

RED LAKE NEWS

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REAL HELP FOR THE INDIANS.

The present Commissioner of Indian Affairs, Cato Sells, of Texas, has not only taken a keen and unusual interest in behalf of improving the social and educational conditions of the Indians, but he has succeeded in commanding the country's interest to this work. There has never been a time when so intelligent and general an understanding of the real Indian problem existed among the public generally.

Especial attention, therefore, is likely to be attracted to the announcement that the Indian Service committee on courses of study for the Indian Schools has completed preparation of a scheme which will give direction to all this work in future. Its basis is the division of the school day into two equal parts; one half day is devoted to industrial and the other half to academic training. The boys are given practical courses in farming, gardening, blacksmithing, carpentering, dairy management, saddlery, etc.; the girls in cooking, sewing, laundering, gardening, poultry care, and the like.

Uncle Sam does things of this sort well because he provides necessary facilities, and knows where to find experts to use them. If the precise educational system that is to be carried to the Indians of the younger generation, could also be applied in the rural schools of the country generally, it would be one of the most practical services that the Government could render. There has been endless discussion of plans for Government aid in vocational training, but accomplishment has been meager. The experiment with the Indian schools should be watched closely by all educators; it promises to develop much that will help in the proper expansion and improvement of the schools everywhere.

It is, of course, easier to do such a work for the Indian children than for the community generally, because the Government assumes that the Indians are destined to country life. They are going to be farmers; thousands of them have already proved that they make excellent farmers and most useful citizens. This presumption narrows the range of instruction for which provision must be made, and insures more effective work. Yet the plan that is being ap-

plied to the Indian schools is by no means impracticable for the rural schools generally; properly adapted it would be the realization of the best ambitions of students of the modern educational problem.

SOCIAL CUSTOMS OF THE CROW INDIANS.

The Crow Indians are divided into thirteen clans; in former times the number was probably greater. These groups are called by nickname-like designations such as Whistling-waters, They bring game without having killed it. Kicked in their stomachs, and so forth. Every individual belongs to his mother's clan, and it is considered highly improper to marry a person of one's own clan, since all the marriageable women of that group are reconed as belonging to the status of either a mother or a sister. Those individuals whose fathers belong to the same clan stand to each other in a very special relation, which for want of a better name may be called the "joking relationship". They are privileged to play pranks and practical jokes on each other without giving offense. More particularly is it the function of one of them to administer a stinging rebuke when the other has transgressed some rule of tribal morality or etiquette. In such a case the "joker" will bide his time until some public occasion arises. Then he will boldly come forward and twit the culprit with his deed in the face of the assembled throng, and to his utter discomfiture. Against this punishment there is no redress, for nothing said by a joking relative can be resented. The only thing a man can do is to wait for an offense on the part of his denouncer and then treat him to a dose of his own medicine. Another social custom of the Crow, which is often encountered among Indian tribes, and also among the natives of Australia and Africa, is the mother-in-law taboo. A man and his wife's mother never talk with each other, not from any motives of hostility but rather as a token of mutual respect.—Southern Workman.

An Earnest Protest.

A Boston man tells of a trip he made on a coastwise steamer to Baltimore when the vessel was wallowing in waves that threatened to engulf her at any moment.

Hastily the captain ordered a box of rockets and flares brought to the rail, and with his own hands ignited a number of them in the hope that they would be seen and help sent.

Amid the glare of the rockets, a tall, thin, austere woman found her way with difficulty to the rail and addressed the captain thus:

"Captain, I must protest against this dare-devilishness. We are now facing death. This is no time for a celebration."—Harpers.

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