

Bolshevists Invade Mexico's Presidential Palace



Crowd of Bolshevists outside the presidential palace in Mexico City. They were bold enough to invade the palace, and the man in the center on horseback, holding the "Red" flag, is reported to have waved it from one of the balconies.

MOKIS DANCE; WOULD APPEASE RAIN GOD

Arizona Indians, Far Removed From Civilization, Cling to Ancestral Customs.

AS IN DAYS BEFORE COLUMBUS

Mokiland Is the Richest Part of the Union for Prehistoric Exploration - Medicine Man Determines Date for Snake Dance.

Smithsonian archeologists say that the most interesting aboriginal ceremonies performed nowadays in America take place in midsummer days among the Moki Indians, who live in southeastern Arizona. Scarcely touched by our civilization and clinging to ancestral customs, H. G. Tinsley tells the Dearborn Independent, the Mokis perform during the last days of each August dances and rites in propitiation of their god of rain, identical with those of their ancestors ages before Columbus sailed from Spain. Mokiland, or the province of Tusayan as the Spanish named it in the early part of the sixteenth century, is the richest part of the Union for prehistoric exploration. Cities of strong, intelligent people flourished here in the time of the Caesars. Ruins of beauteous temples, which crumbled before the Montezuma dynasty began, lie among the drifting sands. The hand of the Mokis abounds in ancient traditions still kept in their pristine freshness.

Studying Mokis' Customs.

This month two score of American ethnologists and archeologists, besides some from Europe, have gathered in the Moki pueblos to study the customs, habits, thought and traditions of man in prehistoric America, as they have come down through generations of Mokis.

Spanish adventurers under Coronado reckoned in 1542 that there were about 13,000 souls in the Tusayan confederacy of Moki tribes. Now there are but a few hundred Mokis. They are known also as Hopis; and their name signifies "peace loving." They have a tradition that several hundred years ago the warlike Apaches waged a terrific war against the tribe. The remnant of the Mokis fled in terror and took refuge on the two great tablelands of red sandstone which rise sheer some 70 feet out of a vast sea of sand. The great rocky formation has been a veritable Gibraltar of defense to the tribe and from the day the ancestral Mokis fled they and their descendants have dwelt there isolated. Rain is the all-essential element in the success of Moki agriculture, and in the desert region rains come capriciously.

The date of the Moki snake dance is determined by an old medicine man in the tribe. When during August the sun at its setting glints the sacred rock that stands before the door of the tribal kiva, the old medicine man, Houli, mounts the highest point at either Walpi or Oraibi and solemnly gives notice that 16 sunsets hence the solemn snake ceremonies will take place. He ends by invoking all to begin immediate preparation for the occasion. The women are to bake for a tribal feast, to dress themselves and their children in their best garments, and the men are to perform their several parts in the ceremonies.

A certain number of young men, appointed for the purpose, start out at next dawn to perform their part of the preparation for the dance. They are jakulali (snake gatherers). They roam over the desert with a forked stick in one hand and a bag made of skins in the other. They know where to go look for rattlesnakes and sometimes they get more than 200 serpents in a week. They plant the forks of their sticks over the neck of the recombent snake, and by an adroit movement throw the reptile into the bag. The serpents are brought to the pueblo and turned over to the old snake priests.

The Preliminaries.

Six days after the official announce-

ment of the annual snake ceremonies, mysterious rites among 27 of the foremost men in the Moki tribe begin in a chamber hewn into the rock down below the pueblo. This is the kiva, the holy of holies of Moki belief. Dr. J. Walter Fewkes of the Smithsonian Institution is the only white person who has ever entered the kiva, and he says that the ceremonies there consist in washing the serpents captured and brought there by young men. The old men engage in barbaric incantations, and chant appeals to the serpents to bear messages of devotion and friendship to the powers that rule the rain clouds. The snake priests wear nothing to protect themselves from the reptiles' fangs. Each day they wash the rattlesnakes, sprinkle sacred cornmeal on the serpents' heads, and deposit the creatures in jars. Meanwhile the Moki housewives cook and bake in preparation for the event of the year—the snake dance on the plaza of the pueblo. The gaudiest tribal finery is brought forth and made ready. White and Navajo Indian visitors come across the desert to see the public ceremonies and for a week all Mokiland bustles and buzzes.

At the setting of the sixteenth sun from the official announcement by old Houli the snake dance takes place. Late in the afternoon the spectators arrange themselves in vantage spots overlooking the plaza where the dance is performed. Some 2,500 persons are generally on hand to see the ancient marvelous ceremony. The roofs of the squat stone houses are crowded. Moki children with scarcely a stitch on them sit along the cornices with their brown legs hanging down. There are cowboys from all over the territory, reporters from newspapers, scientists from the cities, and hundreds of Indians in brilliant and quaint costumes. It is a rare scene; "one fit for a salon picture," said an enthusiastic artist. The white people laugh, the dogs and children make tumult, while every one awaits the opening of the dance. At just about six o'clock, when the sun is dropped into the yellow desert away to the west, some one calls: "Here they come." Instantly there is silence. Everybody knows that the antelope men—young athletic snake dancers—are at last issuing from their stone chambers. The braves are scantily clad, and on each leg a small terrapin shell, in which are placed small pebbles, which rattle as the warrior moves, and make of him, in sound at least, a human rattler. The dancers are smeared with red, white and black paints. Around each brow is bound a flaming handkerchief, the upper forehead being painted a deep black, and the lower half with black and white bands.

Live Snakes in Their Mouths.

The band forms in a circle and a sack of serpents is brought forth and is placed in the branches of a cottonwood shrub known as the kisi just where it has stood on Moki dance days for countless generations. A chief, hideously painted, opens the sack and as each brave marches past thrusts his naked arm within and jerks from it several writhing serpents, which he hands to the buck. The snake dancer bends and seizes the snakes by their middle with his teeth, while he holds one or two serpents in each hand. The serpents rattle, hiss and struggle while the human captors, gesticulating and stamping, join in a solemn rhythmic movement. In which, after each man has been supplied with serpents, the whole band is soon participating.

The Moki women and the several hundred Moki bucks who do not participate in the dancing at first sit in mute awe. As the dance proceeds the red-skinned spectators start a low humming, which gradually develops. Louder and louder rises the din of discordant voices until the women become wildly excited, and leap to their feet. Meanwhile the dance goes on. The dancers glisten with perspiration and the paint on their bodies runs down their bare backs and legs. Some of the older ones, to show their prowess with venomous reptiles, carry three and five rattlesnakes about with them. They

Spanish Coin of 1709 in Delaware Bay Fish

Cape May, N. J.—Frank W. Hughes of Cape May Point caught a nine-pound weakfish in Delaware Bay. When he cleaned the fish Hughes found in it a Spanish coin dated 1709. It is supposed that this came from one of the Spanish ships of that time which was wrecked off the Delaware capes. Hughes was accompanied when he caught the fish by Horace Carson, who some time ago found a pearl valued at \$500 in a clam that he caught off the Fishing Creek clam beds.

weave the snakes about their heads, they coil them in huge balls and toss them up and down; they twine them about their necks and tuck them between the belts of their kilts and their nude waists, and carry them, held at the middle, in their mouths. All this time they are hopping about the sunbaked plaza. Now they circle about the kisi with their burden of serpents in their hands. Then at a signal by old Kopali, the snake chief, the dancers form in threes, and with the snakes wriggling for freedom in their hands, they march backward and forward. Another signal and they form in a row and toss the serpents to and fro. Then the dance starts anew. More circling, marching and counter-marching in ones, twos and threes. Occasionally a reptile wriggles itself loose from an Indian's hand. It is, however, instantly picked up like so much rubber hose. An Hour of Horror.

The snake dance lasts about fifty minutes. At its close the Indian spectators have risen to their feet, and are weaving their arms and bodies back and forth in time to the rapid chorus they are shouting over and over again. The dancers are dripping with perspiration. The white visitors are dazed at the incredible scene. No one who has not seen it would believe these men can be so thoroughly indifferent to the serpent's venom. Suddenly at a signal from wrinkled Kopali the dancing ceases and the high snake priest advances to an open place. He solemnly sprinkles meal in a ring, denoting all compass points to which serpent messengers are to convey the Moki petitions. At another signal the rattlesnakes are thrown in a heap within the circle. Meal is hastily thrown upon the wriggling heap, while a guttural invocation is pronounced. In a moment each of the dancers snatches several of the serpents in his hands, and starts at full speed for the narrow trail which leads down from the mesa to the plains below. There the gruesome burdens are thrown upon the sands and permitted to go their way in peace.

The dance is over, but there's another scene. When the athletic dancers have come running back to the plaza they hasten to the sacred kiva, where they remove all the trappings of the ceremony. Then they come out and drink deeply from a bowl of mysterious decoction of herbs brewed only by Salako, the oldest snake woman in Mokiland. Then the Mokis go home in silence. They have performed the most important service in their lives and have propitiated the rain god as sacredly as they know how. Their wives and sweethearts wait upon them and wash them of their paint. On the morrow the pueblo feast takes place, and the new green corn and melons are eaten without stint.

Very naturally the question is asked: Are not the rattlesnakes used in the Moki ceremonies drugged or deprived of their fangs? If not, why are not the half-nude snake dancers and priests bitten? White people who have seen several Moki snake dances say they have never known a Moki to confess he was fanged, but every year spectators see snake dancers pull away from their arms serpents that have fastened there. Every year some of the reptiles coil and strike at their captors. The best-posted scientists who have looked upon Moki snake dances say that the priests and dancers have a certain manner of handling the creatures, and that the strange broth which the snake handlers drink renders venom harmless. At any rate it is unique among barbaric customs.

NEBRASKA IN BRIEF

Fine News Culled From All Parts of the State, Reduced for the Busy.

SCORES OF EVENTS COVERED

An unknown bandit knocked F. S. Tucker, Rock Island cashier at Fairbury, unconscious as he stepped from his office, and robbed him of \$525 which was to have been deposited in a local bank.

Henry Warnke, from near Fairbury, reports the record corn yield for Jefferson county, 100 bushels an acre. Another field on his farm yielded seventy-five bushels.

Stanford Grill, 17-year-old captain and star end of the Decatur high school football team, is dead from injuries received in a football game at Pender September 23.

Mr. and Mrs. E. H. Chambers and Mrs. Clara Speice, of Columbus, have gone to Vancouver, B. C., whence they will sail for the Orient for a three months' tour.

Gust Carlson, a farmer near St. Edwards, is dead of tetanus, the result of infection from a blow on the thumb with a hammer while making repairs on a fence.

Representatives of a number of commercial clubs of the state held a conference in Lincoln and drew up a constitution for the state Chamber of Commerce.

Over 100 applications for trained nurses' certificates have been filed preliminary to the state examinations soon to be held in Lincoln and in Omaha.

A fund of over \$1,200 has been raised by Omaha firemen to assist the family of Fred Blazek, who was killed while fighting a fire at that place recently.

Henry Hansen, near Benson, the father of twelve children, and who came to this country from Germany in 1878, has been admitted to citizenship.

The annual convention of the Nebraska Association of County Commissioners, Supervisors and Clerks will be held at Omaha on December 7 to 9.

Invaders entered the store of Hyate & Tull at Murray by breaking a plate glass window, and carried off goods to the value of a couple hundred dollars.

John W. Guthrie, secretary of the Alliance Chamber of Commerce, has tendered his resignation to the board of directors, effective January 1.

Iola Vincent, Omaha, and Irene Hufington, Lincoln, were the only two girls in a class of twelve applicants for admission to the state bar.

The Fidelity National bank of Aurora has changed to a state bank and has opened under the name of the Fidelity State Bank.

All metal monoplane have been installed on the Omaha-Chicago air mail lines and are making regular trips between the two cities.

Lincoln was chosen as the meeting place of the next conference of mid-west farm bureaus, which will be held early next January.

W. H. Osborne, jr., secretary of the state board of equalization, has been appointed state tax commissioner by Governor McKelvie.

The tenth annual convention of the Nebraska State Irrigation association will be held in Gering on January 18, 19 and 20.

C. D. Williamson, formerly of Washington, Kans., has been called to the pastorate of the Presbyterian church at Hebron.

The cornerstone of Platte county's new court house will be laid with impressive Masonic ceremonies on November 30.

University of Nebraska students are planning the formation of a university press club.

Fremont Rotarians have stocked Lyman lake, near that place, with 30,000 minnows from the state fishery.

Passenger air planes are expected to be in operation between Omaha and Chicago within the next sixty days.

John Carpenter, farmer and proprietor of a store at Willis, lost his life in a fire that destroyed the store.

Allen V. Grammer, sentenced to be executed last week, has been granted his 13th reprieve.

Grand Island sportsmen have decided to revive the Coursing club at that place.

District Court at Geneva had fifty-three cases on the docket.

The Hebron Woman's club will raise funds to finance the Salvation Army at that place, and will also erect a soldiers' monument in the cemetery. Home talent will stage a minstrel show.

To accommodate farmers and others who are limited in the time they can spare in school, the state university school of agriculture at Lincoln is again offering four weeks courses in automobiles and tractors, and general agriculture. The automobile-tractor short course opens November 29. Students to the number of twenty-five may enter this course on any Monday, beginning with the last Monday in November.

Omaha's Poultry association will set a record when it holds its seventh annual show this month. It will be the first educational show in America, the first show to introduce the utility class, the first of its kind to have free admission and the first to give a banquet to its exhibitors.

Mrs. William Harmon of Nebraska City, aged 94, is growing a new head of hair, according to neighbor women. She has been bed-ridden for the last year and her hair, it is said, is being replaced by tresses which have begun to grow within the last few weeks. Her hair in front is said to be two inches long and of a dark color.

A porcupine, one of the first ever killed in the Elkhorn valley in Holt county, was run over by a car driven by Thomas Rae, ranchman, near O'Neill last week and has been sent to a taxidermist for preservation. Old inhabitants declare that it is the first animal of the kind ever seen along the Elkhorn.

The four sugar beet factories in the North Platte valley—at Scottsbluff, Gering, Bayard and Mitchell—will distribute nearly seven million dollars to beet growers for the season just closing. The factories are now in full swing, employing 500 men who work in three shifts of eight hours each.

The tractor testing work being conducted by the University of Nebraska has attracted the attention of the United States War department, and a group of ordnance officers will be sent to the college of agriculture to personally inspect the work.

Omaha is being flooded with an artificially colored bootleg whisky represented to be genuine "Canadian club," a brand which has been smuggled across the border in small quantities and which became quite popular in Omaha recently.

Women are to have an important part in the meetings of organized agriculture at Lincoln, January 3 to 7. In addition to attending the general session on Wednesday they will have a three-day program of their own, beginning Tuesday.

The state convention of the young peoples society of Christian endeavor held at Aurora last week had the largest registration of any former meeting for many years, nearly 700 delegates being in attendance.

Yeggs blew open the safe of the post office at Beaver City, and made their escape in an automobile with \$100. The explosion wrecked the windows and was heard for many blocks.

Nebraska City has a "hunger striker." Mose Givens, colored prisoner in the county jail, has refused for several days to take nourishment, although temptingly displayed by Sheriff Fischer.

One hundred and fifty members of the Richardson county farm bureau, meeting at their annual banquet at Falls City, voted to join in the state campaign for new farm bureau members.

When John H. Gerdies of Adams, applied for his second citizenship papers he discovered that a claim made during the war to secure draft exemption had barred him from naturalization.

John McConnell of Beatrice, postmaster at that place for a number of years, is dead, at the age of 85. He was the father of thirteen children, eight of whom survive him.

Omaha is the victim of too many tag days, according to Mayor Smith, who has suggested that charitable and welfare organizations ought to be financed by annual budgets.

It is estimated that the harvest of sugar beets from the 70,000 acres sown to that crop in the valley of the North Platte river, west of North Platte, will approximate 770,000 tons.

The Nebraska chamber of commerce, which is the successor to the state association of commercial clubs, is to be incorporated shortly by leading business men of the state.

The city council of Central City has brought suit against the Central Power company of Grand Island to enjoin them from shutting off electric power in the city.

Forty-one Gage county farmers who shipped in a carload of "Kanred" wheat last fall have sold \$20,000 worth of the seed this year in other Nebraska counties.

McCook Knights of Columbus will build a three-story council hall next spring. They have purchased a valuable lot and are now arranging plans.

Henry Restau of Havelock, a student of Millard college, at Fremont, met death in the Y. M. C. A. pool at that place. He was a guest at the Y and had been watching some friends play basketball.

J. P. Lawrence, for the past three years connected with the university college of agriculture, at Lincoln, has gone to Alliance as acting manager of the Nebraska Potato Growers' Co-operative Exchange.

Charles Shaw, senior vice commander of the Lincoln Post of Veterans of Foreign Wars, has been notified that he has been awarded a medal and \$1,000 for his part in sinking the German submarine which had destroyed the American ship Covington. Mr. Shaw was a gunner in the navy.

University of Nebraska, up to 1920, had a registration of 5,958 pupils, including summer and extension school enrollment, and was ninth in enrollment of the publicly supported schools of the country, according to statistics published in a recent issue of the Literary Digest.

Back Given Out?

There's surely some reason for that lame, aching back. Likely it's your kidneys. A cold or strain oftentimes congests the kidneys and slows them up. That may be the reason for that nagging backache, those sharp pains, that tired, worn-out feeling. You may have headaches and dizzy spells, too, with annoying bladder irregularity. Use Doan's Kidney Pills. They have helped thousands. Ask your neighbor!

A Nebraska Case

Mrs. G. E. Gardner, 405 S. 5th St., Beatrice, Neb., says: "My back was weak for a long time. It ached and pained and when I bent over it was hard for me to straighten up again. I was weak and had headaches. It was only a short time after I began using Doan's Kidney Pills before the trouble was removed and I have not been bothered since. My cure has lasted a long time."

Get Doan's at Any Store, 60c a Box DOAN'S KIDNEY PILLS FOSTER-MILBURN CO., BUFFALO, N. Y.

HARE FEARED BY IGNORANT

Harmless Little Animal Figured Largely in the Superstitions Which Are Considered of the Past.

Among old superstitions none was more prevalent than that relating to the hare's foot, which was carried for luck.

Pepys notes in his diary that his hare's foot lacked a joint, and that he would obtain a proper one. It was usual for fishwives on the east coast of England to carry a hare's foot in their creel, but they were very angry when the children shouted: "Ye've a hare's fit in yer creel."

"To kiss the hare's foot" means to go without dinner. If a hare ran along a village street, the people said there would be a fire. If a hare crossed a fisherman's path when going to sea, he turned back. Seeing a hare was said to be the cause of that unhappy deformity, harelip. It was thought that a witch could turn herself into a hare, and that a hare could only be shot with a silver bullet.

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Visit Not Entirely Wasted.

One Sunday afternoon I called at a friend's house, rang the bell, and after waiting a few minutes for an answer a little girl stepped out of the adjoining hall and said: "The lady is out; she went away in an automobile." "Oh," I said, "is that so? Are the rest of them out, too?" She replied: "Well, the man he went out with the boys, but the dog's home."—Chicago Tribune.

She Rebels.

"John, I wish you'd stop telling people you married me for my good sense." "Why, my dear—" "I ain't as homely as all that."—Louisville Courier-Journal.

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