferry, Pike County, Penn., claimed his body and it was sent to her.

The chief lived in the foothills of the Shawangunk Mountains and was noted as an Indian model. He was a familiar figure at the art schools for many years and posed for Frederick Remington, Edwin A. Abbey, John S. Sargent, George Bruster, Carl Bitter, Howard Pyle, and F. D. Millet. Victor Gremser used his head for the last gold coins minted by the Government.

Thundercloud is found in many of the historical paintings in the Capitol at St. Paul, Minn., which are the work of Millet, Kenyon Cox, Douglas Volk, and Edwin H. Blashfield. He was born in Canada and was in his sixtieth year. His father was French. He was one of the Indian guides of the late King Edward, who hunted in the wild Northwest while on his visit here when Prince of Wales. In 1872 Thundercloud became a scout for the United States Army and served under General Stanley through several uprisings, leaving the service in 1879, after doing brilliant work.

Twenty years ago Thundercloud married a white woman and their daughter, Wanlat, is now studying dramatic art here. His wife was a Southern woman, and Thundercloud met her here while posing in her studio.

WILSON &
WOODWARD

ILLUSTRATIONS DRAWINGS

ASSOCIATED ARTISTS

DESIGNS & RETOUCHING

PHONE . . . ATLANTIC 6319
126 EAST FRANKLIN
MINNEAPOLIS MINN

American Museum of Natural History

Account of work done for Museum 1932-1934

Article on Basketry

85 drawings for same diagrams - 100⁰⁰

Tattoo - article to accompany drawing
of instrument made by Harry Coak (his acct)

Drawing of Tattoo instrument - 7.50

2 " " Quills + Case - 10.00

1 " wardrobe (in lodge) - 7.50

Twin lodge 4 drawings, ground plan

+ elevations, doorway etc. - 75.00

Flat roof lodge construction 2 drawings - 25.00

Tents - tent poles + tie 3 hrs. (color diagram) - 10.00

" - pattern for 12 + 13 skin tents - 10.00

Skin-dressing - frame in lodge (winter) - 5.00

Sacred Mandan lodge - ground plan - 40.00

" " " 2 elevations side + front - 60.00

35.00 + 25.00

Drying stages - 1 - Willie Hales' - 25.00

2 - Hides + Eats' - 25.00

" " 3 perspectives Hidetra + Ahkara - 50.00

450.00

Received on acct Mch 2-1934 - 100⁰⁰.

F.W.W.

CABLE ADDRESS "MUSEOLOGY"

AMERICAN MUSEUM OF NATURAL HISTORY

77TH STREET AND CENTRAL PARK WEST

NEW YORK

March 24, 1917.

DEPARTMENT OF ANTHROPOLOGY

CLARK WISSLER, PH.D., CURATOR

PLINY E. GODDARD, PH.D.,
CURATOR OF ETHNOLOGY

Dear Mr. Wilson,

I have just received this morning your drawing of the dog travois which pleases me very much. I hope you may be able to forward the other one before long.

Very truly yours,

Clark Wissler

Mr. F. N. Wilson,
1411 - 23rd Ave., N.E.,
Minneapolis, Minn.

9005

THE AMERICAN MUSEUM OF NATURAL HISTORY

77TH STREET AND CENTRAL PARK WEST

NEW YORK CITY

DEPARTMENT OF ANTHROPOLOGY

CLARK WISSLER, PH.D., CURATOR-IN-CHIEF
 N. C. NELSON, M.L., CURATOR OF PREHISTORIC ARCHAEOLOGY
 G. C. VAILLANT, PH.D., ASSOCIATE CURATOR OF MEXICAN ARCHAEOLOGY
 H. L. SHAPIRO, PH.D., ASSOCIATE CURATOR OF PHYSICAL ANTHROPOLOGY
 MARGARET MEAD, PH.D., ASSISTANT CURATOR OF ETHNOLOGY
 WENDELL C. BENNETT, PH.D., ASSISTANT CURATOR OF ANTHROPOLOGY
 WILLIAM K. GREGORY, PH.D., ASSOCIATE IN PHYSICAL ANTHROPOLOGY
 CLARENCE L. HAY, A.M., RESEARCH ASSOCIATE IN MEXICAN AND
 CENTRAL AMERICAN ARCHAEOLOGY
 MILO HELLMAN, D.D.S., RESEARCH ASSOCIATE IN PHYSICAL ANTHROPOLOGY
 GEORGE E. BREWER, M.D., LL.D., RESEARCH ASSOCIATE IN SOMATIC
 ANTHROPOLOGY
 RONALD L. OLSON, PH.D., RESEARCH ASSOCIATE IN PERUVIAN ARCHAEOLOGY

October 13, 1933.

Dear Mr. Wilson:

Naturally I am pleased to receive your proposal to send us certain items from your collection. Since you wish to present some to the Historical Society, I have gone over the list carefully and find that everything is well represented in the collections here except the tatooing instrument and the gull quill case and quills. If you are disposed to forward these they would make a welcome addition to what we have. In all other respects your brother's collection seems to duplicate your list.

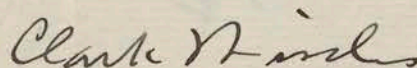
9006
 We have a series of photographs of the lodge, and so suspect that this is fairly complete. In any case it seems sufficient to our purpose in the preparation of the manuscript. Further, the drying stage is discussed, and I assume this is the one for which you have measurements. In any case it is too late to add much new material.

The tipi pole tie is not clearly explained in the notes we have and is accompanied by a drawing from Good Bird which in itself is somewhat confusing. At your leisure, if you feel so disposed, you might send us your sketches of this tie which we can then add to the notes on file. In this case it is not necessary to prepare them in final form for publication.

The bull boat description seems clear enough, and there is no need for additional sketches.

Finally, while we have not worked over the basketry paper, such examination as we have given it developed no need for further illustration, nor do I see anything of importance to be added. Naturally if we find need for some additional information we will correspond with you.

Very truly yours,



Mr. Frederick N. Wilson
 126 East Franklin
 Minneapolis, Minn.

4712 - 14th Avenue, South
Minneapolis, Minnesota,
December 15, 1933.

Dear Dr. Wissler,

I am sending you today the galley proofs which I have gone over very carefully, and have worked to the best of my ability. There was some minor proof-reading that I did as well as I could, but as I am not very familiar with the art, may not have done it properly. But I think you or Miss Weitner will be able to get what I intended. On the galleys I have also made some notations and queries which may or may not be in order, but I think some of them will help to improve the paper.

I have also made some remarks on separate sheets, that if found suggestive or pertinent in any way, could be used or worked into footnotes with little trouble.

You may consider these of no value, and if so just disregard them; but I felt that now was the time to take everything into consideration, and not later.

Many of these questions have been on my mind for a number of years and still it seems they can only be answered only by a question. And of course, only now when it is too late am I familiar enough with the subject to ask really intelligent and useful questions. Some of the suggestions I make are fully tenable as some of the statements that I have read; some of them I know to be incorrect.

In further discussion, I have taken each galley separately and made such corrections or suggestions as I thought were necessary. I should particularly like to have you consider the changes taken up on page 2 of my remarks. These changes, to me, would add greatly to the "flow" of the text.

7008
Under an urge to make this as complete a paper as we can make it, I have done some more drawings. These are of a large winter lodge, as described by both Hairy-coat and Buffalo-bird-woman. This was talked over with them, though not fully, and Good-bird and I both made rough sketches for approval, and these drawings are the outcome, although they are done from my memory of the descriptions, and the piecing together of descriptions as given to my brother. I am sure you will find everything covered. There are also some drawings showing construction of the flat-roof. There was what you might call a pattern for each type or kind of lodge, but that is not to say that it was always adhered to. The timber available, the size of the lodge, the skill of the maker, or individual fancy or a dream might make a lot of difference, but however far it might depart from the type, you would still be told that it could not be done except by the rules. This will make plain a lot of otherwise contradictory statements.

I am also sending the tent tie drawings. I feel pretty sure these are correct but if you find them doubtful, just return them. I made sketches of these at the time and worked them out soon after getting back. The few notes I have make them seem all right.

There are a lot of other things that I want to diagram or sketch out, but they will have to wait while, as they are not particularly necessary. I have about ruined myself this year doing these, but I had such a close call in my illness two years ago that I got scared, and didn't want these things to be lost, neager as they are.

Before I close my letter, I want to say how gratified I am that my brother's work is being so well presented. I know he would want me to thank both you and Miss Weitmer, for the careful work done on this and the complete way in which it has been presented.

Miss Weitmer deserves high praise for the understanding way in which she has taken up the subject from the different sources and reconciled them.

As far as I am concerned, I am glad that it was her task and not mine, for I know I could not have done it half so well. In fact, I doubt if I should have known how to go about it at all.

The remarks, queries and statements that I have made are not to be construed as criticisms, or as derogatory to her work, but were made with a sincere desire to make this as complete and correct in every detail as possible; and, having been on the field, and gotten the impressions at first hand, feel that I have the trend of the subject a bit clearer perhaps.

It will oblige me if you will extend to her both my admiration and my thanks for her good work, and also my appreciation of the kind words she gave my work in the foreword. It has puffed me up terribly, and while I really feel that those words should be deleted unless they are reworded to include my brother in the statement, still I am vain enough wish that they could be left.

I hope all these explanations, notes and drawings will be of sufficient interest or value as to mitigate somewhat the vexation you must feel at my seeming delay, and assure you that I really was working every moment I could spare.

Thanking you again for the chance to see and review this, with a sincere wish that this review may be helpful, I am, as always,

Yours most truly,

I shall send the articles I promised, as soon as I can.

F.W.

OLIVER H. ANDERSON
President

VOLNEY F. TROUT
Vice-President

HUGH W. BARNETT Jr.
Sec'y and Treas.

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SPRINGFIELD, OHIO

REAL ESTATE
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COLLECT RENTS

Jan 21st, 1935

Mr Frederick N Wilson
Minneapolis, Minn
Dear Sir:

9002
We received your letter and note contents, we are holding o
out for \$2750 and hope to be able to get that for the property,
But if we find the case is hopeless, we will take it up with you
and talk it over again, but unless we hear from you to the
contrary and if the prospective customer agrees to
the 2750 cash, we will close the deal. If you do not approve of
this last proposition, please notify us at once,

Very Truly

*The Barnett-Anderson Co.
G. O. H. A.*

4713 Fourteenth Avenue, So.,
Minneapolis, Minnesota,
January 23, 1935

Mr. O.H. Anderson
The Barnett- Anderson Co.,
Springfield, Ohio;

Dear Mr. Anderson:

Your letter of Jan. 21st just reached me and I am writing at once so that there may be no delay in getting things settled.

My sister and I empower you to act for us and to sell the property (using your own discretion) at any figure from \$2500.00 up. We do feel that the lower figure is hardly equitable, as it really amounts to our having kept up the taxes and repairs, only to make a sacrifice sale, with all all the benefits of maintenance going to the other party. We feel that we should at least have the \$2500.00 clear. We are not trying to hold out just to make an unreasonable profit, for there will be no real profit even at the \$2750.00 price. But we realize that being so far away, it is more of a liability in one way, than an asset, as we are not able to take up any plan of improvements on the property, to make ~~it~~ it what it could be.

There is no mortgage on the property; no liens against it; and as I said before, the taxes and water bills all paid up on the last statements, ~~as far as we know.~~

We should like you to make the papers to sign in such a way that the February rent would come to us. This would help a little to even up on things.

If this sale goes through, the party that gets it could make it into a dandy little place if she goes about it right: if I had the money there is nothing I'd like better than to make something nice out of it.

I think this answers all ~~our~~ ^{the} questions you might want to ask; and we trust your judgement. But, get the \$2750.00, if possible.

Let us hope the weather there is milder than ours; today started at -31degrees. and we have had a lot of snow, which makes getting around rather a chore. With many thanks for your trouble, I am,

Yours most sincerely,

F. N. Wilson

OLIVER H. ANDERSON
President

VOLNEY F. TROUT
Vice-President

HUGH W. BARNETT Jr.
Sec'y and Treas.

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SPRINGFIELD, OHIO

REAL ESTATE
SELL REAL ESTATE
BUY REAL ESTATE
COLLECT RENTS

~~Jan~~ Feb 1st, 1935

Frederick N Wilson,
Mnneapolis, Minn
Dear Sir;

9008
We are enclosing deed ^{for} your signature. Please go before a Notary and have them signed and be sure and have the dates in and also two witnesses to each signature.

As soon as it is returned, we will see that the draft is promptly ~~forw~~ forwarded.

Very Truly

Barnett-Anderson Co
O + a

What Does the Indian
Worship?

8006

What Does the Indian Worship ?

The Christian people who have been interested in the welfare of the Indian have labored for both his religious and physical well being. And to this end they have believed that the very best gift they could bring him was the gospel of Jesus Christ. But now come the ethnologists and poets who assert that the native Indian is nearer to God and heaven than our Christianity can bring him, and that our efforts to Christianize him are a gratuitous impertinence. We can meet this charge and justify our missionary efforts only by a true presentation of the facts in the case, such as has not been made by our opponents. For this purpose we now answer the question: What does the Indian worship?

I. THE UNIVERSAL SPIRIT.

The Indian's idea of the world is based on the belief that everything animate and inanimate is the abode of a supreme spiritual power which is the source of all life. To them inanimate things have life though they have not motion. The Universal Spirit has manifestation

in unnumbered forms. Thus sun, moon, earth, waters, rocks, trees, men, animals and birds all embody the Universal Spirit though to a greater or less degree.

This indwelling spirit of everything is called Taku Wakan (The Something Mysterious) by the Dakotas, Wakonda by the Omahas, Mahupa by the Hidatsa, Orenda by the Iroquois, and Manito by the Algonkin. The idea underlying all the terms is the same.

The Universal Spirit is conceived of as having personality, as the pipe is offered him and oath is made by him. But he is a non-moral being, for his power may be used by its possessors for directly opposite moral ends, for evil as well as good.

When the white man broke into the Indian's world he brought still more wonders and mysteries. And his god must be greater than the god of the Indian. So the Indian evolved the name, The Great Mysterious Being, the Wakantanka of the Dakota, Mahupaictia of the Hidatsa and the Kitchi Manito of the Algonkin. So the term Great Spirit has come into the white man's Indian vocabulary, but it is the God of the white man and not of the Indian.

The Indian neither knows nor worships the Heavenly Father of the Christian. Indeed the worship he gives to his Universal Spirit counts for very little as compared to the worship he renders subordinate deities. It has no cult nor ceremonial.

II. THE NATURE GODS.

These are all embodiments of the great Divine Power, the Universal Spirit. They are the Sun, Earth, Rocks, Thunder Bird, Water Demon, Spirit of the Buffalo, Beaver, Snake, and many others. These are the chief ones. To them prayers are offered and intricate ceremonial rites are observed. To them sacrifices are made, including personal mutilations; feasts are given, which are really sacrifices, involving great expense. The expense of giving a sun dance or ceremonial feast will impoverish a family for a year.

The worship given to these gods severally differs with the region. The worship of the Sun thrives on the great plains, and that of the Water Demon in the woods and lakes region, where the sun dance is not observed. There are also religious societies that foster a partic-

ular cult, like the Society of the Sacred Dance, The Medicine Lodge, Omaha Dance, and Medicine Pipe. The same societies exist in many tribes. They increase the number of expensive feasts and ceremonials.

The lac-rations and personal tortures, as in the sun dance are truly horrible. They have been frequently described. Fingers are chopped off as a sacrifice. A butcher knife is run under the tendons of breast or back, thongs are fastened to the tendons and heavy weights attached which the dancer must tear loose by his dancing, or lariats are fastened to him by which he is tied to wild horses who are stampeded and he is dragged senseless out on to the plain. A noted civilized Indian, ashamed of the record, absurdly attributes the growth of these barbarities to contact with the white man.

III. THE TUTELAR GOD.

This is the guardian spirit that watches over and directs the affairs of the individual, and sometimes of a family. At the age of puberty the boy, and in some tribes the girl also, retires to some secluded spot and during a season of fasting sees visions, which, with the help of his

elders or the medicine man are interpreted to discover the animal or thing which is the embodiment of his particular guardian spirit. When that object is discovered, a sacred bundle is made up containing the skin of the animal or token of the thing in which the spirit abides, a sacred arrow, a spear, and other charms, and all is wrapped in a costly skin. Great faith is placed in the protection and revelation of the spirit and implicit obedience is given to the tutelar god. Sacrifices, gifts, and feasts are made in its honor or else the neglected spirit will turn against its ward.

IV. THE FETISH.

On the same principle that a portion of the Universal Spirit can be embodied and become a nature god or a tutelar divinity, so an unlimited number of things, animate and inanimate, may be his abiding places. The difference between the tutelar spirit and the fetish is that the first is personal and not transferable, while the second may be bought and sold or inherited. The sacred bundle may have many fetishes stored in it together with the tutelar god.

The sacred bundles of the different cults are

collections of the skins of animals and birds that are fetishes. They are opened at times and those whose relatives are sick may receive from the keeper the skin of weasel, badger, coon, or duck, as the case may be, and prayer for recovery is made to the spirit embodied in the fetish. McClintock, who had unusual privileges for getting at the religious life of the Blackfeet, gives in his "Old North Trail," photographs of such worship. In all cases, except in the disgusting Snake worship of the Hopis, the skins of animals take the place of the living creatures.

V. GHOSTS AND EVIL SPIRITS.

When a person dies and his remains are laid away, food is placed at grave or burial scaffold. And often there are articles of clothing and implements. But these are not primarily tokens of affection, but to placate the spirit of the departed so that it may do no harm to the survivors. So possessed are they with this fear of the spirits of the dead that they will favor any whim of the sick even to his damage lest his ghost should lay it up against them. Their fear of the ghost will override all consideration

of prudence and affection for a sick child or friend.

They believe that the spirits of the dead hover around for awhile; some, even after they go to their own abode, become discontented and come back to plague the living. If a ghost comes so near as to touch anyone, death surely follows soon. Their burying places are put some distance from their homes to keep the ghosts from harrassing them. They think they can identify the ghosts, and speak of such and such a one's ghost. But whether the ghost of friend or enemy, they are alike troublesome. This perplexes them. They say: He was such a kind, good man, it is strange he should have such a mean ghost!

Other evil spirits afflict them: spirits of the air and spirits of evil men in the flesh. They believe strongly in witchcraft. If trouble comes, some enemy is shooting them from a distance with his magic. So they are continually in the bondage of fear.

VI. THE MEDICINE MAN.

The medicine man is healer, conjuror, spiritist medium and priest. The Indian theory

of disease makes healing almost entirely a religious act. The body has been possessed by some evil spirit which has to be discovered and cast out. This is done by incantations and frenzied howlings, accompanied with the deafening noise of rattle and drum. The medicine man is supposed to have a larger portion of spirit power than common men. Some believe him, not to be man at all but altogether a god, able to kill and make alive. He is frequently idiotic, epileptic, or in some way abnormal, always cunning, greedy, and extortionate, and by the necessities of his business, more or less an impostor. About one man in every ten, and one woman in thirty follow this profession. The medicine man collects his fee beforehand, which is graduated according to the amount he can squeeze out of his patient.

There are some of them who know a little about the remedial value of herbs, and use them. The sweat bath is also beneficial at times, but is used without judgement. They know something about simple surgery. But the most of their work is conjuring and jugglery.

The medicine man is also the leader and priest in their religious ceremonials which are

long and intricate, frequently taking a whole day and requiring a prodigious act of memory to go through them without mistake.

Thus in sickness or in health, the lives and possessions of the people are at the mercy of the medicine men. The people fear them exceedingly, and honor them to a degree that is worship.

VII. CHARACTERISTICS OF THEIR WORSHIP.

1. Ceremonialism. Their prayers are few and brief, but the songs, dances, and manipulation of the sacred tokens are lengthy and difficult. And the strictest accuracy is required to give value to them. The worshiper may not know until some calamity overtakes him that there has been a slip in the performance. This quotation from McClintock's "Old North Trail" illustrates this. "Mad Wolf brought from the Bundle the decorated tail of a lynx. It was handed to Omistaipokah, who held it aloft while all sang accompanied by the beating of rattles. Gives to the Sun stood a stick, painted red, upon the ground to represent a tree. Natokema took the tail and imitated the movements of a lynx hunting squirrels. First, it walked

around and then sat down, looking up at the tree. Several times it ran towards the tree, as if in pursuit of a squirrel, but each time it returned and sat down. Finally, it made a quick dash for the tree, when Natokema carried the tail rapidly up one side of the tree and down the other. At this point Omistaipokah raised his hand and stopped the service. The medicine women were astonished. Every one in the lodge was silent. The chief announced that the ceremonial had not been conducted properly. The rhythmic drumming and singing began again, as the old chief took the tail. He represented the lynx as making several feints, and then ran suddenly to the tree, just as the women had done. But Omistaipokah made it climb more slowly and held it for some time at the top, where it had a dance, keeping time with the singing. He then brought it slowly down the other side, clambering little by little as a lynx would do, pausing frequently to look around and listen, making sure that all was well. It finally reached the ground, and, scampering away, was returned to the medicine bundle."

It is not that these ceremonials are devoid of

interesting symbolism, but this is a question of moral values and spiritual results, in regard to which they are a deadening delusion.

2. Fear.—Their religious ceremonials are performed in fulfillment of some promise made in danger or calamity, when they have vowed a dance or feast to a god, in the event of their deliverance. When the vow is performed, still they are tormented by the apprehension that the offered worship is incomplete and valueless. They are in constant fear of the malevolent gods, evil spirits, ghosts, and hostile magicians. Even the beneficent gods they worship fearfully. They call the Sun, Grandfather, but the mutilations they endure to please him show there is no filial regard, but it is a worship of fear. The Indian is bound in a severe bondage by the superstitious exactions and penalties of his religious mysteries.

3. No Confession of Sin. The badness they sometimes confess is not moral transgression but ceremonial short coming. The gods they worship, being without moral character, give them no standard to stimulate their regard for righteousness or convict them of moral delinquen-

cies. And their trust in their ceremonials further deadens their moral perceptions. Between themselves there is no act that is universally condemned except stinginess. A man may lie and steal and be avoided; he may commit adultery and get jeered at; but if he is stingy he loses caste and is called *bad*.

It is true that there are at times, exhortations to observe the common moralities between man and man, but no one ever confesses to wrong doing in these particulars. The slowness of the Indian to apprehend moral values is the great drawback to his growth in Christian character.

4. **Gluttony and Waste.** The one all important virtue that is inculcated is to make many feasts. The religious ceremonials are multiplied for this purpose. The few who worship are fleeced to give the leaders and initiated opportunity to gorge. The religious festivals and dances are also occasions for "give aways". Here the underlings, with the incitement of getting a name and honor, rob themselves of the best they have and that which they themselves sorely need. They will even "throw away" as they say, their last pony. The social scheme

of the Indian dominated by his religion is the enemy of thrift and results in poverty and suffering for the mass.

VIII. CONCLUSIONS.

1. The Indian is eminently religious; he has noble aspirations and a spiritual interpretation of the universe.

2. He has entirely departed from the worship of the One Great God and Father, and has taken up with the worship of gods that are no gods, to whom he vainly prays and sacrifices.

3. Holiness and righteousness are absent from the character of his gods, and their worship does not bring to him the conviction of sin.

4. In his religion, ceremonial takes the place of righteousness of life and fellowship with God.

5. He knows not the Love of God our Father, bringing joy and life to the soul, but, in bondage to fears created by his superstition and ignorance, lives a life of apprehension and terror.

6. They who represent him as a simple-hearted child of God, already more perfect than

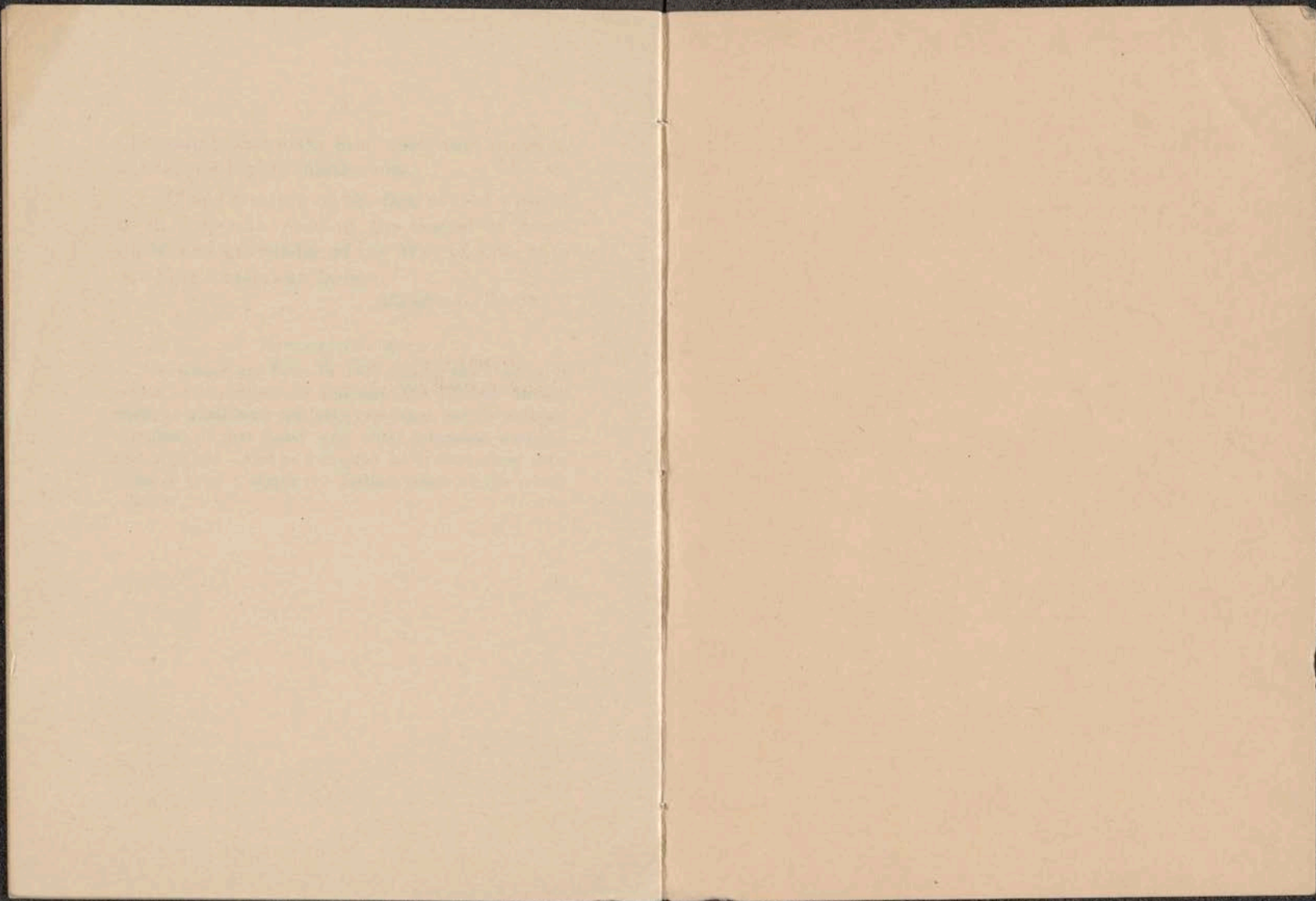
Christianity can make him, utter that which is untrue and highly mischievous.

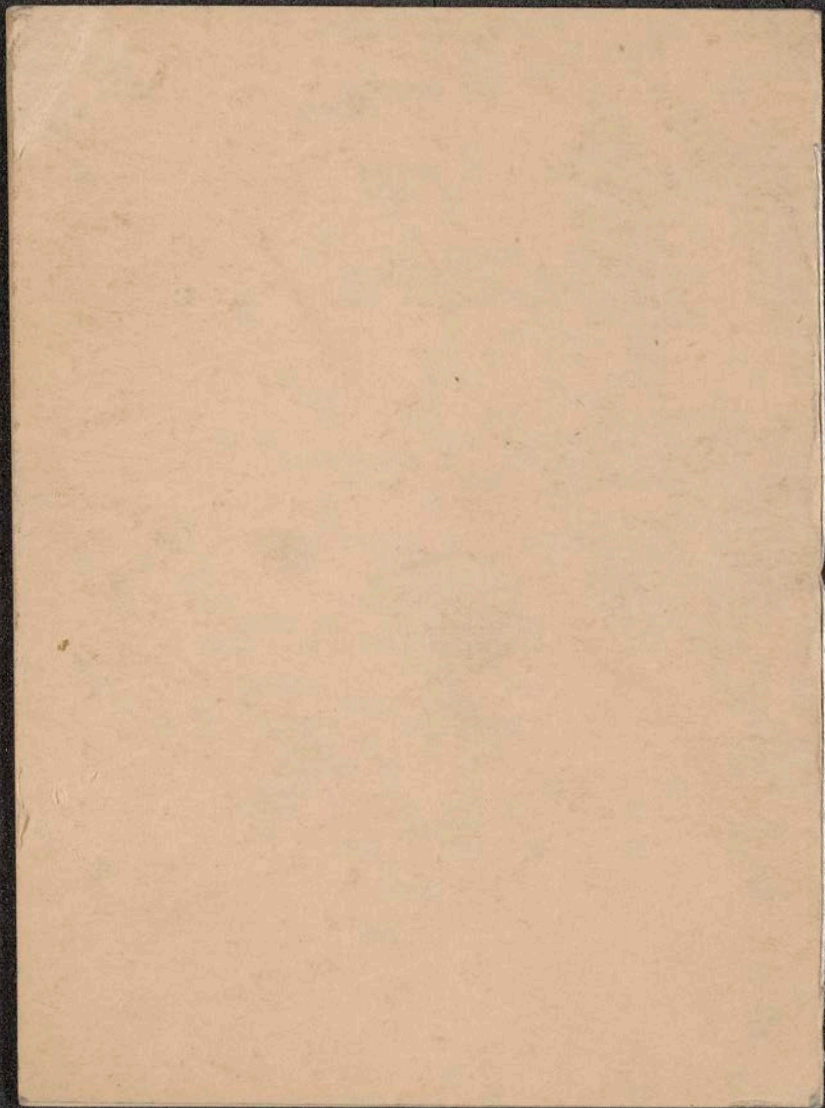
7. If any creature on the face of God's world is in desperate need of the Gospel of Jesus Christ and knowledge of the Way of Life, it is our North American Indian.

ALFRED L. RIGGS.

EXPLANATORY NOTE

The writer was born in 1837 among the then wild tribes of the Sioux or Dakotas, has labored among them as missionary for forty-two years, and is well acquainted at first hand with their language, customs and religion. And as a student he is conversant with what is known about the Indian tribes of the whole country.





Naticitu Ninhatun.

THE PATH OF LIFE.

8006

NATCICITU NINHATUN.

LESSONS IN THE PATH OF LIFE,

By A. L. Riggs. D. D.

ARICKAREE TRANSLATION

By E. C. Hopkins and C. L. Hall.

Santee Normal Training School Press,
Santee, Nebraska.

NATCICITU NINHATUN

JESUS NIKUTIWAKO:

Nikutati hatunu, na nawanu na nateicitu. Na nikutira nateicitu kananirawixsu, nikuti sinikutisís skana niniraniís a Tnacitak', na ninenu'hunaa, ninoniu Jesus Christ.

NATCICITU NINHATUN

LESSON I

NARAU TNACITAK' KÍSINSENU ANUASKUT ATIAH

1. Tacekšíse Atiah anuneskoat?
Tnacitak' nikuti kšínsenu anuaskat atiah.
2. Ticenato'naka wešínsitiís Tnacitak' kšínsenu atiah?
Šitsisiís eiku nihnulikawakarau. Ps. 19: 1;
Rom. 1: 20.
Ticenu'nanaiku ninatonaksúa. Acts 17: 27.
Ciku wetatonanesiís nikuraitahwihu nawinaiwat waruhti. Heb. 1: 1.
Jesus Christ, Tnacitak' nhau. Heb. 1: 2;
2 Cor. 4: 6.
3. Ticewenato'nanesiís ninalian a Atiah wešínskutarao Tnacitak'?
Wešínsisiísu nitnatanu nakunas Atiah, skana nikunoteri't nasśkañ, nataraciís, na nanu'natec. Matt. 7: 11.
4. Ticenatakunusuhtakanu Tnacitak' Atiah ksinsen.
Nikuwitataku'takaro. Gen. 2; 7.
Nikuwitatakura'nana. Job 12: 10.
Nikuwitatakura'naniciís noniu nhau Jesus Christ. John 3: 16.

5. Ticešintsinana?
Nakunusteu na nakuwiteriwo. Mark 12: 30.
6. Kanhiniste na kanahawiteriwo nasšuli citu, na nanokaatu na nataracišu.

LESSON II

NARAU JESUS CHRIST

1. Jesus Christ taceno?
Kuwitenuha Tnacitak'. John 1: 1, 14.
2. Hawa ticenuh?
Witanhau, na nikuwitišto Mary. Luke 2: 4-7.
3. Mary cikunuhk?
Ninanunit nihiu Nazareth, uinohtaku Joseph wituhi hanaciwakah. Luke 2: 39; Luke 13: 19.
4. Cukšinino Jesus?
Niku'šitno ninet Bethlehem. Matt. 2: 1.
5. Ticenoha nakutanu?
Nakuranicika acitanu neninunapiraninosic na nakuranitariwata natecitu natehaku. Matt. 1: 21; John 10: 10; John 6: 63.
6. Ticensuhenaitawihu acitanu?
Noniu Tnacitak', na Tnacitak' kunarau nacistawihu. Mark 1: 14

7. Tacekunara Tnacitak' nacistawiu?
Ninu'nanua nišineninusteu Tnacitak' na nešineni-nuteteu wit. Matt. 5: 1-15, 44, 45, 48.
8. Ticenuta Jesus acitanu wenaranitariwata nacistu natehaku?
Taranitarewata šinikustatat na nikuti't kunaranu naitawih. Matt. 4: 18-22; John 12: 26.
9. Tacenai't naitawih Jesus Christ?
Ninu'nanua wenineniuhštai na wešininawiterat. Matt. 11: 28, 29.
10. Šikaksiteriku Jesus, eira kanatarat tini?
Nikuwitiwako; Wa si, wetiranans wetatarat. Matt. 28: 20.
11. Kanhutawerawo Jesus Christ?

LESSON III

NARAU NAWAKARANAWOH

1. Ticenarau nawakaranawoh?
Šinakuwauhtiku Tnacitak'.
2. Wenatakurapakaranawoh, ticešinsinaniwo Tnacitak'?
Alikunanaciruwat natanuna'napiraninosic. Matt. 6: 12.
Alikunakštataoa ninuuhaha. Ps. 51: 10.
Alikuranawoa eiku ninatakurakšo. Matt. 6: 26.

Ahikunakiwariku ssuliu na natarakani, na hawa patu natanunakie. Matt. 5: 44.

Ahutakštataoa nini'kapatcie, na nininhuwahiū na nikananu'niwara. Matt. 5: 45.

Na šikositštehu citu ninanunahiwara. Ps. 107: 1.

3. Cikunirawocišt a itarapakaranot?
Koli terapakaranua kananirawiksu. 1 Thess. 5: 17.
4. Tnacitak, kaniranans natakunapakunasie nawakaranawoh?
Haa, itit tatakurakuu ciku nišinsikuniwo, ciku ninunahiwara, na tatakunakštataohaku, ni ciku kananatosulitakanu. Matt. 7: 8; 2 Cor. 12: 8, 9.
5. Ticenarau naitawišu nakuwakaranawoh Jesus natakulitanao?
Nešann kunarawakaranawoh.
6. Ticenara natakuna'naitawia skana nakuwakaranawo?
Ninaktawatatat nakukak na notiwakaranua apnini Iahti. Matt. 6: 6.
7. Ticenara nakosškawitaraciš alikunonit šinakuwakaranawohit?
Pitk anonhiu alikunonit ciku nišinakunaniwohit nikuwitutaht. Matt. 18: 19.
8. Kaniranans anahwakaranawo?
9. Kanhinitšwiuhitiku Tnacitak'?

LESSON IV

NARAU NAPIRANINOSIU NINAKUTANU KANANAKUNAHERA,
NA NAKOSŠTANA KANANUNAHERA

1. Ticenaišeit Jesus ninakutan?
Nakuraniteik acitanu nineninunapiraninosie.
Matt. 1: 21.
2. Ticenara Napiraninosiu?
Witnakosštana nikananunahera, nikutatakuraksanalitoku nakutanu nikananunahera.
3. Tienuthit naranansitit napiraninosiu Eve?
Witiwiskə nonhina ciku ninakutanu unarišitu, na kakewiteriwo Tnacitak'. Gen. 3: 1-6.
4. Tienuthit naranansitit napiraninosiu Adam?
Kanunaheri't tiracit a ahunitawia nikananunahera.
5. Tienuthit naranansitit napiraninosiu Cain?
Wituškawiraanu na naninonuhtau inani Abel.
Gen. 4: 1-13.
6. Citu kanato'nakanu napiraninosiu njihisan?
Nikutu'nau witinatarakšštulikoc nikananunahera.
Tit. 3: 3.
7. Tienuta Jesus weneranitsika acitanu nineninunapiraninosie?
Wenutnaitawia weni'naeri't kauanunahiwara ninitsšue, na aninsapanu; na weninaksštaan, na weneceiwitwan. Luke 22: 61, 62.

8. Ticenuta Nawinaiwat Waruhti ahisanu nasuhitehaku?
Ahinsunera na nanokaat cipirinu. Ps. 51: 10, 12.
9. Ticenatonaksulit na ticenato'nakaništ wentakuku-
hnaneswatut nihnakot Jesus Christ nihnuhkata-
ha naciškataruhš?
Tinatakukuraksstaanu tiracit a natanunanapiranino-
sic na atona'napitahaŋi ninunahera. Luke 15:18.

LESSON V

NANOKAAT WARUHTI, NANOŪTEHAKU NATCICITU
NATARACIŠU

1. Ticeto'naka natarakici pirac Tnacitak'?
Wetato'nanwihitiku nanokaatu Tnacitak'.
Rom. 8: 14, 15.
2. Ticewenato'nanwihitiku?
Natarakšsukaŋa nawenakunusteu Tnacitak'.
Rom. 5: 5.
3. Ticewenato'nanesiš niwewitnakuraŋ?
Nanokaat-waruhti tatakuna'naitawihu, na neta-
takunakštatatohaku eiku nakuhnesš Jesus ni-
hnuhwak. John 14: 26.
4. Ticenatakununakaništ a nonhina Nanokaat-Waruhti?
Tatakunanesulitoku na eiku ninakutan ninaku-
nahera. Gal. 5: 22, 23.

5. Ticenato'naka nakutaraciš eiku ninakutanu natehaku?
Nanokaat-Waruhti tatakuranauhu nataracišu.
Eph. 3: 16, Phil. 2: 13.
6. Cikunirat Nanokaat-Waruhti wenataratira?
Kananirawiksu: Inošikarasinawaniku.
John. 14: 16.
7. Ticenato'nakaništ a šisinawaniku Nanokaat-Waruhti?
Šikaneseninutsšwihit. Eph. 4: 30, 31.
8. Ticenatakununakanu Nanokaat-Waruhti ataratani't
tatawahwi?
Tatakurakaroku waruhti. 1 Cor. 6: 19.
9. Ticenato'nakanu wekanatakunatani'tau atištiti?
Wešikaksinakanawiteriwo Nanokaat-Waruhti.
1 Cor. 3: 16, 17.

LESSON VI

NARAU NANIŠU WARUHTI

1. Ticenaraa ninarahirhan narohunihun nohunu natešu?
Tnacitak' nakunusteu nasuŋi citu na tani'tau naku-
taraciš. Matt. 22: 37.
2. Ticenara noni'nawera pitk nohunu natešu?
Nakunuteteu kunatnan sšuhu ninu'naua nonatiu.
Matt. 22: 39.

3. Ninu'nananua naniit so'neninusteu Tnacitak', na so'neninusteu wit a so'nitsstatatetiku, na so'ni-nawiteriwo Jesus Nešanu, tacenai't?
Nikutii't Nanišu-waruhiti. Rev. 5: 9, 10.
4. Narosi kanikunai't teškunit ninakuwanu Jesus kunaranu nanišu sšulu naneciwinitic?
Wetirsehu nikunhanan inani wetii't, na itani wenei't. Matt. 23: 8; Heb. 2: 13, 14.
5. Ticenatonakaništ a nišinikunutakan unaranot a nanš-waruhiti?
Wešinsikuakua na wenatakuratira na šitsitstatatau natehaku natecicitu. Rom. 12: 10; Acts. 2: 41, 42.
6. Ticenuthitišt nonutsšua wenakutawe nanš-waruhiti?
Narau nanokaat waruhiti na nawakahu noniu Christ. Rom. 8: 14; John 15: 3.
7. Kananunapirihu nanš-waruhiti?
Tanunapirihu na witineaku nauska cira nahékutaraciš nawaruhtiu, na ciku nikananakukatistak'. Eph. 5: 25-27.
8. Ka ciku naratawe nanš-waruhiti ninakstakahwi na huuni naranuswawi ninarataracišic?
Kaki, citu okatewa tira ahiku noteri't naitawih Jesus Christ. Matt. 23: 8-10.

9. Ticenaracit a kanešitait nanš-waruhiti?
Nikunaciruwat Christ wit a ninhirehan, na titait nikunarau sinawas. Matt. 10: 32, 33; Acts. 2: 41, 42.
10. Ticenara narohunihun Christ huarana sinawas hnanawo kunaranu nanš-waruhiti?
Nakutapauhtiku nawinaewat-waruhiti kahunacitu. Matt. 28: 19, 20.
11. Kanahkaciš wenahtanan nikunusinawa Christ?

LESSON VII

NARAU PAHCIPANOK'

1. Ticensato'na'nanaa wetnakulitani'tareriku?
Šitsenuteiraa stoħu wetnakulitani'tareriku.
2. Ticenatakunakssuneriku nikananunahera uatarapskawa?
Nanokaat-Waruhiti narau. Titus 3: 5, 6.
3. Ticensaraitawišanu taku naneswataku taku nakssuneriku noniu Nanokaat-Waruhiti?
Šinsenuteiranu stoħu na pahcipanokuhu.
4. Ticensarau pahcipanokuhu?
Nikutirawianu stoħu šinsenuteiranu wenato'-nasanu noniu Nanokaat-Waruhiti wenatakunakssuneriku.

5. Ticewitnatarakitawiu wenatakukurapaheipanokwit?
Tatarapska ahkunakssuneri't nikananunahiwara
natarapskawa na napiraninosiu. Matt. 3: 6, 11.
6. Ticewenato'naka wenatakunanawiut wenatakukura-
paheipanokwit?
Šitseninutsswiuhitiku Tnacitak' kunarau Nano-
kaat-Waruhti, ahkunakiwarik na alikurananan
naku'niwara. 2 Tim. 1: 14.
7. Ticenato'naka wenato'nanawiut?
Nakutawe noniu Jesus Christ ninatonateicitua.
Gal. 3: 27; Rom. 14: 8.
8. Ka stoiu šinikupaheipanau kano taku ahku nakuwa-
ruhtiu?
Kaki, Tira Nanokaat-Waruhti ninatakurakssunoku
nikutiranu takuraparuhitinoku. 1 Cor. 6: 11.

LESSON VIII

NARAU NEŠANU KUNARAU HAKAWASIŠU

1. Ticenatakuna'naiku Jesus ahisanu tihe?
Tenikuwitiwako: "Šiškusuliswataku". 1 Cor. 11:
24, 25.
2. Ticenaraitawišanu isatau na swat?
Naciškataruhs šoniškatos tani'tau Jesus, na
nikuwititskuwit patu.

3. Ticenatakurakssunoku noniu Jesus?
Noniu ninikunusteu na wewitnikutakua nonatiu.
Gal. 2: 20
4. Ticenatakuna'naitawiu ninatakurakssó noniu Jesus
Christ?
Šikanaasinan kaki natakura'nanan nanokaat-teici-
tu. John 6: 51, 53.
5. Nonbina ticenatakuna'naitawihu Nešanu kunarau
hakawasišu?
Wenikutira noniu Christ na kunaranu acitanu.
1 Cor. 1: 9; 1 John 1: 3, 7.
6. Ticenarau wenikutira noniu Jesus Christ?
Wenikutira nikunotuñnau sšuh-tanšišu. John 14:
23; Rev. 3: 20.
7. Ticenarohunihunu ninakiwariku unaranot wewitne-
nanaa nikunaranu ni'tiralitanišu?
"Kunatnau nawiohiku tatara'nau". John 14: 27;
16: 33.
8. Ticenara niwenataratira noniu Christ actanu kunaran?
Nikuwetatarakit eitu noniu Christ hanan-hunu.
Eph. 2: 19, 20.
9. Ticenatakunanahunuku ahku ninakuranihun?
Natakuransainu noniu ariišt. Eph. 4: 3, 4; 1 Cor.
10: 16, 17.

10. Ticenuthitiku natakura'nana Nešanu kunarahakawasišu?
Tatakunaksštakawitiku kšinsenu Jesus Naniciewešik Takunaksštakawitiku nonhina nakunusteu Christ na kunaranu acitanu.
Tatakunaksštatatohaku witnakunanikatawahaku sšunarišitu, na kuwitifiakuhu nawaruhitiu nikunarau sinawas.

LESSON IX

NARAU NANĤATIŠU CHRISTIAN

1. Taku wenakutaitša Christian ticešinsinekulit?
Wit a weticipiri. 2 Cor. 5: 17.
2. Taku wenakutaitša nawanšu Christian awitarsini?
Kaki; tiraiwot, witnakossunoku nanotiranĥat.
Matt. 13: 31, 32.
3. Ticenaraniulitaruhš natarah'nairanitku naku'sat?
Nakua cira nikunakutua noniu Jesus Christ.
Phil. 3: 13, 14; Eph. 4: 13.
4. Ticenato'nakaništ a narau kšinenau ariišt?
Šulitanahwe na nešininhnohunerit. Eph. 4: 25;
Heb. 12: 1.

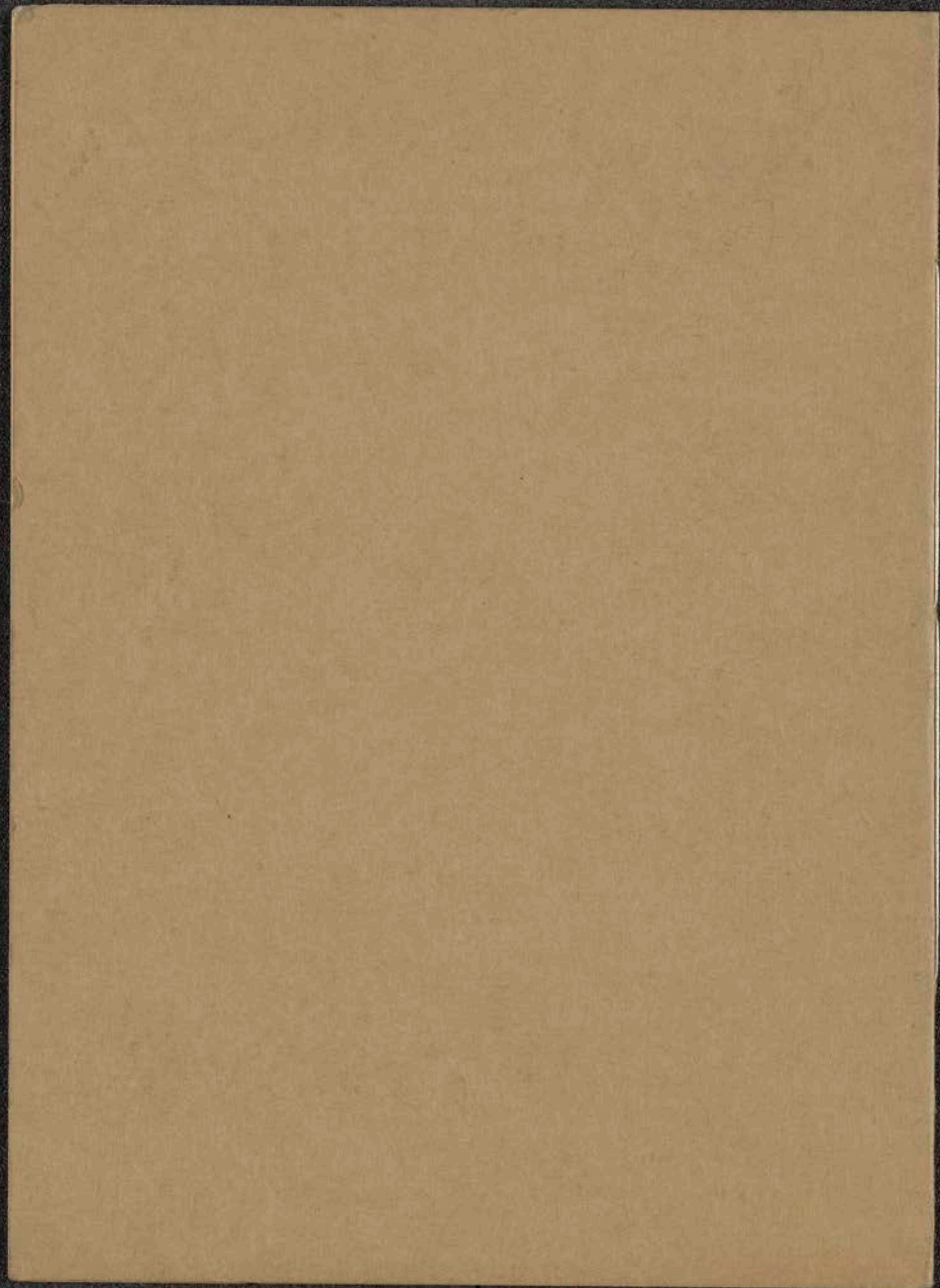
5. Ticenara ni atišt kananunassunoe na nairaniteišu nikananunahera taku nakstatatohaku Christian nanĥatišu?
Tatatakura'nauhu nonhina sšwanšun, na nonhina nakunutsšwina Tnacitak'. 1 Peter 2: 21;
Heb. 2: 10.
6. Ticenuthitiku wenaksakwaruhitian ninarau neštata-tohaĥu kunatara'nau Christian nauĥatišu?
Šinsinawiteriwo Tnacitak' na wešinsistatatant wenataratira Jesus Christ. Rev. 1: 10; 2 Cor. 3: 18.
7. Ticenatakunaksštatatohalit ninonsakunanua kunatara'nau nanĥatišu Christian?
Nassunanšišu nakutanu kunatara'nau kananirohu-nihun nasinawas nonsakunanua. Gal. 5: 25;
Col. 3: 23, 24; Luke 16: 10.
8. Ticenatakura'nassō nakutanu narohunici Christ nateicitu?
Nolicitu: Sanš tani'tau, Nassunu, na Nasškawiu; e, Sanš-tani'tau, Sišu, na Nanokaatu.
1 Thess. 5: 23.
9. Ticekananataku naciteaništ nakutanu nasškawiu Tnacitak' ninarauwskahiu nakutan?
Ninatakuraksšunoku awitarsini na nakutaracišu natehaku. John 4: 34; Luke 22: 42;
1 Peter 1: 13.

10. Ticewensa niwešininakawirat?

Aninoe Jesus Christ wit a ne'citu nikutii't.

Ps. 84: 7; Rom. 2: 7.

Translated by Ernest Hopkins and C. L. Hall, Mar. 25, 1912.



4712 Fourteenth Avenue, South,
Minneapolis, Minnesota
May 25, 1936

Dr. Clark Wissler,
American Museum of Natural History,
New York:-

Dear Dr. Wissler;

It has been my intention to write you for some time, but as I have been laid up for repairs most of the past winter with my old heart ailment, I just had to let things go; but I am now doing a little light work, and consequently feel that we ought to get all the odds and ends cleared up that we can.

One of the things requiring completion is the editing of the material collected by my brother concerning the "Herbs and Plants in use among the Hidatsa" or whatever title you may use. This material has been in the hands of Miss Tilden of the Botany Department at the University, as my brother had arranged with her to do the botanical work required; but she was unable to expedite the work as she wished, due to the death of her chief and his replacement by one not so sympathetic to the work.

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However, I have just been to see Miss Tilden and she assures me that the work is now completed, except for whatever article may be required of her and she is ready to undertake this as rapidly as possible. She seemed to be a bit uncertain about how to handle this, so I suggested that I write to you and ask you for any suggestions as to how you would like to have it done, and if you send or name any of the Museum or other published material that might help her. She has become quite interested in this Hidatsa material, and is anxious to have all the Hidatsa reports of my brother's work that you have published. If you will send these these to her you may send me the bill, or charge it against any account I may have with the Museum. It may be possible that you would not need much of an article from her; and it also occurs to me that she has the College of Pharmacy right at hand for any supplementary work or comparisons as to modern uses of the same plants.

This is just a suggestion that might be of interest! - it might be quite really valuable to trace a little of the path from primitive to modern medicine.

Miss Tilden thinks that for best results there should be pictures of the plants, and suggested that they be photographed. I could, of course, make drawings of these, but it would take a great deal of time and would cost as much if not more than photos, as I think they have a staff photographer.

If you will be good enough to write her, the name and address are-

Miss Josephine E. Tilden
Department of Botany,
University of Minnesota,
Minneapolis, Minnesota.

There are some other things to discuss, but I will take them up in a later letter. Hoping that your own health has been and remains good, I am, as ever,
Yours most sincerely,