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..The.. Progressive American

NOVEMBER 1911.

10 CENTS

“THE CITY OF HAPPINESS”
WILLIAM ARTHUR GANFIELD.

“THE MEN AND RELIGION FORWARD MOVEMENT”
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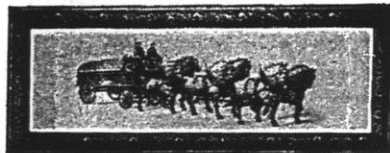
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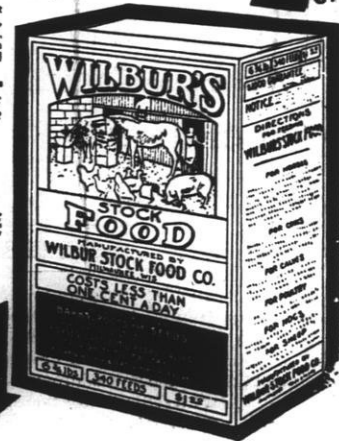
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Progressive American

EDITORIALS

By PROF. WILLIAM ARTHUR GANFIELD

THE PRESIDENT'S VISIT.

The coming of the President of the United States to Wisconsin within a few days is a matter of keen interest to every citizen. The long journey of our President is nearing completion. The visit to so large number of states and communities cannot help but better acquaint the President, with the needs and conditions of the country. It will also strengthen the hold of the President upon the loyalty of the people. The larger knowledge thus acquired, puts the executive under heavier weight of responsibility. When the President went direct to the Capitol and remained there during the years of his office, we were obliged to depend upon the representative in Congress to present the needs of his district. This policy meant that all legislation was of the nature of a compromise between conflicting districts and interests.

During recent administrations there has been a constant increase of legislative power assumed and exercised by the President. This involves the necessity of his gaining a thorough and impartial and first-hand knowledge of the needs of the entire country. A

peculiar difficulty arises in connection with visits of this kind. The executive is frequently kept so close to certain groups, that it becomes impossible for him to learn the real needs and sentiments of the community which he visits. On the other hand it is quite the duty of the President to do the impossible. He should insist on securing a knowledge of the real and actual needs and sentiments of the country. Possibly only in Theodore Roosevelt has the country ever had a man who had the courage to override committees of entertainment and carry out a determination to feel the pulse beat of the entire community.

While there seems to be no doubt that Mr. Taft will be a candidate for re-election in 1912, and while such a visit as the present may be expected to strengthen his hold upon the American voter, yet he comes to us as the President of the United States, and not as a candidate seeking for office. The chairman of a committee in Utah introduced him to the audience as "William Howard Taft of Ohio, candidate for President in the election of 1912." Mr. Taft, instantly upon arising to speak, offered the proper rebuke, by

insisting that he came not in any private or personal capacity, but as the official head of our Nation. It is as the executive of our country that he visits us. What may be our judgment on the question of his renomination and election, how we may expect to vote in 1912 does not enter into the question. He visits the people in their several homes, as the Nation's President and will be so honored and respected by every patriotic and thoughtful citizen.

It has been a matter of keen interest to read the reports of his reception in the various places of his visit. There has been a marked seriousness on the part of the audiences who have been privileged to hear his addresses. The President himself is speaking upon serious subjects, and the American people are thinking very deeply upon them. All of this seems to forebode a serious and thoughtful campaign for 1912. It is to be earnestly hoped that it may be so. Possibly the campaign of 1896 was the biggest educational effort ever made in this country. There was little of the noise, and parade and bonfire, but in every school house and town hall, the people gathered night after night to listen to men of scholarship and experience discuss the serious issues of the campaign.

It seems inevitable that the subject of the tariff will hold a foremost place in the platforms of the parties next year. This is an old question, but new conditions have arisen, and new conditions create new problems and give old questions a new meaning. We believe the country is ready for serious discussion of this old question in the light of new conditions. It will be well therefore if we can talk much, and think hard for the next twelve months, and at the end of that time have ar-

rived at certain conclusions and convictions which, being enacted into legislation, will give us both peace and prosperity.

GOVERNMENT BY COMMISSION

"To make cities—that is what we are here for. He who makes the city makes the world. After all, though men make cities, it is cities that make men. Whether our national life is great or mean, whether our social virtues are mature or stunted, whether our sons are moral or vicious, whether religion is possible or impossible, depends upon the city."

This quotation from Henry Drummond suggests the place and influence of the city in our modern life. The city presents some of the most vexing problems of the modern times. The task of city administration is one of the most difficult and, at the same time, one of the most serious problems before the American people. The mismanagement and bad management of American cities is strikingly apparent. European statesmen and students declare our attempts at city government "the one unmistakable failure of the American people."

The number and size of our cities have increased more rapidly than has our knowledge of how to govern them. How shall the city be governed? This is a question of primary importance and widespread interest. Our historic method of city government has proven a miserable failure. It was the attempt to use political machinery to conduct a business and social enterprise. Within recent years a large number of American cities have been trying a new experiment in city government.

The Commission Plan

of city government is meeting with

widespread favor and is producing excellent results in the cities where it has been adopted. More than twenty states have already passed laws providing for the adoption of this form of city government, and over one hundred cities scattered throughout these various states have adopted the Commission system of government or some modification of it.

The chief cause accelerating the spread of this system has undoubtedly been the failure of the old common council system. Without the failure of the old system, no new one could have been accorded the reception which has been given the Commission plan. One of the common arguments used in almost every city where the plan was early adopted has been: "It can't be any worse than our present system; it may be better." Its further adoption by our American cities is being urged upon the merits of the plan, as evidenced by the cities where it is already in use.

The Galveston Experiment.

Galveston was the first American city to give the system of "government by Commission" a trial. After the terrible flood of 1900, the city faced a serious crisis. The old council had heavily bonded the city to provide for annual deficits. The new task of rebuilding the city involved a tremendous expenditure of money and called for wise and honest men to direct the city affairs. The old municipal framework was abolished, root and branch. A new charter was secured which entrusted the management of the city to five Commissioners. One of these five was made mayor and the other four were assigned to heads of departments. Each Commissioner was made immediately responsible for the administration of his own department. There is

a complete centralization of all powers, and a very definite location of all responsibility.

As a result of this new experiment in city government, the financial condition of the city has been most decidedly improved; all the municipal services have been brought to a much higher point of efficiency; a better grade of citizen has been found willing to seek and accept civic office; and the general tone of municipal administration has been very greatly improved. These remarkable results have been due to the following principles observed by the Texan city: (1) The use of approved business methods in civic financing. (2) The entire elimination of all leakages in expenditures. (3) The making of all appointments on the basis of individual efficiency. (4) The strict accountability of each Commissioner for the work of his own department.

Essential Features.

There prevail three general types of Commission government. These are best studied in the cities where they were first put into use. These cities are Galveston and Houston, Texas, and Des Moines, Iowa.

There are found in each of these cities certain features peculiar to their own type. There are, however, certain essential features of the Commission System which are and must be adopted by any city wishing to come under this new form of city government. These essential features are four, and are as follows:

First: **There must be a complete centralization and concentration of all power and responsibility in a small council or Commission.** The fundamental principle of commission government is that responsibility shall be definitely fixed, and that it shall be

fixed on just those officials elected by the people.

Second: The members of the commission **must be elected at large and not by wards.** Each member represents the city as a whole and not some sub-division of it.

Third: **The members of this city Commission shall be the only elective officers of the city,** (with possible exception of auditor) **and must have the power of appointing all subordinate administrative officials.**

Fourth: **The Commission must have the power of removing appointive officials at will.**

On the other hand, there are certain non-essential features which are found associated with the plan in some cities. Among these are the initiative, referendum and recall. These are no more essential to the Commission plan than they are to the common Council plan.

The Commission form of government is a plan of organization; the initiative and referendum are methods of direct legislation. They have been adopted in many cities with the Commission plan. They were used in cities under the Common Council plan before they were used in cities under the Commission plan. There is greater need for their use in cities of the former type than in the latter.

The Wisconsin Law.

The Wisconsin law provides for the adoption of the Commission form of government in all cities of the second, third and fourth class. Upon petition of 25 per cent of the voters a special election shall be held in any city to vote upon the adoption of the plan. The law provides for a Commission of three members, who shall devote their entire time to the duties of the office.

Nominations must be made by direct non-partisan primary and in the election there can be only two candidates for each office. The term of office for the mayor shall be six years and the term of each of the other two commissioners four years.

The mayor has a vote as a member of the Council, but has no veto power.

The Council assigns its own members to the heads of departments, and each is held responsible for the conduct of his department. All subordinate administrative officers and assistants are to be elected by the Commission, and may be removed by a vote of a majority of the members of the Commission.

The Wisconsin law provides for the use of the referendum but makes no provision for the initiative or recall. The Board of Education continues to be elected or appointed as provided previous to the new law.

The existing method and law prevails as pertains to the granting of franchises for public utilities and issuing of municipal bonds.

The plan may be abandoned by a return to the general law, if the city is dissatisfied after a trial of six years.

Success of the Plan.

Probably in most of the cities where the plan is in use, it has not been operating long enough to give a thorough test to the system. In Galveston and Houston, however, we should be able to judge of its working and determine its merits. A careful study of these two cities has been made by many thoughtful men. Possibly, never in our political history, has any phenomenon of this nature been examined with such minuteness or by so many investigators. Delegations from many parts

of the country have visited these cities to inspect and study the system. Many of these delegations have gone there opposed to the Commission government, but after a careful study have come away enthusiastic for its adoption in their home city. The general consensus of opinion is that there is less inefficiency in the new system than in the old. Business is transacted with more dispatch, streets are kept better cleaned and all municipal services are better performed. In Galveston the Commission built a new sea wall to protect the city, made extensive permanent improvements, ran the city government at one-third less annual cost, reduced the debt and lowered the tax rate. In Des Moines the Commission saved \$184,000 in running expenses during the first year, reduced many items of expense, secured better contracts on city purchases, wiped out the "red light district," the effect of which has been shown in reduced crime. "A new broom sweeps clean." But the records of cities where the Commission form has been in use all show a great improvement over the old plan. If results are convincing to the American mind, it is certain that many more cities will speedily adopt this new form of government.

Merits of the Plan.

It is a simple, direct, business-like way of administering the business affairs of the city. It is an application to the city administration of that type of business organization which has been so common and so successful in the field of commerce and industry. "Simplicity, directness, and effective control" are the primary principles of the Commission plan.

Resulting from the simplicity of organization comes a greater promptness and efficiency in service. Perhaps the

greatest advantage accruing from the system is that it concentrates and centralizes the power of municipal administration and definitely fixes official responsibility. Theodore Roosevelt says: "Governmental power should be concentrated in the hands of a very few men, who would be so conspicuous that no citizen could help knowing all about them."

By the Commission plan the governing body is made representative of the entire city instead of subdivisions of it. Under the ward system the councilman is chosen to represent the ward. His interests are primarily the interests of the ward, and when the larger interests of the city come into conflict with them, it is the interests of the city that must give way. The system of ward representation is one of the most potent causes of the failure of our municipal government. It is the most vicious political division known to man. The very expression "ward politics" is a by-word of the English language. Because the Commission government is free from the influence of the ward boss and because of its many other advantages, it gives hope and promise that we may have found a way to govern and administer our rapidly growing cities, that will assure order, peace and prosperity.

WHO IS A CITIZEN?

Who is a citizen? Our usual idea and definition is influenced by our National Constitution and traditions. Not all who are granted the privilege of suffrage are worthy of the title of citizen. Many who are never permitted to vote have larger qualities and capacities for citizenship than multitudes who cast the ballot or hold office.

Professor David Swing defined the citizen in terms of a universal concep-

tion when he said: "A citizen is a soul before which all humanity moves in its organic and individual form; a soul that does not live only for itself; a heart that feels the pain of the millions and grows ambitious for the human race; that loves, not the flowers of its own garden only, but the heather of Scotland, the red poppies of France and the great sunflowers of Holland." Those who migrate to this country and here oppose law and fling bombs into the streets, were never citizens in Europe or any other land. They do not possess that kind of mind that can appreciate the progress and happiness that may come to a man from his country. They are without a country because their minds are too narrow to hold the idea of a state.

We do not argue for this conception of Universal Citizenship. We recognize the necessary and inevitable loyalty and patriotism of the citizen to his own country and its flag. There was a time in our history when men thought more of their little New England town than they did of the larger Colony or State. There was a later time when the citizen's bond of loyalty and feeling of patriotism was stronger for his state than for the Nation. Today the Nation has for all of us come to be the object of our loyalty, our enthusiasm and our pride. Indeed, we are now often quite in danger of becoming unmindful of the welfare and needs of the city while occupied with the larger concerns of our national life.

Who, then, is a citizen? Citizenship is not so much a matter of wealth, age, color or sex as it is a question of intelligence and spirit. Professor Ashley has well said that "knowledge and action" are the inseparable and twin virtues of every useful citizen. It is not enough that we should be fully in-

formed regarding the structure and operation of our political system; we must be prepared to give our own time and thought and study and effort to whatever civic tasks the present may present. There are many men who can talk learnedly of our Constitutional history; can relate incidents from the career of Presidents and tell of the platforms and parties of antebellum days, but they wholly neglect or refuse to apply their minds to a study of the conditions and needs of their own day. Such men are not and cannot be really useful citizens. Familiarity with the past is helpful and important, but a right understanding of the present is absolutely essential for the man who wishes to exercise his privileges and powers for the good of the people.

But knowledge is of no use, apart from action. Knowledge, by itself, is static. To become a virtue of citizenship, it must be joined to its twin, action, and be made dynamic. Plutarch tells the story of an old man who desired to witness the Olympian games and was searching for a seat among the crowd of spectators, which amused itself by making fun of him. He came finally to a body of Spartans, most of whom rose at once and requested him to be seated. Thereupon the whole assemblage applauded, and the old man was led to exclaim, "Alas! all the Greeks know what is right, but only the Lacedaemonians practice it."

In our modern life, we frequently hear it said that the best citizens take least part in politics. Such an expression is a contradiction of terms. Instead of an extensive knowledge being a sufficient excuse for not participating in the duties of citizenship, it creates an additional obligation from which we cannot escape. No social

position, intellectual pursuit, or business standing can entitle any man to be called a good citizen who neglects his civic duties.

We must not err in the other direction and think that man the best citizen who makes the most noise in the heat of the political campaign. There are many men whose sole claim to distinction is their conspicuous efforts every four years to "save the country." Such men must fall far below our ideal of citizenship. Action that is worthy, is earnest without being noisy; continuous and not spasmodic. Knowledge without action is vanity. Action without knowledge is folly. Enthusiasm is a powerful social force when rightly used; but if coupled with bigotry, or narrowness, or selfishness, it may menace both liberty and order and produce results that are dangerous to the greatest good of the state and society.

Who is a Statesman?

Who is a statesman? Who is an artist? One who can know and produce the highest beauty. Who is a goldsmith? One who can work with exquisite touch in gold. Who, then, is a statesman? One who can discover, and toil for the highest welfare, for the people of the state. He is the artist of the Nation. "His eye is quick to mark what is noblest, and his hand is swift to reach after it, his tongue eloquent to utter it." Who is a saint? Renan says, "A saint is one who consecrates his life to a grand conception, and who thinks all else useless." Take away the word saint and insert the word statesman. "He is a public mind which consecrates itself to the grand conception of a nation." This is a startling definition! It excludes a great multitude of politicians. Their conception of vice, crime, right, wrong,

all duty, all goodness, is so low that society dare not place upon their temples, the statesman's crown. Their minds are too small to devise good things; their hearts are too insincere to be eloquent.

Of politicians we have plenty. Of statesmen we never have too many. These are times that call loudly for men of the statesman character. There is no room for weaklings. There is no room for pessimists. The pessimist is the man who blows out the candle to see how dark it is. We need all the light we can get. The man who would prove himself of real worth may better try to inspire his age with courage and confidence and hope. He must not be a blind leader of the blind, but should prove himself a wise, thoughtful, careful, courageous leader, of his fellowmen.

MEN AND RELIGION.

On another page of this issue of *The Progressive American* will be found an article by Rev. Roy B. Guild, on "The Men and Religion Forward Movement."

This is a new movement among the activities of the church. It is already attracting widespread interest, and conventions will be held during this year in nearly every state in the Union.

The movement is prompted by worthy motives. The leaders are very capable men. They are men of large vision, serious purpose, sound judgment and undaunted courage. Large results ought therefore to come from their efforts and the zeal which will be inspired in thousands of men by these conventions of the next few months.

There is certainly need that the church perfect some wise plans, and put forth some heroic movements to

come into more vital contact, and influence with the men of our country. It is estimated that twenty-nine million men and boys of our nation recognize no claims of the church upon them. Theirs is the greater disaster, but this also is a serious misfortune to the church. In the history of mankind the church has wrought a greater power for human uplift and social progress, than has the state. Indeed, the state, so far as it has executed aims and plans for social betterment, has only enacted and expressed those principles and sentiments which have been taught and inspired by the church.

It will react in great benefit to the church and to the men of religious life to have infused a more heroic type of life and spirit. The average man outside of the church takes his ideal of the Christian life from the man whom he knows and sees in his every day life. It must be confessed that the life of the average Christian man has been seriously lacking in those evidences of courage and venture which are calculated to fill the young man with enthusiasm.

The times in which we live are such as call for heroic men and courageous service. Conditions, too well known to mention, threaten the very existence of both state and church. With a genius which has caused the world to marvel, we are developing the richest country on which the sun has ever shone, but in the mad rush for material gain, we have quite forgotten, both our Creator and our fellowman.

"We are passing through a period of unrest. In the industrial world, the home, the state, the church there is a strange feeling of uncertainty." Ours is a crisis time. Problems and Conditions as vexing and confusing as ever fronted the lot of men are now

disturbing our minds. The hour calls for men of large faith, calm and steady nerve, resolute purpose and unflinching courage. If the church can institute and conduct a movement which will produce men of this type, we say, all hail.

We have steadily urged that in the practise of the principles and spirit of the Christian religion is to be found the only permanent and sure cure for our social ills. We are positive in our conviction that the man who tries to keep the influences of religion entirely out of his life, makes a serious mistake. He is not a complete man. He has left out something absolutely essential to the proper living of this present life. His shortsightedness will inevitably result in injury to his own life. We are equally certain that the society or state, in which the influences of religion are left out, will suffer from their folly. The safety of the state, the welfare of human society, depends upon the recognition of principles of justice and right which are wholly the product of religion.

This ought not to need argument to the man of Anglo Saxon heritage. In the earlier history a part of our ancestral family turned to the Orient while others going west came over into the great Peninsular Continent. Later these tribes of the west divided and a part crossed the "big wet ditch" and settled in the British Isles. When these western peoples were still roaming in wild barbaric life, slaying their enemy and making his skull into a drinking cup, the division which had turned eastward was well advanced in civilization, with a well ordered government and laws as unalterable as those of the Medes and Persians. At the present time the conditions are almost reversed. The wild tribes have pro-

duced the advanced civilization of Great Britain and America. The Indo-European has slept the long sleep of a decayed civilization. Why this change? Not because of racial differences, for we were of the same race. Not because of better geography or climate or more fertile soil, for some had all these and remained pagan. The Anglo Saxon has outstripped his other fellows of the Aryan race, because of the larger ideas that entered his mind and the powerful inspiration which fired his soul.

For both of these we are indebted to the church. When the black darkness of the middle ages settled like a pall over all Europe, and threatened to bury forever all the culture and learning of Greece and Rome; when the ruthless hands of barbarous Goths and Vandals were destroying the temples and shrines of the ancient civilizations, then the quiet monk rolled up the manuscripts containing the learning and ideas of the earlier time and preserved them for the later ages. All through the black period of ignorance, cruelty, vice and superstition, it was this same group of simple monks in their monasteries who preserved the only learning of that long period.

A little later it was the church and religion that fired men with a holy zeal and sent them on those mighty Crusade wars, whose result was the revival of learning in the arts and letters, and the beginning of trade and commerce. The argument might be continued. Plenty of incidents from history occur to the mind of the reader to support our conclusion, that: **for the heritage of ideas and influences which have contributed to our modern civilization, we are deeply indebted to the Christian Church.**

A long list of heroes, saints and

martyrs adorn the page of history. The big things of the past were accomplished by men of big ideas and un-failing courage. There are big things to be done today. The age needs big men. This is the task of religion and the church.

Requisites for Democracy.

There are at least three fundamental requisites for a Democracy. In order that a community or state of democratic government may permanently endure and live a harmonious life, the folk must be possessed of a high degree of mental and moral like-mindedness. If in a community or city there exists a wide diversity of mental attainments between classes, there is danger of class feeling and strife. If there exists a fierce clashing of moral ideals and convictions the harmony of life will be disturbed. In the second place the city or state has need for the presence of wise leaders of unselfish devotion, and finally the people must be willing to make personal sacrifice for the common good. But these are all the product of the institutions of learning and religion, and will not be found to exist in any society, for a very long time, apart from the school and church.

Not only is it important that we recognize the vital relation of the church to our social life and welfare, but our personal ideals of religion and the religious life have need of some change. The world is not a wrecked ship from which we are to save the passengers. Instead we are to save the ship of state. We are not to be satisfied with raking lost pearls out of the pool. We should drain away the pool that the pearls may not be lost. We are to learn that asceticism is not the normal way to perfect character, but we shall come to our best in the

busy haunts of men. The line which divides life into the sacred and secular is to be wiped out by bringing all noble endeavor into the realm of the sacred.

WILLIAM E. CURTIS.

The sudden and unexpected death of William E. Curtis was both a surprise and a shock to thousands of people throughout the entire country. Many thousands of them have been daily readers of the Curtis letters in the Chicago Record-Herald. They have been altogether unique in character as well as being full of interesting information. The manners and customs, characteristics and institutions of every people of interest on the globe, have been described by Mr. Curtis. He began his newspaper career in the year 1873. He started as a reporter for the Inter-Ocean and was assigned the pleasure of reporting for the Cub base ball team. Mr. Curtis' interest was soon attracted to the subjects of economics and politics and he has given himself to the study of these subjects, in the laboratory of the political and social life of the modern times. His letters have been a liberal education for a large and ever widening circle of readers. More than two dozen books were written by Mr. Curtis during his very busy life. These books dealt almost exclusively upon traveling, and were based on his own observations.

Probably no newspaper man in the last quarter of a century had so wide an acquaintance with men prominent in the affairs of Nations. He was the confidant of the statesmen at our National Capitol, and the esteem with which he was held by our public men is evidenced by the large number of responsible Commissions with which

he was entrusted.

With the death of Mr. Curtis passes one of the greatest students of Asiatic and Oriental politics of the present century. His works on matters of the far East are quoted, perhaps more than those of any other writer or traveler. Especially interesting at the present time is his book, "The Turk and His Lost Provinces." As an illustration of Mr. Curtis' power of description we copy the Record-Herald quotation, descriptive of Constantinople:

"Experienced travelers have asserted that the representatives of a large number of races and more picturesque costumes can be seen upon the bridges of Constantinople than anywhere else in the world, and those who have watched the throngs that are continually passing to and fro on foot, on horseback, on donkeys, in carriages, and in sedan chairs are inclined to believe the assertion.

"There are two bridges across the Golden Horn, about one mile apart. Both are pontoons, strips of planks laid upon iron floats or caissons, and were intended to be temporary. The erection of a permanent bridge across the Golden Horn between Stamboul, the principal and most populous Mohammedan quarter, and Galata, where the foreigners live, has been proposed frequently.

"Plans have been repeatedly submitted, but no engineer or bridge company will undertake the job without a large payment in advance, and there is never any money in the sultan's treasury. Several companies have been organized to construct bridges, but have never been able to obtain permission.

"It would take many pages to describe the different classes of people that may be seen upon these wonderful

bridges, and the catalog that would contain representatives of every race and religion under the sun. Their costumes afford a very interesting study.

"Many of the women are veiled, with long mantles and black shawls over their heads. Some of them wear a sort of mackintosh belted in, altogether unlovely and ungraceful, which is the intention. The idea of wearing a veil is to make a woman look as hideous as possible, and the Turk succeeds in that purpose, if in no other. All the women of Constantinople except Turkish women wear European garments and ordinary hats. Turkish women of position always ride attended by eunuchs or mounted escort, because it is not proper for them to appear alone in a public place, even if they are veiled, and the etiquette of the country forbids men to accost veiled women.

"If such a thing should be noticed there would be a mob in an instant, for every Moslem in sight would consider it an insult to his mother, his wife and his sister, in fact to all their sex.

"The first caution offered to strangers in Constantinople concerns the matter of national etiquette, and it is often wisely bestowed. To take no notice whatever of veiled women is the safest thing a stranger can do in Constantinople.

"Women who do not wear veils are not included in the category, for they are not Mohammedans and may be treated with ordinary courtesy. Some of the Armenian women are beautiful and richly dressed. The Greek women have dark eyes, thin lips, and dress with Parisian taste. In certain parts of Constantinople very few veiled women are to be seen.

"On the Rue de Pers, the principal shopping place of the European dis-

trict, where most of our tradesmen are French and German, they seldom appear. Each side of the bridges is lined with peddlers, selling all sorts of things and crying their wares in stentorian tones, and beggars who crouch under the railing, holding out their hands in a piteous manner and appealing for baksheesh.

"The priests of the Mohammedan church wear white wrappings around their fezzes as a badge of their profession. Persians wear black fezzes, often made of lamb's wool or astrakhan, while the other races have different head dresses.

"The Greeks wear stiffly starched white petticoats of cotton about the length of a ballet dancer, with white leggings, embroidered vests and jackets with long, flowing sleeves.

"The dervishes wear long black caf-tans or cloaks which reach to their heels like the frock of a Catholic priest. You see all sorts of priests. They seem to number next to the soldiers, who constitute almost one-half of the passengers to be seen upon the bridges.

"The water front of Constantinople, instead of being devoted to docks, warehouses and other facilities for shipping and commerce, is occupied by the palaces of the sultan and the pasha. There is one short quay reserved for the landing of goods, not larger than a single pier in New York harbor, or the space between two of the bridges over the Chicago River, and every article of merchandise that is brought into Constantinople or is shipped out of the city, including the luggage of passengers, must be handled in that narrow space. There are no bonded warehouses, and merchandise must be taken out at once upon arrival and duty paid."

THE CONSERVATION CONGRESS.

The National Conservation Congress held its third annual congress in Kansas City. The first congress met in Seattle in 1909 and was devoted to the consideration of our forests and water power. A year ago the Congress met in St. Paul and discussed public lands. This year the theme of the Congress was the Conservation of soils and the Problems of rural life.

The Congress has every year had for its consideration subjects of very great importance. The subjects of this year's discussion were no less important than those of former years. We have often heard the lumberman indicted and condemned for his reckless methods and selfish policy in slaying the forests. But never has the man of the forest had more stinging criticism than was expressed concerning the farmer in the address of President Wallace in the recent Congress when he said: "The nineteenth century farmer was no farmer at all, but a miner, a soil robber. Speaking generally, there was no farming, nothing but mining. The nineteenth century farmer sold the stored fertility of ages at the bare cost of mining it." These are cutting words. They are weighted with truth. The only thing that removes the sting is that our fathers knew no better.

The woodsman with the axe, the farmer with the plow, were both inspired with motive of profit. They wanted large profits. They were careless, reckless, wasteful, but it is not a hard task to forgive them. Few of them that knew better. Ours is another day. To know the right and do the wrong, makes one deserving of criticism. Today the farmer must restore lost qualities to the soil. For every tree

the axe falls, another must be planted. Today we have an appreciation of the value of land, timber, and water power, and a knowledge of their uses, to a degree that was wholly impossible to our fathers.

During the last quarter of the nineteenth century we were threatened with a rural depopulation. The hard manner of getting a living, the lack of pleasant social life in the country, the attractive opportunities in business in the city and the larger pleasures of the urban life, caused the stronger minds and better young men and women of the country to go to the city. With the first decade of the new century, there is noticeable a reactionary movement. The burdens of farm work have been materially lessened, the sting of drudgery has been removed, the income producing power has been increased and the social pleasures of rural life are rapidly being multiplied.

The natural result of making rural life more attractive and profitable is that it attracts a better class of men and women. Every increase of knowledge pertaining to the care, use and preservation of soils, every improvement whereby the farm is made more profitable, every agency by which rural life takes on new attractiveness, will aid in bringing to or holding upon the farm a more virile and sturdy people. On the other hand, only as the farm attracts and holds this better portion of the race, can we hope to make the desired progress in the solution of rural problems and improvements of the soils. It will be the more alert and wide awake farmer who will initiate and carry forward movements for soil improvement or social betterment.

All of this is immensely important when we consider the intimacy of relation between the permanency of our

civilization and the character of our rural population. No problem is ever second in importance to that of maintaining the character of our rural population. The tendency of a city population is rapidly to run itself out, so that there must be a complete change every three or four generations. This means that the city must depend upon the country for its supply of population. If, then, only the poorer elements of the rural population are left at home, if the better and stronger young men of the farm are lost to the city—there to be swallowed up by the life of the city—then only the weaker members of the race will be left upon the farms to produce the coming generations. The rural districts are the seed bed from which even the cities are stocked with people. Upon the character of this stock does the greatness of a nation and the quality of its civilization depend. If the native vigor, physical and mental, should decline, nothing could save its civilization from decay.

“Efficient agriculture requires forethought, planning for next year, and the year after, and the year after that; putting in a great deal of careful work with no prospect of seeing a tangible result for years to come.” Only the men or the races who possess this kind of capacity are capable of efficient agriculture or of efficient industry of any kind. This is equally true of a race or the individual. Lacking the capacity for taking trouble, he is beaten in the race of life. Civilization consists largely in taking pains. To a savage mind, civilization is never worth the trouble. Only those races who have the capacity and are willing to take trouble, are capable of becoming civilized. Genius in the individual is the “capacity for taking infinite pains.” Capacity for civilization in the race is

dependent upon the same conditions. It is idle for a race or an individual to complain, or to say that in some other kind of a world it would not have been beaten. This happens to be this kind of a world, and in this kind of a world it happens that “success comes to those races and men who possess in the highest degree the economic virtues of industry, sobriety, thrift, forethought, reliability, knowledge of natural laws and mutual helpfulness.”

However much we may like other qualities, the people who lack these qualities will fail. However much we may despise these sober, homely, economic virtues, the peoples who possess them will succeed and eventually dominate the world.

If, then, the farm is the spring from which our civilization flows, if the character of the race is so intimately dependent upon the character of the men on the farm, it is important that the farm and rural life be made attractive for the efficient class of people. In recent years our colleges, experiment stations, agricultural literature and other agencies have accomplished large results in aiding the farmer to increase the income producing power of his farm, and diminish the waste and wear upon the soil. The government of the nation and of the several states is engaged in a very useful service in very useful forms when reclaiming waste areas, or giving instructions in methods of increasing producing power.

Quite as important as the question of large returns, is that of an agreeable social life as a means of attracting a superior type of men and women to the farms. The business man in the city may change his neighborhood without changing his place of business. He may even remain resident in a neighborhood that he does not like, but find

his social pleasures and friends among the members of his club or church. The man in the country is more closely dependent upon his neighborhood for his social relations. The farmer must live on the farm and bring up his children there. If he does not like the neighborhood he must sell the farm, break up his business and run all the risks of starting in a new community.

Every movement and agency, therefore, which will increase the attractiveness of the rural life, for a really efficient people,—for people possessed of the intellectual capacities and moral qualities which assure success—will contribute to the total social welfare.

WAR IN TRIPOLI.

All Europe was suddenly surprised by the outbreak of war between Italy and Turkey. On September 28, Italy addressed a note to Turkey, in the form of an ultimatum, demanding that Turkey accede to her terms within twenty-four hours. In this note Italy also included a recital of grievances which may be assigned as causes of the war.

Italy complains that during a long series of years, she has been making representations to the Porte urging the absolute necessity of correcting the state of disorder prevailing in Tripoli. Italy insists that Tripoli ought to be admitted to the benefits of civilization, and, being so near to Italy, and because of the vital interest of Italy therefore in the African province, she feels entitled to demand the maintenance of peace, and order.

Turkey replied to the Italian note by insisting that the usual good order and safety prevailed within the bounds of Tripoli. Upon receipt of this note Italy addressed a second note to the Porte, declaring the relations of peace

and friendship to be interrupted and that "henceforth Italy considers herself in a state of war with Turkey."

Tripoli is a country of about 400,000 square miles, and is the easternmost of the former Barbary States. The country is very sandy except for the stretch of fertile soil along the coast. It is subject to the great sand storms which sweep over from the Sahara desert. The population numbers about one million inhabitants and they are given over very largely to the raising of sheep and limited forms of agriculture. The chief products are wheat, dates, grapes, and olives. They secure a large commerce with Europe by getting from the interior of Africa such articles as gold, ostrich feathers, ivory and rubber. The imports consist wholly of manufactured products, and the value of the commerce at the port of Tripoli amounts to about \$4,000,000 annually.

Tripoli in early times seems to have belonged to the Carthaginians. With the extension of the Roman empire it came under the power of Rome. It was later taken by the Vandals about the middle of the fifth century, and about a century later the Vandals were overthrown by the coming of the Greeks from Constantinople. They remained in control for only about one hundred years, but Christianity was introduced into this region during this period. During the seventh century the Mohammedan invasion swept over north Africa and the weak Christianity was replaced by Mohammedanism. About the middle of the sixteenth century Tripoli was conquered by Turkey and has ever since been under the control of the Turkish empire.

The province is divided into four districts, each ruled over by an officer called "bey." The officials are ap-

pointed by the Sultan of Turkey. Save for the official class there are very few Turks residing in the province.

THE DAIRY SHOW.

The International Dairy Show was held in the city of Milwaukee in October. It was a wonderful exhibition. It provided a source of much new and valuable information to many of the large numbers of people who attended. Wisconsin is a very fitting state to entertain such a convention. No other state in the Union offers such possibilities in the development of the dairy industry. The immense food values of milk and dairy products are rapidly becoming known to the American people. Milk, either in its natural state or in the form of butter and cheese, is an article of diet so useful, wholesome, and palatable, that dairy management now constitutes a most important branch of industry.

The cow has taken first place in the honors and attention of the American people. The dog has been relieved of duties and is retained only in limited circles and that principally in the type of the little pet animal, for the amusement and comfort of the unfortunate members of the human family who are unable or unwilling to share in the burden of increasing the race. With the development of the automobile, the beautiful and high-strung carriage horse has been displaced. The cow holds our supreme regard, as an animal of beauty and as a producer of economic values.

The cow, however, has not been adopted by all peoples. The physical conditions of the different countries of the world have determined, in each case, the most suitable animal for dairy purposes. The Laplander obtains his supplies of milk from the reindeer, the

roving Tartar from his mares, and the Bedouin of the desert from his camels. In the temperate regions of the earth many pastoral tribes subsist mainly upon the milk of the sheep. In some rocky regions the goat is invaluable as a milk yielder, and the buffalo is equally so amid the swamps and jungles of the tropical climate.

In no branch of agriculture has greater progress been made in recent years than in the dairy industry. It is now regarded as among the most progressive and highly developed forms of farming in the United States. It was formerly believed that dairying must be confined to a limited area known as the dairy belt. It has now been shown that the industry can be profitably and successfully carried on over a wide range of country, and that, under proper management, good butter and cheese can be made in almost all parts of North America. Dairying was formerly confined to the spring and summer, when the cows could be turned out to the pastures for feed, and the cows were allowed to go dry in the fall, and were neither well housed nor well fed through the winter. Now winter dairying has been proven to be both feasible and profitable and is almost as extensive as during the summer. Not only has there been marked development in the length of the season, or milking period, but there has been going on a specialization in the kinds of dairying until now whole districts are given over to one special form of the industry.

Civilization is intimately related to our methods of getting a living. Changes in the one produce inevitable changes in the other. When our fathers depended upon the game of the forest or the trout of the stream for their living, there could be no enjoyment and

sharing of the luxuries that are so necessary to our modern civilization. It is a far stretch from the time when man plowed the ground with a crooked stick to the modern traction engine drawing its dozen ploughs and rapidly turning the acres of soil. It is a far stretch from the simple manufacturer with his rude implements of iron and stone, to the modern factory with its several thousand employees engaged in busy labor. It is a far stretch from the little bark canoe to the modern ocean liner, laden with its cargo of valuable freight. Great as are these changes suggested, the dairying industry has been subject to as great changes as that which marks the development of any of the other activities of the human race. Even the cow herself is a vastly different animal from what she was when first our forefathers subjected her from her wild state, made her one of the domestic animals and compelled her services to the wants of man. She is today an object of our admiration and the creature of our dreams, and receives a compliment and respect such as is paid to no other animal apart from the human family.

Progress comes through the venture of men of master minds and spirit. Civilization itself is the result of the application of the great thoughts of great minds, to the wants and needs of the human race. The story of human progress from the dugout in the hillside to the modern palace upon the boulevard, from the push cart of early times to the modern fast flying express, is the story of the application of the great thoughts and dreams of master minds and men. Not less is it true that the development of the dairy industry, and the fine herds of pure bred cattle, represent hard thinking, deep planning

and daring courage. The men who can project and manage such enterprises as are conducted in many a modern dairy farm, are men of the same spirit, type and character as become our great captains of industry. Yesterday the men of genius left the farm and went to the city. Today the farm attracts men of daring, men of venture, men of genius, men of spirit, men as great as are attracted to any activity of our modern life.

Man's personal character and regard for his fellows is intimately related to his ideas of manhood. Debase a man's idea of himself and you lessen his power and ambition to rise. Debase a man's idea of his fellow man and you lessen his interest and regard for their welfare. Exalt a man's idea of himself and you place before him an ideal of something larger, grander and better and you fill him with an inspiration to become that larger and better man. Exalt a man's idea of his fellow and you inspire within him a feeling of sympathy, a spirit of co-operation, and a desire to help him mount the ladder of life. This same principle holds true with respect to man's relation to animals. Enlarge our ideas of the value, of the importance and meaning of the cow in our modern civilization and humanity will treat her better. We will house her in comfort. We will treat her with kindness.

As our wives respond to kindness with sweeter pies and better bread, so the cow responds to our affection with more milk and golden cream. Our breeders and dairymen are entitled to large honor and credit for their painstaking and successful efforts to improve the quality and beauty of this choicest animal of the modern barnyard.

The Men and Religion Forward Movement

By ROY B. GUILD

What Is It?

On May 18, 1910, a small group representing various religious organizations of Christian men, met in a hotel in New York City. A common interest brought them together. In August another group spent two days in a hotel at Niagara. In October, 262 picked men representing 72 cities and 33 states and provinces of North America, were together for two days at Buffalo. The interest was still the same, but more intense. "How can more men be brought into the church, and how can those who are in the church be aroused to such activity that we shall have a mighty crusade that will result in making this a better world?"

Since that series of meetings, the eyes and ears of the people of the United States and Canada have been greeted with increased frequency with the phrase, "The Men and Religion Forward Movement." Now from every side there comes with steadily increasing urgency the demand "What is This Movement?"

It is simply a recognition of the fact that conditions that maintain today must not be tolerated. It is a part of the general interest manifested in all social and political circles. It sees the evil and is disturbed by it; it sees the remedy and is aroused to action. The true dynamic for social and political improvement is the spiritual force, active or latent, in every man; that force which prompts and can help every man to make the most of himself. This movement deals primarily with this force. Therefore, in a single sentence, we can say that this is an effort to so relate every man to the life of Jesus Christ that, so far as he is concerned, a better condition already exists, and so far as he touches others, he will help

them in the upward trend. It does not deal in beautiful generalities, but is most specific in saying that complete manhood will be the result of a man's accepting all that Christ offers him, and of his giving all that he has to others. Impression and expression are the two key-words.

The uniqueness of this movement is not in this emphasis. The fundamental features of it are as old as the Christian religion. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." All that goes into the construction of an aeroplane is as old as the hills. Only the combination is new, but it is the combination that makes it go. So that which is unique in this movement is the combination, or combinations, for there are two. The first is of forces, the second is of message.

We have had a great deal of discussion about church union. Here we have some of the fruit of that discussion. Moved as by one spirit, the Brotherhoods of nine denominations and three great inter-church organizations, the International Sunday School Association, the Gideons, and the International Committee of Young Men's Christian Associations, join hands and hearts in an effort to hasten the realization of the Kingdom of God on earth.

The unity of action at once caught the popular interest, yet to those who are in the work it seems perfectly natural. Without discussion of creed, ritual or polity, they plunged into the common task. The message is to the whole man. The five great themes, Boys' Work, Bible Study, Evangelism, Social Service, Missions, look to the working out of the general idea of religious impression and religious expression to the last detail.

To understand this movement which is so evidently gaining in momentum both in cities and in rural districts, we must first know some of the purposes that are in the minds and hearts of those who brought it to the present stage.

The Purpose.

Several facts should be taken into consideration: The first is that while the church is being severely criticised, here is a movement correlating the masculine forces of the continent, centering in a committee known as "The Committee of Ninety-seven," composed of representative men from all parts of the United States and Canada, and from all communions. This Committee has accepted the responsibilities of a campaign which will reveal more fully than ever the real power of this great institution. Surely this is a declaration of faith that must encourage all who love the church. It is a splendid evidence of vital strength.

These men believe that for Christian efforts to bear permanent fruit they must be related to a tree that abides. Much good is done by independent workers, but it is like a guerilla warfare. The real victory must be won and followed consecutively by organized forces. Hence the ringing resolutions at the Buffalo Conference—"We emphasize our belief in the Church of Jesus Christ as the one instrumentality appointed by Him for the salvation of the world." As the state exists for the people, not vice versa, the welfare of the people is bound up in the welfare of the state. So the church exists for the people and its permanency as a means, not an end, insures future blessing. For this reason the Brotherhoods and the inter-church organizations combine, that what is gained for this generation may abide for the next through the true Church.

Another fact connected with the purpose of this movement is the recognition of the individual and of the co-operative work of each Church. In its own fold and field there are certain responsibilities that rest upon each Church, such as the maintaining of worship, of Christian education, of per-

sistent evangelism. Alas, this has too often been the only work attempted. There have been those who instead of wisely saying with Wesley, "The world is my parish," have said, "My parish is the world." No person can live unto himself and develop a full manhood. It is in his social relation that full individuality is realized. So the Church of today must come to its full power by a life of real fellowship.

How many, many pastors have known of existing wrongs but felt it was useless to assail them alone, and could not gain the real co-operation of other churches? In every city success can come in performing certain tasks only by united effort. This Movement aims to awaken a spirit of earnestness by which each Church shall do its best in its own and in the common task.

Another fact that is having great influence is the insistence that the term "Christian Work" means much more than some have been accustomed to think. If men are to be won and held, they must see that there are many things for them to do which are worth while for their own true selves and for others. It is a noble purpose this of hallowing every act which helps one nearer to God or makes the way surer for another, whether it is kneeling in prayer with face turned up to the Father, or whether it is compelling the owners of buildings to tear away walls that God's own daylight may penetrate the disease-infected tenement.

Let the humblest act in the service of others inspire the laborer and let it bring a glory into his life of which he was unconscious because he did not know he was in the companionship of Him who "went about doing good." This purpose alone is enough to justify this Movement.

Another outstanding purpose is that of conserving the result. One of the large appropriations in the budget is for the committee that is carefully investigating methods of every character of religious work, for and by men and boys. Pastors and other leaders all over the continent are co-operating with this committee in the preparation

of a book, which, during the campaign, will be placed in the hands of every interested worker. Inasmuch as many pastors and churches have had marked success in planning and carrying out work locally, we can readily see the value of acquainting others with these facts, by putting them into permanent form. On Conservation Sunday, April 28th, 1912, each church thus supplied with information will be asked to prepare for a five-years' campaign.

The Plan.

What of the plans by which these purposes are to be realized? Organization seems to be necessary in this day, yet scientific efficiency demands that it be limited to what is necessary. In thinking along this line the leaders determined that no new thing shall be created if what is needed already exists. For this reason, the "Committee of Ninety-seven" is only a Central Committee—not a new body to be maintained. It hopes only to give power to the machinery already in place, and thus the Brotherhoods in the various communions and the three inter-church societies constitute the permanent framework of the plan. Their representatives form the Committee.

The men thus chosen have evidenced a keen sense of responsibility. At their first meeting in Chicago, sixty-two of their number were present, coming from the Atlantic to the Pacific, and from Canada to the southernmost states. At that first meeting these men gave a third of the \$125,000 needed for the budget, another evidence of their interest and confidence.

This committee believes that the participating organizations ought, so far as possible, to make this work their work. As a result, the International Sunday School Association will set apart three of its ablest men at its own expense for the campaign, from September, 1911, to May, 1912. Each Brotherhood is arranging to make the same contribution of its secretaries. The co-operating Missionary organizations, namely, The Laymen's Missionary Movement, The Missionary Education Movement, The Home Missions

Council of all home boards, and The Home Base Committee of the Conference of Foreign Missionary Societies, each furnishes one man to look after the Missionary Campaign, this being supplemented by speakers from the individual societies. The International Committee of Young Men's Christian Associations has, from the beginning, contributed the services of the Campaign Leader and Promotion Secretary, and as the campaign advances, will give more. This is a wonderful proof of the co-operation that exists, of the economic basis of the plan.

The Committee of Ninety-seven urges that this policy of creating no new organization be followed in each city or community. If it is deemed necessary to improve some social condition, seek to do it through such organization as has been formed for such a purpose, and in co-operation with those who are familiar with the task, unless organization and workers present an utter helpless situation. If they cannot be electrified, electrocute them and go on. No new machinery but greater power for what is.

The next item in the plan is the Campaign. How shall the message of this Movement be given? About ninety cities have for one reason or another been chosen for convention cities. These will be visited during the year by teams of experts in Bible Study, Boys' Work, Evangelism, Social Service, and Missions. These men, contributed by participating bodies or employed by the Continental Committee, have been chosen from different parts of the English speaking world because of their ability in one particular line of work. These men will remain in a city for a week conducting conferences on the various phases of religious work. The days will be given to conferences, the evenings to platform meetings for men, treating in this way the same subjects. In large cities there will be five meetings each evening, a different subject being presented at each meeting.

Each city thus visited agrees to give special emphasis to masculine Christianity for the year. During this time the Eight Day Conference and Cam-

campaign will be conducted. Each city thus visited agrees to do for the surrounding country what the Committee of Ninety-seven seeks to do for the Continent. This latter work delegated to the Auxiliary Committee is already showing results that prove the wisdom of the plan.

The most important feature in this Movement is this whole year's work for which each local Committee is responsible. It is a fundamental principle that if a town is to be evangelized, if its social conditions are to be changed, the work must be done by those who are interested, the resident. The help from without cannot furnish much more than inspiration and information. Hence the Eight Day Conference and Campaign at some time during the year. The latter will inevitably fail of full success without the former.

Besides this campaign, the Committee of Ninety-seven is calling to its support all agencies by which the minds of men may be reached. Realizing how many leading magazines have been working for the improvement of social, industrial, political and religious conditions, it was natural to turn to them for co-operation. It has been a source of inspiration to those bearing the burden of this undertaking to see how these moulders of public opinion have promised their assistance. In the latter part of September, 1911, many of these periodicals and magazines, secular and religious, will contain articles and editorials germane to this Movement. This has all been done, not because the editors wished to help any particular group of workers, but because they wish to see things done, and believe that the greatest good can come through a social program supported by those who are possessed of a deep religious fervor. It is hoped that this co-operation by the press may reach down to the last publication that is at all concerned for the manhood of North America.

One more great factor in this plan is that it depends in a large measure upon every man who catches a vision becoming a part of the Movement and a promoter of it. Only a limited

amount of work can be done directly under the hand of the Continental Committee. Already many large cities which cannot be included in the list of convention cities have obtained the literature and are forming their own committees. This can be done by the smallest community or by the cross-roads church. Every earnest minister and layman can work more effectively during the coming year because of the knowledge that the Movement is general. It was for this reason that the press was enlisted, as thus the idea and the ideal may be imparted to the last man.

The Message.

We must speak now of the Message. At the outset we can say that it is as comprehensive as the purpose and the plan. Boys' Work, Bible Study, Evangelism, Social Service, and Missions.

Boys' Work.

We begin with the boy. The best way to win a man is to catch him when he is a boy. As seventy per cent of the boys in their teens are lost to the Sunday School, it is evident that we have not gotten hold of the man at the right time. If we solve the boy problem of today, we solve the man problem of tomorrow. So we begin with a program of Christian Education that is as broad as his nature and need. We must deal with him as a boy, not as an infant or a full-grown man. The most successful men in North America are helping to frame that message and to make plain the best methods. That message must in each case be adapted to the boy, so that in a way this will be a campaign by itself. Perhaps it would be better to class the boy as an objective rather than as a subject matter.

Bible Study.

The boy and the man to be won to the best life, must hear a voice that has greater power than the voice of any man, the voice of God. There is no way in which men have heard that voice so understandingly as through the Bible. This campaign must be a mighty effort to persuade men to study that Book. There is no question about

its being the best seller of today, and so is in the hands of the greatest number of people. Adult Bible Classes have been a great success. This Movement wishes to aid this, and still more to develop the individual and family interest.

The greatest loss to the religious life today is the neglect of the family altar. The rush and confusion of the day have crowded out the few minutes when the father, as the high priest, joined with his family in a brief consideration of the truths which have given to us the great men we have had. The morning paper and the factory whistle have taken the place.

The constant seeing and hearing of the best passages of the Bible leave a wealth of truth in the mind that later is as a bulwark in temptation, discouragement, or sorrow, and a mighty weapon in every conflict of right with wrong. Not so much a knowledge of the Bible is desired, as that this knowledge be turned into action, and so become a real force in life. We may not be able to agree upon the traditions and theories that gather about the Book, but we can all read in hearty unison its great Messages from a loving Father to His needy children. The aim of the Movement is that every man shall so learn the gospel story that he can work out for himself the program of Jesus Christ.

Evangelism.

The Bible is the Message of God to Man. Linked with this Message must be the work of Evangelism. As by inducing men to study the Bible we cause them to hear the voice of God, by Evangelism we persuade them to heed that voice.

Evangelism must pervade every department of the Movement. It must be the very life of it. It is the keystone to the arch. The good news of a Redeemer and of a redeemable world gives the passion for Social Work, Boys' Work, Bible Study and Missions. The moment we shun this word and what it stands for, we lose the one factor by which we may succeed. This Movement puts the first responsibility for Evangelism on each Church.

The reproach that has sometimes been connected with this word has been due in part to evangelistic meetings in which individual and churches have eagerly adopted a plan by which it seemed possible for them to fold their hands and enjoy great revival meetings while strangers to the community tried to do their work. A reaction is inevitable when the human instrument that has been used of God to awaken men has been withdrawn before these new-born men have become strong enough spiritually.

The real work that makes for permanency must in the great majority of cases be done by the pastors and members of the local churches. This first emphasis is placed here and calls for an all-the-year-effort to persuade men to accept the good news that God wants men to live with Him in fellowship with Jesus Christ.

On the other hand there is a large and definite place for the union Evangelistic effort. Success of the highest character can be obtained in great mass-meetings when they are sustained by the supported work of individuals and our churches. Then a true messenger of God from without may prove a great blessing to any community. This Movement contemplates just such campaigns seeking to mass the companies into battalions for great assaults upon the indifferent and vicious who apparently are not reached in other ways. By this two-fold plan, why should not thousands—yes, hundreds of thousands, respond to that "Spirit which beareth witness with our spirit that we are the heirs of God, joint heirs with Christ Jesus," if so to be we suffer with Him that we may also be exalted with Him.

Social Service.

When there is a reaction after a successful evangelistic campaign, we may be sure it has been due, in part, to the fact that the spirit filled man has not been directed to the performance of some appropriate task. The average church has an officer for every available post, who, as a rule, does not care to be disturbed whether he toils or slumbers at that post. "What shall

the new convert do?" asks the earnest pastor. He does not know the Bible well enough to teach in the Sunday School where there is great need of teachers. "The Spirit is given to profit withal" and if work is not done, the fire dies down, for work is the fuel to the spiritual fire. This Movement, as has already been intimated, looks upon all phases of social work which make for a better society, as Christian work. Earnest men and women have gone forth to work outside the church because as they saw the world's need, as they heard the command, "Love thy neighbor as thyself," they had to do something. The result is that today we speak of "The Church and Social Work" as though things apart. Yet more than ninety per cent of social workers received their inspiration from the Church and are members of it. Future workers must come from there, say the social leaders. In reality the true Church of Jesus Christ and true social service are inseparably yoked together in the great commandment given by our Master.

At the Conference on Charities and Correction, held in Boston, June, 1911, the Church had a prominent place on the program for the first time. At the first general session of the Church and Social Work Section in Tremont Temple, over two thousand were present and manifested the most intense interest in the discussion of the place of the Church in society. Old attendants said it was the high water mark of all conferences.

The full social program will not be carried out save as it is pervaded by the purest religious passion. Hence at the meeting of the Religious Education Association held in Providence, that dean of social workers, Miss Jane Adams, declared that legislation and publicity will not suffice, that the day is past in England and America when there was the demand for absolute separation from religion because it seemed to lack reality. She closed that address with a stirring appeal to the Church to enter into a real co-operation.

Surely here is a task that will attract the strong, red-blooded, spirit-touched

man and make him feel it is worth while to be a Christian. In fact, this is the only hope of society. Every community, from the city, crowded with its millions, to the scattered farming districts, has its social, political and industrial evils which are patent to all, and which challenge the Church. The leading social experts of North America are in this Movement, have sent a ringing message to the men of North America, and have prepared for the "Program of Work" a chapter full of definite suggestions as to what to do and how to do it.

One has said he approved this Movement because it puts the man who stands for individual salvation and the man who stands for social salvation on the same platform. Let us do better than that. Let us have every man a well balanced combination of the two. It may be that we can begin with only a sympathetic relation, but let us not rest until the most extreme evangelistic workers and the most extreme social workers see the need of each other. Thus the Church will fulfill its mission of individual and social salvation.

Missions.

Missions is the next theme in this Message. It is inseparable from the preceding, for it is impossible to draw a definite line between Missionary and Social Work. The most successful social settlements in the world are the Foreign Mission stations which antedate all the well-known social settlements of North America. Their success is due to the union Social Work and Evangelism. First in the plan is the hospital, the charity work, the school and the work-shop. First in the purpose is that men shall know the love of God revealed in Jesus Christ made plain to non-Christian people by the humblest service that can be rendered with an explanation of the why.

It is a most natural thing to have listed in the Missionary survey that is being made the question as to how many are working in social settlements. This is nothing new. It goes back to the day when One stood up and read His commission to his neighbors in Nazareth. "The Spirit of the Lord is

upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This One at the close of His earthly career, both before His crucifixion and after His resurrection, commissioned us in the significant words: "As the Father hath sent me, even so send I you also unto the world." The missionary and the social workers alike find their authority for their work in these words. The culmination of the Men and Religion Forward Movement must be the working out of this great social and missionary program.

Home and Foreign Missions today are as inseparable as the preceding themes of the Message. With the millions of non-Christian people under the flags of the English speaking races, with devotees of every phase of religious faith in the confines of our continent, with whole armies of men and boys of no religious faith, this task challenges the imagination, the courage, the confidence of every man who

believes at all in the reality of the Kingdom of God on earth.

The Message to the Missionary Committee from the Co-operating Committee sets forth the relative importance of this part of the Movement.

"Only a movement which incorporates in its central purpose the world mission of Christianity, its mission to all the life of each land and to all the lives of every land, can have access to the sources of adequate power. The work that is to be done can be done only by men with whom and in whom Christ works in the fulness of the strength which God communicates to men through Him. And we believe that such working on His part is promised and possible on one condition, namely, that men will undertake with Him a world task and conceive the work of the Christian Church as a work for all the need of the world at home and abroad. We cannot hope to do our work in the life of a single man or boy in America except by the power of a Gospel, which demands our application of it to every human need and un-Christian condition in the United States, and our offer of it to the whole non-Christian world."

A SEED STORY.

A tiny brown seed all wrinkled and dry
Said: "Can there be use for such as I?"
As it lay side by side with its brothers there
Stowed away in the cupboard with thoughtful care.

"It is time I should plant my posies now,"
Said a sweet little girl with a sunny brow.
So the seeds were sunk in a loamy bed
And covered snugly right over each head.

"I am lost," thought the seed. "How could I grow
All buried deep in darkness so?"
But ere long the seed thrust down a root
And up through the soil sent a tender shoot.

Today it has brought us a fragrant flower
To lend its charm to this gladsome hour.
So the seeds of good in our hearts deep sown,
May in blossoms of love to the world be shown.

—E. Gertrude Elderkin.

A WORLD TOUR

By GEORGE LUCIUS COLLIE, BELOIT COLLEGE

The writer recently had an opportunity to journey around the world and, upon request, he has jotted down some impressions of that trip for the benefit of the readers of *The Progressive American*. The journey took him into British East Africa, India, China, Japan and the South Sea Islands. So far as possible the observations given here are confined to the conditions of the people, the soil, and the life.

British East Africa itself has an area of about 260,000 square miles. There are three belts in the country, the coastal belt, where are found the principal rivers, and the most extensive forests. Here the climate is tropical, the atmosphere is laden with moisture, and the temperature remains very constant the year through. Then there are the highlands, really a great plateau several thousand feet above sea level and with volcanic peaks rising still higher. This part of Africa is very attractive, especially climatically. The low coast is very hot, and there are frequent thunderstorms, while on the plateau the weather is cool and there is very little rain. Most of the soil throughout this part of Africa is of a deep red color. This is very apt to be the case in dry regions. Theodore Roosevelt has spoken in the most glowing terms of these highlands and of their adaptability to white men. In quite a measure his estimate is true, but the writer cannot agree with it altogether. The soil which has just been mentioned is naturally very acidic because it has been derived from the acid volcanic rocks of the region. Then the treatment of the soil by the natives has tended to impoverish it. Their plan seems to be to clear a piece of land of trees or brush, then to plant it and work it as long as it yields fair crops. But as the soil begins to lose its vitality and begins

to yield small crops, these natives move away and leave the land to be overrun with whatever vegetation will grow upon it. Thus it has resulted that the natives for thousands of years have passed from one area to another, using up the land and leaving impoverished districts behind them. When the white man comes to occupy the land, he not only has an acid soil to deal with, but a worn out soil as well, and as a result he faces many difficulties.

These highlands of Africa are occupied by great herds of game, especially zebra and several types of antelopes. Any one who comes into the country to take up land and to make his living as an agriculturist speedily finds that he must cope with these great herds. Fences are no barriers to a herd of zebra. They can go through them or over them without difficulty. It will be true for a good many years, in some parts of Africa, that the flocks of the farmers must compete with these animals for pasturage. Another element in this game question, which is a more serious menace, is this, these animals are covered with ticks. Africa is a land of insects, and especially ticks; they abound everywhere and on everything, and wild animals are not exempted. These wild animals carry ticks to the domestic animals, and they are soon infested. The bite of the tick is not particularly dangerous to the wild animals, since they are immune to the infection which they carry, but domestic animals, especially imported stock, are subject to the serious east coast fever, whenever they have been bitten. This is so serious a matter that imported cattle are hardly able to maintain themselves. Another difficulty facing the settlers are the predatory animals, such as the lion, leopard, hyena, and others. It is

a constant fight to maintain a flock of sheep or a herd of cattle. This illustrates some of the difficulties that face the white man who goes into the country to make a living. I met very few men who are satisfied to stay there. Most genuine settlers are anxious to leave. The combination of difficulties is more than they care to face. The life is a very lonesome one. Markets are far distant, shipping rates are high, and all together the conditions are far from making this an ideal white man's country.

I talked with quite a number of settlers to get their ideas. Almost unanimously they agree that if a man has plenty of money, he can get along, but that it is no place for a poor man. As yet the country has not been settled long enough to know its peculiar characteristics of soil and climate. They complain greatly of rust in grain, and of the uncertainty of rainfall. One man on the border of the Rift valley told me that he had been successful in raising vegetables for several years, but that in the spring of 1910 severe frosts came and destroyed everything. It is these unexpected, unlooked-for experiences that seem to work havoc with the poor settlers. Another man told me that he had been pretty successful with his crops, but that the zebras broke in and had trampled them down. He pointed out a herd of seven or eight hundred of these animals hanging around the outskirts of his farm at that time. He said that he could remedy the matter, though it would have to be by a very heroic method. His plan was as follows: The next time he went to Nairobi, he proposed to purchase several barrels of salt and several pounds of arsenic, take them back to his farm, mix the two together thoroughly, and scatter the mixture over the feeding ground of the zebras. There would be a good many fewer zebra and he would have a respite, until the next flock came along. Most of this great plateau of which we are speaking is covered with thorny scrub; there is, however, a fair abundance of grass, which must be highly nutritious to support such herds of game. It is

probable that the plateau country is better fitted for grazing than for general farming, and if the insects can be abolished, it would make a great stock country.

The third belt is the Basin of the Victoria Nyanza. This is several thousand feet lower than the plateau, probably averaging about five thousand feet lower. It is an extremely hot country, with frequent thunder storms; there is much disease, and in a general way the region is unfit for European habitation. The Victoria Nyanza Basin extends up into Uganda, which is occupied by one of the highest types of negroes in all Africa. This whole region is destined to be a great center of cotton, coffee and cocoa cultivation. There are a number of whites in this Basin. They do little work themselves, but simply direct native labor.

One of the drawbacks of this Basin is the presence of the sleeping sickness, which is gradually moving eastward and southward. This is one of the most terrible diseases known to man, and though a commission of physicians has been working here for some years no remedy has yet been discovered. The writer saw whole villages that were emptied by the ravages of this disease. In Lake Victoria itself there are many islands where thousands of natives lived but a few years ago, that are now absolutely without an inhabitant. One sees nothing of the disease itself, but only its effects. Just as soon as the disease is recognized in a person he is immediately removed to the detention hospital in the interior. The disease is due to the bite of a fly, the tsetse fly. The disease begins with a fever, the glands especially in the neck begin to swell, with tongue-tremor and mental aberration. At length the whole body is involved in a tremor, with increasing lethargy, finally passing into more or less complete torpor and great emaciation. No age, sex or race is immune. The haunts of the fly are restricted to the water's edge, and every effort is being made by the authorities to cut down the bushes and high grass where the fly breeds, and prevent its increase.

The white people in the fly region carry little brushes with which they keep the fly from lighting on their neck or other exposed places. The natives are very indifferent to its presence. They go about without any clothing whatever, they wade about in the shallow water of the lake where the fly is most abundant, and, of course, they are repeatedly bitten, and thus subject to the disease. One of the peculiar features of the disease is that the bite of this fly leaves no irritation, and the victim has no means of knowing that he has the disease until the fatal symptoms begin to appear. This disease apparently has traveled back and forth across Africa for thousands of years, starting in the region of the Congo and moving eastward. Its ravages continue until there are no more victims to feed it, and then of course it dies out, only to reappear again at some future time.

All through east Africa, food is fairly abundant and of good quality, though the places where it is prepared according to European taste are rather few and far between. In some of the larger towns, as, for instance, Mombassa, one can secure mutton, beef, fowls, and fish in abundance, and cheap. Potatoes are common. The best potatoes I ever ate are raised in the neighborhood of Nairobi. The natives raise yams, cassava, native beans, pumpkins, spinach, oranges, guaves, pawpaws, bananas, pine-apples, custard-apples, limes, etc. The writer walked along the Uganda railway and in the neighborhood of the coast he found native markets where many of these fruits and vegetables could be secured. In the interior, in the high lands around Nairobi, there are few tropical fruits, but apples, plums and apricots were abundant.

Any white traveler can maintain his health, with care, but he must avoid being bitten by malaria mosquitoes, and he must especially avoid the use of intoxicating liquors. One of the rules laid down by the British government for the guidance of its employees, and for the guidance of the settlers moving into Uganda, reads as follows: "Heavy drinkers should not go to Uganda, moderate drinkers should be most moder-

ate, and total abstainers should remain so."

Perhaps the most interesting feature of a trip to Africa, however, are the natives themselves. There are several groups of natives. Some are of pure negro stock, while others are a mixture of negro and Arab or Egyptian stock. It is a noticeable fact that the pure negro is generally an agriculturist, while those of mixed race are herders.

The principal race on the coast is the Swahili. These people are very intelligent and are used widely as porters and minor officials in Safaris. Their language, which is comparatively simple, is very widely used throughout east Africa. Most tribes understand it, more or less, and one who has command of Swahili can go almost anywhere in East Africa and make himself understood.

The next group are the Bantus, of which the Kikuyu seem to be the most abundant. They are found everywhere on the great plateau, at least in the neighborhood of the railway. They cultivate small gardens, or shambas as they call them, and get their living largely in this way.

Another group is the Nilotic group, of which the Masai are the most important. The Masai have great herds of cattle and goats. In the character of their habitation and in their general mode of life, they are very different from the Kikuyus; for instance, where the latter would live on grain or vegetables, the former live chiefly on flesh, or flesh products. Perhaps their favorite article of food is a mixture of milk and blood. They are a very stalwart and athletic race, and they have quite a degree of barbaric civilization, in spite of the fact that they have some extremely degraded customs. Their houses are somewhat more substantial than those of the Kikuyu, though they are flimsy enough at best. They arrange their huts in a circle, enclosing a large compound, within which at night they keep their herds to protect them from wild beasts. They surround this circle of houses with a fence made of brush, ordinarily, though sometimes they plant a hedge of euphorbia. The

particular species of euphorbia which they use is greatly dreaded by lions and leopards, and in fact they will rarely attempt to break through a hedge made of this material. In passing by one of these villages, it is a common sight to see the women of the community outside repairing the fence and attempting to make it animal proof.

In a general way, one sees much resemblance between the African in his native home and those here in America. They have the same quick excitability, lack of foresight and self-restraint. It seems impossible for them to form permanent organizations, therefore they are not well fitted to enter into any form of native government. They must be governed, even though they are dissatisfied with their masters. The lack of self-restraint among them is pretty

well shown by the fact that negroes will desert a caravan the night before it reaches its destination in order to go home, if they happen to be homesick, whereas if they stayed another twenty-four hours they would have received full pay for their services. They desert without receiving a cent of money, in order to make home a day earlier.

One overseer on a rubber plantation near Kisumu told me that he always whipped his natives the last day of the month so they would all desert and he was ahead their wages. Many interesting facts might be related of the natives in this region, but my article has reached the appointed length, and I must cease without entering into a description of the other regions visited on this interesting world trip.

Agricultural Experiments as Conducted by Progressive Farmers

By J. C. McDOWELL, Agriculturist, U. S. Department of Agriculture.

One of the chief duties of those engaged in the Division of Farm Management of the United States Department of Agriculture is to note improved methods of farming as practiced by the best and most progressive farmers. The work of the specialists in our various bureaus is of great economic importance to farmers and to all interested in increasing the productiveness of American farms, the State Experiment Stations are also meeting with marked success in their efforts to make two or more blades of grass grow where only one grew before, but we must not forget that the work of intelligent farmers sometimes solves difficult problems and constantly demonstrates the local application of truths already discovered. Believing that some of the work of these farmers, especially their experiments and demonstrations, may be of some interest to

readers of *The Progressive American*, I wish from time to time to relate instances of this character as I meet them in my travels in Michigan, Wisconsin and other states of the Middle West. Nothing, however, is to be submitted for publication without the specific consent of the parties interested, and it might perhaps be well to add that nothing is to be written for the purpose of advertising any farm or any firm, and I have no desire to condemn or boom any section of the country.

While traveling in Lincoln County, Wisconsin, a week or two ago I had the pleasure of visiting the farm of Julius Thielman, about six miles northeast of the City of Merrill. This farm is located in what is known as the cut-over district of Wisconsin, and much of the surrounding country is still wholly undeveloped. The soil of this farm as well as of this region is generally a

clay loam and apparently rich in mineral plant food, though frequently low in humus. The soils turn blue litmus paper red, which indicates that they are acid.

Mr. Thielman is trying to grow alfalfa, and from all appearances he is making a careful study of the subject and is going about the production of this crop in an intelligent manner. After applying what organic matter he had at his disposal to this soil he plowed comparatively deep. After plowing, about four tons of ground limestone was distributed from the wagon by means of shovels as Mr. Thielman had no lime distributor. The soil was then carefully harrowed in order to mix the ground limestone with the surface soil. A good quality of alfalfa seed was secured and carefully inoculated with fluid sent out for this purpose from the United States Department of Agriculture in Washington. In order to get the alfalfa seed dry enough for seeding it was then mixed with a small quantity of ground limestone. The seed was sown with a light nurse crop of barley.

The barley that was sown with the alfalfa was full of weed seed, and while the alfalfa came up and made a good start it has been very weedy throughout the entire season. The weeds have undoubtedly damaged the alfalfa, but as most of these weeds are annuals they will probably do little harm next year. The fact that Northern Wisconsin has been blessed with a heavy rainfall this year has furnished moisture enough for the alfalfa though a great amount of moisture must have been used by the nurse crop and the weeds.

At the time of my visit to Mr. Thielman's place I gave particular attention to the portion of the field on which the limestone had been applied as compared with that on which no limestone had been used. In all other respects the entire field had received the same treatment. Where ground limestone was applied at the rate of four tons per acre the alfalfa was thrifty, dark green in color, thoroughly inoculated and fully four inches taller than on the portion of the field where no limestone had

been used. On that part of the field where limestone had been omitted the alfalfa was decidedly yellow, very sickly in appearance, and on this area I found few plants inoculated.

Many tests of the soil in this field were made with litmus paper. In no case did the limed soil turn the blue litmus paper red, but the litmus paper turned red at once when it was brought into close contact with the unlimed soil.

I visited several other farms in this section where attempts were being made to grow alfalfa on similar soil without the application of lime, and in every such instance I noted that the results were far from satisfactory. In many cases the soil had been most carefully prepared with this one exception. On some farms the soils had been well manured, were plowed to a satisfactory depth, had been cultivated until they were practically clean of weeds, alfalfa soil had been used to inoculate the land and good seed had been sown; but even under such circumstances, where lime in some form had not been used, the alfalfa plants had yellow leaves, few nodules on their roots and were not doing well. To me it indicated that on soils that are acid, lime is necessary for this crop. All attempts to grow alfalfa without lime on acid soils remind one of a log chain in which all the links are strong with the exception of one and that one is made of broom wire. It seems a pity after all the labor of careful preparation of the soil our work should go for naught because of inattention to one important detail.

Mr. Thielman is bound to succeed. If what he has done is not enough to give a satisfactory stand of alfalfa he intends to keep on until he finds out what is wrong. He says that if three or four tons of ground limestone per acre is not enough he will double the amount, that if the cultivation he is giving in the preparation of the soil is not satisfactory he will increase it, that if for some other cause the alfalfa fails to be a success he will find out that cause, and remedy it if it is within his power. With such determination as this success must certainly come.

Before leaving Merrill I told Mr.

Hamlin, who is associated with me in this work, that what Mr. Thielman is doing on that one field of alfalfa is worth more to Lincoln County than a dozen lectures on agricultural subjects, though each one were presented by the best speaker in the country. Northern Wisconsin is developing rapidly and is sure to become a great dairy district, but the success of this and other types of farming will depend largely on the efforts put forth by such men as Mr. Thielman. It is a pleasure to us to be able to co-operate in such work and to be able to lend our assistance toward the development of such a country.

THE NIGHT O' THE PUMPKIN MOON.

The crickets are fiddling an overture,
Down by the pasture wall;
And the great drop-scene of starry sheen
Is waiting the prompter's call.
And she who is queen of this mystic fete
Is the Spirit of Harvest Days;
In her robe of dusk and with scent of musk
She is footing the furrow's ways.

Here is a tear and sign sincere for the sun-crowned Maid o' the June!
But here is acclaim for the stately Dame of the Night o' the Pumpkin Moon.

Now flowers and follies are feast enough
When summer is fresh and young;
And a rollicking song when days are long,
Rolls sweet on the eager tongue.
But one must think of the cellar bins
When the pallid sun swings low,
When the rime is crisp and the dread leaves lisp
Their warnings of coming snow.

Here's to the yield of the bursting field in lush, fat Autumn's noon!
And here's to the sprite of the mystic night—the Night o' the Pumpkin Moon!

The curtain of dusk on the eastern hills
Is rolled and pinned with stars;
And the moon hangs low with a yellow glow
That is striped by fleecy bars.
For tonight the moon in a merry mask
In his stately place unbends,
And greets his kin with a gracious grin—
Yes, calls the pumpkin's friends:

And, row on row, they smile below, rejoiced by this brotherly boon—
The emblem brood of the plentitude on the Night o' the Pumpkin Moon.

The swift year wheels to the bitter days,
And the grip of the frost is on;
But the bounteous bin is safe within—
Heigh-ho, for a summer gone!
But the mows are high and the bins are broad
And the odorous cellars are deep;
We have bargained our toil with God's good soil,
And they who have earned may keep.

Fare forth tonight, the stars are bright, and winter is coming soon;
But 'tis draped in the haze of the halcyon days of the Time o' the Pumpkin
Moon: —By Holman Day.

THE CITY OF HAPPINESS

PROFESSOR WILLIAM ARTHUR GANFIELD

Society is on the march to the city called Happiness. What is the way? Before us are three ways. At the entrance to each stands a guide and each beckons society to travel his way.

At the one is the professor of the College. He calls society to follow in the way where he shall lead. More education is his cry. Instead of "putting off the old man," let us dress him up and send him away to college. While it does sometimes seem that ignorance is the mother of crime, yet more of knowledge is no sure protection against crime, nor panacea for social ills. The man of selfish spirit or bad motive may, because of his education, be the more terrible foe to his fellow men.

At the entrance to another way stands the man who makes the laws. He points to the Capitol on the hill and bids society legislate itself free from every vice and every wrong. To be sure, an iron railing at the top of the precipice is better than a hospital at the bottom. But let us not forget the history of the great English race. In the very day when England was increasing the severity of her laws and adding to the penalty for crimes, it was then that her page is blackest with murder and crime.

At the entrance to the third way stands the man in prophet's garb. He bids us follow him. He calls to the church and pleads for a change in the hearts and lives of men. Education is good, and society should strive to secure its benefits and blessings for every youth in the land. Legislation is good if it be enacted with wisdom and enforced with justice. Not, however, to the college, nor to the congress, but to the Church, must we look in this hour of our present need. Not in education, nor in legislation but in regeneration is our happiness, our safety and our peace.

What do we mean by regeneration? What is the experience in the individual? Simply this: A new spirit in man. A new attitude toward God and toward man. What will it mean in society? The same thing. A new social ideal. A changed attitude of men toward each other in society. This, then, is the mission of the church. Put it into a word and it is this: The social mission of the church is the Christianization of human society. This involves several things. It means that we must bring to the test of the teaching and Spirit of Christianity, the sentiments of men. Sentiment is a powerful thing. The poet spoke the truth when he said: "Let me write the songs of the people and I care not who writes her laws."

Our sentiments crystalized become our habits and customs. The Church must bring to the test of right and truth the customs of the people. Institutions are but customs crystalized and our task is not complete until every social institution is established upon a Christian basis and rendering a social service. This, then, is the task of the Church; to teach and practice the precepts of Christian truth. To make Christian sentiments prevail; to inspire our customs with Christian Spirit; and to establish our institutions--the family, the state, and the Church itself--upon a thoroughly Christian basis.

This is not a new task for Christianity nor a new mission for the church. All will confess that the example and teaching of Jesus "have destroyed the gladiatorial games, ended the old idea of woman as a chattel, exalted childhood, extended education, founded homes and asylums for the unfortunates who once were killed, and taught the obligation of strength to weakness." Lecky mentions ten social vices in his day, of which only two remain. There are however great social evils to be overthrown. These evils are vast, big with peril, big with destiny. Either we must destroy these evils or these evils will, in turn, destroy us.

HOME ECONOMICS

By CORA WING RITCHART

LIVES WHICH INSPIRE.

Our homes are what we make them, good, bad, or indifferent—and their precepts and practices are necessarily more or less sharply defined, intensified and demonstrated in our own lives. They are the fortresses from which the battles of life are really fought—the embassures from which are fired the shot heard around the world, with more telling effect for weal or woe than any other worldly actions know to humanity.

Good housekeeping makes good homes, speaking after the manner of men. Tolerably good housekeeping makes tolerably, and never more than tolerably good homes. Poor housekeeping produces only poor homes. To produce and perpetuate perfection—or a near unto perfection as may be attained in the household, should be the purpose and mission of every housekeeper.

Woman's sphere has broadened, it is true. Within the limits of her own particular field, the home, she has wider and more far reaching opportunities than in the days of old.

Always the guardian of the health of her family the housekeeper of today can do more to banish disease than her predecessor who wielded broom and scrubbing brush in the pursuit of virtue and cleanliness.

Modern science has disclosed that it is not so much the dust and dirt that cause sickness as it is the bacterial life in food, and it is in coping with the germs that infest foods that the modern housekeeper can protect her family from infectious diseases. In no way can the housekeeper make more sure and certain her usefulness in her

broader sphere than as the protector of life.

Health and happiness depend upon the inner life as well as on the outer circumstances. The recent multiplication of books designed to make this clear furnishes convincing proof. But biography and autobiography are not to be displaced by technical treatises. As Edward Howard Griggs has said, "Whether it be the journal giving the color of the passing incident and the atmosphere of the day's mood and experiences, or the more comprehensive survey of the character in the succession of years, it is the frank confession of the one who lived the life that illuminates the laws of its development." This brings to my mind several engaging personalities whose lives illustrate in one way or another the laws of health and happiness in body, mind and soul.

I recall a sweet faced little woman whose life spans a great part of two centuries. Her life has been a life of sacrifice and service, administering to her loved ones, until they were taken from her. And now in the twilight of her life, broken in health, unable to perform the duties which once she so gladly and willingly performed, she sits in the quiet of her room, enjoying the sunset days of her closing life. Life the bee, she has sipped the honey wherever she could find it. She is an inspiration to all who come in contact with her. A look at that contented face with the privilege of listening to her beautiful and cheering words, is an inspiration which will spur one on to greater endeavor.

This beautiful life spent without restraint in serving others, the reader per-

ceives why a woman who was no scholar, no traveler, and no social expert won a place among the few who by devotion to a high ideal, and simple human service have lifted themselves above the world's forgetfulness.

In reminiscing, another sweet face appears in my mind. Life has been for her a succession of disappointing experiences. Poverty, bereavement, disaster, of which she has had more than the usual allotment, and finally the affliction of blindness also fell to her lot. All this has only served to accentuate that beautiful purified character. As wife, mother, friend, counsellor, and steward of the mysteries of the higher life, she is richly qualified for a life of service.

The south as well as the north has made rich contributions to our country's womanhood. We have little conception of the loss sustained by the passing away of one of those ministering angels. They have learned the great lesson, that it is more blessed to give than to receive.

Let us, for this season especially, embody the true Thanksgiving spirit. Though we may have no clearly obvious duty toward the lonely or those less fortunate than ourselves at this time, we probably have an opportunity in their direction. And the use of an opportunity is so much more satisfying than the exercise of duty. To catch the true Thanksgiving spirit, and radiate it for the benefit of others, this is in a small way, giving ourselves, which is real giving.

The writer once heard a person express gratitude that his lot was not that of some one who was then in great trouble. Thankful that some one else had that dreadful experience, instead of himself. An unselfish spirit indeed! For those around him, the difficulty and sorrow; for himself, the peace and happiness.

This brings out a thought which will bear consideration. But in the contemplation of the sorrow and trouble all about, the reflection comes that one has little or nothing of which to complain, and should be deeply grateful for these negative blessings, if so they may be

designated, as well as for the more positive ones.

It is not from a fat pocketbook and a full stomach that gratitude springs at its freshest and best. Thanksgiving is a flower that blooms rare and sweet, after the storms of adversity. Even so was it on the Plymouth shore nearly three hundred years ago.

"Get down on thy knees and thank God fasting," is the injunction Shakespeare puts into the mouth of one of his characters. The prayer of gratitude will rise lighter before the dinner and a right jolly time, and the properly grateful person is the most clearly entitled to it, and likely will find the keenest relish.

Whenever there are young people beginning life in a home together, no better advice or help can be given than to impress upon them that true hospitality lies in sharing, not giving. Do not give a Thanksgiving dinner. Share the one you are going to have with family or friends.

Whatever powers be given us, dedicate anew to larger service, to wider usefulness, to nobler endeavor.

Feed thou our lives—direct Body, Mind, and Soul to co-operate in unison for efficiency, progress, contentment, joy, service, truth.

HOME MAKING AND HOME KEEPING.

By Ida Carnegie Hommel.

To be a successful home-maker today means much more than it did in the days of our grandmothers. There is no limit to the duties of the woman upon whom depends the making and keeping of the modern home. In the business world a woman may be successful by being able to do one thing well. In the home she must do many things fairly well. She must be wife, mother, housekeeper, companion, nurse, and often the duties of dressmaker, book-keeper, secretary, etc., are added. She has her social obligations, her church, charitable and club work and besides these the progressive woman of the times is ambitious to have something of music, art, and languages. She must devote a little time to the newspapers

that she may be able to converse upon the daily happenings at home and abroad; in short—keep in step with the progress of the world in general and her community in particular.

In these days a woman of this sort is met only semi-occasionally and we know that she was trained by a careful, thoughtful mother. She will never be appreciated at her full value, but there is never a thought of reward or recompense in her mind. She is doing her best in her quiet way and it is only because she has learned to live hygienically that she is able to withstand the strain of crowding forty-eight hours' work into twenty-four. Her husband, family and friends take her as a matter of course and only when some unforeseen calamity terminates the days of her usefulness is she credited with anything but ordinary ability. As the tick of the clock is noticed only after it has ceased, so such a woman will be missed only when hands and brain are stilled.

The average girl of today who faces the problem of home-making has had little or no training with a view to filling these many offices. She has spent most of her life in school with possibly a little music practiced rather indifferently and has not had time, or at any rate has devoted little time to acquiring knowledge along the lines of practical living. She may after some years of experience and many severe lessons become a fairly good housekeeper if she takes sufficient interest in the work, but there is a vast difference between a housekeeper and a homemaker. The daily routine of the housekeeper's duties usually ends with the supper work while the responsibilities of the homemaker terminates only with her life in the home.

The average man cannot understand or sympathize with the many trials encountered in the home work. There seems generally to be an impression among men that about the only work to be done in the home is to set the table, and if by any mischance they should arrive before that duty is accomplished they are firmly convinced nothing has been done during the previous hours of the day. This shows

clearly a lack of proper training by the mother, for has it not been truly said that "the time to begin training a child is before it is born," and to a certain extent boys as well as girls should be familiar with the various duties of homemaking.

But will someone kindly tell us how the woman of today, especially the woman of delicate nervous temperament, is to accomplish these many tasks and still retain her health? Is it because of their physical inability to meet these obligations that so many women shirk the responsibilities of motherhood? Is it not rather that the mother, grandmother, and so on, have failed to teach them their true mission in life?

The woman who would say: "The man who marries my daughter must have money even though he possesses nothing else," is not the sort of a woman who would teach that daughter how to make and keep the kind of home our country is in need of. The girl who is looking only for a husband who can and will "give her a good time," is not the kind of girl who will assume the serious duties of life graciously; it would be a calamity were she obliged to miss a few parties. Poor soul! She does not dream that she is missing infinitely more—the best that life can give.

To such an one I would say, master the ordinary requirements of the housewife before you name the wedding day unless you would experience the many heartaches which surely await you if you fail.

There is an old saying that holds more of truth than fiction that "the way to a man's heart is through his stomach." True it is that a man with a disordered stomach cannot appreciate your efforts at the piano, will fail to notice that you have your hair dressed prettily, that your gown is becoming and that you are just the same sweet girl you were before you married him. Of course he told you when he asked you to marry him that he was not looking for a cook, but he did not expect you to take him at his word and besides he supposed all girls were born cooks.

It would be just like him to make unpleasant comparisons when invited to the home of your friend who serves such delicious luncheons and dinners, for how is he to know that her mother, the Woman's Exchange and the delicatessen shops have supplied the repast; that nine days out of ten the hostess lounges in a kimona with a novel or a book on beauty culture while the potatoes boil dry and the meat scorches, or the fire goes out leaving the dinner uncooked and that on the tenth day her husband is glad to make an excuse to escape to the hotel, club or cafe to get a meal fit to eat and is fading away under the strain of trying to make the cash and expense accounts balance while she retains the serenity so essential to winning at least four of the prizes given at the five bridge whist parties of the week.

In these comparisons you are at a disadvantage for men, you know, are not at all clever in reading feminine nature.

When the truth is brought home to you do not waste time or tears, but set about correcting the mistakes you have made and your mother has made and if you are made of the right composition you will win out after all.

What is wrong with our educational system both in the homes and institutions and how are we to bring about needed reforms?

I should say that the task rests almost entirely upon the women of the future generations, for are not women responsible for social customs—the so-called laws of society?

We must have the right kind of women to rear the right kind of boys and girls, to make the right kind of husbands and wives, and then, and not until then, will we have the right kind of homes. There must be more strenuous effort on the part of parents to guide the child at an early age into the path they would have the man or woman follow; there must be more encouragement and appreciation on the part of husbands and wives, each for the other; there must be a desire all along the line to be worthy and being so insist upon being not underestimat-

ed; there must be created a higher standard of ideals and in this the young woman of today might be an important factor if she would.

If every girl would choose her associates and husband as carefully as she would choose for her daughter were she the right sort of mother and if every boy would live as he would wish his son to live, there would be an effort in the right direction.

And so I say to the women of this glorious country who chance to read these words: the burden of furnishing this nation with its future rulers rests upon you. It is a sacred trust to be sacredly performed. The result depends wholly upon the influence of the American homes over which you preside. You have it in your power to elevate the character of the men and women of the future. Will you do it?

THE EVOLUTION OF THE FAMILY.

The beginning of protective maternity was hardly more than a dumb instinct feeling out toward the thing to come. The hunting woman-savage, still more animal than human, stirred by the cry of the rain-pelted baby sling at her back, sought some covert—a place wherein to make a nest for her young. Bare earth, the shelter of tree or rock might suffice for her own need—but the baby must have something better. So began the cave dwelling era, the lake dwellers, the stone age, all that marvelous story of time and the generations of time.

At last, out of cave and hut, and every mere make-shift of habitation grew, bit by bit, the wonder of comfort, of beauty and fitness embodied today in the noblest form of human dwelling, the seal and token of the evolution of the family.

Many responsibilities have grown out of this line of progress. Problems come up every day that demand solution. Questions come up in the home that must be answered.

The evolution of the home and family has been rapid, and the evolution of our methods of living has been

equally rapid. The human family has made long strides toward a better way of living.

The problems, both domestic and social, encountered in the home are many and vexing. The mother in the home upon whose shoulders are heaped the many responsibilities must be able to meet any emergency that comes up. Greatness demands specialization. This she fully realizes. To the mother who would be great in her own home, comes the desire to ably perform her duties, and creditably manage the home in which she has been placed.

With never a thought for herself, like the woman-savage, she is stirred by the needs of her family. While most anything will suffice for her own need, it is not so with her children; they must have something better. This is where many mothers make slaves of themselves.

To the mother comes the responsibility of meting out the family expenses. To do this, so that shelter, food and clothing are all provided and have a balance for other expenses and pleasures besides, often means careful planning. There are anxieties, there are troubles in every home-nest, but there are also abiding joys, and let us make our Harvest-Home not only a "feast of good things," but a realization of what we really have and what we can do to make home life easier and smoother.

HOSTESS AND GUEST.

October gives the hostess an excellent opportunity to give an entertainment, unique and effective, and at the same time inexpensive. For on Halloween are not the witches abroad, and does it not behoove every lad and lassie to look well to the future and see who will be the one fate chooses for him or her? As mystery and simplicity can be the characteristic of the decorations this arrangement will be pleasing: Corn stalks tied with bows of red and yellow crepe paper can stand guard at the doorways, while pumpkin jardinières can hold the flowers of the field and great bundles of Autumn leaves which will make pretty spots of color. Jack-o'-lanterns can light the rooms, and

strings of popcorn, rubbed with phosphorus, can be draped across corners where they will be effective, as can odd little figures, goblins, brownies, etc., cut from bright colored paper with very black eyes. In great letters the word "Silence" can be spelled over the parlor door (cardboard letters can be bought at novelty supply shops), and the hostess, dressed as a fairy with a reed wand over her shoulder, can lead the guests into the several rooms.

The first "mystery test" can be to guess the number of kernels of corn on a red ear hung by a wire from the chandelier. This ear of corn can hang directly over a "witch-bowl" which will make it look most impressive. The "witch-bowl" can be an earthen jardiniere in which a layer of sand is placed, and in this can be stuck a quantity of joss sticks which can be lighted before the guests arrive. The smoke arising from the jar will give the odd effect desired. On the wall a slate can be hanging on which the guests can record their guesses with their initials written after. Next can come a hunt for "hidden treasure;" this can be paper money hidden in odd out-of-the-way places in the several rooms. It will add to the fun and mystery if some children helpers are hidden in closet corners, behind screens and furniture, etc., during this hunt; that upon the approach of a searching guest they can suddenly squeak some toy whistle or blow-pipe, or play upon some toy instrument in a weird, muffled way. When the time limit is up, the guests are ushered into the dining room to "drink a love-potion" and buy their supper with "hidden treasure money." Here the guest of honor, a young lady dressed as a witch, can first make her appearance.

The table can bear a cloth of brown lining material, across which ribbons rubbed with phosphorus are stretched to make a cobweb. In the center of the table a huge black cat (cut from paper stretched over cardboard) can be sitting, its gilded eyes making it seem to stare one out of countenance. Strings of apple parings tied by red baby ribbon can dangle from the chandelier,

while Jack-o'-lanterns can give their dim light to the scene. In the center of the table (two each side of the black cat) can be four blowed-out pumpkins of diminishing size. These all hold tin receptacles within, three of them holding the hottest water that can be obtained and one cold water. The steam arising from these pumpkins will be most effective. Each guest can hand the witch a paper coin and she will dip a little water (cold) from the one pumpkin holding it into a cocoanut shell placed before the guest and drop one or two of the Japanese water flowers into each shell. To the accompaniment of guitar music coming from behind a screen she can chant the meaning of a fish, a fan, a blue, or green, or yellow hued flower, and the decree of the fates as indicated in its slow or rapid opening! Then in silence these shells are removed and odd bowls of brown pottery are placed before each guest and the love-potion (cider) is drunk, the while each makes a mental wish. This small ceremony over the tongues will be loosened and fun will reign supreme as the guests buy this or that dainty brought upon the table in an informal way, the witch ever being ready to tell the price of, and barter over the goodies. It is well to have a variety of simple dishes. Cold sliced meat, tiny hot sausage cakes, and escalloped oysters with coffee, and hot brown bread or biscuits can be the substantials, while doughnuts, stewed pears, apple-sauce, pies, and "witch cake" follow.

The well-known Hallowe'en games and tests can come after supper and then the guests, one at a time, can enter "a mystery tent" erected in one corner of the parlor. On entering one finds the witch within with the slate on which are recorded the guesses regarding the ear of corn. For each visitor she produces from her dark corner an ear of corn glistening with phosphorus. Pulling off its husk she proceeds to tell each person's fortune by the kernels of corn, the "guess" of the mystery kernel playing a large part in the "luck or ill luck of one's future career." A box of "witch cake" can be given each guest

on departure, as to dream with this cake under one's pillow will reveal one's future fate—at least the "witch" says so!

SUGGESTIONS.

Housekeeper's Pi.

When "Club Day" comes in the midst of fall house cleaning time try this way of entertaining the members: Provide each guest with a tiny pencil and a paper on which are printed the list of "pi" given below. When the letters are rightly placed common household words are formed. For the first prize give a china rolling-pin and to the one who makes the fewest words present a scrubbing-brush with the words "Better brush up" burned on the top, or any other little trifle. For refreshments serve, on enameled pie-pans, tiny "saucer pies," sandwiches, and stuffed dates. The coffee can be served in tin cups to carry out the idea. The guests should be given their plate (pie-pans) to carry home as souvenirs.

1, partec; 2, trucnai; 3, tesvo; 4, naoip; 5, ksaceboo; 6, chuoc; 7, ruaueb; 8, shadwants; 9, ttbbhau; 10, metlan; 11, lckko; 12, dobprauc; 13, wowdin; 14, rences; 15, blate; 16, oimrrr; 17, deb; 18, oormb; 19, sonhiuc; 20, ripcute; 21, bisraddoe; 22, groan; 23, cinput; 24, ripped; 25, catk.

The list may be added to if wished. The answers are given below:

1, carpet; 2, curtain; 3, stove; 4, piano; 5, bookcase; 6, couch; 7, bureau; 8, wash-stand; 9, bath tub; 10, mantel; 11, clock; 12, cupboard; 13, window; 14, screen; 15, table; 16, mirror; 17, bed; 18, broom; 19, cushion; 20, picture; 21, sideboard; 22, organ; 23, tin cup; 24, dipper; 25, tack.

—"One Who Entertains."

For a bridal reception a strikingly beautiful arrangement for a white and gold decoration is to use golden-rod and white lilies or chrysanthemums gracefully arranged in a low glass or white china bowl on a large centerpiece of shadow embroidery in golden-rod design. From the chandelier staff white streamers of tarlatan, to which graceful sprays of golden-rod are attached, to

each corner, where plummy branches of golden-rod form the background for brass candle-sticks with white candles set in frilled crepe paper of yellow and white. The wedding-cake may be iced in white, with tiny yellow candies forming the date of the wedding. This at the head of the table with ices in calla lily shape and lady fingers. Fruit punch with yellow cherries instead of red may be in a large cut-glass bowl at the other end, with cut-glass punch glasses to serve. A more elaborate effect will be gained if flowers are banked around the mantel or if more brass candle-sticks and white tapers are placed about the room.

A Spinster's Party.

Two unmarried women set their wits to work planning something unique in the way of a party which was to include none but the gentler sex and this is the outcome of it: The invitations were written on paper which had a black cat for a monogram and were enclosed in envelopes with a seal of the same nature. They read somewhat after this fashion: "Being spinsters of good and regular standing in the community you are invited to a social tea at the house of Spinsters Hastings, October.

A. C. E."

These initials were puzzling until one bright woman interpreted their meaning to be "all come early," which was found to be correct. Various games were provided for the evening's entertainment, the most enjoyable of which was called "guessing cats." The list with answers is as follows:

A Library Cat?—Catalogue. A swimming cat?—Catfish. A flying cat?—Cat-bird. A Sunday-school cat?—Cat-echism. A grave-yard cat?—Cat-acomb. A flowering cat?—Cat-alpa. A mountain cat?—Cat-amount. A rushing cat?—Cat-aract. A disastrous cat?—Cat-astrophe. A vineyard cat?—Cat-awba.

Five minutes were given for the solution of the above list after which the first and booby prizes were awarded. The first was a pretty engraving of a kitten at play, the booby prize a toy kitten. The dining-room, where tea was served, was decorated in pink

and the color scheme was carried as far as possible to the food served. The table was lighted by candles and the delicate pink shades upon them were decorated with the inevitable black cat. The cake had pink frosting, the confectionery was pink, and the table was set with pink and white china.

Each spinster was provided with an individual teapot in which she was requested to brew her own tea. This also was pink with a staid black pussy design upon it. As each guest left for home at the close of this delightful party—she was presented with a tiny box of cold cream to "keep the chaps away."

The above idea, enlarged upon and changed somewhat, would be suitable for Hallowe'en.

November gives us Thanksgiving, that feast day of Church and State, which lends a character to many occasions of hospitality. As absent members of many families are home for this day, it is but natural that jolly festivities should be arranged to follow the family feast in honor of the college boys and girls at home for the holiday. As an aftermath of Thanksgiving day, a merry little affair can be called a Mince Pie Party.

Send out invitations for Thanksgiving night or the evening after writing the effective biddings on little triangular pieces of tinted cardboard, decorated to represent a piece of pie.

These may read in somewhat this way:

"On this piece of paper crust

You are bidden—come you must:

We'll eat mince, my friends and I.

See the point?—The point of pie!"

In the point of the triangle can be written the hours of the party and the date. Any jolly games may be placed as a preliminary to the supper, which is arranged in this unique way: Have a round table, completely covered with a cardboard cover which in turn has tissue paper of shades varying from white to brown, to represent the crust of a pie covering it. Long strips of heavy cardboard may be sewed together to form the rim for this cover,

the whole top being of paper stretched across the top and pasted firmly, then covered with the "crust cover." Three slits in the top simulate the cuts on top of a pie, while crinkled tissue paper about the entire edge adds the "ornamental trimming" to the "crust." Out of the slits in the pie come long ribbons to the several places which the guests, as they seat themselves at the odd table, pull, to find at the end a wee booklet, entitled

Mince Pie Ingredients.

The following sentences written beneath are all answerable by a word beginning with the letters Pi:

A popular pie in summer?—Piazza. A musical pie?—Piano. A growing pie?—Pine. A desperate pie?—Pirate. A virtuous pie?—Piety. A printed pie?—Pica. A variegated pie?—Pied. A sharp pie?—Pike. A whole baking of pies?—Pile. A pie that will settle?—Pioneer. A guiding pie?—Pilot. The man's favorite pie?—Pipe.

Small pencils should be attached to these little booklets which the guests are to keep to puzzle out after supper. Then the cover to the pie can be lifted and carried out of the room, and underneath is the supper table all set, a wonderful cake for the centerpiece frosted in white decorated with red candies and ornamented on top with "four and twenty blackbirds" made of paper, which, while they do not sing "when the pie is opened," produce, nevertheless, quite a decided effect! The menu can be evolved from the aftermath of the Thanksgiving dinner:

Cups of celery soup
Turkey croquettes, balls of stuffing and cranberry sauce
Nut and apple salad with mayonnaise
Squares of Thanksgiving cake with whipped cream
Mince pie, fruits and coffee.

Post Card Party.

This party is suitable for any season, the decorations being purely optional on the part of the hostess. If held in November, send out invitations on post cards in water colors, decorated with pumpkins. "R. S. V. P. on a post card," can be written on one

corner and these returning post cards will make a pleasing souvenir for the hostess. The house can be decorated with corn stalks and pumpkins hollowed out filled with flowers, as well as the entire collection of souvenir postals possessed by the hostess.

When the guests arrive they are given little booklets entitled "Pure Guesswork." These are made of folded drawing paper. The first page is to be used in a "Historical place" contest; the second, "Great men"; the third, "Dead Letter"; the fourth, "Artist's names"; the fifth, "Model's names." These booklets are to be used in the following contest. First, post cards without names of historical places are shown the guests to guess the name of the place and write it in the booklet. The pictures to be such places as "Concord bridge." The second is similar, only men's faces are shown, such as "Longfellow," "Whittier," "Emerson," etc. The third are misdirected post cards and the right addresses to be substituted such as "Cutting, Mich.," must be changed to "Lansing, Mich.," etc. In the fourth contest, the guests are given blank post cards directed to some other guest, and directed to draw a funny post card suitable for that person. As a similar party was given for a number of high school students, it caused much merriment, as many half-forgotten jokes were cleverly illustrated. These cards were then placed on a table and numbered, with the addresses hid. Then the guests tried to guess who drew the picture and whom it was intended for.

When the contests are finished, a prize of a post card album may be given for the best answers, and a picture post card of a goose for the consolation prize. Refreshments should then be served, which may be light or a hearty supper, as a hostess prefers.

As post cards for an affair of this sort may be mostly home-made of drawing paper, it makes an inexpensive as well as effective entertainment.

—Fay Edmundson.

Reminiscent of Vacations.

The first feature of this entertain-

ment is the compiling of a book of photographic views illustrative of an imaginary vacation outing. Ask the guests to provide themselves with scissors and a magazine. Have in readiness paste tubes and blank books for mounting the views. The latter are made by cutting dark green cartridge paper into pieces thirteen and one-half by ten inches. Take four of these sheets and fold in the middle. Tie together with a double strand of red raffia and use red paint to ornament the cover with the words "Vacation Days." On the twelve pages between covers write the particular features of this imaginary vacation outing which you wish your guests to illustrate. Thus: Page 1. Myself. 2. The conveyance in which I traveled. 3. The location was pleasant. 4. And the house attractive. 5. I soon made acquaintances. 6. My favorite recreations. 7. What is a vacation without a camera? This is mine and some of the views I took. 8. This was the most exciting period. 9. And this the most laughable one. 10. There was music every evening. 11. Now and then a social function. 12. Tail-piece, "All good things have an end."

Pictures to illustrate these headings may be found in almost any pictorial magazine. For example, "Myself" would be a portrait. "The location was pleasant," a landscape view; "The house attractive," an exterior and if possible interior views of a building; "I soon made acquaintances," a group of people; "Tail-piece," a closed trunk or any retrospective object.

Collect the magazines as they are brought by the guests and mix them so that no one will receive his own contribution. A good method of assigning them is to stick on the cover of each a different colored star such as are used by kindergarten workers. Let each guest draw a duplicate, and find his property by matching stars. While each compiler is expected to find his material in the magazine allotted to him, a little friendly barter is permissible. When the guests have completed cutting out and putting in the pictures, have the books exhibited and a

vote taken as to the best. A pretty photographic view is an appropriate favor for the successful contestant. A sketch of a vacation trip or experience by a good raconteur is a fitting climax to the entertainment.

—Bertha A. Law.

A most effective favor basket for a centerpiece on Thanksgiving day is filled with ears of corn, some of them genuine, some of them artificial. The genuine ones have the husks pulled back a little to show the yellow ear. Those which are artificial are made of straw-colored and of green crepe paper and are completely closed at the top. From through the meshes of the basket may be drawn baby ribbons stretched to the different covers. These should be red or golden, and a splashing bow of yellow and red ribbon of wider width may decorate the basket's handle. When the repast is over each guest may discover the "ear of corn" that is at the end of his or her ribbon, for within the outer sheaf of crepe paper husks will be found a long, thin package containing some pretty trifle.

—Dorothy L.

A pretty contest for the "embroidery society" may be made by cutting out illustrations from back numbers of *The Priscilla* and pasting them on sheets of dark paper, labeling the collection an

Exhibition of Embroidery.

The texts should be omitted entirely so that the guests are to guess the type of work portrayed in each illustration. "Centerpiece in Wallachian embroidery," "Centerpiece in Mountmellick work, etc., etc., and while the best needle-women may find this easy, there will be many club members a little puzzled. A prize of a stamped centerpiece, with silk for working, may be given the one who correctly names all the styles of work.

Hot gingerbread with a soft custard makes a good dessert for a company supper. If an old-fashioned tea service can be used and other old-time dishes served as well, there will be a special charm about such a simple entertainment.

Original Place Cards.

Inexpensive and attractive place cards for a dinner or luncheon can be made by taking any size card you wish, gilding it irregularly around the edges and writing the name in gilt. Then, in the upper left-hand corner, cut two slits and pull through a rose, carnation, jonquil, or whatever flower is used for the decorations. —M. E.

A pretty idea for a centerpiece is a long oval arrangement of roses and gauze ribbon, composed of bouquets of roses, one of which to be given to each woman when the dinner is over.

FOR THE HOLIDAY SEASON.

Fruit Cake.

One pound sugar, one pound butter, one pound flour, browned; three pounds of stoned raisins, two pounds currants, one pound citron, one pound almonds, one cupful molasses, one-half cupful milk; one teaspoonful of soda dissolved in milk, one wine glass of brandy, one-half ounce each of mace, cloves, cinnamon and allspice; one nutmeg, ten eggs. Mix a little rosewater with the fruit and let stand over night. Bake very slow from two to three hours.

Pork Cake.

One pound of fat salt pork, freed from lean and rind and chopped so fine as to be almost like lard. One-half pint of boiling water, one pound raisins, one-quarter pound citron, one cup nut meats, two cups sugar, one cup molasses; one teaspoonful soda rubbed fine and put into the molasses. Mix all these together and stir in sifted flour enough to make the consistency of common cake mixture. About one quart of flour; one ounce each of nutmeg and cloves; two ounces of cinnamon. Bake very slowly for several hours.

White Fruit Cake.

Cream one-half cupful of butter, add one cupful of sugar gradually. Sift one and three-fourths cupfuls of flour with one teaspoonful of baking powder. Add one-half teaspoonful almond extract, three-fourths of a pound of

citron, three-fourths pound cocoanut, one-half pound of blanched almonds, added last.

Pumpkin Pie.

Cut the pumpkin without peeling into thin slices, boil in as little water as possible until tender and well cooked down, let stand on back part of stove to dry out. Rub through a sieve. Add two cupfuls of milk to one of pumpkin when making the pie, two well beaten eggs, a tablespoonful of ginger, cinnamon, salt and sugar to taste. Fill the crust and bake in a slow oven.

Mince Meat.

Two pounds of meat, from the lower part of the round, without any fat. One pound suet. Cold water enough to cover and let simmer together slowly. After boiled and cool, chop both fine, and put into a granite saucepan, adding one-half the water left after boiling them. Add three times as much chopped apple as there is chopped meat. Two heaping teaspoonfuls of salt, four heaping tablespoonfuls of mixed spices, two pounds of seeded raisins, one pound of currants, one-half pound of chopped citron, four heaping cups of brown sugar, grated rind and juice of two lemons, two cups of molasses, two cups of boiled cider. Mix all well, and let simmer slowly on the back of the stove. Always heat what mince meat you will want to use before making it into the pies.

Date Pudding.

One-half pound of dates, three tablespoonfuls of butter, one-half cupful of molasses, one-half cupful of milk, one and two-thirds cupfuls of flour, one-half teaspoonful of soda, one-fourth teaspoonful of salt, one-fourth teaspoonful of allspice, one-fourth teaspoonful of cloves, one-fourth teaspoonful of nutmeg. Stone the dates and cut them into small pieces. Melt the butter and add the molasses and milk; mix the dry ingredients together and sift to blend them thoroughly; then add them to the butter mixture and lastly add the dates. Turn into a buttered mould and steam one and one-half hours. No eggs are re-

quired in this pudding, nor is a sauce necessary.

Brandy Sauce for Plum or Fruit Pudding.

One cup powdered sugar, one-half cup butter, sugar and butter creamed thoroughly, one small cup boiling water, pour over creamed butter and sugar and cook over tea kettle. Brandy to flavor. Beat very light. Fruit cake may be steamed and served with the brandy sauce instead of the plum pudding.

A Mixed Recipe.

A young lady came in one day saying she had just returned from cooking school and had a splendid recipe. She took paper and pencil and while she was writing two other ladies came in who were just from the dressmakers'. This is the recipe as it was handed to us. It may be all right, but we thought best not to give the name: "Take two pounds of flour, three rows of plaiting down the front, the whites of two eggs cut bias, a pint of milk ruffled round the neck, half pound currants with seven yards of bead trimming, grated lemon-peel with Spanish lace fichu; stir well, and add a semi-fitting paletot with visite sleeves, butter the pan with Brazilian topaz necklace, and garnish with icing and passementerie. Bake in a moderately hot oven until the skirt is tucked from the waist down on either side, and finish with large satin rosettes."

Candied Orange Peel.

Cut rinds of four large oranges in small pieces; cover with cold water and let come to a boil; drain, and repeat three times. Make a syrup of one cup sugar, one-half cup water, add the orange peel and let simmer until absorbed. As soon as cold enough to handle, roll in granulated sugar. This is dainty for bon bon or after dessert. Lemon peel may be prepared in the same way.

Plum Pudding.

This is a pound pudding, made of one pound bread crumbs, one pound of chopped and sifted suet, one-half

pound citron, candied orange and lemon peel mixed, one cup of flour, one pound of currants carefully cleaned, one pound stoned raisins, one-half pound sugar, a tablespoonful mixed spice—cinnamon, nutmeg, and a little clove and a pinch of allspice. The flour is mixed with bread crumbs, then the suet is added; then a teaspoonful of salt; then the fruit, sugar and spice, and the whole blended into a thick mass with sweet cider. To this a goblet of wine is added, and then eight eggs beaten very light, stirred in. The whole is put into a very large buttered mould and boiled without stopping, five hours. Blanched almonds should be stuck on the top and the generous slices served with wine sauce. This recipe can easily be divided.

Wine Sauce.

Take three-fourths pint of water, one teacupful sugar, one teaspoonful corn starch, one teaspoonful each of extract of lemon and cinnamon, and one-half gill of wine. Boil water, add corn starch dissolved in a little cold water and the sugar. Boil fifteen minutes, then strain. When about to serve add extract and wine.

Which Way Did Summer Go?

Which way did summer go?
But yesterday I called her mine,
I felt her breath, like fragrant wine,
Fall soft upon my eager lips,
She pledged her faith, and yet she slips
Away from me, leaving no sign,
O, winds that softly blow—
Which way did Summer go?

Which way did Summer go?
O, warm, brown hills, you saw her pass,
Her footsteps bent your meadow grass,
And bruised the lilies in her flight;
Her swallows vanished in the night
To follow her, the faithless lass!
O, frost-kissed hills, you know—
Which way did Summer go?

—Florence Jones.

An Amberg Gold Mine

Numerous times during the memory of the present generation, the discovery of a small scale of yellow metal in a river bottom or gravel pit, has precipitated a stampede of humanity of all classes to the scene of the find. In the memory of a few the old rush to California is still fresh and all of the younger generations remember successively the rush to Colorado, Cobalt and Alaska.

This mad rush for gold was like the rush of a flood. It uprooted, tore down and destroyed all other lines of

One evening a candy salesman boarded a train in the lower portion of Wisconsin. This salesman was interested in potatoes as a side line and bought all he could obtain for one of the large potato houses of the country. He retired for the night and next morning found that the porter had failed to call him at the place designated on his ticket and that the train was just pulling into a station a few miles north of his original destination. He left the train and seeing a store across the road from the station, went



Digging Potatoes near Amberg, Marinette County Wis.

activity that blocked its path. Men, women and even children were caught in its tide and the fit and unfit alike struggled on.

The writer wishes to tell of a discovery made recently, purely by accident, that is today creating in the minds of many a feeling not unlike the old "gold fever" of the "forty-niners," but which differs in that it is cool and calculated and in every way a sane movement toward independence, prosperity and all that goes with it.

over to try to induce the proprietor to purchase a stock of candy. He failed to impress the store keeper with the fine points of his goods but did hear a few men talking potatoes in the rear of the store.

Now if there was one thing this salesman knew better than candy it was potatoes. He knew the tubers and ways and crossways, from eye to eye and from peel to peel. He knew the soil they would grow in and the soil they would not grow in. He knew the

varieties, the qualities and the markets. It is not surprising therefore that he was promptly the leading conversationalist of the group and that he finished by offering an astonished farmer thirty cents per bushel for potatoes that the farmer was planning to sell to another for twenty-five cents. He inquired the acreage to potatoes in the vicinity, the kind of soil and the number of farmers. Pumping the farmers dry on the subject he started on the store keeper with amazing success.

The store keeper had one of the most complete sets of books on record, es-

secured promises from farmers to the effect that a total of three hundred acres would be devoted to potatoes the following year, if some concern would contract to take the product. Taking this list to the new astonished candy salesman he informed that individual that it was up to him. He promised the salesman that he would assist in promoting a warehouse deal and would even furnish the material should the salesman's potato company back up the deal. The salesman put the matter up to his house and it was accepted.

Amberg, a small Marinette County town had long been famous for its



The Product of One Hill

pecially that portion of the system devoted to credits. He had been carrying some of the settlers in the vicinity from the time they had located until the advent of the candy salesman and the result was a line of credit that would have given a collection agency nervous prostration. He knew that the parties owing him would pay had they the means and he at once saw that by some judicious work he could put the means into their hands. All of them were personal friends and all were willing to grasp any opportunity to help themselves.

In a quick trip around his vicinity he

beautiful red and gray granite. The beautiful pillars and columns of the new State house at Madison were constructed from the granite quarried from its neighboring hills. The plant which manufactured them, however was located in the city of Marinette and the granite was hauled in its rough state from the quarries to the plant. When the industry had moved out of Amberg, it had carried the greater share of the life and backbone with it. Farming was carried on in a desultory way by a few men who had let their ambitions go with the plant which had previously made the town. They

signed their potato contracts with a sort of "show me" manner and took the seed offered them and put it into the ground.

The man in charge of the warehouse was a live one however, and he did not propose to see a good thing die for want of pushing. His prodigious ambition and exertion were contagious. The crops were for the most part well cultivated and as the new warehouse began to become a reality, ambition grew with it.

The O. B. George Company, a branch of the great Starke potato interests constructed this warehouse at Amberg. The moving spirit in its construction was O. B. White formerly of Plainfield, Wisconsin. He planned the building, constructed it of solid granite and now superintends its operation. It is the finest potato warehouse in the entire State and while not the largest will easily hold 40,000 bushels of potatoes.

The digging began about October first and the first loads of Early Rose, Triumph, Early Ohio, Burbank and Rural New York potatoes began arriving at the warehouse scales in quantities. From 125 to 275 bushels to the acre was the average yield according to the species planted and every available man in Amberg turned out to help in the harvest. Enthusiasm grew with each new record breaking find in the potato fields and the rush for "gold" started.

Just think of carrying a mortgage on your farm for four or five years with a hopelessly large amount of \$250 on the store books and then to have both accounts wiped out with one season's potato crop, this too with enough means left over to keep the family until the next potato crop came in. This is what one man did with 17 acres planted to contract potatoes at thirty-five and forty cents per bushel. The price was decided upon before he put the seed in the ground and the seed was advanced to him without charge to be paid for by returning bushel for bushel to the warehouse when the crop matured.

This man whose name we have with-

held was just one. Others did equally as well and better. Wright Brothers had 47 acres, Phil Downing had 30 acres, George Lanfear had 13 acres, J. B. Sweeney had 12 acres, Warren L. Buckman had 20 acres, R. C. Coles had 10 acres and numerous others had large quantities.

The Amberg warehouse will handle this year over 50,000 bushels of potatoes. This means 200 carloads. Last year 12 carloads were shipped out of Amberg. Next year the total will jump to 500 carloads. A total of \$5,000 has thus far been paid to Amberg farmers and the warehouse agent expects to pay out over \$30,000 before the harvest is all in.

Think of it, \$30,000 into a town which had previously counted farm profits in tens and hundreds. Some of the farmers are still rubbing their eyes with each check handed them at the scales, for they receive their money when they deliver the goods, if they desire to have payments made that way.

How much did the crops cost them? Close figures show that Triumph potatoes cost the farmers just \$15 per acre for seed cultivation and harvest. This leaves them a profit net of \$25 per acre. The white potatoes cost slightly more for cultivation but the profit is largest and leaves the farmer with about \$50 for every acre of the potatoes he harvests. Not a single potato crop in Amberg has been a failure this season and not a single pound of paris green has been used by the farmers as potato bugs are an unknown quantity as yet.

The Company controlling the Amberg warehouse has just purchased 450 acres of potato land. It will go into potatoes next year and the purchasers expect to more than pay for the land with the first crop. The Starke interests are figuring on another large tract and many smaller sales have gone through. Amberg is visited daily by curious people who come doubting and go away with "potato fever" eating them up. One look into the warehouse, where the spouts of the unloading devices pour potato wealth into the bins,

brings on "potato fever." This malady is akin in many ways to "gold fever" save that it has nobler aims behind it.

Northern Wisconsin teems with opportunities not unlike those at Amberg where farmers have always grown potatoes "in a sort of a way," but needed a candy salesman to shake them into the prospects of potato culture carried on with organization.

Cultivating potatoes is not the easiest job on earth, but neither is it the hardest. Any man with ordinary good sense can become a potato grower with but little practice and any man can get the same wealth out of them that is coming to these Amberg farmers.

In the meantime Amberg has again

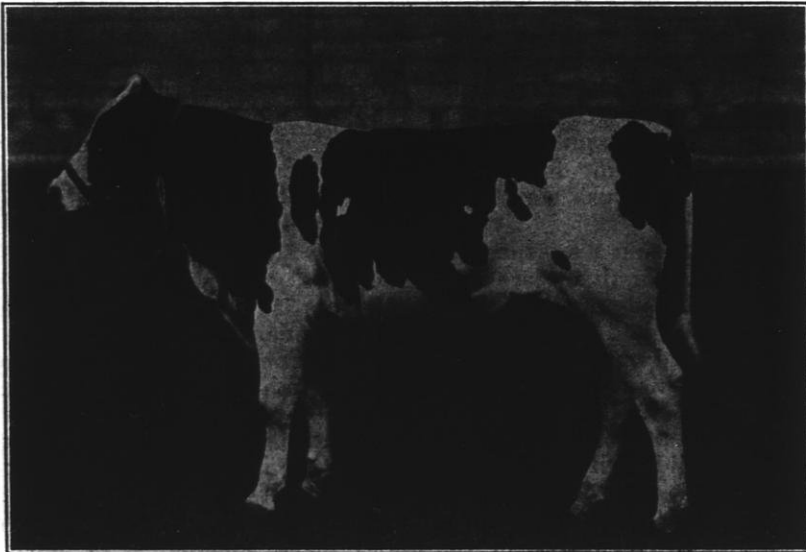
taken a place on the map. It has a new lease of life. Satisfactions of mortgages on Amberg farms are appearing in numbers on the county records. The book keeping of the village store is not near as complicated as before the advent of the candy salesman and his discovery of "potatoes."

At Amberg, the butcher has potatoes on his butcher's block and he shows them to interested customers between his attacks on the quarters of meat. The stores have prize potatoes for window decorations. Even the saloons have their back bars decorated with the finer specimens. Amberg has gone potato mad and who can blame it?

Bairdland Holsteins

At the request of the publisher of The Progressive American to state some things about Bairdland Holsteins and the rating given them at the Wisconsin State Fair of 1911, is why the

cattle, but are rather given to producing good individuals of show ring quality and seeking therewith the important factor of production backed by official records; the combination of



Junior Champion Bull Bairdland Segis Sir Prize 71175, Wisconsin State Fair, 1911

kindly eye of the reader is now following these lines.

While S. A. Baird & Son are not making a specialty of exhibiting show

these two strong points in Holsteins is the ideal sought for, though neither are ever lost to view.

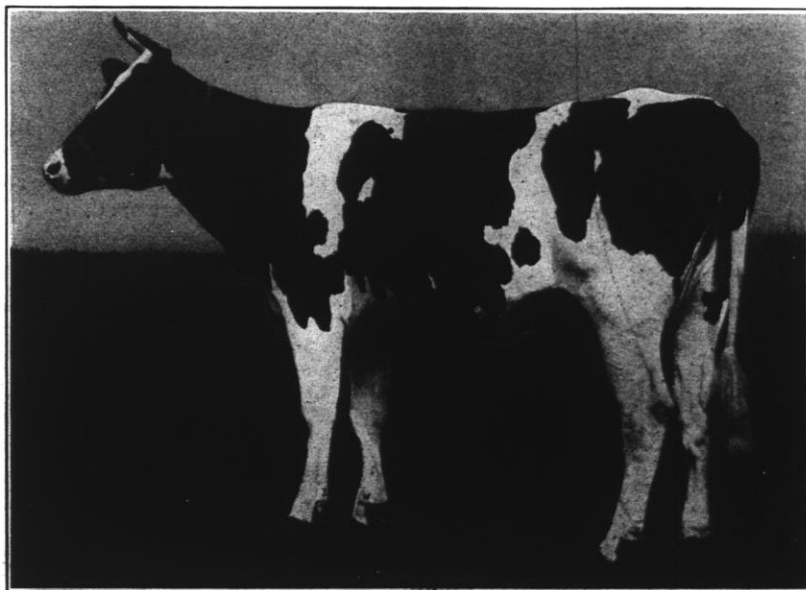
In this day of progression in the

State of Wisconsin where dairying is the most important of all industries and at the gates of two of the greatest cattle shows in the west, viz., the Wisconsin State Fair and International Dairy Show, Milwaukee, where the competition in the several classes exceeded in numbers those of other national dairy shows, the progressive breeder of Holsteins would be missing opportunities in failing to exhibit. At the Fair in the open class from the interest manifest it was observant to all at the ring side that the Holstein-Friesian breed is steadily growing in

Segis were exhibited, each one drawing a ribbon. His yearling son won first in his class and Jr. Champion bull. This in itself is a meritorious distinction. Still this youngster also headed the young herd which won first, all of Segis breeding save one exception, as were all of the first prize calf herd. Showing by his prize winning offspring strong transmitting power and prepotent ability.

The following were awards in the Open and Wisc. Class respectively:

Bull, 3 years old or over—(Open) 10 in class, 2nd on Sir Walker Segis.



Grand Champion Female Lady Korndyke Wayne, 112832, Wisconsin State Fair, 1911

popularity. Of the 17 animals entered from Bairdland each drew a ribbon with two exceptions. In two instances three animals were placed within the money, but were debarred for the rule prevailed that only two animals owned by one exhibitor could be awarded premiums in the same class. Thirty-six ribbons were won, fourteen firsts, nine seconds, seven thirds, two fourths, one fifth and three champions, including Jr. Champion Male, Champion cow over two years, and Grand Champion cow any age.

Eight of the "get" of Sir Walker

(Wisc. Class same as above.)

Bull, 1 year and under 2—(Open) 12 in class, 1st on Bairdland Segis Sir Prize, 2nd on Dutchland Colantha Sir Change.

Bull Senior Yearling—(Wisc. Class) 6 in class, 1st on Dutchland Colantha Sir Change.

Bull Junior Yearling—(Wisc. Class) 5 in class, 1st on Bairdland Segis Sir Prize.

Bull, under 1 year—(Open) 20 in class, 3rd on Bairdland King Segis Franeker.

Bull Senior Calf—(Wisc. Class) 12

in class, same as above.

Bull Junior Calf—(Wisc. Class) 13 in class, 3rd on Bairdland King Segis Johanna, 5th on Bairdland Sir Walker Hengerveld.

Cow, 3 years old or over—(Open) 15 in class, 1st on Lady Korndyke Wayne. (Wisc. Class same as above.)

Heifer, 2 years and under 3—(Open) 12 in class, 2nd on Hinchey Homestead Butter Girl. (Wisc. Class same as above.)

Heifer, 1 year and under 2—(Open) 25 in class, 3rd on Navahjo Mercedes Posch, 4th on Ida Korndyke Segis of Baird Farm.

Heifer Junior Yearling—(Wisc. Class) 17 in class, 2nd on Navahjo Mercedes Posch, 3rd on Ida Korndyke Segis of Baird Farm, 5th on Bairdland Aaggie Cornucopia.

Heifer, under 1 year—(Open) 29 in class, 2nd on Bairdland Segis Walker Elizabeth, 4th on Bairdland Segis Johanna Esther.

Heifer Senior Calf—(Wisc. Class) 18 in class, 2nd on Bairdland Segis Walker Elizabeth, 3rd on Bairdland Segis Fontenelle.

Heifer Junior Calf—(Wisc. Class) 19 in class, 2nd on Bairdland Segis Johanna Esther, 3rd on Bairdland Segis Pauline.

Four animals "Get of One Sire"—(Open) 7 in class, 1st. (Wisc. Class same.)

Two animals "Produce of One Female"—(Open) 7 in class, 1st. (Wisc. Class same.)

Aged Herd—(Open) 6 in class, 1st. (Wisc. Class same.)

Young Herd—(Open) 8 in class, 1st. (Wisc. Class same.)

Calf Herd—(Wisc. Class) 5 in class, 1st.

Champion Bull, under 2 years—Bairdland Segis Sir Prize.

Junior Champion Bull—Bairdland Segis Sir Prize.

Champion Cow, over 2 years—Lady Korndyke Wayne.

Grand Champion Female, any age—Lady Korndyke Wayne.

WHO WANTS WILEY FIRED?

Who wants Wiley fired?
"I," says the can of nearly tea.
"Just look at what he did to me;
He or I must be retired,
So I want Wiley fired."

Who wants Wiley fired?
"I," says the case of almost cheese.
"Once I lived a life of ease,
But now this fellow makes me tired,
So I want Wiley fired."

Who wants Wiley fired?
"I," says the ham that's acid cured.
"This buttin' in can't be endured,
The wonder is that he was hired;
Sure, I want Wiley fired."

Who wants Wiley fired?
"I," says the masquerading jam,
A product he has tried to damn.
"Get rid of him, is what I wired,
Yes, I want Wiley fired."

Who wants Wiley fired?
Why, all the bogus foods and drugs,
And all the germs and microbe bugs;
There's nothing quite so much desired
As to see Wiley fired.
—New York World.

Easy.

White—Have you any trouble in making both ends meet?
Green—Not a bit. The end of my money and the end of the week always come at the same time.—Harper's Bazar.

Building a church in five days is the task that Manilus people have set for themselves. Not forgetting in five days what you hear in church is a greater task.

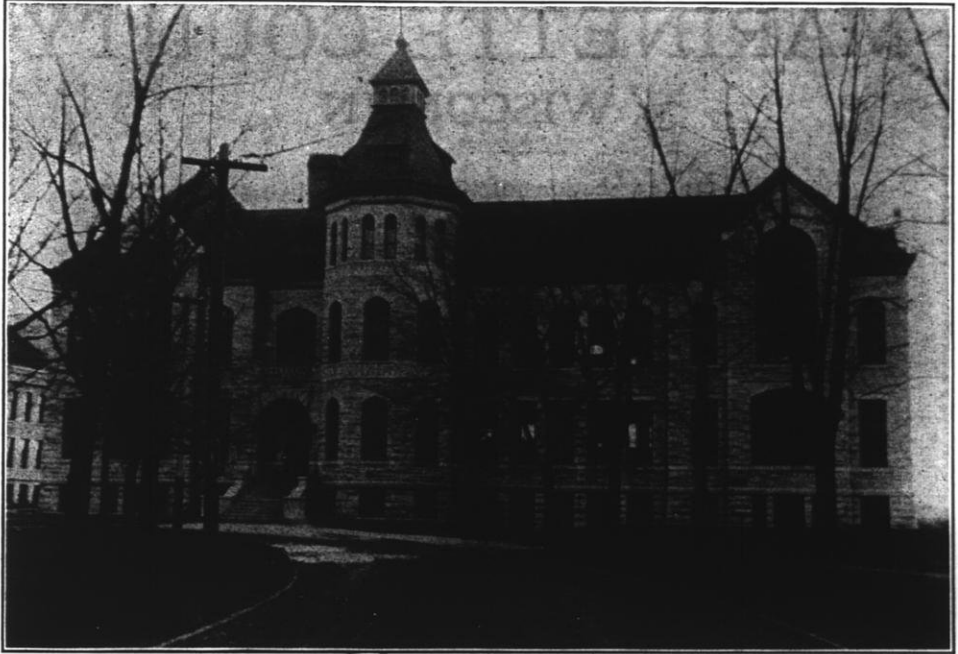
TRANSFERS.

We beg to report the sale of the following females to Mr. Cornelius Van Buren, Hebron, Ill.: Kayewood Fannie Powers No. 108816, Miss Tenhasen No. 103491, Arlene No. 139417, Gloria No. 139419, Flora No. 139418.

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for Kaye & Murphy.

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WILBUR O. CARRIER, President

FARMING

— IN —

MARINETTE COUNTY

WISCONSIN

There are few sections of the country which are more perfectly adapted for farming purposes than Marinette County, Wisconsin—a condition not generally known.

There the soil is deep, fertile and peculiarly rich, being formed of clay loam with a deep clay subsoil and watered by numerous spring-fed streams.

Clover grows luxuriantly, and grasses of all descriptions grow in profuse abundance. For dairying and stock raising it would be difficult to find more ideal conditions than those existing in Marinette County.

The proximity of the land to the Chicago and St. Paul markets makes it especially desirable—it taking but twelve hours at the most to place one's products in either of these great markets. The transportation facilities are exceptionally fine.

Sugar beets are developing in parts of the county, and already the third largest beet sugar factory in the United States is located in the City of Marinette.

Garden truck is another source of profit to Marinette County farmers, and opportunities in this branch of farming are many—the local markets at the present time being but one-fourth supplied by local effort.

Marinette County is one of the very few places left in the country where farm lands that ordinarily sell for \$100 per acre in settled communities can be purchased for as little as \$7.50 to \$20 per acre.

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MARINETTE, WIS.

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MILTON, WISCONSIN

1911-12

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Lawrence can give you as thorough an undergraduate course as you are apt to get in the large universities and at half the average cost.

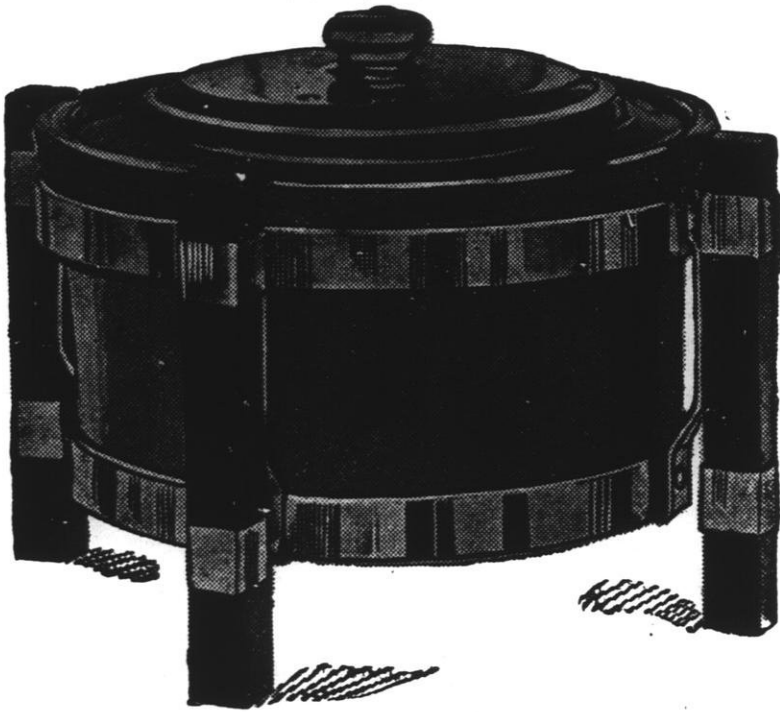
Lawrence is a rapidly growing college and is recognized as being in the first rank of institutions of college grade.

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H. D. DENSMORE, Registrar,

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Ripon College

RIPON, WISCONSIN

Some Ripon College Aphorisms

That is a dead college whose end is to be a college. We exist to qualify for citizenship. The key word is efficiency.

* * * *

The imperative demand of any college is real teaching by strong teachers. Equipment bears the relation to teaching that the cell-covering does to the life of the cell. It is necessary, but not vital. A student is not made by the distribution of building around his body, but by the impartation of "come-to-stay" impulses in his soul. The log may be hewn out into the Science Hall, but there is no dispensing with the Mark Hopkins.

* * * *

We cannot dispense with hard brainsweating, truthseeking scholarship. We cannot sacrifice purposeful virile life attitudes, but without cheapening the ideals fostered in the old traditional college atmosphere, we must have the touch of reality which is needed for successful life.

* * * *

We do not see that study is less cultural because more useful. But we ever aim to have sufficient foundation to make possible a tall superstructure in the future. We are proud of the achievements of our students after leaving college in their specific lines of world's work. This is the final test—the output.

* * * *

Serving in the interests of a true democracy, Ripon College will aim to cultivate the virtue of economy, in discouraging extravagance. The aim is not only to conserve the student's cash, but to conserve as well his character.

* * * *

We aim to make the common life of Ripon College a socially broadening influence, and through chapel, campus, and bleachers, encourage the living expression of strong unity with rich variety.

SILAS EVANS, D. D., President.



Department
 Holstein-Friesian
 Breeders'
 Association
 of Wisconsin.

Herd Bulls of Wisconsin

BROWN COUNTY.

Roeckel, Joseph P., Lark, Wis., King Hengerveld Ormsby 44391; Sire Sir Ormsby Hengerveld 37893; Dam Countess Winkel 77132.

BUFFALO COUNTY.

Knospe, Charles G., Alma, Wis., Windsor Johanna De Kol 56215; Sire Sir Ormsby Johanna De Kol 37689; Dam Mantel Piebe Johanna De Kol 79459.

BURNETT COUNTY.

Biederman, H. & Sons Co., Grantsburg, Wis., R. D. No. 3, Box 30, King of Lady Maderia 46927; Sire Sir Johanna Piebe De Kol 37074; Dam Lady Maderia 68661.

CALUMET COUNTY.

Griem & Hipke, New Holstein, Wis., Bergsma Canary Paul 57292; Sire Canary Paul 48328; Dam De Kol Bergsma Aggie 91084.

Pingel, A. G., Chilton, Wis., R. 1, Korn-dyke Sir Ormsby; Sire Korndyke Sir De Kol Tritomia; Dam Jeannette Gwot Ormsby.

B. F. Winckler, Chilton, Wis., Oakhurst Milk and Butter King 55045; Sire The Milk and Butter King 41114; Dam Aaggie Duch-ess Oakhurst 84996.

CLARK COUNTY.

Imig Bros., Neillsville, Wis., Plain View Johanna Fayne 68602; Sir Johanna Aaggie Fayne 42141; Dam Patty Netherland Pledge 73444.

Konecny, Joe F., Dorchester, Wis., Johanna Clothilde 6th Korndyke 55282; Sire Douglass De Kol Korndyke 41413; Dam Johanna Clothilde 6th 77809.

Kraus, W., Thorp, Wis., Johanna Clothilda 4s Paul 34985; Sire Johanna De Kol Paul 25465; Dam Johanna Clothilda 4th.

COLUMBIA COUNTY.

Barstow, James E., Randolph, Wis., Korndyke Hengerveld Burk 65810; Sire Korndyke Hengerveld Gerben De Kol 50361; Dam Heilo Aggie Duchess 69279.

Burbach, J. F., Cambria, Wis., Hengerveld De Kol Signet; Sire Hengerveld De Kol Piebe; Dam Signet Hengerveld of Lake Side.

Curtis, I. L., Wyocena, Wis., Artis Wal-ker Pietertje 71351; Sire Artis De Kol Wal-ker 35605; Dam Daisy Walker Pietertje 89974.

DANE COUNTY.

Allis, F. W., Madison, Wis., Sir Topsy Pontiac 68827; Sire King of the Pontiacs 39037; Dam Aggie Topsy De Kol 54997.

Blanchar, S. E., Windsor, Wis., Zuba Burke Prince Hartog 56631; Sire Prince Beauty Pietertje Hartog 45074; Dam Zuba De Kol Burke 80124.

Blaska, John, Sun Prairie, Wis., Sir Sadie Cornucopia 6th 52054; Sire Sir Sadia Cornu-copia 42152; Dam Princess De Kol Artis 49947.

Farwell Bros., De Forest, Wis., Sir Jose-phine De Kol Pontiac 50877; Sire Pontiac Sadie Julip 36323; Dam Josephine De Kol Pauline 56436.

Farwell, Hartwell, De Forest, Wis., Sir Josephine De Kol Pontiac 50877.

Peck, M. F. & Sons, Marshall, Wis., King Pontiac Asia 58042; Sire King of the Pon-tiacs 39037; Dam Pontiac Asia 65775.

Rockstad, Anton, Mount Horeb, Wis., Prince Beryl Wayne 4th 66096; Sire Prince Beryl Wayne 47394; Dam Akkrummer Er-nestine Alma 61560.

Ruste, C. O., Blue Mounds, Wis., Prince Beryl Wayne 47394; Sire Beryl Wayne De Kol Paul 28785; Dam Quoque Moot Mary 67309.

Ruste, C. O., Blue Mounds, Wis., Harri-ette De Kol Butter King 64374; Sire The King of Butter Kings 50739; Dam Harriette De Kol Zoa 50039.

The University of Wisconsin, Madison, Wis., University Johanna De Kol 47001; Sire De Kol 2d's Paul De Kol No. 2, 23366; Dam Johanna Clothilde 4th 60986.

DODGE COUNTY.

Barstow, A. F., Randolph, Wis., Duchland Colantha Sir Count 60996; Dam Topsy Hengerveldt De Kol 2nd 82381.

Bussewitz, W. E., Juneau, Wis., King Condon, Thomas, Hustisford, Wis., Count Homestead DeKol 57105; Sire Homestead, Jr. DeKol 28400; Dam Blanche Frisby 44132.

Fobes Oak De Kol 60046; Sire Fobes Tritomia Mutual De Kol 40534; Dam Oak De Kol 3d 100733.

Frank, Andrew, Fox Lake, Wis., Sir Korndyke Johanna Bonhem 5th 70113; Sire Sir Korndyke Johanna Bonheur 53589; Dam Rogersville Belle 2d 70243.

Gibbs, Edwin D., Fox Lake, Senior Bull, Sir Korndyke Johanna Bonheur 53589; Sire Korndyke Wayne Paul De Kol 32571; Dam Johanna Bonheur 2d 71015.

Dutchland Colantha Bell Boy; Sire Colantha Johanna Lad 32481; Dam Hengerveld Empress of the Elms 82273.

Hilker, Frank L., Watertown, Wis., R. No. 7, Johanna Mercedes Boon; Sire Clyde De Kol Boon; Dam Johanna Mercedes.

Jones, S. B. & Son, Watertown, Wis., Fubes Tritomia Mutual De Kol 40534; Sire Muvil Mutual De Kol 32846; Dam Jessie Fubes 2d Tritomia 44130; Dam Jessie Fubes Bessie Homestead 100742.

Mullen, A. M. & Son, Watertown, Wis., Norwood Heilo Aaggie Hengerveld 65015; Sire Hengerveld Model Johanna 40338; Dam Heilo Aaggie Piebe De Kol 91468.

Norton, Peter J., Watertown, Wis., Sir Fayne Johanna De Kol 64423; Sire Homestead Fayne De Kol 38457; Dam Jessie Johanna De Kol 97693.

Seefeld, Aug., Theresa, Wis., Ormsby Jessie Cornucopia 49282; Sire Paul Ormsby 40296; Dam Jessie Cornucopia 82949.

Sette, O. E., Juneau, Wis., Fobes Fayne De Kol 50424; Sire Fobes Tritomia Mutual De Kol 40534; Dam Grace Fayne 2d's Girl 2d 76104.

Horatio Ryder, Hustisford, Wis., Sir Gewina Homestead De Kol 66535; Sire Homestead Oak Piebe De Kol 39639; Dam Lilly Gewina 2d 67090.

DUNN COUNTY.

Jacobson Bros., Menomonie, Wis., Sir Douglass Korndyke 48233; Sire Korndyke Wayne Paul De Kol 32571; Dam Abbie Douglass De Kol 2d 65690.

EAU CLAIRE COUNTY.

Comings, Geo. F., Eau Claire, Wis., Olastee Sir Johanna De Kol 63408; Sire University Johanna De Kol 47001; Dam Kakenstein Alma Marie 69071.

Paddock, E. B., Augusta, Wis., De Kol Acma Johanna 73573; Sire Jessie Forbes 2d's Tretomia Homestead 57104; Dam Lady De Kol Acma 2d Johanna 108640.

FOND DU LAC COUNTY.

Bird, S. H., South Byron, Wis., Fobes De Kol Homestead 55736; Sire Homestead Jr. De Kol 28400; Dam Jessie Fobes Maud Burke 56945.

Clark, James D., Fond du Lac, Wis., Sir Johanna De Kol Wit 2nd Lad; Sire Sir Johanna De Kol Wit 2nd 44178; Dam Johanna Colantha Pietertje De Kol 96357.

Gillett, W. J., Rosendale, Wis., Colantha Johanna Champion 45674; Sire Sir Fayne Concordia 35227; Dam Colantha 4th Johanna 48577.

King Prilly Pietertje 46212; Sire Beauty Pietertje Butter King 38462; Dam Mildred Walker 66239.

Peebles, E. C., Fond du Lac, Wis., Prince Bryonia Korndyke 43139; Sire Korndyke Wayne Paul De Kol 32571; Dam Bryonia Woodland 56879.

Simmons, W. A. & Son, Ripon, Wis., Sir Hengerveld Model Johanna 40338; Sire Hengerveld De Kol 23102; Dam Belle Model Johanna 59986.

Jewel Paul 29463; Sire Springvale Duchess 2d's Paul 28428; Dam Katie Jewel Mercedes 53252.

G. H. Stanchfield, Fond du Lac, Wis., Jewel Sarcastic Lad 54802; Sire Johanna Colantha's Lad 28296; Dam Colantha De Kol Jewel 59082.

Stanchfield, S. C., Fond du Lac, Wis., Sir Segis Pontiac 49598; Sire Pontiac De Kol Hengerveld 38546; Dam Segis Korndyke Cornucopia 74954.

Tullodge, A. E., Oakfield, Wis., King Colusa Korndyke N 57873 H. F. H. B.; Sire Korndyke Hengeveld De Kol 40273 H. F. H. B.; Dam Colusa Mercedes De Kol 56882 H. F. H. B.

Wright, Tompkins, Waupun, Wis., Johanna Bonheur 2d Segis 58466; Sire Johanna McKinley Segis 44367; Dam Johanna Bonheur 2d 71015.

Claggett, A. B., Waupun, Wis., Lady Oak Homestead Ormsby Korndyke 59139, Sire Sir Johanna Korndyke 42940, Dam Lady Oak Homestead Ormsby 78870.

GREEN COUNTY.

Ames, F. M. & Son, Brooklyn, Wis., Rockdale Senator De Kol 62061; Sire Rockdale Perfection De Kol 51371; Dam Susie Hengerveld Pauline De Kol 94858.

Babler, Albert, Jr., Monticello, Wis., Reka Ormsby Duke 43468, Jesse Fobes 5th Improved Homestead 60045; Sire Homestead Ormsby Duke 35256, Sir Homestead Jr De Kol; Dam Altja Salo Reka 49337, Jessie Fobes 5th 39948.

Barmase, T. J. & Sons, Monroe, Wis., Pebe Johanna Champion; Sire Colantha Johanna Champion 45674; Dam Pebe Longfield Night 75749.

Patton, T. J., Juda, Wis., Dutch Fayne Hengerveld; Sire Segis Fayne Hengerveld; Dam Dutch Korndyke Butter Girl.

Penn, J. C., Monroe, Wis., Maple Lane Sir Kantje Alexander 68507; Sire Hillside Alexander De Kol 38022; Dam Kantje Palmer 43488.

J. L. Roderick, Brodhead, Wis., Mink Lad De Kol 2d 67090; Mink Lad De Kol 45218; Dam Rowena Vale Tietze 103415.

Stauffer, E. R., Monroe, Wis., Sir America Wayne De Kol 2d 64394; Sire Sir

America Wayne De Kol 40803; Dam Lady Tuebie 68297.

Tochterman, C. Jr., Monroe, Wis., Piebe Longfield De Kol 51217; Sire Homestead Longfield De Kol 40533; Dam Piebe Queen 5th De Kol 62362.

Sir Snowball Sarcastic 60372; Sire Sir Snowball Sarcastic 60372; Dam Snowball Pink.

Wolter, Edward, Monroe, Wis., box 63, Reka Ormsby Duke 43468; Sire Reka Ormsby Duke 43468; Dam Ira Mercedes Mechthilde 63859.

Hasse, John A., Monroe, Wis., White Clyde 64213; Sire King Hengerveld Clothilde De Kol 44304; Dam Duskin Pauline.

Freitag, J. H., Monticello, Wis., Madrigal Concordia Sir Johanna 49874; Sire Johanna Rue Sarcastic Lad 34990; Dam Madrigal Concordia 69650.

GREEN LAKE COUNTY.

Betry, H. W. & Son, Berlin, Wis., R. F. D. No. 2, Clelia Changeling Boy 69649; Sire Changeling Butter Boy 41398; Dam Clelia Pauline 73558.

IOWA COUNTY.

Arneson, H. A., Barneveld, Wis., Sir Johanna Inka Gem Hengerveld 71304; Sire Norwood Inka Hengerveld De Kol 52804; Dam Johanna Clothilde 3d's Gem 107874.

Gordon, J. Roy, Mineral Point, Wis., Prince Gazelle Johanna Mechthilde 70159; Sire Sir Johanna De Kol of Palestine 45332; Dam Gazella Mechthilde Pietertje Assn. 92496.

Roberts, Albert, Mineral Point, Wis., Sir Altoana Canary 50959; Sire Sir Canary Pietertje 48024; Dam Altoana Carlotta Netherland Pietertje.

IRON COUNTY.

Emerson, David W., Emerson, Wis., Prince Johanna Salma 60475; Sire Sir Johanna DeKol 12th 43305; Dam Salma Alameda DeKol 88564.

JACKSON COUNTY.

Bristol, F. J. & Sons Co., Oakfield, Wis., Johanna McKinley Segis 44367; Sire King Segis 36168; Dam Johanna De Kol Van Beers 75131.

Korndyke Hengerveld De Kol 40273; Sire Pontiac Korndyke 25982; Dam Pontiac Triumph 51590.

Korndyke Hengerveld Artis 61130; Sire Sir Korndyke Pontiac Artis 46301; Dam Queen Veeman Wayne 99280.

JEFFERSON COUNTY.

Anthes, Henry, Jefferson, Wis., Mutual Phebe De Kol 44554; Sire Mooie Mutual De Kol 32846; Dam Esther Phebe De Kol 2d 66791.

Authes Bros., Jefferson, Wis., Johanna McKinley Segis; Sire King Segis; Dam Johanna De Kol Van Beers.

Crump, Jesse M., Lake Mills, Wis., Sire Korndyke Wayne De Kol 60860; Sire Prince Segis Korndyke 38835; Dam Wadmantje De Kol Wayne 2d 92567.

Everson, Wm., Lake Mills, Wis., Duke Johanna De Kol Mechthilde 38684; Sire Zauca De Kol Sir Johanna 30407; Dam De

Kol Mechthilde Longfield 53917.

King Segis Pontiac Witkop 53918; Sire King Segis Pontiac 44444; Dam Aaggie Witkops Iuka De Kol 83492.

Fobes Homestead Mooie 41378; Sire Mooie Mutual De Kol 32846; Dam Jessie Fobes 6th's Homestead 64296.

Hengerveld De Kol of Lake Side 48995; Sire Hengerveld De Kol 23102; Dam Blondean Star Boon 49708.

Faville, S. W., Lake Mills, Wis., Longfield Sir De Kol 41662; Sire Alameda Luecke 2d's Piebe De Kol 28660; Dam Longfield 2d 37842.

Gates, W. R., Fort Atkinson, Wis., Woodcrest Pietje Nig; Sire Pietje 22d's Woodcrest Lad; Dam Allie Nig.

Gormley Bros., Jefferson, Wis., Sir Segis Beets De Kol 71982; Sire King Segis Beets 48702; Dam Mercedes De Kol Burke Cornelia 73175. Prince of Hillsboro 40194; Sire Jacob Johanna 31299; Dam Diomandia Dio 57058.

Hetts, John, Fort Atkinson, Wis., Mutual Piebe De Kol 44554; Sire Mooie Mutual De Kol 32846; Dam Esther Piebe De Kol 2d 66791.

Hoyt, Henry, Lake Mills, Wis., Quoque Etta Shadeland Son 50963; Sire Shadeland Beryl 38892; Dam Quoque Etta 51462.

Kopplin, Albin, Waterloo, Wis., R. 2, Hengerveld Elba 49176; Sire Homestead Fayne De Kol 38457; Dam Grace Fayne 2d's Girl 58642.

Markey, Walter H., Sullivan, Wis., Sir Mechthilde Johanna Pontiac 75371; Sire Johanna Pontiac De Kol 41989; Dam Aaltje Salo Netherland Mechthilde 2d 97185.

Markey, Walter H., Sullivan, Wis., Canary Paul 48328; Sire Pietertje Hengerveld's Paul De Kol; Dam Canary Mercedes' Brightest.

Montague & Bridge, Lake Mills, Wis., Norwood Segis Inka Hengerveld 65017; Sire Sir Hengerveld Model Johanna 40338; Dam A. & G. De Kol Segis Inka 2d 65523.

Montague & Bridge, Lake Mills, Wis., Riverside King Segis 48356; Sire King Segis 36168; Dam Riverside Ormsby De Kol 75802.

Montague, C. R., Lake Mills, Wis., Hengerveld De Kol Beets 68941; Sire Sir Hengerveld Beets 49742; Dam Lillian Crumhorn De Kol 74703.

Nass, Ernst, Jefferson, Wis., Sir Heilo Oak Burke 69917; Sire Homestead Ormsby Duke 35256; Dam Heilo Oak Burke 67590, A. R. O. 19,367 lbs. in 7 days.

JUNEAU COUNTY.

Hall, Wm. H., Wonewoc, Wis., King Johanna Korndyke Segis 69552; Sire Johanna McKinley Segis 44367; Uneeda Dolly Korndyke 86488.

Wagner, J. M., Union Center, Wis., Leo Netherland Aaltje 72422; Sire Aaltje Salo Mercedes De Kol Prince 39357; Dam Princess Leo Netherland 3d 78154.

Keel Eli, Juneau, Wis., Monee St. John, Sire St. John Prince 27713, Dam Prairie Belle Monee. 89386.

KENOSHA COUNTY.

Holt, C. D. & Son, Pleasant Prairie, Wis., Sir Ormsby Johanna De Kol 5th 56214; Sire Sir Ormsby Johanna De Kol; Dam Friend Ivy Butter Girl 79980.

Stephenson, Isaac, Marinette, Wis., Admiral Walker Priily 72923; Sire Artis De Kol Walker 35605; Dam Lottie Walker Spofford 87436.

Gertrude Wayne Kenosha King 66120; Sire Christmas Pontiac King 52983; Dam Gertrude Wayne 76665.

Wayne Colantha Champion; Sire Colantha Johanna Champion 45674; Dam Queen Netherland Wayne 2d Belle 130110.

LA CROSSE COUNTY.

Nuttelman, Fred, West Salem, Wis., Sir Ormsby Wartena Hengerveld 60514; Sire Sir Ormsby Hengerveld De Kol 31212; Dam Winnie Wartena Hengerveld De Kol 71214.

LA FAYETTE COUNTY.

Brenum, John H., Gratiot, Wis., Sir Johanna Beauty 50504; Sire Johanna Belle's Sir Fayne 42144; Dam Snowdrop Beauty 7th 81073.

Engebretson, Anthony, Gratiot, Wis., Sir Johanna De Kol 22d 73995; Sire Sir Johanna De Kol 25467; Dam Flora May Belle 89335.

Martin, W. J., Darlington, Wis., Sir Josephine Lotta 38739; Sire Sir Josephine Mechthilde Pietertje 32110; Dam Ida Lotta 50027.

LINCOLN COUNTY.

Lincoln County Home, Merrill, Wis., Sir Korndyke Parthenea De Kol 3d; Sire Sir Korndyke Parthenea De Kol; Dam De Kol Parthenea Pauline 4th A.

MANITOWOC COUNTY.

Manitowoc County Asylum, Manitowoc, Wis., Pinehurst Johanna Rigtje 73491; Sire Piebe Champion 60577; Dam Pinehurst Piebe Rigtje 112761.

Stein, Jos., Cleveland, Wis., R. No. 2, Johanna De Kol Paul Clothilde 3d; Sire Johanna De Kol Paul Clothilda 35576; Dam Dalinda E'baje 56313.

MARATHON COUNTY.

Heil, Fred, Wausau, Wis., Segis Colantha Johanna 59237; Sire Johanna McKinley Segis 44367; Dam Uneeda Colantha Korndyke 86491.

MILWAUKEE COUNTY.

Ackerman, G. H., Milwaukee, Wis., Leila Pietertje Butter Boy De Kol 47850; Sire De Kol 2d's Butter Boy 3d 23260; Dam Leila Pietertje Inka De Kol 54451.

Cramer, S. S., farm at Hartland, Wis., 215 National Ave., Milwaukee, Dutchland Sir Pontiac Korndyke 51543; Sire Dutchland Sir Pontiac Rag Apple 47282; Dam Butter Belle Pride 48250.

Milwaukee County Farm, Ferdinand Bark, superintendent, Watwatosa, Wis., Sir Ormsby Piebe Burke 2d 70445, H. F. H. B.: Sire Sir Ormsby Piebe Burke 45480, H. F. H. B.: Dam Queen of Alden Longfield De Kol 72330, H. F. H. B.

Rust, Julius, West Allis, Wis., Ononis Sa-

die Cornucopia 52738; Sire Aggia Cornucopia Johanna Lad Jr. 36914; Dam Ononis Monarch De Kol Vale 86445. Johanna Pontiac De Kol 41980; Sire Johanna Rue 3d Lad 26939; Dam Pontiac Echo De Kol 65770.

MONROE COUNTY.

Anderson, T. E., Tunnel City, Wis., Sir Heilo Pontiac 59779; Sire Pontiac Tephyrne 39426; Dam Herlo Aaggie De Kol Abbekirk 61055.

Ascott, W. H., Sparta, Wis., Sir Korndyke Hengerveld DeKol 27th 71943; Sire Sir Korndyke Hengerveld DeKol 41266; Dam Pietertje Maid of Grouw 3rd 53646. A. R. O. 2184.

Heintz, Herman, Tomah, Wis., Count Lord Netherland De Kol 49803; Sire Lord Netherland De Kol 22187; Dam Countess Roella De Kol 96722.

Morse, Mrs. Mary C., Sparta, Wis., R. 3, box 58, Filled Sir Alcartra 56099; Sire Alcartra Polka Dot Corrector 30624; Dam Filled De Kol 81287.

Van der Schaaf, Charles, Sparta, Wis., Sir Korndyke Loldusky De Kol 56989; Sire Sir Korndyke Hengerveld De Kol 41266; Dam Loldusky De Kol Queen 52153.

OUTAGAMIE COUNTY.

Carpenter, E. G., Hortonville, Wis., Jewel Colantha Prince Alex 37055; Sire Ottawa Prince Alex 29316; Dam Mechthilde Jewel Beauty Colantha 52925.

Pabst Duke 57116; Sire Gem Belle Terzool King 44658; Dam Delafield Queen 96588.

Schaefer, Geo. R., Appleton, Wis., R. R. No. 2, Prince Inka De Kol Rue 60083; Sire Prince Inka Mercedes De Kol 43306; Dam Bessie De Kol Rue 2d 79374.

Schaefer, R. J., Appleton, Wis., Sir Johanna Piebe 53257; Sire Sir Johanna Ruth 42142; Dam Piebe Longfield Night 75749.

RACINE COUNTY.

Burgess, A. A., Rochester, Wis., Walworth Johanna Lad 35453; Sire Zanca De Kol Sir Johanna 30407; Dam Walworth Queen 62436.

Schroeder, W. C., Cooper Sta., Racine, Wis., Prince Inka Meredies De ol 2d 60841, Sire Prince Inka Meredies De Kol 43306, Dam Netherland Johanna De Kol 2d 61871.

ROCK COUNTY.

Kimble, R., Milton Junction, Wis., Jarie De Kol Gatske 69048; Sire Sir Jarie 34469; Dam Princess De Kol Gatske 63701.

Hol'enbeck, F., Clinton, Wis., King Douglass De Kol Korndyke 60122; Sire Korndyke Wayne Paul De Kol 32571; Dam Dolly Douglass Korndyke De Kol 73197.

Morris, Dominick, Clinton, Wis., Prince Johanna Korndyke Segis 76375; Sire Johanna McKinley Segis 44367; Dam Uneeda Johanna Korndyke 97773.

McKinney, W. J., Clinton, Wis., King Bryonia Korndyke 53300, Sire Korndyke Wayne Paul De Kol 32571, Dam Brvonia Woodland 56879. Milk 430.4 lbs. Butter 22.161 lbs.

SAUK COUNTY.

Young, George, Reedsburg, Wis., Walker Korndyke Walker 70910; Sire Walker Korndyke Segis 50347; Dam Molly Walker Pietertje 87396.

SHEBOYGAN COUNTY.

Bates, G. W., Waldo, Wis., Johanna Belle's Sir Fayne 42144; Sire Sir Fayne Concordia 35227; Dam Johanna Belle 65445.

Breher, H. W. and L. J., Sheboygan Falls, Wis., Sir Inka Johanna 51625; Sire Prima Inka Mercedes De Kol 43306; Dam Johanna De Kol Wit 61874.

Doyle, James, Waldo, Wis., Teddy Fobes 66151; Sire Theodore Soldene 43987; Dam Lady Belle Fobes 87518.

Fenner, Wm., Sheboygan Falls, Wis., Elmwood Sir Hountje Korndyke 51457; Sire Douglass De Kol Korndyke 41413; Dam Hountje F. 2d 49130.

Miller, J. W., Adell, Wis., R. 19, Melchior De Kol Burke 2d 58290; Sire Melchior De Kol Burke 42358; Dam Bellie Nancy Melchior 112954.

Truttschel, Chas., Sheboygan Falls, Wis., Sir Rigtje of Pinehurst 60462; Sire Sir Piebe Johanna Sarcastic 37094; Dam Rigtje Piebe De Kol 72846.

Giddings H. P., Sheboygan Falls, Wis., Piebe Champion 60577, Sire Co'antha Johanna Champion 45674, Dam Piebe Longfield Night 75749.

ST. CROIX COUNTY.

Imrie, David, Roberts, Wis., Sir Korn-dyke Hengerveld Johanna 53821; Sire Sir Korndyke Hengerveld De Kol 41266; Dam Easle Johanna De Kol 61166.

WALWORTH COUNTY.

Coates, O. P., Elkhorn, Wis., Headlight De Kol 35621; Sire Hengerveld De Kol 23102; Dam Pontiac Lachesis 47774.

Dunbar, Harry D., Elkhorn, Wis., Johanna Korndyke Segis 58465; Sire Johanna McKinley Segis 44367; Dam Uneeda Douglas Korndyke 86493.

Kaye & Murphy, Walworth, Wis., Colonel Douglass Korndyke 55467; Sire Korndyke Wayne Paul De Kol 32571; Dam Abbie Douglass De Kol 56877. Skylark Sir Aaggie Johanna 74259; Sire Sir Skylark De Kol Ormsby 37685; Dam Dora Aaggie Johanna 74670.

LaBar, Daniel E., Delavan, Wis., Zanca De Kol Sir Ormsby 47236; Sire Sir Skylark De Kol Ormsby 37685; Dam Zanca Parthena Johanna 69155.

Palmer, W. E., Elkhorn, Wis., Pleasant Hill Veeman Korndyke 66917; Sire Sir Korndyke Pontiac Artis 46301; Dam Pleasant Hill Hattie Veeman 101954.

Petrie, E. C., Elkhorn, Wis., Pleasant Hill Veeman Pontiac 66918; Sire Sir Korndyke Pontiac Artis 46301; Dam Stella Veeman Korndyke 97765.

Taylor, C. I., Whitewater, Wis., R. F. D. No. 3, Sir Korndyke Hengerveld Denver 50145; Sire Sir Korndyke Hengerveld De Kol 41266; Dam Friend De Kol Denver 84274.

Thomas, R. H., Delavan, Wis., Count De Kol Mercedes II 56166; Sire Count De Kol Mercedes 45211; Dam Rose of Erie Netherland 102474.

Voss, John G., Elkhorn, Wis., Lakeside Model Alban 71013; Sire Ida Lyons 2d's Korndyke 51518; Dam Alban De Kol 36714.

Wall, Jno. H., Elkhorn, Wis., Canary Paul Douglass 59340; Sire Canary Paul 48328; Dam De Kol Douglass 50667.

Watrous, E. B., Troy Center, Wis., Aaltje Salo Johanna Pontiac; Sire Johanna Pontiac De Kol 41980; Dam Aaltje Salo 8th 35240.

West, E. A., Darien, Wis., Sir Johanna Rosalind 61471, H. T. H. B.; Sire Manor Johanna De Kol 37793, H. T. H. B.; Dam Manor Rosalind Belle Korndyke 81271, H. T. H. B.

Wisconsin School for the Deaf, Delavan, Wis., Leila Pietertje Myranda De Kol; Sire Liela Petertje Prince De Kol 31082 H. F. H. B.; Dam Kina Myranda 90272 H. F. H. B.

WASHINGTON COUNTY.

Endlich, Andrew, Allenton, Wis., R. 1, box 71, Sir Gelsche Walker Segis 2d 59082; Sire Sir Gelsche Walker Segis 44603; Dam Gelschecola 3d 98287.

Hosterman, Henry, Hartford, Wis., Korndyke Netherland Wayne De Kol 47306; Sire Korndyke Wayne Paul De Kol 32571; Dam Bertina Netherland De Kol 56880.

Jaeckel, J. A., Jackson, Wis., Sir Johanna Wartena 46067; Sire Sir Aaltje Salo Wartena 31894; Dam Netherland Johanna Rue 2d 58125.

Konrad, Jacob, S. Germantown, Wis., Dr. Johanna Korndyke 55128; Sire Korndyke Netherland Wayne De Kol 47306; Dam Johanna Star 99195.

Menschke, William, Barton, Wis., R. 2, Evergreen Hengerveld Segis 76637; Sire Pietertje Hengerveld Segis 44781; Dam Arcady Pontiac Tonquin 108965.

Puls, John, Hartford, Wis., Aaggie Cornucopia Pauline Count 13th 44293; Sire Aaggie Cornucopia Pauline Count 29642; Dam Tirania Johanna 63475.

Schroeder, C. A. & Son, West Bend, Wis., Sir Johanna De Kol 25467; Sire Sir Johanna 23446; Dam Johanna De Kol 2d 42168.

Sir Hengerveld De Kol Ormsby 31211; Sire Gem Pietertje Hengerveld Paul De Kol 23311; Dam Duchess Ormsby 2d 35439.

Sir Johanna De Kol 19th 64143; Sire Sir Johanna De Kol 25467; Dam Mercedes Athenia Inka De Kol 72761.

Schultz, Ed. M., Hartford, Wis., Johanna Colantha Sarcastic Lad 38402. Sire Sarcastic Lad 23971, Dam Johanna Colantha 48578, Dr. Johanna DeKol 63555, Sire Korndyke Netherland Wayne DeKol 47306, Dam Johanna Star Piebe 99196.

Eifert G. C., Hartford, Wis., Mutual Fobes Homestead Rose 60048, Sire Fobes Tritomia Mutual, DeKol 40534, Dam Wild Rose Piebe Homestead 79500.

WAUKESHA COUNTY.

Baird, S. A. & Son, Waukesha, Wis., Sir Walker Segis 50672; Sire King Segis 36168; Dam Lillian Walker De Kol 63667. Dutchland Colantha Sir Change 67773; Sire Colantha Johanna Lad 32481; Dam First Change 66959.

Gunderson, Mrs. Maria E., Oconomowoc, Wis., R. 25, Cloverdale Pietertje Posch 50773; Sire Sir Homestead Posch De Kol 37314; Dam Pietertje Lass 2d's Johanna 79288. Sir Ormsby Hengerveld Schoone 73171; Sire Sir Ormsby Hengerveld De Kol 31212, H. F. H. B.; Dam Aaggie Schoone 79537.

Howell, D. J., Waukesha, Wis., R. No. 9, Hillvale Sir Ormsby 61086; Sire Sir Ormsby Hengerveld De Kol 31212; Dam Johanna Burke 79538.

Leonard, W. B. & Son, Brookfield, Wis., Duke of Holstein De Kol 2d 60905; Sire Duke of Holstein De Kol 37950 H. F. H. B. Dam Fyra Pietertje Ringwood 49258 H. F. H. B.

Lowry, Wm. & Sons, Waukesha, Wis., Oak Side Johanna 61293; Sire Johanna Colantha's Lad 28296; Dam Nig Alcartra 2d 48402. Heilo Oak Pontiac Gem 63634; Sire Pontiac Hercules 40853; Dam Heilo Oak Burke 67590.

Ludwig, Frank, Dousman, Wis., Johanna DeColantha 4th Champion 60573; Sire Colantha Johanna Champion 45674 H. F. H. B. Johanna DeColantha 4th 97424 H. F. H. B.

McGill, W. D., Menomonee Falls, Wis., Sir Piebe Clothilde De Kol 56357; Sire Joe Tobes Homestead De Kol 39817; Dam Piebe Estata Clothilde 69555.

McLaughlin, Wm., Templeton, Wis., Sir Ormsby Hengerveld De Kol 6th 55645; Sire Sir Ormsby Hengerveld De Kol 31212; Dam Duchess of Beechwood 2d 45168.

Reddelien, H. E., Oconomowoc, Wis., King Ormsby; Sire Sir Ormsby Hengerveld De Kol; Dam Queen Ormsby.

Roberts, Dr. David, Waukesha, Wis., King Hengerveld Pondyke 47843; Sire King of the Pontiacs 39037; Dam Clothilde Nellie 73897.

Schley Bros., Waukesha, Wis., Wisconsin Bess 4th's Piebe 41287; Sire Minnie Sandes 2d Sir Piebe De Kol; Dam Wisconsin Bess 4th. Canary Paul 3d 74531; Sire Canary Paul 48328; Dam Salma 2d's Pietertje De Kol 2d 98487.

Watson & Will, Menomonee Falls, Wis., Homestead Masterpiece Ormsby 71179; Sire Homestead Masterpiece 49643; Dam Ormsby Queen 100575.

Wisconsin Home and Farm School, Dousman, Wis., Johanna Colantha's Lad 3d 69633; Sire Johanna Colantha's Lad 28296; Dam Jennie Zula 46626.

WAUPACA COUNTY.

Erickson, Jno., Waupaca, Wis., R. F. D. No. 2, Johanna De Colantha Champion 60574; Sire Colantha Johanna Champion 45674; Dam Johanna DeColantha 2663.

Steege, Ferd, Embarrass, Wis., Darington Johanna King 52437; Sire Small Hopes Cornucopia King 41775; Dam Hannah De Kol Melchor 74927.

Twetan, Henry A., Scandinavia, Jewel Duke Clyde 44072; Sire Johanna Clothilde 3d Clyde 30550; Dam Jewel Duchesses 64474.

Weinnann, A. Jr., Iola, Wis., Daisy Queen Johanna 67916; Sire Sir Johanna Bonhuer Fayne; Dam Daisy Queen Netherlands 2d Piebe 109938

WOOD COUNTY.

Butters, E. E., Marshfield, Wis., Gem Bell Terzool King 44658; Sire Gem Pietertje Paul De Kol 27282; Dam Belle Terzool Mechthilde 50119.

Schmidt, J. F., Arpin, Wis., Sir Johanna Genevra 53399; Sire Sir Johanna De Kol 12th 43305; Dam Genevra Almeda De Kol 88563.

Vannedom, T. F., Marshfield, Wis., Butter Boy Piebe 42234; Sire Duchess Ormsby Piebe Burke 29328; Dam Piebe Queen 2d's Princess 45007.

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