

INDIAN SCHOOLS.

FOR a number of years the United States government has supported schools at Carlisle, Pa., and several other points in long settled portions of the country, for the exclusive benefit of Indian children. The pupils educated in them have been selected from the various tribes and reservations, and have been fed, clothed and taught at the public expense. In connection with the present agitation of the subject of educating the Indian, it is interesting to know how leading chiefs feel respecting these government boarding schools.

Some days ago the Commissioner of Indian Affairs had an interview with a number of Sioux chiefs upon this subject. The latter were much opposed to having boys and girls chosen from their tribe to be sent to the government schools in the east, and they urged some potent reasons in support of their objections. One of these is the high mortality which occurs among the pupils after they leave the schools and return to their tribes. The statement is made that from thirty to seventy per cent of the pupils die within four years of the time of leaving school and returning to their native haunts. The rate of mortality among them while they are attending school is not stated to be excessive, and it is uncertain why so many die after graduating. It is surmised that going back to the hills and the rude homes of their parents, living as the latter do after having enjoyed the comforts of civilization, is one great cause of the high death rate among Indian youths who have attended the eastern schools.

There is an element of pathos in another objection which the chiefs urged to the sending of their boys and girls to the cities of the east to be educated. They say that the children thus treated are impelled, by the education they receive and the influences which surround them while at school, to despise their parents and kinsmen, and that family ties are thus broken and the hearts of parents filled with grief. There is truth and a peculiar force in this objection. The Indian loves his offspring as much, in proportion to his intelligence, as the white man does, and when he sees that the sending of his child to an eastern school to be educated will result in making him an object of that child's contempt, and in the opening of a gap between them which makes each dead to the other,

he will naturally hesitate to assent to having his child so educated.

It is suggested that Indian children should be instructed on their reservations, and that they should associate with their parents daily during their school life. The parents would thus imbibe some of the results of the teachings imparted to their children, both would be advanced and elevated, and family ties would not be broken, as is the case when an Indian child is taken from home, held in an eastern school three or four years, and then returned to his parents and tribe.

The agitation of the subject of the education of the Indian, and the measures being adopted to effect it, are signs of the times, and indicate that the Father is preparing that race to be used for the accomplishment of the great purposes He has formed concerning them.

UNSETTLED CREEDS.

THE creeds of Christendom are nearly all unsettled, and there is much uncertainty as to how long a time may elapse before they will either have to be revised or abandoned. The great, wealthy and intelligent denomination of Congregationalists seems hopelessly divided upon the subject of probation after death, and the Presbyterians are confronted by an imperative demand for the revision of their creed.

Dr. Lyman Abbott is one of the foremost preachers and religious writers in the United States. He is a Congregationalist and stands in the van of progressive Protestant thinkers and theologians. Day before yesterday he was installed, with notable pomp and solemnity, in the pulpit of Plymouth Church, Brooklyn, a position he has held temporarily nearly ever since the death of Henry Ward Beecher. A portion of the ceremonies of the occasion consisted in a confession, by the candidate, of his religious faith. It was given and is an indication of the state and trend of modern religious thought among men who think deeply upon religious subjects. Dr. Abbott was apparently frank in his definitions of his views, which were listened to with marked interest and curiosity by the assemblage. The latter was an unusual gathering and included a large number of clergymen and many notable persons.

Dr. Abbott's views as expressed

by him, were, in several important respects, at variance with orthodoxy. One of his most noteworthy deviations therefrom was his belief regarding the Trinity. He said: "I do not think God is two distinct beings, mysteriously joined, but that God was tabernacled among men and entered into perfectly possessed human life by divine spirit." It thus appears that this celebrated divine has abandoned the theory that God is a being that can be correctly described as "one in three and three in one." In other words he has rejected the orthodox idea of God. He has taken a step in the right direction. And as it is with Dr. Abbott so it also is with multitudes of intelligent and reflecting men and women who believe in God. They are throwing aside venerable errors, and their minds are thus left more free to receive truth. Fortunately for them the truth is within their reach.

FROM LINCOLN COUNTY, NEV.

It is a long time since I saw any communication from this "Sage-Brush State," broken off as it was through spite against the "Mormons," and now I hear that it is to be joined to Nevada. This certainly would be an anomaly, but in this way a State would exist. Now Nevada has not more than half the population required to make a State; yet, through spite toward the "Mormons" and democrats, Nevada became a State, and, to follow the example of Congress, our poor legislature passed a bill disfranchising the few "Mormons" that remained in Lincoln County. It contains only 400 voters, 150 of whom are "Mormons." At the last fall election one man tried to register, and was refused. The case went to the supreme court, when the law was pronounced unconstitutional, and we all voted. We are now getting along peaceably with our neighbors.

We have a climate here on the Upper Moapa nearly the same as Los Angeles, Cal., and can raise everything. About five weeks ago it commenced to rain, and we have had rain and floods ever since. Today, for a wonder, the sun shines. We are twenty-five miles up stream from Overton, with good soil and plenty of water, and we expect a railroad here, or near here, soon. We want good neighbors with families, so that we can establish a school.

The school system is good. Congress has given Nevada three million of acres of land for school purposes, so that we can buy land from the State at \$1.25 per acre and have twenty-five years to pay it, and only 6 per cent interest is required, or we can homestead or preempt as in other parts. J. W. CROSBY.

MOAPA, Lincoln County, Nevada, December 31, 1889.