

Territories, and also enjoyed a glimpse of Chinese life in British Columbia, I may be able to interest the readers of THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS with a brief description of my wanderings.

Let us begin near home. In the year 1782 Captain Joseph Brant, the renowned chief of the Mohawk tribe, obtained from the British Government a grant of several hundred thousand acres of land stretching along both banks of the Grand river. To-day the descendants of the Indians who settled on that land are living in peaceable and prosperous possession of their farms in the county of Brant. The church which was erected in 1783 still stands, and, although only a wooden building, is in a good state of preservation. As a relic of the later days of the eighteenth century, ancient days for Upper Canada, this little structure constitutes a subject worthy of the work of pen, pencil, brush, or camera. By applying at the Mohawk Institute, which, equally with the church, is but a short distance from the city of Brantford, we are permitted to see the Communion plate and Bible presented by "Good Queen Anne" to the Mohawk Indians when they lived in the Mohawk Valley in the United States before the Revolutionary war. The interior of the church shows us an inscription on the chancel wall containing the Creed, the Lord's Prayer, and the Ten Commandments in the Mohawk language, and exhibits in relief over the western door the royal coat of arms of England, such as I have not seen elsewhere in churches except in England itself. The ground surrounding the building contains more than a few evidences of man's mortality, one monument standing over the grave of the late Ven. Archdeacon Nelles, who ministered to the Indians for a long period beginning with 1831. Several fine stately elms add their beauty to the scene. The "Old Mohawk Church" is thus both artistically and historically an object of great interest. No photograph album of Canadian views is complete without a picture of it.

Another church on this reserve, St. Paul's, at Kanyenga (pronounced Ka-nyunga), though comparatively modern, is more attractive architecturally than that just described. The interior is very tastefully furnished, and the mellow light coming through the stained glass of the windows gives one the thought of a church in old England, intended for the most cultured classes, instead of a church in new Canada, built for the use of the aborigines. By placing a thin screen against the outside of the east window I succeeded in getting, without the slightest halation, a really beautiful photograph of the chancel. Whether on paper or on calico this picture never fails to excite surprise or impart pleasure. The lines marking the figures in the stained glass are clearly discernible.

Another subject obtained during this visit was a group of Indians engaged in the operation of threshing their grain by means of steam power. The picture demonstrates most conclusively that the red man is following very closely in the tracks of his white brother, and is bringing to his aid the latest contrivances for lessening labor, and thereby lengthening life.

This suggests a word or two on the subject of the continuance of the Indian as a factor in the making up of future Canada. "Are not the Indians dying out?" is a question I have frequently heard. In reply, I may state that, however the case may be with those who are still living in a more or less uncivilized state, there is no indication of decline or gradual disappearance among those occupying the oldest reserves and resembling in their ways most closely the white people of this country. In 1827 the population of the Six Nations of the Grand River reserve was about 1900. In 1830 the number had increased to 2300. In 1882 it had swelled to 3195. Another case in point is offered by the history of the Indian mission on Walpole Island. When it was established the Indians numbered 500. To-day their number is 900. The truth seems to be that during a short period after the Indians have changed from their roving and hunting life they quickly succumb to the ravages of disease induced by neglect of the laws of health necessary to be observed in their new environment, but that when they have acquired a knowledge of those laws and have learned how "to refuse the evil and choose the good" in civilization they begin to increase in number, and prosper in worldly circumstances. We need not suppose, therefore, that the Canadian Indian is destined to become extinct. He is bound to survive the changes and chances of the life that now confronts him. He must be reckoned within the problem of the future development of the Canadian people. One hundred thousand Indians dwell in various parts of the Dominion. We should try to make them good and useful members of the commonwealth. If we take the liberty of pointing the camera towards them, we should do so not because we fancy that they will soon be "blocked out" of nature's picture, but because we see in them a people that have had a mysterious history in the past, occupy at the present time an interesting and remarkable position in the social vista, and are certain to exercise in the future no little influence for weal or woe in the formation of a Canadian nation.

I may conclude this paper with the remark that not all the Indians of the Six Nations have yet accepted the white man's religion. The "long house" of the Pagans may still be seen at a certain spot on the reserve. The number who resort to it is, however, comparatively small; and while the superstitious system which they practise may die hard, it is assur-