

The Indian Problem a Thing of the Past.

By Estelle Reed, Supt. of Indian Schools.

Very has been said and written in past years about the so-called Indian problem and many theories have been advanced for its solution. The Indian gained exhibits of literary and industrial work which were displayed at the Indian division of the National Educational Association would give to the most skeptical and prejudiced that the children of the red man have mental and mechanical ability equal to any race, that they can be educated and trained beyond a doubt, and are capable of filling their places as good self-supporting citizens of this country. If the Indian race were capable of receiving instruction, then might we say the government has certainly a problem on its hands.

The Indian Dept. has at last got down to good common sense and practical methods in handling the older Indians and educating the younger ones. Instead of overloading the Indian child with a lot of book learning that would never be of any value, it has adopted the wise and sensible plan of thoroughly instructing the Indian boy and girl in industrial lines at the same time giving them a good common school education. Boys are taught to be farmers, barbers, gardeners, carpenters, blacksmiths, etc., and girls learn to be cooks, laundresses, dressmakers, nurses, and housekeepers.

Special attention is given to agriculture, as is shown by the course of study recently instituted and approved by the Commissioner of Indian Affairs and the Secretary of the Interior. This course of study, which has been adopted during the past year, will be the means of reforming the entire Indian service, because of its emphasizing the importance of industrial education of the Indian. A literary education only has a tendency to turn out worthless idlers instead of men who can work and earn a living. With the Indian it proved us to a great extent true with the white man, because of our selfishness in seeing Indian man was unable to show traces to obtain possession after receiving the ability to do them.

Hence the great necessity of changing such a state of affairs and the adoption of a thorough practical course of study embracing all important industries and especially the tilling of the soil.

The government is rapidly placing each Indian family on its own allotment of land, and no doubt four-fifths of them will make their living by farming and stockraising. The present generation of Indians will therefore fortunately possess a practical knowledge of industrial work which will instill their ability to earn a living and store clear of the poor houses.—[E.]

The Indians of Alaska.

According to language the natives of Alaska are divided into two families.

The Eskimo, which is divided into twenty-six tribes, is found North and West of Prince William Sound. This family is the most numerous.

The Tlingit, which has thirteen tribes, is the most warlike and inhabits the part of Alaska East of Prince William Sound.

The Athapascan, seven tribes, is found in the same part as the Eskimo except the Arctic region.

The Tsimshian and Haida families are single tribes in Southeastern Alaska.—[The Orphanage News Letter.]

Exchanges.

The latest addition to our exchange list is "The Hubbschu," published by the High School pupils of San Antonio, Texas. It is a very neat, new and up-to-date little periodical and we are pleased to have it with us. Keep a coming.

Among other exchanges that have reached us are "The Owl" from Meulo Park, California, which is an old stand-by and a fine paper; "The Oracle Light," Pine Ridge, S. D.; "The Northern Light," Ft. Wengler, Alaska; "The Word Carrier," Boston, Nebraska; "The Native American," Pine Bluff, Arkansas; "The Oregon Geographic," Salem, Oregon; "The Liberator's Record," Haveringham, Pa.; "The Red Man and His Life," Carlisle, Pennsylvania; and all of which are well worth one's time to read them.