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THE CANADIAN INDIAN



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CONTENTS

	PAGE.		PAGE.
The Future of Our Indians	157	Correspondence	171
Key to the Indian Problem	160	Whence Come the Red Indians	174
Indian Land Tenure Among the Cherokees	162	My Wife and I	174
Cherokee Statistics	163	Dog-Train Days	178
Notes on the Eskimo	164	Indians and Indian Schools	180
Indians of the Pacific Coast	165	The Mission Field	180
Food Products of the N. American Indian	167	An Indian War	183
Contrast of American and Canadian Indian Systems	169	Centennial Number of Methodist Magazine	183
		Notices, etc.	184

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THE CANADIAN INDIAN.

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THE FUTURE OF OUR INDIANS.

THIS is a problem which has long agitated the minds of thinking people, and one for which the writer of this article is by no means prepared to offer a solution. But it seems to him that the pages of the CANADIAN INDIAN can scarcely perhaps be put to a better purpose than that of ventilating so important and far-reaching a subject; and he proposes now, in a series of short papers, to throw out a few ideas and suggestions, which, however crude and impracticable they may appear to persons of more profound thought and of riper judgment, may yet perhaps do some good, if only as a means of drawing attention to the subject and inviting criticism on the thoughts suggested. The writer would wish it to be understood from the outset that he takes the side of the Indians, and wishes to speak altogether from the Indian's standpoint. There are plenty of persons ready enough to deal with the Indian question from the white man's point of view. All the actions of our Government, of our Indian Department, of our educational institutions, even the organization and carrying on of our Christian missions, are from the white man's stand-point. The Indian is not asked whether he prefers living on an Indian reserve to roaming the country; whether he likes his children to be educated or to lead a wild life; whether he prefers Government beef or buffalo flesh; whether he is to retain the language and the customs of his forefathers, or to give them up; whether in his worship he is to follow the ancient ritual of his ancestors, address the sun as his god, and the rivers, mountains, rocks and other elements of nature as minor deities, or to accept the Christian teaching of the white man, and become thereby a Methodist, Episcopalian, a Presbyterian or a Roman Catholic. He is not asked these things. There is no yea or nay about it. They are simply one after another forced upon him. Not only is he expected to accept them without a word, but he is expected also to be grateful, to coin words for which there is no equivalent in his simple, primitive language, to express his gratitude—otherwise he may be dubbed an "ungrateful savage," or even something worse, by his white neighbors.

That the Indians—even the most civilized of them—are not altogether

enthusiastic in their desire to accept the white man's methods, to blot out their own nationality, and to wave aloft over their villages either the Stars and Stripes of America or the Union Jack of Canada, has been proved not unfrequently of late on both sides of the line by whispered reports gleaned at their council meetings. The idea of enfranchisement, which in the eyes of white men is esteemed so great a boon, to the Indian appears to have but little charm. And only lately we heard that some of our most civilized Indians were appealing to Government to have their chieftainship made hereditary once more, instead of elective as at present. Then again—across the border, what is this "Messiah craze" that has spread with such wonderful rapidity among the Indians from north to south and from east to west? What a readiness there seems to be on their part to go back to the old ways again, to resume their old customs and their old superstitions, if only the chance were given them. Sometimes it seems to me that all we are doing for them—educating their children, dressing them in white men's clothing, making them talk English, teaching them to pride themselves in being like white people—is a mere veneer; that underneath there is still the love of the wild, roaming life; that hidden beneath the outward Christian life are still the remnants of dark heathen superstition. Certain it is, whatever may be said to the contrary, that the Indians, as a people, do not draw towards the white people; and that the white people, as a people, do not draw towards the Indians.

What, then, is to be the future of the Indians? Will the day ever come that the Indians as a people will have so utterly and entirely lost their own distinct nationality, their own distinct peculiarities of habit, taste, character, as to mingle freely with the white people, and become one with them? It does not look much like it at present. There are indeed some few isolated cases of Indians who have received a good education, developed talent according to the white man's standard, and taken their position in the midst of us, some as doctors, some as employees in the Indian Department, some as ministers of the Gospel; but these, it must be acknowledged, are exceptional cases; and if they have been received at all into society, it is probably because they have become united in marriage with a "pale face," and have thus identified themselves permanently with the Anglo-Saxon race. The idea has been prevalent of late that the true way to deal with the Indians, and indeed the only method at all likely to be followed with success, is to take their children while young, remove them altogether from their parents, keep them five or six years in a boarding school, teach them entirely in English, let them forget their old barbaric tongue and their old ways and customs; and become, in fact, thoroughly Anglicized. And this idea has been still further improved upon within the last few years; the newest idea of all, and one which is already being acted upon to a considerable extent

in the United States, is that when the Indian pupil has been pretty well weaned from his old ways, and well-nigh forgotten his own language, and has learned to read and write and do sums and to follow some trade like a white child, that he should not return to his own home and his own people, but should be placed out among white people, be apprenticed to some white farmer or mechanic, earn his own living, and prepare to settle down in life—not on an Indian Reserve, but in the midst of a white population.

Now, all this from the white man's point of view, seems to be very plausible and, indeed, desirable. But how is it from the Indian's point of view? Is the Indian himself to have nothing to say about it? How would we white people like it if because we were weak, and another people more powerful than ourselves had possession of our country, we were obliged to give up our little children to go to the schools of this more powerful people—KNOWING that they were taken from us for the *very purpose* of weaning them from the old loves and the old associations—if we found that they were most unwillingly allowed to come back to us for the short summer holidays; and when they came were dressed in the peculiar costume of our conquerors, and were talking their language instead of the dear old tongue, and then—if, when the time stipulated for their education was drawing to a close, and we were looking forward to welcoming them back to the old home, we were to be coolly told that provision had been made for them to go and live elsewhere, and that we were not very likely to see them again? What would we think of our conquerors if they treated us in this way?

It is said that this Messiah craze, this present disaffection and hostile spirit among the Indians in Dakota and elsewhere, is due to the unjust treatment they have received at the hands of the American Government, and American officials; that their rations have been so cruelly reduced that many of them were on the verge of starvation,—but it seems to me that the real trouble rather is that the Indians, as a people, are not willing to have their own nationality and hereditary laws and customs so entirely effaced and swept away, as it seems to them it is the white man's policy to do. I incline to think that the forcing of their children away to school, the pressing upon them of civilized habits and occupations, the weaning them from the love of home and parents, has perhaps had as much to do with the late disaffection as the limited supply of beef and the poor quality of the flour.

An Indian is a different being to a white man. His history for centuries past has been of a character wholly different to that of the white man. His pleasures, his tastes, his habits, his laws, are all at variance with those accepted by the white man. How, then, can we expect, in the course of two or three decades, to effect such radical changes in his character, habits, thoughts, as it has taken centuries to effect in ourselves?

And is it altogether just to treat the Indian in the way we are doing? Is it altogether fair to deprive them of their nationality, to laugh at their old laws and customs and traditions, to force upon them our own laws and customs as though there could be no two questions as to their superiority in every way, and that they must, of course, be just as suitable and applicable to the Indian as they are to ourselves. Is there nothing—nothing whatever—in the past history of this ancient people to merit our esteem, or to call forth our praise? Were their laws in the past all mere childishness? Were there no great minds among their noted chiefs? Do the ruins of their ancient cities show no marks of intelligence, energy or perseverance, in the people that planned and constructed them? While taking steps to preserve their ancient relics in our museums, and while studying their past history and their many and diverse languages, were it not well, as a matter of justice and Christian kindness to them, as well as out of respect for their past and but little-understood history, to allow them to preserve their own nationality, and, under certain restrictions, to enact their own laws? Would it not be pleasanter, and even safer to us, to have living in our midst a contented, well-to-do, self-respecting, thriving community of Indians, rather than a set of dependent, dissatisfied, half-educated and half-Anglicized paupers?

As the writer of this article said at the beginning of his paper, his object in taking up this subject is simply to throw out a few crude ideas; and his hope is that those who are better able than he is to reason out the problem, and whose judgment will have more weight with the public, will take up and thoroughly ventilate the whole question.

FAIR PLAY.

WHAT is known in the south-western portion of the United States as the Indian Territory, is inhabited by five tribes or nations, thoroughly civilized, foremost amongst whom are the Cherokees. The Government of each is Republican, with frequently recurring elections, legislatures, executives, and systems of judiciary. Each nation supports common schools and high schools, and fosters churches; and their towns have a busy life of their own. Tahlequah is the chief town, with a capitol in its centre, a large brick structure. Here meets the Legislature of two Houses, the council presided over by a Speaker, and the Senate by an assistant chief. The

executive is the principal Chief, or Governor, with his staff, all elected by the people for a term of four years. No hereditary right admits to either bodies of the Legislature. These officers are paid from the tribal revenue, which is made up from the interest on funds held by the United States Government in trust for the Indians, and from mining leases. This income does away with taxes altogether. The strictness of their laws, notably those relating to intoxication, might be copied in many lands. The laws are enforced by their own police, and the infringement of them is mostly on the part of the whites resident there. Convicts may be seen making roads under a slight guard, or even wholly unguarded, doing janitors' work in the capitol. Their school system is excellent, and the curriculum of study embraces even classics, as well as the fine arts. All schools are free, except two seminaries of the highest branches, where a moderate fee is exacted; but when a pupil is unable to pay, he is taught, and even clothed, out of the national treasury. A student who proves more than usually apt, if anxious for further education, is sent to some Eastern college at the expense of the nation, while others go at their own cost. The nation has no public debt, but a public revenue from which come all the public expenses—fifty per cent. being for expenses of Government itself, thirty-five per cent. for schools, and fifteen per cent. for charitable institutions. Education, religion, a good system of law and government, self help, and self responsibility, have made the Cherokees and their sister nations what they are. We see in their history and achievement the key to the Indian problem.

TO the student of land problems, the Cherokee land title is a most interesting feature. In 1838 that tribe, assembled in council, prefaced their constitution with the following preamble :

“Whereas the title of the Cherokee people to their lands is the most ancient and absolute known to man, its date beyond the recall of human record, its validity confirmed by possession and enjoyment antecedent to all pretence of claim by any other portion of the human race.”

On this basis were drawn up the laws governing the Cherokees, and the other four civilized tribes of the Indian Territory. They held that the land *belonged to the tribe, and not to the individual*. The Indian looks upon land in the same way as air and water, the property of all, which cannot be given to the few. Pursuing this idea, they secured the nationalization of land by the following clause of their constitution :

“The land of the Cherokee nation shall remain the *common property*, but the improvements made thereon, and in the possession of the citizens of the nation (Cherokees), are the exclusive and indefeasible property of the citizens respectively *who made* them, and may be rightfully in possession thereof.”

These improvements, therefore, descend to the heirs of the citizen, or they may be sold by him ; but the land, occupy it as long as he will, *can never be his*. He may occupy as much land as he can cultivate : provided he does not come within one-quarter of a mile of his neighbour. This does not refer to towns. He must establish a claim by proving this land unoccupied ; and when he shall have fenced it, or have put fifty dollars worth of improvements on it, he has the right of occupation as long as he chooses ; but if he fails to occupy it for two years, it reverts again to the nation. There is no limit to the extent : provided he can and does cultivate it. But the Cherokee Legislature has drawn up certain restrictions, which are a safe-

guard against speculation, and which point out the common right of all to the land. The timber belongs to the nation ; the individual may neither cut nor sell it. And while there is no limit to the amount a citizen may cultivate, he can only take fifty acres for pasture, thus effectually preventing the absorption of land by ranches or large farms. Thus the Cherokee has his land held for him for ever by his State. He may sell his improvements, and he and his family may practically reside in the same place permanently, since the right of occupancy may be willed, or sold, but the individualizing of it is neutralized by the rich unoccupied territory, waiting an industrious occupier. The thorough working of this system is shown by the corresponding number of male inhabitants to dwellings—5000 each ; and the nearly similar number of farms—3500 farmers to 4000 farms. The only door for alien proprietorship, is the right of a woman to the land, the same as a man, and her husband, Indian or white, may acquire her rights by marriage. With an income from the United States Government, and from leases of mines (the property of the State, and never of the individual), the usual necessity amongst white people of taxing the land for the requirements of the popular need is done away with. The most ardent socialist could hardly want more than this, land held perpetually for him, as much as he desires, and every public want supplied.

ACCORDING to testimony given in 1888, before a committee of the United States Senate, out of 5000 males of the Cherokees, 3500 were farmers, not 200 of them professional men, 133 were mechanics, and—in an Indian tribe, too—only 23 were hunters and fishermen. Their flocks and herds numbered 67,000 cattle, 123,000 hogs and sheep, 136,000 horses ; 89,000 acres were under cultivation, and 100,000 enclosed. The

3500 farmers owned more than 4000 farms. It is stated that these figures were based on the previous census ; and that the number of cattle have trebled since that time.

MR. F. PAYNE, of Toronto, recently published a short treatise on the Eskimo of Hudson Straits, which gives a very succinct and interesting account of those people, who are really a tribe of our North American Indians. He says the chief trouble to contend with, in making notes of the Eskimo, is their extreme sensitiveness to ridicule. Their general belief is that all property, especially in the way of food, belongs to everybody in common ; and if you held more than another, it was only because you, or your family, were physically strong enough to protect it. The Eskimo of all races are the most free, and in no case do they consider a man their superior, unless he or his family are physically stronger, or are better hunters, than others. Work is pretty well divided among them—the men doing all the hunting and making and repairing implements ; while the women take part in everything else, even in making the boats and building the houses. When removing to a distant part of the coast, a small pack is put upon each dog, and the men and women divide equally the heavy goods to be carried. When the snow is soft the dogs are shod with sealskin shoes. The Eskimo's powers of endurance are wonderful. Food is eaten more often raw than cooked, and although when it is plentiful they eat more than usual, not a handful of it is ever wasted. Their opinions on theological questions are not easily obtained ; as far as can be ascertained, they believe in a supreme spirit who rules over the earth and sky, and in minor spirits who rule the tides and other changes in nature ; of a future state, their ideas are curious. Those who are good, according to their estimate of goodness, go Southward, where the sky and earth meet, and

where there is no snow, plenty to eat, and no work to be done. Those who are bad, and have done wrong to their fellows, go where it is always snowing, and very cold, and have to work as they did in life. Food and presents are offered to the spirits, not of their dead, but to spirits generally. As to language there seems to be very little difference beyond what we should call provincialism in families widely separated. This, Mr. Payne attributes to the frequent communication going on between the natives at one place and those at a distant part of the coast. He cites the case of an Eskimo, that came to his knowledge, whom he met at Cape Prince of Wales, and who had come from far up Fox Channel, with a number of others, in an omiak or sealskin boat. Another man lived nearly 200 miles to the Westward, who made the journey four times in the spring of 1886, travelling nearly 800 miles with his wife and child. One native made a journey of 600 miles in ten days, as was proved by a letter he brought from Fort Chimo, dated on the day he started. Mr. Payne gives a great many interesting features he observed in Eskimo life, and remarks in conclusion, that in spite of many revolting customs, after living some time with them, he felt certain that a civilized man, transported to those regions and living under the same circumstances, would soon adopt their mode of life.

BRITISH COLUMBIA and the North-west coast on the Pacific Ocean is inhabited by a number of tribes, belonging to seven or eight linguistic stocks; and Dr. Dawson, in his report on the Queen Charlotte Islands, published by the Geological Survey not long ago, gives a most interesting description of the Haidas, one of the tribes or families. The inland tribes appear to be decreasing in numbers, while the coast tribes appear to be almost stationary. The former make fair stockmen, but

are very poor; the latter are principally fishermen, and are fairly comfortable. The physical characteristics of the coast tribes are very uniform, which is probably due to the frequent inter-marriage between the various tribes. This has had a distinct effect upon the various languages, words borrowed from either being used by all. Many tribes of that district deform the heads of their children. In the northern part of Vancouver Island the natives use circular bandages, which give the head an extraordinary length. Further south a strong pressure is exerted on the crown of the head; a bandage is laid around it immediately behind the coronal suture, and a soft cushion is used for pressing down the forehead. The Flat-heads compress forehead and occiput, by means of a board and hard cushions. Amongst some of the tribes a custom prevails of perforating the lower lip of the females, which, as they increase with age, gives a peculiarly repulsive appearance, and pendants weigh down the lip. Ear-rings and anklets are also worn. Chiefs' daughters, amongst some of the tribes, have their incisors ground down to the gums by chewing a pebble of jute, the row of teeth thus assuming an arched form. Tattooing is practiced amongst the Haidas and some adjacent families, and scars at intervals on the body are an ornament of the Nootka Sound Indians. Mr. Horatio Hale, who has written very carefully an article on the Pacific coast Indians, says: "I do not venture to describe any physical features as characteristics of one tribe or the other." He says the possibility of distinguishing individuals belonging to various tribes is principally due to the variety of artificial deformations. The fact that in honor of the arrival of friends the house is swept and strewn with sand, and that the natives bathe, shows that cleanliness is appreciated. The Indian of that region, moreover, takes repeated baths before praying, "that he may be of agreeable smell to the Deity." Playing is not only considered undignified, but as actually bad;

and, in their language, "to play," means to talk to no purpose; and doing anything "to no purpose," is contemptible to the Indian. Vanity and servility are the worst traits of character amongst them; and to be strong and able to endure the pangs of hunger, is considered a great merit among them. Skill and daring and bravery are honoured. The character of these Indians, on the whole, is sombre; and they are not given to emotions. Even their festivals have this character. Further description of their habits will be given in a subsequent article; and any information respecting them is requested for these pages.

AN inquiry into the means of subsistence of the aborigines discloses many plants comparatively unknown for, but which may yet be utilized in the arts and in food products, the wilder tribes apart from those on the reserves being almost entirely dependent on them for existence. Their habits have naturally become nomadic, and the camping ground at one place being exhausted, a removal to another becomes imperative. Cultivating a crop is either unknown to or despised by them. When the larger game fails, with senses sharpened by hunger, they use the smallest animals, and even insects, or insipid roots. The ground nut (*apios tuberosa*) is extensively used by the Sioux as an article of diet; the dill or yampa (*anethum graveolens*), with a spindle-shaped root akin to the parsnip, is an article of commerce amongst certain tribes; the milkweed (*asclepias*) is used both in its young and tender state, like asparagus; the wild artichoke (*helianthus tuberosus*) is much eaten by the Dakota Indians; the roots of the yellow pond lily (*nuphar advena*), which grow four or five feet deep in water, and for which the women dive, are both boiled and roasted, and the plant is called tah-wah pah by the Dakotas; while the seeds are used either pulverized or parched and eaten as pop-corn; the kouse-

root (*peucedanum ambiguum*), known to Canadians as *racine blanc* and bread or biscuit-root, is largely used. When its roots have been pounded fine, the flour is pressed into flat cakes from one to three feet long and about half an inch thick, with a hole in the middle by which they are fastened on the saddles when travelling. They have a ribbed appearance, caused by being laid on sticks stretched over the tent fires for the purpose of baking. The bread has a coarse, granulated appearance, and is very insipid. The prairie potato (*psoralea corulenta*), with a leathery envelope, and about as large as a hen's egg, yields when dry a light, starchy flour, and is often cut into thin slices and dried for winter; is very palatable, and constitutes a large part of the food of the Kansas and Nebraska tribes. The roots of the bracken fern (*pteris aquilina*) are roasted by several of the northern tribes, but are pungent and unpalatable to whites, although much relished by the natives. The arrowhead (*sagittaria variabilis*), called wab-es-i-pinig, yields a tuberous root which when boiled is greatly relished. To collect these the Indians wade into the water and loosen them with their feet, when they float up and are gathered. Amongst the Indians of the North and North-West the root of the wild valerian (*valeriana edulis*) is eagerly sought after, but is most repulsive to whites, the taste and odor resembling chewing tobacco. By baking this root in the ground or soil for two days it is transformed into a nutritious and palatable article of food. Nuts, berries and seeds enter largely into the Indians' supply of food; and in Alaska, the Indians, in spring, strip off the outer bark of a pine (*contorta*), and scrape from the trunk the newly formed cambrium, which is eaten fresh, or dried and pressed into compact cakes, of a dark, claret-brown color, not unlike tanner's bark. When fresh it is pronounced by explorers as not unpleasant, and possessing a gentle laxative effect. The Digger Indians of the coast use

grasshoppers and ants for food, together with snakes, lizards and large grubs. The grasshoppers are sun-dried and laid away, and are pounded up with service hawthorne or other berries, made into cakes, pressed hard and kept for winter use.

The chances at any time, amongst the nomadic or wandering tribes, of obtaining a large or regular supply of food, are very precarious ; and hence arise traveller's accounts of their gormandizing habits. This is, however, the exception ; but in proportion to the small amount of nutriment many of the above-mentioned articles used as food, contain, the bulk consumed must be increased. It has been remarked by those who have come much into contact with the uncivilized tribes, that if they are fed on flesh and cereals, and the ordinary adjuncts of the white man's table, they pine away, become unhappy ; and if confined to this fare, would die as if visited by an epidemic. There is an unsatisfied craving within them for the rude fare of their wild life, for the coarse, precarious food of their native state ; and they hail with a yell of pleasure the opportunity to get away from civilization into the wild scenes familiar to their childhood. The adult wild Indian, like a full-grown wild bird or animal, never thrives in confinement, but droops, pines and dies away. It is only the progeny, taken in hand when young, that the white man can train to his own ways.

A DISINTERESTED party is generally considered as one who gives the most reliable and conclusive evidence. Says ex-Congressman Belmont, recently, on the Indian troubles in the United States, and the quiet that prevails in our Indian territory, if we may so style the North-west :—

“It is because the Canadians deal honestly with the Indians that they have no wars, and because Uncle Sam

is dishonest that he has war. The *World* editorially admits this is true, though it points out that the greater pressure of the settlers in the Western States makes the United States problem more difficult than that with which Canada hitherto has had to deal. It says the Sioux have been 'the prey of a horde of politicians,' and have been starved into fighting. A few years ago," says Mr. Belmont, "I made a trip through northern Canada in company with Count Turenne of France, a descendant of the famous warrior, and I made a special study of the Indian question as it is handled there. I was struck at first glance by the fact that no such thing as an Indian outrage seemed to be known in that country, and yet there was no apparent effort to keep the natives in subjection. They came and went whenever they chose, just as the other inhabitants of the country, and seemed to be under the same laws and regulations as ordinary citizens. There were a few mounted police, and occasionally officers of the Hudson's Bay Co. at the stations of that corporation scattered over the country, but no soldiers. It has been alleged that these Indians are of a different race from those in the States—but this is untrue. Very many of them came originally from the States, and they all belong to the Blackfeet and other tribes which are also found in this country. The whole difference, as I found it, was due to the manner in which the Canadian Government had treated the Indians. They had never been regarded as hostiles or enemies, and no attempt had been made to subject them to discipline different to that which other men had to endure. But above all they had been honestly treated."

THE same Mr. Belmont still more strongly emphasizes the Indians' aggravations, and their submission to law when their rights are respected. He says:—
"The Indians themselves are an honest race. They will keep their pledged word with their lives if necessary.

Once the white man's Government breaks a promise or a treaty, the Indian has no further faith in him. With the Indian it is once false always false. The Government of the United States, through its agencies, has robbed and oppressed the Indians for years; and solemn treaties have been broken without scruple whenever white cupidity led to a desire for Indian lands. The Indian Bureau has been a rank offence in honest men's nostrils for a generation, and the agencies have become stations where the natives were plundered in the name of the law and with the backing of soldiers. The result is to be seen in South Dakota now. In Canada I found an old man and his son in charge of an agency 400 miles from any settlement. They had lived there that way for years, and were surprised that any one should suppose their position dangerous. I saw an Indian who had murdered his wife brought in 100 miles over the plains under no escort but that of two mounted policemen. No one thought of such a thing as an attempt at rescue. The Indian was given a regular trial, just as a white man would have had, and was defended by the Catholic priest of the station, who was learned in the local law. I never heard whether he was convicted or not; but I was struck by the marked difference in the treatment of the case there from the manner in which it would have been handled in this country."

CORRESPONDENCE.

[The CANADIAN INDIAN does not hold itself responsible for the views of its correspondents.—ED. CAN. INDIAN.]

To the Editor of the Canadian Indian :

SIR,—In an article on "Father Lacombe and Chief Crowfoot," taken from the *Toronto Mail*, and published in the CANADIAN INDIAN, there are several mis-statements made, as also errors in opinion given. The writer says:

“These two, the chief and the priest, were the most interesting and by far the most influential public characters in the newer part of Canada.” Now, sir, this will be news to many who have been living for the last thirty years in this country. Of course this assertion would largely depend upon the parties to be interested and influenced. If this refers to the general public, then I say the statement is wrong, for previous to treaties being made among these western tribes, either Broken Arm or Sweet Grass among the Crees, or Sun or Big Swan or Three Bulls, among the Blackfeet, were any of them more influential than Crowfoot; and when, by the death of these leading Blackfeet, Crowfoot came to the front, and the time of treaty-making arrived, it was not until Bearspaw and his associate chiefs of the Mountain Stonies gladly accepted the terms of the treaty that Crowfoot under their influence and example offered to treat with the commissioners. Up to this time he and his people had refused to accept the presents of tobacco, tea, sugar, etc., offered them by the Government. Then the priest, previous to treaties, had been preceded by other missionaries; and others again were contemporaneous with himself; and some of these in their history and work were as interesting as Mr. Lacombe, and in their influence as potential. Then when the treaties took place, Mr. Lacombe was not in the western country.

The article again says: “Together they controlled the peace of a territory the size of a great empire.”

What are the facts? If, in the time previous to treaties taking place and the Government coming in, the few whites in this western part had any security whatever for life or property, they owed this altogether to the Wood Crees or the Mountain Stonies. These were the “body-guard” and “house of refuge” for the traveller, trader and missionary. These two tribes had come largely under the influence of Christianity, and desired to live at peace with all men—therefore they were on friendly terms with the whites;

but among the Indians there was no peace whatever until the Government came into the North-west ; and not until the Government established a police force in the country was there any guarantee of peace between the tribes, or between these and the whites.

The writer says Crowfoot was eighty years old, and Mr. Lacombe twelve years younger. Most certainly I would take the priest to be the elder of the two ; and as I saw Crowfoot shortly before his death, I would say that he was not more than sixty-five.

The writer is also astray in his geography. He speaks of Edmonton in the Peace River district, whereas Edmonton is in the Saskatchewan valley, which empties into the Hudson Bay. He also speaks of Mr. Lacombe going still further north to Lac La Biche, 400 miles ; whereas Lac La Biche is about 150 miles north-east of Edmonton, and in those early days to be reached before Edmonton from the east.

The writer also says that Crowfoot died an old bachelor, whereas to my personal knowledge he was during the last twenty years of his life a pronounced polygamist ; and to-day one at any rate, if not two, of his wives mourns his death.

As to advising Crowfoot and his people against the evil influence of the whites when the railroad would come, Crowfoot shared his confidences on these matters with other missionaries as well as with Mr. Lacombe, and on several occasions came all the way up to Morley to see myself in connection with these very questions of the railroad and the near approach of the whites.

Another mistake the writer makes is about the numerical strength of the Blackfeet as compared with other tribes. The Crees have been, and are to-day far more numerous than the Blackfeet ; and as to fighting strength, the Stonies, though fewer in number, were more than their match.

Yours truly,

JOHN McDOUGALL.

WHENCE COME THE RED INDIANS?

ONE of her Majesty's inspectors was once examining a class in reading, when he put the following question to a child who had just read a paragraph to him: "Now, concerning these red Indians, my child, which are mentioned in the first portion of your paragraph, where do they live?"

The little examinee was evidently determined not to lose her "excellent" mark for general knowledge and intelligence; so, after a few moments' hesitation, she answered: "In wigwams, sir!"

"Yes, just so," reluctantly assented the inspector; "but I wish you to tell me in what country they live?"

The little girl felt that she was "cornered," but, with praiseworthy resolution, she endeavoured to rise equal to the occasion. So—although her lips were trembling with nervous excitement—she looked up into the inspector's face, and replied: "Please, sir, in Red India!"—*Chambers' Journal*.

MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

CHAPTER XXI.—*continued*.

THE next morning I went with Mr. Gray to see the village. These people are for the most part professedly Roman Catholics. We called on the priest, and found the Rev. Father busy nailing down a floor in a new room of his adobe dwelling. The church was a large plain structure, with two bell-towers; an altar, images, pictures, &c., at the eastern end; the rest of the building empty, destitute even of seats. There was a confession box, however, on the side; it was dusty and cobwebby inside, and did not look as if it was much used. The "Padre" was a Frenchman and spoke Mexican, but was rather short of English. He told us that the Apache Indians, among whom he had lived in the west, "make a leetle houz of steeks, veary small—just so much high; and they make the stone veary warm in the fire; then when the stone is veary warm he will put it in the leetle houz, and the seek man will seet on it, and he will pour water on the stone; his squaw will geeve to him the water, and then the Indienn—I do not know how you call it—he will get veary warm—veary warm." "Sweat," we suggest. "Yes, sweat," said the Padre, "that is it; the Indienn, he will sweat very much, and then he will run out of the leetle houz, and he will throw heemselv in the reever. Sometimes the seek man will die; but sometimes he will get

well veary queek ; there will be—how do you call it?—let me think—there will be re-action—yes, that is it, there will come re-action. Oh, these Indienns are veary strange people.”

The Governor of the Isleta Indians is called Santa Jiro'n. I was not much taken with Santa Jiro'n. He said to me, “Whatever you may ask of me, it is already granted ;” but I did not entirely believe him, neither did I ask any favor.



GOVERNOR
OF ISLETA.

In the afternoon we called on an Indian woman named Marcelina Padilla. She had a beautifully-kept house, all as clean and neat and sweet-smelling as possible. It was quite a large dwelling, with four or five rooms in it, all on the ground floor. In one was a bedstead ; but it is said they use the bedsteads only for sitting on, and sleep always on the floor. In another were three large casks of native wine, made

from their own grapes. Another room was her storeroom, from the ceiling of which hung extensive supplies of dried meat, red chillis, raisins (her own grapes), dried and rolled musk melon : and on the sides were bins full of Indian corn and wheat and apples. From Marcelina I procured a small bottle of native wine, a bunch of raisins, and a quire or two of blue wafer bread, to take home as curiosities.

Just after returning to Mr. Gray's house we heard the sound of a bell—ting—ting—ting—ting—quick sharp notes, one after another without cessation. “That is a funeral,” said Mrs. Gray. “You had better go and see it ; but you must be quick or you will be too late ; it is all over directly the bell stops.” I hurried in the direction of the sound, and arrived in front of the R.C. church. The priest, in his vestments, was just retiring from an open grave in the spacious, bare-looking, sandy churchyard, and going back to the church. A number of persons, men, women and children, were standing round the grave, weeping and wailing, and the bell on the turret was still tinging furiously, a man working its tongue with his hand. I pushed through the crowd, took off my hat, and got to the edge of the grave. It was a little girl ; she had died that morning of some throat disease which is prevalent among them. The grave was seven or eight feet deep ; there was no coffin ; the child had had her face painted, bright-colored clothes wrapped around her, and she was laid at the bottom of the pit on the cold earth. A number of colored ribbons had been thrown in over her in the place of flowers. And then they lumped the earth in upon the poor little creature's frail form, weeping and wailing all the time. Such a shriek of mingled grief and terror went up from the women and children as the first shovelful of earth was thrown in. After filling in a part of the grave with the soil and stones, quantities of water were poured in and the earth puddled firm with sticks, then more earth and more water, and so on till the grave was covered.

Mrs. Gray very kindly gave me specimens of rubies, garnets, turquoise,

and smoky topaz—all of which stones are to be found in New Mexico. They say the place to find rubies is at the ant hills ; the ants turn them out.

CHAPTER XXII.—GENOA—AND THEN HOME.

On the 7th of December I got back to Denver and rejoined my wife. We remained two more days with our good friends, Dr. and Mrs. Martin, and then started on our home journey.

There was one more Indian school which I wished to visit, and that was the Genoa school, in Nebraska. We reached Columbus, by the Union Pacific railway, at the undesirable hour of 4 a.m., sat in the station till 6, and then an hour's run on a little branch line brought us to Genoa.

"Where is the Indian School?" I asked of the agent at the depôt. "Less than half a mile ; you can either walk on the track, or go one block up town and turn to your right."

About ten minutes' walk brought us to the school grounds, enclosed by a neat wooden whitewashed fence. "Visitors' entrance," was written up over a gate ; so we entered, and followed the pathway to some steps leading up to a wide portico. A few moments later we were in a comfortable little study, with a bright coal fire burning in the hearth.

As this was the last Indian School that we expected to visit, making in all a round dozen of boarding schools visited, I thought it would be well to make pretty full notes of all we saw and heard, so that I might give as correct an account as possible of a typical American Indian school to finish with. So as soon as we were seated in the comfortable little study, with the bright coal fire, I began my notes mentally.

I noticed that an Indian boy, about twelve years old, with his hair cropped short, was dusting the things and looking at me furtively. I noticed that there was a well-filled glass book-case, with a pair of polished buffalo horns over it, and some Indian thugs of bead work suspended. I noticed that over the mantel-piece was a familiar engraving, in a frame, a pair of stag horns over it, and above a wooden bracket with two



I REJOIN MY WIFE.

unpolished human skulls (Ponca Indians, I was told afterwards), resting upon it and leering down at us through their great black hollow eyes. I noticed that there were two desks in the room ; also that the floor was carpeted and the wood-work grained, and that there was a glass case full of photographs. While I was thus meditating and making my mental notes, my wife also sitting by me, the door opened, and in came the head of the establishment, Dr. Bridgeman. Dr. Bridgeman welcomed us most warmly, and said that he had been looking forward to our visit ever since he heard of our intended tour through the States. Breakfast was ready ; Mrs. Bridgeman joined us, and we went together to the Teachers' mess-room. We were introduced to all the teachers, bobbed to them, and they bobbed to us. After breakfast my wife was carried off by the ladies, and I returned with Dr. Bridgeman to his office. "Now," said Dr. Bridgeman, "I want you to make yourself perfectly at home, and lay out your time exactly as you wish. If you would like to visit our class-rooms and work-shops, I am entirely at your service and will show you round." I thanked Dr. Bridgeman for his courtesy, and said that I would like to know first what particular Indian tribes were represented by the pupils at present in his school, as I was preparing a comparative vocabulary of the various Indian dialects, and would like to add to my stock.

"Well, sir," said Dr. Bridgeman, referring to a note book, we have Omahas, and Pine Ridge Sioux, and Rosebud Sioux, and Winnebagoes, and Poncas, and Mandans, and Shoshonees, and Arapahoes—and we have two little Flat-heads—both girls. You can have any of these children that you wish, and procure from them such information as you need about their languages."

I did not require to interview all the tribes mentioned, as I had already secured several of those languages ; but I asked for a Mandan, a Shoshonee, and the two little Flat-heads. The Mandan came first, and answered the questions well. The Shoshoni had forgotten a great part of his mother tongue, and was obliged to withdraw after giving me a few words in a rather hesitating manner. Then came in an Arapaho boy, named Gabriel, who said he knew a lot of Shoshoni words, and would tell them. Gabriel was a funny-looking boy of fifteen, with a cropped head and a tongue that could talk.

Gabriel was determined to tell me every Shoshoni word he knew. Unfortunately not many of them happened to be on my list ; but, nevertheless, Gabriel was bound I should have them.

(To be continued).

DOG-TRAIN DAYS.

(From the Sault Ste. Marie News.)

AWAY back in the '60's when the Soo and surrounding country were almost a wilderness, the sight of a train of cars would have frightened the few whites who resided here with the Indians, as much as the Reds themselves. In those days, after the close of navigation, the habitues of the village by the rapids were nearly dead to the outside world. The only means of communication was by dog-trains, or traineau d'glise, drawn by dogs, and wearily followed on foot by the Indian snow-shoer. The toboggan or sledge was constructed of oak, birch, maple or hickory, and was about twelve feet long—nine feet on the runner, with a three-foot curved front, about one and one-half feet high.



DOG SLEIGHS.

It was sixteen inches wide at the front and tapered to fourteen inches at the tail end, and averaged three-eighths of an inch in thickness on the bottom. In making the toboggan, the wood was cut into two strips, which, when dressed, were fastened together by cross-pieces; and to produce the barrel-shaped appearance at the front, necessitated the efforts of two Indians to bend the pieces. After the several pins were put into place to hold the curve, the wood was seasoned by rubbing it with a solution of hot water and ashes, forming a lye, and then suspending it in the heat and smoke, over a fire, for four or five days. Then the finishing touches, such as the maker saw fit to put on, were executed, and a tough sledge or toboggan was ready for service. It is a very difficult task to build a good toboggan; but a thorough one, Indian made, can be had to-day for about twelve dollars.

Three average train-dogs would draw a toboggan from twenty-five to thirty-five miles a day for an entire winter season, laden with from 250 to 300 pounds of freight. The dogs were usually fed once a day on corn-meal and tallow; and an average meal consisted of one-half pound of tallow, and one and one-half pounds of corn-meal in the evening. Any breed of dogs was broken into this service; but the best were those of the distinct breed, known as the "Indian" dog; and the most desirable weight was about 75 pounds. Probably the champion dog-train trip on

record, or unrecorded, was from Saginaw to this city, a distance of 365 miles, in six days and five hours. The trip is authentic, and was made by old John Busha and Andrew Piquette, both veteran mail carriers of 1857. In travelling, a guide, or hold-back rope, is used on the rear of the toboggan, while descending hills, to prevent it from crowding the dogs. The mail carriers of "ye olden time" trudged along stoically on snow shoes, making such a round trip as from here to Saginaw and return in from two to three weeks, according to weather and obstacles



TRAVELLING ON SNOW SHOES.

met with. Their pay was \$100 a trip. John Busha, one of the oldest carriers, says they would walk on an average of fifty miles every day; and not less than sixteen hours would constitute a day. He says they never ate more than a mere mouthful at night, but partook of a big breakfast and dinner of salt pork and hard-tack. By so doing, Busha says, their bodies secured their needed rest at night. Generally a supper would consist of a few mouthfuls of dry bread and hot, sweetened water. The old carrier says that if a man will let his body have proper rest at night; and then bind heavy woollen strips around his wrists, knees and ankles, supplemented by hearty meals at breakfast and dinner, on "strong" food, he can exert himself to the utmost, without much weariness, and no bad effects from a long, hard tramp. "Still it counts against a person in the long run, as my stiffened joints testify," said the intelligent old Chippewa, as he hobbled out to dispose of his day's catch of whitefish. Many are the interesting stories told of the adventures of old traineau men.

INDIANS AND INDIAN SCHOOLS.

ACCORDING to the Indian Department Report for 1889, the Indians in Ontario numbered 17,752, of which number about 9,100 were Protestants, 6,500 Roman Catholics, and the remainder, religion unknown, or heathen. There were among them four Protestant and two Roman Catholic boarding schools, and thirty-nine Protestant and seventeen Roman Catholic day schools.

In the Province of Quebec, there were, in 1889, 13,500 Indians, of which number 6,700 were reported to be Roman Catholics, 400 to be Protestants, and the remainder, religion unknown. There were eleven Roman Catholic day schools among them and three Protestant.

In New Brunswick, Nova Scotia, and Prince Edward Island the Indians, 3,947 in number, were reported to be all Roman Catholics, and they had fourteen day schools.

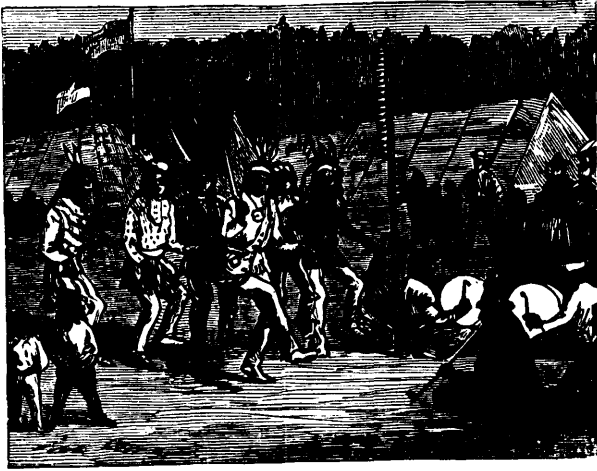
In Manitoba, Assiniboia, Saskatchewan, and Alberta, the Indians in 1889 were 25,594 in number. Of these, 8,000 were reported to be Protestants, 3,160 Roman Catholics, 12,500 heathen, the remainder, religion unknown. There were among them three Roman Catholic boarding schools, and three Protestant, twenty-four Roman Catholic day schools, and sixty-eight Protestant.

The total number of Indians in British Columbia was reported in 1889 as 35,765. Of this number about 6,000 were known to be heathen, and of 14,000, there were no reports as to their religion. Of the remainder, 5,350 were said to be Protestants, and 10,300 Roman Catholics. There were seven Roman Catholic schools among them, and twenty-six Protestant. The total number of Indians in the Dominion of Canada is at present about 122,000.

THE MISSION FIELD.

THE Rev. H. T. Bourne, missionary to the Piegan Indians, in Alberta, has succeeded in setting on foot a small Home for Indian children on the Piegan Reserve. It has been hard up-hill work, however, as his resources have been very limited. Friends in Eastern Canada gave him \$682; and he received a Government grant of \$470.

A MISSIONARY Conference (Episcopal) was held last month in Winnipeg, the cause of the gathering being that the English Church Missionary Society had announced its intention of withdrawing one twentieth part of its grant to Indian work each year; and the object being to devise means whereby an increased interest in the work among the Indians might be stirred up throughout the country. Two Indian Chiefs were present at the Conference.



INDIANS DANCING.

THE Rev. John McDougall, the well-known missionary to the Indians of the Methodist Church, commenting on a late issue of our Magazine, writes us:—On page 105, in the January number of CANADIAN INDIAN there is reference to a missionary, living at an out-post near Lesser Slave Lake. The one, Mattar, the lonely Missionary, requires our pity in his isolation; therein I can truly sympathize with him. But as to his other surroundings—size of shanty, floor of poles, lack of fish, &c., he does not require our pity, but rather condemnation, for if he has any degree of health, he should remedy these and make himself more comfortable than any Indian in his vicinity. He should have a better house, and possess more fish, and generally set an example of thrift and industry; for if he does not, his teaching of the Gospel will be largely futile. Again, on page 113, under “Notes from the Mission field,” the Rev. D. N. Kirby, speaking of Indians generally, says, “You never hear from him the request voluntary, addressed to you, ‘Teach me of God.’” Now, my experience is quite different from this. After service, after prayer-meetings, in their own homes and camps, in my house, Indians have been for years asking me this very question; and I merely write this to encourage my brethren in the mission work.

THE *Western Missionary* is an interesting little sheet, published under the auspices of the Presbyterian Church. About half of it is devoted to mission work among the Indians.

A CORRESPONDENT asks us to mention in the pages of the CANADIAN INDIAN some tribes or reserves that need a permanent mission. In reply we would say that our impression is that Indian Mission work is now pretty thoroughly distributed all over the North and North-west of this

country; and we doubt if there is any large community of Indians between this and the Arctic regions, wholly unprovided for. If we are wrong in this, we would like to be corrected.

MEXICO.—The first Protestant mission work in Mexico, was in 1825. Rev. Dr. Brigham distributed some Bibles during a journey through Mexico. Miss Melinda Rankin established, in 1852, a Christian school for Mexican girls, on the Texas side of the Rio Grande, and for ten years sent over, or distributed in person, Bibles in Mexico. In 1862 Miss Rankin became the superintendent of the colporteur work of the American and Foreign Christian Union for Mexico. This work was transferred to the American Board in 1873.

LYTTON is the headquarters of an extensive Church of England Indian Mission in British Columbia. 1200 of these Indians are already baptized; and over 300 of them are communicants. The Mission is supported mainly by the English Society for the propagation of the Gospel.

At Yale, British Columbia, is an Indian school for girls, under the All Hallow's Sisters. There are twenty-five pupils; and Government assists towards their support to the extent of \$60 each per annum.



VISITING WIGWAMS.

SIoux CHRISTIANS.—Bishop Hare, of South Dakota, reported to the General Convention that during the last three years he has confirmed six hundred and fifty candidates among the Indians. Nine persons of the Sioux, or Dakota, race are now in holy orders. The Indians last year contributed \$2,500.

THERE are more Indian communicants than white in Bishop Hare's Missionary jurisdiction of South Dakota, although the Indian population only numbers 30,000, while the white population is 350,000. Six hundred and fifty Indians were confirmed there during the last three years.

AN INDIAN WAR.

EVERY American newspaper is full of the troubles among the Indians in Dakota and the North-west territories of the United States. Since our last issue of the CANADIAN INDIAN, the renowned Sioux Chief, Sitting Bull, has met his death, and not, it would seem, in a manner very creditable to the American Army. He had to be put out of the way and so he was put out of the way. But why need they have killed his child—a little boy of twelve years old? Since this event there have been several fights and scrimmages between the United States troops and the Indians, the most serious, perhaps, being that at Wounded Knee Creek, where about one hundred Indian warriors, entirely encircled by the troops and supposed to be without arms, turned suddenly upon their captors and, bringing out their guns from beneath their blankets, shot a number of them and then fled for their lives. So exasperated were the troops at this ‘treachery’ on the part of the Indians, that they indulged in a wholesale massacre of men, women and children. The clouds on the horizon at present look very heavy and threatening, and every day’s news seems to tell of more trouble in prospect. These Indians of the West are on the one hand goaded on to the conflict by the sense of wrongs suffered and treaties broken, and on the other hand they believe that the Indian Messiah is on the eve of coming to save them, and sweep away the white people from their country, and to restore to them their old religion, old customs, and buffalo hunting.

Up to the present there has been no serious disaffection reported among our Canadian Indians, but the Indian Agents have to be on the alert, a cordon of mounted police has been placed on the United States boundary to watch and report to headquarters should anything serious occur. It is said that the Sioux Indians at Moose Saw and Wood Mountain, in Assiniboia, were greatly excited over the killing of ‘Sitting Bull.’


 CETENNIAL NUMBER OF “METHODIST MAGAZINE.”

ON March 2nd, the Methodists throughout the world will celebrate the centennial of the death of John Wesley, and those in Canada will also celebrate the centennial of the introduction of Methodism into this country. The *Methodist Magazine* contributes its share to this celebration by a special Centennial Number, enlarged to 112 pages, now ready, February 15. Among its articles are: “Footprints of Wesley,” by Luke Tyerman, with portrait; “Mother of the Wesleys,” by Dr. Potts, with portrait; “Wesley and Methodism,” by Dr. J. O. Clark; “Wesley as seen by his Contemporaries;” “Wesley and Literature,” by

Dr. Punshon ; "Methodism in the Eighteenth Century," by the Editor ; "Symposium of Methodism," by leaders of modern thought. Other illustrated articles are : "In the track of St. Paul," by George Bond, and "Through Hungary and Buda-pest." Price, single number, 20 cents.

January, February and March numbers, including also centennial articles by Dr. Douglas, Dr. Stafford, William Arthur, the Editor, and other writers, mailed post free for 50 cents, with 354 pages, and nearly 100 fine engravings. William Briggs, Toronto, Publisher.

WORD comes from New Mexico that the Governor of Acoma has again been whipping children returned from this school, and their parents also, because the children wish to wear the dress of civilization, and use the education they gained at school ; and the parents concur.—*Red Man.*

 THE conclusion of the interesting article on "The Mound-builders," by Dr. Bryce, portions of which appeared in the January and February Nos., is crowded out of this issue, but will appear in our April Number.

AT a Council meeting of the C.I.R.A.S. held in Ottawa, February 21st, Sir James Grant in the chair, it was moved by Dr. Thorburn, seconded by H. B. Small, That in order to further the interests of the CANADIAN INDIAN Magazine, such subscribers as can conveniently pay their annual subscription for the next year, be requested to do so from the 1st of May next, in order to facilitate the continuance of its publication.

ARTICLES and items on Ethnological Subjects should be sent to H. B. Small, Ottawa, Ont.

Articles and items on Educational or Missionary Work among the Indians, all Business Communications and Subscriptions, should be sent to Rev. E. F. Wilson, Sault Ste. Marie, Ont.

Two Dollars (\$2), if paid at once, will entitle the sender to membership, also to receive the CANADIAN INDIAN, for one year.

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