

**A WONDERFUL WORK**

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2. That the older Nez Perces are generally thrifty and practice a degree of providence and economy unusual among Indians; that this thrift is the result of having been forced to work for their living in their younger days and never having been pauperized by receiving rations or other gratuities from the government, and that these characteristics have not descended to the younger generation as a racial or tribal heritage.

3. That the former Nez Perce reservation is for all practical purposes a white man's country; that the 1300 Nez Perces who reside on the reservation are widely scattered over a large area among approximately 20,000 white people with whom they live as neighbors and continually exchange friendly intercourse; that this association and intermingling, together with the co education of Indian and white children in the public schools, is rapidly influencing them to adopt the manners and customs and living conditions of the dominant race.

4. That their economic condition and habits of economy enable the older people to maintain themselves in comfort and independence and frequently to indulge their children, their less provident friends and relatives of a younger generation, in semi-idleness and sometimes in vice and dissipation.

5. That the real problem is to induce all the ablebodied men and women under middle age to settle down and go to work; establish the young married people in homes of their own and get them interested in diversified farming on small tracts of land and earning their own living; that the solution of this problem will automatically reduce to a minimum the idleness, poverty, vice and intemperance which now promises to be the undoing of the next generation, and the ruination of many of their elders.

When in the course of the advance of civilization, the members of a tribe of Indians find themselves gradually decreasing in members, their lands passing from their ownership, many of their people becoming homeless, living in idleness and acquiring the vices of the supposedly superior race among which they live, and desire to reform their ways and to assume among the people of the dominant race equal station in life and to acquire that economic competency and independence to which the law of God and nature entitle them, it becomes necessary and advantageous for them to declare their purpose and to organize themselves into a cooperative association for their mutual benefit in carrying forward their aim.

We believe with Edward Everett, the great American statesman and divine, that "The man who stands up on his own soil, who feels that, by the laws of the

country in which he lives, he is the rightful and exclusive owner of the land which he tills, feels more strongly than another the character of a man as the lord of an animate world. Of this great and wonderful sphere, which, fashioned by the hand of God, and upheld by His power, is rolling through the heavens, a part of his—his from the center to the sky! It is the space on which the generation before moved in its round of duties, and he feels himself connected by a visible link with those who follow him, and to whom he is to transmit a home.

"Perhaps his farm has come down to him from his fathers. They have gone to their last home; but they can trace his footsteps over the scenes of his daily labor. The roof which shelters him was raised by those to whom he owes his being. Some interesting domestic tradition is connected with every enclosure. The favorite fruit tree was planted by his father's hand. He sported in boyhood beside the brook which still winds through the meadows. He still hears from the window the voice of the Sabbath bell, which called his fathers to the house of God; and near at hand is the spot where his parents lay down to rest, and where, when his time shall come, he shall be laid by his children.

We see many of our people—particularly our young people—without permanent homes of their own, and in many cases, leasing to white men the land which they themselves should farm, and leading lives of idleness and indulging in ruinous homes, and children growing up without proper parental guidance and control; we see the majority of our people depending on the income from leased lands for their support; and we see our allotted lands and the homes of our fathers gradually passing into the hands of the white man—title to more than nine hundred, or almost one-half of the original allotments having thus passed, leaving many of our people without land.

Therefore, we the Nez Perce Indians, in convention assemble in order to form a more perfect federation of interests, encourage thrift, industry and home building, promote good morals and obedience to all laws of the state and nation, do hereby organize ourselves into a cooperative union to be known as "The Nez Perce Indian Home and Farm Association."

**ITEMS FROM THE TRADES**

Mr. Beecroft, the gardener, is on leave at present.

The painters are freshening the outside of a number of the buildings, particularly porches and steps.

The masons are repairing plaster in Brewer Hall at a number of places so that the rooms can be painted.

The carpenters have received part of their lumber and are now giving their shop problems consideration.

The plumbers are at present concerned with connecting the new steam table at the domestic science department.

The engineers have repaired the washer at the laundry and are placing covering on the high pressure steam line in the tunnel at present.