

High School Senior Class Illustrates American History in Its Pageant



PART OF THE CAST

POCAHONTAS AND MEMBERS OF HER TRIBE



FINALE - "NATIONAL HOMAGE"

THE "History Pageant" presented so successfully by the senior class of the Omaha High school has set a new precedent in the annals of high school enterprises. An interesting bit of high school history has also been brought to light as a result of the entertainment given.

When the senior class of last year gave its senior fair the faculty desired for various good and sufficient reasons that it should be the last fair given by a senior class at the Omaha High school. And when the class of 1910 asked that it be allowed to present a fair it was refused. So it was up to the brilliant members of the class to think of something to take its place.

One of the entertainments put forth to fill the gap was the pageant just given. Another is to be the entertainment in vaudeville which is to come off some time in May.

In former years the senior classes of the high school have had some kind of an entertainment at the high school building. By means of these each group of students as it left the school to try its fortune in a contest with the world, has

been able to leave some article to commemorate that class and to help decorate the halls of the school building. For the last decade these ways of raising money have taken the shape of a senior into which the unsuspecting parent and visitor was led, and broke out again? the shorn lamb.

This year some member of the 1910 class evolved the idea of giving an exposition of not only the high school work, but also the work of all the grade schools. However, this scheme fell through because of lack of time in which to prepare the exhibits, and so the idea of making Lexington day one which would long be remembered was brought forward and was received with the greatest enthusiasm.

In fulfilling its purpose as a picture portrayal of the early history of the first settlers of America the spectacle presented was an unqualified success. The different scenes shown by the students were all historically correct and impressed on the mind of the audience as nothing else could the struggle for this continent and the later fight for liberty.

For an amateur performance the stage effects produced by them in the course of the pageant were almost wonderful. The

picture shown above, that of liberty supreme, would do credit to any professional stage manager and is certainly a triumph for the girls presenting it.

The business managers of the event report that financially the event far exceeded their expectations. Three performances were given on Tuesday and the theater was packed at all of them. If another performance could have been arranged for it is thought that it could easily have been

filled. As it is between \$300 and \$400 was made clear by the pupils.

For this great success the students give credit to Mrs. Atkinson, the head of the history department of the high school, and to Chandler Trimble, the president of the class. Mrs. Atkinson states that the high school faculty, in view of the fact that the pupils ran this event so well, are seriously considering some such entertainment every year.

honest citizen when he is normal and sane. Of the many tribes the one best known to the American people is the Sioux; it is his dress and his habits that have been most often and most grandly described in song and story. He is—and I am now speaking of the conclusions of students and experts—the finest from an intellectual and physical standpoint, and it is fitting that he should be selected to found an experimental colony.

"I wore a chief's headdress at the luncheon of the League of Political Education, and it is this adornment that is known as the 'Indian' headdress everywhere. In reality it is only worn correctly by the Sioux, from whom it was copied by the Ojibway Indians. It is a 'war bonnet,' made of undyed eagle plumes, and its length is determined by the rank of the

and anxious to take part in the colonization scheme. They see in it a future for their children and for the race. They are waiting for the clock to strike."

Little Bison has only the warmest words of praise for the present Indian commissioner, Mr. Valentine, and for the work of his predecessor, Francis Leupp, whose published work on the subject of "The Indian, His Problem," he considers a classic, but he thinks the authorities, hampered as they are, have difficult problems to confront and answer. "In this colony scheme I do not see how, according to the information law, I could expect any except a negative aid, but as an economic consideration it certainly should arouse interest. Take the matter of breeding cattle alone. Where, in a few years, are you going to

PLANS AN INDIAN COLONY

Little Bison Would Lead Sioux to Central America.

WOULD REGAIN VITALITY THERE

Cattle Raising and Farming Work They're Best Fitted For—Wants Five Thousand Dollars to Begin With.

NEW YORK, April 23.—One of the most interesting speakers at the recent luncheon of the League of Political Education was Little Bison, son of Chief Big Foot of the Sioux Indians. The second annual function of this kind was given in honor of Mrs. Lionel Marks (Miss Josephine Peabody), on her way to Stratford to witness the presentation of her prize poetry play, "The Piper," and at the guest table beside the two mentioned were Charles Ratin Kennedy and his wife, Edith Wynne Mathison, Winthrop Ames, Robert Erskine Ely and several other notables.

In the home of Miss Nathalie Curtis, who has spent some years among the various Indian tribes, a sojourn resulting in "The Indian Book," Little Bison admits that the short time allotted his speech hardly gave him a chance to introduce the topic so near his heart, much less explain it as he would like to have done. He has already spoken of it and received the approval of several Indian well wishers, among them F. S. Deussenbaugh, librarian of the American Geographical society; Mr. Steadman, whose work along this line is well known, and Miss Curtis, who is an enthusiastic supporter of the "dream." He has lectured before the public education boards and at the synagogue of Dr. Stephen Wise.

In his post-luncheon speech Little Bison spoke pathetically of the fact that the government only gave the Indians "rations and reservations." Translated into the vernacular it would seem that for anybody to give anybody else board and lodging is considerable of a gift. But Little Bison does not think so and his argument is based on good sense and some practical experience. What he believes the Indian wants is to live the life he was intended by Nature to live so far as is possible with the advance of civilization and to reach the standards demanded by that civilization by slow and painstaking steps—not to be forced into an impossible competition with a people who are generations ahead of him in every path that can be named.

"What the white man has demanded," says Little Bison, "is that the Indian shall step from his blanket and moccasins into a dress suit and patent leather pumps and be at home in the city. It is impossible. We cannot do it, and for that reason after the young men leave school or college and are thrown on their own resources following the protection of a segregated life, they frequently find themselves unable to compete in the light where many white men go under, and in spite of education and effort, revert to the blanket life."

"About a year ago," says Little Bison, "a luncheon was given at Sherry's in New York City to discuss the gift offered by Mr. Rodman Wanamaker of half a million dollars to be used in the purchase and erection of the statue of an Indian, the sculptured form to be the work of Mr. Frederic Remington, since deceased. The newspapers which gave the account of the banquet and the laudatory speeches of the guests did not contain one allusion or suggestion that the same amount or a hundredth part of that amount might be expended for the benefit of the live Indian, rather than in the perpetuation in marble of the Indian who is actually passing away on account of their neglect. I do not criticize the fine, broad-minded ideas of Mr. Wanamaker at all, but I do say that for something like \$500 I could start with hope and enthusiasm on the colonization of my people in some place where, with proper conditions of climate and physical environment, they could develop into a fine, sturdy, self-supporting and self-respecting race instead of dying by hundreds of consumption and kindred diseases, the result of improper feeding of improper clothing and improper dwelling houses."

Little Bison explains that the term "my



AN INDIAN WITH A DREAM.

people" refers particularly to his own tribe, with ten families from which, or an aggregate of fifty people, he would prefer to start, adding others as time goes on. He does not want this colony to revert to the mere hunting and fishing life; he wants to make farmers of them, and he has not only found an ideal location, but has had a large tract of land offered to him in Central America, far from the political belt of the sea coast, in the interior at an altitude of some 8,000 feet, where all the vegetables can be easily produced, including coffee, cocoa; where there is abundance of game of every sort. The \$500 which Little Bison mentions modestly as a sum sufficient to start this colony would be spent for transportation purposes and the initial expenses. "There is no colonization scheme that can show results in one year," states Little Bison, "but I can do it in five I am sure."

That Little Bison is well fitted by appearance, personality and education to be the leader of such a "cause" is a fact that is proved by a short talk with him, as well as from a practical view of his many friends. He is a man of 41 years, who looks ten years younger. He is stalwart and firmly built, broad shouldered and sinewy. His high cheek bones show only in profile and his features are clean cut and aristocratic in outline. He has married a wife of Scotch-American parentage and has seven children.

He tells, in answer to a biographical question, how he has been educated and where and says that from the time when he was the age of his oldest boy he has had but one dream, one project, to colonize his people.

Following the battle of the Big Horn, where his father and most of his relatives were killed, Little Bison was taken by a missionary to Texas, and lived on a ranch until he was 15. After that he traveled for a while, and in Colorado, Kansas and western states studied mining engineering in a practical way and perfected himself in the preliminaries of electric work, installation, etc. During this period he aroused the interest of a rich Californian and the consequence of their acquaintance was the offer to become a secretary and traveling companion of this

man, who was in ill health. With him Little Bison visited not only the usual European countries, but went also to unusual places, little frequented parts of Africa and Asia, Japan and India, Egypt and Arabia.

"One day in Arabia," narrates the speaker, "I mounted a bareback Arabian stallion and rode him far out in the desert. When I returned, triumphant to have accomplished something I had been told was impossible for a youth like me to do, the old Arab sheik to whom the beautiful animal belonged came and kissed me on both cheeks. It was from his people I learned many interesting facts in regard to veterinary work, the breeding and care of horses and cattle, and know that today I could take a degree as horse doctor if it were necessary. During this period I learned many other industrial trades, carpentry, for instance, and even sewing. I determined to leave no weak point that I had cognizance of, so that if the future smiled on my scheme I should feel myself fully equipped in every practical way. I have the complete industrial equipment necessary for such work."

"It was on my return from this journey, which took several years, that I realized I had found either in South or Central America the land of my desire. I thought of the sterile, stony country, where on the government reservation among the Black Hills the Sioux now have their home. I remembered how, even in that desolate tract, as minerals had been discovered and several of the chiefs of Indian tribes, relics of the ancient Aztecs and Incas, assured me that they would be only too glad to work in co-operation with us. Like the best of our people, the thinking, educated class, they wish to preserve the legends and myths of their races, fast dying out, they wish to propagate their kind now disappearing.

"Mexico has given the Cherokee Indians

some 500,000 acres, to which they moved from Oklahoma, forced to that place from Louisiana. Already prosperous, having the advantage of living in a rich country, they are now an immensely wealthy tribe, happy and progressive because they have been allowed to work out their salvation along the right lines. Mr. Duncan, who has devoted his life to work among the Indians, has now a large and thriving colony of them. I believe in Alaska, self-supporting and influential as individuals and as a corporation. They have mining factories, they have mining resources, they have their own government. They are, thanks to his wise foresight and experience, a 'saved' people. They have proved, a self-evident fact to the student, that the Indian can work as well as the white man, but he must be allowed to work in his own way. He cannot work in confinement. He loses his nerve. He must have the outdoor life and the trades and professions that are allied with that for the present, perhaps for many generations to come. He cannot compete with the white man."

"It is not so very long ago that here in New York I answered an advertisement for an electrician. The man who offered the place for the salary of \$10 a week coolly told me, when I applied, that no Indian could work, but as there seemed none else who had even an inkling of what was needed he finally engaged me. I stayed a week merely as a matter of pride, for I felt my earning capacity was greater than that, but I could not go away and leave in his mind that impression regarding my people. At the end of the time I will say that the man was right to a certain extent. I, with my good health, my education and my experience, cannot work in confinement. I would have gone to pieces in a short time there.

"Used to the backskins, the Indians cannot all at once adapt themselves to the white man's dress. They put it on and take it off at the wrong times; they are not toughened by their attire, they are weakened by it. The open tepee with perfect ventilation is replaced by the cabin

with its stove, a place which is never ventilated and the air of which soon becomes vitiated and foul, after a time breeding consumption and other diseases, conveyed from one to another because they do not know the laws of sanitation. In log houses properly built I want to teach them those laws of sanitation and ventilation, and they would learn it in time and apply it. My own preference would be for the old-time tepee, but in a country where there is one month of rain every year my practical experience teaches that the log house or the frame dwelling would be more healthful.

"Knowing that by merely walking out of their cabins they can get their rations, the necessity of work has been to a great extent taken from the children of nature. They were not stolid in the old days; they would not be in the new conditions that stimulate their ambition and pride."

Little Bison doesn't believe the race would slip back. "The experience of the colonies I have mentioned in Mexico and Alaska is quite opposite to any such belief. The colony would be under a leader and his assistants, men of education and ambition, graduates of schools and colleges or of the practical life, men who when they undertake a thing carry it through to a successful termination. Their sons would in time take up the work of progress. The last outbreak of the Sioux was in 1881, when Sitting Bull was killed. A generation has passed since then, and in reviving old customs the savage rites of the Sun Dance and the Ghost Dance, to which solemn rites no white men have ever been admitted, would not form a part of our recurrent celebrations. The last time these dances were given was in 1879, preceding an uprising. They are never given except when the war spirit is abroad. There would be no necessity for them in the life I plan, for we want to live in a state of peace. I do not even believe that the co-operation of different tribes in the colony will be fruitful of evil, for the old spirit of rivalry and hate seems to have died out as the cause has been removed. In the schools and colleges there is no evidence of racial feeling; young men of tribes that in the past were always on the warpath now chum together.

"There is a side of the Indian's character which is quite removed from that depicted in novels and melodramatic plays. While it is true that in war time an Indian will steal ponies, he is a particularly



LITTLE BISON IN WAR BONNET OF THE SIOUX.



THE SON OF LITTLE BISON.

wearer. The tunic I also wore was embroidered in the old quill work, which antedated the use of beads. We have no totem poles like many of the tribes, our crests and symbols are written on our tepees and shields and our myths and legends are preserved, if preserved at all except in the memories of the older inhabitants, in the picture writing on skins, stones and any seemingly imperishable substance.

"Every year or two," continues Little Bison, "I go back to the tribe and renew my relations with them. I find them ready

get what you need in this direction? All the western country is being built up. The cattle and sheep are passing as the buffalo was passed, as the Indian is passing.

"There are more citizen Indians today than you have any idea of and a citizen does not have to have government permission to go where he wishes, but such help as individuals of the government could give would be very welcome indeed. I think all these individuals need is to have their interests awakened and to learn some of the true facts of the Indian's character, his needs and his possibilities."

Lawyer Ruffles Court's Feathers

The supreme court of California has cited Attorney Ralph Schoonover of Santa Barbara for contempt because he used George Ade's slang in preference to the language of Blackstone in a brief recently submitted to the learned judges.

When the court met en banc to review the papers in the appealed case of Williams against Lane one of the justices took up the brief of Attorney Schoonover and began to read it aloud.

"Then the state court butts into the game," he read in an amazed tone.

"Beg pardon, I didn't follow," interrupted one of the learned associate justices.

"Then the state court butts into—"

"My gracious," exclaimed a justice, "did Blackstone ever use such language?"

"If my memory serves me," suggested Justice Melvin, "it sounds like a newer master, George Ade, I believe his name is."

"Do not comport very well with dignity and caution and evenness of mind popularly believed to be personified in one who wears the judicial ermine and is presumed to know the law and to administer it."

There was a general judicial gasp en banc.

"The decision is a peach," continued the reader.

"What?" exclaimed a learned judge.

"That?"

"In the vernacular," explained Justice Melvin, "the word 'peach' signifies anything rare, pretty—I gather that it is used here in an ironical sense."

"Said rotten decision," continued the reader, "was the rottenest decision that ever disgraced the records of any court, for it wiped out the entire ratony of his party. It is a raw decision."

"That, I fancy, is another colloquialism," asserted Justice Henahaw.

"The said judgment," the brief read, "is one of the wonders of the legal world."

"It is a finding not only frivolous, but false as well, and was intended simply as a cloak to cover more villainy."

There were phrases that never before had found their way into the pure lexicon of the supreme court. "The decision was putrid."

There was sarcasm, too. Attorney Schoonover said: "The judgment was the conclusion of a sapient court of massive brains, a masterpiece of judicial wisdom."

And all this the supreme court of California declared to be "scandalous, disgraceful, insulting and constitutes a contempt of court."