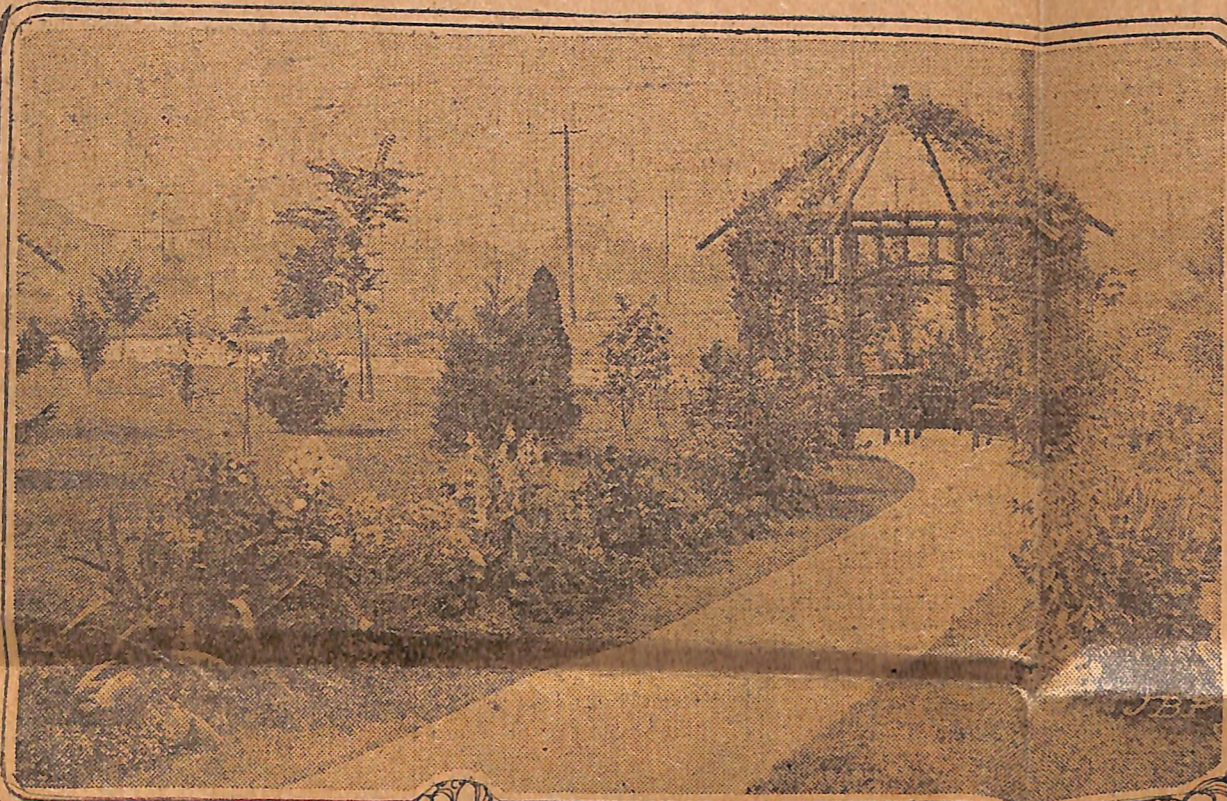


## GARDENERS OF PAST AND PRESENT DIFFER IN METHODS OF WORKING

Grandmothers Planned Flower Plots to Last During Their Lives—Modern Women Prepare Plants for Short Season and Replace Them From Time to Time With New Ones.



*Perennial Border and  
Vine Covered Tea House at  
East 10th and Wasco Streets*

BY STELLA WALKER DURHAM.

HOW often we hear someone sighing over the passing of the gardens of our grandmothers. We think of grandmother's garden as we think of grandmother's chest of homespun linen, packed away with lavender flowers sprinkled between the sheets, and of old lace and quaint, heavy hand-wrought jewelry—all as belonging to a day that is gone.

But the real difference in the gardens of our grandmothers and the gardens of today is a difference in the spirit of grandmother's time and of ours. The women of the older generation made their gardens as they wove the linen for their brides' chests—to last for all their lives and to be handed down to their children. There is nothing the modern woman so much lacks as a spirit of doing things that are to be permanent. She is restless, hurried, unsettled, lacking wholly that poise that comes from calmly accepting one's work in the world and facing it capably and cheerfully. The city woman of today very likely calls up a florist over the telephone and orders plants already in bloom, perhaps, set out in the beds in her yard, and in a month or so she orders them taken out and replaced by others with which she is equally unacquainted. The grandmother that made the kind of garden we all cherish in our memories knew and loved each individual plant.

### Difference in Gardeners.

So after all, the difference is in the person, not the garden. We plant in summer, they made their gardens the pleasure of a generation, so as the materials for making the garden flourished.

the attempt of the New York Central Railroad to acquire the reclaimed land lying west of the railroad bed between the tracks and the Hudson River. A bill is being prepared for introduction in the Legislature, ceding to the railroad this invaluable strip of reclaimed land, which the railroad plans to use for freight docks and steamer wharves.

The opponents of this measure contend that property in Riverside Drive has depreciated fully 25 per cent and that the neighborhood will be ruined if the railroad is permitted to carry its plan through.

Mrs. Charles Austen Bryan, chairman of the Riverside section of the Women's Municipal League, declared recently that steps would soon be taken to test the New York Central's seizure

of property for its own sordid uses. Park Commissioner Stover, in discussing the matter said: "I have argued against the usurpation of the Hudson shore by the New York Central even to the extent of incurring enmity. It must not be forgotten that the city ceded the right-of-way to the New York Central under the condition that they cover their tracks. I insist that these tracks should be covered, at least from Seventy-second to One Hundred and Twenty-ninth street. The company should be compelled to roof their freight yards at One Hundred and Thirty-seventh street, as it is one of the conditions under which they got the right-of-way, and they should be compelled to live up to their agreement."

## SIoux INDIAN DESIRES TO PAY WILSON VISIT

W. P. Campbell Recalls Former Junket of Hollow Horn Bear When He Criticised Conduct of Carlisle Indian School.

CHIEF Hollow Horn Bear, the Sioux Indian who has expressed a desire to visit the National Capital for the inauguration to give a pipe of peace to Woodrow Wilson, is a professional junketer. The big redskin has made several trips to Washington as an emissary of his tribe, and always he has had a first class reason for making the trip East.

Hollow Horn Bear's first trip into the heart of the white man's country was made in 1883 when the gigantic Sioux visited the Carlisle Indian School in Pennsylvania, where his son, Friend Hollow Horn Bear, was a pupil. An incident of the trip is described by W. P. Campbell of this city, who was then an official at the Indian school.

"Indian education in 1883 was in a precarious condition," said Mr. Campbell yesterday. "We needed the support of the old Indians and on this visit of the Sioux chieftain depended to no little degree our future success in bringing more young Sioux from the Dakotas.

### Sioux Makes Address.

"Hollow Horn Bear and his party had been at Carlisle for several days and Captain Pratt, the superintendent, now General Pratt, had taken them all over the grounds and shown them the children at school and at work in the shops. The day before the party was to proceed to Washington from Carlisle Captain Pratt invited all to attend an assembly meeting.

"Hollow Horn Bear, sitting far back in the hall, was called on for a speech. He arose, and, without going to the aisle, came forward by stepping over the rows of benches with gigantic strides. The employes were all more or less apprehensive as to what the Sioux leader would say, but they began to breathe freely when they heard the word 'kola,' the Sioux expression for 'good,' freely interspersed in the old warrior's speech.

"Hollow Horn Bear spoke for several minutes and then the interpreter took up the speech. It was all praise for Captain Pratt, for the school and for the Great White Father who permitted such a school to be.

### Everything Pronounced Good.

"Captain Pratt takes us and shows up the boys and girls at work in the schoolrooms," translated the interpreter. "We see them learning to read and write like the white man. That is good. Captain Pratt then takes us to the dining-room and we see our children eating good food which the Great White Father provides. That is good. Captain Pratt takes us to the dormitories and shows us the nice, soft beds where the children sleep. That is good. He takes us to the shops and shows us the Indian boys learning the trades of

the white man, learning to make wagons, to fix farm machinery, to make harness and clothing, and to shoe their horses. That is good. And Captain Pratt shows us the girls learning to bake, to cook the white man's food and to sew dresses after the manner of the white woman. That is good."

"The interpreter had finished and Hollow Horn Bear began the final period of his speech. Captain Pratt was all smiles. Visions of a great delegation of new pupils from the Sioux reservation began to rise before him. We all felt we had won an important battle and that henceforth the big tribal chieftain would aid us in our efforts to take education to the Indians—or rather to take the Indian to education.

"Then Hollow Horn Bear again finished talking and the interpreter took up the translation:

"But there is one place Captain Pratt does not take us. The Captain's smile faded suddenly. 'That is behind the shops. That is bad.'

### Cemetery's Growth Deplored.

Behind the shops was the cemetery and, in those early days, it must be admitted that that part of the Indian School showed greater growth than any other department.

"What do I see there?" the old chief continued. "I see graves, many of them, of my people. Education is killing the Indians. Indian's feet were not made for the heavy shoes of the white man. Indians were not meant to be shut up in thick walls. That is bad. Indians were happy before the white man came. The white man is not satisfied with taking our lands. He must take our children and kill them. I have asked my little boy where the son of my friend is. He tells me: 'Behind the shops.' I asked him where is the little daughter of my medicine chief. He tells me: 'Behind the shops.' What can I tell my friend and my medicine chief when I go back to the reservation? Can I tell him education is good for the Indians, but that it killed their children? No. I will hide my head and, when I must, will tell them that we must yield to the rifles of the white men who are taking our children away and killing them."

"Hollow Horn Bear went on to Washington, where he repeated his indictment of Indian education to the President. Nothing came of it, that is nothing was done toward abolishing the school at Carlisle, but for years after Hollow Horn's visit it was almost impossible to get Sioux Indians from the reservation to Carlisle. I saw the big chief many times thereafter and never found him willing to admit that we had helped any Indian by education."