

MISCELLANEOUS.

"SAVAGE LIFE AND CUSTOM."

The interesting communication by Mr. Edward Lawrence in the April *Open Court* concerning "Savage Life and Custom" induces me to add a word on the subject. By the kindness of good Dr. Carus I have been permitted to publish some of my personal experiences among our North American Indians.

First in the Indian War in Kansas I came in contact with Cheyennes, Comanches, Kiowas, Arapahoes, Sioux and with other tribes and afterward with the fierce and at that time unconquered Apaches of New Mexico in the Apache Indian War. Later I served on a large Indian Reservation, and still later, at Fort Elliott in Texas, I met again some members of the fighting Cheyennes and in western Colorado and northeastern Colorado other Indians, so that I may justly claim some knowledge of our North American Indians. From the most excellent and reliable book published recently by D. Appleton & Company of New York, Sears, *The Career of Leonard Wood*, Chapter 11. The Indian Fighter, I will quote as follows:

"No one can for a moment hesitate in his judgment of the inevitableness of the conquest of the North American Continent by the white man since it is and always will be the truth that the man or the race or the nation which cannot keep up with the times must go under—and should go under.

"Education, brains, genius, organization, ability, imagination, vision—whatever it may be called or by how many names—will forever destroy and push out ignorance, incompetence, stupidity."

A vast country inhabited by comparatively few roaming bands of Indians could not successfully hold back millions seeking homes and eminently necessary in the development of the great West. Poetry and romance may pretend to object, progress will ride over and redeem the uncultivated lands.

The wild Western savages had neither the desire nor the ability to develop the great Western lands, now built up with great cities, towns and villages and vast farming lands feeding millions.

Tragic as the truth is—the Indians were not able to move onward or even to assist in the advance of civilization, and so they were forced to move out and give place to the more worthy tenants. Have these savages left any record or even a tradition of any attribute, mental, physical or moral, worth preservation save for the needs of writers concerning aboriginal romance? The white man is here to stay, the Indians contemplating the setting sun. The Indian declares war as would a cowardly thief and murderer; he does not wish

to fight; if he fights at all it is to steal, destroy and murder. *He* can surrender and be clothed, fed, sheltered and protected—not so with the white man, if *he* surrenders he is *always* the victim of devilish Indian torture until life is ended.

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NORTHAMPTON, MASS.

HAS YOUR CHURCH DOOR-STEP ITS CAPACITY USE?

BY FLORENCE SAMUELS.

There is a neighborhood down-town in Buffalo which, not unlike other neighborhoods in many cities we all know, has been given over to the indifferent interest of a boarding-and-lodging house proprietorship. Fifteen years passed while the well-to-do residents were leaving this down-town section. The neighborhood was going through a process of transformation from a residential district to a rooming-house district, and the church too had gradually passed into a life of drabness.

Not willingly was the abbreviation of its life as a house of worship accepted by the trustees and the pastor. Only an ephemeral interest could be aroused among the transient members of the neighborhood, however, with the result that the church, a thing of empty pews, had outlived its usefulness. It had become a temple of disuse.

Just about the time the question of selling the property was troubling the trustees, the pastor and his aids decided to take the church to the people, since the people were not coming to the church. They determined to do this by way of *recreation*. That is, they outlined a program of play which would appeal to young and old and would bring them to the church to plan their own self-expression during their hours of leisure—hours which hitherto many of them had spent in loneliness or in an environment planned for them by commercial amusement interests.

The trustees bought a new moving-picture machine. The church woman's club which had not held a meeting for two years was reanimated, its first constructive task being to visit the boarding-houses in the neighborhood to invite their occupants to avail themselves of the new recreational opportunities the church was opening to them.

A recreation expert of the Buffalo Community Service organization helped carry out the program. He interested a song-leader in the church's adventure in rejuvenation and secured his services for a nominal sum. A trained recreational leader was induced to add his assistance without cost. Likewise, a trained dramatic teacher consented to launch plays until the activities had gained so much momentum that they would run on without the initial push of a trained leader. Volley ball teams and a folk dancing class were organized at a near-by office of the New York Central and Hudson River Railroad.

It was a big work, a constructive task, and it succeeded. By recognition of the human need for self-expression during leisure time through some form of play, this church management gave its door-step its old accustomed use.