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YAQUI YIELD, TURN TO PEACE

Lay Down Arms After 400 Years
on the Warpath.

TAKE UP SHOVELS AND HOES

Have Held Their Mountain Valleys and Villages in State of Sonora in Northwest Mexico Against All Comers Ever Since They Arrived There, Long Before the Coming of the Spanish Conquistadores in 1520—Sign Treaty With Obregon.

The last tribe of Indians of North America, and the last but two in the new world, has yielded to the march of civilization and, after nearly 400 years of constant warfare against the whites, laid down its knives to pick up shovels and hoes, and turned to its tillage in exchange for tractors and barrows. The tribe, which still numbers somewhat more than 3,000 individuals, is the Yaqui, who have held their mountain valleys and villages in the state of Sonora, in the northwest corner of Mexico, against all comers, ever since they arrived there, supposedly in the Altiplano migration, possibly later, but certainly before the coming of the Spanish Conquistadores, in 1520. For these Iberian adventurers found the Yaqui a powerful tribe, whom neither they nor their Mexican successors in the land of manana have been able to subdue.

Yet, this fall, H. H. Dunn tells the Dearborn-Independent, the Yaqui "elder" led by Chief Mori, went voluntarily to Hermosillo, the capital of the Mexican state of Sonora, and there bound themselves by treaty, not only to forego their raids on the Mexican villages of the coast and to permit exploration of their country by geologists and mineralogists, but also to send their young men and women with such of the older ones as may wish to go, to the reservation set apart for them at Potam, Sonora, on which the Mexican government is now erecting buildings for their use, and installing the latest agricultural machinery for their use in a farm demonstration school. Later, it is announced by the Sonoran government, a general industrial school will be established there, teaching mechanical trades as well as farming.

Tools of Peace.

In addition to this reservation and school, the Yaqui have been given permanent hereditary titles to all the domain they now occupy in the mountains at the headwaters of the Yaqui and Mayo and Piarre rivers, with preference in the filing on any and all government lands they may wish to take up, especially in the cases of those who have no title or right to any of the tribal lands. The Yaqui agree to furnish 200 young men annually for training in the Mexican federal army, each year's quota to be released from its enlistment at the expiration of three years' service. The government pledges itself to send no armed expeditions to enforce any of its laws, but to leave the policing of the tribe—except those on the Potam reservation—to the council of elder men of the tribe.

In return for the surrender of some 2,000 Mauser and other modern rifles, which the Yaqui have taken in their raids, the government furnishes hunting rifles and ammunition, not to exceed 1,000, estimated to be the number of men and boys who will hunt. The government also agrees to furnish every adult male Yaqui head of a family, who will agree to cultivate faithfully a tract of land, a team of mules, wagon, seed and such farming implements as he may need, at cost, the Indian to pay for them in long-time yearly payments. Some 300 Indians already have asked for this equipment.

The story of this surrender—which carries the memory back to the days of the Five Nations, and follows down to Geronimo's last outbreak and arrest—was brought to the United States by the first Yaqui ever to come to this country on a mission of peace. He is Capt. Celeste Mori, son of the ruling chief of the Yaqui, who arrived in New Orleans, on his way to the agricultural demonstration stations in the sugar cotton and rice districts of Louisiana, and the Mississippi Agricultural and Mechanical college, to study farming methods and the use of modern agricultural machinery.

Captain Mori, who has been for five years on the staff of General Plutarco Elias Calles, former governor of the state of Sonora, and one of the leaders in the recent revolution which established a new government in Mexico, was largely instrumental in bringing his father and the Yaqui tribesmen to bend their knees to civilization, but he gave all the credit for the peace treaty to Gen. Alvaro Obregon and to Gen. Elias Calles.

Four Centuries of Warfare Ended.

"The cry of all Mexico," he said, "is 'Let us have peace.' It is natural that the mass of the people, who have been at war among themselves for over 400 years, should be weary of war, but sometimes it seems impossible for me to believe that my people, who have been fighting some invader or another for four centuries or more, should have made peace as they did, without a battle solely on the word of one or two men in whom they had confidence. "But they signed it, and now the many pages of Mexican history stained with depredations, small wars, raids,

forays and massacres, appear to have been turned to the fertile fields swept clean for the plow by the scythe of the machine and the machine gun. Ever since white men came to the new world there has been trouble with the Yaqui, that branch of the great Astequian migration which halted—both actually in point of movement, and in point of progress in civilization—in the mountains of western Mexico more than ten centuries ago. Discussion of the rights and wrongs of the quarrel is beside the question, now that peace has been made, but the first historical mention of the Yaqui is in the Sixteenth century, when the first band of Conquistadores came into what is now Sonora. After continuous small wars, the first treaty was made when Don Francisco Xbarra brought my people, nominally, under the Spanish crown.

"One hundred and thirty years passed, a long period of broken agreements, and in 1740 another treaty of peace was signed, and a battalion of Yaqui soldiers, incorporated, just the same as now, in the governmental army, tried to bind the wild race to the royal rulers. This peace, however, did not last long, for the Yaqui demanded absolute control of their tribal lands in the Yaqui river valley, and, failing to get this, again took the war path. In 1768 there was an outbreak which exceeded any preceding it, and the war lasted three years, when both sides being exhausted and the forces of the crown far from their base, peace was concluded, which lasted until 1781.

"During this period of quiet, towns sprang up in the Yaqui river valley, and plantations blossomed all over the lower part of Sonora. Gradually, the Yaqui saw their lands slipping away from them, and once more they began war, without warning. Within the next year they destroyed more than a score of towns and villages, virtually all of which, except Altar and Alamos, are still in ruins, the white people having feared to rebuild them during all the 140 years which have succeeded since that time.

The Twenty-Six Years' War. "Up to 1832 warfare was intermittent, but constant, not a year going by without its foray by the Yaqui, or an expedition against them by federal forces by the many governments which alternately ruled in Mexico. "The fight against the Spanish government was transferred, wholeheartedly, and with the unanimous consent of the tribe, to their successors of the Mexican government, when the nation won its independence from Spain, and continued until the powerful Gen. Jose Urrea pitched up another peace treaty, which held until the French invasion. "Internal quarrels kept so many troops in the field that no further attempt was made to take lands from the Yaqui, and they remained quietly in the Yaqui river valley, mere watchers of the conflict for state control on the plains and in the valleys below.

"In 1850, however, the Yaqui again went on the war path, and stayed there until after Mexico had disposed of Maximilian and the Napoleonic dream of new world empire, and a governor appointed by Benito Juarez had taken his seat in Arispe, then capital of Sonora. Gen. Ambrosio Pesqueira, who had almost as many 'side-draws' as Francisco Villa, being one day dictator, and the next day revolutionist, obtained a treaty with the Yaqui, but the coming of Francisco Serna to supersede Pesqueira ended that period of peace, and small combats continued until 1894, when the best-remembered of all the Yaqui outbreaks took place, to continue, to all practical intents and purposes, until May, 1920.

Through this period, however, two men had been rising slowly to considerable strength in western Mexico—Alvaro Obregon in Sinaloa, and Plutarco Elias Calles in Sonora. The former made personal friends of the Yaqui chiefs, and when he became military governor of Sonora let them alone, merely repulsing their raids, sometimes swooping down on them just as they were preparing to start a raid, but never molesting them while they remained quiet on their own lands. They began to respect Obregon, then to fear him and, finally, to admire him, as a man who, as you Americans say, always 'beat them to it.'

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ADVANTAGE NOW WITH WOMEN

Modern Feminine Garments Such That They No-Longer Need "Take All Day to Dress."

No longer does it "take her all day to dress."

Quietly and steadily woman has got rid of many checks upon rapidity of dressing; has consolidated garments, abolished buttons, done away with hooks and eyes, abandoned very often even corsets and the "fixing" of her hair, while man is quite as slow a dresser now as when Uncle C. Dupew repeated his first story.

Not, of course, if woman garbs herself for purposes strictly social. This means one-tenth dressing and nine-tenths preparation of an armament that no stupid League of Nations would ever hope to curb. Very different is the morning method of feminine executives, of girls intent on business, study or art, of stump-speaking ladies when in transit.

Brother dazed himself with speed when first he fastened trousers with a belt, though buttons still remain for the "weskitt" and the coat and that weary round of pearl and gold buttons for the shirt. But sister takes her one-piece suit at a single hurdle and snags a single "snapper" at the waist.

Long ago man hopped into his congress gaiters. Now he ties his oxford. His wife, however, steps into her pumps.

"Making her hair" once impeded mother's toilet. Fathers having hair to part must part it still. But daughter, being "bobbed," gives her hair one shake to "do" it.

"Nowadays," says an expert, "a girl can easily dress in ten minutes. Then she adds 20 for making up her face."

SALMON HAD TRAVELED FAR

Fish "Tagged" at Point Partridge, Washington, in 1918, Taken in Waters 600 Miles Distant.

The Canadian department of marine and fisheries has notified the bureau of fisheries of the United States Department of Commerce of the capture in the Skeena river, British Columbia, in the spring of 1920, of a chinook salmon bearing an aluminum button or tag with the letters "B. F." stamped on one side and the number "2011" on the other. An examination of the bureau's records shows that the tag in question, one of a special series employed in connection with an investigation of the rate and route of migration of the sockeye salmon in the Fraser river-Puget sound region, was attached to a fish at Point Partridge, Whitely Island, Wash., on August 13, 1918. It is now evident that the fish was a chinook salmon tagged by mistake.

The fact that a chinook salmon should be caught in a shore trap far from the sea two years after the fish attained the spawning condition is interesting and suggestive, and the wanderings of this fish before and after tagging would be a fascinating theme for speculation. The distance between the two points at which it came under observation is about 600 miles by the most direct water route.

At Four-Forty.

Theater orchestras throughout the country have fixed on a 4:40 standard for general use in all theaters. The A is toned to 440 vibrations a second, Louis Ruth, manager of E. F. Keith's orchestra, called up a local piano tuner and asked him to go to Keith's to tune the piano.

"I wish you would give it immediate attention," Ruth told the piano man. "Tune it at four-forty."

A day passed and the piano in the Keith club remained untuned. Ruth called up the man who took the job.

"You haven't touched our piano," Ruth said a bit indignantly.

"Well, I was over there at 20 minutes to five yesterday afternoon and couldn't get in," was the excuse.

And then Ruth explained what he meant by "four-forty"—Indianapolis News.

Increase in World's Crops.

A bulletin issued by the International Institute of agriculture announces that the aggregate wheat and rye crop of the northern hemisphere total 62,400,000 metric tons, as against 61,700,000 metric tons in 1919. The production of barley, according to the bulletin was 8 per cent larger than last year, while oats increased 21 per cent. The maize crop of southern Europe was good, and that in America 10 per cent more than last year. The probable yield of beet sugar is considered favorable by the institute. The export of 400,000 tons of wheat from British India is advocated by the institute.

Mabel and Myrtle.

Representative Dawson, the anti-suffrage leader, said at a luncheon: "Woman's place is the home. When she starts out to imitate man she is absurd."

"Mabel was a new woman. She said to Myrtle one afternoon: "We'll make a night of it. Come to the Ritz with me and we'll have a fellowship dinner."

"A fellowship dinner? What's that?" said Myrtle.

"Why," said Mabel, "you pay for mine, and I pay for yours."

Not Apprehensive. "Aren't you afraid America will become isolated?"

"Not if us farmers keep raising things the world needs," answered Farmer Courtessol. "The fellow that rings the dinner bell never runs much risk of being 'lonesome.'"

Good Manners Make for Comfort. Good manners are mainly system in society. In a large sense the whole human race is society. We count it good practice to keep to the right, and those who keep to the left are guilty of bad manners as well as bad practice. Good manners is good system in behavior. System is always labor saving, and we need to look to our manners in this modern day for that reason.

Childish Reading. The child worships heroes and accepts the printed word as an oracle. Plausible fiction, for him, is not confined to the four walls of his home or to the street that he knows. And books in the first reading years do not seem to reflect content upon, or make amends for life. The tale that unwinds from their pages is more real than reality. Never again, for most of us, will come that complete immersion in the atmosphere of a story that is even the most wildly intelligent child's inalienable birthright.—Exchange.

Before the Speech. Some orators start with a rush, others begin quite slowly. A speaker we know has the habit of striding meditatively across the stage once or twice before he begins his address. On one occasion we heard a lively young fellow in front of us whisper to his girl with reference to the paripetetic phenomena on the platform: "That, I suppose, is his preamble."—Boston Transcript.

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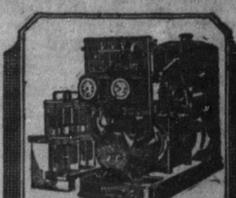
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It means just what the last two words mean to a bushel—a complete Electric Lighting and Power Plant equipped with the "Automatic Controller" that takes care of all the operation of the plant automatically.

The "Automatic Controller" starts the motor, recharging before they start, and danger point and automatically recharging when batteries are low.

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