

stone equal in area to the State of Massachusetts, and twelve hundred Flatheads, and people of allied tribes, possess more square miles than are embraced in the State of Connecticut.

The Flathead agency is under the control of the Catholic Church, which supports a Jesuit mission upon it and has converted all of the inhabitants to at least a nominal adhesion to its faith. At the mission are excellent schools for girls and boys, a church, a convent, and a printing-office which has turned out, among other works, a very creditable dictionary of the Kalispel or Flathead language. The agent, Major Ronan, has been in office over five years, and with the aid of the Jesuit fathers has been remarkably successful in educating the Indians up to the point of living in log houses, fencing fields, cultivating little patches of grain and potatoes, and keeping cattle and horses. The Government supplies plows and wagons, and runs a saw-mill, grist-mill, blacksmith shop and threshing machine for their free use. There is no regular issue of food or clothing, but the old and the sick receive blankets, sugar, and flour. Probably nine-tenths of these Indians are self-sustaining. Some persist in leading a vagabond life, wandering about the country; but these manage to pick up a living by hunting, fishing, and digging roots, and sell ponies enough to buy blankets, tobacco, and powder. But even the best civilized, who own comfortable little houses with plank floors and porcelain door-knobs got from the Government, like to keep their canvas lodges pitched, and prefer to sleep in them in summer time. Farming is limited to a few acres for each family, but herding is carried on rather extensively. Thousands of sleek cattle and fine horses feed upon the bunch pastures along the Jocko and the Pend d'Oreille, on the Big Camas Prairie and by the shores of Flathead Lake. Many years ago, at a social gathering in Washington, the late President Garfield, then in the early part of his career in Congress, delivered a little extemporaneous address on the Indian question, in which he argued that the first step from barbarism toward civilization for all wild people was the pastoral life, and said that the Indian should be taught to rear cattle before being told to cultivate the soil. It was afterward a source of much satisfaction to him to learn that the tribe he visited in 1872 had become excellent herdsmen, and had already begun farming operations.

Probably there is no better example of a tribe being brought out of savagery in one generation than is afforded by the Flatheads,

and their cousins, the Pend d'Oreilles. Much of the credit for this achievement is no doubt due the Jesuit fathers, who, like all the Catholic religious orders, show a faculty for gaining an ascendancy over the minds of savages, partly by winning their confidence by devoting themselves to their interests, and partly, it may be, by offering them a religion that appeals strongly to the senses and superstitions. These Indians boast that their tribe never killed a white man. They are an inoffensive, child-like people, and are easily kept in order by the agent, aided by a few native policemen. Life and property are as secure among them as in most civilized communities. With them the agency system amounts only to a paternal supervision providing implements and machinery for husbandry, and giving aid only when urgently needed. It does not, as upon many reservations, undertake the support of the tribe by issuing rations and clothing. Instead of surrounding the agency with a horde of lazy beggars, it distributes the Indians over the reservation and encourages them to labor. It ought to result in citizenship and separate ownership of the land for the Indians. Many of them would now like deeds to the farms they occupy, but they cannot get them without legislation from Congress changing the present Indian policy. Practically they control their farms and herds as individual property; but they have no sense of secure ownership and no legal rights as against their agent or the chief. Some of them complain of the tyranny of the native police and of the practice of cruelly whipping women when accused by their husbands of a breach of marriage vows,—a practice established, it is charged, by the Jesuits; but in the main they seem to be contented and fairly prosperous. Among them are many half-breeds, who trace their ancestry on one side to Hudson's Bay Company servants or French Canadians,—fine-looking men and handsome women these, as a rule. They are proud of the white blood in their veins, and appear to be respected in the tribe on account of it; or perhaps it is their superior intelligence which gains for them the influence they evidently enjoy. Shiftless white men, drifting about the country, frequently attempt to settle in the reservation and get a footing there by marrying squaws; but they are not allowed to remain. The Indians do not object to their company so much as the agent.

The Kootenays (was the name originally *Court-nez*?), of whom there are a few lodges on the Flathead reservation, have strayed over the line from the British territory. They