

stock were left to their peaceful arts in the lovely valleys of the Republican, Loup and Platte until the seventeenth century when, as we shall see, the Dakotas or Sioux Indians began a conquest of extermination.

Mr. Brower's Harahey mentions this northern branch and he will doubtless acquiesce in this statement. There is nothing in Mr. Brower's memoirs to conflict with the condition which we believe existed *i. e.*, that there was a peaceable, pastoral people in a high state of civilization farther north than Coronado explored. Of course, he makes the positive statement that Coronado reached the end of Quivera. This would of necessity conflict with the theory that he was only in the outlying villages or a community consisting only of a branch from the Quivera stock.

#### Indian Characteristics.

Let us notice the Indian characteristic, or, we may say, the human proclivity to advance their own importance and labor for their own aggrandizement. Coronado was probably at the end of *their* Quivera, if you wish to take this precise view of it, if you wish to consider Coronado a model of truth in every respect; but if he was so truthful in this matter which, at best, would not be easy to understand when told by these people who spoke a strange language but on the contrary might be very easily misunderstood, why do you doubt him when he says: "I have reached the fortieth parallel of latitude." I think we should allow our common sense a little liberty and agree that he might have been mistaken in the "end of Quivera." Right here let us note that the name Quivera would have belonged equally to both branches and both would be likely to use it. Mr. Brower admits there is nothing in the Wichita language to compare with it—nothing which gives a shadow of evidence upon which to hang a theory of its origin.

The American Indians seldom designated a neighboring tribe by the name which the tribe called itself. The branch from the great Pawnee nation would scarcely have admitted that the other or northern branch had a Quivera, although from the fame of this other Quivera came all the insigna and far-reaching romance in the light of which they were basking and whose cast-off feathers of wonder they were wearing.

If the relics left showing the highest degree of civilization and art were found in the Kansas village, we would not question for a moment but the highest civilization centered there—that the branching faction, or Pawnee Picts, were the most important part of the nation of Pawnees. But when we find the highest degree of art, the largest village sites and the most enlightenment shown in the Nebraska field, we must logically conclude that the northern branch was the greater of the two.

We shall see by the documentary evidence that the true site of the great capital of the far-famed empire of Quivera was in Nebraska at the junction of the Platte and Loup rivers.

E. E. BLACKMAN.

Roca, Neb.

#### PATERNALISM IN NEW ZEALAND.

In his latest sociological work, "Newest England," Mr. Henry D. Lloyd says that New Zealand offers to the world "the antitoxin of revolution and the cure of monopoly." New Zealand is a splendid example of a paternal government. The state owns and operates the railroads, provides insurance and pays old age pensions. Large tracts of land have been resumed or bought in by the government and leased in small subdivisions to the people. In no other country has the state attempted to do so much for the individual. But are the people as happy and contented as Mr. Lloyd would have us believe?

If it is agreeable to the people of New Zealand to be relieved of individual responsibility and the right to own and control property why do they not stay there? Why do they migrate in such large numbers to countries where the competitive system is in vogue? In 1895, 21,000 people moved away and but 845 went to this halcyon place. People are leaving New Zealand in spite of paternal legislation, in spite of the fact that the government has expended large sums of money in the construction of railways, the improvement of roads, pensions to toilers, and has spared no effort to accommodate itself to the physical comfort of the individual.

The manner in which New Zealand has done all this is a forcible reminder that the government has nothing of its own to give away and that which it would contribute to all or a part of its citizens it must take from them. A debt of \$300 per capita reminds the people of New Zealand that it does cost something even to have the government do things and that it is a mistake to assume that a thing costs nothing because the government does it. The national debt amounts to one-third the value of the realty of the island.

Mr. Lloyd is right when he says New Zealand is a country without strikes.

#### No Strikes.

There are no strikes because the government must keep everybody employed and, if there is no other way to do it, they must be set at work improving the roads or constructing public works. This must be paid for out of the public treasury and hence means additional taxation. Instead of operating the railroads at the lowest possible expense and reducing the number of

employees to a minimum they are run to employ as many men as possible and if a deficit results the public debt is to this extent enlarged. Every man feels that the government owes him a living and if the government does not provide employment for the unemployed the latter would strive to overthrow the government.

All of the enterprises now under public control are operated at a loss and as a consequence the national debt is constantly increasing. Perhaps the thrifty and industrious classes of New Zealand are leaving the country because they are tired of being taxed to sustain the shiftless and the indolent. Under these circumstances does the New Zealand experiment justify the claims Mr. Lloyd so enthusiastically makes for it?

#### LOGIC AND ELOQUENCE.

At a recent banquet in the city of Lincoln, in the presence of the leading sixteen to oneites of the populist party, the standing candidate of that party for the presidency, very eloquently remarked—after a residence in Nebraska of about ten years:

"At this banquet surrounded by neighbors who have been my political friends for ten years, I may be pardoned for saying a word of a personal nature. Five times you have voted for me for public office—twice for congress, once for the United States senate, and twice for the presidency—and no candidate ever received more loyal support than you have given."

A tenderer, more touching tribute to the ballot-casters of any propinquity could not be constructed in all this wicked world and the modesty and meekness with which it was delivered make it a classic in the literature of self-sacrifice. No other man could have uttered this truthful, beautiful and arithmetical summary of a useful, industrious and purely unselfish life. It is eloquence and melliflence, so sweetly mixed, that the soul is chloroformed in ecstasy and the emotions bathed in beatitude.

And in the next paragraph, but one, the recent candidate of the Sioux Falls populist convention tersely proclaims: "The holding of public position should be an incident and not the aim of the citizen."

The logic of five "incidents" which have been visible to his many friends in ten years show how the "aims" of a great and good man may be absolutely upset by mere "incidents" over which he has no control and which no effort of his can possibly avert. The inexorability of "the incident" and the ephemeral potency of "the aim" in a career of triumphant verbosity could not be more forcefully illustrated.