

A second hindrance is the jealousy among them. This is a lasting hindrance to their advancement. If an Indian is learning a trade and makes a little money for his living, the others that have nothing to do will all have something to say against him until he gets disgusted and leaves the job.

And if a person is doing well in the way of getting his living, they will all try to get a little mouthful from him, and it is not long before that person has to run into debt by feeding so many, or if he don't feed them his name will be everlastingly talked about, and after a while everybody will look at him as a stingy person. When it comes time for the Government issue, he is not allowed to have even a smell of it. He is coining money and owning this and that; so somebody else ought to have his share.

A third hindrance, and perhaps this is *the* reason for their advancement so slowly, is laziness. Perhaps it is not exactly laziness, but if a thing must be done in a certain time and is not done then, it is laziness or something similiar to it, that prevents its being done at that time. These people do things, but not at the right time or in the right place. And a good many of the old folks like to sit down and smoke too well. At the time of threshing, harvesting, or breaking, you will find many who take their tobacco pouch along and every little while they will sit down and smoke and have a little talk; and they will sit longer than they meant to, and the work won't be done in the calculated time.

A fourth hindrance is that the Indians are too fond of eating. They will do almost anything if they are to get something to eat. And they will eat just as much when they do no work as when they work, and the funnything about it is that as long as there is any food they won't go to work to get more. Of course all don't do that now, but that is the way they used to do, and some of the older people keep up that style yet. They don't look ahead and try to keep a supply on hand. That is the old way of doing.

Another hindrance is not knowing how to use money. This sentiment will fit in here: "Any fool can earn money, but it takes a wise man to spend it." They may earn ever so much, but they spend it as fast as they make it, and a little faster too. Of course this is a thing that most of us do not know how to do, and so we must not expect the uneducated Indian should know how to do it. He likes to spend money as well as any white man, and he likes to have new things occasionally and good things to eat as well as they.

But the greatest hindrance is by our kind white brothers, who know but little more than we do, and who try to beat us out of every thing that is in our possession. They try every possible way to take away our lands; they run us out of our work; and, if they can, they will hinder us from going to heaven. That has been tried by this Christian Government in the year of our Lord, 1887. This we will have to tell to Christ when we meet him in heaven, where no white man, nor any other man, will try to degrade us or run us down.

The last hindrance that I will speak of is, that there is no law that will protect the Indian. The law of the United States will pick up an Indian and put him in prison, send him to the penitentiary and even hang him; but it will not protect him any more than an animal. Even the animals are protected in the State of Massachusetts, but the laws in the West can't even help the Indians in the way that Massachusetts laws help dumb animals.

Who is heartless enough or cruel enough to talk about the Indians not being advanced faster when all these things work against their advancement? White men are good and wise, and have helped the Indians to where they are now; but that kind of white men are as one out of a hundred, and the other ninety-and-nine are hindering them.

JAMES GARVIE.

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Off to the States.

ABOUT the time that this November Number will be in the printer's hands, Mr. Wilson expects to be starting off on an eight weeks trip in the United States, his object being to visit some of the principal Indian centres and schools. He will go first to Ottawa and Kingston, then cross to Cape Vincent, and through Utica to Philadelphia, then to the renowned Indian school at Carlisle; thence to Washington, where he will present letters from Ottawa, and obtain, he hopes, letters from the American Indian Department to the various Indian agencies on his proposed route. Then he will strike west to Chillicothe, in Ohio, to visit the ancient Indian mounds; then to St. Louis; then southwest into Indian Territory, to visit the Cherokees and Creeks, who are said to have arrived at such a high stage of civilization, having their own Judges, Councilors, Police Officers, School Inspectors, Mill Owners, Manufacturers, and relying for support entirely on their own resources. Then west through Indian Territory, to visit the wilder and more warlike tribes, such as the Cheyennes and Arapahoes. West again into New