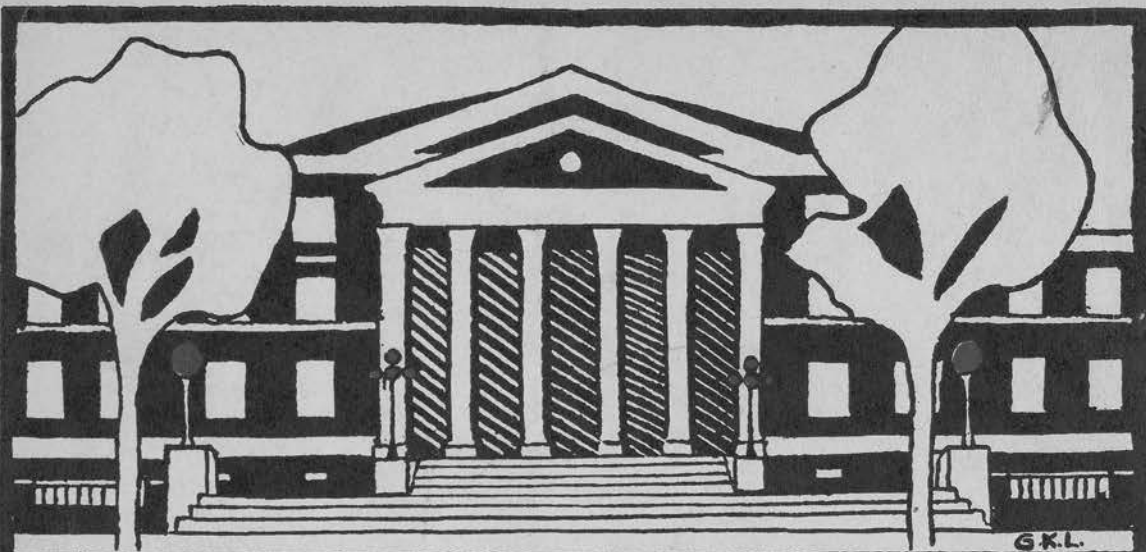


MILNE School

Crimson and White Vol XIV 1917-18



XIV = 1

The Crimson and White

OCTOBER, 1917

Please Exchange

MILNE HIGH SCHOOL
ALBANY, N. Y.

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The Crimson and White

Vol. XIV

OCTOBER, 1917

No. 1

OUR HONOR ROLL

Gordon Scott, '14, Naval Training Station, Newport, R. I.

William Davison, ex-'18, Navy.

William Nead '16, N. Y. Field Hospitals, Camp Wadsworth, Spartansburg, S. C.

Harold Sollace, ex-'19, Naval Training Station, Newport, R. I.

Urquhart Wilcox, '14, Aviation Corps, Ithaca, N. Y.

Eugene Molitor, '11, Aviation Corps, Ithaca, N. Y.

Paul O'Brien, ex-'17, Somewhere in France.

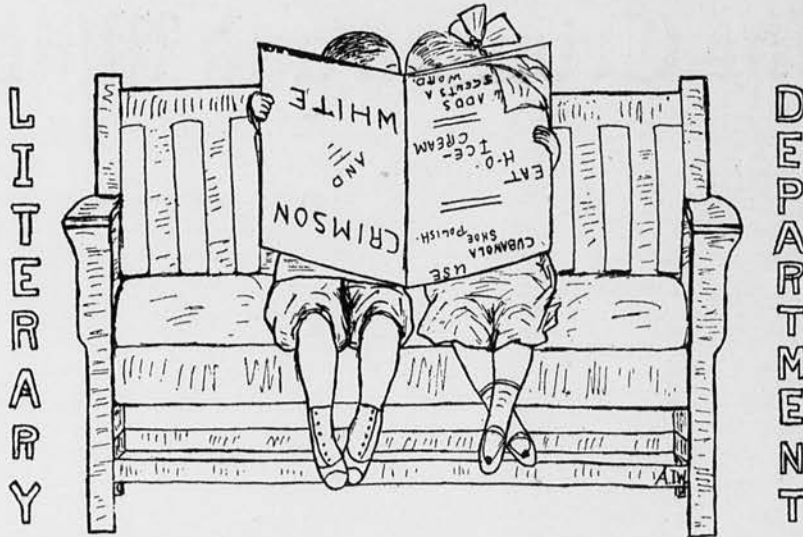
Erwin Hanna, '16, N. G. N. Y.

Chester Blauvelt, '14, Lieutenant in Army, stationed at Trenton, N. J.

Irving Goewey, '12, Lieutenant in Regulars, Atlanta, Ga.

Arnold Van Laer, ex-'18, Troop B, N. G. N. Y., New Paltz, N. Y.

Edmund O'Conner, '14, Marines.



LIFE AMONG THE NEW YORK IROQUOIS

When the Europeans first came to New York it was inhabited by the Iroquois Indians. These were the most powerful people in the country at that time; and, indeed, they were the most powerful and influential Indian nation which has ever dwelt within our territories. When yet a small tribe, they had been driven from the vicinity of Montreal and had settled in New York, where their numbers rapidly increased. To strengthen their unity, these Indians, who were divided into five tribes, formed a government or league. At the head of this, the Sachems presided to transact all business. Joined together in this way, the league became so powerful that it was feared by all the other Indians.

The Iroquois were very friendly with the Dutch, but they hated and despised the French. During the bitter wars among the Colonies, the Iroquois nation aided in the fight against the French. Of course, these people tried to exterminate the Indians, but all their attempts were futile. When the Dutch territory was given over to the English, the friendship with the Indians was still maintained. They were a very honorable and upright race, and it is said that a treaty made by them was never broken.

At the time when they were discovered, the Iroquois lived in villages near some lake or the bank of some stream. They did not know how to dig wells, but they possessed a remarkable ability for choosing fertile lands and good watering-places. In ancient times their villages were stockaded, to fortify themselves from enemies. The "long houses," as their homes were generally called, were built to accommodate from ten to twenty families. But, when the Iroquois began to learn the customs of the white people, the old stockaded dwellings were abandoned

and bark houses were used for shelter. Sometimes they were built for one family, and sometimes for more. They still continued to live in villages, because they were subject to hostile attacks. These villages, however, covered a large space of ground, for each Indian family erected its lodge wherever it pleased, without regard for streets or symmetry.

A single bark house was about twenty feet long, fifteen feet wide, and fifteen or twenty feet high. The frame, which was made of straight poles, was covered with bark placed with the rough surface on the outside. At either end of the hut was an opening. Sometimes a rude door, made of bark and hanging on wooden hinges, was at the entrance, but more often only a skin hung in the opening. Over each door was painted the emblem of the particular clan to which the family belonged.

Everyone who came to the lodge was made welcome. The stranger would be immediately taken into the smoky interior and seated on the wide, bark benches. These were built to the sides of the walls about two feet above the ground and reached from one end of the room to the other. They were covered with skins and served as beds. An Indian woman would bring food and set it before the guest; and, if he knew the rules of Indian etiquette, he would eat, even though he were not hungry and the food were not to his liking. All Indians ate what was placed before them.

The smoke in the hut would soon drive one out of doors. The fireplace was in the middle of the room, and smoke wafted out through a hole in the center of the roof. Hanging on the rafters was the supply of braided corn and beans for the winter. When they had a surplus amount, the Indians buried their barrels of corn and beans.

The women did all the work about the lodge and in the fields. The moccasins, belts, all articles of clothing, and also the cooking utensils, baskets, and the beautiful articles of Indian handiwork were made by them. They prepared the food, dried the meat and skins which the hunters brought from the forests. However, the work about the lodge was not hard, for the Indian women did not waste much time in cleaning.

But their real labor was the tilling of the fields. Maize, or Indian corn, beans, squash, and other food plants were raised extensively. Each family had its own lots for planting. The men sometimes assisted in clearing the land, but they never allowed any one to see them if they could help it. This was considered work for women, not for warriors. After the underbrush had been burned and the trees girdled, the land was dug up a little on the top and the seed planted. The women then tended and harvested the crop. Next, the corn was pounded into flour by rudely made mortars.

"The Iroquois and other Indians have frequently been reproached by writers for allowing or forcing their women to do field labor while the men enjoyed the hunt or lazily fished, or, perchance, went 'high ho!' on the war path. It should be remembered, however, that hunting in those raw days was no easy task. It was not sport then, as it is now, but work, that demanded the use of every faculty." Thus says Parker, and it was in this light that the women regarded their work.

The clan to which an Iroquois child belonged was that of his mother, and not that of his father. The children called their mother's sister their mother, instead of their aunt, and her children their brothers and sisters instead of their cousins. Therefore, the Indians could not marry in the same clan any more than we could marry our own brothers and sisters.

The Iroquois believed in two Gods. The Great and the Evil Spirit. The Great Spirit, Hä-wen-né-yu, created all things which were good and useful, and the Evil Spirit, Hä-ne-go-até-geh, created all the bad and harmful. Both of these Spirits had many helpers. There was Hé-no, the Thunderer, who protected and watered their plants so that they might have a fruitful harvest. Every spring the Indians asked him to watch over their seeds, and every fall they gave thanks to him for their crops. They also believed that Hé-no could instantly punish any evil-doers.

Perhaps the most beautiful idea of the Iroquois was their belief in the Spirit of Corn, Bean, and Squash. These plants were often grown in the same hill. The Indians thought that they were three sisters who were always young, and who lived among their plants.

But in worshipping all these Spirits they regarded them only as the assistants of the Great Spirit, and they knew that they were, in reality, worshipping him alone.

The Iroquois Indian believed that when he died, if he had been a faithful and good man, the Great Spirit would take him to a place especially prepared for him in heaven. The Iroquois' conception of heaven was not a "happy hunting ground" as some Indians suppose, but a beautiful spot where everyone lived forever in harmony.

The belief in witchcraft was very strong among the Indians. The Evil Spirit was said to possess power to change anyone from his usual shape and make him become a beast or serpent at his will. In spite of the efforts of the white people, this notion could not be changed, and even now, on their reservations, Indians are sometimes killed because they are possessed with evil powers.

The chief form of worship of the Iroquois was dancing. They said that it was a gift from the Great Spirit to make them happy. All patriotic and religious ceremonies were celebrated in this manner. Some were for men only; in some only the women took part; others were for men and women both. And how weird and wild they were! It is just dusk and the shadows are creeping over the land. Imagine a large ring of Indians dressed in brightly-colored garments and feathers gathered around a blazing fire with the dark, gloomy forest as a background; and, as you stand watching them, imagine the harsh, uncanny music and the discordant yells breaking the stillness as they begin to dance around the blaze. It is a scene you will never forget.

"It may be said that the life of the Iroquois was either spent in the chase, or the war path, or at the council-fire. They formed the three leading objects of his existence; and it would be difficult to determine for which he possessed the strongest predilection."

In the pioneer days the forests abounded with all kinds of ani-

mals. The Indians loved the excitement of the hunt. They were swift and cunning, and they came upon their prey so quietly that it did not realize its danger until the fatal arrow whizzed through the air. Alas, it was too late to flee for the Indians' aim was always true. The Iroquois often went out in companies to round up the deer. They would gradually drive them into a circle and, then, suddenly surrounding them would kill what they wished. They brought their trophies to the edge of the village, and the women came out and took them. It was considered a disgrace for the hunters to be seen bringing their game to their lodge.

When the Iroquois were at peace, they allowed their hair to grow long, but, when a war party was organized, it was immediately cut. That is, all except the little scalp lock which grew where the hair parts on the head. This was left so that the enemy might the more easily scalp his opponent if he dared. The Indians started out on the war path with a great display of finery. Dressed in their best they proceeded in single file to about three or four miles beyond the village where they stopped, took off their gay garments, which some woman who had followed in the rear took back to the village. Then on a tree the account of their expedition was painted in pictures. It told of the greatness of the party, to what clan it belonged, and against whom it was going to fight. Canoes were painted pointing in the direction into which it was going. When this was finished, they proceeded.

On the return trip they again stopped outside the village and sent messengers to tell of their arrival. The account of the victory was painted on the same tree. This time it told of the battle and how many prisoners they had taken.

The greatest event in the life of the Iroquois probably was the council. No matter what the business, whether important or not, a council was called and the Indians came flocking to the council-fire from far and wide. If it were a question of transacting business with a foreign nation or some other tribe, a belt of wampum was immediately sent. This was made from Indian beads. If it were sent in affairs of peace, it was white; and if it were for war, it was black. No words or promises were ever considered to hold any weight unless accompanied by the wampum belt. It was so much used that it was regarded by the Indians in the same light as we regard our money.

Thus lived the Iroquois. What a beautiful, though hard life it must have been! How awe-inspiring it would be to be able to sit outside the lodge in the dusk and listen to the weird legends of the old warrior as he tells them to his people! And over them

“The Star of Evening

Melts and trembles through the purple,

Hangs suspended in the twilight.

No; it is a bead of wampum

On the robes of the Great Spirit,

As he passes through the twilight,

Walks in silence through the heavens.”

THE CRIMSON AND WHITE

Vol. XIV

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A new school year has begun; and, although it is not the first of January, let us turn over a new leaf and make this year a great success. We have had our play; now let us work, and, at the same time, we will find pleasure in our work. Each hard task which we conquer makes us more capable of doing that work which will present itself in our future life.

We wish to welcome our schoolmates and faculty, who have returned to us again; and, especially, we wish to welcome the members of the class of 1921, with whom we have not yet become acquainted. May they find life here as happy as we do.

Schoolmates, do you realize that "The Crimson and White" is *your* school paper and must be supported by the school body? Although it has a staff, a staff sometimes breaks; and, while this

staff will not break, it can not do the work without your cooperation. "Do your bit" and contribute all you can.

Perhaps you have already noticed that there is no Junior High School department in this number of the paper. New members have not yet been appointed to fill the places left vacant by the Editors of last year. We sincerely hope that the seventh and eighth grades may find their department in the next issue.

"The Crimson and White" board wishes to announce that there will be an advertisement contest, open to all subscribers of the paper, to obtain advertisements for the December issue. The prizes offered will be as follows: first prize, five dollars, for not less than five pages of advertisements; second prize, three dollars, for not less than three pages of advertisements; third prize, one dollar, for not less than one page of advertisements. To those who do not win prizes fifty cents a page will be given for all advertisements turned in.

All those desiring to enter the contest see the Business Managers at once as the contest is open now and will close December third. Earn your Christmas money!

ALUMNI NOTES

Majorie McDonough, Gertrude Southard, Alice Barnes, Edna Lowerree, Esther Cramer, Lillian Smith and Reginald Bruce, all of the class of '17, and Marion Herrick, '15, have entered the Freshman class of N. Y. S. C. T.

Theron Hoyt and "Jimmy" Seymour, '17, have entered the class of '21 at Union College.

Julia De Mase, '17, is taking the two-year teachers' training course recently offered at N. Y. S. C. T.

Dorothy Burton, '14, is teaching elementary American History in the grades.

Clara Holder, '14, has returned to N. Y. S. C. T., entering the Junior class.

Alice Gazely, '13, is taking a post graduate course at N. Y. S. C. T.

Eloise Lansing, '14, and Lillian Magelton, '14, are student teachers of M. H. S., teaching respectively, Senior English and French I.

Marie Blauvelt, '14, Harriet Tedford, '12, Carolyn Van-Loon, ex-'18, Gertrude Corwith, '16, Ruth Bennet, ex-'16, Majorie Dunn, '16, Josephine White, ex-'18, Margaret Shirtz, '15, Josephine Hoyt, ex-'16, and Allan Perry, ex-'20, are attending Albany Business College.

Mary Halliday, '17, is taking a post graduate course at Milne High School.

Ruth Kimmey, '14, Mildred Boshier, ex-'17, and Ruth Holder, '17, have entered training in the Albany Hospital.

Margaret Ward, '16, has entered Sargents.

Hazel Schilling and Jack Vos, ex-'16, were married on October 12, 1917. Congratulations, Jack!

Winnie McMahon, ex-'17, has entered the Freshman class at Cornell.

Ethel Walter, ex-'18, and Hilda Comstalk, ex-'18, are employed in the "D. & H." offices.

SCHOOL NOTES

Once more our dear old school has begun. We are all joyous and happy now, but wait till the work becomes steadily harder and harder, then is when our cheery smiles will disappear.

At the beginning of school we were very pleased to find that we were at last granted a lunch hour. Oh! What pleasure that little fifteen minutes does give!

But all our hopes fled when we heard that we were now required to have ten minutes of exercise every day. Before each class we have two minutes of setting-up drills. At first they were a cause for very much comment and laughter; but, already, they pass in the regular course of events.

The girls' gymnasium class is very, very large this year, as gymnasium is compulsory. Another new rule is the hour of supervised recreation every Friday, consisting of swimming, tennis, hiking, relay-races, etc.

The boys, too, are not left out, for they are obliged to take military training.

Many new scholars have entered the various classes and the school can well be proud of them. The Freshmen, if it be possible, are certainly greener than ever. But that will pass over when they have been here as long as we.

We were very glad to see our Faculty all back in their usual places. We surely hope that we will not cause them too much unnecessary trouble.

The "Crimson and White" have elected the following members to the board to fill places vacated by resignations from school:

Kenneth Shufelt.....	Assistant Business Manager	
Russell C. Bouton.....		} Advertising Agents
Clyde S. Kittell.....		

The more we live, more brief appear
 Our life's succeeding stages;
 A day to childhood seems a year,
 And years like passing ages.

— Campbell.



QUINTILIAN LITERARY SOCIETY

The meetings of "Quinn" have proved to be interesting and well attended. We regret the loss of our members who did not return this year and hope each girl will do her best to "make up" for this loss.

The Freshman Rush is to be held in the "Gym" on Friday, October 26. We are planning to give the "Freshies" a good time.
C. P., '19.



ZETA SIGMA

Another year has started and all of us are glad. Our Senior Editor Fannie Carr and our Assistant Recording Secretary Ethlyn Steele have not returned, we are sorry to say. Marion Vosburgh and Millicent Burhans have been elected to these respective offices.

We miss some of those who graduated last year, but those who attend N. Y. S. C. T. have promised to come often to the meetings.

We are determined to make this a most successful year for Sigma and, remember girls, that means we must each do our part. We have started well; let us keep it up.
M. K. B., '18.



THETA NU

Theta Nu met soon after the opening of school and its members enjoyed an interesting meeting. We expect to call a meeting every week and it is hoped that we may be active in literary work.

James Seymour, '17, who is attending Union College, will become a member of Phi Delta Theta in December.

Theron Hoyt, '17, who is also attending Union, is pledged to

Beta Theta Pi. Theron was careful to join one of those "Pi" fraternities. D. B. H., '18.



ADELPHOI

Adelphoi held its first meeting Friday, October 12. The following officers were elected for the ensuing year:

President	Kenneth Shufelt
Vice-President	Alan Sexton
Secretary	Clarence McDonough
Treasurer	Perry Pier
Master of Ceremonies.....	John Glenn
Chaplain	Thomas Ward

The society is planning for a very successful year.

C. McD., '19.

ATHLETIC NOTES

When the first call for basketball practice was issued, about ten men answered. This is not enough. In order to form a good team, there should be at least twenty men, more if possible. The days for practice have not yet been set, but they will be announced later. We should have a good team this year judging from the bunch that has been out already.

Business Manager's Song.

How dear to my heart,
 I\$ the ca\$h \$ub\$cription;
 When the generou\$ \$ub\$criber
 Pre\$ent\$ it to view:
 But the one who won't pay
 I refrain from de\$cription,
 For perhap\$, gentle reader,
 That one may be you.

Senior — "What are your topics for oral English, Friday? Are they on etiquette?"

Freshie — "No, we have to speak on manners."



Vacation is over and a new year with its chances for success or failure presents itself to you all. In the name of "The Crimson and White" we bid you welcome, Exchanges, and extend this greeting to our newcomers, as well as to the old ones.

We are printing below a list of the exchanges which we hope to welcome again this year and extend a cordial invitation to school papers, anywhere, to identify themselves among our list of school exchanges.

Our Exchange List for the Preceding Year.

Academe (Albany, N. Y.), *Acropolis* (Newark, N. J.), *About St. Agnes* (Albany, N. Y.), *Budget* (Berne, Ind.), *Bulletin* (Montclair, N. J.), *Caldron* (Fort Wayne, Ind.), *Ceralbus* (Berkeley, Cal.), *Chronicle* (Poultney, Vt.), *Crimson* (Goshen, Ind.), *Crimson* (Logan, Utah), *Cue* (Albany, N. Y.), *Cynosure* (Richmond, Ind.), *Dart Ashtabula* (Ohio), *Echo* (Albany, N. Y.), *Echoes* (Fort Lee, N. J.), *Frog* (Bay City, Texas), *Future Citizen* (Milledgeville, Ga.), *Garnet and Gray* (Albany, N. Y.), *Item* (Amsterdam, N. Y.), *Kyote* (Billings, Montana), *Lion* (La Grange, Illinois), *Literary Novice* (Newark, N. J.), *Magpie* (Waterbury, Conn.), *M. H. Aerolith* (Sheboygan, Wis.), *Mirror* (Mondovi, Wis.), *Oracle* (Des Moines, Iowa), *Philippian* (Andover, Mass.), *Palmerian* (Lordsburg, Cal.), *Poor Richard* (Hasbrouck Heights, N. J.), *Pasco School News* (Dade City, Fla.), *Rensselaer Polytechnic Times* (Troy, N. Y.), *R. H. S. Register* (Richmond, Ind.), *Salem Oak* (Salem, N. J.), *Sangra* (Waycross, Ga.), *Triangle* (Troy, N. Y.), *Vidette* (Bloomington, Ill.), *X-Ray* (Anderson, Ind.), *Ypsi-Sem* (Ypsilanti, Mich.).

Because of the early date and the fact that school papers are inactive during summer months, our Exchange List is limited. We are, however, the grateful recipients of three papers—the ever-faithful

Future Citizen, the *Cue*, and the *Academe*. We shall adopt the same method of rating all our exchanges received between issues as was used last year.

CRITICISMS

Academe, Albany, N. Y.

Your Literary Department is quite unusual. The remainder of the paper is very good, with the exception of the Joke Department. Can you not manage to have more jokes and thus add a little life and snap to your publication?

Cue, Albany, N. Y.

The *Cue* is certainly to be congratulated on the excellent work done in the July issue. Your paper throughout is extremely interesting, and every department speaks of organization and strength. Accept our hearty good wishes for your continued success.

Future Citizen, Milledgeville, Ga.

For a paper which is issued weekly your paper is very good. The Editorials always display the right spirit and are very instructive. There is, however, room for improvement, and several departments ought to be added to make it more complete.

There is thy gold ; worse poison to men's souls.— *Shakespeare*.

A sweet disorder in the dresse.
Kindles in clothes a wantonnesse.

— *Herrick*.

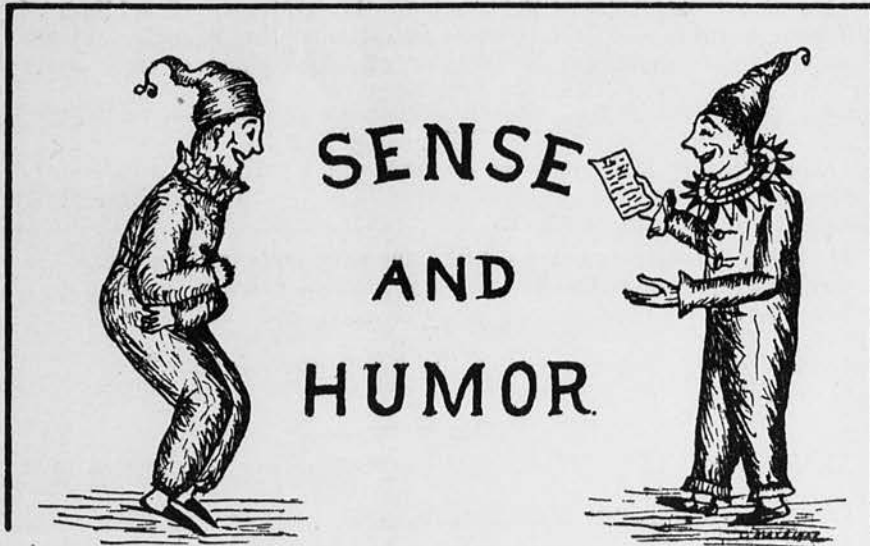
Anger is one of the sinews of the soul.— *Fuller*.

A wise scepticism is the first attribute of a good critic.— *Lowell*.

Unnatural deeds
Do breed unnatural troubles ; infected minds
To their deaf pillows will discharge their secrets.
— *Shakespeare*.

Let our object be our country, our whole country and nothing but our country.— *Daniel Webster*.

All things come round to him, who will but wait.— *Longfellow*.



Gertrude Nares — "Say, I don't know just how to take her comment on my singing."

Lavinia Rosa — "What did she say?"

Gertrude Nares — "She said Farrar's voice was excellent, but mine was better still."

Marie King in American History — "The governor has power to call out the state militia in time of resurrection."

Teacher — "What effect does the moon have on the tide?"

J. Glenn — "None. It affects only the untied."

A Soph stood on the weighing machine,
In the light of the lingering day;
Then a counterfeit penny he dropped in the slot,
And silently stole a weigh.—*Ex.*

J. H., '19 — "I wish I were Burbank."

D. H., '18 — "Why?"

J. H., '19 — "I'd graft doughnuts on rubber plants and grow automobile tires."

French Teacher — "Did you drop those books?"

C. Phibbs — "No, I did not."

Teacher — "Mlle Phibbs—"

Florence Bouton (in a debate over the uniforms of soldiers of different nations)—“It is wrong to criticize the French soldiers’ trousers. They may be disliked by some people, but they cover as brave and tender hearts as ever beat.”

Dear Editor: If I eat dates enough will I turn into a calendar?
G-a-e T.

H. Ellis, '20—“How long will I have to wait for a shave?”
Barber (glancing at him)—“Oh, about two years.”

D. J., '18—“Absence makes the heart grow fonder.”
G. T., '18—“No, presents.”

M. Murphy, '12—“Have you heard that my dog ate a tape measure and died?”

H. Nelson, '21—“I suppose he died by inches.”

M. M., '21—“No. He went outside and died by the yard.”

H. L., '19—“How did cliff dwellers keep warm in winter?”

M. B., '19—“Mountain ranges.”

Teacher in English III—“Mr. Miller, give a sentence with the word weatherbeaten in it.”

Bob Miller—“My pa roots for the Giants, whether beaten or not.”

Quite matchless are her dark brown i i i,
She talks with utmost e e e,
And when I tell her she is y y y,
She says I am a t t t;
But when her pencil I would u u u,
Her little hand I c c c;
Quick from her cheeks the blushes o o o o o;
Her anger to a-p p p.—*Ex.*

George Hudson entered the office of the railway company.

“Here,” he said angrily to the official, “I got a cinder in my eye from one of your engines, and it cost me two dollars for a doctor to have it taken out and the eye dressed. What are you going to do about it?”

“Nothing,” said the official suavely, “we have no further use for the cinder and you are quite welcome to it. From a legal point of view the cinder was not yours and no doubt you could be proceeded against for removing our property. But we will take no steps in the matter.”

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Wygert, '18 (taking watch from under his pillow)—“Quarter to eight and mother hasn't come to wake me up yet. I shall certainly be late for school if she doesn't come soon.”

Food conservationists are rallying to the Battle Cry of Feed 'em.

W. E., '21 — “My cousin had a caller last night and I peeked through the keyhole.”

B. W., '21 — “What did you find out?”

W. E., '21 — “The lights.”

Why did the salt shaker? Because he saw the sugar spoon with her, the potato masher in the kitchen, the gas meter down cellar, the lemon squeezer in the pantry and the refrigerator on the back porch.

Sophomore — “Is a three weeks old chicken old enough to eat?”

Freshie — “Of course not.”

Soph.— “Then how did it live to be three weeks old?”

Envy, to which the ignoble mind's a slave,
Is emulation in the learned or brave.

— *Pope.*

The offender never pardons.— *Herbert.*

Good nature and good sense must ever join;
To err is human, to forgive, divine.

— *Pope.*

Pardon, not wrath, is God's attribute.— *Taylor.*

Fortune is like glass — the brighter the glisten the more easily broken.— *Publius Syrus.*

Music is well said to be the speech of angels.— *Carlyle.*

Nothing in Nature is unbeautiful.— *Tennyson.*

The fear of some divine and supreme powers, keeps men in obedience.— *Burton.*

Endurance is the crowning quality,
And patience all the passion of great hearts.

— *Lowell.*

Strong mind makes strong action.— *Shakespeare.*

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