

state to present their first fruits through their recognized priests as thankofferings to the Kesha Muhnedoo. And when they embrace Christianity they do not cease, of course, to make those offerings through the missionaries to the true Kesha Muhnedoo, and we had much pleasure in receiving those offerings of fish, flesh and fowls, the first maple sugar, and of all sorts of berries, Indian corn and vegetables. The Pagan Indians of the Six Nations hold their festivals in their long houses or places of worship as the different seasons come round. They hold the Maple Sugar Festival about this time of the year. They see the sap flowing copiously from the trees, which a short time ago were in the icy grasp of winter and to all appearance dead, and now as they see the sweet sap flowing abundantly from them to supply their much-felt necessities, feelings of gratitude rise up spontaneously in their hearts to the Great Spirit of life and goodness, who causes the sap to flow, and they assemble in their long houses to offer to Him their praise and thanksgiving. They hold also the Berry Festival, the Green Corn Festival, and finally the Harvest Festival, and all of which they hold and observe in a spirit of thankfulness to the Supreme Giver of all good things.

The Ojibway language is rich in words of praise, thanksgiving and adoration, so that it can give expression to the sublime sentiments of our grand and noble *Te Deum*, and of the magnificent and triumphant ascriptions of honor and praise contained in our incomparable *Gloria in Exaltis*. They, too, can sing "Glory to God on high, and on earth peace, good will towards men, we praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God, the Father Almighty." And if the Indians are thus capable of expressing their gratitude to God, they are surely capable of thankfulness to their earthly benefactors. We who have spent so many years amongst them know from experience that they do feel grateful for acts of kindness towards them, and we were grieved to hear lately from one high in authority in the Church, and whose opinion is likely to have much weight with the inexperienced, "that the Indians are an ungrateful people, they receive favors with the guttural sound of 'Ugh,' or with the cold and harsh 'Megwach.'" Nevertheless, heartfelt gratitude may have prompted the "Ugh," and "Megwach" is an exact equivalent of the monosyllable "Thanks," so often used now by the would-be considered cultivated, refined and grateful of both sexes among white people. But you have read how that in their savage and revengeful wars they have shielded, protected and saved those who had been kind to them. You have read how that in the war of Independence the Six Nation Indians, in a spirit of loyalty and gratitude, nobly fought and suffered in the British cause, how they left their beautiful and valuable possessions in the Mohawk Valley and came over to Canada to live as British subjects. You know that

since then they and other Indians fought side by side with the British soldiers and loyal Canadians, against the invaders of our beloved country. And in face of all these facts it cannot be truthfully maintained that the Indians are a most ungrateful people. Even the unhappy facts of the late Northwest rebellion do not substantiate such a charge. The Indians who took part therein were poor, ignorant, misguided Pagans, and the Christian Indians afforded some noble examples of sincere gratitude. We do not deny the existence of ingratitude amongst the Indians. At the same time we have to admit that it exists among the white people to an equal extent, perhaps, and with much less excuse for its existence. It must be remembered that the whole of this great Dominion was once in the possession of the Indians, and they regarded it rightly or wrongly as their exclusive property, and now their vast inheritance has passed chiefly into the possession of the white man, and although it has thus passed, partly with their consent and for certain value received and to be received, yet they have a strong conviction, in spite of all the professed fairness of the Government, that in making treaties they have been outwitted and overreached. And as they witness year by year the wondrous developments of the vast resources of the country the conviction becomes stronger and stronger that they have received nothing in comparison with what they ought to have received for the surrender of their lands. With this idea ever uppermost in their minds it will be easily understood, how many of them might become discontented and complaining, and how that they might possibly regard the large gratuities of the Government, and the liberal donations of benevolent societies, rather in the light of a debt than as unmerited favors to be thankful for. But while this supposition tends in some measure to excuse their ingratitude, it is by no means intended to justify it. Some one, perhaps, will say that surely the unspeakable blessings of the Christian religion made known to them should call forth their boundless gratitude. But again it must be remembered that the Indians in their natural state feel no need of those blessings and cannot therefore express gratitude for them. Again, too, the Indians believe in a plurality of origin for the different races of mankind and a corresponding diversity of obligation. The God of the white man is not, say they, the Creator and God of the Indian. It may be all right for the white man to worship his God in the way in which he has been taught, but equally right for the Indian to worship his Creator, but very wrong for him to believe in, and serve any other God. So that we must not wonder at, nor be discouraged by, the fact that the heathen Indians do not at once thankfully receive the blessed Gospel of Christ.

Finally I would remark that gratitude is a feeling and a virtue, which is possessed by man to a greater or lesser extent even in his fallen