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SEED GRAIN, PRESSED HAY, CLOVER AND TIMOTHY SEED.

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THE WHEAT damaged by the sinking of the Propeller Myles will be sold by the bag cheap at the Kingston Foundry Wharf. This is the finest damaged wheat sold in Kingston for years. Apply to JAS. RICHARDSON & CO. Nov. 3

PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no sale, no suppository. Sufferers will save a simple remedy Free by addressing, C. MARSON, 15 Nassau St. N. Y.

THE LAND OF HIAWATHA.

CAN HIS DAKOTA INDIANS BE MADE INTO CIVILIZED BEINGS?

A Correspondent Who Thinks that if They Can It Can Be Only After Ten Generations Have Passed Away, and Before Then They Will Be Extinct.

[Special Correspondence.]

DEVIL'S LAKE, D. T., Feb. 23.
Can the Sioux be civilized? And if it be decided that he can, will it pay? Do Christianity, justice and humanity require that we should do more for the aborigine of the northwest than we have already done, or shall we give him his quarter section of land as a citizen, and turn him loose thereon, with the homely advice to "root, hog, or die?" These be very hackneyed questions, and I do not flatter myself that I can aid congress or people in answering them; but my five days' association with Maj. Cramsie and the good sisters who are toiling so conscientiously on the reservation lay on me the duty of presenting the evidence. In the beginning, let it be set down that the Indian is not the rightful owner of this country. For what gives title to land?

Not first occupation, surely, for no people in the world now occupy their original country, and as far as we learn from history no civilized people has developed in its original seat. We have taken the country from the Indian, but he had only a little while before taken it from other Indians, and no doubt they had taken it from that other race to whom we apply the vague name of mound builders. And aside from all this common sense forbids us to entertain for a moment the notion that a few thousand savages can roam over a vast domain and hold title thereto against a race who would make it sustain in great comfort five hundred times as many people as it does sustain in the savage state. There is then but one valid title to land, somewhat plainly set forth in an ancient record to this effect:

"In the sweat of thy face shalt thou eat bread. [Not fish, roots and wild game exclusively.] * * * Be fruitful and multiply and replenish the earth and subdue it. * * * Be fruitful in the earth and multiply therein."

So we owe the Sioux nothing for this land. He took it by war from the race which owned it three centuries ago; they took it in the same way from their predecessors, and neither of them endured it or held intelligent dominion over it. Nevertheless we owe something to humanity, and even if the Indian is to become extinct, it is only just that his exit should be made as easy as possible and that the spirit of the gospel should pervade his habitation. Maj. Cramsie has been in charge of the Sisseton, Wahpeton and Cuthead Sioux at this reservation for twenty years, and has worked for and with them and studied their needs with the earnestness of a Christian gentleman. A large part of this time the sisters of the Gray Nuns, of Montreal, have nobly seconded his efforts. The little Sioux have been educated, and to a degree Christianized. White men have been restrained from encroaching on the reservation, and both by precept and example the aborigines have been encouraged to "follow the white man's path," as their phrase is. And here are the net results:

Four thousand acres are now under cultivation, and, with fish and wild game, the Indians produce nearly enough to sustain their able bodied population. Their annuity is paid out and they are entitled to nothing by treaty, but the government still supports all their infirm and destitute, and these of course form a very large part of the whole. But here the government maintains the same future policy which strikes one with amazement in Arizona and New Mexico. The peaceful Indians, who are almost self supporting, get almost nothing, while those perpetually threatening war and massacre get a great deal. For all these 330 semi-civilized Sioux congress only appropriates \$6,000 a year, including the pay of all employees, amounting to \$4,000, and so there is but \$2,000 left for all other purposes. Many an equal band of wild Indians gets ten times as much in one way or another. It costs not less than \$10,000 certainly, on the average, to "plant" a hostile Indian; it costs only \$7 a year to keep these peaceful. Why not, one will naturally ask, extend this system and feed all the race till they die out or become self supporting?

Maj. Cramsie insists that if the government will furnish tools, houses and animals he can soon make all the Indians self supporting, and, as the result of twenty years' continued experience, his opinion is entitled to great weight. But as I travel over the reservation and converse with other employes I am confronted with three painful facts.

The first is that these Indians are much weaker than white men. They are, in fact, physically unable to do the hardest work on a farm. They cannot reap, cradle and bind wheat or mow grass like a white man. Their eyes are often weak, their backs are not reliable. They cannot chop as much wood, or dig as many potatoes, or endure as much cold, or carry as heavy a load, as an average Caucasian. And when one of them has toiled long and thought much to bring his little patch, called a farm, to good condition, twice out of three times he dies of hemorrhage or consumption? Why? As yet I cannot answer. The fact is that three-fifths of all the deaths on this reservation are from consumption or some disease incident to a scrofulous diathesis.

The second fact, but closely connected with the foregoing, is that all chronic diseases are worse than among whites. This is so contrary to what is generally believed about Indians that it is hard to account for; but it is a fact, I suppose, that in a state of nature all the weakly ones die. So no weakly stocks are perpetuated, and natural selection insures the survival of the fittest. But when they are put on a reservation they are like rabbits in a preserve—the weak survive also, and they acquire all the diseases of the white man before they acquire any of his capacity to deal with them. And the third fact is that their log huts are neither as clean as the white man's house nor as healthful as the wigwam. Outwardly they look like the rudest log cabins of white settlers, with one or two little windows each; but they are roofed with poles, grass and mud; the roof always leaks, and in the rainy weather mud and water run down over the

scanty furniture. The interior is damp, filthy and unhealthful; the exterior is uninviting at the best, and the name of home can only be applied by a stretch of courtesy and charity.

To these facts which I can see, or which the employes join in stating, the good sisters add that sore eyes and catarrh are constant troubles in the school, and that many, very many of the pupils must be treated for scrofulous sores on the neck or in the joints. It is not a pleasing subject, yet Indian civilization is a success here, if anywhere, and I most heartily second Maj. Cramsie's recommendation that this be made a Sioux Training school for all the 30,000 and more of that race in Dakota. It is obviously cheaper and easier to take an institution that is already a tolerable success, and build to it, than to establish new ones. Here there is land enough to employ all the Sioux in Dakota, and buildings enough, when the military are removed, to school all their children. Why not allot these lands in severalty, give each head of a family a team and tools, put their children in the schools, and try once for all whether the race can be made self supporting in a few years, as its friends urge. Ah, government does not do business in that way. On the contrary it will continue to expend small sums annually for fifty years, instead of sufficient sums for the three years requested, and spend ten times as much to pauperize the Indians as would be needed to civilize them. I conclude, therefore, by adopting the verdict of Maj. Cramsie: "The Sioux can be civilized, but he never will be; for the government will not spend the money at the start and the people will not allow him the needed time."

And of my own view I add that time is the needed element; for no race can be really civilized in less than ten generations. There must be a slow modification of brain and nerve to suit the new conditions or one of three things will certainly happen: The rapidly civilized race will apparently accept the new conditions for many years, then the wild nature will suddenly break out and with all the more fury for its long repression; or the moral constitution will fail to endure the strain of the new conditions, and the race will "die out" from immorality; or, if religion restrains both these traits, the physical man will weaken and the race become sterile. The Sandwich Islanders are a case in point. It is the fashion to say that such people adopt the white man's vices without his virtues; but it is proved that these people are neither as licentious nor as intemperate as they were in heathenism. They are dying of a too rapid civilization. The rapid inflow of exciting impressions on unprepared nerve centers breaks them down; the rapid transfer of force from body to brain is too much—the race ceases to reproduce. So the Indian must go, unless the white man can allow him long time and much room to make the slow change; and as the necessities of our race will not allow that, all we can expect is to see an Indian remnant preserved here and there where circumstances are peculiarly favorable, as in Oklahoma.

When I decided to come here from Fort Totten I took seat in the mail sled with genial Jonathan Roberts, the experienced driver on the ice and snow, for this place, and the late sunrise found us far out on the lake. But it was anything but a merry ride, for the late severe freeze had opened great ice cracks across the frozen waste, and constant vigilance was needed to avoid plunging into them. They are a good deal of a mystery to the oldest resident. All that is certain is that when the weather turns extremely cold the ice often cracks for miles, and when it suddenly turns warm these cracks close up with such force that the ice is split in shorter cracks, often across the line of the old fissure. When the crevice is three or four feet wide the water at the bottom soon freezes over, and the snow drifts in, and so a nice little ravine is prepared for the unwary. Despite our vigilance we ran into one, but the consequences were not serious, and I got out without a scratch. It is a curious thing, unless the break is very small, that it is not seen over at the bottom. Last winter Mr. Roberts ran one horse into a fresh one, and in trying to get it out got in himself and the mercury that morning 44 days below zero! It was a matter of life and death, so he abandoned the clogged horse to its fate, jumped on the other and galloped for the settlement. "My clothes froze stiff in 10 minutes," said Mr. Roberts, who is a Virginia veteran, and that saved me, as the arctic didn't get through. Howsomever, when I pulled my socks off some skin got skinned off with 'em." He escaped, however, with the loss of only a crop from one ear and a section of a toe, besides skin enough here and there to have made a good coat.

Devil's Lake city is at the north end of a great north-south bay, and in summer a daily steamer runs between Totten and Minnewaukan, and there is lots of fun all along shore. When the St. Paul and Manitoba road reached here in July, 1883, a grand scheme of speculation was set on foot by one Lieut. Creed, who resigned his commission at the post and induced his moneyed friends to start a city here. The result was the booming frontier city of Devil's Lake. The railroad passed on the floating population went on to the next terminus, and this is now a quiet, goodly town of perhaps 11,000 people. All sorts of folks are here, all sorts of schemes are afoot to make the wild northwest bloom and boom, and all sorts of expeditions leave for Turtle Mountain, Bottineau and the British line. To look on the map and remember that zero is considered away up for the mercury in the winter time, one would say that the silence of death reigned over all that awful waste of ice and snow extending along the boundary. Yet settlement is going right on; several little towns have been located so lately that my informants at Jamestown had not heard of them. Three times a week a sled mail leaves here for St. John, at the east end of Turtle Mountain, and men and women are leaving almost every day for new settlements directly on the line. J. H. BRADLE.

Accidents Will Occur.
"What are you looking for, my dear?" She was just ready to go out, and he was very fatigued.
"Why, confound it, I'm looking for this morning's paper. I had it here just now."
"Can I have made a mistake?" she exclaimed, putting her hand behind her, rushing wildly out of the room and returning in a few minutes with the missing journal, almost illegible from being squeezed very small and then being shaken out.—Boston Advertiser.

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Into a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste.

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Lots of Choice Goods in Every Department now Going at Almost Any Price that will clear them

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MAMMOTH SPRING STOCK

Which will arrive in a few days.

The Great Sale of our TWO BANKRUPT STOCKS now going on.

Two Cases of Remnants of Embroideries offering at 50 Cents on the Dollar.

F. X. COUSINEAU & CO.

March 2.

CRETONNES!

Wonderfully Handsome Patterns at 8, 9 and 10 cents.

NEW PRINTS!

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NEW DRESS GOODS!

500 Pieces New Dress Goods already open for inspection.

R. M'FAUL.

March 2.

FOR SPRING, 1887.

A New Line of Ladies' Kid Button Boots just arrived, which we have marked at the low price of

\$1.50!

Call and get a pair at once.

HAINES & LOCKETT.

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300 Pieces New Embroideries.

New Swiss Embroideries from 3c. to \$1.50 per yard.
New Book Muslin Embroideries from 5c. to \$2.00.
New Turkey and White Embroideries 5, 8, 10, 12 1/2c.
New Navy Blue Embroideries 5, 8, 10, 12 1/2c.
New Black and White Embroideries 8, 10, 12 1/2, 15c.
New All-Over Swiss Embroideries 50c. to \$2.50.
Turkey, Navy and Black All-Over Embroideries Cheap.

R. WALDRON.

Feb. 24.

THIS WEEK AT THE GREAT STOCK-TAKING SALE.

NEW EMBROIDERIES.	NEW WHITE COTTONS.	NEW INSERTIONS.
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47% Liberal Discount to Ladies' Aid Societies.

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Aug. 9.