

control all friends working for the Indian, that their efforts should be in anticipation of and in preparation for the time when the Indian races of this country will be absorbed into the community, and the specific Indian problem will be merged into the greater problem of building up a human brotherhood, which the providence of God has laid upon the white man, who has possessed himself of the title to the soil. These remarks are as applicable to us in Canada as to our neighbours across the line. If the thousands of foreign emigrants to our shores can become assimilated and absorbed through association, there is but one plain duty resting upon us with regard to the red man, and that is, by educating and training them to civilized pursuits, to assist them to merge into the general community; to lay aside the characteristics of their native life, and to adopt those of the people amongst whom their future is cast.

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THERE are three tests which particularly mark the advance of the Indian toward civilization, viz., the adoption of the white man's dress, education of children, and engaging in agriculture. Progress in the latter is of permanent importance to their ultimate welfare, and it will be interesting to trace what is known of Indian agriculture. Prior to the advent of the Europeans, the North American Indians were not an agricultural people; the cultivation of the soil was considered among them as a degrading occupation for the men of the tribes, who left it to the old women and the children. Captain John Smith, who visited Virginia in 1609, says, "the greatest labour they take is planting their corn, for the country is naturally overgrown with wood. To prepare the ground they bruise the bark of trees near the root, then do they scorch the roots with fire that they grow no more." This custom probably suggested to the first settlers the process of girdling, which killed the larger tree, and causing the