

## an's Calendar UGUST

ollers' Month - Spring hoes all over the Coast onths for stream-fishing

of the partridge on native receive careful considerais pugnacious at breeding nere is small probability of ne birds, its presence may nesting places that will Virginian quail. The exatizing the partridge has the most of the birds is ers at \$150,000. Consideron in which the native by sportsmen and farmers, at more attention should and maintaining them in much time and money to an exotic species which elf to the new conditions, velop objectionable traits

## CASTING RECORDS

stance.—The tournament John Enright still stands, gest exhibition cast was in America in 1906 with Mr. W. M. Plevins beat cast of 152ft. 6in. at the with a 19 7-12ft. fod. Of s Mr. R. C. Leonard has a credit and Mr. E. J. Mills

ch Cast.—There are comls in this event, which has acticed in America. Mr. holds the record with a his year in Paris. ce.-In this event Amerir biggest tournament cast r. W. D. Mansfield holds

ith an exhibition cast of ecord was established by the recent tournament, Mr. H. L. Maitland has Cast.—The British record bell Muir, 98ft., the Am-

Hawes, 102ft Rod.-Mr. W. D. Mans erican record with 129ft. y the English with 105ft., adon. M. Perruche at the

z.—The American record E. B. Rise this year, the nade by Mr. W. T. Atto this year. At Hendon very close to this with ear Mr. J.T. Emery held

oz.—In this event there rds. Mr. W. T. Attwood ord with 252ft., made at

z.—In this event there are ecantelle holds the lead

20z.-American record. ker. British record, Mr. at Hendon. oz.-American record. British record, 110ft., at Hendon.

itish record Mr. R. G. mad eat Farnham in

word spelled with three

happiness and more unner word in the language. money for easy lenders all the pockets in the

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nore lies than any other

the time it is said. make such a record?

## The Canadian Indian Today & By ELIZABETH WALMSLEY

ginally acted in grim earnest as pony express rider, stage coach driver, or military leader.

a Savage" must take the place of some blood-curdling story of Indian warfare, or the hand-

some Sioux who come to Atlantic City in the

season, hawking the barbaric articles they

make in exchange for Yankee dollars, incidentally afford the Indians' last display. In

Canada, too, it is only on some such occasion

as that of a local sports day or agricultural

show that the Indians issue in festive native dress from the nearest Reserve to add a touch

of something wild and pristine to the day's at-

tractions. Otherwise they are not only out of sight, but out of mind of all save the Minister

of Indian Affairs, and of those responsible un-der him for the compilation of the annual Blue-

All that the immigrant, for instance, is like-

ly to see of the red man nowadays is his half-

breed representative hanging about with a knot of white settlers on the platforms of the little stations dotting the track of the great

transcontinental railways. The Treaty In-

dians, i.e., those remnants of the once wan-

dering tribes who have entered into relation-

ship with the Canadian Government, keep very

generally on their Reserves, to the lands set

apart under the supervision of a local agent

they experiment in agriculture, avail them-

selves more or less of such advantages as

come to them in the shape of missions, schools,

and hospitals, sigh for the strictly forbidden "fire-water" of the pale faces, and lead inof-

fensive lives as much in keeping with their primitive traditions as the totally altered con-

litions of things will allow. This system of

ndian Reservations also obtains in the United

States, but in Canada, in the Yukon, and

Northwest Territories, there are still numbers

of Indians who have not come into the Treaty,

and who maintain their old nomadic habits

and subsist entirely by hunting, trapping and

way strikes the northern shore of Lake Su-

perior (the "Gitchee Gumee," the shining "Big

sea-Water" of Hiawatha) at a point called

Heron Bay, and runs along it to that city of

elevators, Fort William, nearly two hundred miles further west. Thus it traverses the "pleasant land of the Ojibways," and no one

who has not known what it is to speed onwards

day after day through the sun-smitten wilder-

ness of rocks and pine trees, lakes and rushing

rivers that stretches all the way from Mont-

real to Winnipeg, can fully understand how ex-

nisitely apt are the metre and the simplicity

Longfellow's immortal poem to the very

spirit of Canadian landscape, to the soul of

Canadian nature. For one who has felt the en-

chantment of its immensity, its loneliness, its

titanic virginity, Longfellow's use of simple

adjectives, of quaint repetition, above all of poetic Indian names, "Mahng the loon, the wild-good Wa-wa," has an almost magical power to recall "the Muskoday, the meadow,

the prairie full of blossoms," with longing so

other land. Hiawatha himselt, however, has

little in common with the "neche" of today,

Nor have the legends of that Song of his, into

which the poet has woven many a reminiscence

of classic mythology and even of Christian sa-

crament, much resemblance to the fables of

the modern remnants of Indian heathenism,

Hiawatha belongs to American literature, but not to the Red Indian.

mark Indian history, from the time when the

land which originally united North America

to Asia fell through, and oceans rolled be-

tween those fragments of it left in Baffin's Land, Greenland, Iceland and Scandinavia.

Those tribes of prehistoric men which had al-

ready migrated thus far west, were then cut off from the parent stocks of the East and iso-

lated. The two great Americas, North and South, formed an island, and their inhabitants

were left-till the coming of the white man

late in historic time-to their own develop-

ment. From Hudson Bay to Terra del Fuego

the native Americans are one great race. Those in the South have remained barbaric to

the present day; civilizations have arisen and

died away in the central parts of the contin-

ent; and for the North it is approximately true

marked Indian time. They are very recent

of the horse about the eighteenth century; the

second is that of the extermination of the bison during the winter of 1886-87; and the third,

surely, is that of the first treaty made with

the invading white man. We need assign no

specific day or year for it, as of course the States made their own, and Canada made her

own, and even at the present time the treaty

is continually being made afresh whenever non-treaty Indians desire to enter into it.

The day has long gone by in the States and Canada when the white man had anything fear from the red. With the Riel rebellions

of 1870 and 1885 an end came to that long series of wars by which the pale face established his right to inhabit and develop the forests

of North America. Pitiless and savage as the Indian showed himself to be, Colonel Butler

wrote in his book of rovings, "I have no hesitation in saying that five-sixths of our African

dates, too. The first is that of the introd

say that two dates only, or three, have

It is said that three dates alone serve to

great it would be homesickness if felt for an-

The line of the great Canadian Pacific Rail-

r their exclusive use and occupation. Here

Book on the subject.

Today Sir Gilbert Parker's "Translation of

the North American Indian seems to have vanished, not only from romance, but from sight. Not so many years ago the Fenimore Cooper type of tale still held its readers breathless, and Buffalo Bill thrilled the audiences at Earl's Court with scenes in which he had orimen upon natives."

However this may be—and it can serve no purpose to examine the indictment now—the Government of our great Dominion overseas treats the Indians of the present day with more than scrupulous justice, with extraordingue additional control of the present day with more than scrupulous justice, with extraordingue additional control of the present day with more than scrupulous justice, with extraordingue and the present day with the ary solicitude. The remnants of all those fine tribes whose very names are fast being forgotten, the Crees, Chippewayans, Ojibways, Delawares, Blackfeet, Abenakis, Mohawks, Iroquois, Dakotas, Assiniboines, etc., are carefully located in Reserves, taught the arts and decencies of settled life, nursed in sickness, assisted in their efforts to make the land productive or to find work elsewhere, paid for their concessions to the white man, and encouraged to transform themselves into enfranchised

Much of all this is due to Mr. David Laird. now Chief Adviser in the Department of Indian Affairs at Ottawa, the first Governor of

the Northwest Territories.

'Never had a public man so large an opportunity in directing the destiny of an almost un-known land, for in 1873 there was practically no Winnipeg, No Edmonton, nor Calgary. Not a mile of railway had been laid on the floor of the prairie, and the wheat-growing possibili ties of the West had not even been discovered. Rancher and cow-boy were unknown. Brit-ish Columbia was isolated by a mountain barrier as if it belonged to another continent. It was at this time that Mr. Laird entered upon a new career of usefulness as a public man. One of the most pressing problems facing the Minister of the Interior was the Indian. The majority of the hundred thousand Canadian red men live west of Lake Superior, and some system was to be encouraged and law and order preserved. It was indeed fortunate that it fell to the lot of a man of such high character to negotiate some of the principal treaties with the Western tribes. No more fitting encomi-um could be paid to Mr. Laird than the red men themselves, who, with their unerring insight into human nature, gave him the flattering name of "The-man-whose-tongue-is-not-forked!" In the year 1876 the Northwest Territories were organized, with Mr. Laird as their first Lieutenant-Governor. Battleford became the capital of the country now the provinces of Saskatchewan and Alberta, and from the executive mansion of this then isolated centre the Government of Canada exercised a more direct sway over both, white and red men and half-

breeds than had before been possible.
"During the succeeding years Mr. Laird, in his positions of Lieutenant-Governor and Superintendent of Indian Affairs, was in constant contact with the Indians. Deputations of the dusky sons of the plains were frequently en-camped on the Battleford outskirts, and there and at other points in the Territories he met with the great Indian leaders, such as Crowfoot, the famous chief of the Blackfoot nation, a man of remarkable native genius for gov ernment. On numerous occasions the tall chief, for Mr. Laird exceeds a six-foot stature. smoked the pipe of peace with his bronze brothers. It was in 1877 that Treaty No. 7 was concluded with the Assiniboines and Blackfeetthe most powerful of all the prairie tribes. Under it and previous treaties the whole of the country from Lake Winnipeg to the Rocky Mountains and north to the Athabasca, was ceded to the Government, leaving the red men of the farther north to be dealt with at a later period, a much more difficult task, owing to their inaccessibility and long freedom from control. In 1899 Mr. Laird concluded the great treaty, known as Treaty 8, with the Crees, Beavers and Chippewayans of the Peace River and contiguous country. It was another remarkable agreement in which the red men signed away forever their blood rights in a territory five hundred miles in length from the Athabasca River to Great Slave Lake, a treaty that, in the picturesque language of the docu-ment, is to last 'as long as the sun shines and the water runs.' The journey of the Treaty Commission with Mr. Laird at its head, was a notable one. It was notable as a matter of contrast. Whereas in the 'Seventies' he had to cover the distance between Winnipeg and Battleford by cart or on horseback, across great stretches of unoccupied and untilled ands, on this journey the railway had reached Strathcona with all the changes and develop ments involved in its building. From Edmonton northward, however, the primitive overlant trail had to be taken to Athabasca Landing, and thereafter covering rivers, lakes and land as they form the two thousand mile route by the Peace River north, and return by the Atha basca. Reaching Lesser Slave Lake, a memorable gathering took place, when hundreds of tribesmen with their chiefs formed a great tented city surrounding the whiter tents of the Treaty Commissioners. It was a significant day, too, for the red men, for they were asked to part with their rights in an area as

large as an empire. "'Possessing a nature in which firmness and fairness met,' as Mr. Laird has been hap-pily characterized, he and his fellow Commisners conducted the negotiations so tactfully and successfully as to secure the consent of the Indians to the proposition and the symbolic signatures of their chiefs to the important document. Addressing the assembled throng as his 'Red Brothers,' Mr. Laird explained the terms by which everyone would get \$12 in that year, and for every year afterwards \$5, for each person forever, chief receiving \$25, a silver medal and a flag, and \$15, with suits of clothes for both dignitaries. One hundred and twenty-eight

wars, and a still larger proportion of the Indian dian wars in America, have had their beginning in reserves, the Government promising to further help them with farm implements and ins or cattle if they preferred stock-raising. Schools were also promised. Today over three hundred schools in the West accommodate ten thousand Indian children. Thus at the most critical period of its history Mr. Laird has rendered high service not only in formulating a beneficent and humane policy regarding the Indian, but in the general development of the Great Lone Land. The trackless prairie of the 'Seventies' has become the Mecca of the world's surplus peoples; the unknown West has become the gold West; the parish of a single administrator has been made into two great provinces, and all this transformation has taken place since Mr. Laird himself went West thirty-three years ago."

No more interesting comment on his work and on the condition of the Indians under the system he established is to be found than in the Report for the year ending March 31, 1909, of the Deputy Superintendent-General for In-

First and foremost we find the idea that the Indians are dying out rapidly, qualified (for 1909 at least) by the statement that the births among them outnumbered the deaths by 838. The census return totalled their numbers at 111,043, and British Columbia with 21, 871 has the largest Indian population of Can ada. Of all the tribes, the Sioux or the Salteaux are considered perhaps the finest, and the Thlinkets of Alaska and the Klondike route the poorest specimens. It is not, however, likely that the pure blood Indian will survive very much longer. He must either be absorbed by the big class of halfbreeds, the formation of which is the natural result of an invading white population, or succumb to the fell disease which has gained such a terrible and widespread hold on the red man, viz., tu-berculosis. For the Canadian Indian is no longer an Indian, though he persists in behavng as though he were, to the destruction of his health and the depletion of his race. The "brave" no longer lives in a wigwam or "tepee" as his forefathers did, more or less exposed to the inclemencies of all weathers and consequently hardened to them, but in a 'shack' much like an immigrant settler's. But he cannot also accustom himself to the white man's mode of life. He combines the disadvantages to health of bad ventilation indoors and exposure outside. For the nature of the Indian is still Indian, and until he can be taught how to adapt himself to the higher standards of comfort which contact with civilization has brought him, the result must inevitably be extinction. Lung disease is the great menace of the race; if indeed consumption could be effectually prevented or stamped out among the Indians, there is no reason why they not increase as normally as the white

populations around them. 'First contact with civilization," says Mr. edley, "rarely proves an unmixed blessing to aboriginal races," and in the case of those In-dians to be found in the more newly-opened provinces of Western Canada, the diversified it difficult to decide whether the upshot for them is good or bad. "Down East." where the Indians have long been in contact with the 'superior race," they have not failed to recognize the benefits likely to accrue to them from the adoption of its methods. It is interesting to note that in 1909 the Indians made nearly three times as much money from agriculture as from their natural resources of hunting, fish ing and trapping, and that they made more wages than from agriculture. In religion the greater number of Indians are Catholics, but nine thousand six hundred odd still adhere to those queer pagan beliefs which make it so difficult for the various agents to report justly as to what may or not be considered the "morality" of the bands under their charge. The validity of pagan Indian marriage rites is recognized by the Canadian courts in so far as these rites contemplate monogamy and the permanancy of the marriage tie. Fortunately ne Indians seldom now have recourse to the barbaric services of their "medicine men," but Dr. Bryce reports that it is often owing to the extraordinary "native customs" that still pre-vail at childbirth that certain classes of disease are found among the women.

The question as to how the Indians avail themselves of the educational advantages provided for them in the shape of excellent schools, which the children are bound to attend—often managed by qualified teachers from the Indian bands themselves—raises the interesting ethnological point as to the relative "highness" or "lowness" of nations in the evolutionary scale. Are the American aborigines, for instance, capable of assimilating education, and, if so, to what extent? It seems that the welfare of the red man in Canada depends entirely upon his own power of coming into line, so to speak, with the white, for of prejudice against him there is none. The Government is always ready to extend the fran-chise to the Indian and to encourage him to take an administrative interest in the affairs of his "Band" the moment he has attained the few necessary qualifications. Here we have the argument in a nutshell against the contention that the "natural" races of mankind (as distinguished from the "savage" or the "cul-tured") are necessarily any lower in intellec-tual capacity than those which have attained civilization in more or less higher degrees. Some ethnologists hold that the natural races are absolutely in line intrinsically with the civilized races, that there is, perhaps, less of the animal about a Somali or a Cree than about

a "degenerate" in Paris or London. An uncivilized being is "all man," equal in mental and spiritual capacity with the cultivated. But the difference between a civilized and a natural race is that the former has embraced, and the latter has missed, opportunities of racial advancement. The reason for this, of course, are to be sought in climate, environment, contact with others, etc. Thus the races of mankind are to be viewed rather as a squadron on the level in rough echelon formation than by a perpendicular standard with rungs. The civilized nations of the world "toe the line," and the uncivilized straggle away behind them in various degrees short of it.

Now, indeed, advantages such as he has never won for himself have been brought to the Redskin, and if he could only live as a race long enough to profit by them, it would remain to be seen whether or no he could vindicate a claim to equality with the white man.

From reading the hundred and fifty odd pages of school reports in the Indian Blue-Book, it is difficult to arrive at a wholesale estimate of the progress of education among the children. Here it is eminently satisfactory: 'An unusual interest is taken in education by these Indians," writes one agent of a band in Alberta, "and it is the exception, not the rule, for their children to be away from a school." There it is disheartening: "The subject of education is one our Indians do not seem to appreciate," writes Mr. MacPherson of a Nova Scotian band of Micmacs; "attendance is meagre and progress slow." In one place school buildings are urgently required, in another such as exist are being closed. Perhaps the only unqualified remark to be passed on the subject is one of admiration for the care the Government and the local school authorities expend on the children and the justice of the principle applied, that the denominatios of the teacher should be decided by the religious majority of the school. In Qubeec and Ontario, of course, the schools are largely in the hands of Catholics. "I may say confidently," writes Father Conjure, S.J., of the Wikwenikong Industrial School, Ontario, "that the school is contributing largely to the eleva-tion of the moral tone and development of habits of thrift and industry, the enlightenment of the mind generally and the improvement of physique among our Indians. Our present pupils appreciate more their training, and rise to a higher level than our former ones.

A few of our Iroquois boys have to college in Outples.

to college in Quebec. Matherson, principal of the Battleford Industrial School, says: "Some of uor pupils are engaged in various places as teachers or helpers in connection with the Indian schools; two have taken a course at St. John's Collegs, Winnipeg, and have been ordained to the sacred stry of the Church. One is married to an English lady, and is in charge of one of our oarding schools and missions. The other took his degree of Bachelor of Arts in the University of Manitoba, and is also now in charge of one of our missions. Nearly all the girls that have been discharged are married, most of them on the Reserves, to ex-pupils and others, tlers, and are keeping their homes in creditable condition." An Indian from the big reserve-belonging to the famous Six Nations in Ontario is studying medicine at Toledo, Ohio. Some of the Indians have taken, too, to literature, and a paper appeared in the Forum for July, 1898, written by a Pottawatomi chief, dealing with Indian legends.

The tone of the reports of the various Indian agents is always patient, tolerant and even affectionate; sometimes the Blue-Book

rises to psychological analysis and insight. "Progress on the Reserves is apparently very slow," we read in one place. "To uplift an Indian his whole character has to be reformed, and how this is to be accomplished on an Indian Reserve with its usual surroundings fail to see: but if an Indian with his family goes off the Reserve to work for a good class of farmers for a year or two his development in character is quite apparent to anyone; and if this is carried on it will in time produce the survival of the fittest, and the next generation will develop on the character of their parents.'

And again: "The characteristics of the Sioux are very apparent to those working with m. He is wary, subtle and suspicious of a lurking enemy somewhere in hiding. He is proud of himself and his capabilities. He has also a fertile imagination, which is easily capable of expansion. These are some of the positive qualities. Negatively he has no idea of economy, and thriftiness is altogether foreign to his nature. Combine these characteristics with a love of the marvelous and magic, and of the power of the spirits over him, and we have make-up different from most other Indian tribes. He is likewise very industrious and has lively imagination, and these help him in a variety of ways to secure his ends. It leads him to live on futures, which are always large; he spends freely, and if possible faster than he makes, so he does not get ahead very fast."

The Indians are generally quick linguists and soon acquire French and English. Some have a care for their own tongue, and in one Abenaki school the native language is carefully preserved. It is said that the stock languages of the American natives are extremely numerous, perhaps more so than all the stock languages of all the other orders of speech in the world. Indeed every band and tribe of Indians seems to have a speech of its own not understood by the rest. The Indian languages are very poetical and their metaphors are de-rived from the clouds, the birds, beasts, seasons

and heavenly bodies. While many bands still have a system of picture writing, like that Hiawatha is supposed to have taught them, it has remained for the modern missionary to devise an alphabet which represents the sounds of the Indian tongues and serves for clerky purposes. In print it looks much like short-

Civilized man has undoubtedly forfeited many of those extraordinary instincts which in the Indian still amount to sixth and seventh senses. Last summer when the difficulty occurred of tracking down some escaped convicts near Strathcona, it was suggested that half-a-dozen Stoney Indians should be procured from the Stoney Reserve and placed on the trail. They would follow it, said one who was fully conversant with Indian guides and trappers, almost as accurately as a bloodhound. "I have seen them pick up horse tracks where a white man could see absolutely no trace." Another Stoney Indian shammed paralysis, in order to escape a charge of horse-stealing, so marvelously that for days two medical men were completely baffled as to whether it was simulation or real illness that had reduced the man to the condition of a log ever since he was brought to the mounted police barracks.

"The extent to which Indian interests are confined to the Reserves" makes for the absence of serious crime, but on the other hand. Mr. Pedley says, "the deprivation of various forms of legitimate excitement and amusement encourages the inclination among them to seek refuge from the monotony of existence by means of the coveted 'scuteo apy'e,' the fire-water of the whites." An Indian will kill himself by whisky drinking in three days if he gets the chance. The element of danger involved in contraband trade involves profits unfortunately, such as ensure its active prosecution by lawless and unscrupulous vendors. "The Department by no means flatters itself that its efforts are successful to prevent intoxicants from reaching . . . communities bent upon obtaining them . . ." but in some places "the orgies of which so much was heard a few years ago among Indians in from their hunt have quite ceased to occur."

Romance, in fact, of every description has deserted the Canadian Indian. He is no longer thrilling in any way: Never more will fierce battles between a handful of white adventurers and the savage tribes of the forest rage round the stockades of isolated trading forts, nor will swift hordes of yelling Indians swoop down on the laboring train of "prairie schooners" and scalp every man of the luckless con-voy. The wild children of the plains, of the wilderness of lake-lands, are carefully herded in Government "parks" and artificially preserved, like the few remaining bison. They are now tame and spiritless.

If ever a tale of the Indians is forthcoming touched with something of primitive danger and wildness, 'tis sure to hail from the States!

## SAND WILL DO IT

I observed a locomotive in the railroad yards

It was waiting in the roundhouse where the locomotives stay; It was panting for the journey, it was coaled

and fully manned And it had a box the fireman was filling full of sand.

It appears that locomotives cannot always get a grip On their slender iron pavement, 'cause the

wheels are apt to slip; when they reach a slippery spot their tactics they command, And to get a grip upon the rail they sprinkle

It's about the way with travel along life's slippery track, If your load is rather heavy you're always

it with sand

use of sand.

slipping back; if a common locomotive you completely understand, You'll provide yourself in starting with a good supply of sand.

If your track is steep and hilly and you have a heavy grade,

those who've gone before you have the rails quite slippery made, If you ever reach the summit of the upper table-land. You'll find you'll have to do it with a liberal

you strike some frigid weather and discover, to your cost, That you're liable to slip up on a heavy coat

Then some prompt, decided action will be called into demand,

And you'll slip 'way to the bottom if you haven't any sand. You can get to any station that is on life's

schedule seen If there's fire beneath the boiler of ambition's strong machine. And you'll reach a place called Flushtown at a

rate of speed that's grand, If for all the slippery places you've a good supply of sand. -Anonymous.

Evil, once manfully fronted, ceases to be evil; there is generous battle-hope in place of dead, passive misery; the evil itself has become a kind of good.—Carlyle.