

PUEBLO INDIAN CHRISTMAS

An Admixture of Christianity and Tribal Customs

THE Pueblo Indians of New Mexico celebrate Christmas in their primitive way, and, although they profess Christianity, they also observe their religious as well as their tribal customs, says the New York Evening Post. On Christmas eve the inhabitants of each village assemble at the estufa (place of worship) and elect officers for the ensuing year. Men and boys over sixteen years of age, if the latter have proved their worthiness in the chase, select the candidates by a viva voce vote. Women are not permitted in the estufa. The officers elected are a governor of the village, war chief, police official and a council of five members as a kind of cabinet for the governor. The governor, by the advice and consent of his cabinet, sets the time for the chase, when the entire village turns out; also designates the time to irrigate the little patches, the time to go to work and is ex officio administrator of justice. The war chief directs the pasturing of stock and prevents depredations upon private property. He is the chief of police, constable, judge and jury combined. Only serious cases of crime are referred to the governor and council.

After the election of officers a grand dance takes place. The braves are dressed in buckskin pantaloons, with a white cotton shirt. The headdress is of the skin of the deer or fox, the tail of the animal hanging down the back as an ornament. Some of the headdresses of the officials are prettily decorated with bright feathers and sometimes eagle plumes. Their faces are painted in yellow and white stripes, relieved by red spots on the cheeks. They wear moccasins of leather. The braves form in a double line and march around the village, preceded by the officers and the cacique, or spiritual head. Each brave carries in his left hand a gourd half filled with pebbles and nickered at the top. In his right hand is a convex stick, which he saws across the gourd and at the same time gives the gourd a shake or rattle. This excruciating noise is partly drowned by the general chant, in which all join. The song is a monotone, as if the singer were telling a story or reciting historical sketches, and suddenly it breaks out into a wild and loud blare, like the crash of the elements of discord in the grand opera of civilization.

The dance is a hipetty hop, and the movement is slow until one of these breaks is sounded, and then it is delirious, like a war dance. This exercise continues all night, or as long as the braves can stand up. There is a considerable quantity of mescal drunk at these celebrations, and many of the braves fall by the wayside. The pale-faces from the surrounding settlements attend the fiesta, and some bring along their whisky and gaming implements. In the plaza, or central square, there are all kinds of games and booths for all kinds of drinks. The Pueblo Indian is not used to our whisky, and a very little soon induces him to gamble away his money, clothes and wife.

Isleta, a few miles from Albuquerque, N. M., is the largest of the twenty Pueblo villages in the territory, and the celebration here is always attended by a large crowd of whites. It lasts two or three days, during which there are horse racing, cocking mains and other sports. The gaming tables are run night and day. One of the games is chusa, similar to the American roulette, with a hidden spring which the dealer touches. Another sport is el gallo—the burying of a rooster in the sand, leaving his head above the surface. The best riders in the village are selected to compete. They form in a front line at a distance of 100 yards, and charge down upon the rooster. The rider, going at full run, leans from his saddle and grabs at the head of the rooster. If he catches the fowl, he is applauded as the victor. He then races for his home, with all the other horsemen after him, with the intention of depriving him of his trophy. If they take the fowl from him before he reaches home, he is shorn of his laurels, and in the scramble the unfortunate rooster is often torn to pieces. When a rider misses catching the rooster's head, every one laughs, and if he falls from his horse he is greeted with shouts of derision and epithets of "squaw man."

There are services in the church each

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morning during the fiesta, with the usual game and sports in the afternoon and dancing at night. The services are Roman Catholic—all Pueblos being members of that church. They, however, observe some of their own rights in secret—the dance being part of their creed worship.

A CHRISTMAS GREETING

A Poem of the Yuletide

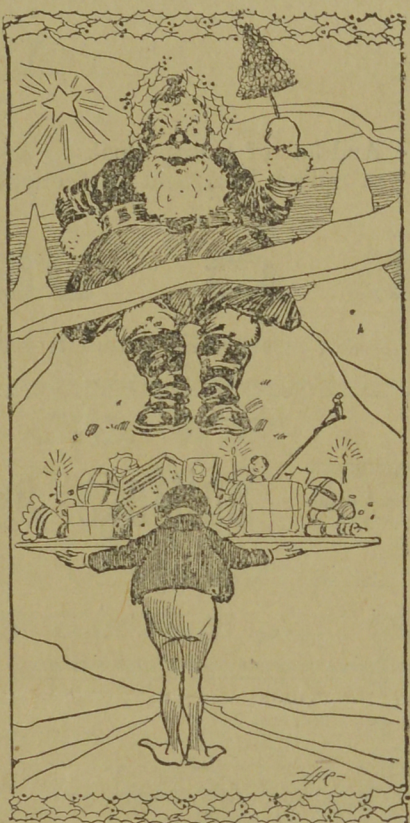
A SONG for old Christmas,
For jolly old Christmas,
The monarch of merriment, fun
and good cheer!
Let all the bells chiming
Ring out with a rhyming
Christmas, good Christmas, King
Christmas is here!

Pile up the log fire
Still higher and higher;
He loves the bright blaze of a wide open
hearth.

No shadow of sadness
Must darken our gladness,
For Christmas, blithe Christmas, now
rules the broad earth.

The stars are all winking
As if they were drinking
Time out of ethereal champagne that he
brings.

The winds shout in chorus:
"Long may he reign o'er us!
Good Christmas, King Christmas, the
greatest of kings!"



"HAIL TO KING CHRISTMAS!"

O'er snow piles, high drifted,
His throne is uplifted!
His mantle is pinned by the North Polar
star.

And down the dim ages
Saints, sinners and sages
Cry, "Hail to King Christmas, who rules
near and far!"

His brows wreathed with holly,
Fat, rosy and jolly,
He sways the proud scepter no monarch
can boast
O'er realms that are boundless
And depths that are soundless,
For he, mighty Christmas, alone rules the
roast!

Then plump be the purses
Of all whom these verses
May reach, with their tidings of jolly
good cheer.

Their presents be many,
Their fun best of any,
For Christmas comes once—only once—in
a year.

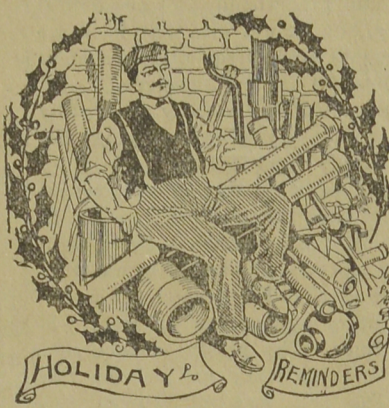
—Aimee Carey in Philadelphia Ledger.

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A hearty appetite does not always indicate a healthy condition. It is not the quantity of food which is eaten but the quantity which is assimilated, which determines the actual value of the food consumed. If the stomach and organs of digestion and nutrition cannot convert the food into nourishment and into blood, then the food is an injury instead of a benefit. For all disorders of the stomach and its allied organs of digestion and nutrition, there is a certain remedy in Dr. Pierce's Golden Medical Discovery. It removes clogging obstructions. It strengthens the stomach, nourishes the nerves, enriches the blood and builds up the body. It is a flesh-forming, muscle-making preparation, making firm flesh instead of flabby fat. "Golden Medical Discovery" contains no alcohol, whiskey or intoxicant of any kind, and is equally free from opium, cocaine and all narcotics.



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TRAINS WILL LEAVE ST. JOHN
No. 2 Express for Halifax and Campbellton..... 7.50
No. 134 Express for Quebec and Montreal..... 18.00
No. 26 Express for Point du Chene, Halifax and Pictou..... 12.15
No. 8 Express for Sussex..... 17.10
No. 4 Mixed for Point du Chene..... 13.15
No. 10 Express for Halifax and Sydney..... 23.25

TRAINS WILL ARRIVE AT ST. JOHN
No. 9 Express from Halifax and Sydney 6.20
No. 7 Express from Sussex..... 9.00
No. 133 Express from Montreal and Quebec..... 13.50
No. 25 Express from Halifax and Pictou 17.40
No. 1 Express from Halifax..... 18.40
No. 81 Express from Moncton, (Saturday only)..... 24.35
No. 3 Mixed from Point du Chene..... 16.50

All trains are run by Atlantic Standard Time. Twenty-four o'clock is midnight. Moncton, Oct. 10, 1902.

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