

very shrewd man and hard to deal with, often openly insulting the priests and setting his face against christianity. I was preparing myself for this and was not surprised when he received me rather gruffly, and seemed disinclined to converse. I think I succeeded however, in somewhat interesting him. I repeated what I had said to his people about the Shingwauk Home, Bahkwujjenenes' visit to England, our great fire and the re-building of the Institution. I told him the number of our pupils and the subjects they were taught, I said I would not mention the subject of religion as I knew his people were all Pagans and opposed to christianity, as for myself I loved religion and these my boys loved it, but as for Pie-a-pot and his Crees they had had no instruction and so could not well judge as to the worth of it. One of the Indians then asked about the trials then going on at Regina. I answered them plainly: told them that Riel's trial was concluded and that he would be hung on Sept. 18th "no Indians" I said "had been tried as yet but I had seen Big Bear" (Cree) "and asked him to give his son to me and he had said if he were sent to prison he would probably do so." The Indians were all at this time listening very attentively and I noticed that Pie-a-pot reclining on his cushions one his wives unlacing his moccasins, kept glancing towards me. Then I said "you have heard all that I have told you of my schools and of my desire to benefit the Indians, but I feel I have no right to expect you will believe all I have said. I have come as a perfect stranger among you, I may have been telling you the truth and I may have been speaking false. How can you tell? There is no reason why you should believe me any more than others who have spoken to you, you just hear with your ears, but you have no proof that what you hear is true. Now what I advise you to do is this: Let one of your chiefs go down into Canada, and see for yourselves what is going on, and then let him tell the rest. Why should not chief Pie-a-pot do this, and I think it would be well that a Sioux chief should go too. Your chief Pie-a-pot, I have seen to-night for the first time, (at least I can scarcely say I see him for it is too dark,) but although this is the first time I meet your chief, it is not the first time I have heard of him, I have seen his name many times in the newspapers, three months ago I saw his name in the newspapers, and now I come travelling about, and I see him in his own tepee. I have also seen the names of other Indian chiefs in the papers, Big Bear, Poundmaker, and others. Those chiefs are now in prison, in chains, but I find Pie-a-pot peacefully reclining on his cushions in his tepee. Why is this? Those other chiefs whom I mentioned took up arms against the Queen that is why they are in prison, but here is Pie-a-pot a free man in his own lodge because he did not join the rebels, and did not fight against the Queen. I think it would be good that Pie-a-pot who loves the white man, who loves the Queen, should go as I have suggested and visit the white people in the civilized part of Canada, that he may see them, and they see him. I would suggest also that another chief, either the Sioux chief "Standing Buffalo" or the Saulteaux chief Pasquah should go too, and

when I see them I shall propose it to them. To-night I am in Pie-a-pot's lodge, sitting here as his guest. If Pie-a-pot will come to my house he will be welcomed in the same way, he shall smoke and have his food." Then I shook hands with them all round, and we retired for the night.

(TO BE CONTINUED).

### A Visit at the Shingwauk Home.



ALTHOUGH much has been said and written about the Indian Homes of Algoma, a few remarks from a visitor who has had special opportunities for observation may not be altogether without interest.

Those who have travelled know how difficult it is to get correct impressions of places and things without personal knowledge, and this has been in a marked degree my experience in regard to the Indian Homes. Not long after coming to Canada, I made some enquiries about the work among the Indian children, and was told that it was of a most disheartening character owing to the low degree of their intellectual powers. Now as my informant was not only a person of intelligence and information, but an earnest Christian, and therefore as I supposed conversant with the Mission work at least of the Canadian Church, I accepted the statement as authoritative and enquired no farther. My impression of the density of the Indian mind was deepened on the occasion of my first visit to the Shingwauk Home which took place a year or two ago. Coming as I did with a party of friends to see the place, of course the knowledge I gained of the children was of a most superficial nature. But as it is often just from such superficial observation that people form the opinion which they are only too ready to circulate I dwell upon these particulars. We were politely conducted through the building, and spent some little time in the schoolroom, where only a few boys were present, the larger number being still away for the holidays. We improved the occasion by talking to the little fellows, our English being interpreted where not understood, but nothing we could say elicited even a gleam of intelligence from one of their faces. They gazed solemnly at us with their large dark eyes, one countenance after another wearing an expression of stolid indifference which not even a promise of "candies" seemed able to dissipate. In despair we turned away, and I reflected that my friend who had spoken of the stupidity of the Indian youth had done so with reason, up to that time I had felt a little doubt on the subject on the principle that after all it is wisest to see for oneself before being too sure of anything. This year however, I have been privileged to spend some weeks in the institution, and arriving just at the close of the school-term was present on the prize day, when evidences of the progress made by the scholars were produced. The proceedings resembled those of other scholastic institutions; and included a speech from the Principal who gave a sketch of the work from its commencement and explained the method of study, some kindly words from the Bishop who presided, a few remarks by two of the Toronto clergy then visiting