

RICHEST REDSKINS.

They are the Navajos in North-eastern Arizona.

Facts of Interest About the Southwestern Indians.

Probably the wealthiest of our totally uncivilized Indians are the Navajos, whose country is in the north-eastern corner of Arizona. Their herds of animals and flocks of sheep are always in sight from the car windows of the Atlantic & Pacific Railway. They do not all follow pastoral occupations, but many chiefs own productive fruit and vegetable farms, the product of which finds a convenient market in Santa Fe and Albuquerque. For many years they have been quiet, and they are, in fact, too weakly to go on the warpath and risk their fortunes. A short time after the rebellion they began raiding and pillaging, and troops were sent after them. The shrewd commander supplied his men with axes, and starting at one end of their lands he moved forward, cutting down their orchards, destroying their crops and shooting any animals found in his path. This sort of warfare was too much for them, and after they had lost the result of years of labor they sued for peace and have since been quiet.

Among this tribe are found the expert weavers of the noted Navajo blanket, so much prized in the East as a curiosity. The finer varieties are valued at \$50 or \$60 in the Navajo country, while small saddle blankets sometimes sell for \$10. Scattered through this country are the ruins of many "adobe" towns, which were undoubtedly the settlements of that strong tribe of which the Zuni and Moki Indians are the living representatives. Along the southern line of Utah are seven large cities, of course now in ruins, which were built by this almost extinct nation. Their style of architecture is found all over Arizona, and there is almost conclusive evidence that they were exterminated by the more ferocious Apaches. The Zunis were undoubtedly a peace-loving people, and the implements found in the ruins prove that they practiced many of the rudiments, such as making pottery and the weaving of wool for clothing.

When the hordes of Apaches came from the North the Zunis defended their cities until they were forced up into the cliffs and mountains, where many deserted cliff dwellings are found. Sometimes on the bare face of cliffs 200 feet high one finds these dwellings of three and four stories high. To cut into these rocky precipices the first workmen were lowered over the edge by ropes until sufficiently large cavities to serve as habitations were dug out. One member of each family was always left at home to lower a rope ladder for the absent ones to ascend on their return. These dwellings show that every precaution was taken to enable the occupants to withstand a siege, because in many are found stone cisterns to hold water and deeper recesses in the rear which probably served to store away provisions and firewood. With such advantages on the side of the ultimately defeated and exterminated nation, the Apache and Zuni war must have been a long and bitter one.

It is with the greatest difficulty that the Southwestern Indians may be induced to speak of the dead, so if they have an interesting tradition or history, their custom of being silent concerning dead comrades prevents any knowledge of their past from reaching us. They have no written language, though many can still communicate by means of signs and hieroglyphics. Association with whites divorces them from many aboriginal customs and prejudices, and this is especially the case with friendly Indian scouts, many of whom, re-enlist year after year and live at the frontier posts on terms of equality with the troops. The employment of Apaches in the Government service has done much toward their civilization. Thirteen dollars per month, comfortable quarters, a clothing allowance, and an abundant ration would wear any savage from a desire to live under precisely reverse conditions, with the only reward being that of following a career of raid-

ing and murder, while in return being continually chased through Mexico, New Mexico and Arizona, without an opportunity to rest or see his family. Before Mayor Tupper gave the warlike Chiricahuas their severe blow in the Hatchet Mountains in 1883, we had no agreement with Mexico allowing us to cross the line in pursuit of hostiles, and every massacre was followed by nothing more than a chase to the border, where, if the Indians arrived first, they raised their hands to their noses and smiled at the troops. The good effect of Tupper's fight induced the Mexicans to allow us to follow a hot trail, i. e., one not more than eight hours old, and as the age of the trail is a matter of opinion, it is evident that considerable latitude is allowed, and the pursuing party may push on after the hostiles should there be a chance of overtaking them, even though the trail be sixteen hours old. —[New York Tribune.]

Oil on Troubled Waters.

The saving of the steamer *Miranda* by the use of oil a few days ago has brought up again for discussion among seamen the peculiar wave-stilling power of oil. The *Miranda* had put out from St. John's, N. F., and was caught in a terrible hurricane. The ship was about to founder when the captain thought of oil. Thirty gallons saved the ship, worth thousands of dollars.

I heard Captain Santelli of La Gascogne explaining oil's action to some old salts not long ago. "Oil does not subdue the huge swell by any means," he said, "but smooths and tones down its ripples, each of which gives the wind a point of purchase. The film of oil is like a membrane, floating on the surface of the water, hampering its motion. When the seawater is pure there is nothing to oppose its contractions and extensions. Now cover the surface with oil and the contractions are not possible. This effect of oil on the small waves conduces to the breaking of the large waves, which are the sailor's special dread. It is the breaking waters which do the mischief and these are quieted by oil."

Captain Santelli made a suggestion that oil might be used with advantage at exposed lighthouses to break the force of the waves. This could be done, he thinks, by placing a couple of steel buoys at a distance of about one hundred and fifty feet from the lighthouse. A pulley and light rope on the buoy would enable the bag of oil or other appliance to distribute the oil to be hauled in when desired. —[New York Star.]

A Remarkable Quadruped.

A French periodical, the *Monde Artiste*, introduces to our notice a quadruped whose acquaintance is certainly worth making. The dog to which we refer belongs to a family residing in Darmstadt—a most musical family, for every member of it—and it reckons eight—plays some musical instrument or other from morning till night. Even the servants have been taught to play, much to the torture of the neighbors; and hardly less at first was the infliction felt by the dog in question, who used to slink out of the house in order to escape the conflicting sounds of the various instruments. It was determined, however, that the animal should also receive a musical education, and to this end he was made to stay beside his master's chair, let him bark and whine as he might.

Further, to teach him music, every time a false note was played he received a cut from a whip, and thus his ear was formed and his education completed. Gradually, says the *Monde Artiste*, the animal got to understand that each stroke of the whip he received signified that a false note had been played, and soon a look sufficed to make him howl at the right moment. At the present time he recognizes a note that is out of tune without being touched or looked at; and when taken to a concert or other musical entertainment, if a performer makes a mistake he sets up a howl of disapproval, and can only be reduced to silence by the voice of his master, who sometimes has even to leave the hall with the animal to avoid disturbing the proceedings.

Professor:—Which teeth come last? Pupil:—The false one, sir. —[Detroit Free Press.]

NATIONAL AIRS.

An Extensive Collection by the Marine Band Leader.

Many Curious Facts Brought Out in a Long Search.

One of the most remarkable works ever published under the authority of the government is the book just out by Mr. John Philip Sousa, conductor of the United States Marine Band, which contains the national and patriotic songs of nearly every nation in the world. The preparation of this book occupied about two years of fairly close labor, although even before work was commenced in earnest Mr. Sousa had been gradually gathering material since 1876. It was then that the idea first suggested itself to him, when lands from foreign countries came to Philadelphia at the Centennial Exposition.

Some curious facts are brought to light by an examination of this collection, which includes about 250 airs. Turkey furnishes one which is full of minor chords of wild, discordant harmony, which is supposed to be characteristic of a people closed in from contact with more enlightened and cultured people, and also another song with a stirring theme and broad, full harmony, which indicates that the composer had had the advantage of a musical education in Germany. The airs of the Spanish Islands are dreamy and soft, as might be expected, while a surprise is found in the Esquimo Indian air that is tender and sweet and would do credit to any nation. The beauty of this, however, is brought out in the harmony by Mr. Sousa. The air which we know as "America," but which is the English "God Save the Queen," belongs to no less than seven different nations, and even the music of the "Star Spangled Banner," "Yankee Doodle" and "Columbia, the Gem of the Ocean," have been appropriated from airs sung in Europe long before the United States was a nation.

After Mr. Sousa had commenced his work officially there were three nations that changed their national airs on account of change of government or ruler. Brazil overthrew the emperor and became a republic, and the present national air was the result of a competitive contest made last June. Portugal adopted a new air when the young King Carlos was proclaimed, and Nicaragua selected a new one when she elected a new president. Some of the airs from out-of-the-way places were whistled or sung to Mr. Sousa, and he noted them down and then harmonized them afterward.

Austria's national hymn was written by Hayden, who was prompted to his task by hearing "God Save the King" sung in England, while in New Zealand the national anthem was composed in an effort to secure a prize of ten guineas offered by a newspaper. Bohemia's national air forms a prominent part of Balfe's overture to "The Bohemian Girl," and Nicaragua's state hymn was written by a member of the government band. One singular fact is developed, namely, that the smallest republic in the world, that of San Marino, has the longest national song. It consists of twelve verses, each with a different time. —[Washington Star.]

Dr. Koch's Daily Life.

Dr. Koch, says the Berlin correspondent of the London Daily News, is no early riser; on the contrary, he only gets up at 9 o'clock, unless there be some particular reason for commencing his day earlier. He takes a long time to dress, as he is very particular, and makes his toilet at once for the day. Instead of drinking coffee for breakfast, Dr. Koch takes a thick soup made of flour, into which he breaks an enormous quantity of toasted black bread. After this simple meal he repairs to his laboratory, which he does not leave till 2 o'clock. At this hour dinner is served. It consists of soup, roast meat, and a light pudding. On the stroke of three a white horse from the livery stable stands before his door. On this animal the professor trots briskly off to the Thiergarten. This ride, for which he wears a rather peculiar riding suit and an enormous slouch hat, lasts about an hour.

The rest of his time till 8 in the evening is devoted solely to study. At

the supper, as sumptuous as the dinner is simple, there must always be three or four sorts of meat. Dr. Koch drinks during his meal large quantities of soda water. After his supper, and sometimes during his supper, he receives the visits of friends and acquaintances, with whom he remains in lively conversation till midnight. Then he goes to bed, but when there reads all sorts of political and scientific magazines and papers, as he has not sufficient leisure time during the day. He receives the visits of physicians and other persons in the afternoon. He is said to complain bitterly to his intimate friends of the way he is disturbed and bothered by visits from persons who are perfect strangers to him.

Modern Views of Consumption.

Two things are now believed to be necessary for the production of consumption—the tubercle bacillus and a disordered state of the body, such as to favor its growth—in other words, seed and a fertile soil; and if either is wanting, the disease is not produced. We never know when we may take in the germs on our food or in the air, hence we should see to it that we do not give them a fertile soil. "It is of primal consequence," says Dr. S. S. Burt, in a paper recently published in the New York Medical Record, "to elevate the tone of the tissues and the fluids that bathe them to a sanitary pitch, where they themselves are the best of germicides. Bacteria do not thrive upon such nourishment."

While it is almost certain that the disease itself is not inherited, it is well established that a debased quality of blood and tissue, in which the germs of consumption find their proper food, is transmitted from parent to child. If both parents come from consumptive families their children have little chance of escaping the disease, but a child with good blood for a legacy, even from one parent," says Dr. Burt, "has every reason to expect immunity from the disease, if he is reared intelligently. Such children must be properly clothed, very carefully fed, and encouraged to spend the greater part of their daily life in the open air."

To Obtain Oil from Flaxseed.

There are two processes used in making linseed oil from flax, the cold process and that in which heat is used. By the first the seed is ground in its raw state, and the meal obtained is subjected to powerful hydraulic pressure, which extracts the oil that it contains. In the second process the seed is first roasted and then ground in a mill in the same manner, and is pressed at a steam heat of 200 degrees. The resulting oils from these two processes have very different qualities. The cold-pressed oil is of a golden yellow color, almost tasteless, and quite sticky. It does not keep very well, but turns dark colored, and becomes rancid, even if exposed to the air. The roasting process destroys the gummy matter in the inner coating of the seeds, and the oil obtained is less mucilaginous, but it is darker colored and has a more acrid taste than the fresh cold-pressed oil. The heat-process oil is the kind most generally used. —[Boston Cultivator.]

A Conscientious Indian.

Indians sometimes display quite a streak of conscience. The following is told about Billy Chinook, who recently died at Warm Springs. When he joined the United Presbyterian Church a few years ago he had three wives. Of course that would not do for a church member, and he had to give two of them up. Which one he should keep was a serious matter. One had a child, one had no sense, and the third he loved best. She was childless. Out of a sense of duty he kept the one with the child, and the one he loved best was married to another man, which he said was pretty hard to bear. The one without any sense he kept and supported for a help to his wife. —[Albany (Oregon) Democrat.]

A Pushing Agent.

Peddler—Please, mum, I'm sellin' a polish to clean silver.
Housekeeper (sharply)—Don't want none.
Peddler—Very sorry, mum, but I see the neighbors was right. They said there was no use callin' here, 'cause you didn't have no silver.
Housekeeper (wildly)—Gimme six boxes. —[New York Weekly.]

SUNDAY SCHOOL.

INTERNATIONAL LESSON FOR FEBRUARY 3.

Lesson Text: *1 Kings 17: 1-6*. Golden Text: *Luke 11: 16*. Commentary on the Lesson.

1. "And it came to pass after these things..." The previous chapter gives a record of two remarkable victories of Arab and his army over the king of Syria and his army, the army of Ahab being like two little flocks of kids before the Syrians, who filled the country (xx. 37); but it was all the work of God, that Ahab might know that God was Jehovah (xx. 13, 28), and act accordingly. Ahab is, however, so little in sympathy with God that he after all made friends with the king of Syria, and let him escape. For this he was rebuked by a prophet, and went to his house heavy and displeased (xx. 42, 43).

"Naboth the Jezreelite." We are now introduced to a man who is mentioned only in this chapter and in II Kings ix. His name is given here nineteen times, and six times it is Naboth the Jezreelite. Naboth signifies "prominent," and Jezreel "the seed of God," so that we find the seed of God prominent hard by the palace of ungodly Ahab. That a wicked person, hating God and His ways, should have such a contrast set before him is too much for wicked flesh to stand, and, like Cain, he is troubled by it.

"Give me thy vineyard." "Because it is near unto my house." A righteousness life is a constant rebuke to unrighteousness and cannot be tolerated, especially when the spirit of God is striving with the impotent as He was with Ahab.

"The Lord forbiddeth me that I should give the inheritance of my fathers unto thee." Although Ahab offered him a better vineyard or its full value in money, this his reply. Naboth fears Jehovah, but does not fear Ahab, and the inheritance of his fathers is more to him than money or any other inheritance. Had he been like Esau he would have sold it cheap.

"And Ahab came into his house heavy and displeased." In the last chapter we saw him in his house, heavy and displeased because the Lord by the prophet had rebuked him; and now he is in the same place and in the same state of mind because the Lord has again rebuked him through Naboth. Had he frequented the house of the Lord and in his trouble gone like Elijah into the sanctuary (Ps. lxxiii, 17) he would have found a cure for his sadness; but he was not that kind of a man. He lived for Ahab and Ahab's will and Ahab's way, and whatever interfered with that cast him down.

"Why is thy spirit so sad?" "Sad" is just the same word as "heavy" in verse 4 and xx. 43, and it is only found these three times in the Bible. This is his wife's question to him. He will not find help in the right direction from her, for she incited him to sell himself to work wickedness in the sight of the Lord (verse 35).

"I will not give thee my vineyard." He rebuked her, his request of Naboth and this, Naboth's reply. Thank God for all who say to the world, the flesh and the devil, I am the Lord's property, you cannot have me or anything belonging to me; and as money nor any other inducement can persuade me to give to any but my Lord that which is truly and only His.

"I will give thee the vineyard of Naboth the Jezreelite." Thus speaks this woman of Satan, this defiler of the true God and His servants. She talks like the devil himself when he said to our Lord Jesus, "All this will I give thee... to whomsoever I will I give it" (Luke iv. 6).

"So she wrote letters in Ahab's name, and sealed them with his seal." Thus did Haman, another adversary of the people of God (Esth. iii, 12). Thus will the beast and the false prophet act in the power of the dragon, that old serpent, the devil, in the last days before Jesus comes in His glory (Rev. xiii, 4, 7, 15, etc.). In all ages the wicked watcheth the righteous and seeketh to slay him" (Ps. xxxvii, 32), and it shall continue so till Jesus comes.

"Proclaim a fast, and set Naboth on high among the people." Or as in R. V. margin, "at the head of the people." A child of God may conclude that something is wrong when the enemies of God do him an honor or in any way set him on high. When God elevates a man as He did Joseph and David and Daniel He is able to keep them; yet see how Satan shot at them and sought their ruin.

"And set two men, sons of Belial, before him to bear witness against him." "Sons of Belial" signify worthless, reckless, lawless fellows. They abound everywhere, and are ready to every evil work.

"And the men of his city... did as Jezebel had sent unto them." Were the servants of Christ only laid as ready and obedient as the servants of the adversary, how the name of Christ would be magnified. God glorified, the elect church called out and the kingdom hastened. These men did just what Jezebel said—took her to mean what she said and went about it. So many of the professed followers of Jesus cannot believe that He means what He says, and will not do as He says.

"Naboth did blaspheme God and the king." This is the lie which these false witnesses give utterance to. Naboth could say with David and with Jesus: "False witnesses did rise up; they laid to my charge things that I knew not. They hate me without a cause" (Ps. xxv, 11; lxxix, 4; Matt. xxvi, 59-61; John xv, 25).

"They stoned him with stones that he died." It would seem from II Kings ix, 35, that his sons also were murdered. Thus in later days they stoned Stephen and Paul (Acts vii, 58; xiv, 19). The same hatred of God and His seed murdered Jesus, and has in various ways, ways put to death multitudes of those who believe in Him. And it seems to human sight so strange; but we must wait. God is love. A God of love can do no wrong.

"Naboth is stoned, and is dead." Or, as in the next verse, "Naboth is not alive, but dead." Satan had come to fear Jesus taught His disciples not to fear those who could only kill the body. The Spirit, through Paul, says that "we die a gain," "to depart and be with Christ is far better." Jesus tells us that when Lazarus died the angels carried him—not his corrupting body, but himself, apart from the frail tabernacle in which he had been sojourning—to Abraham's bosom; and He said to the thief on the cross: "To-day shalt thou be with Me in Paradise."

"Arise, take possession of the vineyard of Naboth the Jezreelite which he refused to give thee for money." Thus speaks Jezebel to her heavy and displeased husband. The prominent seed of God is no longer in his way as a rebuke to him, and the vineyard is now his without money.