

is especially true as regards their capacity for receiving the arts of civilization. The Iroquois, or Six Nation Indians, have always been in advance of the Algonquin tribes, including the Chippewas, Crees, Nipissings, Micmacs, Abenakis, Ottawas, Missisaguas, &c., which form the bulk of our Canadian Indian population. The Indians of the South-west, such as the Choctaws, Creeks and Cherokees, have made rapid progress in agriculture, manufactures and education, while those of the North-west and centre, the Chipeweyans, and the Assiniboine or Sioux family, have never turned their attention as nations or communities towards any other kind of life than that of their forefathers.

All the civilization that has been developed among the Indians, and that is no contemptible matter, is the result of missionary enterprise and effort. Merivale states that "history has no example to offer of any successful attempt, however slight, to introduce civilization among savage tribes except through the influence of religious teachers." Certainly the history of our North American tribes affords no such example. If the spirit that breathes among our Indians be one more of peace and quiet than of prosperity and progress, we have none the less to thank the Gospel even for that. There is no reason why the Indians of the North-west should not become at least as civilized as those that dwell within the boundary of Canada proper; nor why all should not become as enlightened as the Cherokee nation, that, twenty years ago, could send its gentlemanly representatives to sit in solemn conclave in a well-built Council House, deliberating upon the best means of wiping off a national debt of 100,000 dollars, and of obtaining representation in the United States Congress. The missionary must be the pioneer in this good work, as he has ever been.

The Church on this continent, whether Christian in name only or in deed and in truth, has ever felt it to be its duty to carry the creed which it professed to those whom its members have gradually driven from the hunting ground of their ancestors. The Word which it has borne by its missionaries amid much danger and privation, and with unwearying zeal, even when a very corrupt form of the truth, has accomplished great things among the benighted aborigines of North America.

The first man of note whose attention was directed towards the evangelization of the Indians of North America was Henry the Fourth of France, Macaulay's Henry of Navarre. It is not at all likely that a king, who, for the sake of a crown, could desert the religion for which he had often professed himself ready to die, should spontaneously inaugurate missionary work in Canada. The initiative was doubtless taken by Jesuits behind the scenes. But Henry's reign was one of toleration. The edict of Nantes was not revoked, and Protestants that had been mainly instrumental in placing the apostate upon the French throne were ready to compete with the Jesuits for the glories and rewards of missionary enterprise. Among the first colonists of Acadia were Protestants of rank and influence, and those in power were willing to afford them at least equal privileges in regard to the spread of their religion, as were awarded to the Jesuits, a body that was not then held in high esteem. In 1610, however, Henry IV. died, and the powers that controlled France during the early years of Louis XIII. insisted on M. de Poitrin court receiving two Jesuit fathers as the first labourers among the Micmacs of Port Royal. Charlevoix tells us that Poitrin court, unwilling to offend the Calvinists, hastily baptized twenty-five savages and sent their names to the king as an evidence that Jesuits were unnecessary. Nevertheless, in 1611 the