

## EATS HIMSELF TO DEATH

The Indians Dying Off on Account of Gluttony.

### ELK GALL A CONDIMENT

Time of Plenty Is Fatal—For a Bush to Gorge Himself with Twenty Pounds of Meat in One Night Is No Unusual Thing Among the Indians.

If Thomas A. Edison referred to the American Indians when he said that people were eating themselves to death, he could find plenty of corroboration of his theory on the reservation. Overeating is doing more to bring about the extinction of the Sioux and Yankton Indians than race suicide, firewater and all the diseases which haunt the wigwam of the red man.

The great tribe of Sioux Indians is disappearing. The members, it is declared, are literally eating themselves to death on account of the plenty about them. If corroborative evidence was not easily obtained, it would scarcely be accepted as true that in the course of a night of feasting, dancing and story telling the average Indian will consume from ten to fifteen pounds of meat, and if he has an abundance of food and can make his own selection of the parts to be eaten he will swallow without inconvenience not less than twenty pounds of meat in a single night.

Car loads of canned meats are consumed by the overfed Sioux Indians, and some canned foods have become almost as sacred a dish with the red men as the fat dog stew of old for which the Sioux tribe is famous. Among the varieties of canned goods eaten to excess, the oyster holds first place. A hungry Indian will eat half a dozen cans and drink the liquor.

Besides the harm done by eating excessive amounts of food, the fact that it is not properly prepared makes it the more injurious. There is no variety of style about Sioux Indian cooking, no French methods, no necessity for stimulating appetites already overladen.

A pot full of meat and water is put on the fire by the squaw and allowed to heat, but there is no definite time for the meal to cook and no point in the cooking process when it is done. The dinner is ready when ever her lord comes in and grunts about being hungry.

If the Indian is especially hungry he may begin on the contents of the kettle by the time the meat is fairly warm. There is never any fault finding about the way in which the meat is prepared, and whether it is half raw or done to rags, no objection is made by the head of the family.

The Indian knows the choicest tidbits of every animal and how to cook them. The hunt at this time of the year gives the Sioux Indian the fullest enjoyment of his appetite, and during the next three months the average buck will devour enough meat to satisfy four ordinary men.

Condiments are in great demand by the Indians, and the Sioux Indians probably consume more black and red pepper per capita than any other people in the United States. Their former favorite condiment was the gall of an elk.

The Sioux Indians are responsible for the reputation which nearly all tribes have of eating dog meat, but there are few other tribes which ever served dog meat, even at the feast of important ceremonies. The Cheyennes, Shoshones and Arapahoes, contrary to reports, never touch dog meat.

To remedy the gluttony of the Indians and prevent them eating themselves to death, the Indian Bureau is trying to make good housekeepers of the Indian girls. Ten times as much wheat flour is used by the Sioux to-day as fifteen years ago. It is said by the agents that, where cereal and wheat flour are used by the Indians, there is some hope of civilizing them and curing them of gluttony.

At the schools, among the first things in their course, the girls are taught to make bread. But these loaves have not reached the wigwam on the reservations to any marked degree. The Indian cares little for wheat bread anyway. Cereals don't interest him.

#### Crocodile Worship.

It was in the very ferocity and terrible of the crocodile that the Egyptians found the inspiration for the deity they devoted to him. They were mightily afraid of the monster, and therefore instituted in his honor, the supposedly appeasing worship, as though they had said, "Be good enough not to eat us up and we will build temples to you and bow down to you as to a god." The students of early history have clearly proved that the earliest worship of every sort took the shape of offerings intended to appease the elementary forces of nature, or the real or imaginary beings of whom men were afraid.

#### Special Occasions.

It is only when they are summoned for office that some men care whether anybody knows which church they attend.

## SWISS FARM COLONIES

Proposition Upon Which Their Success Depends.

The success of the Swiss farm colonies depends upon a few simple propositions: That although it is difficult to make money out of land, it is easy to secure a living from land; that everybody who is not fit to farm, can, under direction, soon be fitted to do remunerative work on land, and, that, thanks to recent improvements in agriculture many more men can be supported per acre of land to-day than a few years ago; that work on land is physically and morally regenerating.

The Swiss have adopted a system of small farms, each farm occupying no more than 300 men, thus making it possible for the director to be acquainted individually with every one of them. The industries on these farms are relatively insignificant, and are only there for the purpose of giving employment to those who are unfitted for agricultural work, and during those months of the year when little work can be done in the field. The surveillance instead of being confined to an expensive soldiery, is confined to farm-hands, who not only exercise a sound and moral influence over the inmates, but incidentally earn their wages by the work they do on the land.

Moreover, the Swiss have discovered how indispensable it is that by the side of every forced labor colony for tramps there is also a free-labor colony for the unemployed. Nothing interferes more with the discipline of a tramp colony than the presence there of innocent unemployed, who tend to relax the discipline necessary for the tramp, and nothing is more unjust to the unemployed than to put them in daily and hourly contact with the tramp. Also, the character of the discipline necessary in the one case is totally different from that needed in the other. The tramp needs some severity and even coercion; the unemployed, on the contrary, needs only just such regulations as is indispensable in every factory or farm in Switzerland, therefore, the colonies where discipline and coercion are used are confined to tramps and misdeameants, and the free-labor colonies are open to the unemployed, who, in lieu of discipline and coercion, find ordinary factory regulations and encouragement. At Witswil, too, a very interesting experiment has been tried. Around the forced-labor colonies is a collection of farms to which the inmates of the forced colonies are encouraged to go when their term has expired. At these farms a fair wage is paid; and, being removed from the temptations of town-life, the inmates of the forced colonies have an opportunity of doing work under virtually free conditions, and thus completing the self-discipline necessary to fit them for restoration to the community at large. The forced-labor colonies have in some cantons been so ably managed as to be self-supporting. This cannot be claimed for the free-labor colonies, which contain too large a proportion of infirm to permit of their paying expenses, but the expense of the free colonies is relatively small.

#### His First Bicycle.

Mischief is the crow's occupation. The crow of India appears to be particularly malicious. He delights to torment other birds, and will wantonly pull a nest to pieces. Mr. A. J. Bamford, in "Turban and Tails," describes the crow as having admirable self-possession, and usually a most perfect control over his countenance.

I have only once seen a crow, to use a familiar expression, taken aback—forced to own himself discomfited. It was one morning before breakfast and I was speeding across the meadow on my bicycle. A crow to which the machine was a perfect novelty, for at that time there were not many in use in Calcutta, came flying toward me to satisfy his curiosity. The bright steel spokes were, of course, invisible to human eyes, and, as it proved, to his.

In the spirit of impudence and frolic, exhilarated, perhaps, by the early morning freshness, he made a dash to go through what seemed to him to be simply a hoop on which my saddle rested.

It need hardly be said that he did not get through. I looked back. He lay on the ground, evidently much surprised. His jaw expressed perplexity mingled with disgust. His head was sore, his feathers ruffled; and when he got up and went away to think about it, he looked more like a crow ashamed of himself, than any I had even seen before.

#### Boys Lighted by Acetylene.

The Brazilian minister of marine has interested himself in the subject of illuminated acetylene buoys for use on the coast. The type of buoy is that lighted by acetylene which will burn continuously for six months. The largest of the buoys is situated at the mouth of the Amazon and weighs complete about 20 tons. The use of 25 lights of this character and varying in size is contemplated at different points along the ocean coast.

#### Wasn't in Politics.

"My good man, why don't you do something?" "Why should I?" demanded Tired Tiffins. "I ain't got no constituents to kick about my inactivity."

## WONDERFUL IS ESPERANTO

Latest Universal Language the World is Learning.

### NOW USED IN COMMERCE

Tongue Built on Hope—Business, Science, Exploration and Government Would All Be Easier If There Was a Universal Speech—The Grammar of Esperanto.

Ever since the Tower of Babel, nations and men have been kept apart by a barrier of languages. Those who speak the same language find it a bond of union closer even than the tie of race. The Dutch and Germans are far closer of kin to the English, for example, than the heterogeneous population of the United States; yet the English-speaking nations stand together, practically, in feeling and tradition, and count all others outsiders. Hungary, fighting for her own language, keeps apart from Austria in heart. The partition of Poland was emphasized by the forcing of the Russian and German tongues upon the Poles, and there has been a determined battle on the point ever since in every Polish province. In our own United States the first thing the emigrant child does is to learn English, and the process is accompanied by a marvelous Americanization.

War has sometimes made the conqueror's language dominant. Rome made Latin a world-language, and Greek had been in Alexander's day. French, a century ago, was spoken more widely than any other tongue. English to-day is the dominant language. But none is universal and all are hard to learn. The hoped-for language when it comes, must be easy, and must also commend itself to each nation by being, in some degree, related to its own speech.

There have been a good many attempts at it. There is no reason, really, why men should refuse a practicable world-language, and the machinery of the schools in every land of importance could easily be put at its service if each government was willing. There is nothing absurd in the notion except somehow we all think it absurd, and laugh at it.

Esperanto, of course, is a language built on hope. Anybody who knows Latin, French, Spanish or Italian can understand the name, "One Who Hopes," that far. That is the beauty of the new speech—it consists of some two thousand root words, chosen on the basis of their use by the largest number of nations. Any one who knows his own language well is already in possession, so the Esperantists maintain, of something like half the vocabulary of roots. If he knows one Teutonic language and one Latin one, he will recognize old friends in two-thirds of the root words. Unlike any language that has struggled with human stubbornness in its growth, Esperanto has no irregularities and almost no exceptions, and can be learned in from two to six weeks. Its grammar can be learned in half an hour. Sir William Ramsay, a believer in it, asserts, "It is almost incredible that the whole essential grammar of a language can be given in a paragraph; but it is quite true."

Here is a sample of its simplicity. Every noun ends in o, every adjective ends in a, every adverb in e, with no exceptions. Every letter is always sounded and in one way only. Such a thing as an irregular verb is not known. Every plural ends in s (English y). The pronouns all end in i, and add n for the objective and a to become possessive—thus mi, I; min, mine, me.

"Simpla, fleksebla, belsona, vera internacia en siaj elementoj, la lingvo Esperanto prezentas al la mondo civilizita la sole veran solvon de la lingvo internacia; car, la facila por homoj memfita instruita, Esperanto estas komprenota sen paco de la personoj bone edukita."

Count Tolstoy believes in the new language. He says that in two hours he was able to read it. Max Müller, the great philologist, was an "Esperantist."

The grammar of Esperanto has been translated into twenty-eight languages and dialects. It has only twenty-four pages, including quite a large vocabulary. It is not, however, hoped that Esperanto will become the only language. It is meant to be a second language learned by every one who wishes to communicate with those of other nationalities. Already it has been used in commerce, as an Esperanto order, with an accompanying grammar "key" enclosed, printed in the language of the foreign firm addressed, can easily be deciphered and acted.

One little point will touch every one who has ever struggled with prepositions. In Esperanto all prepositions govern the nominative; and it is not quite evident from the sense which it should be, the preposition is used, which has no definite meaning.

The ancient Greeks, says a busy fellow, had something like this; but all other languages have gone floundering along miserably without it.

## USING DOGS IN WARFARE

Trained Dogs Might Save the Lives of Many Wounded Men.

In 1881 a bold trial of dogs from the German Society for Ambulance Dogs was made by the Eighth Army Corps at Coblenz, in connection with the hospital corps exercises. "Hercules, a well-known dog owner, of Carnegie, Scotland, formerly of the British Army gives the following description of these trials in the Army and Navy Gazette of November 24, 1911: "At dusk the keeper brought out four ambulance dogs. Previously two, hundred soldiers had been put out to represent the wounded, and five hundred stretcher bearers set out in the darkness carrying torches and lanterns. It was an interesting piece of most difficult work, and numbers of officers, mounted and on foot, followed to watch the proceedings. The work commenced in the Coblenz wood, and a more difficult task could not have been found for the dogs.

"Two dogs worked on the right and two dogs on the left, and, notwithstanding the noise and crowds, recovered all the casualties in pitch darkness without lanterns. Two hundred more soldiers had also been placed in various parts of the forest of Coblenz; the stretcher-bearers were sent out first this time, and after having scoured the ground thoroughly, reported eighteen men missing. The four ambulance dogs and keepers were then called for, and in twenty minutes the eighteen men were recovered from the most impossible hiding places; these men in actual warfare would have been without a doubt, left to their fate. This trial was considered highly satisfactory by the staff of the eighth Army Corps, and demonstrated that an, owing to the introduction of ambulance dogs all ranks are obliged to take cover and casualties will chiefly occur in cover where they are most difficult for stretcher-bearers to find, the dog's scenting power comes as a most valuable auxiliary.

The report of the director was favorable; but it is apparently the intention of the German government to free the army of work of this nature and leave it to the volunteer ambulance companies. Further experiments in this line have not as far as is known, been undertaken in the German army.

#### The King's Promise.

A traveler in Italy, Mr. Ashton K. Willard, quotes the painter, De Angellis, as saying that the "gift of promise" that of remembering names and faces, often depends upon some one who stands beautifully near, to supply the required information. If an out-of-the-way province is to be visited, the prompter is sent on in advance, to inform himself in regard to the notable. Then, on the great occasion, he keeps close to the king, and disgorges facts at the required moment. So the king compliments each man appropriately and everybody is happy. The same thing is done at the opening of an art exhibition with some artist as prompter.

"Once," said De Angellis, "I failed to prompt quick enough and destroyed my official reputation. There were several artists in the suite but I was walking nearest the king. We suddenly turned a corner and came upon a canvas of the new school. It was an atrocity; I knew I ought to say something, but I hesitated too long. Possibly I was stunned, and before I recovered my wits it was too late."

"What happened?" "The king saw it, and before there was time to put him on his guard, he blurted out an emphatic condemnation."

"Why should he have been put on his guard?"

"The young man who had painted the picture was walking directly behind him. He was a nice fellow, too, one of the nicest fellows in the world—if he would only leave paint alone."

#### Stag With a Leader.

Stories of deer with rain barrels or water pails on their backs are common enough among Indians and Adirondack guides, but it is left for Europe to come to the fore with a variant. Some hunters near Innsbruck came upon a stag with a leader on his antlers. In spite of the great darkness it made out at great speed on seeing the men, leaping forward and flashing through the darkness as if quite unimpaired. In mad career was stopped, however, when the ends of the leader caught between two trees. He struggled with his antlers at the apex of the hunter's leg that it broke off part of its interior and then, finding made good its escape. The leader proved to belong to a farmer who had lost it standing against one of his haystacks. While seeing the stag had evidently seen the hunter, which had thus become fixed on his horns. Which goes to prove that honesty is the best policy, even for stags.

#### Afraid of the Turkey.

A gentleman took his little boy to a fairground to see the wonders of the place. After being there for a little time the child came running to his father, pursued by a turkey cock. "What, my boy, said the father, 'you are not afraid of a turkey?' 'You are not afraid of one yesterday?' 'Yes, papa,' he said, 'but this one isn't scared.'

## WHAT PARAGUAY IS LIKE

A Country Rich Potentially But Poor in People.

### A PLENTITUDE OF GIFTS

Its Government Is One That Progressive Nations Would Call Good. Yet Our South American Neighbors Are Contented—Little Poverty in Which the Nation Lives.

Paraguay is one of the interloper of Latin-American republics which enjoys a plenitude of gifts but remains poor in the midst of vast potential wealth. Its Government is what highly civilized people, relying on the benefits of what we call progress, ranging from personal bathhouse to luxurious spring trains, regard as "good." Yet the Paraguayans are contented. Anglo-Saxon on-lookers in Paraguay lament that there are few factories, wire roads, cities with asphalted streets, policemen wearing helmets and the rest of the apparatus of civilization. Of course we are bound to join in the chorus of disapproval. A correspondent of the Buenos Ayres Standard, writing from Asuncion, the capital of Paraguay, in September, the early "spring" of the region south of the equator, says:

"How glorious the flowers and young leaves! All Uruguay is now one blossom, at a distance one sees a bluish haze in between the all-green of the forest. Farther, all is light yellow, and again a lightish pink. The fragrance one perceives miles off carried by the wind until lost, and for a moment one forgets the hardships and struggles of life upon earth and feels one's self more spiritual among these glorious accomplishments of the Great Spirit; and one wishes to be better if only for one moment, and to seem into the life of after-life, with that intense desire to learn more, and know more about this magnificent nature, and how dull to have to return to every-day life; no time for thought, no time for anything but business, and to once more see all the wonders of life and not be able to keep the suffering millions of whom Paraguay also has its share; one trip in the same will show people that, after all, poverty does not mean, and in what wildernesses they are born, bred and raised, and if they ever do reach the modern city, for the greater part of the time they are one year old. They are them, they have but little business, and all is easily forgotten; they are not a strong people, physically speaking, if one they would in fact be sublime, as Longfellow said:

"O, fear not in a world like this, And then shall know our power, Know how, finding a thing it is To suffer and be brave."

"Nor do I give them credit for being a strong-minded people, with some few exceptions."

Yet the correspondent decries a country that has almost wholly living in the hands of old-fashioned mist and rain. The Paraguayans love their delightful scenery and probably find, though without conscious thought about it, that the position which allows them to view things in a most beautiful way. The correspondent says:

"This misery is of course due to themselves and the thing for Paraguay is to be improved. Good, cheap, modern machinery are essential for the progress of Paraguay and especially for the lots are wanted. The Government has been trying, and I believe they are now trying to obtain machinery."

Although it is impossible to say whether or not the time has been too short. The agricultural law with a specially adapted "Ordinance de Immigration," all in the long run tend to increase the number of all countries in South America.

The "misery" may be evident from one point of view, but what is the only one to the Paraguayans? The great cities in South America are included in the list of the Paraguayans as "misery," and it is impossible to say whether or not the time has been too short. The agricultural law with a specially adapted "Ordinance de Immigration," all in the long run tend to increase the number of all countries in South America.

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