

could not get, was "Johnny Cake." Canadian children know what that is; the boys often have it for tea, and poor little Zosie missed it greatly. Both he and Soney are the proud possessors of a watch each. Of course one of the first questions asked was, "Well, Soney, what is the time?" "I can give you English time," said Soney, in a most magnificent tone of voice. It was amusing to see the reckless way in which the two boys gave away their presents. So many kind friends had given them different things, that when they got back to the poor stay-at-homes, they evidently felt that they could well afford to be generous. In fact Zosie, I am certain, did not feel really happy until he had managed in one way or another to dispose of nearly everything he possessed, had tumbled into his old clothes once more, and was perched upon the wood pile, with a piece of Johnny cake in his hand, and a crowd of admiring small boys round him. At any rate, that was how I saw him, and he looked remarkably happy.

BARBARA BIRCHBARK.

Icebergs at Home.



ALTITUDES of travellers, voyaging across the Atlantic Ocean, see from time to time whole flocks of icebergs sailing silently away to their doom in the sunny south; but it does not often fall to the lot of man to see these icebergs at home, before they start off upon their long journey. Glacier Bay is on the western coast of Alaska. Mountains rise to a great height on its sides, and the coast presents a perpendicular ice front 250 feet in height. Professor Wright says:—"This great glacier region is a wonderland in itself. Repeatedly have I seen vast columns of ice, extending to the full height of the front, topple over and fall into the water with a report like a thunder-clap, or the booming of a cannon. The bay is generally full of immense bergs, several hundred feet long and wide, and from 20 to 60 feet in height; and they are constantly floating out towards the ocean."

THE two Roman Catholic institutions for Indian children, at Qu'Appelle and High River (both in the North-west Territory) receive between them \$42,000 per annum, of Government money, for their support.

AMBROSE, aged eight years, was writing to his friend, one of the ex-teachers at Carlisle, and as she had directed a letter to him, "Master Ambrose," he thought that was the correct method, and returned his answer to her with "Master Miss P—" in plain characters on the envelope.

Not Ashamed of His People.

REV. SHERMAN COOLRIDGE, is an Arapahoe Indian, a young man, and a preacher in the Protestant Episcopal Church.

He is a full Indian, the distinctive features of the race being as strongly marked upon his visage as upon any Indian face we ever saw.

We saw Mr. Coolridge last October, at the Mohonk Conference of the friends of the Indian. We ate at the same table with him and conversed with him.

We saw no difference between him and an Episcopal clergyman of any other race, or between him and a gentleman and scholar of any other race.

In an address before the Mohonk Conference, after Henry Kendall had said, "Since I have been separated from my parents I respect them more and I love them more," Mr. Coolridge supported this Carlisle experience with his own, as follows:

My people have received me after fourteen years of absence in civilization, and have looked up to me and been proud of me. When I suggested anything in the way of improvements, or when I asked them to convene together, that I might speak to them on any subject, they came, as our friend said, "up to time." So that they do not have prejudice always. It depends much upon the man. Some of the Indians are only allowed to stay a few years in the East. If they stay two or three years, they have only a smattering of education. Those are the ones who sometimes get the disrespect of the people. But, when one is educated enough to stand his own ground, and is recognized and encouraged by the white people there or in the East, then these people will have much pride and respect for him, and will heed his advice and his words."

—*Indian Helper.*

THE Indians of Guiana have only four numbers in their system of enumeration. They count by the hand and its fingers. Thus, when they reach five, instead of saying so, they call it "a hand;" six is therefore "a hand and first finger;" ten is "two hands;" but twenty, instead of being "four hands," is "a man;" forty is "two men;" and thus they go on by twenties. Forty-six is expressed as "two men, a hand and first finger."—*Indian's Friend.*

THE dialect used by some of our boys is quite laughable. For instance last Sunday evening, two boys wanted to comb their hair. One of them said to the other, "I go hair my comb." "Wan!" replied his friend, "what for right you don't say it."—*Pipe of Peace.*