

# WHERE POLYGAMY IS ROAD TO WEALTH

By JOHN L. CORBIN

IN AT LEAST one section of the United States at the present time a large family of small children means wealth and the more kiddies a man happens to have the more fortunate is he considered. This is on the Navajo Indian reservation, in northern Arizona and northwestern New Mexico, where the government is now making individual land allotments to the tribespeople on the basis of 160 acres to each and every Indian, irrespective of age, sex or condition. So it happens that the bachelor is condemned to land poverty, with a beggarly quarter section, while the married man with a large swarm of little papooses at once comes into control of a landed estate limited only by the number of his offspring.

Now it happens that polygamy has always been practiced by the Navajos, and if a brave happens to have several wives he is in luck indeed. Each wife is good for a quarter section, as well as each youngster. So, inasmuch as the process of allotment is slow and is bound to consume several years before all the wandering Bedouins of the desert can be rounded up and corralled upon individual farms, Dan Cupid has been boosted into amazing popularity and the most ardent Rooseveltian would search in vain in that particular section of the desert for indication of race suicide. With wives and children worth 160-acre farms (and their value guaranteed by the government, just like silver certificates and banknotes), these commodities are worth having and the Navajo buck who has neither is hustling for both, while he who has one or both is hustling for more.

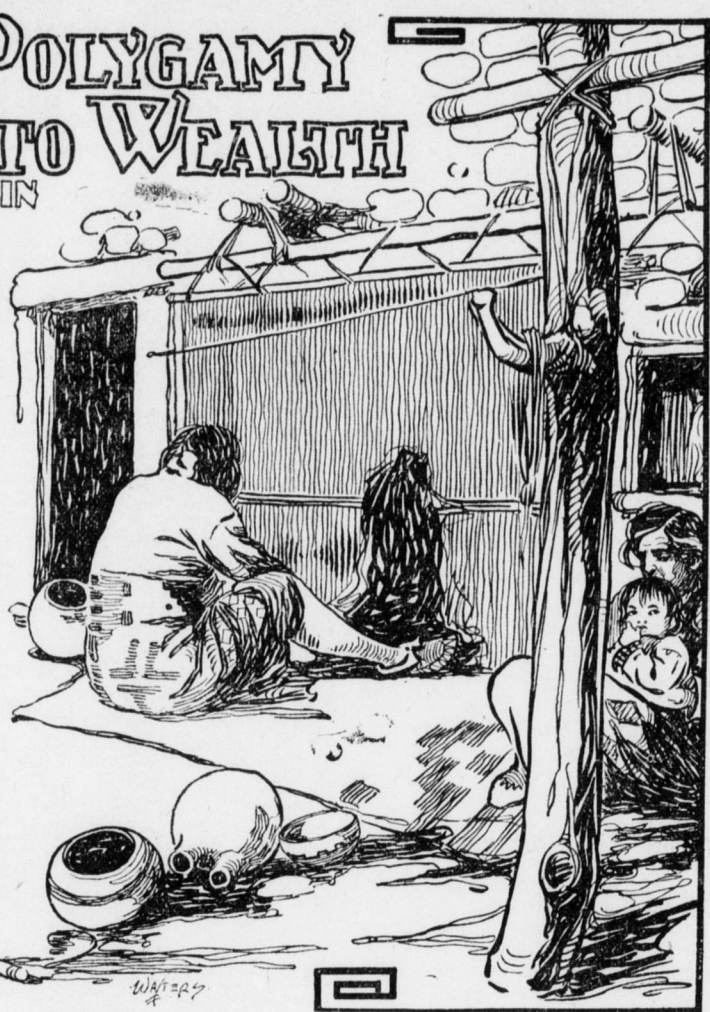
But the fact that a wife is worth 160 acres of land has boosted the price of wives to such an extent that a poor man can hardly, if at all, raise the wherewithal for the purchase of one. For the Navajos have bought their wives since the beginning of immemorial tradition—paying the squaw's father in ponies, sheep, goats, cattle, hides, wool, silver or any other commodity acceptable to both buyer and seller. Naturally the father of a marriageable girl feels that she is worth 160 acres of land to him. If some brawny brave wants her he must raise the ante. So it happens that Uncle Sam has been a real bull on the squaw market, giving her a higher valuation than was ever before dreamed of by the warriors of the southwest.

So the poor but ambitious buck finds it difficult to better his condition by entering the state of matrimony as an investment. The price of wives is too high for any but the wealthy to afford such a luxury.

As might be anticipated, neither the rich nor the poor of the Navajos are at all pleased with the rumors that have reached them of the government's ultimate intentions. They are well satisfied to take their land allotments, but if any attempt is made to compel them to live upon their lands there will be trouble. They have been accustomed to wandering wherever the spirit moved them—driving their flocks and herds before them and stopping wherever water was abundant and pasturage good. To be corralled in fenced-in farms and compelled to live year after year in the same place will prove intolerable. To confine a Navajo on a 160-acre farm will work as great a hardship on him as to shut a white man up in a six by ten prison cell.

The Navajo reservation comprises an area of perhaps 15,000,000 acres and estimates of the number of tribespeople vary all the way from 18,000 to 28,000. It might appear, then, that their reservation was big enough to give them all elbow room. The Navajos have never thought so and pay not the slightest heed to reservation limits. Without so much as saying "by your leave," they have taken possession of the major part of the reservations of the Hopis of Arizona and the Zunis of New Mexico. Then they are scattered all over southern Utah, southwestern Colorado and the public lands of northern New Mexico and Arizona. They occupy an area larger than the entire state of Pennsylvania and will do a lot of grumbling at any attempt to curtail their liberty of movement. Of course they do not need more than a small fraction of this land for the pasturing of their sheep, goats, cattle and horses; but they have always been semi-nomadic in their habits, moving to a new location whenever they felt like it.

In many ways the Navajo is not a bad fellow. His peculiarities are faults when judged by the white man's standards. But why should we presume to measure the red man's oats in our half-bushel basket? For one thing, he knows no distinction of meum and tuum and would rather steal than buy from any person or at any time. Again, the truth is not in him; or, if it is, it is so deeply buried that it never reaches the surface; and ingratitude is so universal that its opposite is inconceivable in the conduct of a Navajo. Then his weakness for many wives may be counted against him; but perhaps this should be considered lack of wisdom rather than a moral lapse. Two wives is the



common allotment, but some have been known to have 12. Sometimes it happens that a man's wives quarrel. Then he separates them, building for each a hogan, separated, if possible, by a rock, a hillock or a convenient butte, which neither is supposed to pass.

The mother-in-law joke of the newspaper paragraphs is as old as civilization, but among the Navajos it is a grim and ever-present tragedy. For a man to look in the face of his mother-in-law is believed to be a certain precursor of a long train of incalculable evils. As his wife's mother frequently makes her home in his hogan (after the custom of mothers-in-law), it requires some lively dodging to avert a catastrophe. When he returns home, after marketing his wool, or visiting the nearest trading store for a supply of tobacco, or giving chase to the nimble jackrabbit, or sojourning for a time with another wife, he gives warning of his approach by a loud "klyi," and the old lady scurries to cover, remaining out of sight as long as he is in the neighborhood.

Physically, morally and intellectually the Navajo is superior to other nomadic tribes, such as the Utes, Apaches, Comanches, Sioux and Cheyennes. He has always been self-supporting, receiving no rations or other

grudging assistance from the government. When there is work to be had, within their capacity, the men labor willingly and efficiently, grading on the railroads, constructing irrigation reservoirs and ditches and weeding or harvesting sugar beets in the beet fields of Colorado. They cultivate their scanty patches of corn and beans on thousands of places in the desert, having been real "dry farmers" centuries before the "Campbell system" was born of the brain of the Nebraska experimenter, or the "dry farming congress" that meets in October in Billings, Mont., conceived of. They build their humble hogans of stones or of timber banked up with clay, wherever there happens to be water for their flocks and herds. They are neither nomads, like the wandering tribes of the plains, nor settled agriculturists, like the Pueblos, but rather Bedouins of the American desert, moving when necessary to secure better pasturage or a more abundant supply of water for their live stock. Their blankets, woven exclusively by their squaws, have made their tribal name a household word wherever barbaric beauty or next to everlasting durability is prized. In their own field they stand alone—as far beyond the reach of rivalry as are the silken rugs of Bokhara in their sphere.

## THE PRIMER LESSON

BY OCHWARTZ



THE PICTURE LADY

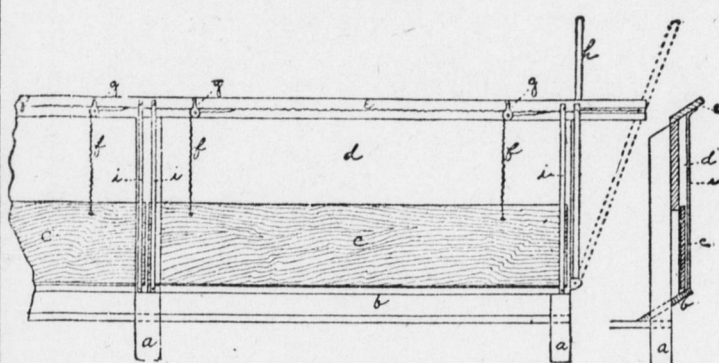
**An-i-mal. Shape. Tall.**  
Look at the Tall An-i-mal, Children. Is she not Tall? Oh, yes, she is very Tall—and Skin-ny; but then she has a very Up-to-date Shape. Why do you think she works in a Dime Mu-seum? Be-cause she is on-ly 18 feet Tall. Wrong, Myr-tle! We must learn not to jump to Con-clu-sions. This E-lon-gat-ed Gum Twist-er is on-ly a Fashion Pic-ture of the La-dy's Fone-y Journ-al come to Life.

**Relaxation Needed.**  
The household cat is an excellent model for the average woman to keep before her eyes, says a writer. Let women learn her secret of relaxation and they may keep the flexibility and grace of youth almost indefinitely. They can also keep their faces unlined for years after the woman who is always in a state of tension has begun to mourn over crow's feet. Pussy has muscles of iron and terrible claws, which she can use to excellent effect when she wants to, but when she does not want to use them the muscles are in a state of absolute relaxation and the claws are sheathed in softest velvet. The average woman never relaxes either her mind or her body, and even in sleep she is all tied up in mental and physical knots. She becomes so accustomed to weariness that she does not recognize it as such, and as long as she is able to stand it does not occur to her that she is tired. Society, which has heaped so many petty cares on her shoulders, is more to blame for this characteristic than she is herself, but it isn't always necessary to carry the cares about all the time nor to continue the tension habit after the reason for it is gone.

**Why?**  
"Ridgeway boasts that he has never taken a drop of liquor in his life."  
"Why does he boast? I know a man who never blew out his brains, and he doesn't brag about it."  
The young man who has no bad habits stands the best chance of marrying a rich man's daughter. He is less expensive to maintain as a son-in-law than the other kind.

## PRACTICAL PLAN FOR CONVENIENT SHEEP RACK

Device Described and Illustrated Is Such as Used by Michigan Breeders—Is Ninety Feet Long.



Plan of a Convenient Sheep Rack.

The sheep rack described below is such as is used by most of the large sheep feeders of Eckford township, Calhoun county, the one mentioned being on the farm of Herman Mahrie, says a writer in Michigan Farmer. The racks in this barn are 90 feet long, there being a row down each side about midway from the side to the center, leaving space enough between to drive through with the spreader in cleaning the barn. The ends of the mangers are open to a feed alley at each end, and the feeding is done by walking through the mangers and scattering the grain, and from hay chutes which open to the mangers. The feeder never steps into the part where the sheep are confined, so there is no contamination from walking in the manger. The sides of the mangers are dropped while the grain is being fed, then raised while the lambs eat it, dropped again while the hay is being placed, and raised again to allow the lambs to eat it.

I presume the plan by which a stretch of 90 feet of gates is raised in an instant from end of manger is

the principal thing desired. I think the illustration will make this plan. It is done by means of an iron lever, (h), and sash cord, (f), fastened to the sliding board, (c). A pull on the lever raises the board, (c), to a position by the side of the stationary board, (d), and a catch holds the lever in position, thus holding the sliding board up until the lever is released and the board drops down. Strap iron guides, (i), hold the boards in position, and as will be seen from the illustration the boards, (c), work independently of each other and are separated a little at the ends to prevent binding. Should any do so and not drop down to place, a little working of the lever will start them.

I do not remember the exact construction of the rack, but it is somewhat like the illustration, Fig. 1 showing a side view and Fig. 2 the end view of one-half of the manger. The other half is similar. (a) is a post, (b) a slanting board which forms the side of the grain bottom, and (e) the slanting top to facilitate putting in the hay and help to keep chaff from falling on the necks of the lambs.

## MODERN FARMER KEEPS POSTED

Traveler Notes Interest in Prosperous and Up-to-Date Agricultural Community Taken in Bulletin.

(By W. MILTON KELLEY.)

I have noted one thing in particular while traveling in several of our best agricultural states, and that is, when I see a number of well dressed farmers discussing beef and milk rations feeding young animals for a healthy development, nitrogea, potassium and phosphorus and protein, carbohydrates and their uses and functions in plant and animal growth, I am invariably in a prosperous and up-to-date agricultural community.

Now, the question is this: Do the best and most intelligent farmers read these bulletins and keep in touch with their station workers, or does the reading of these bulletins and keeping in touch with these station workers make better and more intelligent farmers?

It is one or the other considered from either standpoint, for these bulletins are not read by the uneducated and unprogressive farmers, nor do they circulate in poor farming sections as freely as they do in the better agricultural communities.

The difficulty is that we do not fully realize or appreciate the magnificent work that many of our station workers are accomplishing toward elevating the agriculture of our country. The successful station worker must be a searcher after truth and the suc-

cessful farmer must have a disposition to learn this truth and practice it in his every day management.

Efforts are just as essential on the part of the individual himself as they are upon the part of the station workers. I suggest, therefore, that while we hold the station workers to practical and vigorous work we farmers ourselves must consult our own interests by giving careful and thoughtful consideration to all the facts that these learned men lay before us, either to approve and utilize or to form a basis of criticism or inquiry.

### Selection of the Boar.

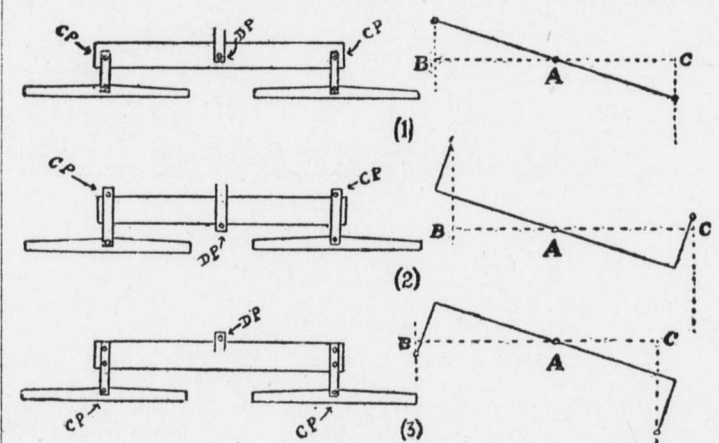
No matter how many sows are kept on the farm the selection of the boar is of great importance. There are many pure bred hogs in all parts of the country, so there is no reason for the use of a scrub boar by anyone, says the Swineherd.

The character of the get of a scrub boar is guesswork, whereas with the pure bred boar there is some assurance that his get will be uniform and of a quality indicated by his ancestors. When possible the boar should be selected on the place where he was raised.

### Best Pasture Grass.

Among the permanent pastures composed largely of a single grass are blue grass, Russian brome grass, Bermuda grass, buffalo grass and bunch grass. Of these Kentucky blue grass is now the most widely distributed. In palatability and sustaining power it stands first. It ought to be crowned king among the grasses. In favorable localities three acres of Kentucky blue grass will properly maintain a steer approaching maturity for seven months in the year.

## DRAFT ON THE DOUBLETREE



There is a difference of opinion among ranchers regarding the pulling ability of each horse in a team. Some are of the opinion that the horse ahead is pulling the most and vice versa. The draft on each horse depends entirely on the relative lengths of the lever arms and the lengths of the lever arms depend on the position of the clevis pins with respect to the draw pin. In upper diagram (1) the clevis pins and the draw pin are in a straight line hence the lever arm is the perpendicular distance from the draw pin A to the line of draft of each horse. The lever arms in this case are A, B and A, C, which are equal, no matter how much one horse is

ahead of the other. One horse always pulls the same amount as the other. In diagram (2) the clevis pins are behind the draw pin and when one horse pulls ahead of the other his lever arm A, C, becomes longer, and A, B, the lever arm of the one behind becomes shorter. In this case the horse ahead having a large lever arm has the advantage and pulls less than the one behind. In diagram (3) the clevis pins are ahead of the draw pin and when one horse pulls ahead his lever arm shortens and the lever arm of the one behind lengthens. The horse ahead, having the lever arm shorter pulls more than the horse behind.

## HINDUS ALARMED AND ASTIR

Spread of Christianity Threatens Whole Structure of Hinduism With Overthrow.

Hinduism is awakening to the fact that if the great sub-strata of Hindu society known as the depressed classes be raised by Christianity, the whole structure of Hinduism is threatened with overthrow. This awakening is being followed by efforts in various parts for the improvement of these poor people. The latest is a movement in Ahmedabad. In that city, on August 29, a meeting was held at which the attendance of the depressed classes was encouraged and in which they were allowed to sit beside caste people. Resolutions were passed for the formation of a Central Hindu association, which should have for its objects the raising of the depressed classes and their readmission into Hinduism after being converts to foreign faiths. As to the means to be adopted for realizing these objects, the following suggestions were made: (a) Starting schools, clubs and associations; (b) establishing preaching missions; (c) publishing papers, periodicals, magazines and leaflets; (d) adopting such other means as may be conducive to the above objects.

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### Futile Dissension.

"So you and your husband are always quarreling?" said the family lawyer.

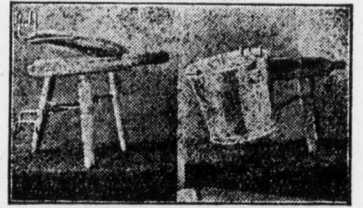
"Yes," answered the young woman. "What do you quarrel about?" "I forget the subject of the first quarrel. But we have been quarreling ever since over who was to blame for it."

### An Ungentlemanly Reply.

"Once you called me the light of your existence."  
"Yes, I know it. That was before I had any idea you were going to become the dead weight of it."

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