

wa. These, like the Basawunena, lived with the Northern Arapaho, but are now practically extinct.

The two main divisions, Northern and Southern, are subdivided into several local bands, as follows: (a) Forks of the River Men, [b] Bad pipes, and [c] Greasy Faces, among the Northern Arapaho; [d] Waquithi, bad faces, (e) Aqathinena, pleasant men, (f) Gawunena, Blackfeet, said to be of Siksika admixture; [g] Haqihana, wolves, [h] Sasabaithi, looking up, or looking around, i. e., watchers.

Consult Mooney, Ghost Dance Religion, in the 14th Rep. B. A. E., II, 1896; Clark, Ind. Sign Language, 1885; Hayden, Ethnol. and Philol. Mo. Val., 1862; Kroeber, The Arapaho, Bull. Am. Mus. Nat. Hist., XVIII, 1900; Dorsey and Kroeber, Traditions of the Arapaho, Field Columb. Mus. Pubs., Anthropol. ser., v. 1903; Dorsey, Arapaho Sun Dance, *ibid.*, IV, 1903.

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## Unbelief and Citizenship.

**T**HE unbeliever is a bad citizen in principle; for the unbeliever says:

"I do not believe in God;

"I do not believe in heaven or hell;

"I do not believe I have an immortal soul;

"I do not believe in a life beyond the grave;

"I do not believe I am responsible to a Supreme Being of my deeds."

Now, put such a man—and we have enough of them—put such a man in a State, a city, in your own neighborhood. What guarantee have you for his good conduct? You say to him, "Here is the civil law and there is the police. The civil law says you must neither kill, nor steal, nor commit adultery, nor bear false witness."

Unbeliever: "But suppose I do not choose to observe all this?"