

California delegation in Washington to secure their backing for the bishop's appeal to the United States government.

He says that the natives' food supplies are being, or have been, absorbed by the cannery companies and by white settlers, so that these unfortunates are literally starving. In spite of laws against it liquor peddling to the Indians prevails, and on the heels of this destructive agent debauchery and diseases have followed. The bishop writes that sixty-two per cent of the natives are already diseased, and their condition is a serious menace to the unscrupulous white men.

As remedies for an otherwise hopeless fate the bishop proposes that reservations be immediately set apart—before all available lands and streams are claimed by white settlers. Then one good school on a reservation will suffice where six or more government schools are now maintained, each with a pitiful small attendance and at great expense. The children, and their parents, may then be ministered to by good doctors, and under efficient superintendence may be trained to be self supporting.

The Indians and the Eskimos of the far north are receiving now the benefit of the multiplication of the reindeer herds brought in since 1892 by the influence of Dr. Sheldon Jackson. The importation in ten years reached a total of 1280—from Siberia and Lapland. In June, 1911, there were 33,629 reindeer, distributed into 46 herds. Of that number 20,071, or 60 per cent were owned by 460 natives. At each station natives are chosen as apprentices—are taught the care of reindeer, and at the end of a four years' course receive a certain number of reindeer as their own—subject only to the rules of the service.

There is no reason that Oregon should not associate herself with California in the appeal to the government. The missionary agencies in Portland might well take up Bishop Rowe's petition with the Oregon delegation in Washington.

In a recent letter in a Seattle paper W. E. Cochrane, for three years a teacher in the education service of the government, who is leaving that service, takes issue with Bishop Rowe. He alleges that the Alaska Indians are not perishing—that the educational work of the government is the only agency that is doing good to them, and that just as far as it reaches—and he deprecates placing these Indians on reservations.

It will be noticed that Mr. Cochrane's experience is with the northern Indians who are taught the care of reindeer, and are excepted by Bishop Rowe from the general statements. It is a plain issue of credibility between the ex-teacher and the bishop—and the sixteen years' experience of the bishop over the whole of the great territory will outweigh the statement of the exteacher deduced from three years' work with one tribe of the north.