

They prefer, I believe, to live in separate communities, and to hold their land in common, as their forefathers have done before them for ages immemorial.

And does it not seem a little strange, and a little out of place, that we white people should be forcing upon these free children of the forest and prairie the various peculiar religious tenets which we have brought with us across the Atlantic Ocean? Were it not better that these Indians should be free to have their own form and style of worship if they elect to do so? What know these simple people of all our various *isms*? How are they to judge between the merits of one religious body and another? The Indian agent on the Grand River Reserve, reports that among his 4,000 Six Nation Indians, 1,032 are Church of England, 611 Baptists, 314 Methodists, 72 Salvation Army, 90 Brethren, 25 Roman Catholics, 4 Universalists, 9 Free Church, 9 Presbyterians, 684 Pagans, 534 religion unknown. Does this list commend itself to any reader of the CANADIAN INDIAN? Does it commend itself to any Christian in Canada? Is it our object, as Christian people, to perpetrate our religious differences among these poor Indians? We talk about the desirability of union among ourselves. We pray that Almighty God will heal our differences and make us united, and yet we are working to perpetrate these differences among these poor Indians, so recently converted from heathenism. Should it not rather be our aim to promote the establishment of a native church—a self-supporting native church—a church that would have life in itself, and would be the means of extending Christian teaching to distant points among its own heathen. This again is a matter that has, I think, been too much overlooked or lost sight of in our dealings with the Indians—the natural fitness of young Indians to endure the fatigue and the hardships attaching to a missionary's life. They may not perhaps make just the sort of missionaries that young white men would make. Mould