WHO were the Indians for whom the Missions were established? What was their life? How did they receive the Mission Fathers? What was the effect of the Missions upon them? What is their condition to-day?

These are the questions this chapter will seek to answer.

Cabrillo was the first white man whom we know visited the Indians of the coast of California. He made his memorable journey in 1542-3. In 1539, Ulloa sailed up the Gulf of California, and, a year later, Alarcon and Diaz explored the Colorado River, possibly to the point where Yuma now stands. These three men came in contact with the Cocopahs and the Yumas, and possibly with other tribes.

Cabrillo tells of the Indians with whom he held communication. They were timid, and somewhat hostile at first, but easily appeased. Some of them, especially those living on the Islands (now known as San Clemente, Santa Catalina, Anacapa, Santa Barbara, Santa Rosa, San Miguel and Santa Cruz), were superior to those found inland. They rowed in pine canoes having a seating capacity of twelve or thirteen men, and were expert fishermen. They dressed in the skins of animals, were rude agriculturists, and built for themselves shelters or huts of willows, tules and mud.

Vizcaino, who “rediscovered” the country in 1602, wrote a letter to the King of Spain, dated May 23, 1603, in which he thus speaks of the Indians: “This land has a genial climate, its waters are good, and it is very fertile, to judge from the varied and luxuriant growth of trees and plants; for I saw some of the fruits, particularly chestnuts and acorns, which are larger than those of Spain. And it is thickly settled with people whom I found to be of gentle disposition, peaceable and docile, and who can be brought readily within the fold of the Holy Gospel and into subjection to the crown of Your Majesty. Their food consists of seeds, which they have in abundance and variety, and of the flesh of game: such as bears, bison and deer, which are larger than cows, and of neat cattle, and many other animals. The Indians are of good stature and fair complexion, the women being somewhat smaller in size than the men, and of pleasing countenance. The clothing of the people of the coast-lands consists of the skins of the sea-wolves abounding there, which they tan and dress better than is done in Castile; they possess, also, in great quantity, flax like that of Castile, hemp and cotton, from which they make fishing-lines and nets for rabbits and hares. They have vessels of pine wood very well made, which, having fourteen paddlemen at a side, they navigate with great dexterity, even in very stormy weather. I was informed by them and many others whom I met in great numbers along more than eight hundred leagues of a thickly settled coast, that inland there are great communities, which they invited me to visit with them.”

Spain’s treatment of the Indians, as none can deny, was kind, considerate, and intended to be beneficial. For instance, when Vizcaino made his first voyage up the Gulf
Figure I. Cahuilla Kish (house), similar to the dwellings found in California by the Spanish Mission Fathers
INDIANS OF THE SOUTHWEST

of California in 1596, one of his soldiers "inconsiderately struck one of the Indians in the breast with the butt of his arquebus." This, naturally, angered the Indians, who began to shoot arrows at the offender and his party. In order to defend his followers, without injury to the Indians, Vizcaino called upon his soldiers to fire their weapons in the air; hoping the loud reports would many of them," while the rest ran away to the mountains.

In authorizing this explorer's second expedition, the King's Council, among many other good things, ordered that Vizcaino "be reproved for the lack of prudence shown on his last voyage, particularly in having killed the Indians, as he relates in his report, and in having allowed the soldier who struck the alarm the aborigines and prevent further assault. Instead of having this effect, the noise scared them for a few minutes; and then, seeing no injury come to them, they fired their arrows again: this time, says Vizcaino, "with great earnestness." The fight was now begun, the soldiers fired to wound and kill, and "there fell I know not how Indian with the butt of his arquebus to go unpunished; that he treat the Indians with great love and tenderness, making gifts to them in order to attract them in good will to the Holy Gospel, not permitting injury to be done to them," etc., etc. The italics are mine, as this is the official authorization for Vizcaino's journey of discovery, and it is

Figure II. Hawa or home of the Havasupai Indians of Cataract Canyon
Figure III. Ho-dutch and his wife, at the entrance of their Kan
well to recognize the humane spirit toward the Indians (at least it was such ostensibly) in which the King sent out his explorers.

Little came of either of these early voyages except to establish clearly in the minds of the Spaniards and others the existence of California. For soon afterward Sir Francis Drake sailed up the coast, and landed in what is now known as Drake’s Bay. But practically nothing further was done until the founding of the Missions.

Whatever may be said to the contrary, it is true that the Indians met the Fathers with kindness and hospitality. Naturally, they were curious to know what the newcomers desired. They were found living in a most simple and primitive fashion, and in describing them and their habits, the narrator fell into the same error made by writers of today who are unfamiliar with the methods of thought of the Indian. Everything depends upon the angle of vision. To see from another’s point of view is given the few only. For example, a recent writer, in speaking of the costume of the aborigines says: “The male inhabitants went entirely naked, when the weather was warm, and even on the coldest days of the year, the only garment likely to be worn was a cloak of badly-tanned rabbit skins. The women were partially covered, and were not without some sense of modesty.” The thought of this writer is apparent. The nude state of the men was, by him, regarded as censurable and the partial clothing of the women as modesty. Had he suggested such an idea to the Indians themselves, they would have declared it ridiculous. Modesty to them does not consist in the wearing or the laying aside of clothes.

The principal written source of authority for our knowledge of the Indians at the time of the arrival of the Fathers is Fray Geronimo Boscana’s “Chinigchinich: A Historical Account, etc., of the Indians of San Juan Capistrano.” The good Father saw things from his individual point of view, and thus presented them. The houses of the natives were rude brush shelters, generally conical or semi-globular, similar to Fig. I. (which was built and was occupied in 1899 by a very aged woman in Cahuilla). The Indian name for this hut of poles and tules is kish. Often these structures were covered with earth (just as they are today), as a protection against the cold of winter.

In Arizona and New Mexico, the houses were constructed in an entirely different way, as will be seen from Figures II. and III. Figure II. presents a Havasupai
summer residence, which, except for a few modern indications, might well represent a dwelling in the same locality, built two hundred years ago. The rude structure is practically open, although, at one end, a covered-in conical portion, somewhat similar to Figure I., is added. The "stairway," or ladder, made by notching a cotton-wood pole, reveals the primitive quality of the Indian contrivances and the slight influence of white men's methods during all these years of intercourse.

Figure III. is of a Pima dwelling, and is so well constructed as to be almost light-proof, when the doorway is closed.

It must not be assumed that these few illustrations represent all the types of dwellings which were in use among the California Indians when the priests first came among them. A long and elaborate chapter with many illustrations might be written upon this subject; but the three pictures here given suggest a diversity of type and will serve to correct the popular belief that all Indian huts are alike.

It has often been said that the men could not grow beards. The truth is that they plucked out the hairs one by one, using a bivalve shell as pincers. To-day, many of the men allow the beard to grow. Of this class is the Palatingwa, represented in Figure IV. Figure V. shows an elderly man of the same people with a thinner beard, the condition of which is doubtless owing, as the Indians believe, to the long-continued practice of plucking out the hairs.

Men and women alike used various colored pigments on their faces. Red, yellow and blue were the principal colors chosen, and to-day, at their festivals, one may see these Indians decorated in exactly the same fashion that their ancestors have followed for centuries.

Their food was of the crudest and simplest character. Whatever they could catch they ate, from deer or bear to grasshoppers, lizards, rats and snakes. In baskets of their own manufacture, they gathered all kinds of wild seeds, and after using a rude process of threshing, they winnowed them, as shown in Figure VI. They also gathered mesquite beans in large quantities; burning them in pits for a month or two, in order to extract from them certain disagreeable flavors, and then storing them in large and rudely made willow granaries.

Seeds, mesquite beans and dried meat were all pounded up in a well made granite mortar, on the top of which, oftentimes, a
basket hopper was fixed by means of pine gum, as represented in Figure VII. Some of these mortars were hewn from steatite, or soapstone, others from a rough basic rock, and many of them were exceedingly well made and finely shaped; results requiring much patience and no small artistic skill. Oftentimes these mortars were made from the solid granite rocks or boulders, found near the harvesting and winnowing places, and I have photographed many such during late years.

Birds were caught in a most ingenious manner. One method is crudely suggested in Figure VIII., a picture of an abandoned decoy shelter which I found above the Tule River reservation, a few years ago. With semi-circular arches of willow, a hiding-place was made, the hoops being covered with leafy brush or weeds. In this the Indian hid himself, after having prepared a bare spot outside his shelter, and upon which he sprinkled a liberal supply of seeds. In his hand he held a long pole, at the upper end of which was affixed a strong but small string; the other end being threaded through loops affixed to the pole. The pole was then thrust out among the seeds, the string being formed into a loop. Then, imitating the call of the birds, it was not long before doves, quail or other game were attracted to the place, and, seeing the seeds, alighted. In their hopping to and fro, some of them invariably stepped into the noose. Quickly, the watching Indian pulled the string tight, and, as quietly as possible, drew back the snared bird into his shelter. Wringing its neck, the Indian thrust forth the pole, and again continued the operation, until sufficient game was secured. In a later
article, I may speak of other methods of trapping birds and animals for food.

At times there were special foods for men and special foods for women. For instance, a hunter ate the legs of a rabbit or a deer, with the idea that thereby he would gain the speed displayed by these animals. He ate decoction of the root of milk-weed, in order to promote lacteal secretions.

The religion of these tribes was very simple. It was a rude kind of Nature worship with personified divinities; some of whom were undoubted human heroes possessing mythical histories. In the Journal of American Folk-Lore for October 1903, I have related the story of one of these demi-gods, Algoot by name, who slew a cannibal monster, Tan-guitch, and who still terrorizes the superstitious Indians of the region about Mount San Jacinto.

Their ceremonies consisted of smoking the propitiatory pipe—the ascending smoke typifying the ascent of their prayers to Those Above—dancing, praying and singing. Dancing always attracted the attention of the gods, and, having their interest thus aroused, they could not fail to pay heed to the petitions presented to them.

As a specimen of the beliefs of the old aborigines here is part of a story once told to me by an aged Saboba Indian, pictured in Figure IX. After describing the coming of his people to Southern California, from some far-away land over the sea, and the varied adventures of these heroes, he continued:

“But when Siwash, the god of earth, looked around and saw everything revealed by the sun, he was displeased; for the earth was bare, level and monotonous, and there was nothing
to cheer the sight. Who could love a world that was all one limitless plain, with no mountains, no trees, hills, rocks, rivers, waterfalls, creeks, animals, reptiles, no birds, nor flowers? There were many of our people that were of no use. So Siwash took these, and of some he made high mountains, of some, smaller mountains; of others he made rivers, creeks, lakes and waterfalls; of still others coyotes, foxes, deer, antelope, bear, squirrels, porcupines, and all the other animals. Then he made out of other people all the different kinds of snakes, insects, birds, and fishes. Then, he wanted trees, plants and flowers, and so he turned some of the people into these. Of every man or woman that he seized, he made something according to the person’s value.

“When he finished his work, he had made a beautiful country of this, and there were many things that my people had never seen before. But he had used up so many men and women that he was frightened. So he made a new lot of people, some to live here, there, and anywhere. And he gave to each family its own language and tongue, and its own place to live, and he told them all the sad distress that would come upon them if they mingled their tongues by intermarriage. Each family was to live in its own place, and while all the different families were to be friends, one to the other, and live as brothers bound together by kinship and concord, there was to be no mixing of bloods.

“Thus was settled the original inhabitants on the coast of Southern California by Siwash, the god of the earth, under the leadership of Uuyot.”

In hunting, fishing, preparing their weapons for war and hunting, playing games of skill, chance, strength and dexterity, occasionally visiting other tribes, sometimes stealing a bride and causing war, at other times engaging in a quarrel and being slain, the male Indians passed their lives, until the advent of the priests. The women were the home makers, the food producers and preparers, the makers of baskets, etc.

These Indians were polygamists, as a matter of course, but much of what the missionaries and others have called their obscenities and vile conversations, were the simple and unconscious utterances of men and women whose instincts were not perverted. It is the invariable testimony of all careful observers of every class that as a rule the
aborigines were healthy, vigorous, virile, and chaste, until they became demoralized by the whites. With many of them certain ceremonies had a distinct flavor of sex worship: a rude phallicism which exists to the present day. To the priests, as to most modern observers, these rites were offensive and obscene, but to the Indians they were only the natural and simple prayers for the

fruitfulness of their wives and of the other producing forces.

Most of these tribes had a distinct conception of a spirit life, but no idea of future rewards and punishments. Their medicine-men were strange mixtures of herbalists, hydropathists, masseurs, faith-curiasts, charlatans and hypnotists. A successful shaman united all characters in one. Figure X. is of a Cahuilla medicine-man or Tingavash. If the medicine-man failed often to restore the invalid to health, or his patients died with too great frequency, he was remorselessly sent upon the same long journey by a blow of a battle-axe, a fierce stab of a dagger, or a carefully conducted ceremony of stoning to death.

J. S. Hittell says of the Indians of California: "They had no religion, no conception of a deity, or of a future life, no idols, no form of worship, no priests, no philosophical conceptions, no historical traditions, no proverbs, no mode of recording thought before the coming of the missionaries among them." Seldom has there been so much absolute misstatement as in this quotation. Jeremiah Curtin, speaking of the same Indians, makes a remark which applies with force to these first three statements: "The Indian, at every step, stood face to face with divinity as he knew or understood it. He could never escape from the presence of those powers who had made the first world. . . . The most important question of all in Indian life was communication with divinity, intercourse with the spirits of divine personages." In his "Creation Myths of Primitive America," this studious author gives the names of a number of divinities, and the legends connected with them. He affirms positively that "the most striking thing in all savage belief is the low estimate put upon man, when unaided by divine, uncreated power. In Indian belief every object in the universe is divine except man!"

As to their having no priests, no forms of worship, no philosophical conceptions, no historical traditions, no proverbs, any one interested in the Indian of to-day knows that these things are untrue. Whence came all the myths and legends that recent writers
have gathered, a score of which I myself hold still unpublished in my notebook? Were they all imagined after the arrival of the Mission Fathers? By no means! They have been handed down for countless centuries, and they come to us, perhaps a little corrupted, but still just as accurate as do the Songs of Homer.

Every tribe had its medicine-men, who were developed by a most rigorous series of tests; such as would dismay many a white man. As to their philosophical conceptions and traditions, Curtin well says that in them “we have a monument of thought which is absolutely unequalled, altogether unique in human experience. The special value of this thought lies, moreover, in the fact that it is primitive; that it is the thought of ages long anterior to those which we find recorded in the eastern hemisphere, either in sacred books, in histories, or in literature, whether preserved on baked brick, burnt cylinders or papyrus.”

And if we go to the Pueblo Indians, the Navahoes, the Pimas and others, all of whom were brought more or less under the influence of the Franciscans, we find a mass of beliefs, deities, traditions, conceptions and proverbs, which would overpower Mr. Hittell merely to collate.

Therefore, let it be distinctly understood that the Indian was not the thoughtless, unimaginative, irreligious, brutal savage which he is too often represented to be. He thought, and thought well, but still originally he was religious, profoundly and powerfully so, but in his own way; he was a philosopher, but not according to Hittell; he was a worshiper, but not after the method of Serra, Palon, and their priestly coadjutors.

And now come the priests to change all this primitive life. By power now and again exercised with judicious care, but mainly by astute persuasion, Serra led the Indians of the Southwest into the fold of the Church. As I have said elsewhere, he obeyed the best and highest of motives. He was impelled by the assurance that the barbarians were forever damned, unless some one should save their souls through the media-

[Figure X. Torribio Apapos, Tingaivash, or medicine-man of the Cahuillas, Southern California]
when they heard the roar of the fire-arms which were discharged to supply the place of the organ, how their savage hearts must have quivered!

For fifteen years the indefatigable Serra labored, aided by his associates. He saw with his own eyes the establishment of the Missions of San Diego, San Carlos Borromeo, San Antonio de Padua, San Gabriel, San Luis Obispo, San Francisco de Asis, San Juan Capistrano, Santa Clara and San Buenaventura. At the end of sixty years, more than thirty thousand Indian converts lodged in the Mission buildings, under the direct and immediate guidance of the Fathers; performed their allotted daily labors with cheerfulness and thoroughness. There were some exceptions, necessarily, but, in the main, the domination of the missionaries was complete.

In the years 1803-1807, G. H. von Langsdorff, Aulic Councillor to the Emperor of Russia, journeyed around the world with Capt. Krusenstern, the first Russian circumnavigator. He visited the San Francisco and Santa Clara Missions in March, 1806, and says: “The monks conduct themselves in general with so much prudence, kindness, and paternal care toward their converts, that peace, happiness and obedience universally prevail among them... There are seldom more than from three to five soldiers, at a time, at any Mission, but this small number always has been found sufficient to keep the Indians under proper restraint.”

Occasionally the priests went out in search of converts; over their breasts and shoulders then they wore a short leathern mantle made of deer skin. This was to
INDIANS OF THE SOUTHWEST

protect them against the arrows of hostile Indians, for “by a royal command, the ecclesiastics must not carry about them any other weapons than the Bible and the Cross.”

Of the girls and widows, the same traveler says: “They live in separate houses, and are kept at work under lock and key; they are only sometimes permitted, by their superiors, to go out during the day, but never at night. As soon, however, as a girl is married, she is free, and lives with her husband in one of the villages of the Indians, called rancherias, which belong to the Mission. By such institutions, the ecclesiastics hope to bind their converts more closely to the establishment and to spread their religion more securely and extensively. . . . The number of converted Indians at this Mission is about twelve hundred.”

Many interesting quotations might be made from this disinterested observer, all of which speak well for the fatherly care of the priests.

It has been said that this policy was a mistaken one: that had the Indian been educated to citizenship, instead of being treated as a child, he would not so speedily have succumbed to the vices of civilization, when the restraining influences were removed. I think this criticism is a just one. The kindness was a mistaken one. Greater freedom would have given greater responsibility, especially under the wise teaching of the Fathers. But it is often easier to see afterward than at the time. My contention is, that even the mistaken, kindly policy of the Fathers was immeasurably better than the “free and civilizing” laissez faire.
policy of the United States government. In 1833, the Mexican government issued its order of secularization. The Pious Fund, which then amounted to upwards of a half million dollars, was confiscated—they called it "borrowed"—for the purpose of effecting the provisions of this law. This practically left the Indians to their own resources. A certain amount of land and stock were to be given to each head of a family, and tools were to be provided. Owing to the long distance between California and the City of Mexico, there was much confusion as to how the changes should be brought about. There have been many charges made, alleging that the Fathers wilfully allowed the Mission property to go to ruin, when they were deprived of its control. This ruin would better be attributed to the general demoralization of the times, than to any definite policy. For it must be remembered that the political conditions of Mexico, at that time, were most unsettled. None knew what a day or an hour might bring forth. All was confusion, uncertainty, irresponsibility. And in the mêlée Mission property and Mission Indians suffered.

From that day to this the Indians have been rapidly succumbing to the inevitable. July 7, 1846, saw the Mexican flag in California hauled down, and the Stars and Stripes raised in its place; but as far as the Indian was concerned, the change was for the worse instead of the better. Indeed, it may truthfully be said that the policies of the three governments, Spanish, Mexican and American, have shown three distinct phases, and that the last is by far the worst.

Our treatment of these Indians reads like a hideous nightmare. Absolutely no forceful and effective protest seems to have been made against the indescribable wrongs perpetrated. The gold discoveries of 1849 brought into the country a class of adventurers, gamblers, liquor sellers and camp followers of the vilest description. The Indians became helpless victims in the hands of these infamous wretches, and even the authorities aided to make these Indians "good."

An eye witness, writing of events in the early fifties, thus recounts the Los Angeles method of Christianizing the Mission Indians:

"These thousands of Indians had been held in the most rigid discipline by the Mission Fathers, and after their emancipation by the Supreme Government of Mexico, had been reasonably well governed by the local authorities, who found in them indispensible auxiliaries as farmers and harvesters, hewers of wood and drawers of water, and beside the best horse-breakers and herders in the world, necessary to the management of the great herds of the country. These Indians were Christians, docile even to servility, and excellent laborers. Then came the Americans, followed soon after by the discovery of, and the wild rush for, gold, and the relaxation for the time being of a healthy administration of the laws. The ruin of this once happy and useful people commenced. The cultivators of vineyards began to pay their Indian peons with aguardiente, a real "firewater." The consequence was that on receiving their wages on Saturday evening, the laborers habitually met in great gatherings and passed the night in gambling, drunkenness and debauchery. On Sunday the streets were crowded from morning until night with Indians,—males and females of all ages, from the girl of ten or
INDIANS OF THE SOUTHWEST

twelve, to the old man and woman of seventy or eighty.

"By four o'clock on Sunday afternoon, Los Angeles street, from Commercial to Nigger Alley, Aliso street from Los Angeles to Alameda, and Nigger Alley, were crowded with a mass of drunken Indians, yelling and fighting: men and women, boys and girls using tooth and nail, and frequently knives, but always in a manner to strike the spectator with horror.

"At sun-down, the pompous marshal, with his Indian special deputies, who had been confined in jail all day to keep them sober, would drive and drag the combatants to a great corral in the rear of the Downey Block, where they slept away their intoxication. The following morning they would be exposed for sale, as slaves for the week. Los Angeles had its slave-mart, as well as New Orleans and Constantinople,—only the slaves at Los Angeles were sold fifty-two times a year, as long as they lived, a period which did not generally exceed one, two, or three years under the new dispensation.

They were sold for a week, and bought up by vineyard men and others at prices ranging from one to three dollars, one-third of which was to be paid to the peon at the end of the week, which debt, due for well-performed labor, was invariably paid in aguardiente, and the Indian made happy, until the following Monday morning, he having passed through another Saturday night.
and Sunday's saturnalia of debauchery and bestiality. Those thousands of honest, useful people were absolutely destroyed in this way."

In reference to these statements of the sale of the Indians as slaves, it should be noted that the act was done under the cover of the law. The Indian was "fined" in a certain sum for his drunkenness, and was then turned over to the tender mercies of the employer who paid the fine. Thus "justice" was perverted to the vile ends of the conscienceless scoundrels who posed as "officers of the law."

To-day, the total Indian population of Southern California is reported by the agent as two thousand eight hundred fifty-five. It is not increasing, and it is good for the race that it is not. Until the present incumbency of the Indian Commissionership in Washington, there seems to have been little or no attempt at effective protection of the Indians against the land and other thefts of the whites. The facts are succinctly and powerfully stated by Helen Hunt Jackson in her report to the Government, and in her "Glimpses of California and the Missions." The indictment of churches, citizens, the charges against the Government, for its crime of supineness in allowing its acknowledged wards to be seduced, cheated, and corrupted, should be read by every honest American; even though it make his blood seethe with indignation and his nerves quiver with shame.

Last year, Anno Domini, 1903, the Indians of Warner's Ranch, by a decree of the United States Supreme Court, affirming the decisions of the highest State courts, were evicted from the homes which they had occupied from time immemorial, and which had been pledged to them and their successors by General Kearney and others in authority, on behalf of the United States government. Figure XII. is a general view of the village of Palatingwa (Spanish: Agua Caliente, English: Hot Water), and Figure XIII. shows the springs themselves, which the Indians so much loved, and the white men so much coveted.

Figure XIV. is of Leonardo Owlinguwush, who was present when General Kearney made his pledge that if the Indians would be friendly to the United States Government, they should never be removed from their homes, although white men became as numerous as the quail on the hillsides.

At this time, the Indian Department, under W. A. Jones, the present commissioner, made the first honest and practical attempt to come to the rescue of its wards. A hun-
dred thousand dollars was appropriated to find them a new home, but much of the money has been worse than wasted by the incompetency of self-constituted, expert advisers and minor official stupidity and incapacity. Later, I shall write upon this subject at length, and with full knowledge. Let it suffice to say that to-day, these Indians are upon land where they cannot make even a scant living, unless large sums of money shall be expended in an irrigation scheme to convey water to lands not over good at best; they are “converted” from a self-sustaining, brave and independent people to so many paupers looking to the government for rations; they regard every white man as a liar; the man who has especially posed as their friend they view with a hatred approaching a murderous sentiment, and, were they as warlike and strong numerically as the Sioux, the War Department would be confronted with another Indian war.

In other villages and tribes the same demoralization is apparent.

A short time ago, I had a long, confidential interview with Marcos, once a chief of the Indian village at Palm Springs. Among other things, we discussed the morality of the women of his people. With a dejection in which there seemed to be no hope, the poor fellow stated that the burden of life was so hard for his people that he had long ceased to regard with anger the immorality of the women, young or old, married or single. “So long as they can get something to eat thereby, why should we care?” he sadly asked. “It is not easy to be good when the hunger is in the stomach and when one offers you a dollar to do that which is easy through evil!”

This is one of the saddest proofs of the demoralization of this people. When the leaders have ceased to care; when the struggle has become so hard as to seem to be hopeless, then, indeed, are they in bad case.

To show the actual state of land matters among the Indians of Southern California, I present the subjoined table from the as yet unpublished report of the agent for the “Mission-Tule” Consolidated Agency, which is dated September 25, 1903.

This is the official report of an agent whom not even his best friends acknowledge as being over fond of his Indian charges, or likely to be sentimental in his dealings with them. What does this report state? Of twenty-eight “reservations”—and some of these include several Indian villages—it announces that the lands of eight are yet “not patented.” In other words, that the Indians are living upon them “on sufferance.” Therefore, if any citizen of the United States, possessed of sufficient political power, so desired, the lands could be restored to the public domain. Then, not even the United States Supreme Court could hold them for the future use and benefit of the Indians.

On five of these reservations, the land is “desert,” and, in two cases, “subject to intense heat”—(it might be said, to 150 degrees, and even higher in the middle of summer); in one case, there is “little water for irrigation.”

In four cases, it is “poor land,” with “no water;” and, in another instance, there are “worthless, dry hills;” in still another, the soil is “almost worthless for lack of water!”

In one of the desert cases, where there are five villages, the government has supplied “water in abundance for irrigation and
domestic use, from artesian wells.” Yet the
land is not patented, and the Indians are
helpless, if evicted by resolute men.

At Cahuilla, with a population of one
hundred fifty-five, the report says “mountain valley; stock land and little water. Not
patented.”

At Santa Isabel, including Molcan, with
a population of two hundred eighty-four,
the reservation of twenty-nine thousand
eight hundred forty-four acres is patented,
but the report says it is “mountainous; stock
land; no water.”

At San Jacinto, with a population of one
hundred forty-three, the two thousand nine
hundred sixty acres are “mostly poor; very
little water, and not patented.”

San Manuel, with thirty-eight persons,
has a patent for six hundred forty acres of
“worthless, dry hills.”

Temecula, with one hundred eighty-one
persons, has had allotted to its members
three thousand three hundred sixty acres,
which area, however, is “almost worthless
for lack of water.”

Let us reflect upon these things! The
poor Indian is exiled and expelled from the
lands of his ancestors to worthless hills,
sandy desert, grazing lands, mostly poor and mountainous land, while our powerful government stands by and professes its helplessness to prevent the evil. These discouraging facts are enough to make the just and good men who once guided the Republic rise from their graves. Is there a remnant of honor, justice, or integrity, left among our politicians?

SUCCESS AND FAILURE IN CRAFTSMANSHIP. BY DOUGLAS VAN DEN BURGH

The growing interest in the arts and crafts leads us carefully to consider the work of the craftsman and the means by which he may attain excellence of result. Speaking largely, the aim of the craftsman is twofold: to produce work which shall meet the requirements of a high standard and to create a demand for the result of his labor. In order to attain the required skill and to understand the possibilities of his material, the craftsman must devote the greater part of his time and thought to his work, which can seldom be done at odd moments; robbed, as it were, from the more important duties of the day. But time and skill are costly materials, and the craftsman, as a rule, can ill afford a large investment of this kind without reasonable hope of return.

Assuming the demand for the results of his labor to be provided, and that his work meets the requirements of good workmanship and design, we next ask how best is the craftsman to reach the desired results; what are the guides to his success, and what the dangers which he must avoid?

To the artist "beauty is its own excuse for being," and for this he strives: if his work be beautiful, it stands approved. The craftsman's work must also be beautiful, but it must fill other requirements; for he is not only an artist; he must be an artisan as well. He is a builder and maker of things useful to the hand, as well as pleasing to the eye.

Unserviceable beauty is as foreign to his art as is serviceable ugliness. Thus, to be successful in his craft, the workman must produce an article valuable both for its beauty and its usefulness—an article pleasing in itself and capable of service.

The craftsman's success will be found to depend largely upon three things: knowledge of material, aptness of design, and skill in handling tools. The more complete the workman's knowledge of his material, the greater will be his freedom of design; the scope of the one will always widen with the scope of the other. The most perfect design may be rendered useless through application to unsuitable material, and, conversely, the value of material may be destroyed, through lack of judgment in design.

The design should always comply with two fixed rules. Not only should it lend itself readily to the medium in which it is executed, but it must also be appropriate to the article itself. Any design or decoration which detracts from the usefulness of the work, by reason of shape or durability, is to be condemned. The beauty of the work should lie in the construction of the design, and not in the applied decoration. The ornate is to be avoided, both because it soon becomes fatiguing to the eye, and because it at once lessens the durability and