## A LITTLE JOURNEY.

**Among the Cows That Supply New York with Milk.**

Much of New York's milk supply comes from Orange, Sullivan, Ulster and Dutchess counties.

I made a little journey through this region not long since and saw the cows, the milk farmers, their milk wagons and the milk receiving stations along the railroad and river. The stations are here called creameries. By the word "creamery," a western person understands a factory where cream is delivered and made into butter. For information and for many courtesies I am indebted especially to Mr. F. A. Willard, of the Newburg Register; Mr. J. W. F. Rutenber, of the Newburg Sunday Telegram; Mr. Frank Drake, of the Goshen Independent Republican, and Hon. Charles Sears, of Montgomery, formerly a New York state milk inspector; also to Mr. Koffman and Mr. Brown.

I expected to see a fat and fertile country, pastured by oxlike and picturesque Jersey, Holstein and Dutch belted cows. Judge, then, of my disappointment as I passed mile after mile of my journey to see great herds of dingy colored, long horned, lean jointed animals, the word "scrub" painted all over them in letters of fire and lightning, so to speak. I never saw so many scrub cows in a journey of the same duration. There was some good stock of course, but not enough to save Sodom.

"Where are the good cows?" Much the answer:

"Farmers cannot afford to keep blooded stock. When a cow goes dry they sell her to the butcher. They say they cannot afford to let a cow go dry six weeks. The feed costs too much. So they buy a fresh cow and go on. They are under contract to supply just so many quarts of milk a day, and they must do it."

"Where do they get those beasts I see in the pastures beneath?"

"They call them Sullivan county cows. Some breeders there make a specialty of raising them for the milk farmers."

Under this unique system, by which many a good scrub goes unkindly to the butcher, the farmer gets for the milk he sells from 1½ cents a quart in July up to 9½ cents in midwinter. He works till 10 o'clock at night. Talk of slavery! When the thermometer is 20 degs. below zero he must hustle out at 4 o'clock and take the milk to the station. The man at the receiving station sits by a warm stove comfortably, and sees the cans put aboard the car or boat. We pay in New York never less than eight cents a quart for this scrub cow milk. The irony of the thing somehow amused me.

"The farmers are all getting rich of course," I remarked. My informant smiled grimly. He said:

"I suppose one farmer in five is prospering. The rest get poorer and poorer; so does their land. Four or five men handle all the milk from this region and ship it to New York to their retail stations. Every milk shipper is getting rich. Land about here used to sell at $100 an acre. Now it is down to thirty dollars. The farmers raise hay every year on the same ground, and sell it as to get a little more ready money. They skim off the cream of the soil and put nothing back. They have no time for varied farming, they say. All their time goes to milking cows and carrying the milk to the shipper."

I talked to the shipper, too, this man who owns the farmer soul and body; the man who sits back and grows fat and sneers at the farmer while he takes the lifeblood out of him, drop by drop. I do not blame this middle man. On the contrary, I admire his cheek. There is something approaching the sublime about it. If the farmers, free American citizens, are blessed fools enough to stand by and let themselves be robbed, they ought to be robbed; that is all.

"The trouble with the farmers," said the milk shipper, "is that they are not willing to live as they used to. They are extravagant; their families want so many more things than they used to."

Extravagant on a cent and a half a quart for milk! In that last remark I see a gleam of hope. If the farmers have not been ground down to a beggary and bacon diet, perhaps they yet will rise. A worm sometimes turns. The result of my investigations was not encouraging to the future welfare of New York babes. The farmers have no inducement to furnish anything but quantity in milk. The cheapest food that will produce the largest quantity of milk they must have—brewers' grains or slop, it is and must be all one to them. In the judgment of several gentlemen to whom I talked the present lactometer test required by the state law is useless. The per cent. of cream in the milk of some of these cows is as low as 6. When it is remembered that a Jersey cow's milk sometimes yields 22 per cent. of cream the difference will appear.

"Who would be free themselves must strike the blow." Inspector Foote says that if even a dozen farmers would combine and stand together they could break the yoke that is crushing them. They could establish a receiving station of their own on the railway and an agency of their own in the city. They would have to retail the milk from their own agency, thus securing the profit for themselves. In a word, whatever the milk shipper now does and pockets the difference, minus freight, between two cents a quart and eight cents, the farmer could do, and pocket the money himself. I continue to feel considerably more exasperated at the farmers than at the middleman.

I passed from Newburg to Goshen; thence to Morris, Chester, Montgomery and Wallkill and back to Goshen again. Everywhere the story was the same, scrub cows, grumbling farmers and prosperous middlemen. I now know the meaning of the exclamation, "Land o' Goshen!"

ELIZA ARCHARD CONDER.

### Indian Schools.

At last the government has found out what to do with the Indian. It is to educate him and give him industrial training and a farm, and then let him scrabble for himself or starve. He does not starve.

In April, 1878, seventeen Indian warriors, who had been captured while on a raid, were sent to the government school for freedman at Hampton, Va., perhaps to punish them in the worst possible way. This was the beginning of government Indian schools. An appropriation of $20,000 had been made the previous year for educating Indians. The appropriations have increased almost steadily from year to year till for 1892 $2,721,[illegible] was set apart for this purpose. From the seventeen braves sent to the freedmen's school at Hampton in 1878 there are now 4,660 pupils in the various Indian schools that receive government aid.

There are now in operation and to be opened immediately seventeen national training schools for Indian youth. All are open to boys and girls, thus instilling into the plastic youthful nebula mind the idea of coeducation and equal capacity of the sexes. The institutions are in the four quarters of the Union—from North Dakota to Arizona, from Carlisle, Pa., to California. The pioneer government school especially for these students was established at Carlisle, Pa., in 1878. The Indian schools are in special gets of the interior department, and the fostering care bestowed on them has not been in vain.

The largest Indian school is that at Carlisle, where there are now 1,000 pupils. The second largest is Haskell institute, Lawrence, Kan., with 700 pupils. The instruction is practically the same in all. The true idea of Indian education is of course primarily industrial training. At Haskell the student spends half the day in getting book learning, the other half in learning how to work. The farm occupied by the institution was a gift from the citizens of Lawrence. It contains 640 acres. The red youth do not learn so rapidly as white children, but they do learn, with painstaking care, and retain what they receive. They are quicker than white children. Even when the boys play ball they do it in silence—not splitting the air with yells. They excel in the athletic training naturally.

### A Question for Women's Clubs.

The New York Herald has sprung an important question on the industrial and domestic world both. It is practically this: If a housewife is too poor to keep a hired girl, which will tendend most to the highest domestic happiness—for the wife to do her own housework, or to earn money enough herself to pay out for doing the housework? Mrs. Mildred Atkins Warner says emphatically that it is better for her to earn money and hire somebody else than she will not be tired to death evenings. She will have at least a little time to greet her husband with a smile, and make both husband and children look up to her as something else than a mere domestic slave. She will have time to go to the authentic site of civilization, higher education, pretty clothes, etc.

There is one point, however, which Mrs. Warner seems afraid to meet fully. She says it would be a reflection on a man's ability to support his family if it should be known that his wife earned money. Therefore she is of opinion that a money earning wife should earn it at home on the city, unknown to the public, as it were. But really, now, what is the use of humbug, of most women be always trying to hoodwink somebody, whatever they go about? It is to be considered that the conditions of life and society are so changed that we now need to satisfy our civilized longings at least four times as much as the people of half a century ago did. It is not always within reach of the hard of husbands to supply those needs. Is it anything against him, or her either, that his wife earns money if she wants to and needs to? And if at all, then why not openly and openly? We pause for answer.

Marie Corelli, the novelist, is called by the London Spectator the "apostle of yearnestness." However that may be, she now proposes to have a miscellaneous reading in regard to her sex set right. It seems to hurt her little feelings for people to say that she is a daughter of Charles Mackay, and that her name is the simple plain Scotch one of Mina Mackay. Why it should be not clear, but at any rate she does wish, dear Marie, that we would not say she is the daughter of Charles Mackay when she is only his adopted daughter. She does wish, too, that the press of America would correct the impression about her name and let the world know her real genuine Ascribed name is Marie Corelli. All right, Marie. We make the correction with pleasure, if it will do you any good, though of what earthly consequence it is to anybody we fail to see.

They are trying to rob Professor Barnard of the glory of being the first to discover Jupiter's fifth moon. It wasn't much of a moon anyhow, but that does not hinder several other fellows from declaring that they saw it before he did. Professor Barnard ought to have got a patent on that moon at once.

The temperance women of Chicago have the courage of their convictions anyhow. Another of $1,500 a month rent was made to them for the right to put a gilded palace, in which to sell tobacco, in the rotunda of their marble halls in the Temperance temple. But Mrs. Carse exclaimed: "Admit the vile weed into our temple of truth and purity? Never!"

There is a suggestion of brittles and grunting, likewise pickled trotters and bacon, in a story that comes from Chicago. We leave the reader to find the suggestion for himself. The story is that the livery stable keepers of the town by the lake have made a combine and will charge twenty-two dollars for every hack used in the procession of Oct. 21. The squealing part, however, comes from the other side.

Bishop Potter admits that undoubtedly a majority of the American people desire the World's fair to be closed on Sunday. But he himself declares that there are other doors which should first be closed on Sundays—doors into which the average stranger tumbles of a Sunday afternoon—that are vastly more hurtful than if the gates of the exposition were open to the extent of allowing him to visit the picture galleries, gardens, etc. "Shut other doors first," says the bishop.

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