

Indiana Daily Times

INDIANAPOLIS, INDIANA.

Daily Except Sunday, 25-29 South Meridian Street.
Telephones—Main 3500, New 28-351

MEMBERS OF AUDIT BUREAU OF CIRCULATIONS.

Advertising offices (Chicago, Detroit, St. Louis, G. Logan Payne Co.
New York, Boston, Payne, Burns & Smith, Inc.)

SUSPENDED sentences are becoming as numerous in the Criminal Court as paroles were in the Goodrich days!

BUT is a lawyer who says he would rather cut off his right hand than give an opinion against a friend always a safe guide for the school board?

EX-GOVERNOR GOODRICH doubtless experienced the same feeling that some of his former constituents experienced as he cooled his heels outside the office of Governor McCray!

NO ONE should be surprised over the purchase of road oil by "verbal contract" in Marion County, as revealed by the board of accounts. That is the way our county commissioners transacted most of their official business.

RESIDENTS of Woodruff Place, who have no vote in the primaries, are included in the original 100 Howe-for-Mayor Club. Now it is asserted that names were used without authority in the list of sponsors of the Robison meeting. Sounds almost like General Wood is running again!

The Shame of It!

Disclosure that the Indiana University School of Medicine numbers among its "dog snatchers" a Rushville youth with a record of delinquency in the courts of that city is not calculated to inspire much faith in the contention of the medical college that "only stray dogs" are obtained by it for dissection at the college.

A 16-year-old boy with a monetary reward before him for obtaining dogs and a record of disrespect for the property rights of others behind him is hardly to be regarded as a reliable secret agent for the procurement of dogs for any purpose.

When these circumstances are combined with the very evident desire of the college authorities to keep their traffic in dogs a deep secret, the general tendency will be to believe that there are great possibilities for the ultimate arrival at the dog kennels of animals that were not astray but stolen.

One depravity generally leads directly to another. Operations such as are reported at the medical college constitute what many persons regard as depravity.

Certainly the inducement of a 16-year-old boy to undertake the work of procuring, secretly, dogs under conditions that put a premium on theft, falls under the broad definition of depravity.

There can hardly be any dispute over the extreme impropriety of inducing such a youth as Thomas Kemp to become a "dog snatcher" for the college. Nor can any great amount of credence attach to the declarations of college authorities that pets are never molested when it is shown that no safeguards are thrown around the collecting of these dogs, but the whole procedure is masked in the secrecy that the college seems to think so essential to its affairs.

It is unfortunate, indeed, that there is no agency either of a public or a quasi-public nature that has either the ability or the courage to bring the authorities of the medical college to a realization of the offenses they are committing against the community under the guise of "science."

It has been disclosed and never disputed that dogs undergo experimental surgery at the college in direct violation of the law concerning the mutilation of animals.

It has been disclosed and never disputed that the authorities of the college have failed to pay State taxes on dogs which they harbor and are thereby violating the State law.

It has been disclosed and never disputed that the college authorities are harboring unlicensed dogs in direct violation of the municipal code of Indianapolis.

Now it has been disclosed that the college attaches are placing extreme temptation in the way of a youth whose resistance to temptation is known to be bad and are cloaking their connections with him in deep secrecy, the only purpose of which is their own protection.

Yet none of the agencies which are supported by the taxpayers of Indianapolis have seen fit to exercise the power conferred upon them by the law to prevent these practices.

Here is an example of how our system of government breaks down when influential and active proponents of law law enforcement interest themselves in causing it to collapse.

The next step is, of course, the instigation of legal processes by citizens who are not amenable to the same influence that have caused public officials to neglect their duties.

Certainly those persons against whom such processes are eventually issued cannot complain that they have not been sufficiently warned or that sufficient opportunity has not been given them to comply with the statutes.

McCray Falls

When Governor McCray voluntarily and publicly announced that all applications for executive clemency would be handled through the board of paroles and pardons during his administration those persons who had looked upon the disruption of law enforcement by the Goodrich leniency breathed with relief and were quick to applaud the wisdom of the incoming official.

Now that it has developed that the announcement was not a true statement of intention, but a mask to cover executive clemency extended in direct contravention of the public announcement of Governor McCray there is a great deal of surprise and some consternation.

No explanation of the Governor's reversal of position has been advanced by Miss Bush, his secretary, who has apparently been entrusted with the power to say whether public matters shall be brought to the attention of the Governor or not, and in the absence of any such explanation it is reasonable to believe that Governor McCray has found the members of Governor Goodrich's "parole-bund" too powerful politically to be ignored, even in the interests of good government and law enforcement.

The first and foremost example of the abuse of the executive power to extend clemency comes in the relief of Maurice Bleiweiss of the necessity of serving a thirty-day sentence in jail, which the Supreme Court of Indiana decreed he should serve.

Bleiweiss seems to be possessed of some remarkable pull with the law enforcement agencies of Indiana. First, he escaped prosecution on a charge of manslaughter when a car he was driving caused the death of a man. Then he appealed a sentence to jail to the Supreme Court and escaped serving it when the sentence was affirmed through the action of one Governor of Indiana. Now, according to the statement of Miss Bush, who as the Governor's secretary appears to have all the powers of the Governor, he has been unconditionally pardoned by the second Indiana Governor to handle his case.

This announcement of unconditional pardon comes before the secretary to the Governor makes public the recommendation of the pardon board, so it is impossible to judge whether the pardon board took the same view of the case as the Governor.

But this we do know—Bleiweiss appealed directly to McCray and came away from his conference with the Governor assured of ultimate release from a sentence sustained by the Supreme Court.

And this, in spite of the fact that the Governor had previously publicly announced that he would consider paroles and pardons only on the recommendation of the board!

The responsibility for the release from prison of men sent there by the courts of Indiana is the Governor's.

He may interpose the parole board if he pleases or he may deal with the criminals directly if he pleases.

But he will not retain the confidence of the people of Indiana if he announces one day his intention of submitting such cases to the board and the next day deals directly with the criminal.

Equal rights and justice to all cannot be done under such circumstances.

By W. D. BOYCE.

OTORUA, New Zealand—Although they have yielded to civilization better than any native race I know and in spite of the fact that they have adopted most of the white man's good things without succumbing to all his vices except the booze, less than 50,000 Maoris remain in New Zealand, the country where once they were supreme. Like other races, which once were savage, the Maoris have not benefited by taking to European garb but they have withstood disease better.

The government takes more than passing interest in them and insists that sanitary conditions in the villages shall be of the best. Add to this the fact that the country naturally is so fertile that the Maori can reach to all parts of it and that it is as far south of the equator as the northern part of the United States is north of it and it is not surprising to find that in the last few years the birth rate among the Maoris has crept slightly ahead of the death rate.

It may be, as some say, that the decline of the race has been checked and a steady increase may be expected. I hope so, for the Maoris are lovable, grown-up children and it would be a pity to see them wiped out.

Captain Conklin in 1871, when he cleared the islands estimated the number of natives that he saw on the shores at 250,000 and figured that as many more lived in the interior, making 500,000 all told. All but 100,000 of them perished in the old days, but the few that remain are contracted from eating the sailors from a wrecked ship.

It was Susan, venerable grandmother, who bears her years well and who is immensely proud of the fact that her three sons fought on the side of Great Britain in the late war, who piloted us around and explained what we saw. She was clad in a calico dress, covered by a linen dust and was surrounded by a white blimped white hat. Years of guiding strangers from far lands has given Susan a polish and a speech and a smile that would grace the halls of society. She had a little of the old Maori in her, she does not play for a glib and she does not do her best to satisfy your every wish.

It was early the morning after our arrival that Susan, having been hired the night before, telephoned that she was in the village of Whaka. We were staying one of their frequent displays and insisted that we hurry out before they quit. I tried my best to entice over the edge of the cliff, but it was too high. I only about fifty feet while our Yel. lowstone geyser shoots up over twice that height.

HOMES TODAY MICH LIKE ANCESTRAL. Except that many of their homes today are little houses of wood with tin roofs instead of the thatched grass huts of old, a Maori "whare" or home, is much like that of their forefathers. Just as their mothers did before them the Maori women around Rotoma wash and cook in the boiling springs. A kindly government has built concrete ledges around the hot and blazed iron grates inside of them, but otherwise they are used as they were in the days of cannibalism. Food is washed and lowered into them in woven baskets of flax and left there, covered by nets, until the steam has thoroughly cooked it.

I saw one old dame standing with the edge of her feet in a little stream of running water, beating her days' wash with a flat paddle. I dooped and stuck one finger in the water and found it unbearably hot, but the old woman apparently did not mind it. In nearby concrete pools a group of boys were taking an "old" bath. In water that was quite warm and quite soapy to the touch.

Near the village stands an ancient pa, or fortress, and it was my privilege to see some of the native dances, both of war and peace, which are so infrequent now that many tribes have abandoned them almost altogether. The pa stands just as so many of them stood when the last war was fought about fifty years ago. Its sides or palisades are made of stout sticks, lashed together and connected by a network of ropes. At the top of a V which made them difficult to scale and at intervals poles stood up above the battlements with the carved figures of men holding up shields and spears. The simple Maori once believed would frighten his foes. In olden days human heads would have graced the poles.

When Governor McCray voluntarily and publicly announced that all applications for executive clemency would be handled through the board of paroles and pardons during his administration those persons who had looked upon the disruption of law enforcement by the Goodrich leniency breathed with relief and were quick to applaud the wisdom of the incoming official.

Now that it has developed that the announcement was not a true statement of intention, but a mask to cover executive clemency extended in direct contravention of the public announcement of Governor McCray there is a great deal of surprise and some consternation.

No explanation of the Governor's reversal of position has been advanced by Miss Bush, his secretary, who has apparently been entrusted with the power to say whether public matters shall be brought to the attention of the Governor or not, and in the absence of any such explanation it is reasonable to believe that Governor McCray has found the members of Governor Goodrich's "parole-bund" too powerful politically to be ignored, even in the interests of good government and law enforcement.

The first and foremost example of the abuse of the executive power to extend clemency comes in the relief of Maurice Bleiweiss of the necessity of serving a thirty-day sentence in jail, which the Supreme Court of Indiana decreed he should serve.

Bleiweiss seems to be possessed of some remarkable pull with the law enforcement agencies of Indiana. First, he escaped prosecution on a charge of manslaughter when a car he was driving caused the death of a man. Then he appealed a sentence to jail to the Supreme Court and escaped serving it when the sentence was affirmed through the action of one Governor of Indiana. Now, according to the statement of Miss Bush, who as the Governor's secretary appears to have all the powers of the Governor, he has been unconditionally pardoned by the second Indiana Governor to handle his case.

This announcement of unconditional pardon comes before the secretary to the Governor makes public the recommendation of the pardon board, so it is impossible to judge whether the pardon board took the same view of the case as the Governor.

But this we do know—Bleiweiss appealed directly to McCray and came away from his conference with the Governor assured of ultimate release from a sentence sustained by the Supreme Court.

And this, in spite of the fact that the Governor had previously publicly announced that he would consider paroles and pardons only on the recommendation of the board!

The responsibility for the release from prison of men sent there by the courts of Indiana is the Governor's.



Meet Wili, the belle of Whaka. She is only 17 and has a wonderful smile. Wili says her name in English would be "Friday Cat," but she doesn't think it. She is a skillful pol dancer, pol being the name of the Maori dance of flax covered with the inner bark of the cocconut, and which are swung in rhythmic movements and circles during the dance. There are many kinds of pol dances, each of them being intended to represent some definite thing, such as the fluttering of a butterfly, the rowing of a canoe, the soaring of a bird, and so on.

At each corner of the fortress stands a great watch tower from which sentinels could look down upon the valleys and detect the approach of an enemy when he still was a long ways off. The gates to the pa are so narrow that only one person could enter at a time and were adorned with the intricate carvings for which the Maori is famous.

The dancers were approaching now and it did not require much imagination to believe that time had been set back a few decades and that these early garbed brown folk were the savages of their forefathers' day.

The men started off with a haka, a dance that was both a war challenge and a ceremonial affair. Strange chanting accompanied the movements of the body and the stamping of feet and a close observer would have discovered that almost every muscle of the body was brought into play, accompanied by horrible grimaces and the protruding of tongues which seen inseparable from a Maori war dance.

In direct contrast to this display of strength and bulk the girls staged pol dances, gracefully and with a light touch, and to the haunting melody of a chant in a minor key, and all the time they kept perfect rhythm with two pol balls, flax covered with the inner bark of the cocconut tree, about the size of an orange and held in the hands, by means of short or long strings. Every pol dance has its peculiar movements.



Capt. Gilbert Mair of Rotoma, who has spent six of his eighty years with the Maoris, and is their counselor, or "parent," as they call him. He was a soldier in the wars which ended in 1871, and in the days of peace he has followed the most official positions, one of which was that of judge of the native land courts at Rotoma. He believed the original Maoris were natives of India.

which are intended to represent something. For instance, there was the butte dance, in which the fluttering of butterflies was shown in the swaying of the poles. And the canoe dance, in which the girls sat down and in perfect time pretended that they were rowing one of the old time canoes.

Then, too, I saw the ceremonial with which the Maori received visitors. Although perfectly aware that company was coming, the family sat in front of

When a girl marries a new serial of Young Married Life

CHAPTER CLXXXI. Once I had determined that this was the evening to discuss the question of divorce with Jim, I decided also that I would see that my little drama had the proper setting.

We must eat at home, not dine out with the probable interruptions of meeting people we knew or drifting to a movie. So I stopped at a luxurious market and bought a fine, thick cut of steak, two artichokes, strawberries, rich cream and a salad of French endive. Needless to say that about emptied my pocket. Jim could call my dinner "miserly."

I got everything in readiness and popped the steak onto the grill the instant I heard his key in the lock. Then I hurried on to the living room.

"Hello, Anne," said Jim in his usual off-hand manner. "Where do we go from here?"

"How'd you like to stay home and dine of steak and artichokes?" I asked.

"Dream on," murmured Jim at the mention of his favorite fare.

"No wake-up and wash up! The steak's on the fire already."

"Good girl!" cried Jim in high good nature. "I'm sick of running around after the cats. This is a fine farewell to the little old place. We move tomorrow."

At this my heart thumped a tattoo against my ribs. To move tomorrow! It had come, then—the step toward riches and luxury, the step away from our first home together.



Susan, the Maori who guided us at Rotoma and made friends of everyone in the party. She speaks beautiful English, and is as gracious as a world's leader. Like her white sisters, Susan declines to give her age, but admits she is a grandmother. Thirty years ago she must have been a beauty.

other a woman, and "marry" them to signify that the lands of the contracting parties also were united.

ATTENDED COLLEGE BEFORE HE WED. No Maori man was allowed to marry until he had been through the Maori college, called the red house, where for two or three years he underwent a rigorous education in the art of warfare, genealogy, astronomy and memory training. As an instance of what resulted one old chief is said to know the words and times of nine hundred songs. It was a custom to require that a man should have killed another in a fight before he could marry. Marriage between cousins even second cousins, always has been forbidden by Maori law. Since 1909 the government has required that a minister or qualified official either perform the marriage ceremony or, if it be celebrated according to Maori custom, to be present and record it in order to protect land titles. Divorce in other days was easy, being accomplished by a separation of man and wife and an announcement of their intention to live apart.

Maori morals are simple. Before marriage a girl is not held in contempt if she does as she pleases. After marriage the lines are strict.

Nearly ten thousand Maoris attend the native and public schools. There are 110 public and twelve private schools for Maori children exclusively, all free. Lessons are in English, the Maori language not being taught in the schools.



The old and the new in Maori land. At the left stand Susan and Belle, two of the old guides at Rotoma; the girls are holes of the present day, while the child is the little brother of one of them. The second girl from the right is wearing a cloak that is scarce now. It is made of the feathers of the kiwi bird, which is almost extinct, and is under the protection of the government, because the birds are being slaughtered to provide feathers for the cloaks.

sirable from a tribal standpoint to keep together large tracts of land the tribe of the man or woman opposing marriage will unite in a massed effort to overcome all objections. The marriage ceremony itself is very simple, being merely a statement that the man and woman have decided to live together. In olden days elaborate rituals preceded and followed the ceremony. There was much giving of presents and one custom was to pick out two mountains, call one a man, the

ling ring, which was as big as a bracelet over her little finger.

And now I'll tell you what Puss did after he was certain that the glances was really turned into stone. He went over to his little house and told the readers of the Daily Times how he was solved by working on the budget that Mrs. Hooper has evolved.

Puss touched the monkey, and the pig, they didn't wake up either. You see the magic feather had only the power to turn people into stone or wood, and sometimes into ashes. But it couldn't bring them out of a spell.

"Goodness me!" said Puss to himself, "what shall I do?" And just then, all of a sudden, the poll parrot, who had learned him of the wicked glances in two or three stories ago, came into the dining room. And when she saw what was the trouble she perched herself on the head of the stone glances and said:

"You must find a gold star flower in the fairies' shady dell. With it touch your friends who slumber and they'll wake from the spell."

"Show me the way," cried Puss. "Follow me," said the kind parrot, and they slipped out of the castle, for the big bird had fallen asleep by this time.

Well, by and by, not so very far, Puss and the parrot came to the fairy dell, and after looking here and there and everywhere Puss suddenly spied the little gold star flower. And as soon as he had picked it, he started back for the castle as fast as he could run. But, oh, dear me! Just as he entered the courtyard, he saw the giant carrying his wife in his arms, and then he sat down on the bench and smoked another pipe of tobacco.

So Puss ran into the castle and touched his little friends with the gold star flower and immediately they awoke from their deep sleep. And next time I'll tell you what they did after that.

(To be continued.)

KEEPING HOUSE WITH THE HOOPERS

(The Hoopers, an average American family of five, living in a suburban town, on a "limited income," will tell the readers of the Daily Times how they managed to keep their household on a budget that Mrs. Hooper has evolved. Puss touched the monkey, and the pig, they didn't wake up either. You see the magic feather had only the power to turn people into stone or wood, and sometimes into ashes. But it couldn't bring them out of a spell.)



Village meeting hall at Whakarewa, or Whaka, as it is called for short. At the peak of the roof and also in the carved decorations at the sides are grotesque faces which the Maori believes will frighten his foes. The fancy and intricate carving of the Maoris is the admiration of visitors from all over the world.

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."



Maori canoe, once believed would frighten his foes. The fancy and intricate carving of the Maoris is the admiration of visitors from all over the world.

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

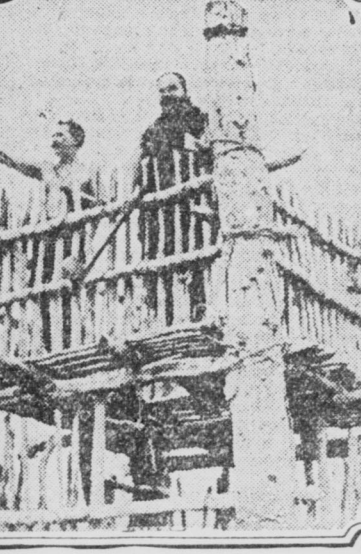
The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."



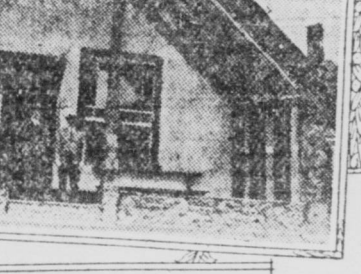
Maori canoe, once believed would frighten his foes. The fancy and intricate carving of the Maoris is the admiration of visitors from all over the world.

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."



Maori canoe, once believed would frighten his foes. The fancy and intricate carving of the Maoris is the admiration of visitors from all over the world.

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however, are trusting, lovable folk, and it is hard not to love them, especially the girls. There is one tendency which I regret that the natives are losing a most charming characteristic, the ability to tell the truth. The old Maori would admit to you that he was lying, and if he has been lying and be only too glad to tell the truth."

Maori, their confident and counselor of "parent," as they call him, and he has tremendous influence with them. I asked him about the Maori of today.

The traits of my old friends have mostly been lost," he said. "The white man introduced alcohol to the Maori and even today tourists delight in supplying drink to the natives in the hope that while drunk they will give a better word than they otherwise would. Although there is a fine of \$250 for giving a Maori liquor. The Maoris, however