

French—because they had no oaths in their own language.

Within less than ten years after Confederation, treaties had been completed with (practically) all the Indians between the Rocky Mountains and Old Canada, embracing some 26,000 souls. The necessity to feed them, which began with their adoption, has not ceased to exist, and probably may not till another generation arises more imbued with Canadian ideas. The natural supplies of food are well-nigh gone, so that money must be given till they can successfully and sufficiently raise grain and other crops for subsistence. In the report for 1888 it is stated: "The game is rapidly vanishing; in the north a few moose are still found, but elk has almost disappeared; bears are still killed in considerable numbers and a few black-tailed deer have so far managed to escape the hunters. Antelope, a few years ago very numerous, are now scarce; the hard winter of 1886 destroyed great numbers of them, and the Indians are wiping out the remainder in and out of season. Prairie chickens are generally very scarce, owing, I think, to Indians and mean whites killing them out of season, and bad prairie fires in hatching time. There are only six buffalo known to exist in the Territory." Little marvel

then that in the year 1888 the Government expended nearly \$400,000 for the support of destitute Indians.

But not less urgent for the real well-being of the Indian is that he be educated so as to submit cheerfully to the discipline of law, and to have fixed principles of action for self-guidance. Applying their own graphic expression for the adoption of civilized manners and habits, he must learn to "travel the white man's road." This the better spirits among them have long foreseen to be their last and only hope. To this effect spake pathetically a Cheyenne Chief,

"I am sick of the Indian road; it is not good. I hope the good God will give us the white man's road, before we are all destroyed."

The obstructions in the way of progress are many and great, but not insuperable. Look at some difficulties from the Indian point of view. He is slow to see cause of gratitude in the advent of white colonization. For him food and raiment are the primal necessities of life. But the pale-face has brought poverty to his lodge. His robes are worn to rags, and he has not wherewith to replace them. His land has been taken by a strong and hard people, and he is left helpless and hopeless. He has smarted under the white man's knavery and greed of gain. New forms of disease have come in with the stranger and send him to a quicker grave than the slow process of starvation. Formerly war and the chase gave scope to his energy; now, there is nothing to eat, and nothing to do. Hence the race has become dazed and enervated; it is not that they are exceptionally degraded, or stupid, or lazy, but because of changed circumstances their whole tenor of life is changed, and that for the worse. If simply left to themselves they must disappear from the face of the earth.

But their abject condition is not greater than that of other primitive people once like the Indians but now among the civilized races of Europe. The Indians themselves afford strong proof of the unity of man. The most cultured races have not so far outgrown their ancestry as to be quite rid of every primitive trait and of every ancient custom. As a people, the Indians are far from stupid, as all who have come into sympathetic relationship with them testify. Their great natural sagacity is exemplified in this that the lines of the trans-continental railways in the most difficult parts have followed old Indian trails.