

longer keep him as an Indian but strive to make a civilized man of him. Now the necessary preliminary to any progress is to bring the wild Indian into treaty relations. That is to say, his original right to roam over the country in pursuit of a living is commuted by the allocation of reservations of territory to be exclusively occupied by him—coupled with other advantages, such as supplies of utensils and seeds sent to the reserves and the presence or residence of farm-instructors for training him in agricultural and industrial habits so that he may be able to provide for his own needs. A small money allowance is made to each person on the reserves; schools are also opened for the instruction of the young. The reserve period is thus made one of transition from the wandering life of savagery to the pastoral and agricultural life of incipient civilization.

Now the broad historical distinctions between the Canadian and the American treatment of the Indian problem have been such as these: The United States have made treaties with the tribes as "interior dependent nations," and have suffered these treaties to be violated even by those who should have been the custodians of them; upon the reserves the Indians are allowed the most barbarous license—no interference with their filthy and superstitious habits being permitted; they have no laws and no officers of justice, but do violence upon each other as passion prompts; the white outcasts are allowed to encroach on the reserves and defile and cheat just as they please. The Indian's rights were ignored, his complaints were unheeded, his wrongs unredressed, his uprisings quelled in blood. Thus the Republic has drifted into native wars wherein five hundred millions of money have been wasted and thousands of soldiers and settlers have lost their lives. The

only semblance of supervision exercised over the reserves is by irresponsible agents changing with every change of administration, who in case of exigency are backed by the bayonets of the troops. But in Canada we have escaped Indian wars and bloodshed; we make laws for the Indians as Canadian subjects of Her Majesty, and these laws are enforced by magistrates and police as in the case of other citizens. The treaty-Indians receive fair treatment and the engagements entered into are carried out in letter and in spirit by permanent officers selected for their efficiency. I have marked in broad outline the characteristics of the two systems to explain why it is that in the States the treatment of the Indians by Government has been by writers of their own styled "A Century of Dishonour." The Government of Canada has pursued a better way, recognizing the claim of the Indian as an inferior population who need both protection and guidance.

The average red man is in one of the earliest stages of human existence. He is an overgrown child with the good and bad qualities of a mere animal. He knows no law, human or divine; he has no idea of moral right or wrong. To him the greatest good things have been what English-speaking people call pillage, arson, rapine and murder.

What may be called his religion has no morality in it—teaches no duty or obligation to God or man. All is right that he wishes to do; all is wrong that opposes him. Neither faith, nor hope, nor charity, he knows; mercy is with him a mistake; humility, an incomprehensible thing. The most advanced tribes (comprising the Five Nations) had no word for "God." The most widespread stock (the Algonquin) had no word for "love." As a counterpoise, however, Paul Kane found the Crees swearing in