

gain. My advice was seconded by a chief, Naswai, and the men acquiesced in what I said.

Three weeks afterwards, Nelwang appeared one morning early at my house. He and his bride, whom I supposed had gone in a canoe to some neighboring island, had been hiding in the bush. He asked me to let the two stay with me for a time. Yakin would help my wife and he would help me. To this I assented. They came the next morning, and we found them very useful, although they took good care not to expose themselves openly.

After a few weeks had passed by, as they both really seemed to be interested in Christianity, I thought I might as well bring matters to a focus and put an end to the uncertainty in which we all lived. Accordingly I urged them to appear publicly in church on a Sunday, and so they did.

Nelwang came first, after all the worshippers were seated, dressed in shirt and kilt, and grasping determinedly his tomahawk, an unusual accompaniment certainly of public worship. In a few seconds Yakin entered. The first visible difference between a heathen and a Christian is that the Christian wears some clothing, the heathen wears none. Yakin resolved to show the extent of her Christianity by the amount of clothing she could carry upon her person. Being a chief's widow before becoming Nelwang's bride, she had some idea of state occasions, and appeared dressed in every article of European apparel, mostly portions of male attire, that she could beg or borrow about the premises. Her bridal gown was a man's drab-colored great-coat, buttoned tight above her native grass skirts, and sweeping down to her heels. Over this she had hung a vest, and above that again, most amazing of all, she had superinduced a pair of men's trousers, drawing the body over her head, leaving a leg dangling gracefully over each of her shoulders, and streaming down her back. Fastened to the one shoulder also there was a red shirt, and to the other a striped shirt, waving about her like wings as she sailed along. Around her head a red shirt had been twisted like a turban, and her notions of art demanded that a sleeve thereof should hang aloft over each of her ears! She seemed to be a moving monster, loaded with a mass of rags. The day was excessively hot, and the perspiration poured down her face in streams.

Nelwang looked at me and then at her, smiling quietly, as if to say: "You never saw, in all your white world, a bride so grandly dressed!" I little thought what I was bringing on myself when I urged them to come to church. The sight of that poor creature sweltering before my eyes constrained me to make the service very short—perhaps the shortest I ever conducted in my life! The day, I am thankful to say, ended in peace.

TWENTY years is not a long time in the history of any people, and yet during the last twenty years the fierce and implacable Dakota Indians have conquered many of the difficulties in the way of their civilization. It seems proper just now to emphasize the work of these Indians under the wise assistance and encouragement that has been given them. Twenty years ago, according to Bishop Hare, these Indians were almost unanimously agreed that to live in tents, and to roam about of their own sweet will, was the only mission worthy of a Sioux. When the government erected a few log houses for their chiefs to teach them something of civilization, the enraged Indians tore them down. Now it is said on good authority that at the very least seventy-five per cent. are settled in log or other houses. It was almost impossible to find any who could speak English, even in the largest communities; now one may find English-speaking Indians even in the smallest villages, and find them in the larger places by scores. The missions established by the Congregational, the Presbyterian, and the Protestant Episcopal churches have promulgated Christian principles so successfully that there are ten thousand adherents. No mission field has yielded more satisfactory results, when all the difficulties are justly estimated. We shall continue to hear that all Indians are incapable of civilization, but it is discouraging even to the most optimistic lover of the white race to hear people insist on an opinion with such persistence when the facts are all against them.

THE archbishop of York and the bishop of Wakefield, by setting aside a portion of their annual income for the augmentation of small benefices, have both given an example to their brethren and the lesser clergy with considerable incomes which they might well follow. We wish that they could see their way to do so. If diocesan or provincial schemes were in this way launched, we feel sure that they would have a most encouraging and stimulating effect on the faithful laity. All that we would suggest is that the clergy with net incomes of £500 per annum and upwards from their benefices should, as a rule, give to a diocesan or provincial fund a certain percentage of their incomes. Five per cent. would not seem too large a percentage in most cases. If the more fortunate clergy were to adopt our hint, we are sure that the laity would not be laggard in contributing liberally—nay, generously—to a central fund or funds for the augmentation of the incomes of small benefices. At present they are waiting for what schoolboys call "a lead." We earnestly trust that the archbishop of Canterbury may be able before long to take some steps to initiate, or to give his sanction to, a scheme for dealing with the whole question.—*Church Bells.*