

occasionally, but as yet only the children and Maggie get out to hear him.

The old chief White Cap has been dead over a year. For about a year before he had given up all fishing, hunting and work on Sabbath, and was a great friend of Mr. and Mrs. Tucker, and a day or so before death he sent to Mr. Tucker and asked whether he would make his coffin and bury him. His son carried the word to him, but the old man said, "Tell Mr. Tucker to stand around where I can see him." When he asked him to do that for him, and let him see him say it, Mr. Tucker stood round and promised to do as he wanted. He answered, "That is all right, I am satisfied, because I know you have only one tongue." At the funeral, Wahiska, a medicine-man, seemed to be director of ceremonies. The bottom of the grave was covered with feather pillows, which White Cap had used during his sickness; on to these they lowered the coffin. When Wahiska stepped to the foot of the grave and commenced talking in a very loud voice, sometimes reaching an actual scream, the Indians occasionally signifying approval with a grunt. As they began filling up the grave, Wahiska turned his back to it and began to cry as loudly as he possibly could. By this time the chief mourners began to arrive. Mrs. White Cap and Mary, the widow and daughter of the dead chief, hand in hand. Other women came after, and all seated themselves on the grass around the grave. After a few minutes, everything seemed quiet and sad, when White Cap's brother advanced to the grave, as cool as possible, then turned to the west and gave a few shouts, almost hideous. He then drew a knife from its pouch, and, catching hold of the skin of the right leg above the knee with the left hand, he plunged the knife through the skin, and so on down to the ankle at perhaps half a dozen places. He then took the knife in his left hand and with the right hand pulled up the skin and plunged the knife through, as he had done with the right leg. At this stage, Poor Dog, another Indian, stepped up and took the knife out of his hand, saying, as he did so, "We have had enough of this." He then sat down on his pantaloons, the blood flowing down in streams from both legs, and proceeded to smoke his pipe as coolly as if nothing had happened, and next day he was hauling hay.

Wahiska now rose again and addressed the crowd. Mr. Tucker could not then understand what he said, as it was in Dakota, but Poor Dog said it meant that Mr. Tucker's services could now be dispensed with, so he went away with Poor Dog. Passing the women, he saw the blood flowing freely down from the ankles of the widow and several other squaws, they having quietly cut themselves during the proceedings. It is only about a year since these things happened, and the death of a chief would be followed to-day by pretty much the same proceedings.

One great difficulty in the way of making Christians of these people arises from the prevalence of their heathen dances, or pow-wows. They are a sort of mixture of gambling and religious ceremony.

Mr. Tucker has tried to stop this in various ways, but the medicine-men answer, "The white man has taken away our lands and our buffalo, and now he wants to take away our dances." The Government has been appealed to, and Commissioner Reed has supported

the determination of Mr. and Mrs. Tucker. One or two of the most determined have been denied rations and have left the reserve, and there has been no more pow-wows for some time past. The Indians now on the reserve seem to want them given up.

Any one having any doubt as to the result of missionary and educational work being a benefit to the Indians of our North-West, only needs to see for himself what is being done; and I know of no single example better than the Moose Woods Reserve, where, for an expenditure to the Church of only \$200 for the school-house, and \$200 a year for teachers' salary, that has only been in operation for two and a half years, we have the results I have very inadequately described in this letter. Oh, that we had twenty or thirty such schools in addition to those already in existence!

INDIAN INSTITUTES IN THE NORTH-WEST

IMMEDIATELY after the return of the Missionary Secretary from the North-West a meeting of the Committee of Finance was called, at which a memorandum was submitted respecting Institutes, and other matters connected with our Indian Missions. It was thought that the memorandum contained information that would be of interest to the Church at large, and it was ordered that an abstract be published in the *Guardian* and *Outlook*. The main points are as follows:—

1. AN INSTITUTE FOR MANITOBA.

A short time ago a section of land in south-western Manitoba was reserved by the Department of the Interior as a site for an institute. This was considered by men in the country as unsuitable, because of its distance from the missions from which the pupils would chiefly be drawn, and also its distance from the highways of travel. It was then suggested to the Indian Department that the matter remain in abeyance for a few weeks, pending a visit of the Missionary Secretary to Manitoba. In accordance with this suggestion, the Secretary met the Rev. John McDougall, the Rev. John Semmens, Chairman of the Winnipeg District, and Mr. Indian Inspector McColl, at Selkirk, Manitoba, on the 30th April last, and an entire day was spent examining possible sites on the banks of the Red River, first at East Selkirk, and then on the opposite side, from West Selkirk to Lower Fort Garry. A site in this vicinity was recommended because of the ease with which pupils could be brought from the Northern missions and landed from boat or canoe. The council of West Selkirk offered a portion of land within the corporation limits, one mile back from the river, but this would involve negotiations with settlers on the river front for the purchase of their claims, as well as delay and expense, and similar objections existed to other sites offered near the Lower Fort. It was also objected that the site at Selkirk was too near to an Indian Reserve, and that another institute, managed by the Church of England, had already been established some twelve miles away. It was therefore decided to defer final action until the Secretary could confer with the Indian Commissioner, whom he was to meet by appointment at Regina.