The Moqui Indians and

harrative of a Three Wacks', Sojourn Among the Picturesque Native Tribes of the Far Southwest-How the Mogai Children Were Made to Go to School-Kit Carson's Visit.

The test of Helbrook, Arizona, en course for the Mooni snake dance, with C. J. Crandall, a first-class photographer, to record what we saw, we let Passet adena by an early train on the Santa rathroad, rapidly passing through to foothill district of the San Gabril alby, which extends eastward from the Augules sixty miles along the authern slope of the Sierra Madre countries.

Passing the summit of the range near tespera, we follow the Mojave river will it is lost in the sands of the desert. until it is lost in the sands of the desert. Noticeable near Hagdad may be seen an extinct volcano less than one mile from the track. Broad beds of lava stend for a long distance in sight. The desert continues to the Colorado river, which we cross upon a cantilever tridge of remarkable construction. We come begin to ascend and reach the pine evered uplands which skirt the San Francis mountain. This beautiful pine forest is free from underbrush and in some places looks like a nicely kept sark. Deer and antelope linger in park. Deer and antelope linger in sight of the train. Lumber mills are denuding the country, now too dry for eneral cultivation.

CAVE DWELLERS HOMES

At Flugstaff is a comfertable hotel and a wagon awaits your arrival to ontinent—the grand canyon of the colorado—and a few miles east of town the cave dwellers homes may be seen.

Do not confound these with the cuff dwellings; they are very different. The to the greatest natural wonder of this natural-the grand canyon of the dwellings; they are very different. The care dwellings; they are very different. The care dwellings occupy the southern slope of a volcanic hill which rises in the relain about 300 feet high. The darkness forbade our finding the spring so we made a dry camp, lunched and slept upon the warm earth as soundly as at home. Early next morning we made a hasty breakfast and pushed on. Before noon we reached the next water.

NAVAJO HOGANS

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CLIFF DWELLERS.

Eight miles south of Flagstaff is Walnut Canyon, one of those great surrows in the earth surface peculiar this country. The canyon alone is all worth a visit, and here the tourist my easily reach the deserted home of that prehistoric people, the cliff dwelles. Sitting in your carriage, upon the he walls of the deserted homes of the Hill dwellers, built between the harder-trata of the side walls of this great trata of the side walls of this great torge. The walls on either side are almost perpendicular and difficult to approach by the narrow paths which ad down from the top. In some places one and the elements have so wasted the rock that they can only be reached by ladders or ropes. But enough are accessible to gratify the tourist. Here we cleared out the debris of a living room, finding much the same vidence of the customs of this people as we had found in the cave dwellings. We found a cottonwood stick six We found a cottonwood stick six hes. We found a cottonwood stick six feet long and four inches in diameter resting upon stones forming a seat across one corner of the room. The ends of this had been cut by a stone ax. Almost every article found in these ex-aminations may be duplicated today in Pueblos and many are still in use I am sure no one can visit this trange country, so properly caned "Wonderland," and see the evidences of the prehistoric man having lived here, and not be led to inquire when, why, and where they have gone.

EARLY INHABITANTS. I venture this opinion as to why they have gone. I see everywhere evidence that considerable numbers of mankind have subsisted on this ground, and that they could not today for want of water. I have visted many similar places in Arizona, including Casa Grande. I have seen the earthworks, mounds, ru-ins, and water ditches of this people who I believe were the encesters of the who I believe were the ancestors of the Aztecs. I believe that the Aztec tradition is true, viz.' that their ancestors came from the North, that they had an oracle—the voice of God—which directed them to go South and build a city. That a sign was given them indicating where they should build, "where they where they should build, "where they should see an eagle standing upon a nopal (cacti) with a serpent in his beak," there they should stop and build a city. These conditions were found on the margin of Lake Tuzcoco, and there they built the city of Mexico. This tradition is perpetuated upon the coins of Mexico. I believe that the oracle was as they believed the voice of God, spoken to man in the form of a mighty earthquake which caused the earth to tremble and opened subterranean water ways which so drained the country that man could not subsist, and that in this very distinct way God told them to go, and they understood

About twenty-five miles south of Grant's station on the Atlantic and Pacific railroad may be seen the rules of a prehistoric adobe dwelling long since deserted. The only record of why this is so is written in a stream of lava which flowed into the open doorway and remains there a silent testimony

of the Aztec oracle. DEVIL CANYON.

Twenty-three miles east of Flagstaff we reach Canyon Diablo, altitude 2,421 feet, a great gorge in the level plain, feet a great gorge in the level plain, feet a great gorge in the level plain, feet a great gorge in the level plain, flag the spring. We made a dry finding the spring. We made a dry or roof.

Twenty-three miles east of Flagstaff interesting country. We pushed on ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder, and the lower from roo ms by a ladder inside through a hole in he floor or roof.

Twenty-three miles east of Flagstaff interesting country. We made a dry or roof.

Idelable Features of a Singular Observance Among a Strange and interesting People.

If y stops the train, allowing us time to secure a picture and the passengers to view the canyon. Near this point several masses of meteoric iron have been found, weighing from a few cunces to several hundred pounds. So many picces have been found as to lead to the belief that a huge meteor exploded near here at some time or a meteoric shower has unloaded them. We secured two of these celestial visitors.

Fifty-eight miles brought us to Holbrook (attitude 5,670), the end of our railroad fourney. Here we chartered a railroad fourney. Here we chartered a recursive railroad fourney. Here we chartered a recursive properties of the location who has lived here is years—an honorable trader and real helper to the Indians. He hesper to the

railroad journey. Here we chartered a covered wagon with spring seats, and having loaded our camp equipage and photographic outilt we started north for Keam's Canyon and the Moqui indians, 100 miles from Pueblo.

Our road leads us through a country nearly barren of vegitation or of animal life. Here and there we noticed remains of petrified trees, fragments or which of a light gray color are senttered over the ground like chips in an Eastern farmer's wood yard.

We soon came into a strange country where volcanic action had evidently reat the earth in a most unusual man-ner. All about as far as the eye could Old-Time Way of Trapping Ante-Sights to Be Seen in Chilcedony

Park.

They varied in size and height, as the numerous rock formations differed which composed them. In some instances the upper strata, being harder than the under, and the softer perilon wasting more rapidly, leave projecting tables which in time fall and cover the sloping sides, and all in time are disintegrated by nature's forces. Having returned to dust, they start on their journey to the plain and ocean depths. Here may be seen most plainly how the earth surface is being leveled off and the different min-crais are being dissolved and carried way by wind and rain, the great leveling forces of nature

AN UNINVITING LAND.

Scarcely any vegetable life is seen on these buttes. Many strange forms give a picturesque appearance to the landscape. The different colors of the dis-integrating strata of rock and earth. varying from white to red and black, mingling as they do in sliding down the slopes to the level of the plain, causa shading very pleasing to the eye. In wandering among them I felt sure that the creator had not got this country ready for settlement, and that what I saw was the raw material in the

hands of the Creator.

The clearness of the atmosphere, the absence of timber and vegetation, the strange shapes of the butter, and wonderful beauty of the clouds: the perfect stillness, where there was nothing to make a noise, made up the most restful conditions which a dweller in

he city can imagine, Scarce any animal life is seen. One lone coyotte, a few jack rabbits and ground squirrels, one lone rattlesnake and a few lizards make up the list of

Under the shadow of one of these great buttes a small spring of good water induced several families of the nomadic Navajos to build their hogans, or huts, and make it home for a season.

tops together in the form of a Sibley tent. Next they are covered with bark or brush, and then a coat of earth. When the lodge is waterproof and rendy for occupancy, an opening lookings and possibly of the cultivation of ing toward the eastern sunshine having boward the eastern substitute in the part of the answers for a door when needed. Within may be found a metate, or mealing stone, the most primitive and simple of all means for pulverising food for man; a water bottle of basketry, smeared within and without with pitch, contains what water is needed. Fresh and dressed mutton hangs from the roof, a fire burns upon the earth in the middle of the lodge, and the nomad knows no want. The family sit upon sheep skins and eat when hungry from the family mess of pottage, regardless of mealtimes, knives and forks, or plates.

FINE WEAVING. The weaving beam (spoken of in the Bible as the spear staff of the Eible as the spear state of the grant Lahmi) hangs from the roof with a partly woven blanket, indicating their home industry. Two years ago having received a rare Swedish blanket 100 years old, I sent it to Captain Keams, who knows the Navajos well, requesting him to have it couled. The curious ing him to have it copied. The curious patterns pleased the Indians, being much like their own, and I received a much like their own, and I received a new beautiful Navajo blanket in Swedish pattern, most carefully copied by "Charlie the Weaver." I was pleased to meet him at the dance, and he was pleased to know me and allow us to take his picture. He ranks first among the Navajo weavers; a pleasant fellow, well dressed in Navajo costume richly decorated with native silver ornaments.

The Navajos and Moquis alike plant their corn in hills about four feet apart and grow about one dozen stalks in a hill by level cultivation. The corn folded their blankets, their chamber leaves and ears come out close to the work done, they went about their va-ground, and each hill looks more like a groups occupations. bunch of coarse grass than like eastern corn stalks. The kernel is generally black or dark blue and the ear from four to six inches long, sound and good. Rarely will the traveler find a more interesting group of nomads, illustrating fully the manners and customs of people who know almost nothing of our civilization, and from whom we may gather many of the customs of

the prehistoric races.

PRIMITIVE QUARTERS. A few miles farther we reached "Bede Hooche," which signifies (in Nava-jo) "Red Rock," forty miles from Hol-brook, Bede Hooche is the name given to one of these grand buttes, under the shadow of which a pioneer trader has built the only house in sight between Holbrook and Keam's Canyon, a distance of seventy-five miles. The house is a very simple affair of stones laid in mud, with roof of poles, brush, and earth, and a floor of boards. Here the trader lives alone in one room about 15 by 20 feet. He had a comfort-able bed, a cook stove, a few chairs, a table, a cupboard, and dishes, and cooking utensils, all kept in an orderly manner, with plenty of coarse food showing how little is necessary to sus-tain life. Here we rested until 5 p. m., when we started on, hoping to reach the third well, twenty-four miles distant. About sundown we passed near a line of seven black buttes, separated by sharply cut ravines, and rang-ed along in line like great fortresses. They seemed to frown down upon us as we alone broke the stillness of the dry evening air.

Our road led us through a level un-

ly breakfast. About 10 a. m. we came upon an elevated broken plain, sparse-ly covered with Pinon pine and junip-er, partially relieving the monotony of Their Queer Snake Dance. the desert plain. At 11 a. m. we reached the brink of Keams' Canyon, from which we were able to get an extended view, including the pleasant home of Captain Thomas Keams, a cultured Englishman who has lived here is years—an honorable trader and real helper to the Indians. Pis hospitality was generous and fully appreciated

Securing an Indian to herd our animals until we should call for them, we left our wagon near the home of Tom Polaki, an influential, progressive Moqui, who has come down from the mesa to live and adopt American ways. We secured indians to carry our lugging up the steep trail by which we mugi-reach the top of the mesa where the Moqui communal dwellings are located, 600 f et above the plain. Gladly we began the weary march, which was accomplished in less than an hour, and at sundown we were at Tewn, the first of the three pueblos on the mesa. "Lere we were met by several of this friendly people, who conducted us a third of a mile to the second village, Sichumnavi, where a room had been reserved for us "in the house of Isite, the weaver." He met us pleasantly and showed us to our room, which was upon the ground floor, with a door, two windows, a fireplace, a low stone bench extending the entire length of the room, a smooth earth floor, and a clean white wall (made so by white clay). A small table, two chairs, and plenty of sheep skins con-stituted the furnishings. How we rest-

ed for the night among strangers in our "own hired house!" Many Indians came Into our room, seating themselves and watching our preparations for the night, exhibiting the same curiosity that had prompted us to visit them. They were kindly and respectful until we laid our blank-ots for the night, when they silently left us. As daylight departed the village us. As daylight departed the village became quiet, no sound broke the stillness save the barking of a dog or the braying of a donkey. We speed our sheekins upon the floor for the night, but, preferring open air, I took my blankets up to the bouse too and watched the stars until lost in sleep. I found by daylight I had sleep quite near where our landlord and his w fe were sleeping. I learned it was a comwere simpling. I learned it was a comcustom to spread the sheepskins the earth roof, and, wrapt in a blanket, sleep in the open air, and I found it a most enjoyable custom. Before I could slear I must recall

nany of the strange scenes of the day. training of the strange scenes of the day. I realized that I was far from civilization, a stranger among a strange people, seeking rest upon the top of a strange human habitation, upon a mesa 600 feet above the surrounding desert plane. No cheerful light gleamed from a white man's dwelling cule the light white man's dwelling, only the light f moon and stars looked down upon us and here, almost alone, I was among a heathen people, who knew nothing of us or our manner of living. Still a feeling of perfect security was upon us.

FIRST SPANISH VISITORS. remember that Marco de Niza, a Spanish friar, of Cabesa de Vaco's exploring expedition, of 1539, was the first to report of the Moquis. That Don Pedre de Tabor, an officer of Vasquez de Coronado's expedition of 1549 was de Coronado's expedition of 1540 was the first white man to visit the Moquis. finds a fittle find the find the little corn, as in this case. Here we called and spent an hour pleasantly; we it a favorable time to convert them. For the family.

Government of the first find the first family in the family family for the family family for the family years their number was reduced from 7,500 to less than 800. From this time little effort has been made to convert them. Since 1816, their territory then coming under United States control, have been molested only by the tjos. In 1863 they joined Kit Carajos, thus sealing friendship with the United States, to whom they have atways been loyal. During the past 200 years they have been visited occasion-ally by some in pursuit of gold, some for plunder, some to convert them to Christianity, and others from curiosity like ourselves. None have received anything but kindness, unless they we aggressors. The Moquis have steadily refused to give up the tradition and re-ligion of their fathers, and to adept white men's customs. In this consists the delight of our visit in seeing them living as their fathers did 300 years

The name preferred by the Moquis is Hopi, signifying "peace." The Span lards changed this to "Moqui," which in the Moqui language signifies "dead." The population of the seven Mogul villages in 1990 was 1,996-males, 909; females, 927. The nobulation of was 161, males, 80; females, 81. The population of Sichumnavi was 104, males, 51; females, 52. The pepulation of Walpi was 232, males, 177; females 115. Total of the three villages rales, 248; females, 248. Evidently raient of our civilization. The ock, is probably the most correct

which mus been made. SURROUNDING VIEWS.

From the housetop we could see eastward the trail by which we had come. Northward we could see many miles away where this mesa began to rise other mesas, and in sight upon these three elevations are built, the seven cities of Cebola, called by the Spani-ards the "Province of Tusayan." Upon this the most easterly of the three rises from the desert plain and

ten feet to 200 feet, entirely barren of vegetation, soll or water, a coarse sandstone. About one mile from the extreme south end the entire mean is eut by a chasm fifty feet wide, its walls cerpendicular. At this point on the eastern side our trail reaches the top, where is built the Pueblo of Tewa. One-third of a mile south is Sichumnavi and about the same distance south at the extreme south end of the mesa is Walpi, the largest of the three Pu-eblos on this mesa. Here the snake dance is enacted every two years.

These Pueblos consist of great com-munal dwellings, similar in construction, built of stone laid in a mortar of adobe, an advanced term of primitive architecture. They are built from one to five stories high, in terrace form, each story receding from ten to twelve feet. The roof of the first forms the front yard of the second, and so on up. The partition walls are formed into steps by which the upper stories may be reached. In this way the visitor may pass over the entire neighborhood without descending to the street. The lower story is approached only by a ladder, and the lower front ro, ms by a ladder inside through a hole in the floor

cently a few have put in doors and windows) as they are used for storage of grain, etc. When the ladder was drawn up the occupants were very se-

cure from their enemies. MOQUI BREADMAKING.

That we may learn of the daily life of this curious people we pass from door to door, always respectfully. We are always welcome. We sit down with them, give the children trilles to please them, explaining that ce come to learn their way or living. They laugh and seem pleased to show us freely. Each family occupies two or more rooms, in which we examined all their industries. First we notice as most important the metates or mealing stones. These are about twelve by eighteen inches, set in cement, with a stone curbing. Upon these the grain is all ground by the women by hand for family use with a smaller stone. In one corner is a smell fireplace and chimney, its top being formed by an ella or jar with the bot-tom broken out. Near the fireplace is a flat stone two inches in thickness, eighteen to twenty inches square, raised ten inches above the floor. Under this a fire is built. The cook seated, near dips her hand into the batter and quickly spreads a coating of it entirely and evenly over the hot stone. irely and evenly over the hot stone. Immediately the moisture is evaporated, the bread is cooked and rises loosely from the stone. She lifts it by the corners and places it on the floor until sufficient is baked. As it is wanted the several sheets are folded or rolled together forming a full shout to large several sheets are foided or rolled to-gether, forming a roll about ten inches long and one inch in diameter. In this form it will keep indefinitely and is convenient for use. It is sweet, crisp, and palatable, eaten dry or dipped in conce or syrup. It is not salted and is simply unleavened bread. While seat-ed on a block of wood a woman laid on the floor before me a roll of this bread (called by Indians, pike) and a bowl of syrup. Recognizing this act of hospi-tality I ate and found it very whole-some.

Corn prepared in various ways forms a large part of their diet. They also raise corn, beans, squashes and melons, Large flocks of sheep and goats furnish plenty of meat, fre h or dried. From the roof hangs the loom in which the blankets are woven. The loom is supported and spread upon a stick oft times five to six feet long and two to three inches in diameter. Near by under the sets. in diameter. Near by, under the rafters, may be found the spindles, with which they spin wool into yarn, and it which they spin wool into yarn, and it is surprising to see how dexterously they are able to do this. The drill with which they perforate beads of stone and shell; their bows and arrows, in fact, most of the small articles which they prize, I saw, tucked into the crevices about the timbers which form and support the roof. In a corner I discovered three stone images or fetiches, which belong to their religious ceremonles. These I could not buy at any price. These I could not buy at any price.
They use hideous agures, formed in wood and clay, decorated with paint and feathers, called cachinas. These represent some of their gods, or such as have been gods.

INDIAN BAKING POTTERY.

Passing on we find a woman seated on the ground makin; pottery. She has previously pulverized in a mortar a soft stone. Adding water, she has a fine clay. She kneeds this to proper consistency, places a ball of it upon a smooth flat stone, and, dipping her finsmooth flat stone, and, dipping her finger into water, she presses and rubs the ball of clay into a saucer shape. This is to be the bottom of the vessel to be made. She now takes in her fingers a small, smooth stone, and by rubbing and pressing the sides of the saucer, she raises the rim, and quickly forms the body of the water bottle. She often dips the stone in water, en-She often dips the stone in water, en-abling her to make the surface of the the first white man to visit the Moquis. In 1583 Antonio Espejo, with a few Spanish soldiers, visited them and terrorized them with the first horses they had seen. About 1600 they nominally accepted Christianity, and permitted the friar and the missionaries to live among them until 1680, when all the Pueblos of New Mexico and Arizona revolted and killed the Spaniards who were living among them. From 1680 to 1700 the Moquis being little molested when the coals are gradually removed and the vessel is complete. The water bottle is perhaps the most important vessel made here, for all the water used in these three villages except a little rain water, is brought in these bottles from a spring one and one-half miles away, at the foot of the mesa. The bottles vary in size from one quart to three gallons, are spherical in form, with a short neck and small opening, they have been molested only by the Navajos. In 1863 they joined Kit Carson in his expedition against the Nav-The bottle is slung onto the back, and the strap across the forehead, sustaining the load, corresponding to the man-ner in which the aquadores or water carriers of the City of Mexico deliver water about the city. The Moquis are quite expert in making pottery. The Navajos excel in blanket-weaving, and

they exchange products.

I saw no basket-making except the flat, open basket, or placque, peculiar to this people, the ornamentation of which in figures and colors is strikingy beautiful. These are made from six nches to two feet in diameter, and are used for common purposes about their houses.

FASHION IN HAIRDRESSING. The men generally dress in citizen's dress purchased from the trader. The women usually wear blankets of their own manufacture secured by a girdle about the waist, a second blanket over the shoulders, with moccasins and leggings of buckskin. The young women dress their long black hair with great care and neatness, forming great puffs or wheels on each side of the he shape resembling a large toadstool This form typidies the open squash blossom, the Moqui symbol of maiden-hood. Married women wear the hair in rolls, which represent the faded squash blossom. Their hair brushes squash blossom. Their hair brushes are simply bunches of fine reeds, about twelve inches long, tied in a bundle about the size of the wrist. They answer the purpose equally well for sweeping flour in the grinding bins or dressing my lady's hair. An unusual activity pervades the village as visitors from the neighboring tribes arrive to attend the snake dance of the morrow. Dancing among the various Indian tribes is not only a favorite ampsement, but a part of their important religious. twelve inches long, tied in a bundle about the size of the wrist. They answer the purpose equally well for sweeping flour in the grinding bins or dressing my lady's hair. An unusual activity pervades the village as visitors from the neighboring tribes arrive to but a part of their important religious ceremonies, and when conducted as the prayer of a people to their Crentor rightfully commands the respect of Caristians. To the casual observer ac-customed to the music, dress, style and surroundings of the dances of civiliza-tion, the Indian dance is meaningless and requisive. The attempt at music extends in a southwesterly direction tion, the Indian dance is meaningless about three miles, reaching an altitude and repulsive. The attempt at music of about 700 feet, in width varying from to us is worse than a failure. It consists of discordant sounds, made by beating rude drums, shaking rude rat-tles, chanting, moaning, and humming in confusion rather than harmony. They follow a leader, whose ability is shown in strength of voice and endurance. And yet when we realize that from these crude efforts, by evolution, music has become a science which delights the soul of man, savage or civil. ized, we must look upon these crude efforts with interest. In this manner let us consider the

snake dance we have come so far to see. The snake dance of the Moquis occurs once in two years in August, in the oper street on the east side of Walpi betw the houses and edge of the cliff. A sandstone pillar, in shape like an hour-glass, fifteen fet high, left by erosion on the top of the mesa, is called the sacred rock. It stands at the south end of the dance ground. Near, and to the south, are the entrances to two subterranean estufas (or kevas), the sacred council chamber, a part of every sacred council chamber, a part of every pueblo. In some they are built above ground, and circular. Here they are hewn out of bedrock of the mesa, and are reached only by a ladder from

CELEBRATED SNAKE DANCE. Close to the building, and about mid-way to the dance ground a little booth

of cottonwood boughs has been pre-pared. Under it a cavity in the rock is covered by a plank. In this cavity the snakes have been deposited by the snake priest. The snake, to the Moqui, symbolizes the god of water. The lightning which precedes the rain is the snake's tall lashing the clouds. The thunder is the report of the blow. The snake is his mediator, and water in that dry country being the greatest

that dry country being the greatest good, as it produces for them vital re-sults, they make the greatest efforts to propitiate the god of water, that he

may send them rain.

For eight days before the dance re-For eight days before the dance re-ligious exercises, preparatory to the snake dance are held in the estufa. They are of a secret nature and few white men have been admitted. The dance is the closing ceremony of this long prayer for the much-needed rain. The members of the antelope order rank next to the members of the snake order, and assist in the preliminaries of order, and assist in the preliminaries of the snake dance. Six days before the dance the snake men go down into the plain and hunt for the rattlesnake. Each hunter carries a bunch of eagle feathers (bahoo) with which he tickles the snake until it attempts to run away when the hunter carefully grasps the snake near the head and thrusts it into a leathern bag, carried for the purpose These ere carried to the estufa, carefully washed and deposited in earthen jars ready for the dance. For five days previous to the dance the snake dancers, having gathered in the estufa, fast and purify themselves, drinking copiously of a decoction of herbs prepared by the snake priest. This renders them impervious to the snake poion. The preparation is a secret and is generally believed by best informed white men to be effective, as not unfre-quently the dancers are bitten without

quently the dancers are bitten without serious results. It is called "mahqueba," or "virgin drink."

About half an hour before sunset the dancers emerge from the estufa, filing in order to the snake booth, where they hold a preliminary rite, dancing to a rattle of gourds. In a short time they are followed by the "snake order." the two orders being distinguished by differences in paint and costume. After some preliminary exercises and invocations, the "snake men," now being in line, painted and decked with fur and feathers, carrying rattles made of small line, painted and decked with fur and feathers, carrying rattles made of small gourds in their hands, each having a rattle made of a turtle shell tied onto the calf of his leg, at a signal march around the dance ground shaking the rattles. As they pass the booth every man status these states which were rattles. rattles. As they pass the booth every man stamps on the plank under which the snakes are in waiting. This indicates to the spirits that they are about to present their prayers. Two little boys not more than 6 years old were among the dancers. I imagine they were hereditary dancers. were hereditary dancers.

SNAKE BETWEEN TEETH.

The dancers now receive the snakes from the hand of the snake priest. The dancer takes the snake between his teeth, about two inches from its head. holding it firmly, so that the snake cannot turn and strike his face. Some-times a dancer held two small snakes, their heads in opposite directions. On dancer carried a small snake entirely in his mouth except his head, and carin his mouth except his head, and carried it thus throughout the dance. One large snake twisted itself so tightly into its captor's long hair that he required help to disentangle it. Frequently the dancers flung the snakes from their mouths by a quick jerk of the head forward. When the liberated snake would coil on the ground to strike, a dancer would strike it with an eagle's feather, which at once caused it to try to escape. As quick as it was to try to escape. As quick as it was uncoiled and in retreat, the dancer would quickly catch it in his hand, grasping it near the head, take it again in his mouth, and resume the

In all cases the utmost care seemed to be used to catch the snake in the same manner and avoid being bitten. I feel confident that the snakes were not drugged nor their fangs removed, as all exercised a prudent care in handling them. One man was bitten on the face, one on the finger, but I did not learn of serious results.

In about an hour from the beginning the line of dancers passed near the 'sacred stone." Each man dropped his snakes near the base, and over this mass of snakes cornmeal was freely sprinkled, while others with eagle feathers, kept the snakes together. At a signal each dancer seized several snakes in his hands and ran past the rowd down the mesa into the plain and released the snakes. The dance was ended, the prayer over, and all retired o await the answer, much as Chris-

tians do.

The bening before we left the pueblo the chief called to bid us good-by. In imperfect English and by signs he presented us a pipe, saying: "You my friend; Moqui like good friends. When at home you smoke this pipe remember Moqui chief." Becoming interested in his efforts to talk, we secured an interpreter and found his ideas were manly and dignified becoming his terminy. manly and dignified, becoming his po-sition as chief. We duly appreciated the natural eloquence of the untutored savage and wished we could converse n his native language. Our visit to the Moquis had been a most pleasant the Moquis had been a most pleasant one, and we left our new-made friends with much respect for their simple, honest ways. Returning to Keam's Canon, we spent the night again in Captain Keams' hospitable home.

INDIAN SCHOOLING.

Being only two miles from the government Indian school, located for the Moquis, we dec'ded to visit it on our way home. Next morning we bade our host adieu and started for home via the Indian school. It being vacation, the school not in session, we only saw the buildings and surroundings, which were not calculated to inspire us with confidence in the Indian work.

In 1891 the United States government decided to educate the Moquis. They sent an agent to inform them that they must send their children to the school. The Moqui objected. He did not wish the white man to educate his child. (Bear in mind the Mequi Indians are all citizens of the United States by virtue of the laws of Mexico and treaty school. Near the school house is a most behu-

tiful spring of pure water. This first caused Captain Keam to build his trad-ing post here, and later he sold out to the government, as the spring was needed for the school. In October, 1863, Colonel Kit Carson, commanding the First Regiment of New Mexico Volunteers, called upon the Moquis, when on his way to subdue the marauding Navajos, to secure a closer friendship with the Moquis, and entirely allenate them from the Novajos. He induced representatives of the Moqui villages to accompany him on the warpath. This spring induced him to camp here, and he left the following inscription deeply cut in the face of a huge wall of sandstone, only a Indian school house: only a few rods from the

FIRST REGIMENT N. M. VOLS., Aug. 8, 1963. COLONEL C. CARSON.

DEATH TRAP FOR GAME.

Having filled our keg at the spring we took the road leading back to Hol-brook. With little variation the ab-sence of vegetation and animal life renders the plain monotonous. Dry weather and the Winchester rifle have weather and the Winchester rifle have reduced the great herds of antelopes and deer which a few years ago were so abundant. We crossed a long line of brush fence and I inquired of our driver what it was made for. He replied: "You see, this line terminates at the edge and head of a deep ravine and on the opposite side, a few feet away, another brush fence was built extending in the many be seen the ruins of a prehistoric dwelling.

At Holbrook we take the cars for Pasadena, our entire trip having occupied less than three weeks, and we feel sure that the student or tourist cannot find a more wild, unknown, and interesting country on this continent than in Arizona. Coming from the east of the Mississippi river the monotony of the

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far away in an opposite direction. The far away in an opposite direction. The Indian formerly drew the antelope into these lines of fence. They rushed down into the ravine, only to find they were in a secure inclosure from which they could not escape, and were easily killed with the bow and arrow." With the

could not escape, and were easily killed with the bow and arrow." With the improved rifle the brush fence has fallen into disuse.

Reaching Bede Hooche, we gladly accepted the invitation of our new made friend to spend a night with him under the shadow of the great Red Rock The following morning we took the Atlantic and Pacific Railroad east 25 miles to Adameda, a new station most Atlantic and Pacific Railroad east 25 miles to Adameda, a new station most convenient to the most remarkable portions of the petrified forest, more popularly cafled Chalcedony Park. Here we met Adam Hanna, a cattle rancher, who lives near, and is prepared to take passengers to the petrified forest, six miles away, and care for them until ready to take the train again.

IN THE PETRIFIED FOREST. We were soon on our way. The dis-tance seemed short as we listened to Hanna's account of the many wonderful things to be seen near us. Soon entered a desert valley (estimated 10,000 acres), surrounded by a high level plain, and dotted by buttes show-ing how the original levels have been ing how the original levels have been croded by nature's forces. Strange, fantastic forms meet the eye in every direction. A small needle called Eagle Rock stands about 100 feet high, quite noticeable in the distance. This is simply a wasted buste, which, being harder, has longer withstood the destroying forces of nature. At the same level half a mile away, upon the top of a larger butte, rests a petrified log, four feet in diameter and twenty-five feet long.

tour feet in diameter and twenty-net feet long.

Like a mounted cannon it overlooks the ruin of its fellows, who once rested upon the surface at the same level, but having been undermined by croslon have fallen to the level below, and then broken in pieces. Contrary to the habit of decaying limbs these petrified levs separate t a sversely, almost as squarely and smoothly as if cut by a saw, Large and small follow the same law, and we select beautiful specimens of chalcedony in colors from three to eight inches in diameter, and only two to five inches long, showing the heart of the growth and apparently the outside. Beyond the destruction of the wonderful logs by having fallen against each other as described, the human vandal has been here with dynamite and hammer, and has broken them to pieces in the hope that he might find some hidden crystal to sell

for a dollar.

Many acres are thickly spread with Many acres are those, spreas and fragments, beautiful in colors, and pol-ished by the sands driven over them by desert winds. They glisten in the sunlight. For miles we wander through similar conditions, passing a wealth of beautiful specimens that we cannot carry. We select beautiful ones only carry. We select beautiful ones only to exchange them for others which seem more desirable. Passing east-ward we climb the bluff to the upper level of the surrounding plain. In so logs protruding from the sandstone walls of the bluff, indicating that when these logs rested in their present position, either the sandstone was plastic, and they settled into it, or that it was deposited about and over the logs when was in a granular state.

it was in a granular state.

We pass a short mile over the level mesa and come to the head of a small ravine. Here the trunk of a petrified tree, about five feet in diameter, forms a natural bridge over this ravine. Each end of this log rests in solid sandstone rock, which forms the walls of this canyon, and ten feet below the surface of the rock. The ravine is forty feet deep under the bridge, and as we passed the bridge we found it measured forty-four feet, a solid span of chalcedony.

INDIAN PICTOGRAPHS.

We judge from what we have seen that some time in the past this strata that some time in the past this strata of sandstone, varying in thickness from thirty to fifty feet, must have been a drifting body of sand and water; that upon its surface floated a fallen forest. Some heavy bodies sank deep, while the majority floated, and the receding waters left them upon the surface. Whence it came we cannot tell. Appearances indicate that it came from northward.

In some places we saw great bodies of

In some places we saw great bodies of a conglomerate rock, wherein a fin a conglomerate rock, wherein a line gravel has been closely cemented. In some instances we saw it adhering firmly to the petrified logs.

Leaving the natural bridge six miles from the road, we retrace our steps, and passing down into the lower plain we

drive about six miles through similar conditions. We are pleased to see pic-tographs made on the rocks by the Indians and wish we could know their meaning. We trace them in our mem-orandum book. Noticing one more dis-tinct than the average, we are about to copy it, when our driver says: "Hold on there, lemme tell you. When we were camped down here with our stock "Hold we were trying to form a new brand for our cattle, and I took a stem and picked those marks myself. It makes a good cattle brand."

Having wandered among the petrified fragments until noon we dug another water hole, ate our lunch, and leaving this natural wonder we started across a nearly level plain for Holbrook, twenty-five miles westward.

ty-five miles westward.

The arrangements for reaching the forest are now such that the tourist may easily examine it by stooping off one day at Adameda station, two miles from which may be seen the ruins of a prehistoric dwelling.

At Holbrook we take the cars for Pas-

plains of Kansas may be felt, but from Trinidad to the Pacific the country pre-sents a constantly changing panorama strangely different from that to be seen elsewhere, and never to be forgotten. Each new observer finds something un-described.

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