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EDITORIAL NOTES.



THE present status of the amendment question merits attention: Three members of the House, Mr. Showalter, Mr. Capron and Mr. Gibson, have each introduced a resolution proposing an Anti-polygamy Constitutional Amendment. The text of these Joint Resolutions differs somewhat in scope, and as to penalties imposed. All have been referred to the Committee of the Judiciary, who will, it is expected, combine the resolutions, in substance, and submit the same for the action of Congress. So far, so good. The danger now is, that these resolutions will be pigeon-holed, die in the Committee, and never come before the House for action, as was the fate of the resolution introduced last year. How may this be prevented? By causing influential persons to write to members of the Committee of the Judiciary from their districts, urging that the subject be given speedy attention and reported promptly to the House for action. Mr. George W. Ray, of New York, is chairman.

VERILY the Mormons are everywhere. Their plan of colonization—whereby they hope to soon gain the balance of power in enough States and Territories to defeat a Constitutional Amendment preventing the perpetuation of polygamy—is progressing fast. Miss Shields, who is working as a missionary among the Ute Indians on their reservation in Colorado, reports in a recent letter that there are many Mormons in that region. "Some," she says, "have four and five wives. The people about seem indifferent to this state of affairs."

SELF-SUPPORT is fast becoming a prime factor in the solution of the Indian problem. But no one should forget that many Indians are situated on barren, unwatered tracts where cultivation of the soil is practically impossible, to say nothing of the lack of agricultural knowledge. Before forcing the Indian to assume the responsibility of self-support, the Government

should, as Commissioner Jones points out, "see that the Indian has the opportunity for self-support, and that he is afforded the same protection of his person and property as is given to others. He should be located where the conditions are such that by the exercise of ordinary industry and prudence he can support himself and family. He must be made to realize that in the sweat of his face he shall eat his bread. He must be brought to recognize the dignity of labor and the importance of building and maintaining a home."

IN the face of all this, does it not seem strange that it should be necessary to urge Congress to take action for the relief of the Pima Indians, who have always been a self-supporting tribe and never at war with the Government? Theirs is a case that cries aloud for speedy attention. White settlers and capitalists have diverted the water from their streams, so that their fields are laid waste and they must soon starve or be reduced to beggary. A sad commentary, this, on the plan to induce the wild Indians of the plain to become self-supporting, when these thousands of Indians, by no fault of their own, are likely to be forced into a condition of dependence. Over one thousand of these Indians are worthy members of the Presbyterian Church. As yet, Congress has taken no decisive action about furnishing the reservoir, though a small appropriation has been made to relieve temporary necessities. But the Pimas do not ask for alms, they ask for justice, and that it be meted out to them before it is too late.

A RESERVOIR, constructed by the Indians themselves under efficient supervision, would restore to them their fruitful fields and their independence. The expense of this reservoir can only be met by the Government making the necessary appropriation. Since these Indians have hitherto never received a dollar of Government aid, it would seem as if the public con-

AN INDIAN THEOLOGICAL CLASS.

My class of Nez Perce men are with me again this winter, and we are putting in busy days. Monday, Tuesday, Wednesday and Thursday are all much the same, when we take up studies in the English Bible, doctrines, church history, etc. Friday is the day for the Sunday-school lesson, for superintendents and teachers are all with me, translating and studying the lesson, then getting the practical truths from it. The catechism comes on Friday, also, and is very hard for them; but the other day one of my new students recited twenty-six answers without stopping, which was a great surprise to those who listened; they laughed, telling him he must have stayed up all night to study.

For some reason we have more visitors (Indians) than ever before, sitting around our study-table for a few days or a week at a time. Perhaps visitor is not the word to use, for all come for teaching. The elders who cannot read belong to the listeners, but visiting ministers take part with the students in the Bible study. There were

two such Indian seekers down from Kamiah last week; then we put in an extra day and had school on Saturday. The interest centers in the translation. The portion of Scripture is first read in English, then I read it in Nez Perce, followed by one or two others. Sometimes it is hard to render a teaching so that the weak ones will grasp it instead of stumbling over it. They are earnest seekers of the truth, and will say, "Now, what is the teaching in that for us?" Connor is apt to ask, "What does Matthew say about that?" meaning Matthew Henry. These visits of old students brighten up knowledge already acquired, then, adding the new, they go back to their Indian congregations to do better work among the people. We always keep a vacant chair at our study table for our resident native pastor, who is often with us. It is close, hard work during the winter, but the reward keeps pace with the labor.

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IDLENESS A DANGER.

Many people do not realize that individual Indians of the Five Civilized Tribes in Indian Territory are, and have been, entirely self-supporting. Each of the five tribes has funds invested in the United States Treasury, the interest on which, with other small incomes, has supported their tribal Government and kept their boarding and day schools open, so that the individuals have not had to pay taxes or for the education of their children. They have not, however, been given rations, and with the exception of the Seminole Nation, per-capita payments are a rarity.

Mr. Jones, Commissioner of Indian Affairs, in his late report suggests that the Indian question is solved when each individual is made self-supporting. But that is not sufficient. He must be made to support himself by his own work.

In the last few years thousands of non-citizens have made their way into this country and have rented or leased the Indian lands to an alarming extent. The head of each Indian family, and in many cases members of the same family, have been able to rent or lease large tracts of land, and then live in idleness. The poorer Indians, seeing their more wealthy neigh-

bors and friends living in apparent ease, began renting their small farms, houses and all, then moving to some poorer house further in the woods, expecting the renter to make enough for both. This change has been made so rapidly and extensively that now a small minority of the Indians cultivate their own farms.

Nothing is worse for a people or for individuals than to be in idleness. Yet few people red, white, or black, will work unless it is necessary.

What we need is some legislation that shall stop this renting and leasing of lands and thus compel this people to work their own lands.

It is against the law to bring whiskey into this country for any purpose whatever. It seems to be here, however, and to be very plentiful.

I would not have any think that every Indian is idle and drunken, however. I know many who are hard at work on good salaries or engaged at work on their own farms, living upright Christian lives.

Nuyaka is doing what it can to make more citizens of the latter and fewer of the former kind.

J. M. ROBE.

Okmulgee, I. T.