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live in tepee, but actually very few perienced and if there is any way of the old tim eways are known to the younger Indians. One middle-aged woman insisted sing and bring happiness to his that her people had never had tenee how old she was she replied, "Fifty-one." She was then told to ask some of the old-timers to come in.

to realize that Indians do not still

furnished like ours. When asked to bring it to pass. She called to Makes Trouble and Red Fish, who were walking by. Makes Trouble is over 80 years old see us, neither can we all go to and fought in the Custer fight. I asked him if he had ever seen tipi furnished like ours. He said, "Yes, when I was a young man I had three of these willow back rests and a painted lining in my tepee." These things had been especially questioned by our lady visitor.

"How long ago was that?" I ask. "Fifty-seven years ago," he replied.

So a woman 51 years old was too young to have seen a lodge set up as in old days. Other old people

said it was over 50 years since he well." had seen such a tepee. At this Bull Head celebration we had an opportunity to see and hear

spoke the same way. One Bull

dances were several men past 80 their belts. who danced old-time dances. There face painted green, and also an In- at the world's fair of 1902 dian clown, or Heyoka dancerone who had dreamed of thunder. He had a costume of burlap and a mask with a long red nose. He burlesqued everything the other dancers did. His dancing was as funny and amusing as anything we have ever seen. Talk about a sense of humor!

When this gathering broke up it was necessary for us to return to the "land of the Eastern Ocean." Regardless of the poverty and distress still in evidence all around us (even though conditions are better on the reservation than they have been in several years) the lack of my modern conveniences or even of good drinking water in most cases, we found it hard to leave

Return To East

people I intend to do what I can Just before leaving One Bull had said to me, "My son, go to your people and tell and show them how we used to live in times past. The white people cannot all come to

ings or emotions but this was the

most touching thing I had ever ex-

I can make this old man's heart

tepee. It is hard for white people people think Indians have no leep

them. Your work on the stage should help us to understand each other better. It is better than books, whose stories cannot be seen, and better than pictures, that cannot be heard. You know more of life such as I lived in my youth than do our own young people. In

thought that some day my white son would find it necessary to tell people about us and the old days we loved so well. You are doing much to help us. Ho hecetu, it is Note: The fight on the Little

my youth Uncle Sitting Bull and I

were so well known and honored

among our people that I never

Big Horn with a battle and not a massacre. A massacre is the killmany things relating to old times, ing of helpless and defenseless peo-Each morning at dawn some old ple. Custer's men were all well man would awaken us by singing armed and died with guns in their a song to the rising sun. At the hands and ammunition still left in *This is not the cabin in which

we saw an old "buffalo man," with Sitting Bull was killed. It was a weird buffalo headdress and his destroyed following its exhibition