AGRICULTURAL FAIR NUMBER

# THE RED MAN

*An Illustrated Magazine Printed by Indians*

DECEMBER 1915


*Published Monthly by The Carlisle Indian Press*

# Tribute to Grass

LYING in the sunshine among the buttercups and dandelions of May, scarcely higher in intelligence than the minute tenants of that mimic wilderness, our earliest recollections are of grass; and when the fitful fever is ended and the foolish wrangle of the market and forum is closed, grass heals over the scar which our descent into the bosom of the earth has made, and the carpet of the infant becomes the blanket of the dead. Grass is the forgiveness of nature—her constant benediction. Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass, and carnage is forgotten. Streets abandoned by traffic become grass-grown like rural lanes and are obliterated. Forests decay, harvests perish, flowers vanish, but grass is immortal. Beleaguered by the sullen hosts of winter, it withdraws into the impregnable fortress of its subterranean vitality and emerges upon the first solicitation of spring. Sown by the winds, by the wondering birds, propagated by the subtle agriculture of the elements which are its ministers and servants, it softens the rude outline of the world. It bears no blazonry of bloom to charm the senses with fragrance or splendor, but its homely hue is more enchanting than the lily or the rose. It yields no fruit in earth or air, and yet, should its harvest fail for a single year, famine would depopulate the world.

JOHN J. INGALLS.

A magazine issued in the interest of the Native American

# The Red Man

VOLUME 8 DECEMBER, 1915 NUMBER 4

## Contents:



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OSCAR H. LIPPS, Superintendent.

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Printed by Indians of many tribes under the instruction of Arthur G. Brown.

INDIAN BEEF CATTLE READY FOR MARKET—NORTHERN CHEYENNE RESERVATION, MONTANA.


# Editorial Comment

## *The Indian as a Farmer.*

THE old school histories described the North American Indian as "an improvident wanderer, shiftless and lazy, and an inveterate gambler." The facts are that when the white man discovered America he found the Indians living in permanent villages and cultivating small farms. They had made corn and tobacco the two great staple agricultural products of the New World. For many years the western Indians of the United States were, perhaps, the largest owners of livestock in the world. With millions of acres of grazing lands over which grazed thousands of large herds of native cattle, "buffalo," the Indians of the plains formed the first great beef trust of America. Farming and stock raising are, therefore, his racial inheritance. To those who have been intimately associated with the Indian and have learned to know him sympathetically, he is not, by nature, lazy. On the contrary, in his native state he led a very industrious and active life. He was compelled to do so in order to live. True, his philosophy of life was different from the white man's, but, with all that, he developed an acuteness of observation and a type of endurance, skill, and physical prowess which the youth of our country, even in this day, look back upon as worthy of emulation.

For years we have been complaining that the Indian does not cultivate his land. It has been unreasonable as well as unjust to expect him to become an intelligent farmer, and to be able to make wise use of his natural resources without proper equipment, incentive, education, and training. Scientific farming, without which no farmer can make much of a success these days, is a comparatively new thing even among white farmers. Until very recent years it was the custom to issue to Indians farming implements, seeds, and live-stock, and then expect them, of their own initiative and without any special training or preparation for the task, to go onto their land and develop prosperous farms. Frequently the plows, wagons, mowing machines, hay rakes, harrows, etc., would be thrown away and never used. Very often large wagons and plows were purchased and issued to Indians which were too heavy for their small

pony teams to pull. Altogether, the system employed to make farmers of Indians was inefficient and ineffective in the extreme.

But a new era has been ushered in. Within the past two years there has been a great industrial awakening on practcally every Indian reservation in the United States. Indian reservations are today big, cooperative educational institutions, and they are organized and conducted with the aim of improving the economic, social, and industrial conditions among Indians through the cooperation of the farmers, field matrons, physicians, and through industrial day and boarding schools which serve as community centers as well. The one aim that is kept definitely dominant is the improvement of living conditions. This includes health, sanitation, and housing, as well as more extended and profitable agricultural activities.

The present administration of Indian affairs is doing all in its power to make of the Indian a producer and a self-supporting citizen. It believes that the best way to protect the Indian's property is to teach him to use it. In his annual report for the fiscal year 1915, Hon. Franklin K. Lane, Secretary of the Interior, referring to the necessity of the Indians making beneficial use of their land, said:

> The Indian is no more entitled to idle land than a white man. But speculation is not use; and the Indian must be regarded as having the first call upon the lands now his, at least until white men are willing to surrender their lands when not used. Idle Indians upon idle lands, however, must lead to the sale of the lands, for the pressing populations of the West will not long look upon resources unused without strenuous and effective protest, and the friend of the Indian who would give him his chance and would save for him his property is he who keeps in mind the thought of his future instead of his past, and that future depends upon his willingness to work.

We believe no fair-minded man will doubt the truth of Secretary Lane's statements or the logic of his conclusions. The time is not far distant when the white man who refuses or neglects to make beneficial use of the land he controls will see it taken over by those who will use it, and he will appeal to society in vain. So the Indian, if he would keep his land, must use it. And the present Commissioner of Indian Affairs believes he can and should do both.

During the past season the results of the efforts put forth in this direction have been unusually successful and encouraging. From all over the country come reports of large crops and increased herds of cattle and other livestock produced by Indians. In practically every State where there are any number of Indians residing splendid agricultural

products raised by Indians were displayed at the State fairs. Many of these exhibits took first prize in competition with white farmers.

This issue of THE RED MAN is devoted largely to accounts of what has been accomplished during the past season by Indians in an agricultural way. We reproduce a number of press comments that have been made by newspapers and other periodicals throughout the country concerning the splendid agricultural exhibits made by Indians at various State fairs. These comments are worthy of special consideration, since they express the fair and impartial opinion of people who are in no way connected with the Indian Service. It is the first time Indians have ever made any general exhibition of farm products at State fairs, and it is believed that many white people, who have hitherto looked upon the Indian as a non-producer but as a consumer only, are beginning to realize that he is rapidly becoming the equal of the white man, both as a producer and as an intelligent, self-respecting citizen.

## *The White Man's Greed.*

UNDER the headline, "Government Asked to Relieve Settlers," in the Duluth (Minn.) *Herald*, recently appeared the following news item:

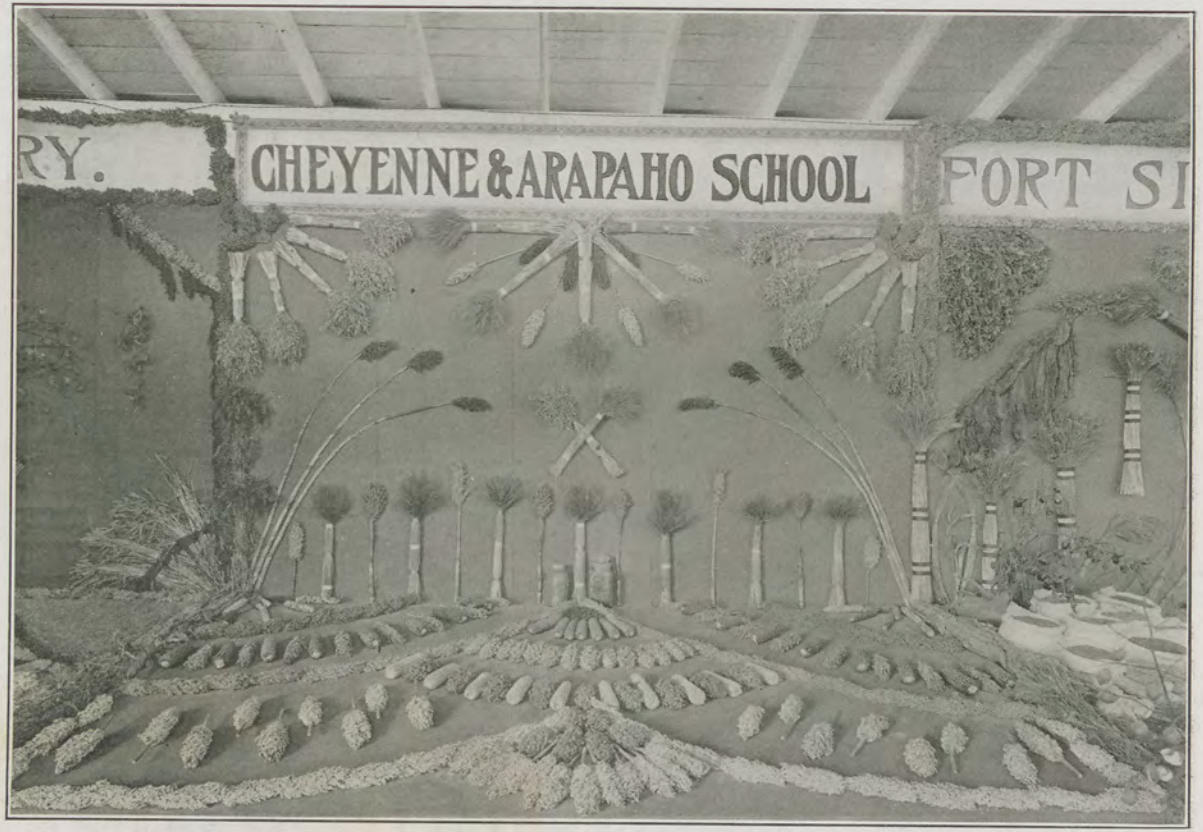
> Wolf Point, Mont., Oct. 21.—Settlers on the Fort Peck Indian Reservation, opened about two years ago with such a blare of trumpets, met in mass meeting here yesterday, framing resolutions directed to the Federal land department, asking relief from payments that are demanded of the home-steaders for their lands.
>
> Under the terms by which the land was opened, the settlers were compelled to pay from $2.50 to $7 per acre, in addition to fulfilling the regulations prescribed for homesteading.
>
> The settlement of the reservation has been seriously retarded by the fact that the lands have been held at such a high price, and many of the homesteaders who have filed and have attempted to prove up on their lands find themselves unable to do so, and they may be compelled to abandon their rights because of the condition.
>
> This situation was clearly defined at yesterday's meeting, and the homesteaders ask that the Government abandon the financial provision, and cede the lands to the homesteaders.
>
> There is a great deal of land on the reservation that has not

been filed upon because of the appraised value which the homesteader would be compelled to pay.

It appears that the homesteaders who were fortunate enough to secure good, unimproved farm lands on the Fort Peck Indian Reservation, Montana, at from $2.50 to $7.00 per acre, think they are asked to pay too much. They desire to have the Government relieve them from any further payment—in other words, give them the land. The question naturally arises, Who is to be the loser in the deal—the Government, the Indians, or the settlers? The Government has long since recognized that the land belongs to the Indian; hence the Government has nothing to lose. It has told the Indian that he might select his farm, and that after all the members of the tribe were allotted, the surplus land would be sold and the proceeds paid to him or used for his benefit. In other words, the Government simply volunteered to act as agent for the Indian in the disposal of his surplus lands. In all probability the Indian did not wish to sell his lands. If so, he certainly expected to receive a fair remuneration therefor. The question also arises as to what kindly act the white man has ever done the Indian that the Indian should share his inheritance with him?

Several years ago, when it was the policy of the Government to purchase the Indian's surplus lands outright and in turn sell them to white people, it happened in some cases that the Government did relieve the homesteaders from any payments and give them the lands. In 1893, the Government purchased from a tribe of Indians in one of the Northwestern States about a half million acres of land, paying therefor a little more than $1,600,000. The land was opened to homestead entry. White men came in with their families and settled upon it. There were a few bad seasons and crop failures, and the homesteaders became discouraged and asked the Government to relieve them from payment. The Government did so. Yet, even today, there are people in that part of the country who look upon the Indian as having been especially favored, inasmuch as the Government, without money or without price, allowed each member of the tribe eighty acres of agricultural land. The truth is that the Indian sold his surplus land to the Government at a very small price, and the Government in turn gave the land to the white man. The white homesteaders in this transaction secured, free of cost, 500,000 acres of land, whereas the Indians were allowed to keep for their own use about 200,000 acres. While these Indians still have all the land they can use profitably, the fact remains that the white man has nothing of which to complain and certainly should not envy the Indian because he was allowed to keep a small part of his own property.

In the year 1909, the surplus land on the Flathead Indian Reservation in Montana, also on the Coeur d'Alene Reservation in Idaho, and on




Agricultural Exhibit, Oklahoma Indian Schools—Oklahoma State Fair, 1915.


Exhibit of Pawnee Indians—Oklahoma State Fair, 1915.

the Spokane Reservation in Washington, was thrown open to homestead entry. One hundred thousand people registered for the drawings. On the Spokane Reservation the appraised value of the land subject to homestead entry was $25,000. The notary fees alone for the one hundred thousand people who registered, at twenty-five cents each, amounted to just $25,000. The president of one of the great transcontinental railways stated sometime after the opening of these reservations that the people had been swindled; that they had paid out more money for transportation, hotel expenses, and filing fees than the land was worth; and that for his part, if the other railways would be willing to do the same, he would gladly refund the cost of the railroad fare to all persons who made the trip over his line for the purpose of taking a chance at drawing a quarter section of land on these Indian reservations.

Indian reservations are opened to settlement largely because of pressure brought to bear by white citizens of the States in which reservations are located with the view of bringing in new settlers and opening up the country. It is conceded that the land belongs to the Indians. There is now little demand for unimproved land, and the Indians are very much opposed to selling large areas of land at this time. Many of them desire to keep their unallotted land for their children.

There is still a great deal of land, it is said, on the Fort Peck Reservation which is subject to homestead entry. The Blackfeet Reservation, in Montana, is also being looked upon by many white people with longing eyes. It is a cold, bleak country, and if the white man cannot make farming pay on the Fort Peck Reservation, it is difficult to understand how he could do so on the Blackfeet Reservation.

If the welfare of the Indian is to be considered and his future protected, great care should be exercised in the disposal of his surplus lands. Many friends of the Indian, who are closely associated with him and who are in position to look at the matter from the Indian's viewpoint, are of the opinion that the surplus lands on the Indian reservations, if they must be sold, should be advertised and sold at public auction to the highest bidder, just as the several States sell their school lands. In that way, they contend, the Indian would receive full market value for his land, and it would bring among them a class of people better able to improve and cultivate it. Indians are continually complaining that the cost of classifying, appraising, and selling their lands has, in the past, been too great, and that after deducting these expenses they have received very little in the end for it, especially so since the price is usually merely nominal as compared with what similar unimproved lands off the reservation are sold for by the States. This is a matter that should engage the thoughtful attention of all persons who are interested in the welfare of the Indian, and who are desirous of seeing him receive fair, just, and honest treatment.

# Indian Industrial Fairs

## Press Comments

### INDIAN FAIRS

THOSE who decline to believe in any other kind of Indian than that certified and indorsed by Fenimore Cooper may be interested to learn of the progress that modern Indians are making in the field of agriculture. What they have accomplished in this direction is becoming more generally known through the inauguration of Indian fairs, sanctioned by the Indian Office at Washington and fostered and promoted by it.

The purpose of these fairs is to encourage the Indians in farming, the production of live stock, and other industrial activities by stimulating rivalry and competition among them.

The fairs, which take the place of the well and unfavorably known Indian "fiesta," are in charge of the superintendents on the several Indian reservations. They are patterned after the white man's county fairs, with the undesirable features eliminated. Gambling, liquor, and

dancing are prohibited; horse races, if any are held, are limited to two a day. The exhibits for the most part consist of farm products of all kinds, live stock, Indian handiwork, culinary products, sewing, the work of Indian children in the schools, baby shows, and similar exhibits. For the best exhibits generous prizes are offered of cash and useful things. In addition, a greatly prized certificate of merit is sent to the winners by the Indian Office at Washington.

Experts from the various State agricultural colleges take occasion at these times to give lectures, in some cases illustrated by slides or moving pictures. Most of the fairs are financed locally by means of gate receipts, voluntary subscriptions, and advertising in programs; in a few cases, however, the Indian Office has given aid from funds at its disposal. The first Indian fair was held on the Crow Reservation in Montana in the fall of 1905, while this year nearly one hundred fairs were held.

On most of the reservations holding fairs there is a regular organized "Indian Fair Association," with Indian officers, who manage it under the supervision of the superintendent of the reservation, thus making the Indians feel that the fair is their own enterprise, for the success of which they alone are responsible. The superintendent of one of the large reservations in Arizona, reporting to the Commissioner of Indian Affairs in Washington concerning a fair under his direction, says:

> The event passed off without a single incident of disorder or disturbance of any sort. There was not a single instance of drunkenness, and no evidence was to be seen of drinking on the part of a single Indian. No extra police were employed, but two special liquor officers were on the ground incognito, yet failed to make a single arrest. This showing speaks volumes in favor of the Indians. Could a white assemblage of similar size or duration make as good a showing?

Another reservation superintendent, reporting to the Commissioner regarding the benefit of these fairs and their results, says:

> There can be no question as to the benefit to be derived by the Indians from these fairs. They arouse ambition, and thereby stimulate effort and inspire competition. The expression—orthography not vouched for—'*E-ke-da-go-ba-gon-sna*' (I'll beat him next year), heard on every hand, clearly denotes the spirit of rivalry engendered. At the outset the Indians were in the dark as to the meaning and purpose of the fair, but they are now wide awake.

The Indian Office keeps in close touch with the work and progress of these exhibits, and issues certain orders to the superintendents that have

to be observed. For instance, the Office insists that distinctly Indian fairs shall be limited to three days, but where the Indians join in other fairs the local practice of course prevails.

The campaign being carried on by the Indian Office for the Indian's industrial development anticipates the passing of the Indian fairs in favor of the county and State fairs, in which the Indian farmers on equal terms will compete with the white man. In many cases this has already been done, and with no discredit to the Indian. At the New State Fair held in 1913 at Muskogee, Oklahoma, Jack Postoak, a full-blooded Mississippi Choctaw Indian, won first prize for cotton, and at the International Dry Farming Congress held at Tulsa, Oklahoma, the same Indian won a special prize for the best individual farmer's exhibit of cotton. Many other such instances are on record at the Indian Office.—*The Outlook.*

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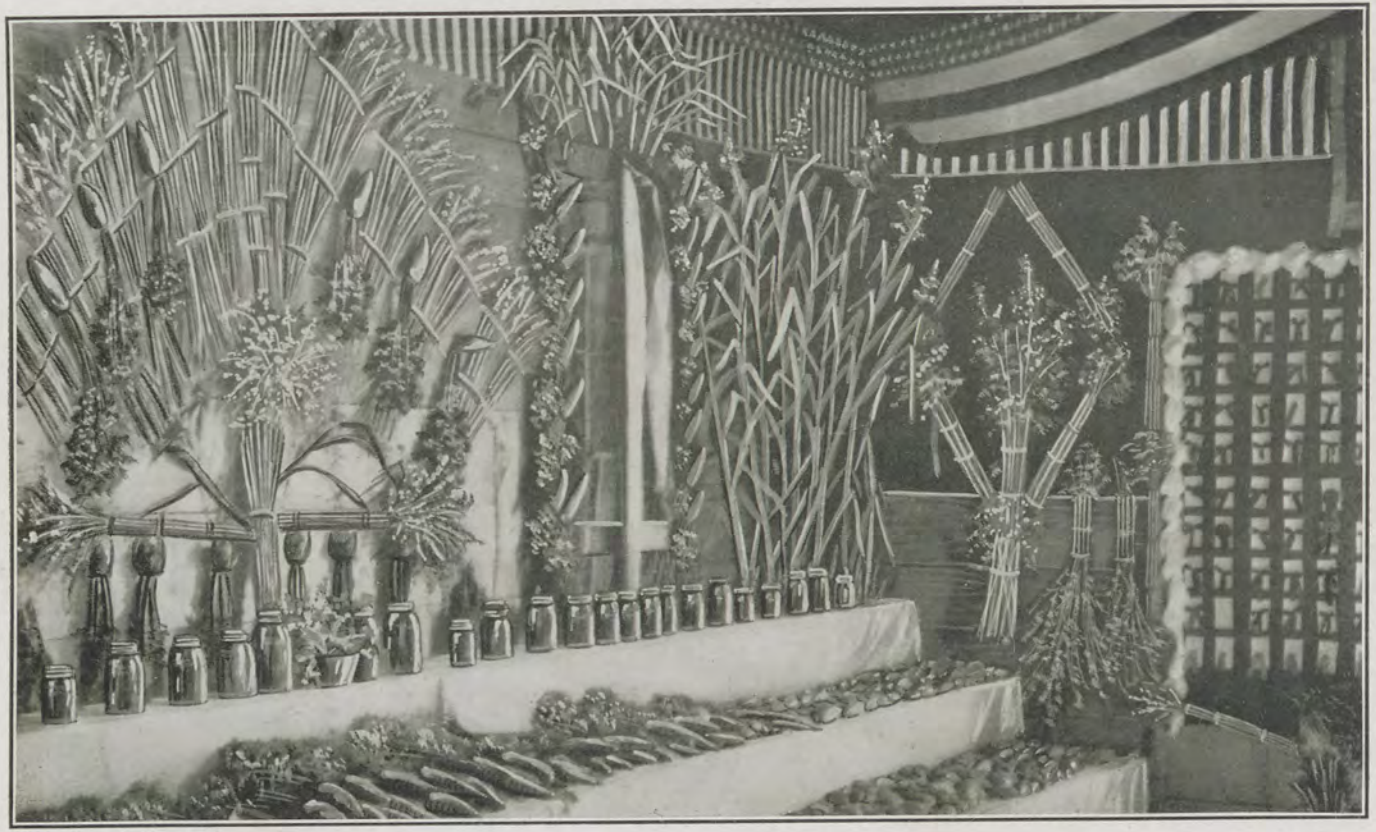
**Exhibits Indicate Indians are Progressing.**

THE splendid Indian exhibits at the State Fair have demonstrated to all who saw them the capacity of the red man for progress and success in the labors of civilized life. The Indian can no longer be classed as a privileged loafer or as a child at the mercy of grafters. He has learned to work and to think for himself, and under the care of the Government has assimilated his lessons so rapidly as almost to outsrip his teacher in some repects.

Heavily handicapped by ignorance, by superstition, and by the sheltered life under a paternal Government, he has been delayed in the race more than his natural capacity would seem to warrant. But this period of waiting will soon be ended, and the red man will be in all respects a citizen and an equal in the State. The question is: "What will he bring to civilized life that will help build up the commonwealth of Oklahoma?

We have long been accustomed to accept the contributions of the Indian without giving him much credit for them. We are apt to forget that the canoe, the snowshoe, the moccasin, and the tepee would be unknown but for him. We are proud of being an inventive race, yet we give him little credit for these inventions, which are quite unrivaled in their own field, yet this same inventive genius and skill in manufacture will be a part of the Indian's contribution to civilized life.

In his natural state the Indian had to make everything he used—tools, weapons, clothing, shelter, utensils of all sorts. There was no store where he could buy things ready made, no servant class, no factory. The result is that he has a wonderful aptness at handicraft and skill in manufacture. This will be another contribution to our civilization, and one which is especially valuable and rare now that so many of our products are turned out by machines. His skill in design and decorative art will be a welcome



A Corner of the Exhibit Hall at Red Cliff Reservation Indian Fair, 1915.

Vegetables Grown Without Irrigation—Average Annual Rainfall 10 to 12 Inches—Umatilla Indian School, Oregon

Vegetable Garden, Umatilla Indian School, Oregon.

# When The Crops Are In.

THERE'S a kind of happy feelin' creeps down in a feller when
He's got his punkins gathered and the haymow's full agen;
There's hope in all the breezes that come blowin' from the hill,
And you git to kind of thinkin' God is up there somewhere still.
What a purty sight the wheat is as it's piled up in the bin?
Oh, it's good to be a farmer when the crops are in!

It's lively in the city, and it's very quiet here;
There the hurry and the racket keep agoin' all the year.
There most every day's excitin', and they get it up at night,
Everywhere a person gazes there is some uncommon sight.
And I s'pose it's never lonesome livin' round the haunts of sin;
But the city people never have their crops all in.

There's many a day of toilin', and there's many an ache an' pain,
And there's lots and lots of frettin' at the dryness or the rain,
There's the weeds and worms and insects the farmer has to fight,
But the good Lord doesn't often fail to pull 'em through all right;
And the sweetest satisfaction that a mortal man can win.
Sort of hovers round the farmer when the crops are in.

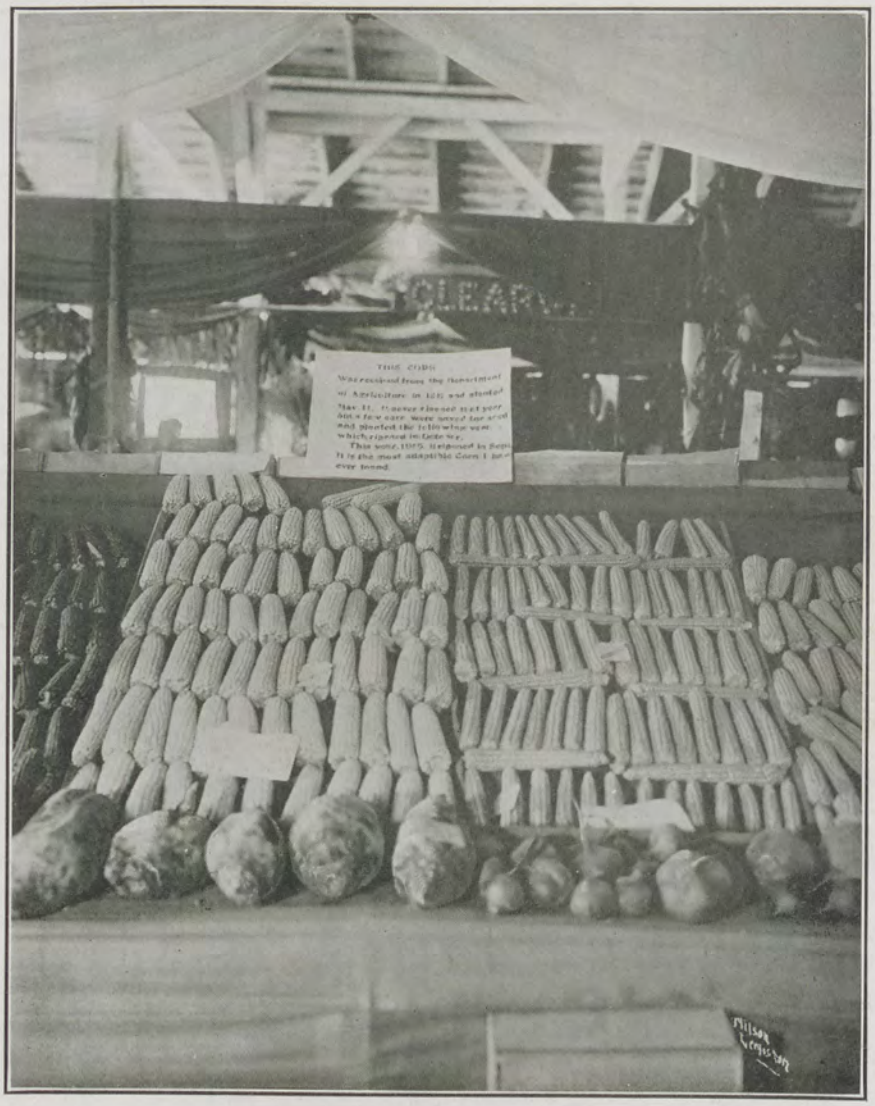
FRANK H. SWEET

# Remaking the American

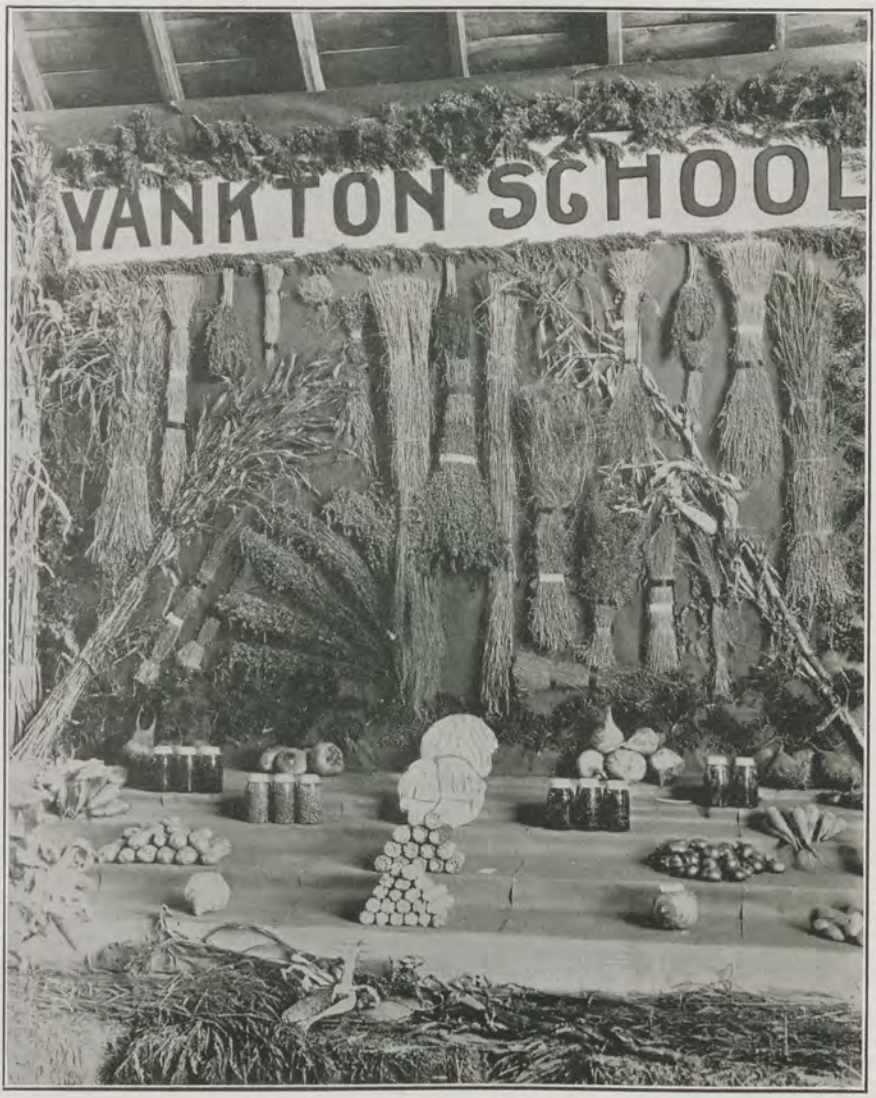
THE Indian problem is incomparably larger to-day than it was when the Cherokees were gathered up from the Southern States and sent into the unknown across the Mississippi. In 1830 the problem was how to get the Indian out of the way. To-day the problem is how to make him really a part of the Nation. This blend of wisdom, dignity, and childishness, this creature of a non-commercial age, has been brought into a new day when all must live by conforming to a system that is as foreign to him as the life of the Buddhistic ascetic would be to us. Slowly through a century and more of tortuous experience he has come to see that it is not our purpose to do him harm; but he must learn to find his place in an economy that antagonizes every tradition of his ten thousand years of history.

How, then, are we to get into the mind of this soldier-sportsman the fact that the old order has passed away and that the gentleman of to-day earns his right to live by his usefulness—that the American can not be a man and a ward at the same time?

HON. FRANKLIN K. LANE
*Secretary of the Interior.*




Agricultural Exhibit, Nez Perce Indians, Lewiston—Idaho, Fair 1915.




Yankton Indian School Agricultural Exhibit—South Dakota State Fair, 1915.

gift, as anyone who has seen the wonderful complicated and beautiful designs of the best Indian beadwork will readily admit.

The red man will bring also his gift for social life. He is a great lover of his relatives and friends, and spends a vast amount of time in visiting them. This capacity for family affection and friendship is another trait that makes the Indian a welcome member of the citizenship of the State. He is also a very religious person, and indeed, the tenacity with which he clings to the faith of his fathers has been one of the principal stumbling blocks in his progress toward civilization. The same earnestness and faith when turned toward a more worthy creed and moral code will add an element of strength to the religious life of the community.

Indian tribes have characteristics as various as European nations and each will have its own special contributions to make to the intellectual and social life of the State.—*Oklahoman.*

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**Great Work of Indian Schools is Well Shown at State Fair.**

AMONG the infinite variety of remarkable features of New Mexico's biggest and best State Fair it is safe to say that none is more remarkable, and certainly none more interesting, than the big Indian display gathered by Superintendent Reuben Perry, of the Albuquerque Indian School, the chairman of the committee having this branch of the fair in charge.

Those who still think of the Indian as an illiterate savage, and those who have an idea that too much money is being spent by Uncle Sam in elevating his status, have something to learn by visiting the Indian tent at the fair. For instance, did you know that Eskanada Spencer, a pure-blood Navajo boy, has made a buffet that is equal to the best that could be turned out from Grand Rapids, and that he and other students of the Albuquerque Indian School have on display at the fair a collection of furniture, consisting of sideboards, dressers, chairs, settees, and divans, that the richest man in Albuquerque would be glad to have in his drawing room?

The progress that is being made by the Indians under the intelligent tutelage of high-class teachers is almost incredible. The practical side of things is the one that is most stressed. Little time is wasted in attempting to drill Lo in the classics, for it is considered of far more importance that he should be taught to be a good farmer and that his wife and daughter should know how to make a good loaf of bread than that they should become proficient in Greek and Latin.

And when one looks over the remarkable display that is now on exhibit at the fair grounds any idea that money spent on the development of the Indian is not well spent will immediately vanish. Any work that will

bring about the improvement that is shown under the Indian tent is work well worth while, at whatever cost.—*Albuquerque (N. Mex.) Journal.*

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### Indians Win From the White Women.

THE second best pie exhibited at the State Fair was baked by an Indian woman, Mrs. Alma Fiander, of White Swan. It was not a pie baked for competitive purposes, but one which Mrs. Fiander had prepared for her family dinner on the day Don M. Carr, Superintendent of the Ft. Yakima Indian Agency, visited her and asked that it be taken to the fair. What is more, it is a dried-apple pie.

Not only as pie makers but as canners of fruit and vegetables do the Indian women show themselves worthy rivals of their white sisters. The second award for the best collection of not less than 10 jars of canned fruit, and the second prize for a jar of canned vegetables, went to reservation women and that, too, in classes where there were numerous entries. The winner for canned fruit is Mrs. Ella Briggs, of White Swan, and for vegetables Polly Brown, of Wapato.—*The Yakima (Wash.) Republic.*

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### Indian Exhibits Mark new Agricultural Era.

CATO SELLS, Commissioner of Indian affairs, is cooperating with the Mitchell Corn Palace officials this year in the big Indian exhibit. He has a two-fold object, the first of which is to help the Corn Palace, and the second is to demonstrate graphically the kind of work that the progressive Indians of South Dakota are doing, and bring to the attention of visitors this work; also the fact that there are two classes among the Indians, the same as among other races of people.

Before Mr. Sells adopted this method of showing the fruits of the Indians' labors, about the only idea that many people had of Indians was obtained from visits to "wild west" shows, where the nonprogressive class, in paint and feathers, gave fake dances, according to the direction of their employers, at so much per day. Such exhibitions have passed, and agricultural and commercial products by the Indians have taken their places.

Thousands of acres of South Dakota land is owned and being farmed by progressive Indians on the different reservations, and Mr. Sells, as head of the Indian department for the Federal Government, is insisting on more and better farming.

Some idea of the extent of this work can be gathered from the size of the reservations represented in the exhibits in the Corn Palace.

The Pine Ridge Agency has about 7,000 Indians. Yankton Agency has about 1,800 Indians and the Cheyenne River Agency has nearly 4,000 Indians. The balance of the exhibit is taken from the different

Indian schools and agencies in the State, and represents about 20,000 Indians, exclusive of those named.

There is no financial gain in the preparing of these exhibits, which are purely educational and illustrative of the work being done for the Indians, in helping them to help themselves. They show the progress the Indians are making and create respect and consideration for them and draw attention to the work they are doing in building up their portion of the State and adding their mite to its wealth, both from a financial standpoint and substantial citizenship.

The exhibit itself covers 85 lineal feet of wall space on the east side of the Corn Palace, in one of the striking locations. It shows a complete variety of small grains, forage, vegetables, and fruits.—*Mitchell (S. Dak.) Daily Republican.*

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### The Big Indian Fair At Odanah.

A CAREFUL inspection of the fine agricultural exhibits and the live stock at the Odanah Indian Fair would banish forever the idea that the Indian is the lazy, shiftless individual that some have strongly credited him to be. The "war-whoop" stage of his life is past and has long been an obsolete quantity. His advancement along the lines of agriculture particularly is in evidence on the reservation. This advancement can readily be seen at the fair, which is a big event at Odanah. Here an excellent illustration of the results attained by the Indian farmers can be obtained. A ready insight in the progress of the wards of Uncle Sam is secured by a visit to the fair, and that Ashland people were interested in this progress was clearly evidenced when in the vicinity of a thousand people from this city attended.

The vegetable exhibit was very good. The showing of grains was excellent. If any State farmer would like to know just what the Indian can do in the way of growing grain, all that is necessary for him to do is to take in the annual fairs on the reservation.

The sewing and fancy work exhibits were up to the standard. The ability of the Indian women in this regard was clearly shown. Her white sisters who visited the exhibit building cast envious glances on the fine embroidery work. The exhibit showing the product of the cook's art, although not very extensive, was nevertheless good. As usual the bead work deserves commendation, as some exhibits in this feature were in evidence.

The Indian, as we all know, has gained an enviable reputation for his fine horses. Some of the finest draft horses that have ever been exhibited were lined up for yards. The spectators continually commented on the fine animals. The other live stock exhibits were up to the average. The showing of poultry was also good.—*Ashland (Wis.) Daily Press.*

## INDIAN CHAMPION CANNERS.

### Girls from Chemawa School Win Contest Over White Teams of Four States.

THERE are some "real live Indians" out in Oregon. They are entering the Club work with as much enthusiasm as their paler faced sisters in any part of the country. In fact, the Indian girls from Chemawa school beat all the other club girls in a three day canning contest at the Manufacturers and Land Products Show at Portland. They not only won the first prize of fifty dollars for team work against several other girl club teams of the Northwest, but they also carried off several hundred dollars worth of prizes of value that were given by Portland firms for individual work in canning.

The Chemawa girls had been entered in the state fair club contests earlier in the year, and had come out second. They were not the girls to be downcast by a beating, however, even if there was but one team that was better than they, and they worked even harder to get ready for the big contest at Portland. At this contest they again competed against the champion team from the Pleasant Home High School in Lane County.

During the three days' contest, salmon, beets, greens, grapes, cauliflower, and nearly everything else that is canned in this age of putting everything into the can that grows in the garden, or on four feet on the farm, were used in the demonstrations.

The Government's Indian schools at various points have boys and girls entered in club activities, though the work of the Chemawa maidens in beating their white sisters in open contests marks the highest development at any of the Indian schools.

At the Twin Lakes day school for Indians on the White Earth Reservation in Minnesota, the pupils raised chickens. An old incubator and some eggs were furnished the teacher and he gave twenty-four fine Barred Rock chickens to seven of the girls of the school, no two girls being from the same family. He then offered a prize of one dollar to the pupil who would make her chick weigh the most by the first week in September, giving a second prize of fifty cents. Sixteen chickens were exhibited on September 4th, these ranging in weight from one and one-half to two and three-fourth pounds. Dora Smith, nine years old, won first prize, her three chickens weighing seven and two-third pounds.

Mr. Cato Sells, Commissioner of Indian Affairs, Department of the Interior, is more than pleased with the progress that the Indian boys and girls are making in educational work that is aiming them toward the farm-

ing business. "Superintendents are directed to give immediate attention to the matter of arranging for pupils' gardens in order that efficient instruction may be given in gardening," says an order to superintendents of Indian schools, issued from the Office of Indian Affairs. "Whenever it is practicable, they should be under the control of the academic teachers, although this is not absolutely essential."

This year there are several hundred Indian boys and girls, but especially girls, entered in Club work in Minnesota, Oregon, Arizona, and other states. Now that the original Americans have come to the front in a genuine American movement, we may look for a general enthusiasm among Indian farm boys and girls. It will mean that these Indian farmers will soon be tilling their farms on business lines and running them properly instead of allowing unscrupulous white men to prey on their ignorance.—*The Farming Business* (*Chicago*).

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### Indian Cooks.

THE Washington State papers are commenting on the fact that so many Indian women carried off culinary honors at the last State fair. The second best pie exhibited was baked by an Indian woman, Mrs. Alma Frander of White Swan. Moreover it was not a pie baked for competitive purposes, but one which Mrs. Fiander had prepared for her family dinner on the day Don M. Carr, of the Ft. Simcoe Agency, visited her and asked that she take it to the fair. This prize-winning pastry was a dried apple pie.

Not only as pie makers but as canners of fruit and vegetables the Indian women showed themselves worthy rivals of the white sisters. The second award for the best collection of not less than ten jars of canned fruit, and the second prize for a jar of canned vegetables, went to reservation women and that, too, in classes where there were numerous entries.—*Nashville* (*Tenn.*) *Banner*.

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### Ute Indians Are Progressing.

IT seems that at last the Indian is coming to understand the truth of the saying—by the sweat of thy brow thou shall eat bread, and are taking hold of their farm work this season with a vim and energy that is astonishing to the white brethren who have known the red man mainly for his laziness. It is indeed surprising to one to get out for a day and cover as much of the valley as possible to see just what they have accomplished in the brief time since spring opened.

To get the Indians on a self-supporting footing is the end toward which the Government officials and employees in the Service are now working. Heretofore either because of lax and inefficient administration of

affairs or the lack of necessary incentive, but few of them have made more than a desultory, half-hearted attempt at farming and a scattering few have gone into stock raising on a small scale, and as to actually earning a living on an allotment, those who attained this state of civilization could be counted on the fingers of one hand. The allotted Indian land comprises nearly all of the best farming land in the Pine River Valley and for this to lie in waste has been shameful. So the change is surely a welcome one.

More than 700 acres of new land have been cleared and put into various crops, nearly double the acreage farmed previously; 1,500 acres have been fenced and 400 acres more will be fenced this summer and fall; several new houses have been built, and many other improvements are under way.

The total acreage in crops farmed by the Southern Utes this year runs well toward 2,000 acres and the alfalfa, wheat, oats, beans, and potatoes growing thereon look well indeed, considering the haphazard system that has ruled previously.

In addition to increasing the acreage farmed, 32 more Indians have gone on their allotments who never before as much as made a pretense at farming anywhere.

If the present policy of dealing with the Ute is continued in a few years this valley will be hard to recognize as the same country.

We can now look forward to the time when we will point with pride to the many well kept farms of our Ute neighbors and when we will be able to consider these people as citizens and assets to our community from any standpoint.—*Ignacio (Colo.) Chieftain.*

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### The Standing Rock Indian Fair.

"THE Indian Fair held at Standing Rock Agency, September 8 to 10, stands in a class by itself," says J. H. Worst, president of the North Dakota Agricultural College. "This agricultural fair is financed and managed in all its details by the Indians themselves, and the exhibits of farm and garden crops would do credit in volume, variety, and quality to any white man's county fair. The livestock on exhibition consisted of 36 horses and colts and 10 cows and calves, together with a fair exhibit of geese, ducks, guineas, and some half dozen breeds of chickens. The horses and cattle were not up to the highest standard of breeding, yet the improvement, especially in horses, over the ponies in vogue a few years ago, was quite noticeable. The horses now bred are very fair grades and perhaps as heavy as Indians require for general purposes.

"One noticeable feature was the absence of Indians at the fair from localities where threshing operations were in progress. The belief that

Indians will neglect their work to assemble for even a fair of their own management was substantially refuted in many instances, nevertheless those Indians not pressed with home duties were at the fair in great numbers, and a more enthusiastic lot of exhibitors are seldom found than at this particular fair.

"I am of the opinion that fairs, such as are annually conducted by the Indians of Standing Rock Agency, go a long way toward enlisting the red man's interest in agriculture and the possibility of his becoming a self-supporting citizen.

"It goes without saying, however, that Major C. Covey exerts a potent influence on account of his attitude toward every practical measure looking toward the advancement of the Indian in the direction of a self-supporting and respectable citizen. For to this it must ultimately come, else the Indian problem will remain unsolved.

"I can conceive of no movement that will prove more helpful to the Agency Indians than the spirit of enterprise this agricultural fair inculcates."—*Bismarck (N. Dak.) Northern Farmer.*

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### The Indian Exhibit.

AMONG the many fine exhibits at the Western Montana Fair, none have occasioned more favorable comments than that of the Flatheads who have installed an agricultural exhibit that in itself will discount the average county fair.

The showing made of the products of Indian farmers is highly creditable to the Indians. The exhibit of Indian handicraft is both interesting and artistic.

The time and money spent by the officials of the Indian Bureau in assembling this truly creditable exhibit is to be commended. It is not only a demonstration of what the Indians can and will do, when given proper encouragement, but is an incentive to them for doing still better things.—*The Daily Missoulian.*

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### Indian Agricultural Exhibits.

THE Indian agricultural exhibits at the Oklahoma State Fair show an improvement this year in both number and quality. The effort last year was the maiden attempt in this line, and no exhibit on the grounds created more interest than the display of the red men, who are rapidly emerging from the manner of living of the past and devoting themselves to the pursuits of the white man with an aptitude that heralds great success in farming, as the present exhibit teaches. The exhibit is in charge of E. A. Porter, principal teacher of agriculture in the United States Indian School at Chilocco, Okla.—*The Oklahoman (Oklahoma City).*

## HELPING INDIANS TO UNDERSTAND FARMING BETTER.

### State Agricultural Colleges Cooperate—Campaigning for Better Homes and Better Living Among Indians.

WHETHER the reservation Indians in the various parts of the United States where general agriculture can be successfully carried on are open to helpful hints from the State colleges of agriculture and experiment stations, is a matter now being tried out in several places. This better farming campaign among the red men has been developed somewhat during the past year by the Indian Service of the Department of the Interior, of which Cato Sells is the chief.

The United States Department of Agriculture and the extension departments of some of the western agricultural colleges are cooperating in the work. This cooperation has taken the form of plans for boys' and girls' corn and canning clubs, cooking exhibitions, talks on general farming, and the sending of agricultural bulletins to the younger generation of Indians.

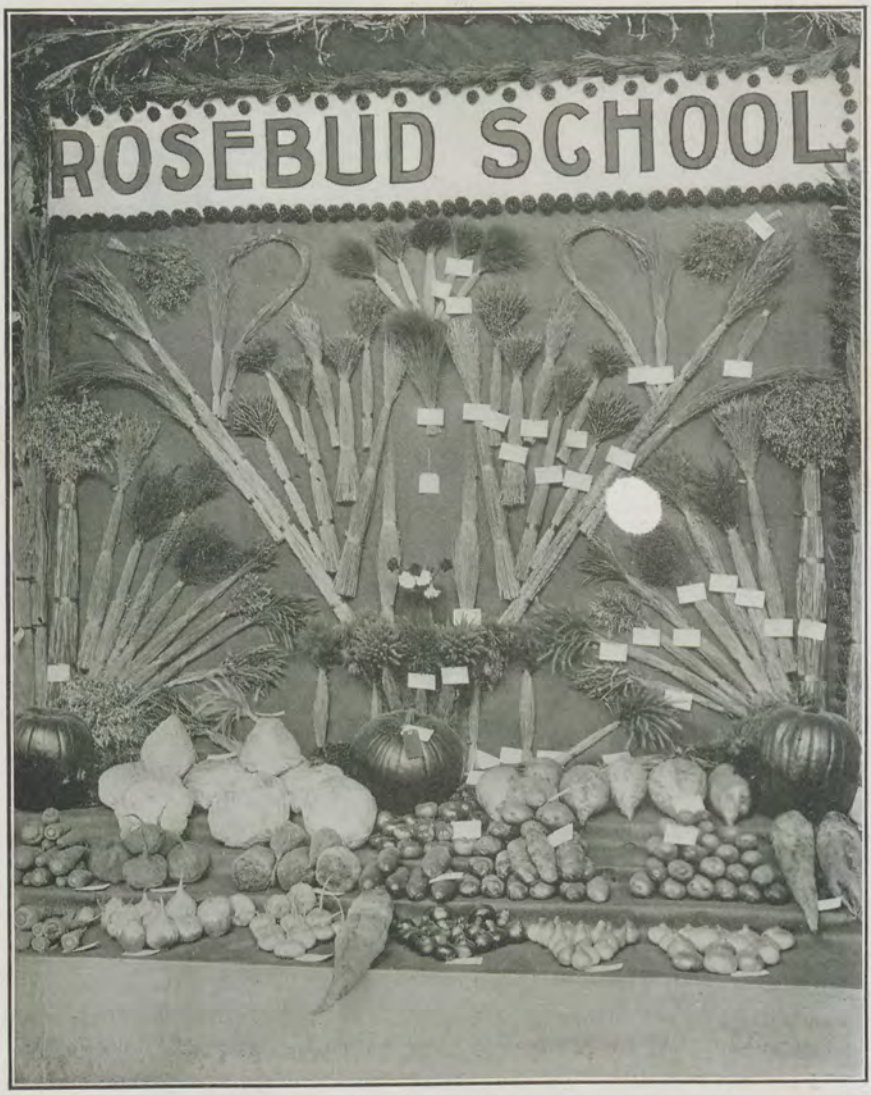
In the States of Oklahoma and Nebraska the county farm agents have placed themselves at the service of the men who are in charge of agricultural work on the Indian reservations within their territory. The matter of extending this service to other States is under consideration.

Superintendents of Indian reservations that lie near branch farms of the State experiment stations often avail themselves of the practical work being carried on there. An instance of this is the La Pointe Reservation near Ashland, Wis., where Superintendent P. S. Everett is keeping in close touch with the work of the northern branch experiment station of the Wisconsin College of Agriculture, which is doing much to further the cause of agriculture in this particular locality.

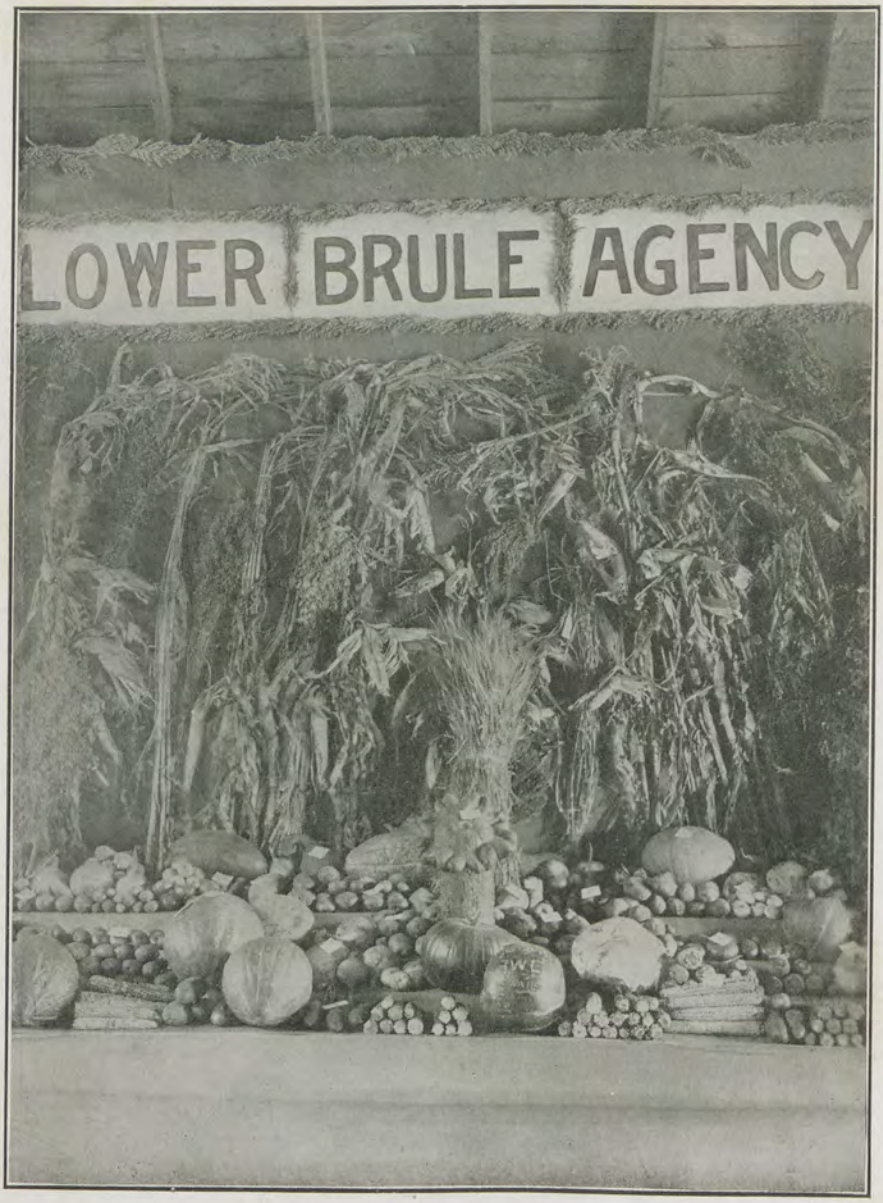
In speaking of the problem of educating the Indian farmers, Cato Sells says: "Bright, cheerful, optimistic talks in plain and straightforward language by practical farmers, school-teachers, or experiment station workers are needed on the Indian reservations during the winter season. These meetings should be of the greatest value, not only in maintaining and increasing the industrial enthusiasm of the Indians, but it should also present a splendid chance to push the campaign for better homes, and better living among them."—*Christian Science Monitor.*

### Piutes Prospering.

FEW of us realize the fast growing civilization of our Walker River Indians and that they are fast becoming good farmers and self-sustaining. The time was here in Mason Valley when the Piute was willing to




Agricultural Exhibit of Rosebud Indian School at 1915 South Dakota State Fair.




Indian Exhibit—South Dakota State Fair, 1915.

# Home and a Garden

THE two most fundamental incentives animating the normal man after the fires of youth cool down are the love of private ownership and the love of a home. Satisfy these instincts and contentment is not far off. And they are not so hard to satisfy.

Give men a home and a garden, be it ever so humble, and you appeal to elemental instincts. They are drawn out under the influence of the sun and the sky and of growing things. And he who plants in his own garden reaps not only food for his table, but food for his soul. He cultivates hope and faith and patience, the great garden trinity. Hope springs eternal in the garden. If our corn and potatoes are not fine this year, watch us next year. In a word, the garden humanizes. It feeds that reactive spontaneity in the human soul, without which life is nought.

O. F. HERSHEY.

# Every Farm a Factory

HE opportunity of the town lies in the country. The country can get along without the town, but no town ever has been or ever will be permanently prosperous where the land is poor. The town is built on farm profits, on what farmers produce in excess of their home needs. In fact, towns are liabilities, not assets—consumers, not legitimate producers.

There is but one road to permanent city building—that road leads to the farm. Business is so sympathetic, so sensitive to crop production, that the forecast of a poor wheat or corn crop affects the markets of the world. When the harvest fields smile, the towns wax fat, and factories increase the payroll. Corn, wheat, and hay—beef, pork, and poultry—these are the soil-builders, the home-builders, the builders of great cities.

We must not forget that every farm is a factory, and that in every State there are thousands of these factories which need our thought and effort to make them productive.

CHARLES M. CARROL


Agricultural Exhibit of Apache, Caddo, Commache, Kiowa and Wichita Indians—Oklahoma State Fair, 1915.

Agricultural Exhibit—Siletz Indians—Oregon State Fair, 1915.


Indian Exhibit—Montana State Fair, 1915.


Indian Exhibit—Oklahoma State Fair, 1915.

# What is Education?

EDUCATION is that training which fits for the duties of life—all the duties—development of mind and muscle, training for citizenship, for home-making, for parenthood, for social and economic duties.

Education is derived from all surroundings and experiences, and cannot be limited by any set term of years, nor any place nor system. It is a progression all through life.

Education has been defined in many ways according to the age and country in which the teacher lived; but when it is all summed up, we find that what people need is the kind of teaching which will make it possible for them to do their part in the world's work.

At Omaha, the chairman of a meeting once asked me, "Why is it that you are preaching corn throughout Iowa?"

And I replied, "To save souls."

There is one great principle: If we are to help the world and humanity, we must help through the things that concern all of the people—through the things that they give the world; their days, their toil, their labor.

P. G. HOLDEN
*Director of Education Work for the International Harvester Company.*

# The Worker

THE rise of the laborer is the rise of Man. The status of the workingman is the real progress of civilization. We used to believe that labor was a curse laid upon the race because of "man's first disobedience."

But now we know that by toil alone the race is redeemed from bondage to Nature, which would not otherwise provide sufficient food for Man, her foster-child. Without work, man would vanish from the earth.

So labor is Man's red badge of courage —the symbol of his acceptance of the challenge of none too friendly Nature.

Despite the ancient "curse," bread was sweet though eaten in the sweat of his brow, while each man worked of his own will to meet his own needs. But bread became bitter when men became the slaves of stronger men, and took their food no longer from the fertile womb of the Universal Mother, but from the grudging hand of their fellowmen.

CHARLES FLEISHER.

Full Blood Indian Harvesting His 1915 Wheat Crop, Crow Reservation, Montana.

Indian Wheat Field, 1915 Crop, Crow Reservation, Montana.

Hubert Hollowbreast, Full-Blood Crow Indian, Harvesting his 1915 Wheat Crop.

This Steer was Fed Hay During Part of the Winter and Sold on the Chicago Market Last Year for $126, Which was $18 More Than was Received for Similar Steers That Had Not Been Fed Hay.

work for his grub. At the present time he demands and gets as high a rate of pay as any white man, and in some things higher, as the rancher prefers the Indian hay stacker and pays him a higher rate of wages than he does the white man. This year the Indian as a harvest hand will be a scarce article, as most of them having land of their own are cultivating it, having about 1,100 acres in crops. They have about 330 head of cattle, 100 head of good work horses, about 200 Indian ponies, and a few hogs. They are well on the way to prosperity. No free rations are issued excepting to the aged and infirm, blind, crippled, or insane. There are about 400 Indians at the reservation—more than has been for years. Under the present care of Dr. F. J. McKinley they seem well contented in staying there. At any time should they want farm implements of any kind they can purchase them of the department on four years credit without interest, thus giving them an opportunity to stock up and make the ranch pay out for them. This year their farms look as though they were looked after, and if they continue in such work they will have some of us farmers in this valley beat to a frazzle.—*The Yerington (Nev.) Times.*

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### Indian Exhibit is Evidence of Much Progress.

AT the State Fair and Exposition held in Oklahoma City, Okla., this fall was an interesting Indian agricultural exhibit which set forth the progress the Indian, as a race, is making in the ways of civilization. The exhibits, consisting entirely of the results of Indian labor, filled a building about 50x150 feet in size. All of the Indian agencies in the State save one, as well as twelve of the schools, were represented in this building. This showed an encouraging increase in interest since the exhibit at the previous state fair. Much favorable comment was heard among the visitors at the display. Nearly all of the farm products usually seen at similar exhibits by the white man were displayed, including grains, cotton, grasses, fruits, vegetables, and peanuts. There were also preserves, needlework, and articles of clothing.

Of particular significance were the ideas presented in pictures worked out in grains and grasses in some of the exhibits. As if to herald the thought brought out in the others, one exhibit had worked out in large letters the word "Advancement!" One exhibit showed a picture of a wigwam surrounded by prairie grass and a house surrounded by a field of waving grain. Another showed a bundle of arrows and tomahawks labeled "The Past," and a plow worked out in different colored grain labeled "The Present." Still another had a large picture made with various colored grain and seed showing an Indian driving a team of horses to a plow. One school had worked out a design which seemed of particular significance just now when so much is heard of divided allegiance.

It was a striking likeness of the stars and stripes in red, white, and blue kernels of corn, with a flagstaff composed of ears of golden corn.

Save for the designs and the Indian names over each exhibit there was little about the place to indicate the old popular idea of the Indian and much to prove that he is fast becoming a useful citizen.—*Christian Science Monitor.*

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### Indian Fair Prizes Awarded.

AT the Indian agricultural fair held at Wellpinit nearly 40 prizes, consisting of blue and red ribbons, with appropriate cash premiums, were awarded. The judges were chosen from among the white people who came from Reardan, Springdale, Lincoln, and other points near the reservation. Awards were made for the best work team, driving team, each different kind of vegetable, all kinds of grain and hay, canned fruit, bread, cakes, and other kitchen products, as well as artistic beadwork, quilts, aprons, dresses, and fancy needlework.

A silver cup was awarded by Supt. O. C. Upchurch to the Indian school having the best record in attendance, scholastic progress, and industrial and domestic science work. Day School No. 2, conducted by Mr. and Mrs. H. C. Norman, received this trophy. Silver and bronze individual medals were also presented to William Flett and Pearl McCoy for proficiency in school work during the last school year.

A portion of each day was devoted to speaking and music. The second day Professor George Shafer, of Washington State College, delivered an address on forage crops. Responses were made by Chief Jim Sam and Thomas Garry, leading Spokane Indians. — *The Spokesman-Review* (*Spokane, Wash.*).

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### Indian Farmers.

THE Pottawattamie Indians in Kern County, Kansas, where they have a reservation, are beating all the farmers in Kansas in some respects. One of them raised ten acres of seed corn that the agriculturists from the State College declared the best that they had seen in any part of Kansas in three years. Of course that Indian got a big price for his seed corn. Lately, three of the college specialists were invited by the Indian boys attending that institution to visit the reservation, and they spent three days here holding meetings in various parts of the reservation. At the end of the inspection of farms the Indians of their own motion organized the "Indian Farmers Improvement Association," and hold monthly meetings which nearly all of the Indians attend.

Other tribes in Kansas are developing scientfic farming. Among them the Kickapoo Indians, who are also asking for farm demonstrators.

It would appear that the Omaha Indians will have to look out for their reputation as farmers. There appears to be a movement among a good many tribes to start farming in earnest. In some instances the Indians claim they have excelled the white farmers around them in some lines, but that the white inspectors and judges, while acknowledging that fact and awarding prizes accordingly, have suppressed the matter for fear of hurting the white farmer's sensibilities. White farmers would not like it at all if the fact were published that the Indians had beaten them.

This idea of beating the white farmer at his own game, which has been fostered by some superintendents, has given a great impetus to Indian efforts. As long as it was conceded that the Indian was inferior and could not successfully compete with the white man, he made little effort to better his condition. The "psychology" of the movement is very plain.—*Omaha (Neb.) World-Herald.*

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### Indian Exhibits Make a Hit.

IN commenting on the exhibits from the Wisconsin Indian reservations, the *Milwaukee Sentinel* in its Wednesday edition says:

"The Indian has grown out of the "warwhoop" stage. The Wisconsin Indian has, at least. This is is clearly demonstrated in a large display arranged by J. W. Dady, superintendent of the Red Cliff Reservation, in the county building at the state fair.

"In the whole display there is just one feathered headdress, one bow and arrow and a few implements of warfare. Instead there is a great variety of excellent farm products, the result of the labor of the men and the nimble fingers of the women and children, in the rows of baskets, neatly stitched garments, and wonderful bead work.

" 'The Indian today is a tiller of the soil, self-supporting and progressive,' said Mr. Dady. 'The duty of the superintendent on the reservation now is only to take care of the financial affairs of the red man. He has learned to work and likes it. He can care for himself and family and can save money if encouraged.'

"With Mr. Dady in the booth are Antoine Buffalo, son of Chief Buffalo of the Chippewas, and Ernest Oshkosh, grandson of Chief Oshkosh."

The *Evening Wisconsin*, of Milwaukee, contained the best "write-up" of the Indian display in the following article:

" 'Lo, the Poor Indian,' is surely an obsolete term and this fact is impressed upon one as they look upon the exhibit from the Indian schools and reservations which is displayed in the county building. The Indian is no longer the object of pity for he has been taught the crafts of his white brother and is fully capable of taking care of himself, although the things exhibited are mostly the work of the women and girls on the reservations."—*Bayfield County (Wis.) Press.*

## INDIANS CALLED AGRICULTURISTS TO GET HELP.

### Pottawatomie Reservation Indians Organize Farmers' Improvement Association, Following Visit from Agricultural College Specialists.

ON the Pottawatomie Reservation in Jackson County, Kan., resides a progressive group of Indian farmers. Three Indian boys from this reservation are attending the Kansas Agricultural College. Several of the college specialists, were invited by the boys to hold agricultural meetings among their friends and relatives. These were held for two days on the individual farms. The Indian farmer invited his neighbors and their families. The Indians became greatly interested—so interested in fact, that on the third day they postponed certain festivities which were prepared for and turned their large hall into an auditorium. Three hundred and thirty Indians and 30 white men attended this closing meeting.

When the speaking was over the Indians, acting upon their own initiative, organized the Indian Farmers Improvement Association. William Mizhickteno was elected president; Jesse Wapp, vice-president; Joe Wamego, secretary-treasurer. An advisory council consisting of five members, George Wah-Was-Suk, John Nioce, Francis Kitch-Kum-Me, Patrick Matchic, and Olive Le Clair, were appointed. This Indian Association now meets twice a month, on Thursdays. Twenty-five Indians were charter members.

After the final meeting 34 Kickapoo Indians, who had come 50 miles to attend the festivities held a short consultation with their superintendent and extended an invitation to the specialists to visit them and tell them of the possibilities of the new agriculture.

Wahwaussuh, one of the Pottawaomies, produced the best 10 ears of seed corn the agriculturists had seen in three years of extension work in every part of the state. The Indians were all interested in their seed corn and at the meetings on the different farms always brought out their corn to be judged.

A month after the meeting on the Pottawatomie Reservation the Indians asked the Government to furnish them with $20,000 from their funds with which to buy better livestock.—*Christian Science Monitor.*

### Kickapoo Indians Are Interested in Farming.

FOLLOWING the first annual Kickapoo Indian agricultural show on the reservation near here, the Indians have formed a society for the advancement of agriculture on the reservation. Arthur Whitewater has been elected president; Moses Williams, vice president; Philip Wahwas-

suck, secretary; and Big Simon, treasurer. The fair consisted of agricultural products, poultry, Indian craft, and domestic science, and was a splendid proof of the fact that scientfic agriculture is being studied on the reservation and that the Kickapoo Indian farmers are progressive in every sense of the word.

Many specimens of corn shown at the fair were equal to that produced by Brown County's best corn raisers and the wheat on display was fully as good as the average raised in northeast Kansas. The poultry show included ducks and chickens, both raised by the Indians, and better breeds could not be produced by any farmer who is not a specialist in raising fancy poultry. The garden display included every article that can be grown in gardens in Brown County, including tobacco and peanuts. The Indian women have beautiful displays of needlework of all kinds as well as record-making bread, pies, and cakes. The premium winners could successfully compete in any county fair.—*Topeka (Kansas) Daily Capital.*

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### Chippewa Indians Hold Fair on Reservation.

THE second annual fair of the Chippewa Indians held at Reserve was a very notable success despite the fact that the weather on the big day was about as unfavorable as it could be for an occasion of this kind.

The dances were completely abandoned. The great success of the fair was in the showing of farm produce, domestic articles and bead work. Some live stock was shown. These showed plainly that the Indian is not only learning the white man's method of agriculture and housekeeping but that he can meet his white neighbor in open competition at the farming game.

The credit for the growing success of the Indian fair must of course go to Supt. W. A. Light, although the government farmer, J. W. Cross, was largely instrumental in making it the success it was. Mrs. Light and Mrs. Cross were also very active in making the domestic department show up so nicely.

A very marked feature of the fair was the total absence of liquor of any kind which redounds credit to the management and the Indians themselves.—*Sawyer County Record (Hayward, Wis).*

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### The Indian Exhibits.

THERE is a large display from the Indian department showing the work that is being carried on. This includes exhibits from Fallon, Pyramid, McDermott, Walker River, and the Stewart Institute at Carson. John Poland, of Reno, had charge of the arrangement of the exhibit, and

C. H. Asbury came later and took charge. In this exhibit most people are surprised at what has been accomplished in advancing the condition of the Indians. The showing of grain and vegetables, as well as fancy work is enough to convince one that progress is being made among the tribes of Nevada.—*Churchill County (Nevada) Eagle.*

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### Self-Supporting Indians.

THE Indian is as capable of self-support as the average person of any race. And ethnologists have lately put out the statement that one race does not differ from another materially in mentality; that the minds of those whom we class as inferior in civilization have as firm a grip as the brains of members of the most cultured race. The difference lies in the manner and subject of application of brain power. As much mental ability is required to hunt in the woods as to trade in the city. If this is so, the differences in the physique, which are due to environments, are greater than those of the mind. The Indian being admitted to be in no wise of inferior brain to the white man, and it being admitted that his physique is as good, why is he not to be expected to be self-supporting?

Certain savages may possess more endurance or keener sight, the people of one clime may withstand cold, and those of another may be impervious to heat, but in real brain capacity the departure from the average man is declared not to be great enough to be really significant.

Certain tribes of American Indians have for several generations been required to live in tracts in the Southwest so arid that white men if they attempted to live in the same region would be justified in accepting Government rations. The Indians living along the Colorado River are referred to by Commissioner Sells as having accomplished marvels in overcoming nature's obstacles.

Where the red man has seen argicultural possiblities open to him he has acquired his full share of the country's prosperity. For the Indian the pauperizing old-style Government agencies supplied an environment different from that of any other people in America. The Indian was thus made a man set apart. He is not fated to be a good rancher only, or a good soldier or baseball player, or an efficient Southern Pacific track laborer. He will develop as much versatility of talent as the people of any other race. But it is to be supposed that when his home is in an agricultural region the education given him will be to a great extent agricultural, or in that section of the country where the diversity of industry is greater the door of industrial opportunity will be as wide open to the red man as the white and black.—*Providence (R. I.) Bulletin.*

## INDIAN EXHIBIT PROVES REDMEN CAN BE SELF-SUPPORTING.

THE Democratic Indian Commissioner, Cato Sells, is a strong believer in educating the red man to be self-supporting. And he is thoroughly making good, as anybody may see who calls at one of the most interesting exhibits on the State fair grounds.

In a tent which, under the orders of Commissioner Sells, Supt. Morgan of the Flathead Reservation is superintending, an exhibit has been collected from five or six reservations. The result is something that many western people who are pretty conversant with Indians are hardly able to believe. These people have grown grain, grasses, and fruit which have won prizes in competition with the entire State.

*Peaches Are Winners.*

There is a plate of freestone peaches from the small orchard of an Indian woman four miles north of Polson, on Flathead Lake, which, if they had been entered, would have beaten anything in Montana. There isn't a doubt of it. Bigger than a baseball, smooth and creamy and with a flavor which causes the taster to think of nectar ambrosial, this lovely full-blooded "squaw" has produced peaches which are the envy of the most finished horticulturist. H. S. Allen, chief clerk of the Flathead Agency, says the woman has only five or six trees, but every year she produces peaches of superior quality.

*Artist and Sculptor.*

But this is only a feature of a splendid exhibit. For instance, there is the work of George Champlin, an Indian boy in the fourth grade at school. This youngster, who is a Blackfoot, has painted several pictures of wild-west life which would cause Charley Russell to take a second look. Then there is an Indian sculptor, J. A. Clark, who has done some wonderful things in wood—bears and mountain goats and buffalo.

And as for cooking, fine needlework, and beadwork, well, it is necessary to see the exhibit to appreciate it. Here are samples of the work of girls in the Indian schools, tots of 5, 7, and 10 years and on up to 14, which would do credit to the most cultured white girl who had been given the benefit of costly instruction.

*Beautiful Needlework.*

At the entrance on the north, exhibits from the Belknap and Crow Reservations are encountered. There are wheat, oats, alfalfa, and all manner of vegetables, canned fruit and vegetables, needlework and paint-

ing by school children, largely the product of the boarding school. Across the aisle is the exhibit of the Fort Peck Reservation. There are samples of needlework from the Indian school, beautiful beadwork, a buckskin dress equipped with tinkling bells, said to be more than a hundred years old; another dress of elk skin and bedecked with beads, which is priced at $100; or cushions, paintings of birds and animals, altogether an attractive display. In this section are samples of macaroni wheat which took two second prizes in competition with the State—one in sheaf and the other threshed. It was stated that one Indian is farming 1,200 acres. There is also an exhibit of cake, bread, and canned fruit put up by Indian women.

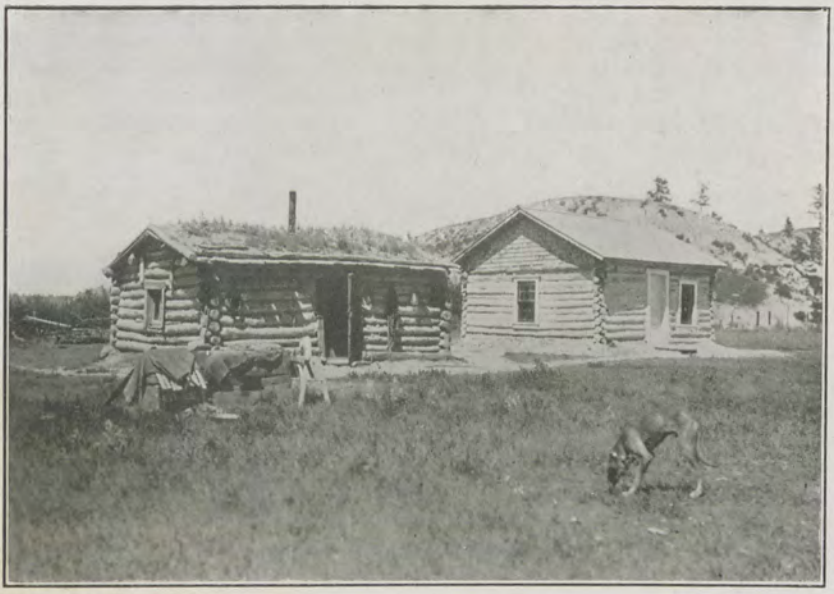
*Blanket Indians Interested.*

The Northern Cheyenne Reservation contributes a fair exhibit, which is limited somewhat because of the fact that practically all the Indians are full bloods, who until within the past two years have taken little or no interest in agriculture. But they have sent a good assortment of vegetables and some flax and wheat and oats as an earnest of their interest in farming.

The Blackfeet Reserve, in addition to the work of the painter and sculptor heretofore mentioned, have sent in some good wheat and vegetables. Incidentally Little Bear, well known in Helena as a member of the Chippewas, a wandering tribe, sent in four vegetables, with a letter announcing that he is going to grab a farm from the Assiniboine Reserve and settle down with his tribe, to become ranchman and quit begging.

*Flathead's Great Show.*

The Flathead Reserve, where Karl Knudsen, a forest ranger attached to the Indian Service, spent many days collecting an exhibit, has something well worth looking over. Mention has already been made of the peaches grown by an Indian woman. When President Hannaford, of the Northern Pacific, was here recently, he and A. J. Bricker, immigration agent, picked out several samples from the exhibit and asked to have them sent to St. Paul. Flax, wheat, Sudan grass 10 feet high, and oats which produced 105 bushels to the acre—there were 60 acres of it—all are to be exhibited in the East. The Flathead Indians, in competition with the State, obtained second prize for flat Dutch cabbage. Marion drew second prize for a hand-painted bowl, and Vivian Martin, another Indian girl, drew second prize for a dressed doll. The Indians also won third prize on green gages and second prize on Bartlett pears.—*Helena (Mont.) Independent.*



Indian Houses, Northern Cheyenne Reservation, Montana, The House on Left Has Been Remodeled and New Roof, Door, Windows, and Fire Place and Chimney Added.

Austin Texas, Full-blood Northern Cheyenne Indian, Seeding His 1915 Grain Crop.

Indians Putting up their 1915 Hay Crop, Northern Cheyenne Reservation, Montana.

Part of the Tribal Herd, Northern Cheyenne Reservation, Montana

# Big Shipment of Indian Cattle.

*From Clay, Robinson & Co.'s Live Stock Report.*

OUR sales of western range cattle at Chicago on Monday of this week (Aug. 9) included 17 carloads of fine steers from the Tongue River Indian Reservation, Lame Deer, Mont. Six of the Indians interested in the consignment accompanied the stock to the market. They were: George Burns, Charles Kill Night, Pat Spotted Wolf, Deyo Spang, Paul Wolf Name, John Stands-in-Timber.

These Indian cattle were of notably good quality, in fact, probably excelled any range-raised cattle marketed from that reservation in the past. One hundred and seventy-eight head were fed hay last winter. The balance, of same age and quality, had not been winter fed, but were in good condition. Four loads brought $8.95, seven loads $8.90, and about four loads $8.50. The first two bunches averaged 1,350 pounds and the latter 1,327 pounds.

The Tongue River Indian Reservation comprises a territory of approximately 25 by 30 miles, with an area of 463,000 acres, and is classed as the best cattle range in the Northwest. The reservation is rough, but much of it is a natural meadow, having numerous springs and small streams.

The needy condition of the Indians of this section of the country where the natural resources appear to be so good, caused Hon. Cato Sells, Commissioner of Indian Affairs, to visit the reservation in the fall of 1914. Mr. Sells made a complete personal inspection of every part of the reservation. The Commissioner is not only deeply versed in law and the banking business, but is also thoroughly informed upon stock-raising and farming activities.

As a result of Mr. Sells's visit to the Tongue River Reservation, the industrial program was completely changed. He immediately authorized the erection of

an excellent flour mill equipped with the most modern machinery which will enable the Indians to have their wheat ground into flour, from which they will secure their bread. In order to provide a market for their surplus hay and other surplus farm products which the Indians could not sell on account of being so far from a railroad, these products were purchased and fed to a large number of weak cattle and 280 head of steers. The surplus was fed to these cattle at a large profit with gratifying results. The result of the experiment in feeding the steers on hay throughout the winter can best be determined by the following comparison of the prices of steers fed, with the class, age, and grade of steers permitted to run on the range without feed. Average price received for steers fed hay during winter, $126; average price received for steers of the same age and grade that were not fed hay during winter, $108.

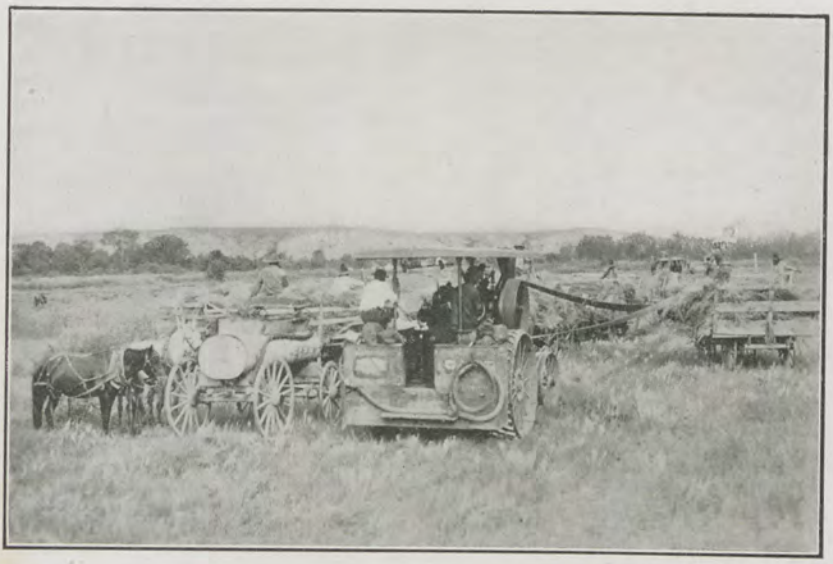
While the result of the cattle feeding has been gratifying and profitable to the Indian Department and the Indians, the providing of a market for the surplus farm products has resulted in much more good. The Commissioner's plan has fully demonstrated that stock raising and agricultural pursuits go hand in hand.

The providing of a market for the Indians' surplus farm products and the erection of a flour mill has within the past six months induced the Indians to more than double their farm activities.

Encouraged by the market provided for the sale of their hay, the Indians have recently purchased forty new mowing machines and twenty hay rakes, and are putting forth unusual efforts to harvest a large hay crop.

It is believed by those who are acquainted with the Northern Cheyenne Indians and their country, that if the present plan of increasing and feeding their stock is continued, and the Government continues to aid them in providing a market for their surplus farm products, their hard times are past, and the tribe will soon be rapidly traveling the road to civilization, self-support, and prosperity.

The Commissioner very wisely put in a strong man



Indians Threshing 1915 Wheat Crop—Crow Reservation, Montana.

Typical Indian Home—Blackfeet Reservation, Montana.

Full Blood Indian Harvesting His Wheat Crop—Fort Hall Reservation, Idaho.

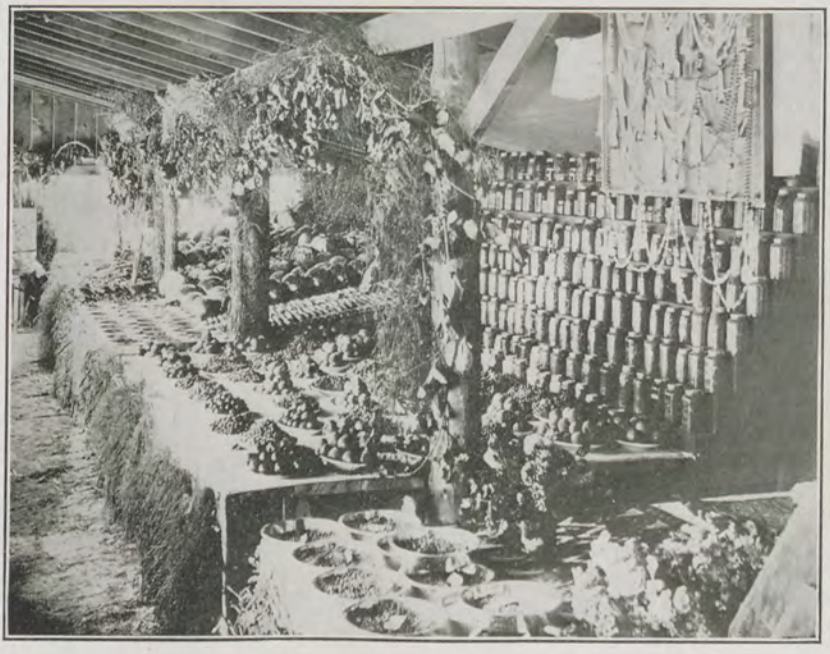


Exhibit of Navajo Indian School, Shiprock, N. Mex.—New Mexico State Fair, 1915

as superintendent. Mr. John A. Buntin, who occupies that position, is not afraid of work, and inspires new life and hope by quick help to the deserving and sure accounting for misconduct. The results speak for themselves. There will be 30 per cent gain in cattle numbers this year, and $15,000 worth more sold than was ever before sold in one year. This is quite a change as the cattle business had been working the other way in about the same ratio for several years past.

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### Indian Farmers Make Nice Display.

INDIANS of the Ft. Berthold Reservation, N. Dak., are doubtless the most successful redskin farmers of the Northwest, according to I. P. Baker of this city, who has just returned from an automobile tour of the reservation and the Indian fair at Elbowood.

"The display of Hereford cattle at the fair was one of the best I have ever seen," said Mr. Baker. "The Indians also displayed very fine grain samples, and the fair was a remarkable success."

"Many Indian farmers are showing unusual ability as farmers, and we saw several splendid fields of wheat from 200 to 600 acres."—*Duluth (Minn.) Herald.*

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### Indian Progress.

THAT Cato Sells is discovering the Indian is eloquently attested by the premium list of the Fifth Annual Pima Indian Fair, to be held at Sacaton, Ariz., November 3 to 5. If this was to be the first Pima Indian Fair the liberality and variety of the list might be viewed as an arrangement to promote interest. As it is the fifth the list must be regarded as an appreciation of what has been accomplished.

All the agricultural products of the State are included. The corn premiums have a value of $127, and the total of all premiums reaches the handsome proportions of four figures.

The domestic department reveals the Indian woman in a new light. There are liberal premiums for needle work. The reader is rather taken back at an offer of $3.50 for children's nightgowns. The idea of a papoose in a nightie is so new as to be startling. It is equally difficult to picture the young aborigine with a swell layette outfit, including dress, skirt, night-dress, cap, saques, shoes, band, and shirt. What would you make of embroidered pillow cases in a tepee or a wickieup ? Two union suits are offered as first premium for embroidered towels, while the second premium is a hair brush. The Pima is becoming softened by foppery.—*Cedar Rapids (Iowa) Gazette.*

## INDIANS HOLD FAIR ON RESERVATION.

**Red Cliff Indians Hold Fair of Their Own on Reservation.—A Real Agricultural and Fancy Work Exhibit.**

THAT the Red Cliff Indians are more than semi-civilized and are fast becoming the competitor of the white man in the matter of agriculture and horticulture, was very forcibly demonstrated at their exhibit of farm produce, held by them on the reservation last Saturday, Monday, and Tuesday. Arranged in the most artistic fashion, the visitor saw some of the finest grain, grasses, vegetables and apples ever produced by any one. The Indians seemed to take much pride in the fact that it was the product of their own labor.

And the Indian woman is also becoming the rival of her white sister in the way of producing the finest of laces, tatting, embroidery, and in fact all kinds of fancy work, baking, and sewing.

Until a short time ago their efforts in the production of fancy articles was mainly along the line of bead work, and while they have been noted for their skill in producing many and various pretty things of this character, it is perhaps not generally known that they also make some of the pretty, fancy things that the white woman prides herself in being able to produce.

For their accomplishments along this line a great deal of credit is due the Sisters who conduct the school on the reservation and who have been untiring in their work of educating them in the way of right living.

There was also on display some of the work of the children of the school and we venture to say that it was up to the standard of the white scholar.

The success of farming on the reservation is due to the efforts of Supt. J. W. Dady, who since coming here has worked wonders among the Indians. He has by his actions gained their respect, and induced them to plant and take care of their crops in the proper way.

Mr. Dady seems to have struck the right idea in getting them to have exhibits. Last year was the first attempt, and while it was good the one held this year so far surpassed it that he can feel assured that the idea is the right one and will eventually prove of unlimited value to the Indian as a farmer.

Advices coming from Odanah are to the effect that plans are now under way for the holding of a joint reservation fair and exhibit next year with the reservations of Red Cliff, Lac du Flambeau, Bad River, and others participating, the event to be held at the village of Odanah on the Bad River Reserve. If the plans are successful we are safe in predicting

that such a fair will equal, if not surpass, the usual county fairs and showings of produce, fruits, domestic work, and stock that will create the envy of many of the white farmers.—*Bayfield (Wis.) Progress.*

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### Helps the Indian and the Live Stock Industry.

THE National Government, having determined to promote stock breeding among the Colville Indians, is selling Hereford bulls and Durham and Shorthorn heifers to them at cost.

This is judicious and praiseworthy procedure. It falls into line with an already existing interest of the Indian and tends to employ and develop it to his own advantage and that of his neighbors. That interest is the instinctive fondness for live stock and the liking for having four-footed creatures around to handle and make much of.

It is to be expected that, if the enterprise is pushed persistently and tactfully, the rearing of cattle by these Indians will increase and that they will go on to dairying. This would be a consummation devoutly to be wished. There is no possibilty of having too many cattle in the Inland Empire or of producing too much milk or butter. The market for these products broadens continuously, and making them here will keep money at home that now goes outside.

Building a big business like this will contribute toward making our Indian wards industrious, prosperous, and quiet.—*Spokesman-Review, (Spokane, Wash.).*

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### Indian School Makes Grand Show At Fair.

FAR outclassing any display ever made by the pupils of the United States Indian School, the parade yesterday of hundreds of the Government's young wards was indeed a credit to Superintendent Brown. The review of the battalions by Major E. P. Grinstead and Congressman Carl Hayden, the exhibits in the Indian building and the program of sports were a long way the best that have ever been held here. Following the military and snappy review, comments and praise were heard on every turn, and the superintendent and his force were congratulated on every hand.

Headed by the band, the boys, clad in dark blue, marched to the inside of the half-mile quarter stretch and stood at attention while Romaine Fielding's camera men "canned" them for the motion pictures. Then the squads marched to the gate, and passed in review before the stand. Just under the judges' stand, Major Grinstead and Congressman Hayden stood. As each rank swung by, the order "eyes right" was given, and the girls and boys saluted—and the salute was returned by the

reviewers. As the colors were borne by, every man near the reviewers doffed his hat.

With the camera still clicking the boys and girls marched back to the infield, where they fell out and prepared to return to the school.

For Indian day, it is estimated that five thousand tribesmen gathered in the field yesterday. Just south of Six Points on 19th Avenue was formed a camp, where hundreds had stopped the night before. Teams and ponies were everywhere, and in the evening the smoke of many fires rose in the air and mingled with the dust of hurrying passenger busses.

Never before has such a display of Indian craft been gathered together as in the Indian building in the exposition grounds. The displays were entered by many different schools, and include everything from the products of the field to those of the class room.

The school work exhibits are most creditable. There are cartoons, drawings, maps in crayon, samples of fine handwriting, books of arithmetic problems—everything that is to be found in a good school. Some of the drawing is astonishingly good. The sewing department has its display and there are sets of harness made in the leather shop.

Among the agricultural displays the best are from the Parker Reservation, Sacaton, and the dry farming countries to the north. Havasupai Agency has a neat exhibit, and there is a case full of Navajo jewelry.

Skins, sheaves of grain, Pima basket work, pottery, samples of fine cooking, and, of course, the exhibits from the San Xavier and Sacaton day schools—all these made up a lot over which the most genuine enthusiasm was expressed.—*The Arizona Republican.*

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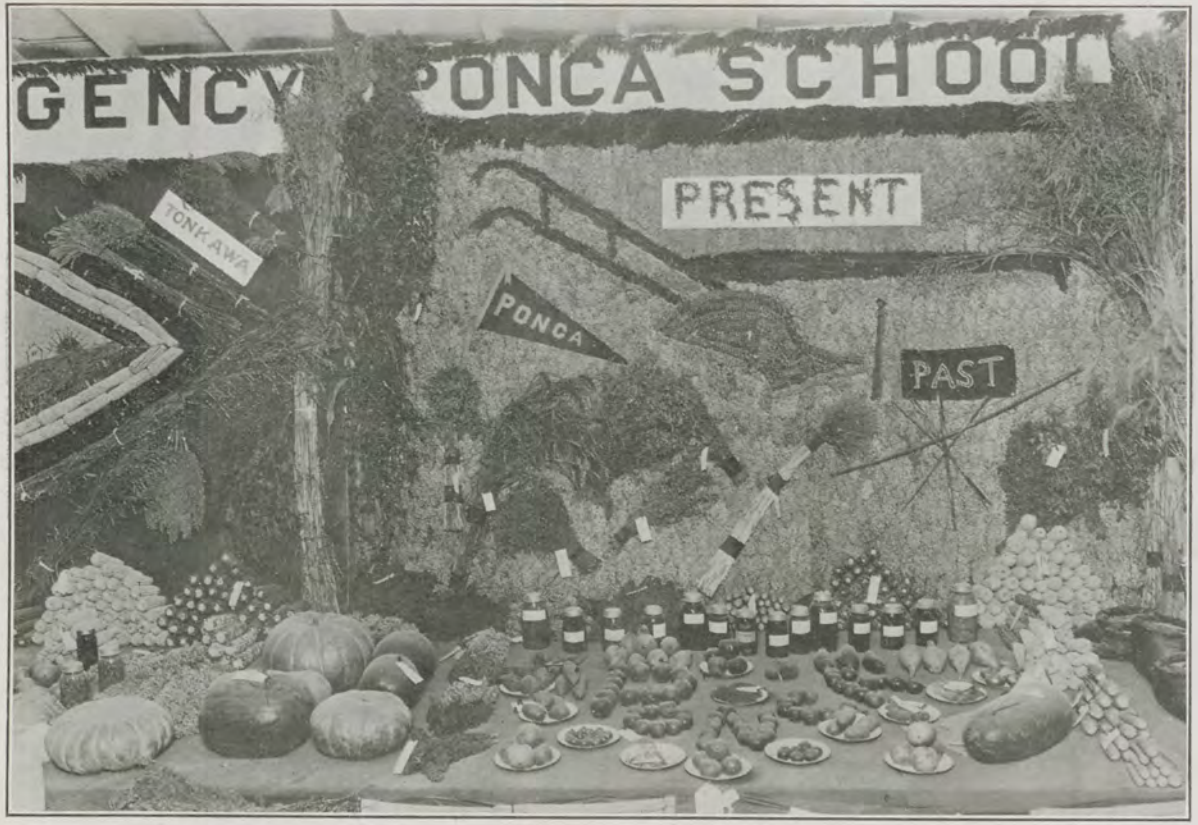
### Nez Perce Indians Making Progress.

THE work being done by Government employees among the Nez Perce Indians for their material advancement is showing results. The increased acreage in grain raised by the Indians this year and the new interest taken by them in stock raising is noticeable.

A marked increase in the numbers of the tribe has occurred during the last five years. An annual census is taken by the agency officials, and it has been found that the Nez Perces have increased 139 during the the five years past. This is the more stricking from the fact that for fifteen years following the allotting of the Indians' land in severality the tribe decreased in numbers nearly 500.

The agency officials believe the gains made in population are accounted for by the greater interest taken in home improvement. Many of the Indian women are good housekeepers, and the officials of the agency are endeavoring to make the practice of clean, well-ventilated houses




Agricultural Exhibit, Ponca Indian School—Oklahoma State Fair, 1915.

Flathead Indian Exhibit—Montana State Fair, 1915.

with pure water supply general among them. A field matron and Government farmers are constantly at work on these plans.

Paul Corbett and wife, of Kamiah, both ex-Carlisle students, are examples of the progressive type of Indians. They are now supplying the town with blackberries grown in their own orchard, and have sold about $50 worth of this fruit. Mrs. Corbett has in her cellar 450 quarts of fruit of various kinds, which she has canned for winter use. Their lands are well tilled, and they raise not only grain, vegetables, and fruit, but hogs and cattle. All their children of school age attend the public school.

James Stuart is another example of a progressive Nez Perce. He has just completed the construction of a business building in Kooskia, which is the best one in any town of the upper Clear Water Valley. Mr. Stuart is a licensed surveyor, is employed by the Government as a forest ranger, and is a trustee of the Presbyterian church at Kooskia.—*The Spokesman-Review* (*Spokane, Wash.*).

# The Red Man—His Own Responsibility:

## *By Key Wolf.*

A GREAT deal has been written and said about the great responsibility which rests upon the shoulders of the large mass of Government employees and missionaries who are endeavoring, from humanitarian and in some cases purely pecuniary reasons, to solve that much-abused "Indian problem." A great duty does rest upon them and if they fail to perform it properly, they should be severely criticised. In the beginning, the responsibility is theirs; but at a certain stage in the development of the Indian, it ceases. Then, it should be, and is, the individual responsibility of the Indian alone as to whether his future development is to progress along the best and brightest paths of civilization or whether he is to meander down the dark roadway of failure leading to contempt, disgrace, and social oblivion.

The future of the Indian race does not depend upon our father's nor upon the glories of grandfather's day, but upon the hundreds and hundreds of our young men and women who are yearly being turned out from the various schools of the land well equipped to fight for, and acquire, recognition among civilized people for our race as a race which possesses all the virtues of civilization.

When many of our boys and girls returning to their respective reservations fail to put into practice the many precepts taught them at school, we are too prone to excuse them by laying the blame of their failure upon the system of education maintained for their benefit. I have even heard Indian men and women who were not acting as they should, and were perfectly aware of the fact, say: "I am an Indian. I am not supposed to act as well as white people." There may be a few minor faults in the education of the Indian youth, but we must not overlook the fact that they have been returned well trained to follow some productive occupation. If so, then who is to blame? In my mind the Indian has nothing to blame but his own indolence for failing to exercise his own creative power. It has also been claimed that our young people are being forced back to their tribal customs by the antagonistic attitude of the older Indians. Several years ago this was probably true, but at the present I believe the attitude of the older men is the opposite. The women, however, seem slower to accept innovations in their mode of living, and

among some tribes their obstinacy is a great hinderance to tribal development.

Superintendent Allen, of the Chilocco Indian School, said in a speech recently delivered at San Francisco:

> "The country is full of young Indians with superior training who are marking time about the Indian agencies and the towns around them and deteriorating daily while waiting for an expectancy from the Government."

What do we Indians think of the indictment? Is it true in whole or in part? I, from personal observation, know that Mr. Allen emphasized a great truth. I object only to the term "The country is full—". It is probably not quite so bad as that. The point is, though, Why should any of us be guilty as charged? If there be an excuse, I have been unable to locate it. Some will justify it on the grounds that on most of our reservations there is no opportunity to put into practice their superior training. Therefore, what can they do but mark time? On most of our reservations the opportunities for making a livelihood are limited and at the same time unlimited. They are limited, if one's training has been along trade and professional lines; unlimited, if one's training has been in husbandry and agriculture. If we find no opportunity on the reservations to follow our trade or profession, does that fact justify us in folding our hands in leisure? Does it justify us in our failure to exercise the combative manhood with which we were endowed by our Creator? No, not at all. Let us then not tarry, but leave the reservations, dismiss from our minds all idea of an expectancy, and go out into the world where there are untold opportunities to exercise any and all training we possess. Having found our opportunity, let us hang to it with a bull-dog grip until we have conquered.

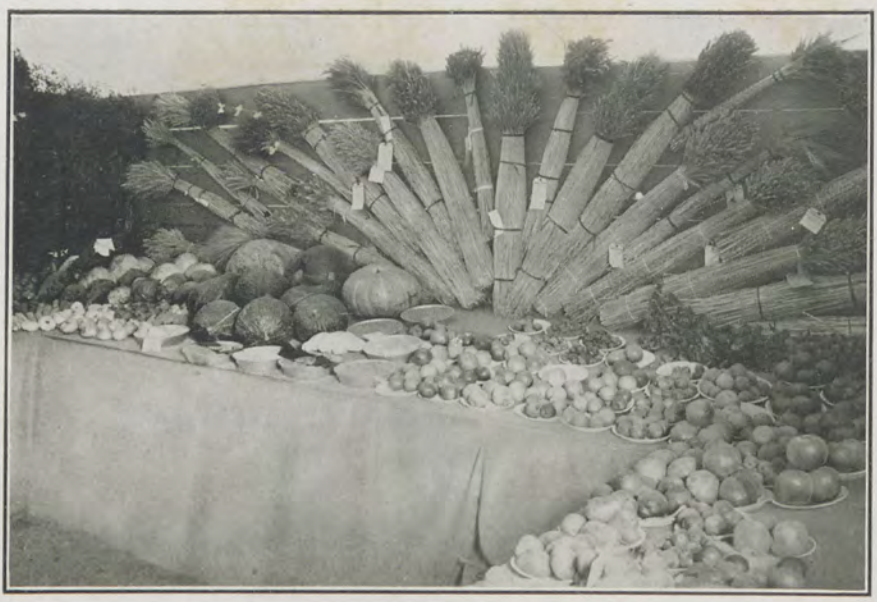
Again, no Indian with the love of old mother earth in his veins need ever to wander from town to town, drift with shows, or loiter about agencies, bewailing his fate, for nearly every Indian is possessed of sufficient land which may be made to render its owner a fair competency. While a few of us are gifted to follow trades or professions, the majority must look to the land for their salvation. I believe that it is only through the proper utilization of our landed possessions that greater economic freedom will result. For ages the great economic question of every era has been the proper distribution of land. Every person, no matter of what race, strives a life time to possess a certain portion of the earth's surface. We do not have to strive for our portion. We have it now, and as long as we hold our land and make an economic success of it, our social standing will be assured. On the other hand, our social standing will decrease just in proportion as we dispose of our property, and become, in a sense, public charges.

Some people say that the inactivity of the Indian of today is caused by heredity. This I emphatically claim to be false because our forefathers had not the qualities which are making some young Indians obnoxious today. Laziness could hardly be termed an inheritable quality of a man who was compelled to earn his living by the chase. Who would ever think of accusing the early pioneer of laziness? Instead, we admire them as a brave, sturdy, and staunch class of men. Still, they only made their way under the same conditions in which the Indian had been living for centuries. Rather, we should liken the Indian to the son of a rich man who has stored up riches for his children by toil and perserverance. Unlike his father, he has never felt the pangs of hunger nor even lack of luxuries. He accepts his heritage as a matter of course, and his only thought is of how to use it for his own selfish benefit. Having never earned money, he knows not how to keep it, and the products of his father's toil soon dwindle away. We younger Indians are banking entirely too much upon the funds which are coming to us as a matter of heritage. In fact, very few of us know why we are receiving these monies or how long they are going to last. We use them up just as fast as they come in, and then shift around the best we can while waiting for more. We are like the prodigal son who spent his heritage in riotous living; but there the simile ceases, for when we return repentant, there will be no one to kill the fatted calf. As strong, able-bodied men, well equipped in mental training, we should take upon ourselves the problem of making a living and cease to depend upon gratuities received from the Government. These, with our other savings, should be put aside to swell the fund which we should set aside for the education of our children. For, if we expect to become a race among civilized races, we must prepare for the education of our children and not depend upon the Government to do it. Labor will be the salvation of our race. There is nothing which fosters degeneracy and profligacy so much as idleness.

It is now being dinned into our ears from one end of the land to the other, and by people in all walks of life, that a bright new era is dawning for our race. While this tickles our vanity, we must ever keep this fact clearly in mind, that the much-sung new era will never materialize except that it be established by the concerted efforts of our own race. Let us, then, bestir ourselves from the passive let-well-enough-alone; kindle anew the smoldering fires of our ambition; go out into the world to our chosen line of endeavor and battle shoulder to shoulder, man to man, with men of other races for a successful niche in the world's progress. If we do this, the non-mythical barrier to our advancement will forever disappear as so much smoke from a slow-burning fire with insufficient material to keep alive.

Young Indian Gardners—Umatilla Indian School, Oregon.

Indian Prisoners at Flathead Agency, Montana, Cultivating Potato Field—1915 Crop.



Indian Exhibit, Montana State Fair, 1915.

Indian Exhibit, Montana State Fair, 1915.

# The Owners of the Soil

HE man who stands upon his own soil, who feels that, by the law of the land in which he lives, he is the rightful and exclusive owner of the land which he tills, feels more strongly than another the character of a man as the lord of an animate world. Of this great and wonderful sphere, which, fashioned by the hand of God, and upheld by His power, is rolling through the heavens, a part is *his*—his from the center to the sky! It is the space on which the generations before moved in its round of duties, and he feels himself connected by a visible link with those who follow him, and to whom he is to transmit a home.

Perhaps his farm has come down to him from his fathers. They have gone to their last home; but he can trace their footsteps over the scenes of his daily labors. The roof which shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every enclosure. The favorite fruit tree was planted by his father's hand. He sported in boyhood beside the brook which still winds through the meadows. Through the field lies the path to the village school of earlier days. He still hears from the window the voice of the Sabbath-bell, which called his fathers to the house of God; and near at hand is the spot where his parents lay down to rest, and where, when *his* time shall come, he shall be laid by his children.

These are the feelings of the owner of the soil. Words cannot paint them—gold cannot buy them; they flow out of the deepest fountains of the heart; they are the very life-springs of a fresh, healthy, and generous national character.

EDWARD EVERETT.

# The South Going Dry

AY the jest about the julep in the camphor balls at last,
For the miracle has happened and the olden days are past;
That which makes Milwaukee thirsty doesn't foam in Tennessee,
And the lid on in old Missouri is as tight-locked as can be—
Oh, the comic paper Colonel and his cronies well may sigh,
For the mint is waving gayly, but the South is going dry.

By the stillside on the hillside in Kentucky all is still,
For the only damp refreshment must be dipped up from the rill;
No'th Carolina's stately ruler gives his soda glass a shove,
And discusses local option with the South Ca'lina Gov;
It is useless at the fountain to be winkful of the eye,
For the cocktail glass is dusty, and the South is going dry.

It is water, water, everywhere, and not a drop to drink,
We no longer hear the music of the mellow crystal clink,
When the Colonel and the Major and the Gen'l and the Jedge
Meet to have a little nip to give their appetites an edge,
For the egg-nog now is nogless, and the rye has gone awry,
And the punch-bowl holds carnations, and the South is going dry.

All the nightcaps now have tassels and are worn upon the head—
Not the "nightcaps" that were taken when nobody went to bed;
And the breeze above the bluegrass is as solemn as is death,
For it bears no pungent twang upon its odorific breath.
And each man can walk a chalk line when the stars are in the sky,
For the fizz-glass now is fizzless, and the South is going dry.

Lay the jest about the julep 'neath the chestnut tree at last,
For there's but one kind of moonshine, and the olden days are past;
Now the water wagon rumbles through the Southland on its trip,
And it helps no one to flop off to pick up the driver's whip.
For the mintbed makes a pasture and the corkscrew hangeth high,
All is still along the stillside, and the South is going dry.

CHICAGO POST.

# The Farmer

THE FARMER is the true type of the Human Creator.

He says, "Let there be!"—and there is. The harvest is fruit of his will and his work.

To him who meets the first of human needs—the need for food—be thanks and praise!

Our thanksgiving is to the farmer, the glad carrier of the classic curse: that man shall earn his bread by the sweat of his brow.

Of all forms and phases of "culture," the most serviceable to man is Agriculture.

Blessings upon him who tills the soil and with wisdom woos Nature, winning from her willing hand the sustenance which feeds us all and makes us, by these material means, partakers of the universal life!

For our food is not gross. It throbs with the creative warmth of the everlasting fires. It brings to our beings the vitalizing thrill of the central Sun.

In the highest sense food is life—as well as the means of More Life.

And still more thanks to the Farmer! He is the symbol of man's oneness with nature.

The lavish horn of Autumn pictures her potential fertility, indeed. But also man blows therewith a blast of triumph. The harvest proclaims man's success in making himself at home on earth—the while he knows himself to be both servant and master of the elemental forces, with which he is at one.

* * *

Thanks, thanks to thee, O Farmer!—thou who art the primal workman and provider!

The wholesome fruit of thy holy toil is not visible food alone, but thought for the mind and inspiration to the Soul.

CHARLES FLEISCHER

SOME folks have a way o' doin' nothin' that can hardly be distinguished from work.

ABE MARTIN