

which prohibit discriminations between individual shippers, are entirely just. The exasperation which has grown out of such discriminations in the past is one of the prime reasons why there is now an inter-State commerce bill pending. It is not necessary to enlarge upon this point, since no railway now defends or apologizes for such discriminations. Formerly it was said that a lower rate ought to be given to a man or corporation who furnishes a larger amount of business—that is, that an inequality of advantages between two traders which exists naturally, ought to be aggravated and multiplied by the common carrier until the weaker is crushed. This is not to the advantage of the common carrier himself in the long run. It is certainly not to the advantage of the community. It ought to be stopped peremptorily. The clause which prohibits "pooling" is open to more question. Pooling operates to prevent discriminations. It takes away from the common carrier the motive to discriminate, since he no longer gains by it. Instead of passing a law to prohibit pools, it would be better to legalize them outright. There is no danger that they will grow to an oppressive degree, or that any railway abuse will become really serious in the face of a public opinion which supports so stringent a measure as the one now pending.

THE INDIANS AND THE GOVERNMENT.

THE management of Indian affairs during the last year is very clearly set forth in the annual reports of Secretary Lamar and Commissioner Atkins, which have just been presented to Congress. The tone of both these documents shows that the two officers of the Government who are most directly concerned in the control and care of the Indians desire in the main to treat the nation's wards honestly, to protect them in their rights, and to hasten the day when the Indians, can maintain these rights as individuals, just as white citizens maintain theirs, and without the constant intervention of governmental protective power. It is reassuring to be told, as we are at the outset, that, of the total Indian population of 260,000, less than 100 were at war with the Government during the last year. These 100—Apaches of Arizona—are now subdued and practically imprisoned. All the others are on reservations, where they are supervised by agents, and can discuss peacefully their wants. It is encouraging also to be told that the estimate for carrying on the Indian service for the fiscal year 1888 is about \$1,700,000 less than was the estimate for 1886. It would be more commendable if the Government officers could say that this economy was practised with entire justice to the Indians themselves.

But this is not the case. Secretary Lamar has for two years been urging Congress to pass a bill authorizing the appointment of a commission to inspect every reservation, and report on the needs of the Indians there collected, and suggest reforms in agency affairs. This suggestion has been warmly seconded by President Cleveland, but Congress has failed to act upon it. There is another instance of a still more flagrant omission of the lawmakers. The statute provides that the produce of all pasturage, and all other products of

the Indian reservations, except those of civilized tribes, which are not the result of individual labor, shall be covered into the Treasury for the benefit of the tribes for whom the reservations are held, to be expended under regulations of the Secretary of the Interior. The Indians themselves and the Secretary of the Interior supposed that this money was to be employed to aid the Indians in their efforts to carry on civilized pursuits. But the Secretary of the Treasury decided that this fund, when once paid into the Treasury, could only be paid out again after the passage of an act by Congress authorizing its use. The Indians have been quick to understand the injustice of this situation, and in one instance, Commissioner Atkins explains, have put in practice a sort of "plan of campaign," by appointing one of their own number to collect from farmers, herders, and others the money due for grazing, hay, etc. and divide it among them. Secretary Lamar earnestly recommends that the law be changed so that this money can be paid to the Indians to whom it belongs. One other instance of injustice may be mentioned. A commission is required to make a just settlement with the Mission Indians of California, whose wrongs Mrs. H. H. Jackson has so vividly portrayed. But Congress has failed to enact the necessary law, and white settlers are encroaching on the Indian lands so persistently that it may require the use of troops to dislodge them.

The two questions regarding the Indians which excite most discussion, are the future of the Indian Territory and the division of Indian lands among individual owners instead of continuing to hold them for the tribes in common. In his report last year Secretary Lamar said: "The practice of moving the Indian to more distant reservations can be continued no longer. He must make his final stand for existence where he is now." Conceding this, what follows more naturally than the assertion that the Government should afford him all possible protection in the narrow boundaries to which he has been driven, and especially should encourage him, by meting out the most exact justice, to advance in civilization, and place himself under such legal restrictions as the white man has adopted? How can he be expected to do this if the white man, after guaranteeing him a territory, violates the agreement under the plea of the "necessity of civilization"? And yet Commissioner Atkins, directly, and Secretary Lamar, more indirectly, seek to find excuses for throwing open the Indian Territory, more or less extensively, to the white man's use. Congress has asserted its right to grant rights of way through this Territory to railroad companies in the face of treaty obligations. Commissioner Atkins waves aside such obligations by arguments like these: "These Indians have no right to obstruct civilization and commerce and set up an exclusive claim to self-government. . . . I repeat, to maintain any such view is to acknowledge a foreign sovereignty, with the right of eminent domain, upon American soil—a theory utterly repugnant to the spirit and genius of our laws, and wholly unwarranted by the Constitution of the United States." We must submit that such language is more

fitted for the speech of the Chairman of a Territorial Convention than for a sober Government report, and we would refer the Commissioner, as a mental sedative, to that article of the Federal Constitution which says explicitly that (among other things) "all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land." There is nothing in this section about "excluding Indians not taxed."

The fact is, that it is in the Indian Territory, where the Indians have been kept uncontaminated by the influences of the worst classes of whites, that we see the only examples of high Indian civilization, with methodical government, churches, schools, and individual wealth. Secretary Lamar admits in one sentence that "railroads introduce into the Indian country an element not easily controlled by this Department under existing laws," and then, in the next, excuses the opening of Indian boundaries to railroads by suggesting that they "enhance the value of the Indian lands" and "aid in breaking down the natural aversion of the Indians to the division of their lands for individual holdings." What success can be hoped for in the experiment of creating individual Indian land-owners if the Indian, before the experiment is fairly underway, is to be subjected to influences which break down his health, destroy his conception of morality, and unfit him to manage the homestead when it comes into his control? It is Secretary Lamar, in this same report, who, commending the suggestion that the Indians on certain reservations be allowed to pasture the cattle of neighboring cattlemen on their surplus lands and be paid for so doing, says: "It should, however, be so restricted and regulated as to prevent white men from going upon the reservations"; and Commissioner Atkins advances as an argument for moving all the Territory Indians east of the 98th meridian that "the Indians would be together in a more compact form, while the whites would be by themselves."

Justice and expediency, in a word, both require that our treaty obligations with the Indian Territory tribes be sacredly respected. It is by doing this, and not by proving to them the falsity of white men's promises, that they will be induced to adopt the white man's system of government. Much is said about the unnecessary amount of land which these Indians now possess. It is, in fact, counting good and poor, about 500 acres per capita. A white settler in Dakota can take up 480 acres. When we remember that the Indians have the right to this land, it does not seem as if their allowance is excessive, especially in view of the time, which their best friends hope is approaching, when the fathers' possessions may be allotted to the children and divided among them as are those of the whites.

A NEGLECTED SIDE OF "THE LABOR PROBLEM."

THE movement which is now on foot in this city for the introduction of industrial training for girls into our public schools, probably touches a more important part of "the labor problem" than any other. There is something almost hideous in the mis-

chief and waste of much of the education which is given at the public expense to the children of the poor. The daughters of laborers and mechanics and hackmen, who must perforce earn their bread somehow, are taken by the hundred every year and laboriously instructed in belles-lettres, music, and languages, in preparation for the Normal College, where they expect to get the final touches of preparation to be teachers. There are said to be every year 300 more women candidates for admission to this institution than there is room for, and it turns out so many graduates that there are said to be twenty-five of them applying for every vacancy in the teacherships of the public schools in this city. The amount of disappointment, and bitterness, and failure among young women which this represents, and for which the management of our public schools is directly responsible, is almost sickening to think of. There can hardly be a more miserable or helpless being than a female teacher, fond of city life, who can find no place in a city school. There is nothing else she can turn her hand to. She is a surplus member of one of the most overstocked professions, and she only knows enough to enable her to instruct those who know hardly anything at all.

But the personal misery of the unsuccessful, over-educated girls is only a small part of the evil. Every one of them causes more or less disturbance, and sometimes fatal disturbance, in the paternal household. The father is, in a vast number of cases, a poor man, who can barely make ends meet by his wages. As soon as his daughter begins to prepare to be a teacher, and read the magazines, and have dreams of a literary life, discontent with her humble surroundings sets in. The standard of food and dress and furniture is raised. Very probably a hired piano appears on the scene. The father and mother's pride is excited by her prospect of becoming a "lady," and habits of expense creep in. If there are sons, their sister's ways help to disgust them too with manual labor of any kind, and make them aspire to some kind of "clerking" or speculation, and fill them with envy of the men who go out to "Gabe" Case's behind fast horses on fine afternoons; and it is well if they do not decline work altogether, and try to live in idleness "off the old man." Jay Gould and Vanderbilt become more and more subjects of meditation and conversation around the family stove in the evenings. The old man begins to run in debt, thinking Maggie or Josie will help him to pay it off when she gets a place after leaving the Normal School, which she is supposed to be sure to get into. Very likely, too, he, in his extremity, makes free with his employer's property, and gets turned adrift when the appetites of the young people for genteel life are fully formed. This is not a fancy picture. Such cases by the dozen are within the knowledge of large numbers of our readers in this city. They are so numerous, in fact, as almost to warrant the assertion that the education we give the daughters of the poor is one of the curses of our society. It feeds the immense and cruel delusion and prejudice to which we owe the class of starving "sales-ladies" and sewing-

women—one of the most woe-begone and forlorn in the civilized world.

For it must be remembered that few or none of these women learn, in their learning years, to do anything for the promotion either of their own material comfort or that of anybody else, or to follow any calling for which there is a real and growing demand. They seldom know how to cook, or sew, or cut out, or make, or mend, or wash, or iron, or clean, or decorate, or ever think of learning it. They cannot manufacture anything which anybody wants to buy, or render any service in which any dexterity of hand or eye comes into play. All the manual arts are unknown to them, the common as well as the fine. Their fate in this age of the world is, therefore, a most pitiful one, and every taxpayer here helps to bring it upon them.

It is time, and high time, that this most ridiculous and most un-American waste of money came to an end. Belles-lettres scholars ought not to be turned out at the expense of the poor people who pay the bulk of the taxes. But even if they ought, the opportunity of industrial training—that is, of learning the arts which make life comfortable and convenient, for which the demand increases with the growth of wealth and civilization—should also be put within the reach of the children of the people. The clerical force, both male and female, of the United States is too large already. We also have a superabundance of teachers, and writers, and thinkers of moderate or no capacity. "Sales-ladies" also are deplorably abundant. But good seamstresses, housekeepers, cooks, laundresses, bakers, and good artisans of every description, both male and female, are scarce, and seem to grow scarcer in proportion to population. Oral laborers, in short, multiply apace; but the honest and excellent manual laborers, who can stand on their own feet and be the self-respecting and independent members of a free commonwealth, like the old New England mechanics, do not. In these days of protection it is time the production of them was encouraged by law in some other way than by taxing commodities.

VOLTAIRE IN SWITZERLAND.—III.

PARIS, December 2, 1886.

I AM afraid I have been somewhat unjust towards the authors of 'La vie intime de Voltaire aux Délices et à Ferney.' They have certainly used more original and inedited documents in their last work than in their two works on Mme. d'Épinay, which made me think too often of the verse:

"Un dîner réchauffé ne valut jamais rien."

What is particularly interesting in the 'Vie intime de Voltaire' is the account of the effect produced by the great Frenchman on the Genevese society. I left Voltaire, in my last article, struggling for the Calas, and finally triumphing over injustice and intolerance. His health, which was always bad, had become worse; often he could not write. "My eyes are as red as a drunkard's, and I have not the honor to be one." No more actors, no more actresses—the theatre was closed; the Consistory had triumphed. Mme. Denis, always a very practical lady, spreads the linen in the dramatic chamber, Voltaire shuts himself up and will see nobody. An Englishman arrives and says that he came from London on purpose to see Voltaire. "Does he take me for a curious beast? Well, let him pay six livres or he shall

not see me." "There are twelve," says the Englishman, "but I shall come back to-morrow." Voltaire hears, however, that Mlle. Clairon, who has quarrelled with the French Theatre, is at Lyons, and he invites her at once. She comes. He had not seen her for seventeen years. When she sees him she throws herself at his knees. He falls on his knees also, and says: "Now, made-moiselle, how do you do?" (Huber made an engraving of this pleasant scene.) Voltaire had the pleasure of hearing Clairon in her best parts. She was treated like a princess. Voltaire wrote verses for her, made her presents, amused her with fireworks. After Clairon, came the Count and Countess Shuvaloff and the dear friend Damilaville. The Countess lent all her diamonds (worth 200,000 *écus*) to Mme. Denis when Mme. Denis played before her the part of *Mérope*. Shuvaloff was a great admirer of Voltaire, with whom he corresponded, and who pronounced him "a prodigy of wit, grace, and philosophy."

The letters and writings of Rousseau had not been without effect in Geneva. The struggle between Jean Jacques and the philosophers had been the signal for a struggle between the old Genevese aristocracy and the people. When the 'Nouvelle Héloïse' and the 'Emile' were published, the "Petit Conseil" had ordered these books to be burned by the public executioner, and Rousseau himself was condemned to imprisonment. He protested, and asked to be judged not before the "Petit Conseil," but before a "General Council." Finally France and the Cantons of Zurich and Berne had to offer their mediation between the popular and the aristocratic parties. The French mediator was a M. de Beaufort; Voltaire found in him an ally. The Council of Geneva was obliged to tolerate a theatre during the period of the mediation. The plenipotentiaries of Zurich and Berne had agreed on this point with the French minister. The company was French, and played the comic opera, which was then in its infancy—"Annette et Lubin," "Rose et Colas," "La Partie de chasse d'Henri IV." This was a great triumph for Voltaire; but the plenipotentiaries, unable to succeed in their mission, retired to Soleure, and as soon as they were gone the theatre was closed and the French company dismissed. The theatre was burned, and many thought that the fire was not an accident.

Voltaire composed an heroic poem, "La Guerre civile de Genève," in which he ridiculed the principal inhabitants of Geneva. He read it to his friends only, and was angry when he heard that copies of it were circulating in Paris and in Geneva. The culprit was young La Harpe, whom Voltaire had always treated as a child. La Harpe had also taken the manuscript of the 'Mémoires pour servir à la vie de Voltaire.' Voltaire dismissed him from his house. Mme. Denis, though she was sixty years old, had taken a great fancy to the young poet, and Geneva learned with surprise that she had left her uncle. Grimm, in his correspondence, writes: "If you believe the bad tongues of Geneva, Mme. Denis, notwithstanding her bitter ugliness (*sa laideur amère*), has always been very *galante*." Voltaire said nothing, or tried to explain Mme. Denis's departure by natural reasons. He writes to Mme. Du Deffand: "I have been for forty years the landlord of Europe, and I am tired of the profession. I have received three or four hundred Englishmen, etc. . . . My age of seventy-four years and my continual maladies condemn me to retirement. This life could not suit Mme. Denis, who had forced her nature when she lived with me in the country; she needed continual fêtes in order to support the horrors of my desert. . . . Mme. Denis needs Paris; the little Corneille needs it still more."

Voltaire is now almost alone, with a secretary, and a harmless chaplain, Père Adam. He took