

civilization of the pale-faces, led them on to destruction. Some of the Indian tribes, as the Hydats of British Columbia, have manufactured a native intoxicating drink, from the use of which there has arisen evil consequences. The literature relating to the Indian tribes of Canada and the United States reveals a sad state of degeneracy from intemperance. Invariably the strong drink has been introduced by white people, and the Indians, isolated and passionate, have drunk to excess. Crime has been increased at a rapid rate, and the tribes have decreased in number. In times of sobriety some of the chiefs have used their influence, and the people, by force of native law and example, have been saved from the curse. The strongest force brought to bear upon the red men has been the teachings of Christianity. The religion of the Christ has taught them principles which have liberated them from the thralldom of strong drink. Never since Peter Jones remonstrated with the Indians at one of the annual treaty payments, has the Government of Canada given, through its agents, liquor to the natives. Liquor was first given to the natives through Government officials, and not until the missionaries of the Cross remonstrated faithfully with the people, were prohibitory measures adopted. So soon as the Indians become Christianized there is hope for them being advocates of temperance, and not before. In these later days, the Caughnawaga Indians, having a population of more than one thousand, have held their Industrial and Agricultural Exhibition with the total exclusion of intoxicating drink. Some of the red men at Pine Ridge Agency, Dakota, have asked the agent to post notices offering fifty dollars reward for evidence by which any person is convicted of furnishing liquor to Indians under the law ; and these savages of the west will reap the reward. In the Indian Territory, Mrs. Martha J. Tunstall, a Cherokee lady, was President of the Indian Territory Women's Christian Temperance Union, and during her presidency she organized several local Unions, consisting of both white and red people. In the American Indian newspaper, *Our Brother in Red*, a temperance column is maintained in the interests of the White Ribbon movement. But a short time ago, a temperance jubilee was held by the Oneida Indians, on their reservation near Fort Howard, Wisconsin. Prohibitory measures are the only kind that can justly be applied to the red men, in temperance matters ; and when these people have become citizens, and are no longer wards of the nation, they will be better prepared for a permit system or license.—*Moose Jaw Times*.

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THE word canoe is one coming from the language of the Carribbees, a native people, found by Columbus, inhabiting the eastern portion of the West Indies. They called themselves, in their own language, Carinago, Calliponan, Calinago, and, abbreviated, Calina, signifying, it is said, a brave and valiant man. The original word for canoe in the language of this people was Canaoa.

HAINES.