

fat. The young mother at the end of the boat had on nothing but a cast-off sack coat, which she had thrown over her shoulders to partially cover herself and her baby. As she paddled this kept falling off, and her person and that of the baby were exposed. They were both plump. Both men and women were rather under than over-sized. They had faces somewhat like those of our Indians. The men's faces were dirty, evidently from paint, and the naked brave in the vest had a thin black mustache. They had black hair; that of the women long, but put up in some way, and that of the men cut off so that it just covered the ears and fell down in a thick black fringe or bang over their eyes. The skins were of a brown coffee color, and all had very white teeth, which they showed again and again as they laughed. Their voices were not unpleasant, and they mimicked us as we called out to them. The man in the vest had two or three other skins, which one of the officers of the ship tried to buy. He would not come on board, and the officer crawled down the side of the ship above the boat and held on there by a rope while he tried to make the trade. He had a big butcher knife in one hand, while he held on to the rope by the other. He wanted the savage to give him two skins for the knife, but the savage thought one was enough. The naked man would not give up the skin until he had the knife in his hand, and in the trade he displayed a wonderful shrewdness and ability to bargain. Of course, neither party could understand the other, and neither would trust the other. The naked savage, however, got the best of it. The only things that can be used in trading with these people are bright cloth, beads, tobacco and knives. They do not know the use of money, and would rather have a jack-knife or a hatchet than a genuine gold brick. They were evidently afraid to come on board, and I am told they are by no means friendly to strangers, and will kill them if they can attack them with safety. They use bows and arrows to defend themselves, although they do not hunt. The food for the family is usually gotten by the women, of whom each man has one or more, as he can get them. The food consists of fish, mussels and of now and then a fox, seal or otter. The women fish with lines, but without hooks. A little chunk of meat is tied to the end of the line, and when the fish has swallowed this it is jerked into the canoe. The Alaculufes are also fond of whale meat, and a dead whale, I am told, is cut in pieces and buried, to be eaten in its various stages of decomposition as long as it lasts. They understand what tobacco is, and those we met were as anxious to get tobacco as food. They had but a few foreign words, one of which was "Frau Lehman," the term by which they designate all foreigners, and the two others, "galleta," the Spanish word for sweet cakes, and "tabac," the German for tobacco.

FRANK G. CARPENTER.

CONCERNING THE INDIANS.

The Chippewas have never been hostile to the whites without cause, and I do not believe they are so now. Forty years ago or more many of the Chippewas now in Minnesota were upon their own lands in lower Michigan, owners of some of the richest white pine lands in that then marvelously rich country. They did not know the value of the timber, but white men did. The Indians, that is, many of them, were induced to trade with the government for lands in Minnesota. In 1851 the state of Michigan adopted a new constitution and gave to all male Indi-

ans of legal age the right to vote, provided they would break up their tribal relations. Several bands of Chippewas who accepted the condition were grouped on a reservation in Isabella county, then a dense pine forest and so far removed from the white settlements that it was thought the two colors would never come into contact. The Indians were given their lands in severalty in 1858-62. In 1882 I found two Indian families residing on the land selected by their heads. They were prosperous, lived in frame houses (plastered), were bright people, and the girls could play church music upon the organ. Yet there were about 5,000, if I remember correctly, all told, who belonged to the several bands. What had become of them? They were not even settled upon their new reservation before white adventurers, true border ruffians in many instances, were among them buying up their allotments, for which they held patents, for worthless truck. An Indian would sell his 80 or 160 acres for a gun, for a bottle of whiskey, for an old horse. I found that a common trick of the whites was to buy a number of trees from an Indian, get his mark on what was said to be a bill of sale, but which was in fact a warranty deed to the land. It was a record of measureless crime on the part of white men, who knew that the timber alone was worth a vast sum of money, against an innocent, helpless people who did not know the value of their reservation. In a few years the Indians, driven from the lands and homes the nation had secured to them in fee simple, wandered away to join their old tribes in Minnesota. Some of those Indians must be living yet. If so they have good cause to remember the evil that came to their people through the whites in their old home, and it is safe to say that they found the white men of Minnesota but little better than were those of Michigan. I could name men in Michigan today who grew rich upon what they virtually stole from those Chippewas, men too who have called themselves "Christians," men who have given of their stolen gain to support "Christian" churches and ministers, men who have been high in the legislative halls of their state and of the nation as well, men who have bridled the church to silence and now assume that God does not know them. This, too, is what had gone on in our treatment of the Indian from the first—and yet we boast ourselves a "Christian" nation. What a farce, what a lie, what a travesty it all is! What wonder that men who see in mankind the common children of one Father denounce such Christianity as a sham and a fraud! If we were a "Christian" nation we would protect the Indian, too ignorant to take care of his own, to the same extent that we guard the millionaire. The wonder is not that the Indian sometimes towers in his wrath and kills, but that he has not killed a thousand times more. Our civilization is covered with infamy through its treatment of the Indian. Our alleged Christianity is damned in its boast of civilization by the wrongs of the red men. Was it powerless? If so let it then cease its vaunt of having made the nation what it is. Is God dead? Will He remember the cry of the wronged that has gone up from our forests and plains, our lakes and mountains for a hundred years and more out of the mouths of the fleeing, despairing Indians? If He does our nation should be shivering instead of shouting over the downfall of Spain. Is not Spain's condition today in some sort a result of her treatment of the helpless people of the New World? If so what ought we to expect as our reward? That talk of old Geronimo in the dispatches was a mournful wail from a great heart that sees the end and knows his peo-

ple are lost. Will not God one day rise in His wrath and deal with the United States as it has allowed its citizens to deal with the Indians? No civilization is fit to endure that permits the destruction of an innocent though ignorant people to secure the prosperity of another governed by cunning, controlled by greed and ever ready to get possession of others' property by means of the basest passions and most degraded faculties that depraved human nature knows. I am sorry for the Indian and would damn it if it were of any use the nation that has so terribly wronged them. CHARLES ELLIS.

PREVENTION OF SMUT IN WHEAT.

In many places in this and adjoining counties, grain smut has caused very serious loss to wheat growers, some of whom have lost their entire crop of grain through this disease. Anything, therefore, which promises to lessen the losses resulting from this cause, will interest wheat growers, especially during the present planting season.

There are found in wheat loose smut and stinking smut. The loose smut is that noticeable at blossoming time, and usually destroys the entire head. It is perhaps, more general, though usually much less destructive than the stinking smut, which converts the kernels of wheat into masses of dark brown, ill-smelling fungous spores.

The Ohio Agricultural Experiment Station has for several years past conducted experiments in the prevention of smuts in wheat, and has been successful in preventing both of these smuts, and recommends the following methods for stinking smut in wheat:

In all the methods employed for stinking smut it is probably advisable to immerse the grain first in cold water, with stirring, and to skim off the smut balls which will, in this manner rise to the top of the water. After this is completed either of the following treatments may be employed:

1. Hot water. Immerse this skimmed seed, contained in gunny bag or suitable wire mesh vessel, for ten minutes, in hot water, at a temperature of 133 degrees F. Then dry on smut-free surface, cooling quickly by thoroughly stirring, or cold water may be employed to cool the grain. Remember, these temperatures are to be determined by a thermometer; longer immersion than 10 minutes, at that temperature, may injure the grain.

2. Bluestone, copper sulfate. Make a solution at the rate of 1 pound to 5 gallons of water; in this solution immerse the seed wheat, freed from the smut balls as before described, for 10 minutes. Allow to stand 10 minutes in sack to drain, then spread and dry with air-slacked lime, shoveling over frequently.

Or by sprinkling, use the above solution at the rate of one gallon to one bushel of grain in heap. Apply by sprinkling can at intervals of 5 to 10 minutes, stir the whole so as to be uniformly wet; at the end, say of one hour, shovel over and dry with lime, if desired.

3. Formalin. This may be used at the rate of one pound to 50 gallons of water and the seed treated by sprinkling or by immersion for 30 minutes.

Modified hot water treatment as follows: Soak the seed grain for 4 hours in cold water, let stand 4 hours more in wet sacks; then immerse for 5 minutes in hot water at a temperature of 133 degrees F.; spread at once on a smut-free surface to dry, and sow. Use one-half more seed to replace that injured by the treatment. J. H. P.

Mr. and Mrs. J. W. Kinder, former residents of Boise, Ida., have been convicted at Butte, Mont., for receiving stolen property.