

nate artistic feeling, she had developed the art of pottery-making to a very unusual degree; it was really beautiful pottery. On the walls, as in most of the houses, were picture-cards and photographs, including those of her children and grandchildren, singly and grouped with their schoolmates. Two of her daughters and half a dozen grandchildren were present, and it was evident that the family life was gentle and attractive. The grandfather was not a Christian, but "he is one of the best old men I ever knew, and I must say that I admire and owe him much, if I am a parson," said Mr. Douglas. The Hopis are monogamous, and the women are well treated; the man tills the fields and weaves, and may often be seen bringing in fire-wood; and the fondness of both father and mother for their children is very evident.

Many well-informed and well-meaning men are apt to protest against the effort to keep and develop what is best in the Indian's own historic life as incompatible with making him an American citizen, and speak of those of opposite views as wishing to preserve the Indians only as National bric-a-brac. This is not so. We believe in fitting him for citizenship as rapidly as possible. But where he cannot be pushed ahead rapidly we believe in making progress slowly, and in all cases where it is possible we hope to keep for him and for us what was best in his old culture. As eminently practical men as Mr. Frissell, the head of Hampton Institute (an educational model for white, red, and black men alike), and Mr. Valentine, the late Commissioner of Indian Affairs, have agreed with Miss Curtis in drawing up a scheme for the payment from private sources of a number of high-grade, specially fitted educational experts, whose duty it should be to correlate all the agencies, public and private, that are working for Indian education, and also to make this education, not a mechanical impress from without, but a drawing out of the qualities that are within. The Indians themselves must be used in such education; many of their old men can speak as sincerely, as fervently, and as eloquently of duty as any white teacher, and these old men are the very teachers best fitted to perpetuate the Indian poetry and music. The effort should be to develop the existing art—whether in silver-making, pottery-making, blanket and basket weaving, or lace knitting—and not to replace it by servile and mechanical copying. This is only to apply to the Indian a principle which ought to be recognized among all our people. A great art must be living, must spring from the soul of the people; if it represents merely a copying, an imitation, and if it is confined to a small caste, it cannot be great.

Of course all Indians should not be forced into the same mold. Some can be made farmers; others mechanics; yet others have the soul of the artist. Let us try to give each his chance to develop what is best in