

UNCLE SAM TO RECORD INDIAN MUSIC

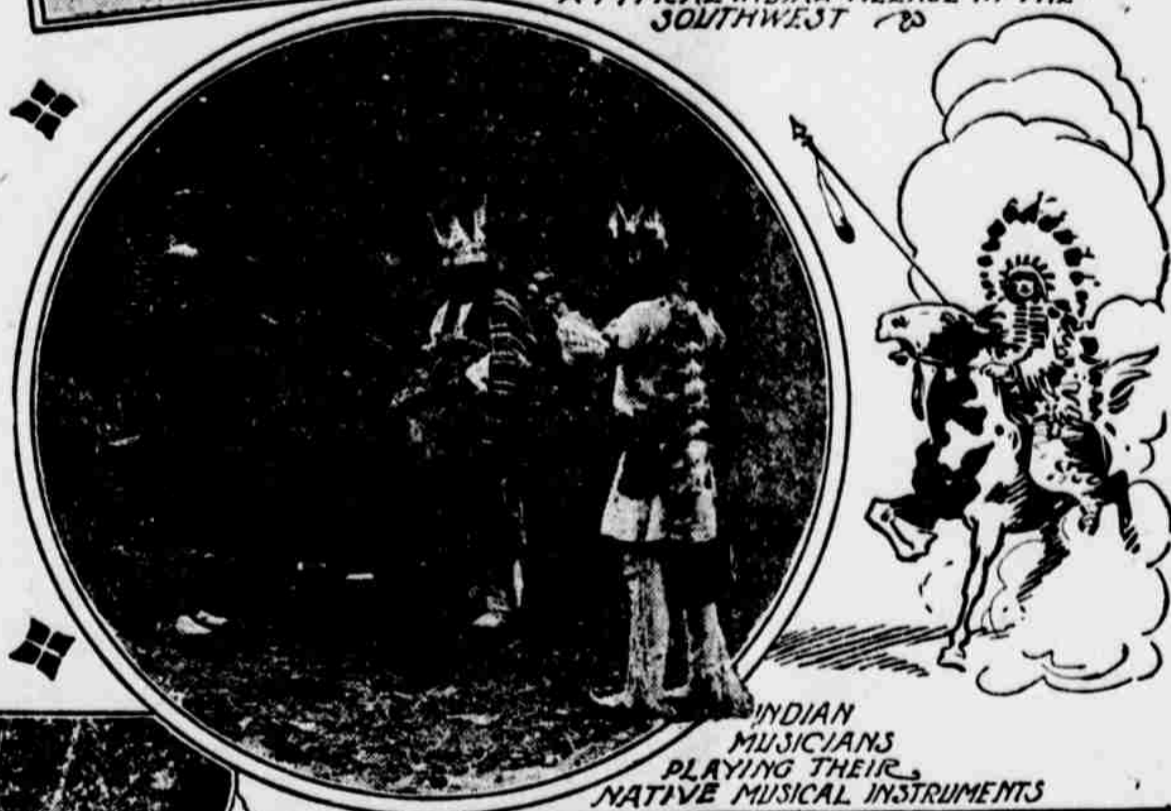
THE United States government has recently undertaken to do something that a great many people have been declaring for years past ought to be done. This is to record and perpetuate the tribal music of the American Indians. All over the world people of every nationality have of late years been striving to perpetuate the folk songs of the different races that inhabit the globe, because it has come to be recognized that these primitive songs which have seldom been written but have simply been handed down from one generation to another constitute an invaluable link with the past.

In the case of our Indians, however, in greater degree perhaps than with any other primitive people, is there need for quick work if the old songs and ancient music is to be chronicled for the benefit of future generations who will know the Indian only from books and pictures. The Indian music like to the folk songs of European nations, which have been brought to the fore in recent years, affords most interesting side-lights on the peoples in whose lives it has so long played a part and what is yet more important many of the old Indian songs have a historical significance or at least expression to traditions so interesting and poetic and beautiful that it would be nothing short of a calamity were they to be lost.

Aside, however, from the fact that the Indians of North America is a vanishing race and that their music is passing with them there is yet another incentive to urge energetic work now that this musical research has been undertaken in earnest. This extra spur lies in the fact that



A TYPICAL INDIAN VILLAGE IN THE SOUTHWEST



INDIAN MUSICIANS PLAYING THEIR NATIVE MUSICAL INSTRUMENTS



A TYPICAL INDIAN VILLAGE



INDIAN MUSICIANS

there is a tremendous wealth of Indian music to be studied and chronicled in permanent form,—each individual tribe having had from time immemorial its distinctive songs and chants. A man who is attempting to compile a complete pictorial record of the Indians has already spent twenty years in the work and it is likely that as much time will be required if there is to be mirrored for the benefit of future generations the distinctive music of all the various tribes.

Private individuals, musicians or scientists, have from time to time in the past made effort in a small way to perpetuate American Indian music and while they deserve credit for what they have accomplished it is an undertaking which through its sheer magnitude, if for no other reason, needs the resources of the national government. That it is pre-eminently a government function is likewise attested by the fact that it has promise of success only when prosecuted through the organized channels of intercourse with the Indians,—channels which enable federal officials to get into the confidence of the more intellectual men of all the various tribes in a degree that would scarcely be possible except in the case of an individual who lived for many years among the Indians whose secrets he sought.

The governmental study and perpetuation of Indian music is being conducted under the auspices of the Smithsonian Institution and National Museum at Washington. The bureau of Ethnology is the particular branch of this great seat of research which has the Indian music investigation in charge. Probably the most interesting phase of the whole undertaking is that which has to do with the activities of Miss Frances Denmore. Miss Denmore, who is an accomplished student of music, has spent much time among the Chippewas and other tribes whose music is at once notable and representative and has recorded as many as two hundred songs belonging to a single tribe.

Oddly enough the phonograph has been the chief means of capturing the songs of the forest. There is no system of written music among most of the tribes and the phonograph was hit upon as the only possible means of providing the means of studying the music carefully and leisurely. As may be surmised it was anything but an easy task to induce some of the more superstitious of the red men to sing into the strange machine or to induce them to even permit the recording apparatus to be set up within earshot of their camp fires when there was in progress those ceremonial rites and dances which call up the musical lore of the savages.

Finally, after much perseverance, however, at Indian agencies and elsewhere, the music hunters have succeeded in making a creditable beginning in securing the priceless phonograph records of Indian music. In the case of one or two tribes the song collection of "canned music" is practically complete. After records of Indian songs or music are secured they are transcribed in piano score and studied scientifically. Meanwhile the collection of records will be kept on file for the benefit of the musical students of future generations who will find it a priceless boon to hear the Indian music as originally rendered.

The researches which have been made show that Indian music is as complex as is the tribal life of the original Americans. An accompaniment of song is provided for every public ceremony as well as for every important act in the career of an individual. The music of each ceremony has its peculiar rhythm, as have also the classes of songs which pertain to individual acts such as fasting and prayer, hunting, courtship, the playing of games and the facing or defying of death. An Indian or a person thoroughly versed in Indian

musical lore can determine the class of a song by means of the rhythm of the music.

From a technical musical standpoint, the Indian music is very similar to the form of our own music. The compass of the songs varies from one to three octaves and some of the songs have no words, although this does not seem to impair their definite meaning. There is much chorus singing among the Indians and in some tribes there are choirs of picked singers who are paid for their services when they appear at any formal ceremonies. It may surprise many readers to learn that some of the Indian communities are so keen for music that they even hold musical contests. A favorite form of competition seeks to determine which singer or group of singers can make the best showing in reproducing a song with accuracy after having heard it but once.

The Indian songs are the property of clans, societies and individuals and the rights of ownership are rigidly enforced. In many instances the privilege of singing any individually-owned song must be purchased from the composer and in the case of the songs of clans not only is the right to sing the melodies restricted to members of the clan but each clan has special officers to insure the exact transmission and rendition of their songs, a fine being imposed upon any member who makes a mistake in singing. Indian women have composed many of the best of the Indian songs, including lullabies, spinning and

grinding songs and the songs of inspiration and encouragement intended to be sung to the warriors setting out for battle.

It is usually difficult for a listener of another race to catch an Indian song owing to the conflicting noise due, in a great part, to the beating of the drums. There is usually a difference in time, the drum beats being designed to govern bodily movements and mark the steps of the ceremonial dancers, whereas the song voices the emotion of the appeal. The drums may be beaten in 2-4 time and the song be in 3-4 time or the beat be in 5-8 time against a melody in 3-4 time, or the entire song may be sung to a rapid tremolo beating of the drum. The officials who have been making a study of Indian music are enthusiastic over its possibilities. They declare that not only does the field afford rich opportunities for the study of the growth of musical form, but the Indian songs themselves offer to the present-day composer a wealth of melodic and rhythmic movements constituting a source of inspiration equal to that which has been supplied by the folk songs of Europe and vastly more serviceable in the development of a distinctive American "school" of music.

Scales That Would Weigh a Thought

Sir William Ramsay, the distinguished English scientist, has invented a pair of scales delicate enough, literally, to weigh a thought. Their record so far is one seven-millionth of an ounce, which is considerably lighter than most thoughts usually are. The scales are kept under Sir William's own laboratory in a small subterranean chamber.

The room is kept in semi-darkness. So delicate are these wonderful scales that their balance is disturbed by the alteration of temperature caused by the turning on of an electric light at the other end of the room. The operator has to leave them for an hour in darkness—after he has tiptoed from the roof, so that his footfall should not set up any vibration—and then read them swiftly, before any change in the temperature has had time to affect them.

Hanging by one end of the beam of the scales by a strand of silica fibre so slender that it is scarcely possible to see it is a tray. Upon this is placed a minute glass tube. Imprisoned in the tube is a whiff of xenon, a gas discovered by Sir William Ramsay. The movement of the scales when the tube is dropped upon them is so slight that it cannot be detected at all by the eye. But the movement is made to swing from side to side

a tiny mirror, upon which a beam of light is focused. The result is that a shifting point of light is thrown upon a graduated black scale six feet away. The weight of the tube, with the gas in it, is then recorded by the movement of this point of light on the scale.

Then comes the interesting test. The gas is released from the tube, which is weighed again. It is now found to weigh a two hundred and fifty-thousandth of a milligramme, or a seven thousand millionth of an ounce, less than it did when the gas was in it. Therefore, the weight of this whiff of gas was a seven thousand millionth of an ounce.

The smallest object that can be picked up with the most delicate forceps is a piece of aluminum wire far thinner than a human hair, a twenty-fifth of an inch in length, which weighs a fourteen hundred thousandth of an ounce. It can scarcely be seen, and it is difficult to detect whether it is resting on the scales or not. A section of aluminum wire weighing an eighty-four hundred thousandth of an ounce can be prepared. But it is only visible in a microscope. For this reason weights of less than a fourteen hundred thousandth of an ounce have to be registered in gases.

JEREMIAH CAST INTO PRISON

Sunday School Lesson for Aug. 20, 1911
Specially Arranged for This Paper

LESSON TEXT—Jeremiah 37.
MEMORY VERSE, 15.
GOLDEN TEXT—"Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."—Matt. 5:11.
TIME of this lesson was B. C. 588-586, 18 years after our last lesson during the last stage of Jerusalem by Nebuchadnezzar, from the 9th to the 11th year of Zedekiah's reign.

PLACE—Jerusalem, surrounded by the besieging armies of the Chaldeans, and suffering from famine and pestilence (Jer. 38:2).

Jeremiah had prophesied nearly 40 years (since 629) and was a prematurely old man. Zedekiah was the last king of Judah, reigning 11 years. Nebuchadnezzar, 18th and 19th year of his reign.

Jehoiakim reigned six years after he had burned the roll of Jeremiah's prophecies, which, like the fabled phoenix rose anew and fresh from the ashes. He was slain in 597.

The first blow of the threatened doom of Judah had fallen during the fourth year of his reign, the first tolling of the bell of judgment which should have summoned the very dead in sin to awake. But they gave no heed.

Jehoiachin, his son, ascended the throne, a bad, weak boy, utterly unfit to cope with the situation. His reign lasted only three months. Upon Jehoiachin descended the full force of the divine vengeance incurred by previous generations. He was scarcely on the throne when the Chaldean forces, which had been ravaging Judah, were joined by Nebuchadnezzar himself, and closed around Jerusalem, and Jehoiachin surrendered at discretion. The arm of Babylon raised to strike his father fell on him, and fulfilled the prophecy against Jehoiakim. "He shall have none to sit upon the throne of David." Jehoiachin was kept a prisoner in Babylon for 37 years and was then released.

This was the second blow of divine judgment, the beginning of the second captivity, when 10,000 people were carried captive to Babylon. Among them were the king's wives and officers, and 7,000 that were strong and apt for war, and 1,000 craftsmen; and a large part of the 5,400 vessels of gold and silver from the Temple and palaces. The policy of Nebuchadnezzar was to remove out of the way all those who might be able to organize a revolt when he and his army had departed. Such men it would have been dangerous to leave behind. It would seem as if all this would have been sufficient to prevail on the people to repent and be saved.

Zedekiah, the brother of Jehoiakim, was placed upon the throne by Nebuchadnezzar, "a shadow king over a desperate band of men. During the first nine years of his reign the nation, instead of embracing the opportunity of repentance, plunged more deeply into folly. The dregs of the people, left behind in Jerusalem, laid this flattering unction to their souls: "We have been spared by Jehovah, therefore we are righteous in his sight."

During a brief respite while Nebuchadnezzar left Jerusalem free while he fought the Egyptians Jeremiah went forth out of Jerusalem to go into the land of Benjamin. His home was at Anathoth in Benjamin, three or four miles north of the city. It was apparently to secure his share of the tithes and produce of the Levitical globe of the village, due to him as one of its priests. Knowing that the Chaldeans would return, it was imperative that he should obtain the means of subsistence to take back into the city, so soon to be beleaguered afresh. Others think it was to secure himself in the possession of an inheritance. There was a natural rush to get out of the city after so long a confinement. Jeremiah went with the others.

When Jeremiah was in the gate of Benjamin, the north gate of the city, that by which any one would go to the country of Benjamin which adjoined Jerusalem, a guard said: "Thou fallest away to the Chaldeans; you are trying to desert to the enemy."

Then said Jeremiah: "False! A lie! I fall not a way to the Chaldeans." He was arrested by the guard, and brought to the princes, the officials of the government, who were wroth with Jeremiah. He had compared them to rotten figs. He was the strongest and most resolute opponent of their war policy. But for him they would have had it all their own way.

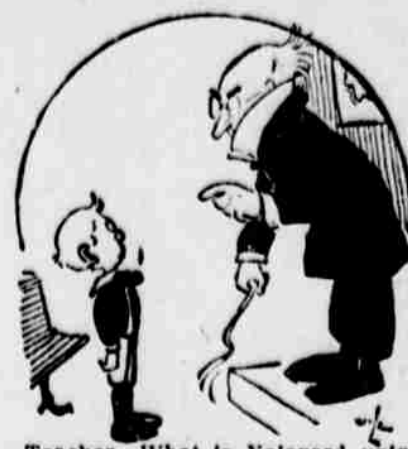
Jeremiah was placed in a dungeon under the prison building. Jerusalem was honey-combed with subterranean cisterns, vaulted or arched overhead, and cabins, vaults, the subterranean, arched spaces of a cistern, containing water.

At last Zedekiah, the king, secretly took him out to inquire: "Is there any word from the Lord?" Jeremiah replied: "There is." The word was: "Thou shalt be delivered into the hand of the king of Babylon."

Missionary illustrations are abundant in modern times. Witness the four fold growth of the church in Madagascar as the result of the cruel persecutions in 1849 and the two decades following, when Christians were hung over "the Rock of Hurling," a precipice of 150 feet, were burned to death, stoned, killed by boiling water or by poison. Witness the growth of the church in China after the fearful Boxer massacres of 1900.

And the heroism of the missionaries, so like that of the apostles of old, has elevated the whole missionary work throughout the world.

THERE ARE OTHERS.



Teacher—What is Yalevard university noted for?
Tommy—For its football team.

PIMPLES COVERED HIS BACK

"My troubles began along in the summer in the hottest weather and took the form of small eruptions and itching and a kind of smarting pain. It took me mostly all over my back and kept getting worse until finally my back was covered with a mass of pimples which would burn and itch at night so that I could hardly stand it. This condition kept getting worse and worse until my back was a solid mass of big sores which would break open and run. My underclothing would be a clot of blood.

"I tried various remedies and salves for nearly three years and I was not getting any benefit. It seemed I was in eternal misery and could not sleep on my back or lean on a chair. I was finally given a set of the Cuticura Remedies and inside of two weeks I could see and feel a great relief. I kept on using Cuticura Soap, Ointment and also the Resolvent, and in about three or four months' time my back was nearly cured and I felt like a new being. Now I am in good health and no sign of any skin diseases and I am fully satisfied that Cuticura Remedies are the best ever made for skin diseases. I would not be without them." (Signed) W. A. Armstrong, Corbin, Kan., May 26, 1911. Although Cuticura Soap and Ointment are sold by druggists and dealers everywhere, a sample of each, with 32-page book, will be mailed free on application to "Cuticura," Dept. 27 K, Boston.

Happiness, at least, is not solitary; it joys to communicate; it love others, for it depends on them for its existence.—Stevenson.

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Hold fast to the highest ideals that flash upon your vision in hours of exaltation.—Frances C. Willard.

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The art is to bring the state of the mind bred of large thinking into the routine of life.—N. S. Shaler.

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