

CHIEF ANNOSOTHKAH.

HIS worthy chief, who is now in England, making speeches on behalf of missions and his own reserve, belongs to a tribe whose loyalty to the English crown and whose sober industry render it one of the most interesting in the whole of Canada. It was this sentiment of attachment to England which led its chiefs to follow the doubtful fortunes of the English army during the campaign preceding the declaration of American Independence. To do this the Mohawks deserted the fertile reserve granted by Queen Anne, which they had occupied almost ever since their conversion to Christianity in the year 1704. Their loyalty was recognized at the close of the war by King George the Third, who granted them another reserve in the place of the one they had lost.

The present reserve is in the Province of Ontario, on the bay of Quinte. Chief Annosothkah was elected chief under an Act of Parliament of Canada, in the year 1870. He was educated by the New England Company, at their institution in Brantford, Canada. Besides being a chief of the Mohawks of the Bay of Quinte Reserve, he is secretary of the Mohawk Council of Chiefs, and was elected President of the Grand Council of Indians of the Province of Ontario in the year 1884. He had the honor of presenting addresses of welcome on behalf of the Indians to Lord Dufferin, the Marquis of Lorne and Lord Lansdowne. He is the managing trustee of the reserve, and a lay delegate to the Synod of the Diocese of Niagara.

At a meeting recently held in Dublin, presided over by His Grace the Archbishop of Dublin, the chief made an excellent speech, an outline of which is given below. He took as his subject the question, "Are Foreign Missions a Failure?" As he spoke he wore the dress of a chief of his tribe—a close fitting coat, with skirt falling down to his knees, and a sash and belt worked with beads. His head dress was of eagle's feathers, fashioned like a fan behind, and stretching down to his shoulders. He spoke fluently and with considerable clearness and point.

Sometimes, he said, it was thought that the money spent and the time given to missionary work were so much money lost and so much labor in vain. When he came to this country he found that there was a great deal of speculation with regard to this matter. He found, to his sorrow, that a certain gentleman holding a high position in the Church of the living God, and who, no doubt, preached the Gospel Sunday after Sunday to his own people, seemed to feel that missionary work in foreign lands had altogether failed. His attention had been called to an article in point on the subject, and he found to his astonishment that it had something to say with regard to North American Indians. Little did the writer of that article

think, perhaps, that a few months afterwards there would be a representative of that race in the country to relate some facts concerning missionary work among the Indians of North America. When it was said or suggested that instead of sending out the missionary to the Red Indians it would be better to send the British troops to exterminate them, for the North American Indians could never be civilized or Christianized,—when that was said or suggested he thanked Almighty God that he was in a position to meet such a suggestion with a statement indicating the success that had attended the labors of the early missionaries who went and risked their lives among a strange people living in paganism and superstition. He was able to say, thank God, that the Church to which they belonged had extended her work amongst that people. Before the white



CHIEF ANNOSOTHKAH,
Of the Tyndinaga Reserve.

man reached the Indians in North America it was felt by a race there that there was a power above them; and in acknowledgment of the success given to them in their hunting grounds or on the war path by that power, they made a sacrifice by burning a white dog and dancing around it as it was consumed by the flames. The men amongst them who were regarded as good warriors were the men who had gathered the most scalps. But the advent of the missionary changed all that, by converting the whole of the Mohawk Indians. There was not a single Mohawk Indian in North America at the present time who was not a professing Christian. Indians of different races and of dif-