

Their slowness to work is simply that beforetime they could live without work and therefore do not take kindly to manual labour. But man, generally, white or coloured, does not like work; show him, however, that the alternative is "to work or not to eat" and he will prepare to submit to the yoke, and that is the beginning of self-help and self-discipline.

But while Government and society say, "Make a man of the Indian," that does not satisfy the deeper feelings of a people who acknowledge Christ as Saviour and King of men. The highest call is that of Christian civilization which says, "*Make a Christian man of him.*"

For the purposes of education and mission work our Western and North-Western Indians may be conveniently divided into four groups, distinguished by their habitat. A classification has been attempted of these groups so as to indicate their susceptibility to be educated, and their receptivity of Christianity, in this order:

At the head, the Indians of the woods, such as the Crees, of whom it is said that nearly every man can read.

Second, the mountain tribes, among whom the Methodists have won a most honourable record.

Third, the inland water tribes, though these vary greatly, from some very low in the scale to the Ojibways who are of more than average intelligence.

Fourth, the prairie tribes, who have suffered more degradation from intercourse with the whites, and are therefore more difficult of reclamation.

It may be suspected, however, that success in this kind is rather referable to the zeal and devotion of the instructors, and that the old rule applies, "Like preacher, like people."

Speaking broadly of work done by Protestant missions, the Anglican Church holds the place of distinction, having the greatest number of mis-

sionaries in the field, and occupying the most wide-spread and almost inaccessible stations up in the Arctic Circle. Time is wanting, even to sketch the heroic story which began in 1822. The Methodists have done the next most extensive work among the Plains and Mountain tribes. Their assiduity in teaching and translating has been worthy of their best days of holy enterprise. It is a fact worth remembering, that the splendid peak that overlooks Banff on the Canadian Pacific Railway takes its name of "Mount Rundle" from the pioneer Wesleyan missionary, Robert Terrill Rundle, who first, in 1840, occupied that region, and whose memory is kept fresh by the hymns he translated. The Presbyterians, though the last comers, have laid sure foundations by devoting their energies mainly to the Christian instruction of the young. The most careful observers, and the wisest counsellors in dealing with all peoples cherishing ancient superstitions and deep-rooted customs have laid this down as an axiom, that to gain the race you must begin with the children. John Lawrence's words to the missionary in Calcutta, in 1840, stand good for Canada in 1890: "The only way that will bring the natives to truer and more enlightened ideas is the gradual progress of education."

Signs of progress are not wanting even now to encourage future and more systematic and united effort. Gangs of these red men, headed by their chiefs, are to be seen on the reserves preparing the soil and gathering its produce as busy and cheerful as the farmer ought to be; in cattle raising and ranching they find congenial scope for free and healthful life, and therein are also being trained to habits of order, economy and foresight. The loss of the buffalo will be more than compensated by the increase of flocks and herds, secured as