

for the press, and by the ready acceptance and insertion of his articles and communications; fond of social intercourse, and a universal favorite with his friends of both sexes; full of health, vigor, cheerfulness, and ambition; known and respected by all his townspeople as an exemplary and promising young man,—success in life seemed easily within his grasp. An oil portrait taken about this period by Swain, a local artist, represents him with a smooth face, abundant black hair, a standing collar, and ruffled shirt-bosom. His surviving associates, of that period speak with enthusiasm of his manly beauty and his popularity with the fair sex.

At one time Lloyd had a boyish desire to go to Greece and join the forces of the revolutionists against Turkish tyranny, and he also thought of seeking a military education at West Point. He was enthusiastic over Lafayette's visit to Newburyport, at the end of August, 1824, and was among the thousands who awaited his arrival late at night in a drenching rain. He used to narrate how Lafayette, who was deeply moved by the sight, begged the people, with tears in his eyes, not to longer expose themselves so for his sake, but to come

and shake him by the hand the next morning; and he was one of the multitude who availed themselves of that privilege.

On the 10th of December, 1825, he completed his apprenticeship of seven years and two months in the "Herald" office, and under the (as it subsequently appeared, mistaken) impression that the year of his birth was 1804, and that he had now attained his majority, he signalized the event by a fervid poem of eight stanzas, entitled "Twenty-one!"

He remained a few weeks longer in the "Herald" office, as a journeyman, and his last contribution to that paper bore, like his first, his bachelor *nom de guerre* (A. O. B.), and was devoted to a similar theme, being an "Essay on Marriage," which he discussed with the same affectation of cynicism as at first, declaring that "of all the conceits that ever entered into the brains of a wise man, that of marriage is the most ridiculous." And with this light and trivial conclusion to his boyish essays, he graduated from the office of the "Herald," and went forth to establish a paper of his own, and to see what place in the world he could now show himself able to fill.

Francis Jackson Garrison.

THE INDIAN COUNTRY.

THE modern idea of an Indian country—a scope of territory set apart for the occupancy of the aboriginal tribes—was first suggested by President Jefferson. As early as 1803, referring to the then recent Louisiana purchase, he wrote: "Above all, the best use we can make of the country for some time to come will be to give establishments in it to the Indians of the east side of the Mississippi in exchange for their present country, and open land-offices in the last, and thus make this acquisition a means of filling up the eastern side instead of drawing off the population. When we shall be full on this side, we can lay off a range of States on the western bank from the head to the mouth, and so range after range, advancing compactly, as we multiply." It will be observed that he did not recommend permanency as a feature of this movement; it was to be "for some time" only, and subject to the possible demands of the march of white population westward. And yet there is room to suspect that his prophecy of "range after range" of States beyond the Mississippi was a bit of rhetorical bombast, and that in reality he believed that if the "perishing" tribes, as they were called, could all be sent wandering into this vast indeterminate waste of "Louis-

iana,"—one million one hundred and sixty thousand square miles of far-away and vague wilderness,—civilization would not be likely to overtake them, and the Indian problem would solve itself by the easy delays of time and circumstance.

It is well to reflect, also, that the public mind of 1803 had no conception of the extent and value, or even the general geographical outlines, of Mr. Jefferson's Louisiana purchase; and the prevailing opinion dismissed it as unavailable and worthless. The price paid for it was at the rate of about a hundred acres for a cent, and out of it have been carved eight strong and opulent States; but Mr. Jefferson himself did not dream what a bargain he had secured, and only a fear of Spain reconciled the people to what they regarded, so far as the land was concerned, a foolish trade. So lightly did they esteem the country that they lacked ordinary curiosity about it. In point of fact, they knew little more of the greater portion of it than we know to-day of the moon, and they manifested no desire to explore it or to be informed of its nature or quality. The Mississippi itself was an unsolved enigma to them north of St. Louis; the Missouri, the Osage, the Platte, the Ar-

kansas were guess-work and trappers' rumors; the Rocky Mountains were but the shapeless talk of a man in his sleep. It was not until 1805 that Lieutenant Pike was sent to search "if haply he might find" the source of the Father of Waters. Not until 1806-7 did the first Americans, under this same intrepid officer, venture into what is now Kansas, which Pike declared mostly unfit for settlement or cultivation, and useful only as "a restriction of our population to certain limits, and thereby a continuation of the Union"; and to-day Kansas contains over a million of happy and prosperous people, and produces enough wheat alone in a single year to exceed the Jeffersonian cost of all Louisiana.

It is not difficult, therefore, to understand that a proposal to utilize this immense and uncomprehended domain, deemed to be desert and extraneous, as an abiding-place for the Indians, met with little opposition. But negotiations to that end with the Indians progressed slowly, and the inauguration of the project was not brought about until 1830, when Congress enacted the law which has served us ever since as an excuse and a precedent in our real-estate transactions with the red man. The story from then until now is a familiar and significantly consistent one. Mr. Jefferson's lucky device can hardly be said to have operated at all times in a way to vindicate the Scriptures; but his prophecy has been amply fulfilled, after a fashion of its own; his far-reaching rhetoric, idly as he may have uttered it, has become history. The original intention of the law of 1830 applied only to the removal of tribes from the east of the Mississippi to a defined and distant portion of the Louisiana purchase; the contingency of having to disturb the occupancy of tribes already west of the Mississippi was thought of, if at all, as too remote and improbable for serious consideration. But the great river did not long check the migratory instinct of the white race. Pike's notion of restriction was soon proved to be a folly and a snare. The prairies enticed instead of repelling the restless argonauts who are forever going westward. Civilization laid claim to more and more room; the "removal" theory of extinguishing aboriginal land-titles, and at the same time smoothing the aboriginal pathway toward the setting sun, was gradually enlarged and quickened; and Mr. Jefferson's "range after range" of new States pushed the Indians on step by step, until at last, after fifty years, we find that almost the only Indian country proper is the corner first set apart in 1830, wherein are now congregated not only the wasting tribes originally sent there, but also most of the tribes, or subdued remnants of

tribes, that once held sway over the whole empire of the Louisiana purchase.

This shrunken residue of the old dominion of the native race—known on the maps as the Indian Territory—is three hundred and eighty-two miles long and two hundred and eight miles wide, embracing about seventy thousand square miles. The character of the country is pleasing and diversified, with now and then a touch of the picturesque, the general effect being suggestive of a continuation and blending of Kansas and Texas, which adjoin it on the north and south. It is well supplied with rivers, so called; but, excepting the Arkansas and the Canadian, they are of little consequence beyond their convenience as boundary lines. Timber of good quality—ash, oak, pine, walnut, hickory, and cottonwood—abounds on most of the streams, and deposits of coal, iron, copper, and lead are said to exist in places. Salt is found plentifully, in springs and on the plains, and large quantities of it were obtained by the South during the War of the Rebellion. The best of the lands lie in the "bottoms"; in fact, it is safe to say that the agricultural possibilities of the Territory are chiefly confined to those localities. The soil of the uplands is thin and hard, as a rule, and pinched by drought. A thorough survey would probably divide the country into three nearly equal parts: one of more than average value for farming; one unreliable for cultivation, but admirably adapted to stock-grazing; and one practically worthless for any purpose. The climate is delightful, and suited to the growing of both northern and southern products. Grass remains green in the valleys all winter, there is rarely any snow or severely cold weather, and spring begins in February. Wild fruits, such as plums, grapes, and berries, thrive luxuriantly, and the wild flowers are among the most beautiful known to botany. It should be, from appearances, a very pleasant and healthy region to live in, but it is said that residents not born there are more or less subject to miasmatic and tubercular affections.

The Territorial lands are apportioned to the different tribes in specified districts or reservations, each tribe having a sort of supremacy over its own domain, subject to treaty stipulations with the United States. All lands are held in common, and titles in severalty are not known or authorized. Individuals are permitted to settle and remain upon particular premises, and their heirs may inherit the privilege after them; but it is a privilege only, and confers no vested right, nor does the privilege extend to members of other tribes, nor to intruding white men. The five civilized tribes, the Cherokees, the Chickasaws, the

Choctaws, the Creeks, and the Seminoles,—the “first settlers” of the country,—hold and control nearly one-half of the lands, or, in round numbers, twenty million acres, including the principal share of those portions most applicable to the uses of agriculture. Other considerable tracts are possessed by the leading wild tribes, the Arapahoes, the Cheyennes, the Comanches, the Kiowas, and the Osages, amounting in all to some nine and a half million acres; and the remainder, exclusive of such as still remains unassigned, is parceled out in diminished measure to the various smaller tribes that have been “removed” to the Territory from time to time.*

For many years after their location here, the five civilized tribes, though embarrassed by internal feuds, waxed powerful and prosperous. When the civil war began, in 1861, they were a notably wealthy people. They had large farms of corn and cotton, hemp and tobacco, with comfortable buildings, and their herds of cattle and horses were incredibly numerous and profitable. It was not uncommon for a single individual to own thousands of cattle; indeed, the man who owned less than five or six hundred cattle, or two or three hundred horses, was considered poor and shiftless. Their trade was principally with New Orleans and other Southern cities, and was eagerly sought after. They owned many slaves, and drove costly carriages, and wore rich clothing and a profusion of jewelry. But the war stripped them of everything movable, and left them only their naked fields and pastures. Their

unlucky location, and their divided sympathies between the North and South, exposed them to the ravages of both armies. Worse than all, a majority of them having borne arms for the Confederacy, or otherwise given aid and comfort to the rebellion, their treaties were forfeited. But, promptly upon the close of the war, they signified an anxiety to be restored to their former relations with the Government, and accordingly, at a council held with them only six months after Lee's surrender, new treaties were negotiated by which they resumed their old position; and they at the same time abolished slavery (before any Southern State had accepted emancipation), proclaimed unqualified amnesty, and consented to the settlement of other Indians on portions of their lands. They were humbled in spirit, however, and very poor; and their progress since that time has been relatively slow and precarious. Their crops are lighter and more uncertain than they formerly were, and stock-raising has become more expensive and markets less stable and remunerative. Still, they are all self-supporting, and the thriftier among them are doing as well as average white farmers in the States. They are intelligent, too, and many of them are educated and able; their annual expenditures for school purposes closely approximate two hundred thousand dollars, or about three dollars and thirty-three cents per capita of the total population.

The aggregate membership of the five civilized tribes is, in round numbers, sixty thousand, including six thousand manumitted negro slaves.* Their form of tribal, or “national,” government is republican in theory,

* The following table shows the size, in square miles and acres, of the different tribal reservations in the territory:

Tribe.	Sq. miles.	Acres.
Cherokee	7,861	5,931,351
Cheyenne and Arapahoe	6,715	4,297,771
Chickasaw	7,267	4,650,935
Choctaw	10,450	6,688,000
Creek	5,024	3,215,495
Kaw	156½	100,137
Kiowa and Comanche	4,639	2,968,893
Modoc	6	4,040
Osage	2,297	1,470,059
Ottawa	23½	14,860
Pawnee	442	283,026
Peoria and Miami	78½	50,301
Ponca and Nez Percé	317	192,626
Pottawatomie	900	575,877
Quapaw	88½	6,685
Sac and Fox	750	479,607
Seminole	312½	200,000
Seneca	81	51,958
Shawnee	21	13,048
Wichita	1,162	743,610
Wyandotte	33½	21,406
Tribal lands outside of reservations	15,611	9,285,711
Total	64,236	41,100,915

* The total population of the Indian Territory, according to the latest accessible data, is 78,403, distributed by tribes as follows:

Brought forward	68,505
Apaches	340
Arapahoes	2,314
Caddoes	553
Cherokees	20,336
Cheyennes	4,255
Chickasaws	6,000
Choctaws	16,000
Comanches	1,407
Creeks	15,000
Delawares	80
Iowas	86
Kaws	285
Keechies	78
Kiowas	1,176
Kickapoos	418
Kaskaskias	20
Miamis	60
Modocs	97
Nez Percés	322
Osages	1,950
Otoes	274
Ottawas	115
Pawnees	1,251
Penetethkas	165
Peorias	144
Poncas	542
Pottawatomies	480
Quapaws	48
Sacs and Foxes	90
Senecas	322
Seminoles	2,700
Shawnees	793
Tocawonies	152
Wacos	49
Wichitas	214
Wyandottes	287
Carried forward	68,505
Total	78,403

There are a few Chippewas married into the Sac and Fox tribe; the Ionias and Omahas have joined the same tribe, and some Sioux are with the Pawnees, and some Utes among the Wichitas.

tempered by native traditions and certain irrelevant provincial tendencies. Each tribe has a chief, or governor, and a vice-chief, elected for a term of four years, and a legislature, composed of senate and council, chosen every two years; the judiciary is modeled after our system of State courts. The legislatures meet annually; and there is also a yearly general council, for consultation merely, and without any legislative power, to which each tribe in the Territory, civilized or otherwise, sends one delegate, and additional delegates according to population. These tribal governments, within the jurisdiction of the United States, and yet in a sense politically distinct,—exercising separate sovereignty and yet dependent upon and subject to treaties,—are anomalous of course, and in some respects ridiculous. They have no inherent and original power to levy war, or repel invasion, or contract diplomatic relations, or acquire or dispose of territory. Their lands belong to them only by sufferance and in equity, and they cannot convey an acre in fee simple; they cannot so much as transfer and exchange rights of occupancy without the approval of the United States. They have authority only over “the persons and property” of their own citizens; and though based fundamentally upon the idea that white men shall not enter their several precincts, they have no right to evict or arrest intruders, but must appeal to the Great Father at Washington. No court of their creating can try a case where an Indian is one party and a white man or corporation is the other. On the other hand, it is due and proper to say, these abnormal, rattle-and-straw governments, so far as they reach, are respectably conducted and effective; and no doubt they have contributed materially to the tribal peace, safety, and happiness.

The Cherokees are regarded as the most apt and advanced of all the Indians, and they are certainly the most adroit and ambitious. They may be said to be the governing tribe. Their leading men are exceptionally capable, and the people in general are remarkable for their vigor and alertness of intellect. They maintain admirable public schools, two seminaries, and an orphan asylum; and they have a well-conducted weekly newspaper, printed mainly in their own language, after an alphabet invented by a Cherokee genius named Sequoyah, who became so frightened at the effects of his contrivance, the Indians say, and felt so apprehensive that the “bad medicine” of reading which he had introduced would break up the old native habits and destroy his people, that he lapsed into a settled melancholy, and, wandering off to Mexico, died there of a broken heart. The Choctaws and

Chickasaws are next in the scale of enlightenment to the Cherokees. Both of these tribes support good schools, and the Chickasaws now have more high schools or seminaries, and more students in them, than any other of the five tribes. The Choctaws appear to understand trading and money-making better than any of their brethren, though the Chickasaws are also shrewd business men. The Creeks and Seminoles have not improved as much as the three other tribes, and are not considered so bright and energetic; but they are represented to be gaining every year, and their schools are excellent and well attended, and the Creeks have recently distinguished themselves by subscribing three thousand dollars toward the founding of a seminary for the ex-slaves of the tribes.

The contrast between the five civilized tribes and the numerous wild and uncivilized tribes and fragments of tribes in the Territory is wide and striking. It requires an effort of the imagination to connect them as kindred. The former are the Indians of Cooper and Longfellow, of tradition and sentiment. The latter are the Indians of current frontier experience, of the blanket and the scalping-knife. These wild tribes still cling tenaciously to their savage customs and prejudices, and yield but doggedly to civilization. Their hostility to the white race is pronounced and deadly. The arts of peace and industry seem to them a surrender of all that makes life worth living. They are born nomads. Unlike the pastoral tribes, who are predisposed to homes and soil-tilling, they have always pursued the chase, and their country has been to them only a hunting-ground and a place to pitch the flitting tents of a day. Hence their reclamation involves not simply a change of habits, but almost a reversal of nature. It is probably yet an open question whether a wild Indian of pure blood has ever been thoroughly and permanently civilized. Father Schoenmaker, of the Osage Mission, said it took him fifteen years to get the blanket off of Joseph Pawneopasshe, afterward chief of the Osage tribe, “and it took Joseph just fifteen minutes to get it on him again.” The five principal wild tribes,—the Arapahoes, the Cheyennes, the Comanches, the Kiowas, and the Osages,—and several of the smaller tribes, all preserve their old tribal organizations, costumes, and diversions; and their attitude toward their present surroundings is that of haughty and thinly concealed challenge.

The uncivilized tribes are governed by a system of agencies, under charge of United States civil officers, with United States soldiers in the background. That these agencies are doing a good work among the

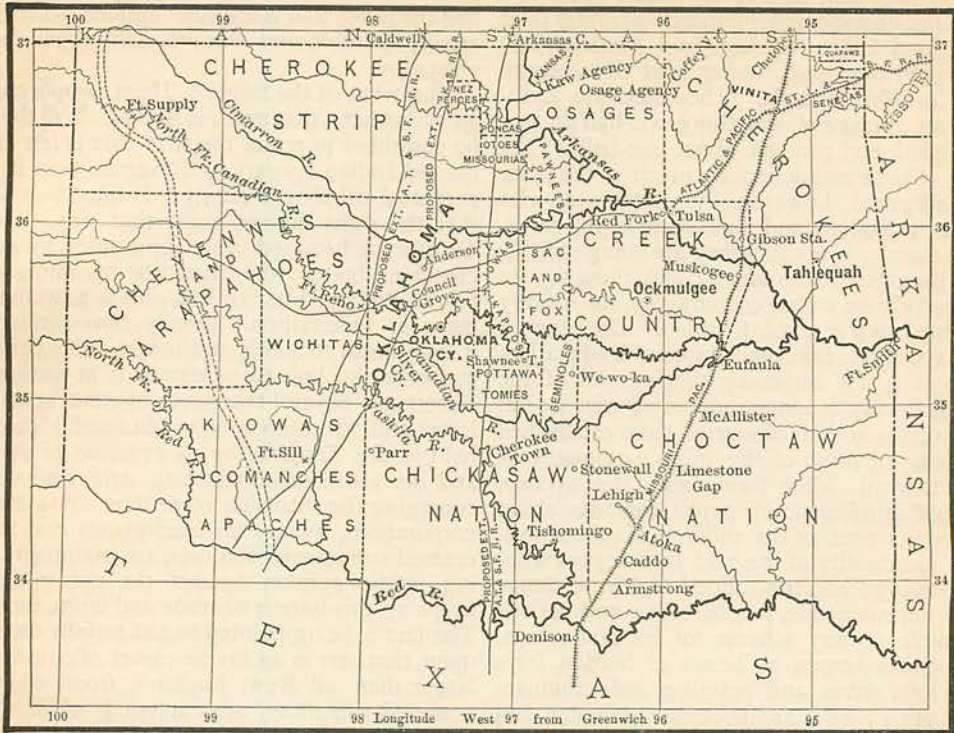
Indians is not to be disputed; but it is a task that drags and is full of difficulties. The Indians do not care for houses, but prefer their tents and lodges of skins and blankets, and they will work only under spur of necessity and at fitful intervals. They cultivate annually an average of something over half an acre per head, and produce about one-half of the cost of their maintenance; much of the labor is performed, however, by white men, who farm the Indian land for a share of the crops. The wonder is, not that they are doing so little, but that they do so much; and these figures may fairly be called encouraging, since every forward step is a point gained. They cannot be expected to take much interest in education, and it is not surprising that several of the chiefs stoutly denounce and antagonize it; but the agents and missionaries have established schools for most of the tribes, commonly of the manual labor form, and the average annual enrollment of pupils includes about thirty per cent. of the children of school age. The immorality of the wild Indian goes without saying; and this, added to his indolence and improvidence, is a besetting and serious obstacle to any scheme for his civilization. He treats women as beasts of burden, buys and sells wives, and practices indiscriminate polygamy; he is an inveterate gambler, and a drunkard of phenomenal capacity; and his death, nine times out of ten, is the direct penalty of persistent and loathsome personal excesses.

They are not an attractive spectacle, these vanishing contingents of once famous and mighty peoples. It is hard to fit them into the history which they represent. And yet we know, and cannot be unmoved by the thought, that here are the tattered and poverty-stricken handfuls of what were, but a brief lifetime ago, the tribes that mustered their warriors by formidable thousands, and counted their possessions by months of travel beyond the great river. The proudest among them now are pensioners; the vast regions they once held and roamed over have slipped from their grasp like the rolling up of a scroll. Not all the tribes that occupied Missouri and Kansas, Iowa and Nebraska, could to-day put men enough in the field to stand against a regiment of our cavalry. The Senecas, the Delawares, the Miamis, the Sacs and Foxes, and others of heroic memory, of song and story, are now hardly sufficient in numbers to equal the euphonious names they have furnished us for our towns and streams. It is destiny, to be sure; and the nations of which these poor squads are the last lineal types and shadows have retreated before the influences of a better and fitter order of things. But, for all

that, there is a certain nameless pathos in it—a sense of rout and ruin, of trampled banners and the peace that is a settled despair—which arrests attention and compels salutation and sympathy.

And what of the future? These people can go no farther; that much is settled. Will they be permitted to retain the strip that is left of the old Indian country, and exercise over it a perpetual tribal sovereignty? It must be said that the signs do not point that way. The Territory is hemmed in on three sides by encroaching States; the eager tide of immigration has touched its borders, and is a swelling menace. One railroad already runs through it from north to south, and others are waiting just over the line to penetrate it in various directions. Several thousands of white speculators and adventurers have obtained a foothold in the Territory by sly evasions of law, and are sedulously fomenting strife and encouraging the intrusion of settlers. Powerful corporations, hungry for land-grants and increased commercial facilities, are manufacturing public opinion against the policy that keeps up this barrier to trade and intercourse. The fact is being pointed to and artfully dwelt upon, that here is an inviting tract of country, larger than all New England, from which homeless white men are excluded, while the Indians occupy nearly seven hundred acres per capita, of which they do not cultivate one acre in five hundred, but draw upon the Government for food and clothing. Finally, the Indians themselves are divided in sentiment about the course they should favor for their own safety and profit; and, altogether, the outlook is thick with complications and perplexities.

The most prolific source of disturbance and apprehension is the frail legal tenure by which the Indians hold their lands. It has been the unvarying practice of our Congress and courts to treat these titles as rights of occupancy, merely, on the part of the tribes as tribes, without privilege of division or alienation, save with the consent and coöperation of the United States. This exposes them to continual question, and invites attempts to annul or contravene them. Already, an organized movement, known as "the Oklahoma boom," has been made to seize and colonize a large body of the territorial lands, on the ground that the Seminoles, having transferred said lands to the United States "in compliance with desire to locate other Indians thereon," they became *ipso facto* public lands, subject to homestead and preëmption entries, in so far as they were not really allotted to "other Indians"; that is to say, the Seminole title of occupancy having been extinguished by this trans-



THE INDIAN TERRITORY.

fer, the lands ceased to be "Indian country," and the bulk of them, remaining unoccupied by "other Indians," became open to white settlement. This movement has embraced at one time and another several hundreds of families, encamped on the Kansas border, with stock and tools, arms and provisions, awaiting a favorable chance to elude military surveillance and push over into the Territory. In fact, small parties have several times succeeded in reaching the lands in question,—on the North Fork of the Canadian River, just west of the Sac and Fox reservation,—and have been arrested and ejected therefrom by the troops. The leader of the enterprise was tried at the May term, 1881, of the United States court for the western district of Arkansas, and convicted of having unlawfully entered the Territory, for which he was fined \$1000. In rendering this decision, the court held that in purchasing these lands for a specific purpose,— "the location of other Indians thereon," to wit,—the Government thus "set apart" and "reserved" them for such specific purpose, and that they still remain "Indian country," even if not actually allotted to or occupied by Indians. The latest and most formidable attempt to effect an occupancy of this tract

was made in the winter of 1884–85, and threatened for a time to result in bloodshed; but prudent counsels prevailed at last, and the adventurous colonists submitted to military removal, as in former cases—with the advantage of a good deal of public sympathy on their side, and the effect of securing action by Congress to authorize negotiations for the adjustment of the controversy and the opening of these particular lands to white settlement.

This series of persistent experiments in the direction of gaining possession of "Oklahoma" by abrupt and irregular means has served both to advertise the Indian country in an exaggerated way, and to weaken respect for the general Indian right of occupancy to more land than is required for ordinary farming purposes. There is, in truth, no lack of room for homeseekers in the West outside of the Indian Territory. An abundance of land of good quality is still vacant in Kansas, Nebraska, and other States. The Oklahoma "boomers," on their way to the Kansas border, passed over desirable thousands of acres, convenient to markets and schools, which they might have had at low rates and on long credits. But the pioneers of the period have a special craving for Indian lands, and lands "kept out of market";

the simple denial of their privilege to enter this Territory is sufficient to make them think it the fairest portion of the universe; the tangled and doubtful state of things there only tends to inflame their zeal, and urge them forward in season to get first choice of "claims." This is the aggressive element that has peopled and developed so much of Mr. Jefferson's Louisiana purchase, and it will not stop or turn aside. It looks with impatience upon the whole business of treating with Indians as sovereign powers, and giving over to them large tracts of land which they leave to grass and weeds; it is not tolerant of the Indians as a people, unfortunately, and believes that they are dealt with too leniently and sentimentally. This element is what we call "the vanguard of civilization," and experience has taught that it encounters obstacles only to overcome them, and marches toward forbidden areas only to grasp and dominate them. It will take the Indian Territory sooner or later, in one way or another: that is inevitable. The only question is, how it can be delayed or regulated, and how the interests of the Indians can best be guarded and promoted.

Unquestionably the first necessity of the situation is to strengthen, perfect, and make uniform the land-titles of the Territory. This can most safely and successfully be accomplished, it is believed, by allotting lands to the Indians in severalty,—at the rate, say, of one hundred and sixty acres per head,—and giving them personal titles thereto, inalienable for a stipulated number of years; and providing for the disposal, at Government prices, of the unallotted and remaining portions of their reservations, for their benefit, to white settlers. In an allotment of this kind, twelve million two hundred and fifty thousand acres would give each Indian, male and female, adult and child, one hundred and sixty acres, leaving over two-thirds of the whole Territory to be sold on their account—enough to bring them, at a low estimate, forty million dollars, or more than five hundred dollars per capita. Such allotment and issuance of individual patents would involve, of course, the dissolution of tribal relations—another desirable step in the adjustment of the general question; and the Indian would thus be put upon an even footing with the white man as to the opportunities and advantages of personal independence. At the same time, the laws common throughout the States for the punishment of crime and the enforcement of contracts should be extended over the Territory, and courts established to administer them. In short, the flimsy theory of tribal sovereignty should be extirpated, the reservation system replaced by fee-simple grants in severalty, the surplus

lands opened to white settlement, and the Indians placed under the restraint and protection of ordinary and impartial laws, with a view to making them self-reliant and self-supporting.

The adoption of a policy like that here crudely outlined could not fail, if judiciously pursued, to satisfy all parties concerned. It would insure peace, to begin with, by guaranteeing substantial rights to the Indians, and removing all cause of complaint, or incitement to unlawful land-grabbing, on the part of the whites. The provision made for permanent homes for the Indians would be ample and just; and there would be plenty left to fill any reasonable measure of demand by immigrants. Furthermore, it would redeem the Indian Territory and its inhabitants from their present anomalous and equivocal position, and put them in harmony with their environment. It will not do to contend that the whites and Indians could not live together under equal laws and with common rights and privileges. There is no valid reason why they should not do so; and the policy here advocated would make it their special interest to neighbor amicably. The five civilized tribes are already sufficiently advanced to take care of themselves in every way; and they number nearly two-thirds of all the Indians in the Territory, and would probably be the predominant class there for many years to come. The wild tribes would be at some disadvantage, on obvious accounts; but their situation, at worst, would be an improvement over the existing one, and their civilization—granting that they are capable of such an outcome—would be accelerated rather than retarded. It is fair to presume, also, that the characteristic enmity of the two races would be materially softened by such a radical change in their relations; and it is more than likely that the Territory, once made free to travel and settlement, would cease to excite the pioneer instinct except in a legitimate way and for ends entirely laudable.

This policy would be incomplete, however, unless supplemented by a rigid and vigorous system of education. The instruction of all Indian children in good schools, during a given period in each year, should be made compulsory. In that direction lies the one great hope of modifying and ameliorating the Indian character. It is uncertain, to say the most, whether the adult members of the wild tribes can ever be induced or constrained to raise themselves from their abject savagery to the level of any fixed idea of education. Some impression may be made upon them, doubtless, by patient years of experiment, and the experiment is worth pursuing; but it is manifestly idle to predict any very shining results. If they can be relegated to a pas-

toral form of life, and fitted to earn their daily bread by their own labor, it will be as much as we are justified in expecting for them. But the rising generation is plastic, and can be molded effectually, and to higher uses. The education of the children goes to the core of the problem. We must begin at the cradle if

we would conquer barbarism and lift a race to a height beyond itself. It is a slow process, but the only sure one; and the sooner we recognize and apply it, the sooner will the troublesome issue of civilizing the Indians be relieved of its clogs and doubts, and put in the way of ultimate practical settlement.

Henry King.

THE WIND UPON THE SUMMIT OF MOUNT WASHINGTON.

NO man comes here with bearded sickle keen,
 Amid these shining acres of gray stone,
 To reap the harvest which the wind has sown
 So many ages; in this air, I ween,
 No cornfields ever wave, no maidens glean;
 But mightier harvests from this height are blown
 Of storm and shower; here with deep organ tone
 The tempest sounds,—this is the wind's demesne.
 Like some unfettered spirit through the hills
 He wanders, shepherding his rocky fold;
 Hark, hear his voice, where far beneath he shrills
 With airy whisper round some lonesome peak,
 A sound that makes the beating heart grow cold,
 Ear-piercing, sharp as flayed Marsuas' shriek.

W. P. Foster.

A VIRGINIA GIRL IN THE FIRST YEAR OF THE WAR.

THE only association I have with my old home in Virginia that is not one of un-mixed happiness relates to the time immediately succeeding the execution of John Brown at Harper's Ferry. Our homestead was in Fairfax, at a considerable distance from the theater of that tragic episode; and, belonging as we did to a family among the first in the State to manumit slaves—our grandfather having set free those which came to him by inheritance, and the people who served us being hired from their owners and remaining in our employ through years of kindest relations—there seemed to be no especial reason for us to share in the apprehension of an uprising by the blacks. But there was the fear—unspoken, or pooh-pooed at by the men who served as mouth-pieces for our community—dark, boding, oppressive, and altogether hateful. I can remember taking it to bed with me at night, and awaking suddenly oftentimes to confront it through a vigil of nervous terror of which it never occurred to me to speak to any one. The notes of whip-poor-wills in the sweet-gum swamp near the stable, the mutterings of a distant thunder-storm, even the rustle of the night wind in the oaks that shaded my window, filled me with nameless dread. In the day-time it seemed impossible to as-

sociate suspicion with those familiar tawny or sable faces that surrounded us. We had seen them for so many years smiling or saddening with the family joys or sorrows; they were so guileless, so patient, so satisfied. What subtle influence was at work that should transform them into tigers thirsting for our blood? The idea was preposterous. But when evening came again, and with it the hour when the colored people (who in summer and autumn weather kept astir half the night) assembled themselves together for dance or prayer-meeting, the ghost that refused to be laid was again at one's elbow. Rusty bolts were drawn and rusty fire-arms loaded. A watch was set where never before had eye or ear been lent to such a service. Peace, in short, had flown from the borders of Virginia.

I cannot remember that, as late as Christmas-time of the year 1860, although the newspapers were full of secession talk and the matter was eagerly discussed at our tables, coming events had cast any positive shadow on our homes. The people in our neighborhood, of one opinion with their dear and honored friend, Colonel Robert E. Lee, of Arlington, were slow to accept the startling suggestion of disruption of the Union. At any rate, we enjoyed the usual holiday gathering of kinsfolk in the usual fash-