

columns of your valuable paper, and makes a fool of himself there. Now who has been retarding the progressing of our school but himself? But thank God he cannot do it, as he has no influence nor ability which would benefit his fellow Indians. He says he would not care who they engaged if he only is qualified. Now dare he say before any community that this young man graduated at a first-class college and conducted on Christian principles say with a clear conscience this young man is not qualified? Every man of common sense will agree with me that no student can obtain a certificate with the proper seal and signature of the principal. Where is the foundation of his letter? The clever fellow. In conclusion he says, or at least hopes, he wishes that his tribe would be wiser from year to year and from generation to generation. I do hope that he will be wiser from year to year and from generation to generation and not remain what he is to-day; at least try to learn and tell the truth and he will get along much better from year to year and generation to generation, or at least his offspring.

You will excuse me for taking so much room of your valuable space.

Yours faithfully,

J. B. NOAH.

Moraviantown, May 25th, 1886.

DISTRICT NEWS.

Nozhewah, an Indian from Cape Crocker, got drunk at Wiarton and broke into the house of John Ashcroft during the night. The case against him was dismissed as he crawled through the window.—*Herald*.

Several Mohawks disgraced their nation by getting drunk on [the 24th while attending the races in Picton. Arriving at Deseronto Issac Soco fell into the hands of the Chief and was lodged in the cells. The following day he appeared before Police Commissioner McCullough, who fined him \$10 and costs or \$14, \$25 in all to be paid forthwith with the alternative of one month in jail. Michael Claus was also drunk and seized by the Chief. His Worship, the Commissioner, fined him \$5 and cost or \$9.25 in all or in default of payment 20 days in jail with hard labor. An Indian woman, stone in hand, attacked the Chief, and attempted to rescue the prisoners. She was soon knocked *hors du combat* by the constable. Interference with the police in their discharge of duty is a dangerous pastime, and it would be well for our magistrate to make an example of some of those who are wont to make themselves officious in this way.—*Tribune*.

There are fourteen pupils in the Indian school recently opened under the auspices of the ladies of Portage la Prairie. A lunch is given to the scholars at noon, which the Indian girls are being taught to prepare, and a piece of ground has been secured for a garden, which the boys will be instructed to work. On the Oak Lake Reserve there are thirty-eight children of school age and it is expected that most of these will be instructed to attend the school.

Our Young Folks.

OUR RULES.—All answers must be clearly written by the one who gives them, with name and address in full. All questions will be answered through the paper.

The names of the successful ones will be published in the order that they come into the editors hands.

All answers to questions, conundrums, or all communications relating to this department are to be addressed to the

Young Folks Department,
INDIAN OFFICE, Hagersville, Ontario.

OUR COMPOSITION PRIZE.

We have been asked to extend the time of receiving the compositions, entitled "Our Reserve," until July 1st, the outline of which was given in No. 8 of THE INDIAN.

DEAR YOUNG FOLKS:—Being at Oshweken, and receiving a copy of your excellent paper of the 14th April, I took your arithmetical questions for "Our Young Folks," to Miss Flo. Maracle's school at that place to submit them to her pupils for solution. The teacher wrote question No. 1 on the board and the pupils soon found \$1800 as the cost of the farm. She then wrote question No. 2 on the board and 627 feet was soon given as the answer. Question No. 3 was then given for solution and 42 cords was soon found as the answer. I have been a little late in reporting the foregoing, but if you have room in your next, kindly insert the answers given by Miss Maracle's pupils, for their encouragement. I am not much of an arithmetician, but I think the answers are correct.

Yours, etc.,

NAIDNE.

SOME MORE QUESTIONS.

NO. 1.—A BRAIN CRACKER.

A broker sold some stock for \$50, and bought it back for \$40, thereby making \$10 profit. He now sold it again for \$45. How much did he make altogether.

NO. 2.—THE BASKET AND STONES.

If a hundred stones be placed in a straight line, at the distance of a yard from each other, the first being at the same distance from a basket, how many yards must the person walk who engages to pick them up, one by one, and put them into the basket? It is evident that, to pick up the first stone, and put it into the basket, the person must walk two yards; for the second, he must walk four; for the third, six; and so on increasing by two to the hundredth.

FARM ARITHMETIC.

3. A reaper followed by five binders cut 50 acres of wheat in 6½ days. The owner of the reaper charged 60 cents per acre, and the binders received \$1.35 a day. How much did the entire wages amount to?

4. A farmer bought a horse for \$125 cash. He traded it for a yoke of oxen and gave \$12 into the bargain. One of the oxen died, and he sold the other for \$73. How much did he lose in the entire transaction.

AN INDIAN ON THE ALLOTMENT BILL.

The following is quoted from the *Council Fire*, a paper published at Washington, D. C., in the interest of the U. S. Indians.

"From present indications it does seem that the allotment of lands in severalty is going to be forced on the Indians whether or no. It seems too that we are going to be forced to it on terms not our own; that we are going to be forced to take so much per head and then forced to sell the remainder to United States citizens at a certain price, all because we have more land than we need, they say.

That all Indians are opposed to allotment is not true, but that all are opposed to allotment on a dictated plan by which they are forced to sell that which is in every legal and moral sense their own, at a price in which they have no voice and which is very far below the true valuation, that all Indians are opposed to such swindling and wickedness in high places, as this, no one for a moment will doubt. Who would not be? "In God we trust" is written upon the United States coin, but in the same "good book," where we learn to trust in God, we are told to "trust in God and do good," and it is reasonable to suppose that it means to do good even to the Indians.

We cannot think that the moral sentiment of the United States Government and people is so corrupt and so dead to the feelings and sense of justice, that a law will be enacted and executed, that will do such gross injustice to a people who have already submitted to repeated acts of injustice.

Will God-fearing and humanity-loving people countenance such robbery; for such it would be? If such is done what will become of the pledges of this great United States Government—pledges solemnly made to a weak and helpless, and in many respects an ignorant people? Can the great Government of the United States that makes the boast of being one of the greatest Governments under the sun; great intellectually, great religiously, and great in material wealth—can this Government stoop so low as to listen to the few Shylocks in and around the Indian reservation, his last home, his own—we say can this great Government help these robbers in their purpose to take that which truly belongs to the Indian and appropriate it to the greed of an avarice that will never be satisfied?"

General Sherman owes his middle name, Tecumseh, to the admiration which his father had for the old Shawnee chief. He wanted to name his first son after him, but had to wait until each of his wife's brothers had been honoured with a namesake. Then she ran out of names, and Judge Sherman had his way.

Two weeks ago an Indian found human bones on the prairie near Egg Lake, south of Victoria, N. W. T. They are supposed to be either those of Donald Todd, a lunatic, who escaped from Fort Saskatchewan last fall, or of James Strong, who was lost last October from a point on the telegraph line.