

prised at this invention of which they had not previously heard. As one more instance of the adaptability of the Indian let me refer to the

CHINOOK JARGON

used in trade on the other side of the Rocky Mountains, in British Columbia. It is a combination of Chinook and Clatsop Indian dialects, with French and English words introduced. It is a language used in barter all along the Pacific slope. It resembles in use the "lingua franca" of the Mediterranean, or the "pigeon English" of China. It originated about the beginning of this century, and chiefly from the meeting of the Northwest and Hudson's Bay Companies with the Indians. Some of the words are very interesting, even amusing, in their origin, "Puss-puss" is Chinook for cat; "King-chautshman" is a King George man, or Englishman; "Beston" designates an American; "Potlatch" is a gift; "Pasooks" is a Frenchman; "Plah-ship" is a steamer, a corruption of fire-ship; "Coshu" is a pig, from French cochon; "Tahla" is a dollar, and so on. The formation and use throughout the different tribes upon the Pacific slope of a common language indicates shrewdness and adaptability. I have given these various indications of the intellectual power of the Indian for a purpose. The Indian being seen to be thus mentally endowed, I wish to ask whether he is not worth Christianizing and educating? Is it enough to see to it that he has as much as the horse or cow of a respectable farmer, viz.—food and shelter? Is he to be regarded as well treated when the Government pays some attention to his material welfare? Is the Indian question solved when you have him in the condition of the Indian of the "good old Hudson's Bay Company time"—a trapper and voyageur, whose self-interest it is not to shoot his white masters? I say decidedly not. The Indian is capable of more. What then? He should be

CHRISTIANIZED.

Who is to do this? Plainly not the government. Who then? We, the Christian whites ought to do it. I will give you a few figures. In treaties 1, 2, 3 and 5, there were in 1881, as shown in returns, nominally .

Roman Catholics .....	1,174
Episcopalians .....	3,269
Methodists .....	136
Presbyterians .....	910
Anglicans .....	5,849

Pagans..... 1,944  
i. e. about one-half Pagans out of .... 10,433

And when I say nominally one-half Christians, I am giving a proportion too favorable by far. Last summer Indian families came to me at Red Portage to have children baptized, in whom the only trace of Christianity I could find was a sort of idea that they belonged to the white man's party. Among the Indians of these treaties there were in 1881 seventy seven cases of polygamy. Now I say this showing is a shame to us as Christians. It is a disgrace to the churches that after sixty years of operations in the especial ground covered by these treaties these things should be. I speak the more freely in this case because of the larger churches of this land my own church in its anxiety to follow the white settlers has been shamefully remiss in its duty to the Indians. In dozens of reserves in this the oldest settled part of the Northwest there are bands without anyone to care for their souls. In a number of cases the missionaries, and I speak as being able to support my statements, are not the kind of men to do any good to the Indians, and are lazily drawing their salaries without giving an equivalent. I know the extremely hard and dull life of the Indian missionary: I know of his disappointments, of the vacillating and ungrateful character of some of the Indian bands, but I say no man should be living under the guise of being an Indian missionary who is not doing his work earnestly. Are we willing to see the heathen perish at our own door and not try to save them? For these 10,000 Indians divided among 102 reserves there were in 1881 only thirteen churches. The remaining 50,000 Indians east of the Rocky Mountains in the Northwest are probably not as well looked after as these. I would warn the churches against making use of a poor class of clergy for the Indians, employing men who could satisfy no white community, men who may be chiefly bent on trading with the Indians, men who are unneighborly or inhospitable, men who in some cases are not above suspicion as to morals. The pruning hook should be vigorously applied, and if we are to try to evangelize the Indian let us do it with determined, earnest, respectable men, who pity the poor Indian, and whose one consuming desire is to improve his moral as well as his physical condition. Careless mission-