

this side of the country that we learned to shoot and that is the reason why I came back to it again. I would like to know why you came here in the first place? I did not give you the country, but you followed me from one place to another, so I had to leave and come over to this country. I did not give you any country, but you took it away from us. (Here the speaker's eyes glanced defiance.) I was born and raised in this country with the Red River half-breeds, and we are going to that part of the country, and that is the reason why I have come over here (shaking hands with the English officers.) That is the way I was raised in the hands of these people here, and that is the way I intend to be with them. You have got ears to hear and you have got eyes to see, and you see how I live with these people. You see me here. I am, if you think I am, a fool. You are bigger fools than I am. This house is a medicine house. You come here to tell us lies, but we don't want to hear them. I don't wish any language used to me; that is to tell me such lies in my Great Mother's house (alluding to Queen Victoria). Don't you

say two more words. Go back home where you came from. This country is mine and I intend to stay here and to raise this country full of grown people. See these people here. We were raised with them (again shaking hands with the English officers). That is enough! so no more. You see me shaking hands with these people. The part of the country you gave me you ran me out of. I have now come here to stay with these people, and I intend to stay here. I wish you to go back, and to take it easy going back."

By "taking it easy," Sitting Bull meant that the commission should take such a long time in going that it would never get back. The "how hows" of the Indians interrupting this address showed the perfect sympathy between them and Sitting Bull. His note was the keynote. It convinced the commission at once of the policy which had been unalterably decided on by Sitting Bull and his braves.

Thus the American commission to treat with these Indians on Canadian soil proved an utter failure.

Wawanosh Home.

REPORT OCT. 1st. 1877.

IN the last issue of this paper a short account was given of the ways and doings of the Indian boys, at the Shingwauk Home, reserving for this number some mention of the sister establishment, the Wawanosh Home for Indian Girls. When first the Shingwauk Home was started, it was intended to educate and train boys and girls in the same institution, and the trial was made; but eventually it was found necessary to have separate establishments; hence arose the idea of the Wawanosh Home for Indian girls, under the supervision of a Lady Superintendent. Last autumn a five acre lot of land situated a mile and a quarter from the village of Sault Ste. Marie, was purchased; (the land then was in its primeval state); immediately the Shingwauk boys began to collect and pile stones, and to dig the foundations, and this spring the building was commenced, the wing of which is now built finished and furnished; about three acres is cleared, and before another year is past, we hope to have the main building with a frontage of forty-two feet, built substantially of stone; also to have a nice quantity of vegetable

—partly cultivated by the girls—growing in the garden, ready to stow away for winter supplies; and also some flower beds, to cultivate the taste for the beautiful which is generally found latent in the Indian.

But all this must depend upon the funds we receive, as it will require \$2000 for the building, besides \$1000 yearly for the general expenses of the establishment. The wing of the building was opened on the 1st. October and Miss Browne, the Lady Superintendent entered upon her duties. The establishment is as yet but small, and this winter we can only take ten girls, but when the whole building is complete we expect to have room for thirty girls.

The Wawanosh Home is a Church of England institution, and is supported entirely by voluntary contributions; \$50 for board, and \$25 for clothing for each girl, being required annually in addition to the general expenses of the institution.

Our object is to receive girls about ten years of age, keep them until about fifteen or sixteen, give them a good Christian education, and fit them for domestic ser-