

ed them for their many courtesies and addressed a few appropriate words to them. After every few words which were interperated by Chief Johnston, they gave exclamations of approval. The dance was then continued, the women forming a circle on the inside, the men on the outside. After going through the most frightful contortions, for nearly half an hour, they all finally formed in one large circle, yelling at the top of their voices and striking various kinds of attitudes. There were soon fifty men, women and children in the dance, the women taking a gliding step which was not ungraceful. They seemed to close their two feet together, moving first the heels and then the toes. The war dance ending the days proceeding, which (was given in honour of their Pale faced brother's presence) commenced by two men, one with a rattle, the other with a peculiar little drum, beating time, while eight warriors all in full regalia gave a hideous yell and rushed into the centre of the council-house, going through a number of the most unearthly attitudes and contortions which one could possibly behold, while the men on the bench kept religiously beating time chanting incessantly a dreamy song, not stopping for a moment until completely exhausted. The proceedings on the seventh and last day of this great festival were similar to the preceeding, addresses being delivered exhorting the people to do right to be just in every way throughout the year to come and to lead a proper life. There was also one to the Great Spirit returning thanks for every favour received during the past year, and which have been so liberally bestowed ending with an exhortation, asking for His kind protection for the year to come. The dances were merely a repetition of the previous ones, with no change worthy of notice.

Thus concluded one of the most peculiar sights which a man could possibly witness; one in which an onlooker could not but be struck with the great earnestness with which they all joined in the ceremony. We may term these people savages, but there is much to admire and learned from them. It is certainly an extraordinary circumstance that we should find a people, who originally were so remote from the rest of the world, acknowledging a supreme being, in whose hands was the disposal of life and death and in whom they looked for everything both temporal and spiritual. We are altogether too accustomed, at the present day, to associate the name Indian with scalping, burning at the stake and other such cruelties. We must remember that the very tortures they put their captives to were the same kind of sufferings which they desired and expected to end their days with. It was really part of their religion. We have given the Indians many causes since the time we first came in contact with them, to treat us in the manner they frequently did when they captured any of us, and which has had the effect of so poisoning our minds and unbittering us against them. We were the first to act treacherously. For much kindness shown those who were in need of help, their brotherly spirit was returned by carrying off four of their chiefs, all of whom died before they again saw their people.* Again it is not

*I refer to the act of Jacques Cartier.

generally known that one of our governors burned some Indians at the stake in spite of his wife on her knees begging for clemency on their behalf, is this a christian example? Once more we forget that a reward or bounty was given at one time for Indian scalps, whether male or female, old or young, actually causing them to be hunted and shot like wild beasts. I might go on enumerating *ad infinitum* as to the way the Aborigines were treated by the early hunters, how they were cheated and robbed, &c., but shall end by mentioning the greatest sin was committed against them, the introduction of spirituous liquors, this has had more to do in degrading the Indians and lowering him to the standard in which we now find him than any other act, that a christian body of people ever perpetrated against a race of savages. It has been the ruin of their bodies and soul; they have become undermined by it, and are now the shattered remnant of the people, who were worthy of a better end.* I have been led to make these few concluding remarks, about the treatment the Indians have received from their pale-faced brothers, owing to the growing feeling of bitterness which is so strong against them. I consider it my duty as one who has looked into the Indian character—not in the degraded forces of the present day—but as he stood out in the days of his glory, to defend these defenceless people from the tongue of those who have no other word but dog for them. In my travels among the Indians and my dealings with them, I have found those, who have not become contaminated with the white peoples vice, honest, straightforward and just, doing unto their fellow men as they would others should do unto them. Do an Indian a kind act and he will never forget it, do him an unjust, and he will never rest contented until he has had his revenge.

*Intoxicating drinks have a peculiar effect upon the Indians, it seems to turn them into raving maniacs. I have pulled an Indian off a bon-fire who would otherwise have been burned to death, while, under its influence.

(Concluded.)

HOW COLUMBUS FOUND AMERICA.

The following story comes from a school in the Midlands of England. The master told the boys in the third class to write a short essay on Columbus. The following was sent up by an essayist: "Columbus was a man who could make an egg stand on end without breaking it. The King of Spain said to Columbus. 'Can you discover America?' 'Yes,' said Columbus, 'if you will give me a ship.' So he had a ship, and sailed over the sea in the direction where he thought America out to be found. The sailors quarrelled and said they believed there was no such place. But, after many days, the pilot came to him and said, 'Columbus, I see land.' 'Then that is America,' said Columbus. When the ship got near, the land was full of black men. Columbus said, 'Is this America?' 'Yes it is,' said they. Then he said, 'I suppose you are the Niggers?' 'Yes,' they said, 'we are.' The chief said, 'I suppose you are Columbus.' 'You are right,' said he. Then the chief turned to his men and said, 'There is no help for it; we are discovered at last.'"—*London Standard*.

COOPER'S YOUNG INDIAN.

APPOINTED MUNICIPAL POLICE, HE PROCEEDS OFFICIALLY AGAINST OLD MR. HANK ACKERS WITH A CLUB.

An Abbotsford, Wis., correspondent of the New York *Sun* writes; Col. Cooper, a well known hunter and woodsman in these parts, has recently had an experience with an Indian boy, which he says will last him through life. He found the lad on the reservation, and agreeing to do well by him and pay him \$5 a month he secured permission to take him into camp. The boy who was called Sam, was a bright eyed and muscular chap, who had never seen any other evidences of civilization than those to be witnessed along a railroad running through the wilderness. It was the Colonel's aim to make the boy useful, but at the same time he wanted to teach him something.

Before the Colonel and his Indian had been in the woods a week the former discovered that the boy had no conception of the restraints of civilized life, and it became his duty to teach him the fundamental principles on which society rests. The Colonel had books in his cabin, and when the weather was bad or when he was tired of the chase he would sit down with the boy before the blazing fire and endeavor to explain some of the things that he found in them that he thought might be of interest to the descendant of the savages. To all this Sam made no objection. He would listen attentively by the hour, grunt occasionally as if he saw the point, and once in a while he would ask a question or make a remark, which was accepted by the Colonel as an indication that his instruction was striking in.

The white man passed easily from books to newspapers, and from newspapers to lengthy dissertations on cities, and when he struck this topic Sam was all ears. After describing a big town for the lad's edification, the Colonel was gratified to hear an inquiry as to the method of government, and with that as a starter he branched out upon a long explanation of municipal authority, describing the mayor and common council, the police and fire service, and the host of employes. To illustrate the police system, in which Sam appeared to take the greatest interest, the Colonel told the boy that they would organize a city of their own in the woods. He (the colonel) would be the mayor, and Sam would be the police force. He then instructed the lad in the duties of the police, telling him how they were armed, what they did, and how under certain circumstances they would shoot and kill men who were violating the law or who threatened to take the life of others. In like manner he described the practices of burglars and sneak thieves and foot pads and the methods adopted by detectives in ferreting out guilt. In all these things the boy took an absorbing interest, and the Colonel began to feel that he was shedding some light on the youth, and might possibly hope to resume the books with him before long.

A light fall of snow made the prospects for hunting pretty good, and the two were so busy with deer and bear for a week or two that they had no time to study the science of government