



CREE INDIANS MOVING CAMP.

emanated and proceeded from Him even as light proceeds from the sun, or as heat emanates from fire. By his office also he was always subordinate to the Father, and as the dutiful son, he was subject to the Father in everything He did or said; for not a thought he thought but it was the Father's; not a word did he speak but it was by the Father; and not a work did he undertake but it was in obedience to the Father's will. There is a unity no doubt of substance, thought and will, albeit there is an eternal gulf between the Father and the Son." It is, however, very doubtful whether all this adoption of Christian phraseology implies any spiritual advancement towards Christian truth.

### INDIANS AND INDIAN HOMES.

**T**HE writings and sketches of Rev. E. F. Wilson, of the Diocese of Algoma, regarding Indian life and character with his practical suggestions for their evangelization, instruction and civilization are most valuable. As studies in ethnology and archæology they are especially so. He has studied the language, character and tribal relations of the Indians with great care, and is putting on record the peculiarities that distinguish one tribe from another. His illustrated editions of *Our Forest Children* contain matter that is most interesting and valuable. By his permission we present our readers this month with two illustrations sketched by himself, which appeared in the summer edition of his magazine.

We see before us the wandering Cree Indians and their primitive mode of travelling. These Indians are found north of the Canadian Pacific Railway, and extend from Labrador westward to

the Rocky Mountains. The unfortunate woman, be it observed, is made to carry, after true Indian fashion, the burdens, while the lord of creation struts grandly on with his back turned on all such servile things as bodily labor. It is considered a fortunate circumstance when a woman has a good, broad forehead, as she is then well adapted for carrying heavy burdens in the manner shown in the illustration.

On looking at the list of Indian tribes as given in *Our Forest Children*, one is struck with the number of them. Some of the names are old, familiar ones, while others are new except to those who have studied the Indian question. Mr. Wilson does not despise the Indian. He considers him as a grand work of creation, once noble as when from the Creator's hands. He quotes the words of Bishop Whipple:—"The North American Indian is the noblest type of a heathen man on the earth. He recognizes a Great Spirit; he believes in immortality; he has a quick intellect; he is a clear thinker; he is brave and fearless, and, until betrayed, he is true to his plighted faith; he has a passionate love for his children, and counts it joy to die for his people." Whatever degradation there is is the result of deterioration, and with proper instruction the lost greatness can be restored. For this purpose the Indian Homes are established to Christianize and educate the children. The second picture gives some idea of a primitive Indian Home in the far North-West with the missionary at work among his dusky little pupils. At first these children find the restraints of civilization very irksome, and sometimes they break away from them altogether and gladly bound back to the liberty and freedom of the prairie. Some amuse-