

absorbed in it were no longer of that breed which had brought the civilized earth under control of the Roman Peace. When the Byzantine mob went into ecstasies of excitement over the alternate victories of the blue or the green drivers in the circus there were none of the cruelties which marked the outdoor sports of Rome; but the pettiness of mind which found satisfaction in such relaxations was echoed in the bombast and conceit of Byzantine historians, and in the cowardice of the Byzantine emperors, who trembled behind their strong walls as successive deluges of barbarians, crusaders, and Mohammedans swept around them.

The relaxation of mind and body which is found in outdoor sports is by no means the most important circumstance connected with them: they are much more important as representatives of, or centers of influence in, the growth of the people. Viewed from this standpoint it is a serious question how far the modern athletic régime is a social benefit or a social injury. The development of a people is seen nowhere more clearly than in their ability to distinguish means from ends, and this is nowhere more true than in this matter of amusements. One may be glad to see a people turn work into play from time to time, from a conscious longing for relaxation, and yet see nothing admirable in an interest which makes the amusement an end in itself, and not a means to something better. Our newspapers give columns of expensive dispatches detailing the foreign "triumphs" of two American baseball nines, while they have no longer space or

readers for more than a meager summary of the debates in Congress. Crowds surround the bulletin-boards to watch the reflected glories of a boat-race, while the demands of business are so imperative that they cannot spend an hour twice in a twelvemonth in keeping alive their membership and influence in their party's primary association. If we are to gauge the popular interest in outdoor sports and in any more serious occupation by their respective shares of the Sunday newspapers, what is to be thought of the mental and moral standards of our people?

The whole question is one on which no appeal is possible except to the individual consciousness and conscience. A man should be able to tell, in his own case, whether his interest in outdoor sports is for their own sake or as a means to a higher and better end; whether he is a grown-up child, "pleased with a rattle, tickled with a straw," or a hard-working man, who feels the need of decreasing the strain upon his energies from time to time in order to keep them in full efficiency. His ability to consider his own case impartially will test his ability to estimate the general influence of outdoor amusements as we have them. These amusements are of no importance whatever in themselves; they are of the greatest importance as indications of a general drift, and it is a most serious question, on which every man ought to have an opinion, whether they are now indicative of greater comfort or of popular degeneracy, of higher standards of living or of lower standards of work.

OPEN LETTERS.

Indians, and Indians.

MR. REMINGTON'S descriptions of the Apaches and Comanches in this number of *THE CENTURY* have all the vividness of an impressionist, and are undoubtedly faithful as impressions. There is a tendency, however, among the people at large to accept a brief impression for a complete portraiture, and so to form general ideas out of a few details entirely inadequate for such a purpose. There are Indians and Indians, and he who should form his general impression of the Indian from a glimpse of the savagery of individual Apaches would find it necessary to discard his work and begin anew in the presence of the peaceful and skillful Zuni. It is true that the determination of methods of practical dealing with the Indians must depend somewhat on their character, but if the whole mass of Indians were as bad as individuals are sometimes represented to be the duty of dealing justly with them in all relations would still remain untouched. Whether or no the Indian of to-day is an attractive person to us is a small matter; the supreme matter is that he shall have no ground for a charge of injustice against us. No characterization of the Indian can be in any measure adequate which does not exhibit the various types found among the different tribes, the degrees of civilization reached, and the varying grades of material advancement represented by individuals and communities. Those who have studied the question on the

ground are agreed that while the army view, the view of the frontiersman, and the view of the philanthropist are each true in individual cases, none of them contains the whole truth. The Indian character is as varied as the character of the white man who sits in judgment upon him. Reversing the usual process, the Indian might base his impression of the whites on the indifference and somewhat scornful protection which the army man offers him, or the undisguised greed and unscrupulousness of the frontiersman who covets his lands, or the sometimes unpractical temper of the philanthropist whose whole desire is to serve him. All these types exist, and yet neither of them represents the great body of whites.

What is known as the Indian Question has made great and substantial progress during the last ten years—progress not only in the development of public opinion favorable to an award of an exact justice, but in knowledge of the real character and capacity of the Indian himself. No one who has any real knowledge of the matter ever thinks of the Indian to-day as controlled by any single passion or as represented by any single type of character. He recognizes that in dealing with them we are dealing with a body of people who differ among themselves as widely as the people of any other race. Moreover, what can be done with the Indian is no longer a matter of speculation. Much has been done in education, in agriculture, in social organization, and in diffusion of the spirit, occupations, and

habits of civilized men. The present stage is no longer experimental. So much has already been done, and, in the main, done successfully, that what still remains to be done is to complete and expand the operation of methods, instrumentalities, and laws already in operation.

The results at Hampton and Carlisle have settled the question of the capacity of the Indian for education. During the last decade Hampton alone has trained with more or less thoroughness more than three hundred students, who have been under its culture from a few months to five or six years. The record of these students has been carefully preserved, and that record shows that the great majority, in the face of almost insurmountable obstacles, are exercising a wide and beneficial influence on the communities through which they are scattered, and are doing faithfully and successfully the work of pioneers in the civilization of their people. As teachers, farmers, clerks, interpreters, scouts, and cattle-raisers they have attained, all things considered, an average success quite as high as that which would have attended the labors of an equal number of whites. The record of Carlisle's school would undoubtedly make as favorable a showing as the record of Hampton.

But the great and substantial gain which has been made in the discussion of the Indian question is the clear perception that the doing of justice does not depend on the character of those to whom it is awarded; that it is an absolute obligation independent of all such considerations. The long and terrible story of injustice to the Indians has at last borne its fruits in an awakened public conscience. The appealing paths of such a story as "Ramona" has undoubtedly reached many who would have turned away indifferent from a bare recital of facts, but if the typical Indian were Geronimo rather than Ramona our duty to him would not be the less evident or the less imperative. It is the perception of this long-neglected duty which has not only banded together individuals to secure the redress of the wrongs inflicted upon the Indian, but which has at last produced something like a coherent system of measures looking to a permanent adjustment of the relations of the two races. The breaking up of the reservation system, the allotment of land in severalty, the conferring of the privileges and protection of citizenship, the extension of the civil and military laws over the reservations, the organization of an educational commission looking to the establishment of public school education, are all consistent features of a general movement which shall incorporate into the law of the land the aroused sentiment of its citizens.

Hamilton Wright Mabie.

Industrial Education for the Negro: Is it a "Craze"?

MOST friends of the negro in the North as well as in the South agree that industrial training should go hand in hand with his moral and mental culture. That is, they think that there should be for men such a drill at least in the elementary principles and processes of farming and the most common handicrafts, and for women in cooking, sewing, domestic economy, nursing and the care of children, that they may be better able both to earn and to save money, to secure homes of their own, and to make them worthy of that sacred name.

But while there is this nearly universal agreement as to the need of training of this sort, and disagreement merely as to matters of detail and method, there are a few earnest friends of the colored man — whose long, arduous, and efficient labors in his behalf entitle their opinions to great weight — who are afraid of this movement, and speak of it as a "craze." They think that the outcome of it is almost certain to be a less extended and thorough mental and moral culture. And as some of them are in positions where their opinions must have great power to shape or modify some of the most important of the organizations and institutions whose special object is negro education, it seems as if a statement of the reasons for their opinion, and the considerations which lead many of the benevolent to disagree with them, would be timely.

One of these reasons is that it is very hard to get enough money to give the ordinary scholastic education, the equipment for which is not so costly as that for industrial training. Will not the effort to give this more expensive culture diminish the amount available for the other?

It is urged, further, that the proposed change implies too great a concession to the widely prevailing opinion that the negro is, and in the nature of the case must be, better fitted for manual than for mental labor.

They argue also that the new departure tends to foster materialistic notions of the value of education, the main object of which should be the ennoblement of the worker rather than the production of more cotton, rice, sugar, coal, iron, or lumber. It is a materialistic age at best, and the tendencies in that direction are especially strong in the South at present; and even were the object no higher than the increase of the negro's value as a factor in the production and distribution of commodities, a widely known writer contends that, since dexterity is largely a result of mental rather than muscular training, any scheme that contemplates less of the higher education for the sake of increased production will in the end defeat itself.

Then again, the surprising success in some schools, and notably in one, in mastering the more advanced branches is profoundly affecting the opinions of many of the most influential people in the South as to the capacity of the negro; and to do anything which would make the work in these high-grade schools less extensive or less thorough will push him and his friends off this hard-won vantage-ground.

Still further, we are exhorted to remember that leaders qualified to hold their own in the sharp competitions of professional life are a great, if not the greatest, need of the colored race in this country. Over wide areas most of their clergy are illiterate, immoral, self-seeking, bitter sectarians, and the most determined opponents of every kind of improvement. So, too, the lack of lawyers, editors, and physicians of sufficiently broad and thorough training to be able to defend their weaker brethren against designing or incapable advisers is a very discouraging feature of the situation. The negroes do not as a rule seek the leadership or counsel of competent and honest whites in matters of religion or of business; hence the greater need of well-qualified men of their own race.

These are strong points. What can be said against them without aiding those who disbelieve in advanced education for colored people? Some of these are warm