

them raised up as a people to an equality with their white brethren, something very soul-stirring, almost overpowering, in the sight of those 600 dusky faces, all so clean and intelligent looking, and eyes so bright, ranged in the most perfect order in their vast assembly room, listening to me as I delivered my message "from the Shingwauk boys to the Carlisle boys." And what do you think was the message that my boys sent to these far-away cousins of theirs?—their homes separated by more than a thousand miles, their languages all different, yet united with them by one common tie, denizens of the wild bush or wilder prairie, brought up to live by the chase and to believe in strange legends and superstitions, yet now clothed and sitting at the feet of Jesus. What do you think was the message? "We hope that you all love Jesus Christ. Pray without ceasing. We wish you to be patient at your studies, and in all that you do do it unto the Lord." This was the message of my Shingwauk boys to the Carlisle boys, and when I came away they sent their messages back—loving messages, messages breathing of peace and good will—these boys, whose parents at one time were engaged in the most deadly feuds. I visited three of these great American Institutions, two in Pennsylvania and one in Virginia, and I brought back 25 letters to my boys and girls at the Shingwauk and Wawanosh Homes.

And now what I desire is to see a work of the same kind done in Canada; and if hard work on my part, accompanied by earnest and continual prayer to God, can ever accomplish it, it will be done.

I have been to Ottawa. I have proposed, rather to the astonishment of the authorities there, that \$45,000 (£9,000) be at once expended in the remodelling and enlargement of the SHINGWAUK HOME at Sault Ste. Marie, that we take 300 pupils, and that the Government allow us \$150 per annum *per capita* towards their maintenance. In the States they have eight or ten large Institutions for the children of their 260,000 Indians, and my argument is that we in Canada should at least have one large, well-supported Institution for the children of our 130,000 Indians. Of course there will be opposition; The Jesuits, who are very strong, will no doubt present great opposition; and there will be cavillers and croakers also among Protestants; but I hope in the end, by God's grace, to carry the day.

And this is not all. I spoke in my last Report of Branch Homes—two in the North-West and two in Ontario. I think it is likely now that we shall modify this scheme a little, and aim at establishing one Home—a receiving Home for the central Institution at Sault Ste. Marie, in the North-West, and another one in the South, near my old Mission, Sarnia. The Indians in this latter neighborhood, many of whom are farming their own land and are in a fairly civilized state, will, I believe, contribute about \$500 toward the Home built in their neighborhood; the white citizens also are all in favor and will contribute, and the County Council will, we hope, give a bonus. Then for the Home in the North-West, by putting the funds of the two N. W. Homes together we have already about \$1500 on hand, and money keeps coming in. The Indian Department will doubtless help us in both these objects if once we can make a fair start.

BE GENEROUS!

The wealth of our people has been bought very cheaply from the Indians. Thousands and thousands of dollars have been made out of the lands which were formerly these Indians' hunting grounds. Surely then it were only fair and right that we should aid their children in raising themselves up from their present degradation—a degradation caused, brought about by the incoming of a superior race. They are a fine, grand people, and they ought to be helped. What more grand and majestic than the Indian chief of by-gone days? The Americans would not have gone all the way to Africa for servants if they could have made slaves of the Indians, but the Indian would not be a slave; he would die first before he would submit to slavery. Let us help these great people of a past age to enter our civilization and share with us our privileges. Their present condition is their misfortune, and not their fault. If we think it money well spent to provide institutions for our blind and our deaf and dumb, why should we not be equally generous in providing for the education and christian training of our poor down-trodden yet bright and intelligent



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