

ance of a highly intelligent effort to adapt the Indian to a new industrial order. He was living on government rations and spent his time in amusements. When a thousand members of the tribe were stricken from the ration rolls and put upon allotted lands they were still idle and thriftless and given wholly to pleasure. They neglected their farms and gardens to attend dances. The dance "was always associated with horse racing and gambling, gift and adoption ceremonies, and a number of other customs that tended to degrade" them. For their usual pleasures the fair was proposed as a substitute. The first year nothing was exhibited and interest was centered in horse racing, but there was no gambling, and a great advance was made in organization. Officers and committees were appointed, a programme was decided on and a spirit of good-natured emulation was aroused. During the following spring there was evidence of continued interest in the scheme when Indians met to talk the plans over. Fun and satire entered into the contest, as this anecdote shows:

A miniature box was sent by the Indians of Reno district to the Indians of Pryor district labeled: "Put your exhibit in this and send over by mail." An answer came back from Chief Plenty-Coos, who lives in the Pryor district, saying that he would agree to "take Reno's exhibit home in his pocket."

Big colored posters that would do credit to a circus advertiser were distributed over the reservation announcing the coming event in large letters. The Indians were so captivated by these brilliant works of art that "many put them on their houses, and some made frames and hung them by the roadside in front of their places." They were further stimulated by offers of premiums, amounting all told to \$711, and distributed through many small items.

The fair was favored by pleasant weather and was a tremendous success. Old Indians, much to their delight, were allowed to come in their native costumes; there were fine bright badges for the officials, there were races and sports in plenty; groups of old-fashioned tepees made their appeal to the red men. Meanwhile, as the fair progressed, intense interest was shown in its industrial features. Takes-the-Gun and Bird-Horse put all the other Indians to shame with their splendid four-horse teams and new lumber wagons, but after dispersing the others returned with their exhibits, resolved, no doubt, to do better another time. Takes-the-Gun, who was a "full blood and wholly uneducated Big Horn Indian," took first prize in his class. "First prize for meal and table went to Mrs. Pretty-Antelope, and the first prize for well-kept tepee to Mrs. Joseph Stewart. Both were full-blood Indians, and neither had ever been to school or could speak a word of English." They took the prizes, too, though there were educated girls in the competition. Here is the story of another interesting award:

Chief Plenty-Coos, one of the best workers as well as the most eminent Indian on the reservation, competed for the prize for the best driving team, but was beaten by a team owned and driven by a squaw, and the other Indians had a great deal of amusement at his expense, which he took without offense, as became a father of his people, saying that the award was good.

Great pains seems to have been taken throughout to turn the Indians' traits to the Indians' advantage.

Their customs and their likes and dislikes were considered, their pride was aroused, they had much harmless fun, they refrained from gambling and dissipation. Thus a wise and sympathetic policy triumphed over their natural indolence and their vices, and it is gratifying to know that such intelligence is being shown in the administration of Indian affairs. Mr. Reynolds certainly deserves the honorable mention he receives in the commissioner's narrative.

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THE RISE OF THE COMMONER IN JAPAN.

A Letter from Henry George, Jr., Dated Tokyo, November 1, 1906. As Published in the Chicago Daily Journal.

A few paces away from my hotel, building operations are in progress on a railroad viaduct. In places it is necessary to drive small piles for a foundation. A rough derrick had been rigged up, and several ropes, attached to the weight, ran over pulley wheels and down to a group of men and women. There were eighteen persons in this group and most of them were women—to be exact, twelve. To the song of one and the chorus of all this group rhythmically swayed on the ropes, raising and letting go of the weight, which in this way hammered the pile into the ground. The men were mostly young, but the women were of all ages. Several of them had their skirts tucked up, showing sturdy, brown bare legs.

An hour and a half later the group was still working and the pile was not half driven down. At that rate it must have taken three hours to get the whole pile into the ground; and, what with time spent in readjustment of the derrick, a day would be consumed in driving three piles.

This in large degree represents the process of production in Japan. On the large governmental and corporation works steam and the newer processes are employed. But the ordinary works are conducted after the old hand-labor methods, or else are on too small a scale to call in the use of labor- and time-saving devices. The nation is yet in the man-power era.

But the forces that are making such increase in productive power in other parts of the world are coming into Japan, and will within the next decade or two make great strides.

And it would be idle to assume that the Japanese workman is incapable of using machinery. The recent manufacture and use of ships and engines of war would disprove such an assumption.

We commonly speak of the Japanese as imitative, implying that they slavishly follow an example and nothing more. Nothing could be further from the truth. Under the ironclad rule of the military despotism of the shoguns thought and action in all their branches become formalized, precisely as they did in the Nile valley under the Pharaohs. But now in the new age upon which Japan has entered, when every boy is being taught more or less of the principles of democracy, and the idea of equality is superseding that of privilege, all thought is shaking off the shackles of formalism, and the Japanese are not only imitating what they judge to be the points of excellence in foreigners, but are making im-

provements and going beyond them in the field of invention.

Is it to be expected, then, that the Japanese workman, for so long held down to a low standard of subsistence, will remain there? On the contrary, the effort to use, to adopt, to discover better contrivances and processes arises, on the whole, from a new desire—the desire to get better and easier subsistence and all the things that belong to the ideals of Western civilization.

Nothing is of more common remark among observant Japanese than this. Not only does the Japanese gentleman endeavor to obtain, for instance, the household conveniences and luxuries of occidental civilization, but the Japanese workman, under the stimulus of the new political and industrial aspirations, strives to give his family better and more varied food; while the country girl, going into a mill or factory and getting what, to her and her people, are munificent wages, puts more or better ornaments in her hair, and in place of cotton obi (outside sash or girdle) she wears a silk one.

And with these new aspirations have come—in the larger cities, at least—an increase in wages. In the building trades in Tokyo, for instance, wages during the past nine or ten years have doubled. And this is so in some other lines.

But with the new standard of living and the rise in wages has come a new cost of living. This is owing to the same monopoly and taxation causes that are operating in the United States.

In the United States the increasing difficulty of getting a living required by an advancing standard and the industrial depressions that occur have resulted in the formation, defensively and offensively, among the workmen of a larger and larger and more and more centralized trades unionism. In Japan little of this has yet appeared, owing perhaps to the long subjection of the workers, as a class, to the government, to whom they still look for direction and aid.

But, just as the rule of the Shogun and the Daimyo had to give way to that of the samurai, or gentleman soldier class, so now the ascendancy of the new commoner is beginning, and a big coal mine strike not long since and several strikes in woolen and cotton mills, with the riot here in Tokyo over an increase of half a cent in street railroad fares, show the signs of class or trade organization, or at any rate, of harmonious action.

But, curious as it may seem, the first effort at trades union organization, as we know it, has proved a failure in Japan. It occurred within recent years, when the demand for laborers was increasing and wages were on the rise. As we know in the United States, during a period of industrial prosperity is not the time when unions recruit, but, on the contrary, they lose in membership and fall heavily into arrears in dues. And since the majority of workers in the respective trades here could make better terms independently in the sale of their labor than was possible by united demand through a union, they lost interest in the union idea.

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They must be ready to act on the ancient principle of the English law that the nation was the ultimate owner of the soil.—Frederic Harrison.

RESTRICTION OF IMMIGRATION.

For The Public.

At the last session of Congress the question of immigration was revived. Congress was called upon to enact laws more restrictive than the ones now in force. Its failure to comply with the demand would have been complimentary to the legislators but for the fact that the enactment of the new law was delayed for partisan reasons.

It is, however, well worth while to review both the causes advanced for the necessity of restriction and the manner in which the restriction was proposed to be secured.

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It has been claimed that immigrants coming to this country from Europe add largely to the number of inmates of the prisons, workhouses and poor-houses. In other words, the immigrants are criminal, vicious, improvident or incapable. If this be true, there can be no reasonable criticism of restrictive legislation, for a nation has a natural right to self-protection, and it would not be desirable to invite an addition of such elements, as the country already has got more than enough of. If we wish to meet the proposition advanced, we must consider whether it is true that the immigrants as a rule can be characterized in the manner stated.

It is, of course, evident that amongst a million men and women arriving during one year at the shores of the republic there must be some with criminal tendencies. So there are also amongst any one million native-born Americans we may please to pick out. It is true that many of the foreigners, especially those who come from southern Europe, are uneducated and illiterate. That is equally true of many American-born citizens. It is true that many of the immigrants are improvident and incapable. That, however, is not as true of them as of a majority of the very class which advocates keeping the foreigners out.

Thus we may at least conclude that as to the unfavorable qualities charged to the immigrants, they are not any worse off than are those who arrived in this country a few years earlier. It seems unreasonable to demand of the immigrants that they should be of a higher moral quality than is the native population. This, however, is a usual human shortcoming. We demand of our fellow-beings a state very near perfection before we are willing to admit that they are not inferior to ourselves.

Statistics amply prove that increase of crime is not necessarily a by-product of increasing immigration. In Massachusetts where the influx of immigrants has been very great during the last decade, the inmates in the prisons have decreased in number. This does not seem to prove the rule that the foreigners are any more viciously inclined than the native population. In fact, it would be a curious thing could it be proved that immigrants who are peaceful and industrious in their home country could be so transformed upon their arrival here. Crime is less frequent in Europe than in America, and if the immigrants show tendencies here which they did not prove to possess in Europe, the only explanation would be that the environments into which they are transplanted are more demoralizing.