ing is at hand for the purpose, torn open, and then the whole affair falls to pieces, and distributes itself over the velvet carpet of the sanctum, at which juncture the exchange editor is tempted to pitch it into the waste-basket. If he has sufficient patience to gather up and rearrange the ragged and crumpled ruin, he may be rewarded by some interesting reading matter; but the illustrations are generally wretched, and the paper, as a whole, is far from being a thing of beauty.

Why the British publisher prefers to place mental food before his readers in so unattractive a form, we cannot conceive, unless it be due to Johnny Bull's natural dislike to imitate Brother Jonathan in anything. There is one other possible explanation that occurs to us, which is that if the Englishman's reading matter were served up in the style of our best American journals, he might have nothing at which to grumble, and would thus be deprived of what is held to be one of his dearest privileges.

Our Indians.

As the field of labor of many of our students will be beyond the Mississippi, it may be of interest to them to learn something of a race of people which they will there meet,—the Indians. We say "will meet," for contrary to the impression generally held that the Indian race is dying out, it is in fact increasing in spite of war and famine.

There are 260,000 Indians within our borders at the present day, exclusive of Alaska. Of these probably 150,000 are wild, that is, live in wigwams, wear blankets, paint their faces, and adhere to a pagan form of worship; such are the Navajoes of New Mexico, numbering 11,000, the Blackfeet of Montana, numbering 7,000, and perhaps 20,000 Sioux of Dakota. By classing these tribes as "wild" we do not mean that they are necessarily hostile. Not far from 60,000 are civilized, speak English, dress as the white dress, have well-cultivated farms, and have established schools and churches in their midst. Such are the so-called "Five

Civilized Tribes of the Indian Territory," the Creeks, Cherokee, Choctaws, Chickasaws, and Seminoles, who not only have a government similar to our State government, but maintain one hundred and seventy-five schools and two asylums.

The remaining 50,000 are semicivilized, among whom the small farms, poorly cultivated, show that the owners find it hard to leave the old modes of getting a living—fishing and hunting—for the less romantic and, to them, very distasteful work of tilling the soil. Instead of saving out seed in the fall for the next spring's planting, this one fourth farmer and three fourths hunter uses it all, and depends on the agency farmer to start him in the spring.

The various reservations, on which the greater number of the Indians are gathered, embrace an area equal to twice that of New Mexico, one eighth of which is reported tillable. If equally divided, every family of five Indians would have about three hundred and fifty acres of cultivable land.

They actually cultivated, during the year 1881, half a million acres.*

Besides the reservations which are recognized as belonging to the Indians, the United States government has purchased lands once occupied by them, and has come under obligations to give annuities to certain tribes. The present liability of the government, under treaty engagement, exceeds $15,800,000. Twenty tribes are said to be self-supporting.

Two radically different views have prevailed in this country from the outset in regard to the treatment of the Indians,—the one represented by the word "civilization," and the other by the word "extermination." In regard to the latter, little need be said.

It is believed that the death of each Indian, killed by our army, has involved an average expense of a million dollars and the death of one or more white men.†

† "Council Fire," May, 1878, taken from American Missionary.