

224 as pagans, 2285 Methodists, 4364 Church of England, 427 Presbyterians, and 147 of other persuasions. There is therefore less than 10 per cent. of the natives of this province not under some religious instruction. Of this population there are 1711 girls and 1998 boys, a total of 3619 of school age, i.e., between five and sixteen years of age.

The schools are divided into three classes, that is day schools, boarding schools and industrial or technical schools, the latter of which have some pupils over sixteen years of age. The total number enrolled in the day schools last year was 1665, with an average attendance of only 414 per day.

In the eight boarding-schools, 151 boys and 226 girls, a total of 377, were enrolled, with an average attendance of 343 daily, a much better showing than that of the day schools.

#### Boarding Schools Favored.

Nine industrial schools have a total enrollment of 524, 392 being boys and 232 girls, with an average attendance of 472, not as good a showing as the boarding schools. Four trades, besides farming, are taught in the schools, including carpentering, with 71 students; shoemaking, 21; blacksmithing, 18, and painting, 21. So only 12% are being taught trades and it is not pretended that they are trained to become skilled mechanics.

The lesson taught by these figures is that both industrial and day schools under the present system are not a success. The boarding school appears to be accomplishing by far the best results.

For this reason some of those who take a deep interest in the matter are advocating the abolition of the day school, an increase of the boarding school accommodations, and the establishment of the industrial schools as a sort of finishing institution into which students might graduate from the boarding schools.

The nomadic habits of the Indians seem to make it necessary that in order to reach the children with educational facilities, a comfortable place of residence should be provided for them while the adults are away on their various occupations of fishing, hunting and hop-picking. As one authority puts it in regard to the day schools, "We now have the economic absurdity of a twelve-months' teaching efficiency and a three-months' attendance of the scholars, and the psychological fallacy of three months' learning and nine months' forgetting."

#### WHAT IS NET RESULT OF OUR TEACHING?

The Government grant to the schools is now as follows: To each of thirty-three day schools \$300 per annum, to boarding schools \$50 per capita per annum, and to industrial schools \$130. None of the amounts are sufficient to defray the expenses. It has been suggested that the provincial Government take over the Indian School system, and with grants from the Indian Department at Ottawa, the provincial grants, the church contributions and a tax upon the Indians themselves, which it is said, they would be quite ready to pay, the schools could be put upon a much better and more efficient basis.

The fact that the Indians were contributing toward the cost of educating their children would give them a sense of responsibility, in which all Indians are so sadly deficient.

And right in that particular lies the great weakness of the present system of dealing with the Indian. It robs him of all responsibility, it leaves him without the incentive of initiation, substitutes for any latent ambition he may possess, a futile paternalism that detracts from him any manliness he might possess, or which, by opportunity he might attain.

But to finish the educational topic before passing on.

"What is the net result of education to the Indian?" I asked my authority.

In the first place it gives him the advantage of the English language. By its acquisition he is placed in touch with all the thought and advantages the Anglo-Saxon race has derived from eighteen centuries of civilization. In twenty-eight years we can have four generations of schoolchildren. If the percentage of attendance of children could be made comparable with that of the white communities we would in that time have a population of Indians at least 75 per cent. of whom would be educated.

"The effect of education and religious teaching as applied to a community as a whole, could perhaps be not better exemplified than as we see it among the Haudenosaunee. That tribe is the clearest, most orderly, most intelligent and most progressive in British Columbia, because it is the best instructed, both religiously and sentimentally, of all the tribes. Yet, twenty-eight years ago, when these Indians would come to Fort Simpson to trade, they had to leave their rifles outside, and be admitted singly to a bastioned fort manned by armed guards.

#### Are They Given a Chance?

"But, generally speaking, when the young Indians are discharged from the schools they are pitchforked back into these old surroundings. They are not given a proper chance. I believe that with the co-operation of the Government and with the industrial schools on a basis that would take care of the training of the young men and women to a marriageable age, that they would marry among themselves when they left the school, and, before again mingling with their tribe, they would be set up in their own homes, and so applying the principles and modes of life learned in the schools. That would be my way of obtaining for the young generation the full benefit of the education now being imparted to them."

Continuing the discussion, my informant said he believed, "that both the provincial and federal Governments co-operated on an intelligent plan, that the Indian problem would solve itself in a very few years. As pointed out the Indian is under little or no responsibility himself or anyone else. The Coast Indian has lands he rarely occupies. He is a fisherman rather than a farmer. He obtains an easy living by fishing and hunting."

#### He Has Plenty of Money.

He works as a logger, a sailor, a canner, employee of a fisherman, and obtains plenty of money for his purposes. Statistics show that last year the average Indian received \$25 per family in one way or another, and there is no cash subsidy paid to the Indians of this province as in other provinces. He is free to come and go as he pleases, but he is a ward of the

Government. That fact is impressed upon him. He is but a child. He can own no land while he is a reservation

in nine cases out of ten. The process should be simplified and made easy. Industrially the Indian has already

Rather they tell an astonishing story of real progress by a people who have legally no more status than children. And who can say that they have acquired all these things by or through the working of the Indian regulations. The present system may have been adapted to the race when it was composed of Esequiwi Charles and his feeble old Klootghman, but it is obsolete for the present-day Indian. The time has arrived when the Indian should be regarded and treated as a rational being with capabilities and possibilities. He should be treated with a view to developing his manhood and making a responsible citizen of him.

#### Where Did We Come From?

Ethnologically, the Indian presents a delightful field of speculation and research to the student. On that historic occasion when the sons of Noah went their different ways, and one came to Asia and became yellow, while it is not recorded in Holy Writ, yet there is no doubt that Shem's descendants went over to America and there became copper-colored and spread themselves over the northern and southern halves of the Western Hemisphere. The resemblance between the coast Indians and modern Asiatics, especially the Japanese, is very marked. It is not improbable that having remained on the coast and engaged in the occupation of their ancient forefathers, fishing for the most part and living largely in boats and canoes, they retained the short, squat characteristics of their Asiatic ancestors. Their features are flat and broad also, and the hue of their skin has the Japanese sallowness, not noted in other Indians of this continent. It is probable that as the Indians drifted inland and took up a different mode of life, calling into use hitherto unused faculties of mind and body, their physique changed and the shape of their heads altered.

#### Tall and Sinewy Men.

Thus the interior Indians are generally tall, lanky and athletic, while their features, while not exactly aquiline, are more elegant. They are a race of walkers, climbers and pony-riders. Out on the plains again they became hunters on horseback, tall, rawboned, sinewy and with sharpened intellects and aquiline features. There again climate worked a change in their color, and they became a deep copper color. This branch of the subject might be pursued at considerable length, but I have already covered the ground which this article was intended to, although it is necessarily discursive and somewhat disjointed.

#### MAN OF WEALTH SLAYS HIMSELF

G. B. Boswell, Well Known as an Art Connoisseur, Fires Fatal Shot in Pennsylvania Railroad Station.

Pittsburg, Pa., April 4.—Geo. B. Boswell, fifty-two years old, a retired business man, art connoisseur and millionaire, committed suicide by shooting himself through the head in the toilet room at the East Liberty station of the Pennsylvania railroad last evening.

A nervous breakdown, the causes of which are surrounded in mystery, is believed to have prompted the deed.

Boswell, who lived with his wife and three children at 277 Sheridan avenue in the exclusive Highland Park district, had been despondent for some time, and a few days ago his ailment took a turn toward suicidal mania and he was carefully watched. Yesterday afternoon he managed to elude the members of his family and went to a hardware store and bought a revolver.

A short time later Boswell walked into the station and going to the toilet room he walked over to a mirror, suddenly pushed back his hat, and drawing the revolver fired a bullet into his temple. Two negro porters were in the room at the time, but the dead was done so quickly that they had no time to interfere.

Boswell was hurried to the Pittsburgh hospital, where it was found that the bullet had penetrated the brain, and he died within two hours. Boswell was one of the best known business men in Pittsburgh.

#### GIRL 19, THRICE WED. LOVES LAST HUSBAND

Philadelphia, April 4.—A special dispatch to the North American from New York says:

"Attired in beautiful garments stolen by her husband from homes of the rich, Mrs. Lillian E. Benedict-Gillman-O'Brien, a charming blonde of nineteen, told the Jersey City police to-day that she didn't care whether her third husband was a burglar or not; she loved him and wanted to go to jail with him.

"She will probably have her wish, for her first husband has caused her arrest on a charge of bigamy. He names Gillman, the second husband, and he did not know until the girl was apprehended that she had married a third time. Also O'Brien, the third husband, was not aware that she had two husbands before him until to-day. It made him weep. He said that he had gone into the burglary business for her, but he protested that she did not know anything about it; that he loved her whether she was a bigamist or not; that he had never asked her past, and that he would go on loving no matter what it was."

#### MIZNER AGAIN IN YERKES MANSION

New York, April 4.—Wilson Mizner, whose marriage to and later separation from Mrs. Charles T. Yerkes more than a year ago caused wide comment, has taken up his place again as head of the Yerkes-Mizner household in the Yerkes mansion at No. 864 Fifth avenue. At a dinner in the Yerkes residence less than a week ago a few guests found Mizner seated at the head of the table.

When a reporter called at the house last night, the butler, after many questions were asked, said: "No, she is not at home. Neither is Mr. Mizner."

Inquiry elicited the information that Mr. and Mrs. Mizner were spending the evening together at the theatre.

Totem Pole on Queen Charlotte Islands.

Indian. He can pre-empt no land. He has no public rights whatever.

#### THEY ARE TREATED AS MERE CHILDREN

"Now, then," asks the student, "how can you expect people who are treated as children to rise to the stature of men. They cannot be legislated into manhood, but they can be given opportunities. Suppose the Indian were given the privilege of leaving the reservation and taking up his own land, or embarking in some enterprise to which he is adapted, such as fishing, logging, etc., and upon doing so became entitled to the rights of citizenship, having the franchise, and in other ways being treated as an adult, the logical result would be that the progressive Indians would begin to embrace their opportunities. Their example would be emulated by others, and in a few years the rancher would disappear, and the Indians would become self-supporting, self-respecting useful citizens. It is all very well to say that the Indian cannot rise to citizenship. It is a rank fallacy. The Indian of this province has been under the influence of civilization less than twenty-five years, yet see what he has already accomplished. There is no public sentiment against the granting of the franchise to Indians under proper citizenship qualifications.

#### Encouraged to Be Nomad.

It is one of the planks of the Canadian Labor party to secure fair treatment for the native races. An impassioned oration by a full blooded Indian on this subject was listened to with marked approval when that party was organized here last autumn. Let the Indian have a chance to be a man and see how quickly he will rise to his opportunity.

But to keep him a Government ward, settle him on vast tracts of land he does not want and for the most part does not occupy; give him no standing in law or fact, and he will remain what he is, indolent, ambitious, without initiative, without regular occupation to keep him in one place, a nomad with no abiding spot, no home instinct. It is suggested that the Indian be allowed to preempt land for ranching purposes if he wants to follow that occupation, or that he be allowed to take up building lots on the seashore if he wants to follow his bent as a fisherman. This privilege and that of the franchise to be accorded him when he quits the rancher and asks the privilege of citizenship. He may secure release from the reservation restrictions now, but the process is so enmeshed in red tape and of so roll that he seldom tries to take advantage of it, and even if he did the privilege is an empty one, as he does not get the franchise

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#### RIVAL INDIA SECTS

#### APPEAL TO COURTS

British Privy Council Decides

Century Old Question

About an Idol.

#### FEUD DIVIDED A VILLAGE.

Those Acquainted with Feeling Between Religionists Wonder When It Will End.

London, April 6.—One of the secrets of the success of British rule in India, where there are religious sects innumerable, has been the freedom to worship as they please. It is true that missions abound, both British and American, to try and Christianize the land, but there is no undue interference with either Hindus or Mohammedans.

This worship as you please principle is not infrequently the cause of bitter feuds between different sets of religionists, and one has had to be decided by a judicial committee of the Privy Council in London this week, though it remains to be seen whether the decision does not result in even more bitter enmity between the rival religionists before very long.

The trouble is all about an idol and the right of one sect to worship it in a certain place denied them by the other. This trial was the outcome of a long standing feud between the Vaishnava and the Tengalais, two sects of Vaishnava Brahmins, residing in the village of South Arcot, in the Madras Presidency.

The village contains an ancient Vaishnava temple, dedicated to Devanayaka Sankar. Annexed to it is a shrine of a saint, named Vedanta Desika, who is held in great veneration by the Vadagalais.

The Tengalais, on the other hand, worship a saint said to belong to more modern times. As far back as 1807 the Tengalais sued the Vadagalais for damages for having prevented them from placing an image of their saint in the temple. The suit was dismissed and the idol, which the Tengalais had set up, was removed by order of the court.

#### Set Up Idol in House.

The Tengalais subsequently set up an image of their saint in a private house and began to hold processions through the streets in its honor. Then the Vadagalais brought suit against the Vadagalais, complaining of their having publicly worshipped a saint and carried an idol through the streets, alleging that the streets traversed were attached to the temple and that the worship of the Tengalais saint was contrary to established custom.

Questions were then addressed to the Hindu pundits, or learned men, which appeared to be based not so much on legal grounds as on precedents relating to ritual and ceremonial. The court ordered that the service which the Tengalais had established should be discontinued, and the feud continued with varying results until 1886, when a magistrate in the court of Sudder Adawali decided against the public worship of the Tengalais idol. Later on this was reversed by the civil court at Madras.

Then the Vadagalais in their anger decided to carry the case for decision before the English court. The Privy Council decided that there was not a trace of any evidence to show that the village was at any time the private property of the Vadagalais. The streets were public streets and all members of the public had equal rights to them.

#### Tengalais' Triumph.

So after a hundred years of strenuous and wordy war the despised Tengalais have won.

But one wonders whether the members of the Privy Council realize how they have, as it were, set a torch to a train of gunpowder. A correspondent who has lived among these people knows the extremes to which jealousy is apt to carry one caste against another, can imagine the increased fierceness of the Vadagalais, the hatred and jubilation of the Tengalais in defeating their superior and more powerful castemen in a British court of law. It will be surprising if the feud does not break out later in a much more dangerous form.

#### HEART TROUBLE CURED

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#### Ayer's Hair Vigor

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