



INDIAN DOLLS IN HIGHLY ORNAMENTED "CRADLES"

BY DUNCAN CAMERON

THE Christmas doll is an essential part of childhood. Its counterpart is found all over the world. The cradle may take any one of many forms, but the doll is a part of the picture without which the setting is incomplete. Travelers declare that the childish instinct for an object of parental devotion is universal.

The type of cradle in which childhood makes its start is of no significance. The resting place may be the white and gold cradle of Fifth Avenue, with silken coverings and trimmings of the finest lace; or it may take the form of the rude box of the tenements or the simple couch of twigs and leaves prevalent among tribes remote from civilization. Regardless of its form, the cradle is accompanied by the doll for which childhood makes instant

ent demand when the Christmas season is at hand.

Some authorities maintain that the Christmas doll of today is an outgrowth of the idol of pagan worship. In support of this contention they point to the Greek word "eidolon," equivalent to our "idol." They call attention to the similarity of "doll" and "idol," as they appear in English, and their mutual kinship with the Greek "eidolon." Ethnologists have told me that a doll is no more nor less than an idol in miniature, and that the only difference in the names is that "doll" drops the initial letter and adds one at the end.

For substantiation of this claim it is not necessary to go back to the Ancient Greeks nor to leave the borders of the United States. The American Indian supplies evidence that is typical and fully illustrative. Among western tribes the kinship of the doll and the idol is

# INDIANS have their CHRISTMAS DOLLS



A CENTRAL AMERICAN DOLL

strongly established by time-honored tradition and persistent custom.

Notable example of this evidence is afforded by the Hopi Indians of the Southwest. In common with all primitive people, the Hopi are much given to mystic rites. Symbolism is an essential part of their lives and ceremonies. It is the one form of expression to which they resort for everything.

The Hopi people are strongly agricultural. Depending on the maize crop for their sustenance, they ascribe mysterious powers to the sky and sunshine. They have their own methods of utilizing the sun's position in the heavens as an index to the time for planting their corn. Constant observation of the heavens caused them to practice what is ordinarily known as worship of the sun, a religious ritual in which sky and earth are regarded as the source of life.

dolls suspended from the rafters by means of strings tied around the necks.

These serve the double purpose of affording playthings for the little ones and giving them educational material. The mothers use the images as the basis for kindergarten training, to school the children in the mysteries of nature, and to pave the way for the grown-up practices of the tribal religion. In spite of all this significance the Hopi child with her doll is simply a child with a doll—the little mother devoting herself to the care of her baby. She plays with it in the universal fashion, and to her the rudely carved toy is as beautiful as the most exquisite creation of master designers in the great doll markets of civilization.

FANCIFUL COSTUMES.

The Hopi dolls are dressed in fantastic style. Sun and sky play an important part in the decorations. The stars are freely used to ornamental effect, and jagged streaks, representing flashes of lightning are characteristic features. Rich beadwork is lavished on the costumes, and there are many children in wealthy homes who have never seen more elaborate playthings than are found in the arms of children among the Hopi and other tribes of North American Indians.

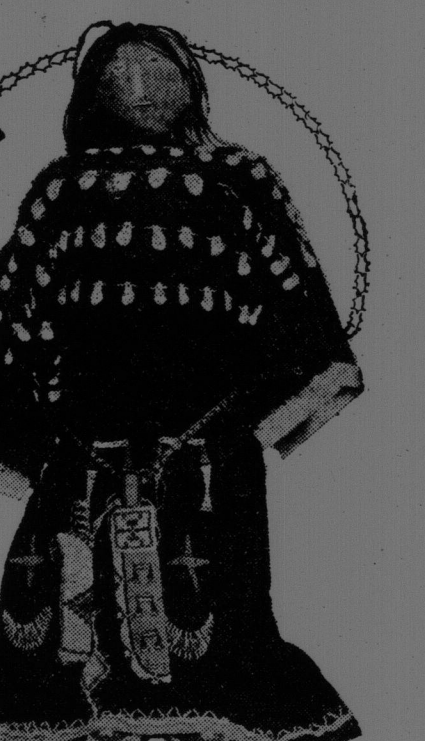
The intimate relationship between dolls and idols in Indian worship is typified by the words used in the tongue of the Hopi for designating the two things. In their language "tshun" is equivalent to the English "doll." By the addition of another syllable these Indians coined the word "tshunni," meaning "we impersonate." This affords close linking of the childish playthings with the ceremonies involving impersonation of mythical characters.

The extent to which American Indians go in for rich ornamentation in costume is well shown in one of the accompanying illustrations.

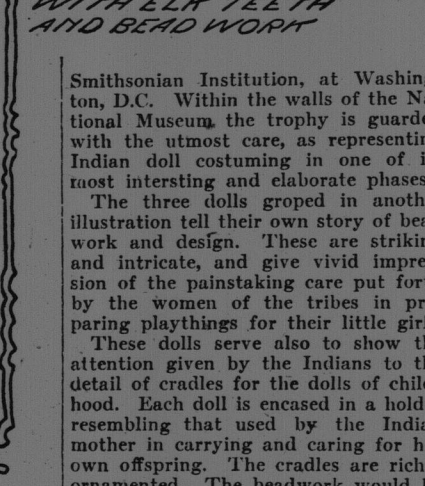
very fine, and compels admiration from scientists, while the beadwork is one with the care and precision characteristic of the art and crafts of the American Indian.

BEADS SHOW SYMBOLISM.

In the beadwork, a shown in the illustration, there is generous evidence of Indian symbolism. The sky is represented by moons and stars, and the ethnologist is able to read meaning into every detail of the pattern wrought in beads. This costume is one of the valuable treasures of the



DRESS ORNAMENTED WITH ELK TEETH AND BEAD WORK



SOME OF THE COSTUMES ARE VERY ELABORATE

the envy of the modern society belle as a basis for a hanging.

In the various illustrations it will be noticed that the most of the doll-makers pay little attention to features. Eyes, nose and mouth are apt to be mere streaks or dots. Striking departure from this rule is found in the instance of the clumsy image representing the doll work of the San Blas Indians in Central America. This figure is wholly of wood, costume and all. The nose is very much in evidence, and bears closer resemblance to the back of some giant bird than to the facial feature of any human being ever discovered by the students of ethnology. The loose blouse and the pleated skirt may be taken as typical of the flapper styles among the Indians of Central America at the time of the carving, although on this point I am without scientific information.

Animal Images.

Not all Indian dolls are in human form. As in the case of the impersonations of the Hopi, the Indian toymaker goes in for animals as well as persons. One of the illustrations shows three creations from western tribes, representing the "Noah's Ark" of Indian childhood. The pony, the buffalo and the antelope may be crudely patterned, but they would thrill the heart of a child more sophisticated than the young Indian of the American forest. Note the beadwork in the eyes of the buffalo and on the horns and legs of the antelope. The child who could resist these creations has never been born.

The Zuni Indians go in for dolls made entirely of wood. These images are carved from the roots of the cottonwood tree, and some of them are wrought with a deft touch that exemplifies Indian craftsmanship at its best.

Among the Mojaves there is general use of clay in making dolls for the children. This custom prevails also among other tribes that are skilled in pottery. Explorers have found that even the children take up the task of fashioning miniature images from the plastic clay that is a part of their everyday environment. I have seen numerous examples of two-inch dolls moulded by the baby fingers of children four years old, and these samples of workmanship convince me that not all of the manual dexterity is found in civilized kindergarten.

## Mary Anna's Dream

By MARGARET M. HAMILTON.

MARY ANNA tidied the living-room hurriedly. On the table she had placed her pocket-book and grey shopping-bag. It had to be done. The Times warned procrastinators that Christmas was but seven days distant. Mary Anna gave a longing glance at the cheerful fireplace, then, walking to the window, looked out on the snowy bleakness of Waterloo street.

It was but a few minutes till Mary Anna, arrayed in her comfortable winter clothing, trudged along. Now she enters a men's clothing store on Charlotte street and, in accordance with a neat, systematic list, makes her purchases. On she goes, stopping here and there, until every article is checked off her shopping list. There are eager, happy faces of little children, yes, and little faces in which Desire and Despair have united, but Mary Anna regards them with no degree of interest or sympathy.

Two hours later Mary Anna viewed her afternoon's work with relief and satisfaction. The afternoon's exertion, combined with the soothing influence of her little sitting-room, made her very drowsy. Soon she was nodding. In but a few minutes she was sound asleep.

Little children love dreams of Christmas. "Visions of sugar-plums dance through their heads." It was a very different dream which came to Mary Anna. Each one of the presents on the table seemed to stand before her in scorn. The red-and-grey tie for Cousin Jim demanded to be taken back and exchanged for one of another hue. "But why?" asked the dreamer. "Jim can always depend on a red-and-grey tie from me." So the tie had to tell Mary Anna that Jim had been out of High School for two years and would not be wearing school colors now. The dozen of serviceable handkerchiefs for fourteen-year-old Mary frankly stated that young girls like pretty gifts better than useful ones. One by one the presents vividly showed Mary Anna how unsuitable they were.

The dream did not end there. The Christ Child came to Mary Anna. Boredom but loving reproach was in His eyes as He said, "Remember those poor children you passed without concern, and that shop-girl you were so

cross with today." But there was deep pity in His voice when He asked, "Mary Anna, what is Christmas?" But Mary Anna felt so unworthy by this time that she merely pleaded, "Tell me, dear Jesus." And the Christ Child replied: "The world tries at Christmas to celebrate my birthday. Some have feasting and revelry. Some give gifts. But back of all true Christmas celebration must be Love, the kind of love that God had for the world when He gave me."

Mary Anna awoke with a start. All was dark around her. She had slept for several hours, but in truth she had lived a life-time. The gifts were still lying on the table, but Mary Anna viewed them in another light. She went to work with a will. A new Christmas shopping list was made out, carefully, thoughtfully, lovingly. Then with a happy twinkle in her eye, Mary Anna tied up each parcel as she had planned. These were to accompany the gifts she would buy next day, and this note of explanation was attached:—

"This is the gift I planned for you, As sent in years gone by. And when you open it, indeed I think I hear you sigh, And say, 'Poor Mary Anna Has a blind, blind, Christmas eye.' 'But don't despair, dear friend of mine, I'll try to mend my ways! Now open this gift sent to you For Christmas, day of days. For lots of Christmas love and joy, Be yours, now and always.'"

PEACE ON EARTH

Luke 2: 7-14—And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for him in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night, and, lo, the angel of the Lord came upon them, and the Glory of the Lord shone round about them, and they were sore afraid, and the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the Heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men.

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