

The long hair, the paint, and the blanket are to them the symbols of their old life, and in casting aside these symbols they signify their intention to put on the garments and the methods of the white man.

The government is spending from \$1200 to \$1800 for the education of each Indian youth. Should it not, then, have a right to insist upon the school graduate making some use of those advantages, and not going back to the long hair and blanket, to dancing and idleness, with its attendant vices?

Could the editor have witnessed the "sun dance" last summer, have seen the young men—some of them school graduates, who had had good social culture, and whose command of language might shame a college instructor, and whose handwriting would do credit to any commercial college—could he have seen them in all the foolishness of their painted skeletons, with disheveled hair and fantastic decorations, gravely following the leadership of the "shaman" of their tribe, or would he, with Chinookian Jones, cut off his hair, forbid him to paint, do anything to help him to break away from the old and foolish customs of the medicine-man.

Since the average Indian has neither the energy nor the self-reliance to cooperate with the white man in his struggle for existence, shall he then sit down and "play the mouth-organ" while the white man works his land, growing rich in so doing, and leaving the "poor Indian" to suffer the results of idleness, and become the prey of the gambler and the boot-legger?

There is a threefold power which is still true, and exceedingly appropriate in the case of the returned school-boy—"Satan finds some mischief still for idle hands to do."

The time is drawing near with many tribes when the supporting arm of the government is to be withdrawn, and, according to their habits, they are to be self-supporting.

Is it not time, then, that they should be required to put away childish things, and to do something for themselves?

As the country they occupy is mainly agricultural they must begin to vie with the "poor Western farmer," who, in spite of his poverty, manages to take out quite a substantial existence, and to pay for the education of his children, in many cases land not so rich and productive as the allotment given to the Indians.

There are still many serious problems to be worked out in the Indian question, problems that require wise heads and large experience; there are wrongs to be righted and mistakes to be corrected.

Let us not, then, place an obstacle in the way of this little attempt at progress in the direction of uplifting and advancing the best efforts of the younger members of the tribe.

True, the government may never be able to make a "white man out of a black man or an Indian"; but there is much being done in our schools at Hampton and Carlisle toward making good self-respecting and self-supporting citizens of both.—R. T. J.

It is doubtless better for the Indian nowadays that he should imitate the white man as nearly as possible in all particulars in which the white man is exemplary. His only chance for survival seems to be in adopting white man's civilization and following a profit in it. Our correspondent's support of Commissioner Lusk's order is not without force, for the order aims at the correction of evils which seem very real. But would the order, if extended, help to correct them? It is a novel idea in this country that man—even an Indian—may not regulate the length of his hair and the cut of his clothing to suit his own whim. To persuade the Indian to take up with white man's fashions seems an excellent plan. To encourage him to do so, especially in those details of tailoring, paint, and headdress, seem very arbitrary, and of very doubtful expediency. The Commissioner's order is undoubtedly well meant, but not to make an unwilling Indian "white" by main force! It seems to me that the transaction is bound to take time, and that to hurry it will be to hurt the job.—[Harper's Weekly.]