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VOL. I. OCTOBER, 1890. No. 1.

THE CANADIAN INDIAN

EDITORS
REV. E. F. WILSON
H. B. SMALL.

Published under the Auspices of
THE CANADIAN INDIAN RESEARCHAL SOCIETY

CONTENTS

Single Copies, 20 Cents. - - Annual Subscription, $2.00.

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Canadian Indian Research and Aid Society

Inaugurated April 18th, 1890.

Patron:

HIS EXCELLENCY THE GOVERNOR GENERAL.

President:

SIR WILLIAM DAWSON.

Vice-Presidents:

THE LORD BISHOP OF ONTARIO.
SIR JAMES GRANT.
HON. G. W. ALLAN.
REV. PROFESSOR BRYCE.

Secretary:

REV. E. F. WILSON, SAULT STE. MARIE, ONTARIO.

Treasurer:

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Members of Council:

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MR. H B. SMALL,
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REV. DR. SWEENY,
G. F. MATTHEW,
J. M. LEMOINE,
G. M. SPROATE,
DAVID BOYLE.

Object:

To promote the welfare of the INDIANS; to guard their interests; to preserve their history, traditions and folk-lore, and to diffuse information with a view to creating more general interest in both their spiritual and temporal progress.

ANNUAL SUBSCRIPTION, - - $2.00.

The Society's Journal is sent free to Members; to Missionaries to Indians, to Indians, and to Sunday Schools supporting Indian pupils, the Journal is half price, $1.00, but this does not entitle them to be members of the Society.

NOTE—Any persons wishing to become members of the Society will please send their names and addresses, with subscription ($2.00) enclosed, either to the Secretary—Rev. E. F. WILSON, Sault Ste. Marie, Ont., or to the Treasurer—W. L. MARLER, Merchants' Bank, Ottawa.

The next meeting of the Society will be held in Toronto on the Second Thursday in May, 1891.

CANADIAN

Indian Research and Aid Society.

The inaugural meeting of the CANADIAN INDIAN RESEARCH AND AID SOCIETY was held at the City Hall, Ottawa, on Friday the 18th day of April, 1890, Sir James Grant in the chair.

The Secretary read the following letter from Captain Colville, His Excellency the Governor-General's private secretary :

17th April, 1890.

DEAR SIR,—

I am desired by His Excellency the Governor-General to acknowledge the receipt of your letter respecting the "Canadian Indian Research and Aid Society," and to say that His Excellency has much pleasure, in response to your request, in accepting the office of Patron of the Society.

I am, Dear Sir,
Yours truly,
CHARLES COLVILLE, CAPTAIN,
Governor-General's Secretary.

The following officers were elected :

President, ...	SIR WILLIAM DAWSON.
Vice-Presidents, ...	THE BISHOP OF ONTARIO. HON. G. W. ALLAN. REV. DR. BRYCE. SIR JAMES GRANT.
Secretary, ...	REV. E. F. WILSON.
Treasurer, ...	W. L. MARLER.

MEMBERS OF COUNCIL.

The Bishop of Algoma,	Chief Brant,
Rev. Principal Grant,	The Bishop of Caledonia,
Dr. Dawson,	Rev. J. McDougall (Alberta),
Dr. Thorburn,	Dr. Bernard Gilpin,
Mr. H. B. Small,	G. F. Matthew,
Rev. H. Pollard,	J. M. Lemoine,
The Bishop of Toronto,	G. M. Sproate,
Rev. Dr. Sutherland,	David Boyle.
Rev. Dr. Sweeny,	

It was understood that any of the above-named members of the Council who were not present at the meeting should be at liberty to withdraw their names if they wished to do so.

CONSTITUTION.

1. The Society shall be called "The Canadian Indian Research and Aid Society," and shall be a distinctly national Society.

2. The Society shall consist of President, Vice-Presidents, Secretary, Treasurer, Council of not less than ten persons, and members, the aforesaid officers being members of the Council *ex-officio*.

3. A Vice-President and Corresponding Secretary shall also be appointed at every new centre in the Dominion that may be established.

4. An Annual Meeting shall be held at such time and place (within the Dominion) as the Council shall appoint, (due notice thereof being given by the Secretary) at which officers for the ensuing year shall be elected and papers read.

5. All matters of business and routine shall be transacted by the Council, an attendance of six being required to form a quorum.

6. Any person may become a member of the Society on payment of the fee of $2.00 annually, on or before the First of January in each year; and any person may become a life member on payment of $40.00.

7. The aim and object of the Society shall be to promote the welfare of the Indians; to guard their interests; to preserve their history, traditions, and folklore, and to diffuse information with a view to creating a more general interest in both their temporal and spiritual progress.

8. A Monthly Journal shall be published under the auspices of the Society, to be called "The Canadian Indian," and to give general information of mission and educational work among the Indians, (irrespective of denomination) besides having papers of an ethnological, philological and archæological character. Members to be entitled to one copy of the Journal free.

9. Archæological specimens collected by members shall, if not required for a private collection, be deposited in one of the existing public museums with a C.I.R.A.S. label attached.

10. The funds of the Society shall be applied toward the publication of the Monthly Journal and other pamphlets or printed matter issued by the Society, also towards expenses of exploration, assistance to educational work, publication or purchase of books, or any other object authorized by the Society; proposals for such expenditure being submitted by the Council to the Society at the annual meetings.

11. Books on Indian history, language, etc., contributed to the Society, shall be placed in the charge of the editors of the Society's Journal with the Society's label affixed to them.

LIST OF MEMBERS.

Sir Daniel Wilson.....University of Toronto.
Prof. C. Carpmael, F.R.S.C.....Royal Observatory, Toronto.
Rev. Dr. McLaren.....Knox College, "
The Bishop of Toronto.
Prof. Galbraith.....School of Practical Science, "
Dr. Ellis..... " " "
David Boyle.....Canadian Institute, "
T. B. Browning.....Vice-Pres. Canadian Institute, "
Rev. J. D. Cayley..... "
Rev. Dr. Body.....Provost of Trinity College, "
Rev. Principal Grant.....Queen's University, Kingston.
The Bishop of Rupert's Land.
The Bishop of Quebec.
The Bishop of Niagara.
The Hon. G. W. Allan, Speaker of the Senate.
Rev. J. McDougall,.....Alberta, N. W. T.
Rev. John Potts, D.D.....Toronto.
Rev. Dr. Sutherland..... "
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Rev. William Jones.....Dean Trinity College, "
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J. C. Hamilton, Barrister..... "
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The Bishop of Huron.
The Bishop of Ontario.
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Ven. Archdeacon Lindsay.....Waterloo.
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Chief Solomon Loft..... "
Andrew Maracle..... "
The Hon. E. Dewdney.....Minister of the Interior, Ottawa.
Dr. G. M. Dawson.....Geol. Survey Dept., "
Dr. Thorburn,..... " " "
Philip Damoulin.....Bank of Montreal, Toronto.
N. W. Hoyles, Barrister..... "
Ojijatekha, (Mohawk)..... "
The Bishop of Qu'Appelle.

The Bishop of Caledonia.
Hayter Reed.....Indian Commissioner, Regina.
Rev. L. H. Kirkby.....Collingwood.
Rev. Dr. Sweeny.....Toronto.
E. M. Chadwick, Barrister..... "
Rev. Dr. Burman.....Winnipeg.
Ven. Archdeacon Fortin..... "
Rev. F. W. Dobbs.....Portsmouth, Ont.
Neil McLeod.....Kingston, Ont.
Dr. C. K. Clarke, Supt. Rockwood Asylum,.....Kingston.
Dr. John Robinson " " "
Allan McLean " " "
Rev. J. H. Fletcher.....Palermo, Ont.
W. G. Egar.....Deseronto. Ont.
James Taylor.....Winnipeg.
Dr. Millman.....Toronto.
Thomas Dowler.....Sault St. Marie.
J. W. Madden..... "
Prof. Campbell.....Presbyterian Coll., Montreal.
Dr. Brinton.....Philadelphia.
A. F. Hunter.....Barrie, Ont.
H. B. Small.....Pres. of Ottawa Literary Soy.
Rev. Dr. Bryce.....Manitoba Coll., Winnipeg.
Rev. John Jacobs (Ojibway).....Sarnia.
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Miss Pigot.....Sault St. Marie.
Rev. S. Trivett.....Blood Reserve, N.W.T.
Sandford Fleming.....Ottawa.
Rev. H. Pollard..... "

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THE CANADIAN INDIAN.

VOL. I. OCTOBER, 1890. No. 1.

THE forthcoming celebration of the four hundredth anniversary of the discovery of this continent by Columbus, and his landing on its shores, will undoubtedly call forth many a graphic account and narrative of that event, and of the observations made by him on the natives of the New World he had discovered, and its various aspects. In this connection we would here fain draw attention to the testimony given by that great navigator, to the excellent traits of Indian nature, which must have forcibly struck him when he wrote to his royal master and mistress, from his first position on the new continent, these words: "I swear to "your Majesties that there is not a better people in the world than these; "more affectionate, affable or mild. They love their neighbors as them-"selves, and they always speak trustingly." What has been their history since the days of Columbus, and what is the future of the remnant of the majority? Standing on the soil which they inherited from their fathers, and which they no longer call their own, they are mute witnesses to day of the overpowering strength of the white race; and to the latter, who now occupy and possess the heritage of the sons of the forest, attaches a responsibility of the gravest nature. He has it in his power to train the remnant into civilization, or to let them perish till they are clean forgotten. Which shall it be? And here we quote the following words from Catlin's notes, a man whose name will ever be associated with Indian research, in which he says: "For the Christian and philanthropist, there is enough, I am sure, in the character, condition, and history of these unfortunate people to engage his sympathies; there is an unrequited account of sin and injustice, and there is a lingering terror for the reflecting minds whose mortal bodies must soon take their humble places with their red but injured brethren under the same glebe, to appear and stand at last with guilt's shivering conviction amidst the myriad ranks of accusing spirits that are to rise in their own fields at the final day of resurrection."

The Indian question is fraught with difficulties, and as settlement advances in our western territories, both from east and west, the remnants of that race will year by year be more and more squeezed out, till the reservations even will be absorbed. The wild herds that so long furnished them with food and clothing and means of barter, are gone; and

the Indian must accept in some degree the methods and conditions of civilization. But can the race bear the change, or will they disappear under a condition which has so often in the past proved fatal, when deprived of their free and roaming habits? To aid them in the most beneficent way to work out their future, and, if practicable, hybridize, if we may so use the word, their nature to an adaptation of the habits of the white man is one of the main objects for which the Indian Aid and Research Society has been called into existence.

WHEN the British Association visited Canada and held its Session in Montreal in 1884, Dr. E. B. Tyler, President of the Anthropological Section, dwelt strongly in his address on the necessity for speedy action to be taken to promote anthropology in Canada, if the legends and folk-lore of the Indians, their native traditions, fragments of real history, and their incidental touches of native religion, are not to be left to die out unrecorded. This collection, he said, of material of high value, must be done within the next generation, or there will be little left to collect. Explorations in promising districts were recommended by him, with the circulation of questions and requirements among proper people in proper places. Educated settlers in newly opened country should be asked to investigate local history, and communicate the results to the scientific world. The rudimentary stages of thought found amongst the Indians in the days when the French missionaries of the seventeenth century first came in contact with the "untutored" savage, have now mostly disappeared. The crudest animistic ideas were then in full force amongst them. The phantom of a living or dead man seen in a dream was considered by them to be that man's personality and life, or, as we should say, his soul. By a logical extension of the same train of thought, animals, plants, and objects, as seen also in visions, were held to have a soul. Father Lattemant, in the Relations des Jesuites, tells how when the Indians buried kettles and furs and other material things with their dead, the bodies of these things remained, but the souls of them accompanied the dead man for his use in the spirit land. Father Le Jenne describes the souls of men, animals, tomahawks, and kettles, crossing the water to the Great Village out in the sunset. This idea of object souls has been found by other explorers elsewhere in the world—in Burmah and in Fiji. Anyone who studies the history of human thought must see the value of such facts as these, and the importance of gathering them up among the rude tribes who preserve them, before they pass into a new stage of culture.

To clear the obscurity of rare problems the help of language naturally has to be sought; and the fact that tribes so similar in physical type and culture as the Algonquins, the Iroquois and Sioux should adjoin one another and yet speak languages in separate, is one of these problems, the

solution of which may perhaps be traced to the influences of a long period required for such a circumstance. The real divergencies of structure in American language families was very ably dealt with by M. Lucien Adam at the Congres International des Americanistes. M. Adam made special examination of sixteen American languages, and arrives at the conclusion that these belong to a number of independent or irreducible families, as they would have been, he says, "had there been primitively several human couples." Again, these language families have grammatical tendencies in common, which suggest original relationship, and even correspond with those of other regions in a way to indicate connection rather than chance.

The social framework of tribe and family is another important comparison in this philological research. The Esquimaux reckon descent in the male line, but the Indian tribes further south reckon it on the mother's side. This was deemed at one time to be an isolated peculiarity of these tribes; but Herodotus tells of the Lycians taking their names from their mothers; and the survival of this is even to-day traceable amongst the Arabs, who deem their maternal uncle and not the paternal the nearest relative. Tacitus speaks of the same conception among the ancient Germans. Any accounts of existing tribes preserving such phenomena would prove of valuable interest in following up research. Recent observations on this point show that this matriarchal idea does not crop up here and there, but characterizes a whole vast region of the world, taking the Malay district as its centre, extending westward into Asia, and eastward from the Indian Archipelago to Polynesia, to Australia where it widely prevails, and stretching thence north and south to the Americas. All this district represents lower culture, and even in 1724 it was described by Father Lafitan as existing amongst the Iroquois and Hurons. Social institutions form a deeper lying element than even language; and to gain light on these phases of Indian life, while yet there is time, may yet do much to help to solve the problem of the origin of the Indian.

THE following extract from an article in the Toronto *Globe* of August 9th last, is so applicable to the object of the CANADIAN INDIAN that we quote its most salient points: "Too long have the good people of this Province been neglectful of all pertaining to the life history of its aborigines. Our ideas of Indians are, in the main, drawn either from novels of the Cooperian stamp, or from the wretched specimens of the race that are occasionally seen on the borders of civilized territory. Nothing is more certain than that the untutored savage was very different from both these types. That he was proud and revengeful there is no doubt; but the former quality entitled him a 'man of his word,' and in the latter respect, it is extremely doubtful whether so-called civilized

history does not supply parallels to even his most vindictive atrocities. As one who was found in possession of the continent four hundred years ago, and who has played a very prominent part in its history ever since, it cannot be but interesting and instructive to study him in his domestic, social and political relations, the more so, that while there are still some thousands of his race on the continent, there are strong probabilities that in the near future they will either be absorbed or exterminated. Scarcely more than a hundred years ago the Indian in many places had full possession. Two hundred years ago he was still paramount in this portion of what now constitutes the Dominion; and a hundred years before that, no white man had penetrated the wilderness. Day by day everything that tends in any degree to throw light upon the dawnings of civilization, upon the movements of the race from its incipient crudences to a higher condition, attracts the attention of thinkers the world over. It is gratifying to find so large and valuable a collection of illustrative material in the Archæological Museum in connection with the Canadian Institute at Toronto."

The *Globe* then goes on to say that no efforts should be spared to advance archæological work in Ontario—and this is applicable to each of the provinces—with all due speed during the next few years—as the progress of agriculture is daily making observation more and more difficult, especially where there are the remains of earthworks. We are far behind the United States and Mexico in this line of observation, and very far behind the countries of Europe. The Indian was fond of rites and ceremonies, and this naturally led to a cultivation of taste in form and colors, as well as for making objects whose only use was for ornamentation. This, in turn, tended to evolve considerable mechanical skill beyond what was necessary for the production of the stone axe or arrow-head; and we find, accordingly, specimens made of bone, copper, stone, and clay, that would puzzle the mechanic of to-day to surpass, with every facility at hand; and yet the Indians' only implements were stone hammers and flakes of flint. It is to be hoped that the efforts of the Canadian Institute in forming the Indian collection now possessed by it, will meet with the cordial support of all interested in the history of the Canadian Indian; and the pages of this magazine will gladly record any new discoveries.

IN a report of the special committee of the (Imperial) House of Commons, in 1857, it was stated, "It is a matter of great difficulty to "obtain reliable information respecting the Indian population, their "migratory habits, and the vast extent of country over which they are "spread, misleading the calculations, and rendering it almost impracti-"cable to prepare a satisfactory census." Since then, however, the great attention given by Dr. J. C. Tache, the late Deputy Minister of Agri-

culture, who really originated the present form of enumeration for the Canadian census, has brought out facts on which, where an actual count cannot be made, may be based as accurate an estimate as can be arrived at in this connection. In the census to be taken next year, the figures showing the Indian population of the Dominion will be of material value, as tending to prove how the native of the soil, as a whole, progresses or retrogresses, numerically, under civilization. Dr. Taché says, in his introduction to the census of 1871: "The broad facts which spring from the examination of the conditions of the savage state in this country, are:

"(1) That the most fertile soils are not those which in general yield most support to those engaged in hunting; that the fisheries, and specially on the maritime coast, are the most abundant of the natural sources of supply found by man in a savage state. It is the Indians most favorably situated in respect to soil and climate, who supplemented the food obtained by hunting and fishing, by cultivation. On the other hand, the Esquimaux, whose territory is restricted to the waste and desolate shores of the frozen sea, manage to derive a rough abundance from the icebound waters.

"(2) That Indian populations, living exclusively by hunting and fishing, cannot increase beyond certain very restricted limits, governed by a ratio between the number of inhabitants and the superficies inhabited. Below this ratio, they descend periodically, by famine, disease, or war, oscillating in this way between an almost determinable maximum (the circumstances being known), and an indeterminable minimum. The mildness of the climate has a great bearing on this question, if not in actually adding to the natural resources, at least in lessening the wants.

"(3) That Indian populations, keeping to the habits of hunting tribes, diminish in number in the ratio of the extent and frequency of their relations with civilized nations, by the destruction of their primitive means of existence, and the introduction of vices and diseases, or by absorption in the creation of a half-breed race."

The great care that will be taken next year to obtain as accurate a record as possible of the social condition of our population generally, and of the Indian tribes in particular, both in the reservations and in their nomadic state, will afford a basis for statistical information to the ethnologist, as well as to the future historians of the Dominion.

AT the Rev. Hugh McKay's School, at Round Lake, near Broadview, there were for the last quarter forty pupils on the roll, and an average attendance of twenty-four. A new building was erected last summer, the ground floor of which is used as school-room and the upper floor as a dormitory for boys, with a bedroom for the teacher.

EDUCATION is to be the medium through which the rising generation of Indians is to be brought into harmonious relationship with their white fellow-citizens, and to enjoy home, social intercourse, literature, and the solace afforded by true religion. There is in the Indian the same diversity of endowment and the same high order of talent that the other races possess, and he wants only the touch of culture and the favouring opportunity for exercise, to manifest their attributes. Properly educated, the Indian will contribute a valuable and worthy element in our nationality. When Indian children shall have acquired a taste for study, and a love for work, the day of their redemption will be at hand. All the appointments and employments of the school should be such as to render the children familiar with the forms and usages of civilized life. It is during childhood particularly that it will be possible to inculcate in the minds of both sexes that mutual respect that lies at the base of a happy home-life and of social purity. They should hear little or nothing of the "wrongs of the Indians," and of the injustice of the white race. If their early history is alluded to, it should be to contrast it with the better future that is within their grasp. The new era that has come to the red man through education, should be the means of awakening hopefulness for themselves. With education they will become useful and happy citizens, sharing in equal terms the blessings of our Dominion; without it they are doomed either to destruction or to hopeless degradation.

Anthropological research has probably been more neglected in Canada than in any other country, and yet the facilities afforded therefor through the ancient remains of its aboriginies and the existence of remnants of the tribes of its early people. As a consequence these remains have been only superficially described, and it is mainly due to the interest evinced by a few earnest workers in Indian research, foremost amongst whom stands Mr. C. A. Hirschfelder of Toronto, that any real investigations have been carried on. That gentleman read a very interesting paper on the subject before the British Association at its meeting in Montreal a few years ago; and although we have not the paper itself before us, yet several salient points imprinted themselves on our memory, to which the attention of our readers is called. Speaking of the Indian forts or earthworks, he spoke of the almost perfect symmetrical shape shown in their construction, and of the advantageous position always chosen, proofs of skill and judgment. He stated that they bore a stiking resemblance to the ancient earthworks of the Western States, the relics of the Mound Builders, and cited as a remarkable feature in their construction that he was unaware of a single fort in Canada approaching the form of a square, all of these works being either circular or oval, and in one instance semicircular; this latter however being probably due to the formation of the surrounding country. One earth-

work is half a mile in circumference of a circular form, and judging from the concentric rings in the tree stumps actually within it, and which must be a growth subsequent to the contruction of the works, he computed its age to be from 800 to 1000 years. Ordinary mounds which are of frequent occurrence were simply burial places, like the tumuli of the ancient Britons, which are abundant in Salisbury plain; but the ossuaries, which cultivation in Ontario is fast destroying, seem to have been a general receptal for the dead of a tribe, a sort of charnel-house, judging from the remains found in many of them. In connection with sepulture, Mr. Hirschfelder clearly shewed that depositing articles of ordinary use with the dead, was not so much a religious act as a mark of respect to the warrior with whom they were placed. He dwelt very strongly on the aboriginal ingenuity expended on the pipe, which is found in every shape and form, and possessing in some specimens really elaborate carving. The pipe was with the Indian an important factor in daily life, and consequently held a high place in their esteem. The curious feature of shells, which must have been brought hundreds of miles, being largely prevalent in their burial places, shews that a trade must have existed between the tribes at great distances, and wampum made from these held a high value. The articles found in Indian burial places will well repay anthropological research, and there is a grand field yet to work upon in this respect.

MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

NOTE.—This journey through Indian Territory, New Mexico, Colorado, and other parts, was undertaken by Mr. and Mrs. Wilson in the autumn of 1888. The story began with the June number of "Our Forest Children," 1889. Back copies of that publication (to which the "Canadian Indian" succeeds) can be had by applying to the Rev. E. F. Wilson.

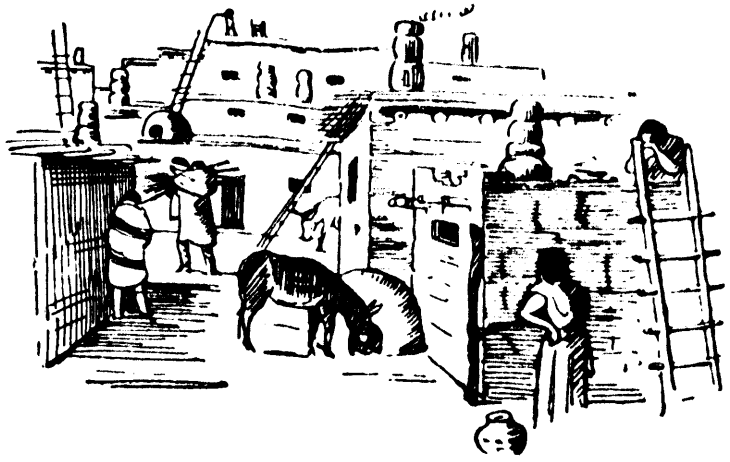
CHAPTER XIX.—ZUNI.

HOW often I had dreamed of Zuni. And now here I was, close to it. I was to see now the actual survivors of the ancient Aztecs, the original inhabitants of the American continent. I was to see with my own eyes what the people were who inhabited this country ere ever a Spanish foot had stirred its dust.

We crossed a shallow stream, the Zuni river, then up a steep bank, and drew up our mules close to some canvas tents. This was the headquarters of the Hemenway archæological expedition. Oliver got down and went into Mr. G's tent to make our arrival known. In a little while Mr. G.. came out, made me welcome, and kindly offered hospitality. The Hemenway expedition was organized a few years ago in Boston. The object is to excavate all the principal Aztec ruins in New Mexico and Arizona,

to collect the relics of the past and form a Hemenway museum; and at the same time to compare ancient Spanish and Mexican records with Indian traditions, and, with the help of what may be unearthed from the soil, endeavor to arrive at the history of prehistoric times as regards this continent of North America. The expedition consists of about forty persons all told. At present they are living in tents, but quite elaborate adobe buildings are in course of construction, and the place they have chosen here, close to Zuni, is to be the permanent headquarters of the expedition. The work may be said to have originated with that noted archæologist and friend of the Indians, Mr. Frank Cushing, whose most interesting account of the Zunis in some numbers of the *Century* six or seven years ago, first led me to take an interest in these very curious people. We had supper in an adobe house adjoining the tents, and Mr. G. gave me a bed in a room partitioned off his own tent. The tent had a stove in it, and was very comfortable.

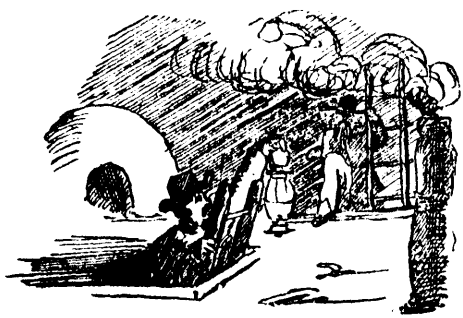
I heard that the Zunis were to engage in one of their religious dances that evening, and Mr. H. kindly said that if I would like to go to it he would pilot me. It certainly needed some piloting. Mr. H. took a stable-lantern and went ahead, and I followed We were soon in a slush composed of watery adobe mud and half-melted snow up to our ankles. I had only lace boots and no overshoes. Then we came to the river. Owing to the dances going on every night, the Zunis had constructed a bridge for the occasion. It consisted of six waggons placed end to end in the shallow stream, the tailboards of the waggons being laid across from one vehicle to another. On this bridge we crossed, and plodded up the steep muddy bank to the town of Zuni.



A STREET IN ZUNI.

The narrow Zuni streets were all deep in Zuni mud; it was perfectly

hopeless to think of picking one's way, so we plodded through it. Our lantern flickered in the wind, and gave us a very uncertain light. We went dangerously near to growling dogs, and stumbled up against groups of inert burros, standing with their heads together meditating. We could hear drumming and rattling and Indian song in full play. We looked in at one of the little windows on the side of the narrow street and saw that festivities were going on within. We tried a door, but it yielded not. "We must climb on the roof," said Mr. H. "and get in that way."



GOING TO THE DANCE.

So we climbed a ladder, got on the flat roof, treaded our way among the round baking ovens and the gaunt chimneys, and came to a trap door through which gleamed light and emanated sound. Mr. H. descended, I followed. I have seen a good many Indian dances and witnessed a good many curious Indian performances, but what I beheld on arriving on the floor of the room below was to me new and startling. I preserved, however, perfect composure, and showed no more surprise than would one of these Indians if ushered unexpectedly into the drawing-room of Buckingham Palace. I just glanced at what was going on, and then followed Mr. H. across the room, and we seated ourselves on a sort of low adobe wall or bench, which runs round the interior of these Pueblo dwellings, about fifteen inches from the floor. The room was a large one—quite 50 feet long and 24 feet wide, and the ceiling 10 feet high; the flat roof was supported by large round pine beams, 12 or 15 inches in diameter, and placed at about 45-inch centres; above were sticks crossing them, and brush, on which lay 10 or 12 inches of adobe soil, forming the roof and upper terrace, over which we had just walked. The inside walls were whitewashed, and the floor perfectly clean, except for a few shreds of Indian corn husks, in which these people roll their cigarettes. There was a bright fire burning in an adobe fire-place, and a number of Zuni Indians were grouped around it—dark-skinned, pleasant-faced, good-humored-looking people, their costume giving one the impression, at first glance, of white with some heavy daubs of dark blue or black and flashes of bright red; a closer inspection revealed that the bright red flashes were their scarlet turbans and waist-bands; that the dark blue and black daubs were the dark blankets of the men and the dresses of the women; and that the predominating tinge of white was caused by the white or light-colored pantaloons and shirts which they wore. At the further end of the room about twelve or fifteen men were sitting on two rows of seats, leaning forward and facing each other, singing a

monotonous Indian chant to the accompaniment of gourd rattles, one of them keeping time for the others with his hand, and all seeming to be very much in earnest. Then along the side of the room opposite to the fire was a long string of sixteen men and youths, all stark naked except for a breech cloth, their hair tied up in knots behind, shell and coral necklaces on their necks, silver bracelets on their wrists, their skins all glistening wet with the excessive exercise in which they were engaged. They were placed in single file one after the other, and all kept time with their hands and feet; they had turtle-shell rattles attached to the backs of their legs and gourd rattles in their right hands, and they stamped the adobe floor in a quick impatient manner, first with one foot then with the other, and swung their arms first one up then the other, keeping time with the wild Indian song which both they and the men in the corner were excitedly chanting,

(To be continued.)

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THE LARGEST PYRAMID IN THE WORLD.

MANY people who have looked with admiration and awe upon the great pyramid of Cheops in Egypt, may perhaps be surprised to learn that the largest pyramid in the world is on American soil, says the Rochester *Democrat*. This pyramid is on the east bank of the Mississippi in Madison county, Illinois, and is best known as the Cahokia mound. It is attributed to the mound builders. This mound or pyramid has received some attention from archæologists, but the general public hardly knows of its existence. The owner of the land upon which the pyramid stands, Hon. Thomas J. Rainey, has asked Congress to purchase the site for the public.

The pyramids of Mexico and of the Mississippi Valley show that a mighty people once occupied this continent. This people was probably separated from its parent stock too early and too completely to permit the highest development, such as was seen along the shores of the Mediterranean in historic times. The pyramid-builders of America are believed to be of the same race as the pyramid-builders of Egypt, and their traditions and knowledge of architecture show a common origin. In his interesting work upon Atlantis, Ignatius Donnelly brings much evidence to show that the pyramid-builders of Mexico and the Mississippi Valley were colonists from Atlantis, and were practically cut off by the sinking of the island described by Plato, from communication with the East. Mr. Donnelly finds that the Western pyramid-builders preserved a tradition of a deluge, indicating it in their sculptures. He believes that the sinking of Atlantis was the deluge described in the Bible.

The pyramid-builders of America know the use of metals, and undoubtedly worked the copper mines of the Lake Superior region. They also understand the art of plating one metal upon another, by means of heat. Copper objects plated with silver have been found. The great pyramid built by these men on the Mississippi is thus described in a letter from Mr. Rainey to Senator Cullom:—

"The large mound, called Cahokia Mound, is a parallelogram with straight sides, the longer of which are north and south. It is about one hundred and two feet high. The top of the mound is flat and divided into two parts, the northern end being four or five feet higher than the southern portion, the summit containing about one and one-half acres. On the southern end, some thirty feet above the base, is a terrace or apron containing near two acres of ground. In the middle of this terrace, at the base of the mound, is a projecting point, appararently the remains of a graded pathway to ascend from the plain to the terrace. On the western side, and about thirty feet above the southern terrace, is another terrace of somewhat less extent. The side of the mound below the western terrace is very irregular, and forms projecting knobs. To the north-west corner of this large structure there seems to be a small mound attached. The remaining sides are quite straight. The base covers over sixteen acres. Cahokia is the largest pyramid in the world, surpassing the pyramids of Egypt in size. On the east and west sides of Cahokia mound are the smaller square mounds. The one on the east side is about fifteen feet high and contains about two acres on its summit. The one on the west side is much larger, being about twenty feet high. They are all straight and well defined, coinciding with the points of the compass, showing a superior knowledge not displayed elsewhere in the ruins or relics of this race of people."

INDIAN GIRLS.

MRS. DORCHESTER is the wife of Rev. Dr. Dorchester, the present Government Superintendent of Indian Schools in the United States, and is herself employed by the American Government as a special agent, with regard particularly to looking after the welfare of the Indian women and girls. Mrs. Dorchester recently submitted a very important and interesting report to the Indian Commissioner, which appeared in full in the columns of the Carlisle *Red Man*. In it she says :—

"After spending many months among the Indian tribes of the West, studying especially the condition and needs of the women and girls, I desire to send to the Department a special report, calling attention to some points which, while not new to the Indian Bureau, seem to me to demand of all people interested in this great work, frequent and earnest thought.

"In all these tribes, the abject condition of the women is especially noticeable, and both the women and girls seem duller than the men and boys; but none of them are so dull as not to be touched by kindness and won by love.

"It is a truism, that in order to reach any heathen people, the mothers and homes must be interested first. It is also just as much a truism among western people, that the Indians as a whole are still pagans, and the women most conservatively pagan of all.

"Among all people, ridicule is a powerful weapon; but its power is multiplied and intensified when used in Indian Society, and the squaws understand best when and how to use this weapon most successfully.

"It is the mothers who keep up the old superstitions, and laugh down modern ideas and customs. The Pueblo mothers hoot at the returned Carlisle boys as they pass the adobé homes. Apache mothers form most of the opposition to the San Carlos police who are sent out for pupils; and Apache mothers cry "Man take children off," thus stirring up the bucks to resistance. Therefore great efforts should be put forth to break down the prejudice against schools, among the women; and this result can and will be reached, if from the same white race who wish to educate the children, there shall also come the means for bettering the physical condition of the homes, and for broadening the scope of intellectual ideas among the women."

Mrs. Dorchester then gives it as her opinion that Christian women of good common sense and bodily vigor, who would consecrate their time to the elevation of their Indian sisters, should be appointed and sent out to the mission field. She also believes it would have a good effect if instead of bringing so many deputations of Indian chiefs to Washington to meet the "Great Father," deputations should in future consist of Indian men in company with *their wives*. She thinks that double the amount of good would in this way result. Mrs. Dorchester admits that there are

at present difficulties in getting Indian girls to school, one of the chief being the very young age at which they are accustomed in most of the tribes to marry; but she thinks that more school accommodation should be provided for them and greater efforts made to get them; also that more attractions in the way of games, etc., should be provided, and that they should be put in the way of earning a little money towards the latter period of their school life.

NOTES ABOUT THE NAVAJOES,

(By A. M. Stephens).

HOW THEY BURY THEIR DEAD.

THE female relatives of a dead person prepare the corpse for burial, particular attention being given to dressing the hair, and the body is then wrapped in one (or more) blankets. The male relatives—usually not more than three or four—place the corpse on a horse, sometimes setting it astride in the saddle, and bury it in some out of the way nook among the cliffs, closing the niche or crevice with stones. The horse is killed there, because it has become defiled by contact with the corpse; other horses killed are eaten at the funeral feast. The women have provided a large vessel of water, and fuel, at some distant point from the huts, (between them and the burial place) and also a change of clothes for each of the burial party; the women then return to sit in their huts wailing the deceased. The burial party on returning to the purifying place make a fire and burn all their garments. They then wash very thoroughly and put on the change provided, and for four days they enter no hut, nor touch any person, but continue fasting, mourning and purifying.

THEIR MEDICINES.

Medicine, in the proper sense of the term, they have none, although many of them have a very extensive knowledge of the flora of their region, and herbs and grasses are used at all their ceremonies; but still they are used without intelligence. Sickness is caused either by evil spirits or sorcery, and the office of the mediciner is really that of a priestly exorciser. They bleed by incising with sharp fragments of obsidian—metal must never be used. The sweat house is really of great value in many instances, but probably more patients are killed than cured by ignorance of its proper use in real illness. It is a miniature hôgan, into which hot stones are rolled and the aperture tightly closed with blankets. No water is thrown upon the stones, but the patient is filled with all he can drink. On emerging he is scoured dry with sand.

THEIR MANUFACTURES.

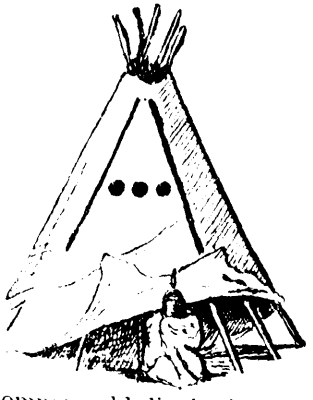
The women weave blankets and their own dresses, of native wool and

yarn bought from the traders, of endless variety in quality, texture and design. They also weave girdles, garters and hair bands, these latter for tying up the cue at the back of the head. They make vegetable dyes of black, blue, red and yellow. The older women make cooking vessels of pottery, but the young women no longer practise the art. They make saucer-shaped, water-tight baskets, and wicker water bottles. The men do all the planting and all the heavy field work in harvesting, &c., but the women have to carry all the water used at the hogan, and do all the cooking. In other words the men are supposed to provide the food and the women to prepare it. The women own nearly all the sheep, and so they and the children are the shepherds, but the men own nearly all the horses and take care of them. Some of the men work in a rude way in iron and silver, and all make their own shoes and other articles of dress, but aside from these the men have no arts, and fortunately they never acquired the art of making any kind of intoxicating liquor. (Once in a very great while I hear of some worthless fellow intoxicating himself by chewing the root of *datura meteloides*).

THOMAS TORLINO *(Navajo)*.

At the Carlisle Indian School they try boys who behave badly by Indian court martial. Two boys who came in lately from farms with bad records have been fined by the courts martials which tried them. One had to pay twelve dollars, another five, into the Library Fund; and, then, they work at the school six months without pay, and are not allowed to go to town nor attend sociables for six months.

CONCEIT OF TWO INDIAN CHIEFS.



T one place where I stopped there was a characteristic exhibition of Indian foolery. Two chiefs thought I should be more impressed with an idea of their greatness, if, instead of coming out to greet me in the usual fashion, they remained at home in state, and compelled me to hunt them up in order to pay my respects. I learned this at once on entering their village, and told my driver to proceed. We had gone a mile or two on our way when the two pompous old dignitaries came galloping after us. They were very angry, and with imperious and threatening gestures, and much vociferation, ordered us to return to the village. I did not halt, but bade the driver tell them I would talk with them at the next camp, some miles ahead. After scolding a while they planted themselves in the road and tried to stop my horses, but as we drove rapidly upon them they gave way, and suddenly rode off at a great pace. When I reached the next camp, a large one, there was much bustle and excitement, and a great crowd gathered around as a messenger came to meet me. With much formality he told me the chiefs were in council to arrange for a great dance; their business was very important, and I must wait till it was concluded, then they would see me. I replied that dances were not affairs for men in my country, but for children, and at once drove out of the camp. A procession of riders followed, with furious messages, but I went on two or three miles to a convenient camping place, and halted for dinner. Then, after all their flurry and noise, those fussy fellows came out quietly enough, and we had a talk in the usual style. HARRISON.

"HIS NAME WAS NOAH!"

AN eminent ethnologist once said that, after great trouble, he had, at least as he thought, got hold of a tradition of the flood, among the North-west Indians of America, but he could only get it bit by bit out of the old man who was the repositary of this and other such-like lore. It cost him many blankets and other presents, and the labour of hours to write it down from the aboriginal language. At last he came to the final. "Now what was the man's name who got away with his wife in the big canoe?" The old Indian could not recollect, and went in search of another who knew the name. The two came back in pride, and related to him, as he stood in breathless eagerness, "His name was Noah!" It

was, of course, a Bible story, told them by the priests, and not understanding the value of myths, the old Indian innocently thought that it must be just as novel to the ethnologist as to himself. He was, however, undeceived in a violent manner, as he was speedily landed on the other side of the door, and will to the end of his life doubtless remember this eminent man on the rather forcible *ex pede Herculem* kind of evidence which was so vigorously impressed on his retreating person.

NOTES FROM THE MISSION FIELD.

THE Indians in New Brunswick and Nova Scotia, about 3,500 in number, are all Roman Catholics.

THE Canadian Methodist Church began missionary operations among the Indians of the North-west in 1860.

THE Methodist Church has 12 agents and missionaries among the Indians in British Columbia, 12 in Manitoba, and 15 in Ontario.

THE Rev. Solomon Tunkansnicize, a full-blooded Sioux, is the missionary to the Indians of that nation at Bird Tail, in Manitoba, working under the auspices of the Presbyterian Church.

THE Presbyterian Church has entered zealously upon Indian mission work, and has now a number of mission stations and schools for Indian children—chiefly within the Province of Assiniboia.

A NEW Anglican Diocese is to be formed in the extreme North-west, to be called the Diocese of Selkirk. It will be bounded on the North by the Arctic Ocean, on the East by the Rocky Mountains, on the South by the 60th parallel of N. latitude, and on the West by the 141st meridian of West longitude.

MISS M. J. CARTMELL of Toronto has been sent as a deputation of the Women's Missionary Society of the Methodist Church, to visit the Indian missions in the North-west, with a view to gain information as to the best methods of establishing and maintaining the same, and with a view also to the establishment of new Indian Homes.

THE Diocese of Athabasca, under Bishop Young, has an area of 292,200 square miles; it lies between the 55 and 60 parallels N. Latitude and 100 and 125 W. Longitude. Scattered over its wide area are Indians of the Beaver, Cree, Chipewyan, and Slave tribes. The Bishop's headquarters are at Fort Vermillion, on the Peace River.

AN Indian girls' school has for several years been in operation at Portage la Prairie, Manitoba. It originated with some Presbyterian ladies of that town, who took pity on the poor little wild half-clad children running about among the "teepees" near the town. The school has twenty-two children on the roll, and an average attendance of ten.

BISHOP HORDEN of Moosonee, Hudson's Bay, writes:—"In the Diocese of Moosonee I have now eight clergy—two at work among the Eskimos, both Europeans; six among the Indians, of whom no less than four are natives of the Diocese."

ARCHDEACON KIRKBY, IN TRAVELLING DRESS.

THE accompanying illustration represents the Ven. Archdeacon Kirkby, formerly C. M. S. Missionary at Churchill, Hudson's Bay, but now of Rye, New York. He is dressed, as may be seen, in furs and warm clothing suitable for that Arctic climate, which for many years was the scene of his missionary labors. The photograph from which the picture is copied was taken on an Easter Tuesday, a good many years ago. Mr. Kirkby had left Fort York on the Tuesday and travelled over the snow seven days to reach Churchill. Halts were made, not only for the nightly rest, but for services on Good Friday and Easter Sunday. On the latter day, there was a storm of drifting, blinding snow, and the travellers had to trudge ten miles against it to reach the shelter of some woods. "I imagine," writes Mr. Kirkby, "there are but few Easter congregations who have met to worship the risen Saviour under more unpleasant outward circumstances than we have done." On the same journey, the wind having given the snow a very glassy surface, the dogs' feet were tied up in little leather bags to prevent their being cut and lamed. On arriving at Churchill, Mr. Kirkby found the house of the Hudson's Bay Company's agent surrounded by a drift of snow fifteen feet deep, and all the men available digging out the inmates; "but," he says, "in this snow-house I met with

a hearty welcome;" and he adds, "It is strange to feel that one is at the last house in the world, and yet this truly is so on this side of the continent; there is not another between this and the Polar Sea, or the end of the earth;"

OUR FIRST VIEW OF THE ABORIGINES.

THE first view that my wife had of the Aborigines among whom we had come to dwell and labor was from the deck of the "Magnet," on our way up the RiverSt.Lawrence, between Montreal and Kingston. There was an Indian village on the shore, and some of the young Indians and boys were in the water bathing, and came swiming out towards the steam-boat. Indians do not swim like white people, they paddle hand over hand like dogs.

THE LOGGING BEE.

THE accompanying illustration is explained by the following extract, from Mr. Wilson's journal, at the time of the building of the first Shingwauk Home, 1873:—"Oct. 21, we were up at 5.30 a.m. preparing for the "Bee," I rang the church bell to bring the Indians together, and hoisted the Union Jack. Mrs. Cryer got tea made, and pork and potatoes cooked, and about 7.30 a.m. twelve stalwart Indians sat down to breakfast. Then axes were shouldered, the oxen yoked, and we started for the farm land a little way back from the house. We mustered twenty-two in all, and

had a good day's work chopping down trees and brush-wood, grubbing up roots, and making huge fires to burn all up. About twelve acres were cleared sufficiently for ploughing, and this will be fenced round. In the evening, when the men all came in for supper, I showed them my plans for the new buildings, and they seemed very much pleased with them."

AT THE INDIAN SCHOOLS.

THERE are forty-eight pupils at the Rupert's Land Industrial School for Indian Children near Winnipeg, and they expect soon to increase their number to seventy. The crops on the school farm, consisting of twenty acres of grain and five acres of vegetables, are doing remarkably well.

THERE are forty-six pupils at present at the Washakada and Kasota Homes at Elkhorn, Manitoba.

THE Government Industrial School at Regina is almost ready for occupation, and the committee has already been asked to recommend to the Government officers to be placed in charge of it. The buildings cost some $40,000, and they are planned to accommodate 200 children.

A NEW wing is being added to the Shingwauk Home at Sault Ste. Marie. It is built of stone, and will have kitchen and lavatory on the ground floor, and reading room and dormitory above. A new frame building is also in course of erection, the upper part of which is to be an Assembly Hall, and the lower part to be used as a drill shed and recreation room.

THE average attendance at the Mount Elgin Institution at Muncey, Ont., has lately been about seventy. The Indian Department has decided to enlarge the main building so as to afford accommodation for 120 pupils.

A NEW Home for Indian children is now in course of erection at Medicine Hat, Assiniboia. It is to be called the Sokitahpe Home, and will be worked in connection with the Homes at Sault Ste. Marie and Elkhorn.

THE largest Indian School in the United States is that at Carlisle in Pennsylvania. It has 600 Indian pupils—boys and girls; and they come from all parts of the American Continent.

THE American Government has recently established schools for Indian children at Point Barrow, Point Hope, and Cape Prince of Wales. All these places are in the Northern part of Alaska among the Eskimos, two of them being within the Arctic circle.

THERE are now seven Industrial Boarding Schools for Indian children in the Canadian North-west, all of them established within the last five years.

INDIAN boys can do naughty tricks sometimes. At one of the American Institutions a newly arrived boy was given a red pepper out of a pickle jar by his comrades, and they told him that if he wanted to become a white man he must eat white man's food—they told him to eat it down quick and it would make him "smart." It did make the poor boy *smart*, and indeed nearly strangled him; he thought that he was poisoned and going to die, but he got all right again after a little while, and has been too smart to touch white man's pickles again since.

THE ladies were very much pleased with the behaviour of the two little Indian boys from the Shingwauk Home, who, in company with Mr. Wilson, visited their houses last spring. One visiting from Ottawa, says: —"Willie Soney, after receiving some little gifts, went at once to his satchel, without saying a word, and taking out a little basket of his own manufacture, handed it to me, saying, 'Do you want this?' Of course I was much pleased, and a little while later he went again to his bag, took out another basket of a different shape and holding it up with the other one said, 'Which you like best, this or that?' I thought it very nice of him. We were filled with admiration at their thougtfulness and politeness.

WHILE distributing Sunday School papers among some children, I gave away a copy with an illustration of the raising of Lazarus. On my departure a boy came running after me, stating that the paper was bad, because it had the picture of a ghost on it, and he could not keep it. —*McLean.*

A LOVE OF THE BEAUTIFUL.—A little Hydah girl, in Alaska, had a love for the beautiful scenery around her home. She would sit for hours looking at the mountains, sky, and water. At one scene of unusual beauty she exclaimed, with her hands on her breast and her face all aglow, "O, my heart gave a great shake!" One of her teachers told her to sketch the scene at sunset. She sat for a while gazing over the shining deep, and then said, "I can't draw glory." Perhaps the little Indian maiden will some day be an artist or a poet, able to express to others the beauty she sees in works of Nature.—*North Star.*

RECORDING INDIAN SONGS.—The phonograph has been brought into requisition to preserve the literature of the more civilized of our Indians. Mr. J. Walter Fewkes is at Zuni, and has induced several Indians high up in the secret societies and famed for their knowledge of the sacred chants, to recite in presence of a phonograph. Luckily, they have no fear of the instrument, although in all probability they do not understand it. It is easy to get them to recite secular songs, but very hard to persuade them to give the chants peculiar to certain festivals. They object that by singing at the wrong season the crops will suffer. Mr. Fewkes reports to the *American Naturalist* that he is in hopes of obtaining from Haluta, the Indian who recites the ritual which Mr. Cushing has paraphrased and published in part, a full record for the instrument. This ritual con-

tains many obsolete Zuni words, and will take long to translate. The value of the phonograph in thus fixing the songs of a vanishing race is very great. Assisted by such Indians as may survive, the student may at his leisure write down the sounds as they issue slowly from the instrument, and work out the translation at his leisure.—*New York Times.*

INDIAN DWELLINGS.

THE prairie Indians live in *teepees*, conical-shaped tents made of some 16 or 17 poles, their butt ends resting on the line of a circle 16 feet in diameter, and their tops meeting and interlacing at a point about 15 feet from the ground. The covering of this framework used formerly to be buffalo hides, the hair removed and various designs painted on them, but now it is usually tent-cloth.

The Ojebways, Wood Crees and other Bush Indians live in *wigwams*, the framework made with sticks, with either conical or dome-shaped roofs, covered with long sheets of birch bark sewn together with fibres, and laid on diagonally. Some of these wigwams are long and contain a number of families. The Mohawks, Senecas and others of the Iroquois confederacy make the framework of their dwellings with sticks, and cover both sides and roof with elm bark. These dwellings are house-shape, with gable roof, and many of them are from 40 to 60 feet in length and sometimes contain a dozen families. A picture is herewith given of the *Long-house* of the Iroquois, in which they hold their great councils. The Mandans, Minnitarees, and other kindred tribes have circular *dome-shaped houses*, 40 feet in diameter, and sunk about 2 feet in the ground, the roof is supported by a strong framework of timbers covered with sticks and grass, and then a thick coating of clay which bakes hard. A low narrow passage forms the entrance.

IROQUIS LONG-HOUSE.

The Navajoes in New Mexico live in *hogans*, very roughly constructed dwellings, looking like a heap of sticks and rubbish in the distance, but

on closer inspection found to be a framework of timbers, with brush, sticks, and grass laid over the top and sides.

The Pueblo Indians in New Mexico and Arizona build regular towns, their houses made of stone or adobe bricks, with flat roof, built in receding terraces one above another, the roofs of the first row of houses forming the terrace for the next row above them. Many of the rooms in these *pueblo houses* are very capacious, some being as much as 20 by 50 feet in size; the ceilings are supported by large horizontal timbers, covered with sticks and brush, and a thick coating of clay; the floors are of the adobe soil, smooth and even, and kept very fairly clean; the fire-place is usually in the corner, and the smoke is conveyed away by a chimney.

THE Indians of St. Peter's Reserve, near Winnipeg, have stacked over three thousand tons of hay this summer. They own 50 horses and nearly 900 head of cattle, and have mowers, rakes, waggons, buggies, pigs and chickens.

A NUMBER of the Ojebway Indians at Garden River have been engaged by a Company in Detroit, Michigan, to dress up as wild Indians and dance, for which they are to receive $.1.50 per diem.

RECEIPTS.

MEMBERS' FEES: (entitling them also to receive the "CANADIAN INDIAN" until December, 1891)—Rev. Dr. Adams, $2; the Bishop of Algoma, $2; Mrs. G. M. Armstrong, $2; Hon. G. W. Allan, $2; Rev. R. Ashton, $2; Rev. Dr. Burman, $2; Chief Brant, $2; Dr. Brinton, $2; Rev. Dr. Bryce, $2; Rev. C. Bancroft, $2; Rev. Canon Brigstocke, $2; Charles Burrill, $2; E. M. Chadwick, $2; the Bishop of Caledonia, $2; Dean Carmichael, $2; W. W. L. Chipman, $2; Rev. F. M. Dobbs, $2; Thos. Dowler, $2; Dr. Geo. M. Dawson, $2; Rev. J. M. Davenport, $2; Rev. Canon DeVeber, $2; Sir Wm. Dawson, $2; W. G. Egar, $2; Archdeacon Fortin, $2; Rev. J. H. Fletcher, $2; A. F. Chamberlain, $2; Sanford Fleming, $2; Rev. P. J. Filleul, $2; Prof. J. Galbraith, $2; Sir James Grant, $2; Watson Griffin, $2; N. W. Hoyles, $2; R. W. Heneker, $2; John L. Harris, $2; J. Johnson, $2; Rev. L. H. Kirkby, $2; Archdeacon Lindsay, $2; Chief S. Loft, $2; J. M. Lemoine, $2; Dr. Millman, $2; J. W. Madden, $2; W. L. Marler, $2; G. F. Matthew, $2; Rev. A. Miller, $2; J. Macgillycuddy, $2; A. Maracle, $2; Neil McLeod, $2; Bishop of Nova Scotia, $2; Dean Norman, $2; Miss Pigot, $2; Rev. H. Pollard, $2; W. H. Parker, $2; Bishop of Qu'Appelle, $2; Bishop of Rupert's Land, $2; Hayter Reed, $2; Dr. J. Robinson, $2; John Reade, $2; Rev. Dr. Sweeny, $2; H. B. Small, $2; Rev. R. Simonds, $2; G. M. Sproat, $2; Bishop of Toronto, $2; Rev. S. Trivett, $2; Rev. G. Thornloe, $2; J. R. Tomley, $2, Dr. Thorburn, $2; Rev. F. W. Vroom, $2; Rev. E. F. Wilson, $2; Alex. Winter, $2; R. J. Wilson, $2; G. R. White, $2.

SUBSCRIPTIONS TO "*Our Forest Children*" (transferred to "CANADIAN INDIAN")—Carlos Montezuma, 50c.; Miss M. A. Johns, 50c.; Miss McCurdy, 50c.; Mrs. A. Kirkland, $1; G. T. Gilkison, 50c.; G. B. Hudson, 50c.; Mrs. W. DeBlois, 50c.; Rev. D. J. Brewster, $1; Miss E. Wade, 50c.; Mrs. H Bent, 50c.; E. Broadbent, 50c.; Miss L. Beesaw, $1; Mrs. J. Crawford, $1; Mrs. Ramsay, $1; F. Willis, $1; Miss G. Walker, 50c.; Mrs. Hamilton, 50c.; H. H. Beaven, $1; J. Barnum, 50c.; A. F. Chamberlain, $1.