

least do nothing to recognize or perpetuate its existence—the sooner it dies a natural death, the better. Parcel out their lands in severalty, giving each Indian family a lot sufficient for its maintenance, allowing them something in the way of outfit to enable them to make a start; and assigning a farm instructor to a number sufficiently large. Abolish the wigwam, and require them, within a certain time, to build substantial log houses. Let the law take them under its broad reign, protecting, as well as punishing, without respect of persons. Finally, where they show themselves ready to accept their newly imposed responsibilities, and ambitious to improve their farms, houses, and general condition in life, confer the franchise on them, and admit them to the rights and privileges of citizenship."

My views may be very wide of the mark in all this; but my opinions are also those of men of much wider observation and experience.

So much for the State. What now of the Church? As to the combined action which you propose between the different Protestant bodies already engaged in the work of Indian Evangelization, I wish most heartily we could realize it; but in the present attitude of the Christian Church, I fear we cannot expect it. Any attempt to give practical effect to such a scheme, even within the narrow limits of this particular department of missionary efforts, would at once raise questions provocative of very wide diversity of thought, unless, indeed, we should rest content with a division of territory, with a view to the occupation of each region by its own religious body, without interference or intrusion on the part of any other. Could even this much be satisfactorily accomplished, a great step would be taken towards a more successful prosecution of the evangelization of the aborigines; and a most necessary reduction of the machinery and means now expended in the work. But of even this I despair, just yet.

Turning then to our own Church, and her duty to the Indians, I think that perhaps it would be wise, as Mr. Lindsay and you suggest, that this part of her work should be made more distinctive by being separated from the "Domestic" Missions, and classified under a category of its own. Such an arrangement would give it a prominence proportioned to its importance—would secure it a more adequate support, and would, in fact, be more in harmony with the facts of the case than the present system, which entirely ignores it. Then as to a combined movement on our Indian frontier, by united action on the part of the several Missionary Dioceses, this, could we realize it, would certainly be a step in advance. At present the process of evangelizing the Indians is carried on in a feeble, spasmodic fashion. What is needed is something better than a mere guerilla warfare, in which each Diocese, or clergyman, potters away at scattered, isolated points, in ignorance of what is going on in other parts of the field. We need a better mutual understanding of the character of the work in itself; and of the best method of prosecuting it. That attained, we need, and will reach, more concert and unity of action. If nothing else called for this unity, it is urgently demanded of us by the steady, though silent, insidious advances of Romanism. In her we are confronted with a common enemy, avowedly hostile to that simple, unadulterated Gospel which we believe to be for the red man, as for the white, "The power of God unto salvation." That she is quietly laying her plans for the subjugation of the Dominion to the Vatican, no one can question, who observes the signs of the times. We see the proof of it in her organized colonization schemes; her public invocation, by spiritual authority, of the Divine aid, and that of the Virgin Mary, in support of a political party; her defence of the "race and religion" cry, in connection with the Riel rebellion; and last, but not least, her cunning manipulation of the Bible question, with a view to its practical exclusion from the Public Schools. Let the Indians fall into her hands, and another stepping-stone is provided by which she may mount to the supremacy she so eagerly covets. For this reason, therefore, over and above her obligation to fulfil the last commission of her Lord, the Christian church is solemnly bound to pray more, and labor more, and give more, and deny herself more than she has yet done, for the evangelization of the poor Indian. I trust that practical effect may before long be given to the suggestions contained in your letter; and that the work to which you have consecrated your

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