

of Miss Wolfe, was enabled to extend his researches to Asia Minor, from which he brought away a collection of over nine hundred inscriptions which, in the opinion of the great European epigraphists, is second to no other in historical value, and will, when edited and published, add great luster to American scholarship in the person of Doctor Sterritt.

To secure it in its permanent usefulness the School must now be intrusted to the care of a larger public. It is proposed to raise a general fund of a hundred thousand dollars for the development and endowment of the School and in particular to employ a director of the highest fitness and ability. Our readers need no introduction to the archæologist Charles Waldstein, a native of New York, but now connected with the University of Cambridge, England, and with the Fitzwilliam Mu-

seum. The committee in charge of the School wishes to redeem the character of America, and to secure him and his work for the benefit of his own countrymen. A beginning has already been made. The kindness of the Philadelphia students and the untiring efforts of Professor Ware brought together for the rendering of the Acharnians in November last such an audience as the old Academy of Music never before sheltered under its roof. From that performance and subscriptions since received, a few thousands are already in the treasury of the permanent fund. The colleges appeal for final success to the wider circle of their friends in the same spirit of faith which, of itself, and in results already splendid, is a sufficient guarantee for the worth and permanence of the School at Athens.

OPEN LETTERS.

Indian Education in the South-west.

THE present demand of the friends of the Indians is for their immediate citizenship and settlement on lands owned in severalty, and the possession of all the legal rights of American citizens, including voting. It is also asked that the processes of education be used *after* this change of their condition, to make Indians equal with others in ability to maintain their possessions and improve their life. My recent experiences convince me that :

1. The value of the lands upon the South-west reservations has been misrepresented. My visits have carried me into the most distant and remarkable parts of the immense territory of New Mexico. They led me across the broad table-lands of Socorro and Lincoln counties, each as large as ordinary States, and over three lofty ranges of mountains in the South-east. One of these included the Cerro Blanco peak, which is said to be 14,269 feet above the sea. These plains and mountain-sides were waving with the richest kinds of grass a foot and a half high. Their surfaces were often crimsoned for miles with our cultivated flowers that require rich soil. Pine timber fifty feet high was growing upon the hillsides and in the natural parks, and clear streams were running from the mountains. In such a region Mescalero Apache reservation is placed. In the extreme north-west part of the territory and in Arizona, the mountain parks and great plains of the Navajo reservation were traversed as far as the famous Cañon de Chelly with twenty-six miles of marvelous sandstone walls, at the foot of which runs a broad stream, with scores of ancient cliff-dwellings clinging to their sides, and in the recesses of the cañon were plats of corn and beans and melons and flourishing peach orchards. These extensive mountain-tops had abundant timber and grass. The plains were sometimes very barren, but often cultivated with corn along the river-sides, and dotted with mud-covered huts made of poles and small branches of trees. On this reservation of 8,000,000 acres, one and a third times as large as the State of Maine, are feeding 1,200,000 sheep and goats and 75,000 horses, property of the patriarchal kind in which this tribe is rich.

2. The Apaches are probably the hardest, shrewdest, most warlike, agile, and capable of all the American Indians. In New Mexico and Arizona there are about 35,000, who speak nearly the same language. Of these 20,000 are Navajos, who have doubled in number within twenty years. From the plateau pierced by the tremendous gorge of De Chelly, we looked down on two thousand mounted Navajos gathered at the mouth of the cañon to witness a great medicine dance. On their finest horses and in their brightest array of costly blankets, gay leggins, and silver trappings, they swept across the plain like a whirlwind, a vision of Tartars in their charge. I addressed them for an hour on the education of their children and the change of their mode of life, to conform with the American people, who would soon come in like a flood to cover their lands and possess their country. Their intelligent faces and shrewd questions as to the benefits of an education which would make them like the rapacious, greedy, and murderous white men were very convincing of their ability. I could but believe that they were quite equal to the clever frontiersmen who sometimes shoot them for sport, though they live in utter ignorance and indifference to our civilization. I am sure that their tall, lithe, sinewy bodies would be a profitable addition to the physique of our nation.

3. The reservation system will never graduate the Indian out of barbarism unless through disgust with it by the tribes wholly supported by the Government, or through an enforced education of the tribes who are supporting themselves on the reservation. When the Indian can hunt or occasionally go on the war-path he can be made content with the feeding system, if he has enough to eat; but he is even then constantly moving his tepee or deserting his hogan, to satisfy his desire for roaming. To shut the Apaches up like sheep or horses in a corral and feed them in idleness from year to year is to aid and quicken the processes of natural selection by which they turn into civilized men, demons, or brutes. The men will break away from the reservation and seek self-support; the demons will find the way to all the atrocities of the war-

path till exterminated, and the brutes will sink into the apathy of all moral and manly qualities which breeds vice, disease, and death. We saw at the Mescallero agency every Saturday seventeen fat steers slaughtered, and seven thousand two hundred and twelve pounds of beef and four thousand one hundred pounds of flour distributed to one thousand two hundred and two Apaches changed from warriors into a crowd of beggarly dependents on the nation which they had ceased to fight. Their tepees were scattered over thirty square miles of hillsides and pine-covered grazing-fields, and moved every two or three weeks to save house-cleaning. These stalwart Indians had nothing to do but to gamble or ride from camp to camp and pester the agent every day for something to eat or to wear, or to watch the growth of their girls, who at the age of ten or twelve years will be sold for horses, to increase the number of wives of some old Apache, or be the first slave of an ambitious young man who need not woo, if he can buy a wife. Forty boys and half a dozen girls are, by threats of arrest by police, gathered into the agency boarding-school and there, separated from their parents, are well taught and trained under the supervision of the intelligent and efficient agent, Major Cowart. But out of his own experience he said emphatically to me, "No pupil taken away from these reservations to school ought *ever* to be permitted to return to sink again into their barbarism."

Some, however, are capable of disgust with such a life. Within a few weeks a hundred Jicarillas Apaches have cast the Government rations behind them, broken away from this reservation, and purchased cultivated lands north of Santa Fé, giving their horses in trade for them. They have put their girls at the Ramona School at Santa Fé to be educated for three years, and formed a colony which is erecting houses and making irrigating ditches to lands which shall furnish them with homes and food for self-support. This has been the effect, joined with other causes, of the leaven of education given to their boys and girls at Albuquerque and Santa Fé, and their own frequent observation of the progress of their children towards civilization. "I desire," said to me an old chief who had led in this movement, "to earn my bread by the sweat of my brow," expressively wiping his forehead, "and to livelike a man."

But on a reservation like that of the Navajos and in a people so independent of Government aid, it is very difficult to stir any ambition for knowledge or for the civilized ways of American life. There the agency school gathers only about fifty out of seven thousand youths, and these are from the vicinity of the agency. To watch sheep and horses at eight years of age, to be sold or married at twelve, to shear flocks, to weave blankets, cultivate a little corn, build a hogan, and ride hundreds of miles to attend dances, is the life of the Navajo. How can they be made to feel any desire for anything higher? By offering the rewards authorized by the Indian office, their agent, Mr. Patterson, has persuaded twenty-two of this large tribe to begin the erection of houses and to locate lands. They do not, however, value farming implements or care for the improvements of their live stock, and generally refuse medical attendance. It is difficult to induce them by any rewards looking towards civilization. The invitations of the Government are disregarded and despised. Without compulsory measures such as are imposed

on white people in our country, these Indians will never rise from the slough of the reservation. A few may struggle out, but, if returned to their people, they will sink back where the majority live and die, a disgrace to the nation which from generation to generation holds them as its wards, whose shame it is forced to exhibit every year in the Indian Appropriation bill of Congress.

4. The education of Indian girls of these tribes is one of the first obligations of Christian philanthropy, because of the singular position which women hold among them. They regard their girls, who are sold so early for marriage, according to their value in horses. Yet among the Navajos, the brother or the uncle receives the price. As soon as marriageable, the fact is proclaimed. The Navajos, being polygamists, have no limit to the number of their wives, except in the number of horses they can spare for their purchase. But these women own the flocks of sheep they have been tending, and the wool is theirs at the shearing. They weave blankets with great skill, manufacture all their woollen garments, and sell the remainder of the wool. In 1886 they sold one million pounds. They therefore became influential not only by their skill but by their property. They have the right of voting as well as of discussion with the men in their councils, and also of divorcing themselves from their husbands. They keep control of their girls, build the hogans, and plant the fields. If these women shall be educated under Christian influences, the homes and children of the next generation cannot be savage. But the girls must be taken very early from the evil impressions of the reservation if they are to be truly civilized women. Since women are the progressive element of the Apache tribes, this power over barbarism should be seized upon in the first movements towards civilization.

In the Ramona School at Sante Fé the effort is made to separate the young Apache girls from the gross tendencies of barbarism, to which they are inevitably exposed when educated with Indian boys just taken from the camps. In later years co-education may be advantageous, but it cannot often be in the first stages of their progress towards civilized life, unless their teachers are perfectly familiar with their native language. When these girls have been transformed in their tastes by education and long familiarity with our manner of living, it will be safe and profitable to encourage their marriage to husbands likewise civilized, with whom they can begin life on land given to them by such legislation as is proposed in Senator Dawes's Land in Severalty bill. But let them begin citizenship with some qualifications for it, which the savage in his present condition does not possess.

5. It is time that the Indians of our own country were evangelized. Sixty-six tribes, numbering sixty-eight thousand and thirty-six, are still without a Christian missionary. Thirty-five thousand of these are the Navajo and other Apache tribes of New Mexico and Arizona. These American Indians have the claim of being our neighbors, our prisoners, our dependents, or our creditors, and nominally our fellow-citizens to whom we have been under the obligations of Christianity for a full century, but whom, at enormous expense, we have tried to slay rather than to save.