

The Home Circle.

JUST TO BE GOOD.

Just to be good—
 This is enough—enough!
 O, we who find sin's billows wild and rough,
 Do we not feel how more than any gold
 Would be the blameless life we led of old,
 While yet our lips knew but a mother's kiss?
 Ah! though we miss
 All else but this,
 To be good is enough!

It is enough—
 Enough—just to be good!
 To lift our hearts where they are understood;
 To let the thirst for worldly power and place
 Go unappeased; to smile back in God's face,
 With the glad lips our mothers used to kiss.
 Ah! though we miss
 All else but this,
 To be good is enough!
 —James Whitcomb Riley.

A REPUBLIC IN NORTH CAROLINA.

BY LANDOR KNIGHT, in the Springfield "Woman's Home Companion."
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IN TWO PARTS—PART II.

The President has a cabinet of three members, who are appointed by himself and confirmed by the legislature. They are selected from the most substantial men of the nation, and though the pay is nominal they never shirk duty. They are the advisers of the President, and he never acts in matters of importance without first consulting with them. The head of the present cabinet is David Ogococo. He is also Marshal of the Republic, and perhaps has done more than any other single individual to promote the cause of religion in the country.

The legislative branch of the government is vested entirely in one grand council, or house of representatives, which is almost omnipotent. Its members are elected biennially. They must be citizens and freeholders of the republic and twenty-one years of age, and during the time for which they are elected receive one dollar a day. The speaker of congress, who is elected by that body, has a compensation of one dollar and a half a day while the house is in session. This is limited to thirty days, but the president can convene it in extraordinary session whenever the exigencies of public affairs may require it.

In the congress is solely vested the rights to make treaties, dispose of national property, levy taxes to create or abolish courts, allot lands, and in fact to do anything else which may affect the welfare of the people or territory of the Cherokee republic. Any act may be vetoed by the president, but that nevertheless becomes a law if passed over his veto by a majority vote.

Matters of foreign relations are in the hands of congress, but as a matter of fact the work is delegated to a minister. The present incumbent, Honorable James Blye, is altogether a very remarkable young man. I know of no one whose use of pure and accurate English excels his. He is possessed of a high degree of the qualities of statesmanship, the judicial temperament being especially well developed. These make of him a minister whose policies are followed and not prescribed.

The officers of the congress are a speaker, a vice speaker, clerk, sergeant-at-arms and doorkeeper. Speaker Cornsilk, of the present congress, is a full-blood Cherokee, but is an able man and a very excellent presiding officer. The laws of any people indicate not only the extent of their civilization, but their capacity for it, and in this connection the jurisprudence of the Cherokees is of interest. Citizenship is of two kinds, natural and acquired. It can be acquired alone by intermarriage, and that is possible only to whites. Intermarriage with the negro is considered miscegenation, and is therefore treated as a crime.

The title to all real property is primarily vested in the government; but when a citizen reaches the age of sixteen, or a Cherokee girl marries a white man, the right accrues to select any section of unappropriated land, and upon application to the legislature it is segregated, a patent issued, and the applicant becomes its owner to all intents and purposes, except for sale, which is prohibited unless the purchaser be a native. If the title to real estate is acquired by intermarriage with a Cherokee, and she dies, it reverts to the government, unless she leave heirs, and in that case it descends to them. A will, whether written or nuncupa-

tive, is valid if it is attested by two witnesses; but if there is no will the property of the intestate descends to the heirs equally.

All male citizens over sixteen years of age are invested with the franchise, which is freely used and the selling or purchasing of votes is made a severe misdemeanor.

Previous to the first republic trial by jury was held sacred and their first constitution provided that it should never be denied. In addition to these there are other laws prescribing a statute of limitations, fixing punishments for embezzlement and perjury, and in fact making all other regulations for an equitable and orderly administration of justice. They were never a polygamous people and some of their most stringent laws are directed against it and the violation of the Sabbath.

Before leaving the political phase of the country I wish to say that they are the only people who are citizens of two separate republics. Under the treaty of 1817 they were made citizens of the United States for the purpose of voting for federal officers, and this privilege was later confirmed and provisions made for counting their vote as a part of that of North Carolina.

One of the most striking characteristics of the Cherokee—a trait which distinguishes him from all other American aborigines—is the fact that he adopted the Christian religion almost as soon as he came in contact with it. His neighbors, the Creeks, the Seminoles and the Tuscaroras, manifested some interest at first in the sanguinary stories of the Old Testament, but even that was languid and evanescent. But to the Cherokee the teachings of the lowly Nazarene were living truths that commended themselves to him as the best standard by which to regulate his life, and consequently his conversion was not a mere perfunctory performance to propitiate his white neighbors, but was entirely sincere.

I do not believe that there is another instance—certainly not among the aborigines of this country—where a whole nation has adopted the religion of Christ at almost the first contact with it. No country in the world has more churches and Sunday Schools in proportion to its population than has the Cherokee republic, and to that fact it very largely owes its position in the scale of civilization. The chief executive of the nation is an ordained minister, and there is a church within almost a stone's throw of his residence, at which he officiates as superintendent of a flourishing Sunday School, and always fills any vacancy that may occur in the pulpit. Among the officials there are several other Sunday School teachers, and I believe more than one minister. It is a rare thing to find a Cherokee who is not a member of some church.

As might be expected from so religious a people, there is no indifference to the cause of education. When the capital was moved from Qualla to its present site at Ellah Wadiah, one of the first provisions was for a school, which has grown and expanded into a very interesting institution. At first there was some opposition from the small non-progressive element that was confined to the remote recesses of the mountains, but that has now disappeared, and it is the ambition of

every Cherokee that his children shall be educated at the national school. This school is under the able administration of Professor and Mrs. Spray, who are doing a work the value of which cannot be over-estimated. The course of instruction is comprehensive, embracing everything from the primary department to the equivalent of a high-school education. The industrial idea is also a prominent feature in it. The girls are taught to sew, cook, and in fact everything necessary to make them good housekeepers, while the boys are familiarized by actual experience with the principles of carpentry, shoemaking, iron-work and agriculture.

One of the objections the old Indian raised to sending his children to school was that white teachers would rob him of his language; but that has been proved a fallacy, and it is certain that so long as the race exists they will speak the tongue of their forefathers, irrespective of education or other considerations. In fact, it is an impossibility for any language to fall into desuetude so long as the nation that speaks it holds it in sufficient veneration to conduct their legislative and other public deliberations in it.

One of the most notable effects of education on a primitive people is to ameliorate or change altogether the facial expression, and it is interesting to note how it has operated on this race. They were always remarkable for a fine physique; but in old photographs there is a fierce harshness of feature which is very difficult to find at this time. The Cherokee of to-day has an air of refinement and a certain intellectual bearing that is not observable in any other Indian. In the case of the women it is almost universal, and it is by no means a difficult matter to find types of great beauty.

When compared with other Indian races his progress has been phenomenal. Whether the limit has been reached is a question scarcely worth discussing, for from an intellectual standpoint there are no limitations to his capacity that do not apply equally to the white man. If he has not written a great book or added to the inventions of the world, it must be remembered that in less than the hundred years of his national existence he has passed through an ordeal far more severe than some which have utterly crushed more powerful nations. That he rose superior to it and emerged from the ruins of his greatness and began to reunite the threads in the rent fabric of his civilization is the best evidence that a splendid destiny yet awaits him here, where, perhaps thousands of years ago, his Japanese progenitors, crossing the blue-crowned hills of the West, founded for him this beautiful home in the vales of the Oconalufsee.

NO MORE QUESTIONS.

The nature of a presiding officer's duties varies with time and place. An athletic miner was in the chair at a political meeting in New South Wales just before a close and exciting election. One of the candidates was present to speak.

During his address he was interrupted by hooting and rough chaff, and the chairman was soon in a state of boiling indignation. Smothering his wrath, however, he pacified the "boys" by assuring them that at the end of the candidate's speech they should be at liberty to put any questions they chose. Accordingly, at the end of the harangue he rose and inquired, in stentorian tones and in a rich Irish brogue:

"Has inny gindlemann a question to airsk?"

A stout little Welsh miner, who had been a conspicuous disturber of the peace of the evening, shuffled slowly up the steps of the platform. But at the top he was met by the chairman, who without the slightest warning delivered a terrific left and right, and sent the Welshman sprawling on his back.

"Now," roared the chairman, "has inny other gindlemann a question to airsk?"—and there was no response.—Youth's Companion.

"What does Satan pay you for swearing?" asked one old man of another. "He don't pay me anything," was the reply. "Well, you work cheap, to lay aside the character of a gentleman; to inflict so much pain on your friends and on civil people; and to risk your own precious soul, and for nothing—you certainly do work cheap, very cheap indeed."

Our Social Chat.

AS CONTRIBUTORS to this department of the Progressive Farmer, we have some of the most wide-awake and progressive young ladies and young men and some of the most entertaining writers among the older people of this and other States, the ages of the members ranging from sixteen to more than sixty.

YOU ARE REQUESTED to join by sending us a letter on some subject of general interest, and writing thereafter as often as possible.

WHEN WRITING, give full name and post-office address for Aunt Jennie's information. If you do not wish your real name to appear in print, give name by which you wish to be known as a Contributor.

TWO WEEKS OR MORE must, as a rule, elapse between the time a letter is written and the date of its publication.

ADDRESS all letters to Aunt Jennie, care of The Progressive Farmer, Raleigh, N. C.

AUNT JENNIE'S LETTER.

Of course you are reading "A Republic in North Carolina," published in this paper last week and concluded in this week's issue. Very many persons have believed that the Indian, no matter to what tribe he is allied, is an inferior being, and fail to realize that heretofore their advantages have been meagre. Our little band of Cherokees have proved that they are capable of much more than their enlightened races find difficulty in obtaining. Self-government, for instance, requires good sense and much judgment, cool heads and brave hearts. "Manly" and "Sixty" could tell us much more concerning the Cherokees, for they are neighbors of this tribe.

Letters appear this week from Mrs. M. S., Mrs. Hutchinson, A Friend and Careless Tom, all of which are well written.

AUNT JENNIE.

BEAUTIFYING A GIRL'S ROOM.

DEAR AUNT JENNIE:—I was in a girl's room last week that was so artistic and pretty, and at the same time so home-made, that I imagined many of the girls of the Circle would enjoy knowing about it.

Well, the first thing I spied was the rugs. They were beauties and I could hardly believe that they were made by hand, but they were. Little strips half an inch wide and six inches long were cut of red and solid black goods. Then they were sewed together alternately in a long strip and a ball formed. She used long wooden needles to knit the threads and a lovely rug was the result. In another rug she had employed several colors with black and it was equally pleasing.

Over the mantel and on the walls in several parts of the rooms were hung pretty engravings of artistic design. Her bed was a beauty with its counterpane of heavy sheeting almost covered with little daisies that looked as if they had been thrown there, only they were red and put on with outline stitch. On each shawl was a large bunch of the same dear flowers likewise in turkey red, outline stitch. The spatter cloth back of her washstand was adorned with the figures of many brownies with tubs, brooms, towels, mops, etc.

The curtains I admired very much; they were models of neatness, plain white, with hemstitched hems on which was an occasional tiny clover leaf, also of red—not enough of these, however, to seem superfluous, but just a bit of color was all. Many of our girls could have their rooms equally pretty with a small outlay of money if they will only try. Where there is no "try," there is no success.

Most girls like to have fancy work that they did themselves, and why not combine beauty and usefulness in your work? It is more sensible than spending months on one little drawn work mat, that will never be of real use to any one. Where are Eva Plamondon, Patience and Happiness?

MRS. M. S.

MRS. EVANS' QUERY ANSWERED.

DEAR AUNT JENNIE:—I have never written a letter for publication, but feel disappointed that there has been no reply to Mrs. Evans' question, and as you requested an answer, I will now try to give one.

Mrs. Evans wished to know her duty, whether to go church and Sunday School with her husband and children or stay at home and have them warm dinners on their return. In the first place I would refer to Heb. 10:25, where we are told not to forsake the assembling of ourselves together. Again, we are told that example is better than precept. In addition to this I would say, take the advice of your good husband and go with him and the children to church and Sunday School, considering the wants of the spiritual welfare far more important than that of the body which is so soon to perish.

I was raised up on good Sunday

dinners—the best of all the week, my mother always taking pains to have something nice of such things as could be prepared beforehand (and warmed over if necessary). And here I would add that she spent a large portion of her life keeping boarders and attended church regularly. I have been keeping up the same practice in my housekeeping over 25 years and am a grandmother trying to instill the same principles into those following on.

E. G. HUTCHISON.

Mecklenburg Co., N. C.

SELECTED QUOTATIONS.

DEAR AUNT JENNIE:—It has been quite a while since I last wrote for Social Chat, and even now I shall not write a letter of my own. But be it known that Careless Tom reads much. He also has a habit of taking occasional notes from his reading. Some of these, I think, should interest Social Chat readers, and possibly suggest topics for discussion. At any rate, if you think this miscellany worth publishing, you can use it.

CARELESS TOM.

In no art is it ever safe for a man to fall below the best that is in him.—Senator Jonathan P. Dolliver.

We measure success by accumulation. The measure is false. The true measure is appreciation. He who loves most has most.—Dr. Henry Van Dyke.

In the school of life many branches of knowledge are taught. But the only philosophy that amounts to anything, after all, is just the secret of making friends with our luck.—Dr. Henry Van Dyke.

There is one excuse for every mistake a man can make, but only one. When a fellow makes the same mistake twice he's got to throw up both hands and own up to carelessness or cussedness.—John Graham, in Saturday Evening Post.

Horace Greeley once said that there are three classes of fools: first, fools that that never know their own minds; second, accursed fools that are all the time changing them; third, doubly accursed fools that never change them.

I suppose a bird is the bravest creature that lives in spite of its natural timidity. From which we may learn that true courage is not incompatible with nervousness, and that heroism does not mean the absence of fear, but the conquest of it.—Dr. Henry Van Dyke, in "Fisher's Luck."

Among the great poetic names of the century in English literature, Burns, in a general way is the poet of love; Wordsworth, of lofty contemplation of nature; Byron, of passion; Shelley, of aspiration; Keats, of romance; Scott, of heroic legend; and Longfellow, of the domestic affections.—George William Curtis.

You might read all the books in the British Museum (if you could live long enough) and remain an utterly "illiterate," uneducated person; but if you read ten pages of a good book, letter by letter,—that is to say, with real accuracy,—you are forever more in some measure an educated person.—John Ruskin, in "Sesame and Lilies."

Of course, there is a difference of standards, of ideals and education, in people, and therefore differences of conduct. But for their knowledge of what is right and wrong I do not think the so-called better classes, which should, in truth, be called the prosperous classes, live up to their own standards of right any more than do the poor.—"The Honorable Peter Stirling"

A friend is a person with whom I may be sincere. Before him I may think aloud. Every man alone is sincere. At the entrance of a second person, hypocrisy begins. We parry and fend the approach of our fellow man by compliments by gossip, by amusements, by appeals, covering up our thoughts from him under a hundred folds.—Emerson, "Essay on Friendship."

KINDNESS IN DEALING WITH CHILDREN.

DEAR AUNT JENNIE:—I ask a favor of any reader of The Progressive Farmer. I read in the issue of August 27th an article entitled "Children's Fears." It is very true and interesting.

But I wish to ask, is it not equally as wrong and sinful to frighten children by harsh words and cruel frowns, as by telling them those horrible stories? Children should be prompted to duty, in a kind and loving manner, not harshly scolded

for amusement or the least deviation from their duty.

I know a number of children who are kept almost continually in fear by their father's harsh words and terrible promises. At the least attempt at amusement, the father is ready to rail out at them about the noise.

Dear parents, children cannot lead a quiet life, as aged persons can. What father or mother would have the children grow up full of the cares of life? They are apt to take up life's burden early enough without your scolding them for lack of seriousness. We are surely committing a sin when we embitter the life of an innocent child by scolding him for things about which he has no knowledge or reason.

In the family where children are kept in fear by their parents rough speech, there is but little peace and happiness for either parent or child. It is a worse evil than picturing to their minds any ugly creature, or almost anything else, for when we cannot live lovingly and pleasantly, without fear, with father and mother, our lives are diminished; our hearts are weakened; and the Holy Spirit grieved.

Parents, please consider with a prayerful heart these few words. I should like to hear from some one else on this subject. A FRIEND.

RELIGION APPRECIATED.

"Spectator" in the New York Outlook reports the following conversation with a lady friend:

"You know," she said, "or more probably you don't know, so I'll tell you,—that when a young colored woman is 'seeking religion,' one of the older women in the church, a sort of mother in Israel, is appointed to be her 'mother in the Gospel.' This 'mother in the Gospel' looks after her salvation to the best of her ability, and has a certain authority over her in consequence. One day my colored house girl, who was attending the meetings and trying to 'come through,' was set to churn the butter. She made such a small quantity that I was rather astonished; Emmeline insisted that that was all the butter that she could get out of it. That evening, as she was going off to the meeting, I caught her with a package in her hand, and found out that it was a pound or two of butter. Thereupon she broke down and explained that she had taken it as a present to her mother in the Gospel because she had helped her so much in getting religion!"

"The greatest menace to the morality of both rich and poor in New York is the fact that it is a city of flats and tenements and not a city of homes." This is a remark of an expert from the United States Department of Labor, who, with six special agents, has been investigating the conditions of living among New York working people. "Yesterday," he went on to say, "I found the family of a skilled mechanic, consisting of eleven persons, living in four rooms. That is indecent. There can be no privacy in such conditions, and without privacy there can be no civilization. I would like to ask the men who are building colleges and endowing libraries to build model tenements instead. I would see no college endowed, and not a book given to a library, until the people had homes."—Selected.

COULDN'T COMPETE WITH DICKENS.

A bookseller in Cleveland advertised for a porter. A big muscular Irishman walked into the shop and glanced around. Finally his eye rested on a big sign over a table filled with books: "Dickens' works all this week for four dollars." The Irishman read it thoughtfully and then edged toward the front door. The footwalker asked pleasantly if there was something he wanted, and the applicant remarked, with a backward glance toward the sign, "Oi come in t' git th' job, but Oi'll not care f'r it. Dickens kin workruk all th' week f'r \$4 if he wants to. Oi'll not. Ye'd better kape him." And the visitor strode vigorously out.

If you have any volumes you wish to wear out a good way to make their lives short is to leave them open face downward, as to break them through along the back, says a writer in St. Nicholas. Another effective way is to shut up something thick between the leaves. This latter plan will be sure to crack the glue which fastens the leaves at the back and the early fate of the hated volume is assured.