

onists there were certainly finer characters than among the Indians." I am not so sure of that. Where will you find today better specimens of men than Sakapison Swanson, Sapitel Saktoma, Sapatis Lola, or "Old Gabe" Attain? Talk with any of these men but an hour and you will realize that you are with one of Nature's noblemen. But granted that the Puritans could produce finer specimens of this nobility, you must grant also that among the Wapankas good character was more general, was well nigh universal.

You may learn of the primitive character of these people by studying their traditions, for there you will find a record of the life of the people and can determine the character which was back of and revealed by that life. It was the life of a people who were honest faithful, faithful to obligations, loyal to their friends and true to their traditions. They were and still are a courteous people, kindly considerate of their aged and helpless neighbors, affectionately attached to their parents and their children and respectful to their superiors. In the old days they were hospitable to a fault, the women were chaste, the men were chivalrous, and all were brave. They were spiritual in the widest sense, and long before they had learned of the Christian's God had offered prayers and sacrifices to the spirit whom they believed had control of all nature, and to whom they turned for help and guidance.

We know also that they were endowed with a patriotism that withstood all attack, and in their struggle to maintain control of their country displayed a heroism that was sublime. Generation after generation fought against the British for nearly a century, and all these years they fought against odds that would have crushed a less virile race.—[Ex.]

Rations Pull Down,

As for the backward Indians, mostly fullbloods, about a thousand in all, it is the reservation system and government help that keep many of them from improving their condition. The Indian, like some

other people, is content with the minimum effort that will support life. If government rations are forthcoming in the hour of need, if he can get most of the tools and utensils he needs from the warehouse, the average Indian is not going to hurt himself working. He will fish a little, hunt a little, work a little on farms and in the lumber camps and let his wife and children gather wild rice.

A Ration-Getting Device.

Of late it has been made a strict rule to issue no provisions except to the sick and aged, but this has not accomplished its purpose, for the Indian is a natural communist, and the moment the old father or mother gets some flour it is divided up among the family, no matter how able-bodied the children may be. Indeed, they often use the old people as a regular means of breaking into the warehouse. Thrown upon their own resources, large number of Indians of that kind would give a good account of themselves.

The outsider who wants to get in sees no reason why the reservation should not be opened up. Conceding that the Indians have taken the cream of the land in their reservations and making allowance for a large part which, has fine land, will not be open to the homesteader, there remain thousands of acres of forest and prairie land of great fertility and well worth taking for nothing. The total of unallotted and unreserved land, good and bad, is 342,028 acres. It is said that a majority of the Indian will oppose the opening of the reservation if they are not given title simultaneously with the opening, so that they may sell their land if they choose. Many of the allotment owners doubtless are possessed of sufficient worldly wisdom to be allowed to do as they please with their lands, but it would be most unfortunate for many of them if they were allowed to sell their birthrights until they had learned by experience that land is easier to get rid of than to get.

The above article clipped from the Journal concerning the White Earth, Minn. Indians can be applied to all agencies where rations are issued.