

### Indian Ornaments.

THESE are few ornaments now in use with any meaning, among the Dakota Indians. Eagle feathers—the number worn showing the number of enemies he has killed, the wing feathers of the bald-headed eagle denoting male, and the black eagle feathers denoting women, are perhaps most prominent. If they have scalped the enemy, a broad red streak is painted upon the feathers. If the person killed was of prominence or reputation, the feather is sometimes dyed red. No one will wear an eagle feather unless entitled to it, as they believe it will fly away from their heads if worn unlawfully. The scalp-lock is still worn, even among the so-called civilized Indians. They arrange the scalp-lock proper an inch across, and tie around this very firmly a head band, and then the hair is braided, and an otter skin tied around it spirally, forming a braid at least two, and sometimes as much as four, feet long. This is kept oiled for the enemy. If an Indian has the time, and the person killed is of importance, he will scalp off the whole from beneath the eyebrows, including the eyes. Grizzly bear claws are worn as necklaces, as a mark of distinction, but, as they are costly, the wearing of them is merely a matter of wealth and not of chieftainship.—*Kansas City Times.*

### Indian Piety.

IN the American Magazine for October, Mrs. H. S. Thompson, describing a trip taken in the Red Pipestone country, makes mention of a very marked feature of piety shown by the Christian Indians of that region. The following incidents are related:—

Some of our party, with less wisdom than frolic, visited a teepee on Sunday morning to purchase a few of the specimens of carved pipestone. They found the family at breakfast, and were treated with grave cold politeness, until their errand was made known, after which the family refused to hold any conversation with them whatever.

A similar result was shown on another occasion when a party from the town visited the Flandrau Indians, who have a church fourteen miles from the pipestone quarry. The party went for the purpose of engaging these Indians for a war dance at the coming Fourth of July celebration. These white Christians undertook the matter on a Sunday morning, and found the Indians all at church an hour before service, where they intro-

duced the subject at once. To their astonishment and annoyance they could elicit no response, nothing but blank silence. Thus discomfited, they withdrew until after service, and then made further efforts. Still the Indians stared in silence on the ground, and finally turned their backs upon their intruders in disdain, who then withdrew, too much chagrined to communicate the affairs to their townsmen. A few days later the Indians came in a body to negotiate for their service, thus proving their respect for the white man's religion, though contempt for its violators.

WHEN a chief of the Cherokees was asked why the Cherokees are so much in advance of the other tribes, he replied: "Because we have taken care to educate our women as well as the men." This answer means much. It means civilization and advancement for any people, be they Cherokees, Turks, Chinese or Africans. As long as the mother is ignorant, there is little hope for her sons.—*The Pipe of Peace.*

BISHOP HARE, of South Dakota, reported to the General Convention that during the last three years he has confirmed six hundred and fifty candidates among the Indians. Nine persons of the Sioux or Dakota race are now in holy orders. The Indians last year contributed \$2,500. He says: "Because they have sometimes done brutal deeds, it is a mistake to call them 'brutes.' Because our ancestors little more than one hundred years ago, for political reasons, beheaded their prisoners, and impaled them upon the walls, or condemned them to be hung, drawn and quartered, are we to call the English nation a nation of brutes? Unquestionably, they did brutal things; and so did these Indians. But these Indians are not brutes. They are capable of civilization, and there is not a remote corner of that reservation where you may not find a pretty little mission house or chapel and a worshipping congregation."

THE Indian children possess many good traits, which have been observed by those who have noticed the peculiarities and characteristics of the Indian race. One writer truthfully remarks that they are noticeable for their feeling of charity, and the manner in which they will stand up for each other, even when they recognize the faults of the offending party. They will not betray each other if they can possibly help it, and are always willing to do for and help each other along. This is not often found in a great degree among white children who have had far better advantages.