

from them to be educated, without allowing them to have any voice in the matter. It seems to me that the proper persons to deal with the wild blanket Indians of the North west Territories and British Columbia are *these civilized Christian Indians* of Ontario and Quebec and some parts of Manitoba. It seems to me that if something of a national spirit were stirred up among them, if more confidence were placed in them as a people, if these presents and annuities were done away with, and the Indian Reserves one by one thrown open, and the white missionaries were one by one withdrawn from their midst—and these Christian civilized Indians had the responsibilities of life thus thrown upon them—that there would very soon be a great change for the better; and before very long we white people would learn to respect the name of Indian instead of despising it. How can any people, however civilized, be expected to advance and to keep pace with the world, when all national sentiment is dried up, and when all spirit of self-dependence is destroyed within them?

Is there nothing in the past history of this people that might lead us to hope that, under wise guidance, and with the object lesson of our own system of government with its beneficial results ever before them, they might in time be permitted to have a constitution of their own, and, under certain restrictions, make their own laws and manage their own affairs? Mr. Hale, in his pamphlet on the *Iroquois Confederacy*, says, “The testimony of historians, travellers and missionaries, is that these Indians were, in their own way, acute reasoners, eloquent speakers, and most skilful and far-seeing politicians. For more than a century, though never mustering more than five thousand fighting men, they were able to hold the balance of power on this continent between France and England; and, in a long series of negotiations, they proved themselves qualified to cope in council with the best diplomatists