

THE INDIANS OF MEXICO.

HABITS OF THE TARAHUMARAS OF CHIHUAHUA

A TRIBE OF 15,000 INDIVIDUALS WHICH CLOSELY RESEMBLES IN MANY OF ITS CHARACTERISTICS THE ORGANIZATIONS OF THE NORTH AMERICAN INDIANS—RELATION OF THE TARAHUMARAS TO THE MEXICAN GOVERNMENT.

MOST curious information comes from Chihuahua relative to the customs and practices of the Tarahumara Indians, a savage tribe of that State. The informant is Trinidad Pereyra, who spent some time among the Indians, commissioned by Gov. Creel to study the most appropriate means to civilize them.

The Tarahumara Indians are descendants of the Nahoas, who lived many years in the Sierras of Chihuahua. According to the latest census, the tribe is formed by about 15,000 individuals. At the home of a Tarahumara the woman works more than the man, who does almost nothing. The women spin the wool and cotton, make thread, cloth, zarapes, hats, etc. At night, all members of the family sleep on the floor grouped together around a big fire if it is cold.

The Tarahumara men, with few exceptions, wear long hair, which they braid into queues as do the Chinese.

During the rainy season corn and beans are planted, but on a small scale. Only what is needed for the family's consumption is raised. When the crops are gathered, the men spend their time smoking and drinking "teguino," a kind of aguardiente which they make of corn, and the women do the work. They do not cultivate wheat, but after the crops are gathered in the neighboring districts, they pick up what is left by the reapers. All members of a family go together to the Hidalgo district, and pick sometimes as much as two hundred pounds.

Children are taught to take care of sheep. They have no cattle, and live on sheep-milk, pinole, tortillas, frijoles, birds, rats, mice, and snakes. The pinole is cooked corn mixed with sugar or piloncillo, and pounded into powder. When the pinole is mixed with water or milk, and boiled, it is called chamurado. Birds, rats, snakes, and the other animals used for food, are hunted by the children, who are taught to use the bow and arrow. Some of them are very good marksmen.

The Tarahumaras have their own language, and only a few of them speak Spanish well. Their dress is something that surprises one who has never seen a tribe of savage Indians. Only very few men, no more than four per cent, wear cotton breeches; the balance wear breech-clouts. None of them wears a shirt, or shoes, and there are many who have no hats.

When there is a fiesta, a funeral, or such occasion the gala attire consists of breeches, shirt, hat, and huaraches. The women wear blouses and skirts, and sometimes a reboso. These are homespun. The women also make zarapes for their husbands and brothers to be used during the cold season. Children are naked until the age of four or five, when they begin to wear breech-clouts.

The Tarahumaras have their own Government and Legislature, although these are appointed by and subject to the Mexican authorities of the neighboring towns. In each Tarahumara town there is a "gobernadorcillo," or little governor, and a chief of police. All gobernadorcillos and chiefs of police are subject to a captain-general or superior jefe, who is also appointed by the Mexican authorities. It is only seldom that the latter have occasion to intervene, as the Tarahumaras have become rather law-abiding. The most frequent crime committed within their territory is drunkenness, and an occasional murder. Drunkenness is not punished severely.

Tarahumaras like and admire civilization. They believe that the Mexican Government is good, because it protects them. This refers only to those who live near towns of civilized people. Those who live in the heart of the mountains do not know any other rulers than their gobernadorcillo and captain-general, and they believe that all the country is just like the country where they live.

Property is highly respected among Tarahumaras, and robbery is seriously punished. Offenders of all kinds are tried and sentenced by the gobernadorcillos, who usually take advice from the oldest man of the town. Marriages are also performed by the gobernadorcillo, but when a man gets tired of a wife, all he has to do, says Pereyra, is to drive her from the house and to bring in another. Some marriages, however, are performed by the Mexican authorities. Tarahumaras usually marry when still very young, between fifteen and twenty-two years. When a young Tarahumara wants to marry a woman, he locates the hut, jacal, or cave where she lives with her family, and drops his quiver at the entrance. If the girl's parents come and pick it up, it is a sign that they approve the marriage; if they do not and the quiver is left where it was or thrown away, it is a sign that suit is rejected. Very often, however, when a quiver is thrown away, the girl follows her lover. That is, they have a sort of elopement.

The Tarahumara women are treated by their husbands in much the same manner that the North American Indian used to treat his squaw. They have all the hard work to do, while the men loaf. They shear the sheep and spin the wool to make thread and cloth or zarapes. They also cut out palms and make petates or mats. All this is done during the hours left free by the meal getting. A Tarahumara woman generally gets up at five o'clock in the morning, milks the sheep, and begins to pound the corn for the tortillas, the atole, and the pinole. The woman spends the rest of the morning making cloth or zarapes. After the noon meal the women continue their weaving or work in the fields until dark.

Children, as soon as they can walk, are taught to take care of the sheep. At the same time they begin to use the bow and arrow. They are required to hunt birds, rabbits, squirrels, rats, and reptiles for the family consumption. Tarahumaras eat the bodies of snakes, and allege that it is as good as young chicken. Before a woman is married she is the "property" of her parents; when married, her husband is her master. If she deserts her husband she is subject to death according to the laws of the Tarahumaras. Boys "belong" to their parents until they are eighteen years old. After that they are men, eligible under tribal laws to citizenship papers. The Tarahumara Indians believe that there is a God, but they have a very poor idea of Him. Those who live near civilized towns sometimes attend Catholic churches. They have in their tribal religion a certain mixture of the Catholic creed. They are also highly superstitious. One of their solemn religious ceremonies is the blessing of the first tequino made in the year, immediately after the crop of corn is raised. For the occasion all the inhabitants of a pueblo assemble in the plaza. In the centre there are enormous barrels full of fresh tequino and many enormous pots to cook a cow that is dedicated to the occasion. The gobernadorcillo of the town appoints twelve "tenan-chis" who are to kill the cow and cook it, and to offer the new tequino to their God. When the cow is slaughtered the meat is cut in pieces and boiled in the big pots. Then the "tenan-chis," with vessels made of the peel of coconuts, with great ceremony take a measure of the tequino from each barrel. Some of the tequino is put in the pots where the meat is boiling, and the balance is thrown high into the air for God to bless. After that everybody partakes of the mixture in the pots. While some are eating, others are dancing to the strains of rude violins and drums. Certain dancers have a special suit of brilliant colors; they are called "matachines."

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The result of these ceremonies is that all who take part get drunk. The feast lasts for at least twenty-four hours without interruption. Occasionally there are fights.—Mexican Herald.

When Peary Practiced. A man who sets out to reach the North Pole should know how to endure hardships, and Commander Peary long ago began to learn. A prominent citizen of Maine, himself a lover of outdoor life, says when Peary was a young man it was a common thing for him to take "a camping outfit of a blanket and a lunch" and start for the mountains bordering upon Maine and New Hampshire. There, alone, he would pass days exploring ravines, ledges, and the deep, secluded spots, cooking his own meals and feasting upon the trout with which the streams abounded. He never built a camp; simply rolled himself in a blanket to sleep, but he would come out brown and hardy.

On one of these occasions he had taken a canoe to the headwaters of Cold River, and after passing a few days came down the Saco and stopped at about 5 o'clock for a word with those in my camp. We expected to have the pleasure of his company for the night, thinking that he would welcome hearty meals and a good bed. But "No," he said, "I never sleep indoors when on these trips."

It was a cold, windy November night, but he bade us goodby and went down the river. The next morning, beside a stone wall, we found his camping place. A few smoky embers told us where he had cooked his breakfast, and a spot on the grass six and a half feet long and free from white frost showed us where he had slept.—Lewiston (Me.) Journal.

Happy by a Little Artifice. A singular introduction took place in a Kansas City store. Up in the bundle-wrappers' loft was a young woman whom a young man, who came in the store frequently, admired. He wanted to meet her, and told one of the clerks several times. One Saturday, relates the Times, he was talking to the clerk, and, glancing toward the loft, saw the girl. "There's Miss Blank again," said the young man. "I wish I could meet that girl."

"I told her the other day you wanted to know her," said the clerk, "and she said she'd be very glad to meet you. Give me one of your cards. We'll settle this thing right now."

The young man handed out a card, and the clerk put it in the overhead bundle carrier and sent it up to the girl. She looked down and smiled. The young man smiled back. "There," said the clerk, "now you're introduced."

The young man went out greatly pleased.

Ignorance of "They Say." What "they say" is beneath your notice. What's the use of lying awake of nights with the unkind remark of some false friend running through your brain like forked lightning? What's the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage by some meddling busybody who has more time than character? These things can't possibly injure you, unless, indeed, you take notice of them, and in combating them give them character and standing. If what is said about you is true, set yourself right at once; if it is false, let it go for what it will, until it dies of inherent weakness.

TREATING PERSONS AS THINGS.

How We Almost Daily Break the Golden Rule.

Immanuel Kant, greatest of modern philosophers, wrote many wise words, some of them so deep that only the most profound thinkers can understand them. But perhaps the greatest saying of his, the most beautiful and lasting and beneficent, is that which is known as "Kant's maxim for conduct." So simple is this maxim that it can be understood by everyone.

It is this: "Always treat humanity, whether in yourself or another, as a person, never as a thing."

This is the Golden Rule in another form, or an application of it which helps wonderfully to carry out its spirit. As a matter of fact, we are constantly breaking the Golden Rule by treating persons as things—as if they had no worth, no feeling, no sacred individuality. Every time we show a discourtesy to another person, act as if we did not know of his existence, brush against him without asking his pardon, or speak of him or to him as if he did not amount to anything, we treat him as a thing, not a person. Now no one likes to be treated as if he were an inanimate object. It is an insult to his individuality and to his Creator as well. And he who treats another in this way shows a coarse and brutal spirit.

Children are the worst breakers of this rule of Kant. They have not yet learned the sacredness of personality. But young people, and older people, too, are constantly breaking this maxim. Such conduct hurts the person who is so treated, and coarsens the person who is guilty of it. Some one has said that "he who despises any human being has faculties within himself that he knows nothing of."

No better formula for making the true gentleman and the true lady has been given since the Golden Rule and Paul's "Honor all men" than Kant's maxim, "Always treat humanity, whether in yourself or another, as a person, never as a thing."—Forward.

WORDS OF WISDOM.

A hungry man is hard to reason with.

The cheerful giver has no need of a press agent.

Life is what we make it—death the way we take it.

Some men mistake their moral dyspepsia for religion.

A tract may save a soul if the stomach is first attended to.

Sometimes God takes away our message that we may listen to His music.

It takes more than the "Amen" at the end to convert a jingle into an anthem.

Some men pay so much attention to the proper curling of their mustaches, that they have no time left to cultivate their brains.

Even a Dog Hates Castor Oil.

A dose of castor oil is as disagreeable to the ailing dog as to the ailing human being. He kicks against it, and does right, when he is grabbed by the back of the neck, and with his jaws yanked apart with a towel awaits his nasty dose. This is poured down his neck—the outside. It is usually followed by a few more doses, all of which go the same way—which is the wrong way. The jaws are in a vise, the dog is in torture, and he is ready to condemn his very best friend for thus treating him shabbily. If they only were sensible enough to know how any dog, from the meanest cur to the bluest-blooded canine on earth was in the habit of taking his oil, it would be different. But they are all at sea on the subject, and poor doggie is about dead when a friend utters:

"Humph! All chumps on dogs. I see. Pour the stuff over the poor fellow's paws."

Lo, and behold! The wise few who thought they knew all about dogs and dog things learned something to their credit when they saw how carefully Towser licked his paws, cleaned them and thus took his oil without fuss and in the proper way.—Outing.

Unfortunate.

A certain merchant of Baltimore, who is well known for his philanthropic spirit, was approached one day by an Irishman, formerly in his employ, who made a touching appeal for financial assistance. Said he:

"I trust, sir, that you'll find it convenient to help a poor man whose house an' everything in it was burned down last week, sir."

The merchant, although he gives with a free hand, exercises considerable caution in his philanthropy; so he asked:

"Have you any papers or certificates to show that you have lost everything by fire, or say you?"

The Irishman scratched his head as if bewildered. Finally he replied:

"I did have a certificate to that effect, sir, signed before notary; but unfortunately, sir, it was burned up with the rest of me effects!"—Harper's Weekly.

Would Bar Women From Cars.

"There ought to be a law compelling women to pass an examination before they ride on cars," growled the conductor as he gave the three-bell emergency signal just in time to save a woman being thrown from the car. "That's the fourth time this morning that a woman has suddenly made up her mind that she wants to get off after I've given the go-ahead signal. Now, if women had to pass some sort of examination to prove their common sense in such things it would be fine for us conductors."

"Huh!" snorted the man on the rear seat. "If they had a fool law like that there wouldn't be any women on the cars at all."—New York Press.



The dog owners of London want the County Council to follow the example of Dresden and Paris and provide public swimming baths for dogs.

The State of Washington alone is larger than the New England States, together with the State of Delaware and the District of Columbia.

Victoria, Australia, is overrun with wild dogs, the descendants of stray domestic animals. They are as bad as wolves, and are ravaging the flocks.

Finland has a larger percentage of wooded area, in comparison with its total surface, than any other European country. It leads with 51.2 per cent.

A partridge shot by a sportsman near Braintree, England, the other day, dropped into the funnel of a passing railway locomotive, and was lost to the "bag."

An enormous amount of cheap jelly is made in Chicago from souse pig's feet and other meats, glucose and fruit refuse chemically treated and given names of different fruits.

George Meredith is one of the authors who remain faithful to the old fashioned quill pen. There are those who believe that no work of genius can be produced with anything else in the way of pens, and the authorities of the British Museum seem to agree with them, for they still offer to visitors the good old goose quill.

THE PHILOSOPHY OF WORK.

Doing Each Duty in the Best Possible Way It Can Be Done.

There is a growing tendency manifested in various ways to regard work as merely a means of reaching a state of idleness. The prevailing mental attitude seems to be that the only way to attain happiness is with the least possible exertion to become a man of leisure, and to be able to dawdle through life with nothing to do. It requires but little examination of the real basis of happiness, or knowledge of human nature and the conditions under which we are placed where we are, to show the falseness of this position.

Man is constituted an active being, seeking expression of his character and tastes, and, if he would continue to exist and to progress, must labor. His highest dignity lies in honest, faithful labor, and through it alone he can find scope for the exercise of his best faculties or for the adequate expression of his individuality.

When we linger in admiration before a great work of art it is not so much for what is represented as because we recognize that the artist has put into it something of himself, showing us how some one who sees better than we has looked at something, and the loving, careful, painstaking toil he has bestowed in representing it. Nowhere does character come out more unmistakably than in the daily task, it matters not how trivial it may seem, and from no other source does there come so genuine satisfaction as from the consciousness of work well and thoroughly done. It matters not whether it is the painting of a picture, the preparation of a law case, the keeping of a set of books, the making of a pair of shoes or the cooking of a dinner. Whoever does it in the best way, with love for his work and honest devotion to it, will get the best results and find his reward in it.—Cincinnati Enquirer.

Easy to Save the Drowning.

"Life-saving is not nearly so dangerous as it is generally supposed to be," said James Donnelly, who for ten years has been life-saver at Manhattan Beach, and who is credited with numberless brave acts, of which he maintains a modest ignorance when questioned about them.

"I regret to say that were it not for the professional life-savers many persons would be drowned almost within arm's reach of a hundred or more bathers, any one of whom could save them. I have often seen a man in trouble in water and calling for help, surrounded by a ring of bathers, all afraid to go to his rescue because of the popular belief that when a drowning person once gets a hold on one it is impossible to get rid of him, and both will go down together. Getting rid of him is really the easiest part of it; for the only thing to do, when the person you are trying to save fastens his arms around you, is to dive, and he will let go in short order, and then you have a chance to get him around the neck and tow him to shore. You would be surprised to see how little a full grown man will weigh when in the water. One can easily support a 300-pounder with one hand, unless he is thrashing about."—Harriet Quimby, in Leslie's Weekly.

Ignore What "They Say."

What "they say" is beneath your notice. What's the use of lying awake of nights with the unkind remark of some false friend running through your brain like forked lightning? What's the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage by some meddling busybody who has more time than character? These things can't possibly injure you, unless, indeed, you take notice of them, and in combating them give them character and standing. If what is said about you is true, set yourself right at once; if it is false, let it go for what it will, until it dies of inherent weakness.

FEMININE FANCIES.

The German Empress invariably writes with a swan quill.

Miss Katherine E. Conway is the editor of the Boston Pilot.

Marie Corelli is a small, plump woman, with curly hair and a double chin.

The Empress Eugenie devotes most of her leisure time in writing her memoirs.

Mrs. Marion B. Baxter is at the head of the only free hospital in Seattle, Wash.

Dr. Alice Weld Tallant has accepted a chair in the Woman's Medical College, of Philadelphia.

Mrs. E. J. Wey, of South Africa, has been winning honors in England in shooting tournaments.

Miss Mattie Pain, living near Luther, Okla., has reported apple trees in bloom and a second crop of grapes on her vines.

Miss Melissa Kim, a native of Korea, who recently arrived in this country to study medicine, speaks English quite well.

Mrs. Peary, during the several Arctic expeditions, whereon she accompanied her husband, became an expert and fearless walrus hunter.

Mrs. Louise Kenady Hare, of Washington, D. C., has presented to Denver, Col., an excellent oil painting of General Denver, after whom the city was named.

Miss Jessie Ackerman, a missionary, recently put on a diver's suit in Ceylon and brought up from the pears, or pearl oyster beds, seven valuable pearls.

Miss Anna Morgan, daughter of J. Pierpont Morgan, the financier, is described as a healthy, happy and hearty American woman, devoted to outdoor sports.

Russia's new Minister to Japan, George Bakhtieff, has an American wife who has met an important figure in European diplomacy.

SPORTING NOTES.

Dan Patch equalled the world's pacing record, 1:59 2/5, at Lexington, Ky.

Harry Taylor was elected President of the Eastern Baseball League.

Reginald Vanderbilt won several blue ribbons at the Chicago Horse Show.

The only place a long-haired football player exists nowadays is in cartoons.

George Wright, the inventor of the modern game of tennis, at present lives in Boston.

The Intercollegiate Basketball League withdraws from the jurisdiction of the Amateur Athletic Union.

J. A. Dietz, Jr., of New York City, won the outdoor pistol and revolver championships of the United States Revolver Association.

Delegates to the Intercollegiate Athletic Association decided to hold the next annual track and field sports either at New York or at Cambridge.

Arthur Duffey's confession that while he was for years masquerading as an amateur he has been practically lived on athletics has been received with the disgust it merits.

More punting from close to the line is being done this season, and the wonder is that this style of booting the leather has not been cultivated to a greater extent.

Alice Drake, 2:14 3/4, and Peter Sheldon, noted Speedway pacer, were beaten in brushes by a horse bought a few weeks ago for \$175 from a Long Island milkman.

If any individual among the ball players who compose the victorious New York National Baseball Club deserves more credit than the other members of the team it is Christie Mathewson.

The end of the outdoor season for 1905 is at hand. Racing, football and golf still flourish, and will continue, for that matter, until early December, the followers of other sports turn their attention to something new.

The Simple Life.

To be tender.

To be kind.

To be able to bear our trials bravely.

To decide without prejudice.

To rise above suspicion.

To look for the beautiful and the good in precious common things about us.

To let the sense of inward trust and peace rise to our lips and permeate our lives.

This is the simple life.—Ruth Sterry, in New York Observer.

The returns of its five-year census make it evident that when the next federal census is taken New Jersey will advance several ranks among the States, certainly passing North Carolina and Tennessee in population and treading on the heels of Kentucky. It will move up from sixteenth to fourteenth place.

Publicist holds that the human race is enfeebled by success. That's bad. Personally, though, we are robust enough to take a chance on a little success.

Pennsylvania Railroad. In effect May 29, 1904.

Main Line. Leave Cresson—Eastward. Sea Shore Express, week days, 6:24 a. m. Harrisburg Express, (ex. Sun.), 9:26 a. m. Main Line Express, daily, 11:01 a. m. Philadelphia Accom., (ex. Sun.), 12:53 p. m. Day Express, 2:37 p. m. Mail Express, daily, 5:31 p. m. Eastern Express, 8:11 p. m. Sunday, 12:57 p. m. Leave Cresson—Westward. Sheridan Accom., week days, 8:10 a. m. Pacific Express, daily, 8:32 a. m. Way Passenger, daily, 1:59 p. m. Pittsburgh Express, 3:37 p. m. Chicago Special, 4:34 p. m. Sheridan Accom., week days, 4:58 p. m. Sheridan Accom., week days, 7:07 p. m. Main Line, daily, 7:56 p. m. Cambria & Clearfield Division. In effect May 29, 1904. Leave Patton—Southward. Train No. 708 at 6:50 a. m. arriving at Cresson at 7:50 a. m. Train No. 709 at 3:38 p. m. arriving at Cresson at 4:25 p. m. Leave Patton—Northward. Train No. 704 at 10:47 a. m. arriving at Mahaffey at 11:43 a. m. and at Glen Campbell at 12:35 a. m. Train No. 703 at 6:37 p. m.

NEW YORK CENTRAL

& HUDSON RIVER R. R.

(Pennsylvania Division.)

Beech Creek District. Condensed Time Table.

Read up	Exp. Mail	No. 27	No. 33	June 10, 1904	Read down	Exp. Mail	No. 30	No. 26
8:20	8:30	8:40	8:50		8:15	8:25	8:35	8:45
9:00	9:10	9:20	9:30		8:55	9:05	9:15	9:25
10:00	10:10	10:20	10:30		9:55	10:05	10:15	10:25
11:00	11:10	11:20	11:30		10:55	11:05	11:15	11:25
12:10	12:20	12:30	12:40		11:55	12:05	12:15	12:25
1:15	1:25	1:35	1:45		12:55	1:05	1:15	1:25
2:20	2:30	2:40	2:50		1:55	2:05	2:15	2:25
3:25	3:35	3:45	3:55		2:55	3:05	3:15	3:25
4:30	4:40	4:50	5:00		3:55	4:05	4:15	4:25
5:35	5:45	5:55	6:05		4:55	5:05	5:15	5:25
6:40	6:50	7:00	7:10		5:55	6:05	6:15	6:25
7:45	7:55	8:05	8:15		6:55	7:05	7:15	7:25
8:50	9:00	9:10	9:20		7:55	8:05	8:15	8:25
9:55	10:05	10:15	10:25		8:55	9:05	9:15	9:25
11:00	11:10	11:20	11:30		9:55	10:05	10:15	10:25
12:05	12:15	12:25	12:35		10:55			