The Influence of Civilization

ON THE

North American Indian.

AN ESSAY

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Submitted to the Board of Studies of the University of Manitoba on the 1st of February, A.D. 1902.

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I.

GENERAL INTRODUCTION.

The question is not a new one. Indeed, so much has been said and written on the subject that one might be tempted to think the literature treating of it altogether out of proportion to its importance. Certainly this literature has been so long in accumulating that we are at least led to suppose that nothing new can be said, and that any importance there is in the question was realized long ago. This, however, is not true, for much that is in print on the Indians might, just so far as their well-being is concerned, have been left unwritten. The one thing that gave it birth was the fascination of a subject so congenial to minds fond of real and rarest incident. The history of no other people can afford so much delightful romance, or startling adventure, or courageous enterprise, compressed into so short a period, as can that of the Indians of North America. Hence it is only to comparatively few of the legion of authors that the material importance of the subject has at all appealed, and therefore by even a lesser number that it has been treated in a judicious and interested manner.

It is not that the number of this people is very great. According to most recent statistics they do not amount to more than 400,000 in the United States and Canada together; and in Manitoba and the Northwest the Indian population which is within the limits of the different treaties is 24,468. Outside of treaty there are in all Canada supposed to be 14,566, most of whom will be in the Northwest. Yet this is no inconsiderable number when looked upon as a possible leaven working in our society. And the day is past when the Anglo-Saxon race can think that even towards such a comparatively insignificant people it has no other duty than extermination if that smaller nation will not submit or yield to its own policy of commercial or colonial expansion. That was the idea once-on-a-day, but it is so no longer. The Anglo-Saxon has duties towards all men, and not least are these obligations which bind it to the uncivilized tribes which come under its jurisdiction, or within the far-reaching sphere of its influence. More and more this enlightened race is rising to a sense of its Christian duties, and becoming the exponent of justice and honest-dealing, of progress and light, of helpfulness and culture, in all the dark places of the earth. And although the sense of this duty towards the ruddy inhabitants of the western forests, mountains and plains, came later than could be wished; or in other words, though the Indians of America first came into contact with the Anglo-Saxon race at a time when the sense of these responsibilities was less distinctly felt and understood than later, yet to-day our governments, realizing their duty, are endeavoring in a conscientious way to perform it, and are now aided in its discharge by an experience, and knowledge of facts, that have taken a long time and often cost a great deal to attain.

But looked at as an element in the community of which we form the principal part, the importance of our duty towards the red races is greatly enhanced. They are a people with many remarkable traits such as will make them anything but a detrimental leaven. Courage and craftiness they have without measure, and even physical endurance too, though this has been—not

in the race, but in very many individuals—seriously impaired by the prevalence of tubercular diseases and by evils which the white man has introduced. Persistence is one of their strong traits and ability to submit to the most painful torture; while wisdom in counsel and eloquence of speech are among the esteemed and cultivated qualities of the white which the red men possess.

But whether they be a leaven for good or for ill, at all events they are our neighbors and will inevitably mix with us less or more. We cannot kill them off, did we wish to; and they do not seem, though many without good authority think otherwise, to be decreasing in number. The net increase in the whole of Canada for the year 1900 was 29. In Manitoba there was an increase of 61 and in the Northwest Territories 721. These numbers are no doubt affected some by the methods of classification adopted by the Department. It strikes one as strange that the increase in Manitoba and the Northwest should be so great, and the net increase for all Canada so small. This, however, is largely explained by the estimated decrease of Indians outside of treaty which for the above mentioned year is put at 533. But the estimate of these Indians depends on available information and may not mean any actual decrease at all. The Honorable Commissioner assures me that outside of treaty it is almost guess work to make any estimate. Apart, then, from our duty towards them it becomes our interest to elevate and improve these unfortunate children of the wilds. And when we consider the good results that have in some cases at least attended our efforts to uplift and enlighten we are encouraged to proceed.

The literature upon the subject is very extensive, and great quantities of it have been collected by the Smithsonian Institute of Washington, D.C., and other similar libraries. But while a great deal of this is actual history, affording an opportunity, if it could all be sifted, of giving a record of details of the life of this people such as it would be hard to equal in the annals of mankind; yet the vaster portion of it is useless since no kindred, or people, or nation, or tongue, upon the face of the globe has afforded more occupation to the theorizer than has the origin of the red man; nor to the romance and fiction writer, than has the history of this people.

As we have seen, the number of Indians in North America does not exceed 400,000; and it is likely it never did. But the divisions among these were most numerous. Countless tribes all over the country had each its own particular name, and held together with some, though often little cohesion. It could hardly be expected that anything more was required for these divisions than the most arbitrary distinctions, or mere expediency itself. But over and above these many tribal divisions there were some greater divisions which made, as it seems, four or five greater families of the aborigines. In the east there were the two great nations: The Algonquins, including most Canadian Indians, and the Iroquois. To the south lived the Mobilian family, the remains of which are now the principal part of The Five Civilized Tribes of Indian Territory. To the west was the great Dahcotah or Sioux family stretching out to the sources of the Missouri and the Rocky Mountains. Crossing the border into Canada again we meet the great Blackfeet nations, consisting of the Blackfeet, the Piegans, and the Bloods. Such are some of the family divisions of this early people. But even these divisions are not final. The Dahcotahs are held to be relations of the great race of the Iroquois, and they possess many traits in common which show them both distinct from the Algonquin family. The Blackfeet too have traits which show affinity with this last mentioned race, though this is really a highly debated question, for one thinks as he reads of a brave Blood warrior that he is less an Algonquin than an Iroquois.

It is not necessary that we should discuss the origin of this people, a question upon which a great deal has been written with very little effect. Whatever their origin, and wherever their former habitation, the circumstances of

their new abode, and their long absence from their primeval home, were sufficient to obliterate almost all traces of their descent. Some assert that the red man is of the Mongolian type, and certainly with the amber-colored tenants of the Orient he has many traits in common; yet looking at other points, we are carried to far other extremes, for from a linguistic point of view he has more affinities with the Basques of the southern provinces of France than with any other race in the world.

When the white men landed on the eastern coast of the continent they first made the acquaintance of that very extensive family of tribes—the Algonquins. They covered a vast extent of country and from this point of view might well be called the principal Indians of America. From the frozen region of the Hudson Bay to the warm Carolinas in the south; from the Atlantic ocean in the east westward to Lake Winnipeg and the Mississippi—this was the acknowledged home of this scattered nation. Even this broad territory, however, is not comprehensive enough. For if we are to include the Crees and their various sub-tribes we must extend the boundaries of this far-reaching kindred westward to the Rockies themselves. To the north there lived, and yet lives to the surprise of many, in almost entire ignorance of the white man's ways the Tinne or Chippewyans. These are quite distinct from the Chippeways, though possibly, like them, a branch of the Algonquin nation. But on this point we cannot be explicit. As a race they have hardly come in touch with any civilization. They know more or less in a business way a few factors of the Hudson Bay Company, and some of them have been visited by wandering missionaries of the cross in their great lone land, but very few have as yet been admitted to treaty. They are a fairly numerous people, including the Beavers, or Peace River Indians, who are in treaty, the Slaves, the Dog Ribs, Yellow Knives, Cariboo Eaters and others. But the single mention of these people is enough. As they are as yet strangers to civilization, so they are foreign to our subject, and only show us a field where in future good work may be done. We shall therefore not again notice them, except the few who have recently come into touch with the Government.

The Blackfeet live in the foothills of the Rockies, while in British Columbia is a motley multitude of Indians who present a chaos to the student, though they are becoming better known. On the coast they show traces of the intermingling of Asiatic blood, and are of a higher type than those farther inland.

These, then, dispose of all the Indians in Canada. It is seen that there are two great types: The Algonquins and the Iroquois. The differences between these two great families are very striking, the Algonquins, in general, being heavy-boned, coarse-featured, and not very good-looking; while the Iroquois were straight and tall like the trees of their wild familiar haunts; they were a noble-looking, athletic race, with shapely limbs and finely cut features. The Algonquins were warriors of no mean metal, but were no match for the Iroquois. This warlike family, and especially the five chief members of it, had by the prowess of their arms and their personal courage and valor carried their dominion far in all directions; and it is impossible to say where their conquests might have stopped had not the white man appeared on the scene.

And one, as he surveys the countless tribes of these people, feels that this distinction of the eastern races is not perhaps too broadly applied when made to include all the Indians of America. We have seen that it embraces practically all those of Canada, and it would seem without many difficulties of classification to apply equally as well to the States. The distinction between the two branches is clear and distinct, yet there is a unity among all the Indians of the whole continent. We think we are not going too far then when we say that possibly within these two great branches there is a sufficient breadth of variety to admit all the natives of America. We have seen that other great families, the Dahcotahs and the Blackfeet, can find a place under their family wings. And when we consider how mutable were the tribal relations of these

people, and how uncertain their abode, we would expect them to be greatly mixed, and thus reduced more or less, to conformity to one or two chief types. And further, when we find as we do, living in the remote south-western States, remnants of tribes bearing the same name, speaking the same tongue, as the tribal members of these families in their well-known and acknowledged haunts, we feel that they have wandered from their home, and that they and their neighbors too, likely, are but shoots from one or other of the old stocks which include them all. We would therefore go so far as to suspect that the distinctions which mark the Iroquois and the Algonquins might be enough to classify all the Indians of the continent. But in all this we must acknowledge we are committing the error against which we have ourselves inveighed, and in so doing are only adding to the theories regarding this peculiar people; and indeed it must be remembered that the pressure of the white man upon the Indian in the east drove the latter westward, and this fact alone sufficiently accounts for these remnants of tribes which seem far from their earlier homes.

Among the members of the Algonquin family are the Delewares of New Jersey, the first red acquaintances of the English; the Shawanoes of the Ohio, the Miamis of the Wabash, and the Illinois of the river of their name; the Ojibways, Pottawattomies and Ottawas towards the north, and to the west of these again, and west of Lake Michigan, the Sacs, Foxes and Menomonies. To the north of all these lay the country of the various tribes of Crees distinguished according to their place of abode by the names of Swampy, Wood, or Plain Crees, living respectively in the Swampy country between Lake Superior and the Hudson Bay, the wood-clad districts of the great Manitoban lakes, and the plains and prairies of the west.

The second great family though the lesser in numbers was the more valiant and successful in war. The abode of the Iroquois proper was in New York State and Western Ontario. The members of this family were chiefly the Mohawks, Oneidas, Onondagas, Cayugas and Senecas. Later they were joined by the Tuscororas, a kindred tribe from the Carolinas. Related to them more or less directly, though often at war with them, were the Hurons, the Eries and Neutrals. Such are the members usually named of this once powerful family, but ethnology shows us affinities between these tribes and the Sioux or the Dahcotahs of the western plains of whom our own Assiniboines are a branch.

In the great country comprising the States lying between the Mississippi River and the Rocky Mountains we have a great number of tribes ranging all the way from fifty to fifteen hundred persons; but, as stated before, they mostly show traits which will justify us in identifying them with one or other of the two great typal divisions. And the points in which they differ from our would-be parent-stocks, seem to be due to the differences of climate rather than of blood. Among these western tribes are, as we have said, many which are clearly remnants from the east. And when we find here Chippewas, Sacs, Foxes, Pottawattomies, Ottawas and others in Kansas and in Indian Territory —tribes that all acknowledge to be Algonquin—and Senecas and Wyandotes and others of admittedly Iroquois origin we feel inclined in the face of the hopelessness of better classification to say that perhaps this great racial distinction penetrated even into these remote tribes, showing itself, however, less clearly as they got farther from home, thus creating new and modified types.

But in spite of this great distinction of families there are such traits exhibited by the Indians from north to south and from east to west as to make it clear that they are one distinct and integral people. Such at least is the opinion of most writers. Our own Dr. Bryce has some remarks on this subject in his "Short History of the Canadian People;" Gannett, writing in the Encyclopaedia Britannica, is of this opinion; and one author says: "In their solemnization of public business by smoking the calumet, in the adoption of captive children, in their fondness for the monotone in music, in their use of the totem and similar symbols, the North American Indians, while resembling each other,

differ from most other peoples." Physically they have many traits in common. In stature there is great variety, but all have the square head, high cheek bones, sunken dark eyes, and long jet black hair.

By the practical unity of the race—together with the fact that for long years the white man neglected the Indian in almost every way but to oppress him or use him as his tool, through which cruelty the Indian was, with a few usually happy exceptions, either driven westward or exterminated—our subject is considerably curtailed. The first result of the Indian's contact with civilization was, in general terms, that he went down before it. But when the white man rose to a sense of his obligations towards the dispossessed aboriginal tenants of the west, the red man began, through the succor and guardianship of his pale-faced brother, to make at least slow but steady progress under it.

Perhaps our own Indians of Manitoba and the Great Northwest are especially fitting examples for us to treat of in considering the subject before us. They were too far west to be much affected by the first and severer policy of the Europeans, and they are the best examples the continent affords of the present successful working of the later and more philanthropic policy ; while at the same time their proximity to and common nationality with ourselves, make them of so much more importance. We shall therefore, after a brief survey of progress and conditions elsewhere, especially in Eastern Canada, confine our attention more particularly to the Indians of Manitoba and the West.

II.

THE TRIBES OF THE EAST.

It is worth our while to take a glance at the progress that has been made in the east, to consider the circumstances under which it was made, the causes that have helped and those that have hindered it, and to do so we look briefly at that state in which the red man was found by the whites.

In reality the Indian, in general, was of a noble type and possessed of many generous traits. But all were not equally good, and some were very low. Of the two great families of tribes the Algonquins subsisted almost entirely upon the fruits of the chase. Game and fish formed their principal diet and when these were plentiful the Indian prospered, and when scarce he learned to know the sorrows of famine and hunger. At such times some of them sank very low, subsisting "on roots, the bark and buds of trees, or the foulest offal ; and in extremity even cannibalism was not rare among them." Such habits, however, were only to be found among those who were, and who still remain, the lowest and least progressive of the Algonquins. But foresight was a thing unknown to the poor Indian, and his provender depended wholly upon the immediate season.

The Iroquois as a nation rose much higher in the scale of life. They had their fields of Indian corn and their plots of cucumbers and melons. A few of the Algonquins of the New England States had similar means of support. The Mohicans, the Massachusetts, the Pequots, and others, though living on the bounty of the sea, found some help also from tilling the soil. But the Iroquois were identified with agriculture. "In 1696 the invading army of Count Frontenac found the maze fields extending a league and a half or two leagues from their villages ; and in 1779 the troops of General Sullivan were filled with amazement at their abundant stores of corn, beans and squashes."

In the matter of dwellings these Indians of the east were not to be despised. The Iroquois lived in long houses built of posts firmly driven into the ground with an intervening framework of poles, and the sides and arched roof of which were closely covered with layers of elm bark. In these long houses

several distinct families would make their home. But the houses of the Algonquins were much ruder, consisting usually of a movable teepee made of birch bark or of skin which when folded up the squaw could carry upon her back.

Domestic relations were usually quite loose, marriage often being only in the experimental stage for a few days, and generally it was at the will of the parties. Besides the tribal divisions among the Iroquois there were clans or divisions of the nation which were distinguished by a certain totem. These totems were quite independent of the tribe, and persons of different tribes might be members of the one totem, or persons of one tribe of different totems. These totemic divisions served, among other purposes, to keep the blood strong since intermarriage was forbidden between persons of the same totem.

Among the Iroquois, and especially among the Hurons of Western Ontario, towns of considerable size often sprang up, and as they were an agricultural people, these were more or less permanent. The arts were very little developed but they had some rude ideas of pottery. Trade was practised some, and strange to say, monopoly was very prevalent. When any family had made it a practice to deal in any particular article they might pillage and plunder any intruder into their trade. Wampum, consisting of "elongated beads, white and purple, made from the inner part of certain shells," was a kind of medium of exchange since it was, as an article of wealth, greatly prized by the Indians. But barter must have been their chief practice. Many of the tribes were constantly at war; and the Iroquois especially were constantly so engaged. They subdued nearly all the tribes around them, and wiped out of existence many belonging, not indeed to their confederation but to their own race. The Hurons with their populous towns and well cultivated fields were, with the Eries and the Neutrals, kindred races that met this experience. The number of the Iroquois was not very great, perhaps never more than 4,000 fighting men, but they carried all before them and found no foe who could bear the brunt of their cunning and onslaught. There is no saying where their victories might have ended had it not been that their star was in the ascendant just as that of the white man appeared on the horizon, and soon it began to grow dim. We might think, considering the agricultural instincts of this race, and their superior tastes, that had the white man's coming been delayed this success of the Iroquois must have been for good. But they were cruel conquerors and did not fight for peace and the arts that adorn it, but for plunder and glory. He would swoop down on his unoffending and peaceful but vacillating kinsman, the Huron, and taking his life and those of his wife and children, would burn his picturesque village and leave his country a desolation.

The religion of the Indian, Algonquin and Iroquois, was a chaos of superstition. Yet strange to say, this being who worshipped nature in all her phases and circumstances, had a strikingly clear conception of the One only true God. Every Indian believed in the Great Manitou and placed Him absolute over all others. But this did not seem to exclude the idea that all his environment was full of life and spirit; and so this wild child of nature worshipped his mother in all her varying aspects. In his religious ceremonies, dances, feasts, fasts and exhibitions of many kinds, some queer, some absurd, some pretty, some cruel, all played a part, making his life romantic yet sad, picturesque yet barren and unfruitful.

With the coming of the white man the Jesuits were the first who set to work with unwearied zeal and unhesitating self-sacrifice to enlighten the darkness of the savage mind and to uplift the poor degraded inhabitant of the wild. The results were often good. No tribute too high can be paid to the memory of these noble frontier soldiers of the cross, who, deprived of every comfort, though usually accustomed to the best, and with nothing to look forward to but hardship, danger and exposure, went forth often to reap their reward only at the cost of martyrdom. Among the Hurons, where perhaps their greatest

work lay, missions failed, prospered and failed in turn, and finally were wiped from the face of the land by the all-conquering and relentless Iroquois.

What the Indian gained at this time he gained almost entirely by war; and what he lost, and that means nearly his all, he lost in the end by war. The French from the first had made allies of the Algonquins, and the English had been fortunate in their relations with the more successful Iroquois. Their fortunes rose and sank in waves, and the story of their successes and failures, of their bloody wars and treacherous massacres is a long and painful one. More than a half century of conflict will not tell the dreadful tale, till at last the poor red man was either exterminated, driven westward, or so hemmed in that there was nothing for him to do but to submit. Those to whom this fortune, good or bad, fell were the forefathers of the present-day Indians of the east, the miserable and only slightly progressive Micmacs of Nova Scotia, the Montaignes of Quebec, and the more or less prosperous remnants of other tribes, living witnesses of both Algonquins and Iroquois of generations gone. While some of these take their places in the community in a manner which commands respect, others, and especially those of the Maritime Provinces, have not made great advance. The Government was long in giving them the attention that was their due, and when at last they began to feel their responsibilities, the care that was meted out to these was such as is bestowed upon old men whose days are drawing to a close.

In Ontario there came, perhaps only through stress of circumstances, however, a better policy to be practised. Here the old allies of the English had made their home after the war of the revolution. On account of their loyalty great promises had been made them, especially by Carleton and Haldimand. This resulted ultimately in grants being made to them of vast tracts of land on the Grand River and the Bay of Quinte—lands destined shortly after to be of almost untold value. But the famous chief, Brant, to whom his followers entrusted everything, alienated large portions of the original grant, and failing to look after the purchase money in a business-like way, his fellow-tribesmen got comparatively little for it. A fair tract of land, about 50,000 acres, still belongs to the Iroquois tribes, but they draw from the Government, on account of the sales they have made from time to time, a substantial annuity.

And what is now the condition of these Indians? Throughout the different parts of the Province they live on their numerous reserves. The Indian Act—an Act which with comparatively few amendments or additions and practically as it was first introduced into the House of Commons, by our present Commissioner, the Honorable David Laird, at that time Minister of the Interior, still stands as a monument of its author's legislative skill and of his great practical knowledge of the habits and requirements of the Indians—this Act provides for the admission of any who wish it, and are qualified for it, to the full rights of citizenship.

The various reserves are either singly or in groups placed under the supervision of an agent appointed by the Government, and these agents look after the business of the band, and also see that they are instructed in methods of farming and such other industries as are possible under the circumstances. There are twenty-one such agencies in Ontario, and thirty-one in the four Maritime Provinces.

We shall find it instructive to look a little more in detail into the condition and circumstances of these Indians. As among their white brethren we find them well, and otherwise, to do. In Ontario, and in the other Provinces as well, farming is always an occupation, if indeed not the principal one. Stock-raising is also gone into pretty extensively and some timber is cut. Basket-making, rustic-work, berry-picking, the gathering of genseng-root, fishing, hunting, lumbering and the building of canoes, row-boats, skiffs and other sporting articles, are among their minor callings. The agent at Brantford reports of those under his supervision, that "general farming is the chief means of making

a living; a few depend on gardening and fruit growing, while many of the younger members who will not farm seek employment in factories." The agent at Marysville adds that some of his Indians depend upon their labor and trades as carpentry, masonry and fishing, while many of the women engage in gardening and butter-making.

The buildings and houses of these Indians are constantly improving. Many are of logs and many of frame, and the number of these last tends to increase as saw mills come nearer or into the reserves. Some of the Indians have brick houses too, and building of all kinds goes on apace. The agent of the Six Nations at Brantford reports that ten large barns were built upon that reserve during the year 1900. The Indians of the lower provinces, however, do not seem so well off in these respects.

In the matter of education there are great differences, and this is seen as well in the Maritime Provinces as in Upper Canada. One agent from Quebec reports that of his band "most of the Indians can read and write, and many of them have taken a course at college or other higher educational institution." Others, however, report less favorably and among them the agent of the Hurons of Lorette, who laments a lack of interest among parents, but adds the gratifying remark that "two or three families send their children to business schools at Quebec to complete the studies begun at the village school." Everywhere throughout Ontario the reports are most favorable, of good schools well ventilated and equipped, of interested and helpful parents, and of enthusiastic and progressive pupils. Some of the children of the Tyendinaga reserve attend the high school at Deseronto, while of the ten schools on the Six Nations reserve, four are taught by white teachers and six by Indians.

Religiously also there has been great progress. The majority of those in Quebec and farther east adhere to the Roman Catholic Church; but in Ontario there is more variety. The Methodist denomination has the greatest number, but the others are also largely represented. Those at Brantford have become sufficiently civilized and up-to-date to admit the Seventh Day Adventists among them, and now these have a church on the reserve. In some of their churches the services are occasionally conducted in the Indian language by one of the Indians themselves. This I presume is chiefly for the benefit of the aged, their need being much the same as that of many of the aged Gaelic speaking citizens of our own Province and of Ontario. The last report of the agent from the Tyendinaga reserve is so interesting on this point that we copy it in full: "The Indians of this band"—twelve hundred and forty-eight in number—"belong to the Church of England, except one hundred and forty, who are Presbyterians. Those belonging to the Church of England have two stone churches, and two mission school-houses used for divine service. There are four services each Sunday, and an evening service during the winter; also a Bible class in the week. All this is done by the missionary, except one service held at the mission school erected by Chief Anonsoktha in 1880, which is conducted by Cornelius Maracle, Sr. The Presbyterians have one frame church, and on July 29, 1900, ex-chief Jacob B. Brant was ordained elder of the Presbyterian church. The Indians take great interest in their religion and attend church regularly."

III.

THE TRIBES OF THE WEST.

This brings to a close our review of the progress and present condition of the Indians in the east. We now turn our attention to those who live in our own more immediate neighborhood. And with them we shall pursue somewhat the same programme as before, looking at them first as they break upon the

sight of the first exploring whites and then asking regarding their progress and present state. As we proceed we shall have to answer some questions as to the causes of this growth, seeking to learn the lessons that it teaches.

The tribes of the western forests and prairies are chiefly the Crees of the three types before mentioned, with the Ojibways, their kinsmen; the Assiniboines, a branch of the giant Dahcotahs, "the tigers of the plains" of the south; the Blackfeet at the foot of the Rockies, and to the north the Tinne nations whom as yet civilization has barely approached.

The primitive state of these Indians, or such of them as fall under our notice, was pretty much the same from east to west. In many respects they were like the more roving of the eastern tribes whose circumstances we have already considered. The buffalo, the wild cattle of the plains, which swept in immense herds with thundering tramp through the length and breadth of the country, afforded them their chief means of livelihood. His flesh gave the red man his meat, and his fur gave him clothing for his back and a teepee for over his head. The buffalo was perhaps the greatest feature and circumstance in the ordinary life of the Indians of the west. But there were also other means of livelihood. The Swampy and Wood Crees around and east of the great Manitoban lakes made fish and smaller game than buffalo their principal articles of diet. The habits of some of these latter Indians in the matter of cooking were far from epicurean. Maccoun says of them that "should a little flour be obtained at a fishing station, a number of fish are cut up and put in a pot with water and a handful of flour, and boiled for a short time. The pot is then taken off and all gather round and the contents are eaten with great gusto, and they drink the liquid with evident relish." It must be noted, however, that this meal is partly a product of civilization, since the objectionable part of it, the flour, was a contribution from the white man. But when it was a question of roasting a duck or other fowl—which they had known from the earliest times—Maccoun adds that they could do this "to suit the taste of any gourmand." And as to the cooking described above, if it were but clean it is just possible that the best might under certain circumstances appreciate a meal so prepared, as our traveller assures us was the case with himself. Nor were these Indians devoid of foresight, for they had learned to lay by from one season to another. The rivers and lakes in their country were, as they still are, full of numberless fish, as well as being the haunts in the spring of innumerable water-fowl. These afforded food for the season itself, but as the fall approached they repaired to the regular fishing grounds, where they took white fish in incredible quantities. These they dried and packed for winter use, and when the ponds were frozen over each family retired to its winter hunting grounds, where fur-hunting occupied their whole attention.

The dwellings of these people were chiefly teepees, the houses of the Iroquois of the east being unknown here because a portable structure is with the Indians of the west almost a necessity, while the agricultural habits of the Iroquois permitted a more permanent abode. The houses of the Ojibways were made usually of birch bark, but the buffalo supplied the Indian of the west with a roof. These skin tents were often highly decorated on the outside with pictures representing the totem of the owner, or his rank in the tribe, or his deeds of valour as a warrior, while bows and arrows, tomahawks, pipes, skins of animals and scalps of foes gave for the Indian a home-like appearance to the interior.

The dress of these roving red men of the west was not for the most part an elaborate affair, but when it consisted of otter and similar furs, would often be of greatly more value than the dressiest suit of an European dandy. In winter the dress was usually a buffalo robe, and these the Indian women had the art of tanning most beautifully, so that the hide of a great buffalo bull with its warm shaggy fur became a garment as soft and pliable as a blanket. The moccasin, now an article of civilized commerce, was the ancient footwear of the Indian;

and often an elaborate busby decorated with uncouth figures, or with little animals, or fur and feathers, completed the full dress of the dusky dude.

Among these Indians there was little organization such as we have seen among those of the east. Traces of the totem, however, are easily found, and of the Blackfeet it has been said that they were "a proud, haughty people having a regular politico-religious organization by which their thirst for blood, and their other barbarous passions were constantly fired to the highest pitch of frenzy." This only adds another reason for believing this people at least distant relations of the Iroquois, to whom these very words would aptly apply. But among the greater number of these western tribes there was little more than the mere recognition of the unity of the tribe, while perhaps a few natural leaders among them became "war chiefs," though the office of regular chief was hereditary.

Their religion was of that same chaotic character with the religion of the eastern nations, and feasts and dances constituted not a small part of the ceremony. But dances and festivals play a great part in the life of the Indians at all times. Perhaps the two most famous of their dances were the Sun-dance, by which young braves were initiated into and consecrated to the horrors and endurance of war, and the Scalp-dance, which was celebrated with great noise and eclat on the return of a successful war party. Both of these dances, which have been, as far as possible, suppressed by the Government, are extreme in their savage barbarities, and fill, not the beholder only, but the reader with awe and horror.

And yet perhaps we have failed in doing justice to these untutored children of the wilds. Certainly we shall do them an injustice if we do not remember one feature of their lives in which they have been the instructors of the white man, and which only now we are beginning to realize in its wider importance—that is, their horsemanship, and their individual skill and bravery. Of the Indians of the western plains the horse was the constant companion, and in these animals their wealth, if wealth they had, consisted chiefly. They knew well how to manage their wild ponies. The buffalo chase, as well as their own wild exhibitions and love for feats of danger and skill, made them such masters of the saddle as could not be surpassed in the world. Let us then in estimating the abilities and worth of these early savages, remember that on these broad pasture fields of nature these men have been wont for generations and for ages to practise and employ those feats and that skill which gave the Rough Riders a prominent place in the Cuban war, and later made our own Canadian Mounted Infantry in South Africa the admiration of the empire. And let us further remember that these—these traits and qualities made famous on modern battle fields, these traits and qualities so long a part of the life of the Indians of the west—are the traits and qualities which Lord Roberts has declared are destined to become in the near future the great essentials in warfare since the development of war tactics and methods has been away from the old and once formidable British square, or even "the thin red line" in a direction that requires more intelligence, skill, and personal courage on the part of the individual combatants.

The first contact of these Indians with civilization was no doubt by way of the great lakes, but the few who came to know anything of it through this channel had either to go a long way to make its acquaintance, or were introduced to it by a few emissaries and wanderers from the French and English colonies in the east, who made their hidden and mysterious way into these pathless wastes. But with the beginning of the Hudson Bay Company in 1670 and the establishment of Fort St. Charles, which was soon after followed by the founding of other similar posts, civilization really began to place its foot upon this western land, and for many years this company and its rivals were the only means the Indian had of knowing anything of the white man's ways. The influence of these companies was not uniformly for good, but honesty and strict adherence to its promises seems ever to have been the policy which actuated

the Hudson Bay Company in its dealings with the red man. So wholesome was this influence that travellers have been known to say that those Indians who knew this company only could always be depended upon both to keep their promises and to pay their debts. Lord Lorne, then Governor-General of Canada, in a speech delivered by him in Winnipeg in 1881, says: "Let me advert for one moment to some of the causes which have enabled settlers to enjoy in such peace, the results of their industry. Chief amongst these must be reckoned the policy of kindness and justice which was inaugurated by the Hudson's Bay Company in their treatment of the Indians. This is one of the cases in which a traders' association has upheld the maxim that 'honesty is the best policy,' even when you are dealing with savages. The wisdom and righteousness of their dealing on enlightened principles, which are fully followed out by their servants to-day, gave the cue to the Canadian Government."

Another, though later, influence which these Indians knew and which has done much for progress and civilization in the west, was the North West Mounted Police. The first need for these mounted guardians of the peace was felt when there came in the early days from Montana and other States, large quantities of liquor which played havoc with the morals and self-control of the Indians and drove them completely mad. The fire-water broke in upon the pristine innocence and happiness of the red man of the west with most terrible effect, and in an incredibly short time the bravest and strongest of the tribes were completely demoralized. The noble Blackfeet Indians of the foothills—men of stature, strength and intelligence, numbering at one time as many as 10,000—met this dire fate chiefly through the imported spirits. To prevent the smuggling of this article, and to suppress all such illegal traffic, and generally to preserve order and peace the mounted constabulary was organized and established in the country. Their services to whites and Indians alike were invaluable, but they were the Indians' salvation. We again quote from the speech of Lord Lorne excerpted above: "The Dominion has been fortunate in organizing the Mounted Police Force, a corps of whose services it would be impossible to speak too highly. A mere handful in that vast wilderness, they have at all times shown themselves ready to go anywhere and do anything. They have often had occasions demanding the combined individual pluck and prudence rarely to be found amongst any soldiery; and there has not been a single occasion on which any member of the force has lost his temper under trying circumstances, or has not fulfilled his mission as a guardian of the peace. Severe journeys in winter and difficult arrests have had to be effected in the centre of savage tribes, and not once has the moral prestige, which was in reality their only weapon, been found insufficient to cope with difficulties which, in America, have often baffled the efforts of whole columns of men."

But on account of the sense of responsibility which the Government has of late years felt towards these disinherited sons of the wild they may now be said to be its wards and come more or less under its direct supervision. At the time when the Hudson Bay Company's title to these western lands was extinguished in favor of the Canadian Government it was solemnly declared, by an initial act of authority that the rights of all should be respected. On the influx of the whites the Indians in 1870 asked that a treaty be made with them guaranteeing certain privileges. This treaty was entered into at the Stone Fort on the 3rd of August, 1871, and included the greater part of the present Province of Manitoba. Seven other treaties have since been entered into as the white man encroached on the ancient hunting grounds of these first holders of the soil. Treaty No. IV. made at Qu'Appelle Lakes in 1874 by our present Commissioner on the part of the Government, has been the basis of all succeeding treaties. The last treaty, No. VIII., was also negotiated, not three years ago, by the same veteran servant of his country and friend of the Indian. This treaty covers upwards of 3,000 square miles of territory, running as far north as Great Slave Lake and going westward into British Columbia. Thus a considerable number of the Tinne have

at last been brought into treaty, since among the Indians of Treaty No. VIII. are representatives of the Slaves and Dog-ribs, Chippewyans and Beavers, as well as Crees and Mountain Iroquois.

By these various treaties the Indians surrender their rights to the lands conveyed, and in turn are given, by bands, the privilege of calling at any time for the allotment of reserves. These reserve lands are usually in the proportion of one square mile to a family of five persons. In addition to this there is a money *per capita* grant to the head of each family, with a further amount to chiefs and head-men. Provision is also made for a supply from the Government of ammunition, tools, seed-grain, cattle, and other similar necessaries, while school teachers are also provided for. An erroneous idea is entertained by some that these Indians are supplied by rations. This is never the case except with the aged, the widows or the afflicted. When the buffaloes disappeared with amazing suddenness from the prairies of the west many of the Blood Indians, who were almost entirely dependent upon this animal, were reduced to the verge of starvation, and as their country is not favorable for agricultural purposes, an exception was made in their case, and for years they have been receiving rations. But year by year the number of those so assisted grows less and less, and soon none but the needy shall receive such favors. The policy of the Government is well expressed in the report of the commissioners of the last treaty, and reads as follows: "We pointed out that the Government could not undertake to maintain Indians in idleness; that the same means of earning a livelihood would continue after the treaty as existed before it, and that the Indians would be expected to make use of them. We told them that the Government was always ready to give relief in cases of actual destitution, and that in seasons of distress they would without any special stipulation in the treaty receive such assistance as it was usual to give in order to prevent starvation among Indians in any part of Canada; and we stated that the attention of the Government would be called to the need of some special provision being made for assisting the old and indigent who were unable to work and dependent on charity for the means of sustaining life."

IV.

PROGRESS AND PRESENT STATE IN THE WEST.

We pass on now to look at the progress that has been made, and the present condition of these Indians. And in so doing it is interesting to mark the success which has attended the efforts of the Canadian Government in its treatment of these people compared with that which has been meted out to our southern sister. And here let me refer, too, to the satisfaction which one finds in studying the subject from Canadian sources. This is especially evident in Government reports, for while those of our own officials are sober, dignified and business-like, as well as often really chaste and literary in style, those of even the highest American officials are, not always, but too often, most verbose and erratic in both matter and manner.

Gannett, writing in the Encyclopaedia Britannica, says: "While the United States have had almost continual trouble with the aboriginal inhabitants, Canada has had no Indian difficulties of importance. This is due in part to the practical working out of the policy, but more to differences of environment. The Indian service of the Dominion Government is composed of a trained body of men who remain in it through life, who thoroughly understand the Indian character, and who become known and trusted by their charges. The members of the United States Indian service, on the other hand, are appointed by political or church influence, and are in many cases unfit for the work; they are changed also as the balance of political power passes from one party to another. The Dominion

Government has always fulfilled the conditions of its treaties and has always administered punishment promptly and severely when the necessity arose. The United States have broken treaty after treaty or have neglected to fulfil their obligations to such an extent that most tribes no longer have confidence in the promises of the Government. In cases of outrages by Indians it has as a rule been very slow and dilatory in punishment. But undoubtedly the principal reason for the immunity the Dominion has hitherto enjoyed from Indian wars lies in the fact that the Indians have not yet been crowded by the whites. While the area is larger than that of the United States the Indian population is but about two-fifths as great and the whites are but one-tenth. In consequence of all this most of them remain in or near their original homes. Excepting those tribes which have removed across the border from the United States few, if any, have engaged in wars against the whites."

As to numbers, we have already seen that the Indians are not decreasing absolutely, nor are there any facts to show that theirs is a dying race. The views of the above-quoted author on this subject we give as follows: "The popular idea has been that their total extinction is only a question of time. This is questioned by Colonel Mallory, of the United States army. From the evidence he presents it appears that while many tribes have decreased in number, and some have even become extinct, others have increased very decidedly, leading to the probable conclusion that the Indian population of North America as a whole has not decreased greatly since the earliest occupation of the country by Europeans. It is at least certain that the Indians have been brought under various influences which tend to prolong and preserve life. The murderous inter-tribal wars have ceased; the people are now better housed, clothed and fed; and many of them have regular avocations, and they have medical attendance while sick."

But the vital statistics seem to change some from year to year, showing a little uncertainty. The very interesting report of the Deputy Superintendent General of Indian Affairs for 1898 has some interesting remarks which, when contrasted with the words of the author just quoted, show how difficult it is to come to a sure conclusion in this matter. They are too long to quote in full, but he points out that the change from teepee to house is not always beneficial since "the herding together in small and ill-ventilated houses such as form the first advance towards a better class of dwellings serves to preserve and disseminate the germs of pulmonary phthisis and scrofula. Even after more commodious dwellings have been erected the tendency is to huddle together during the winter season into perhaps a single room, and to further economize heat by the careful exclusion of fresh air." Yet the author of these remarks is very hopeful and with gratification he shows the net increase for all Canada for that year to have been 729. The greatest part of this was in Ontario, where civilization has advanced furthest, but even in Manitoba it was 175, while in the Northwest Territories there was a decrease of 55. This last, however, was "more than accounted for by the disappearance of a number of refugees who went to Montana after the disturbance in 1885 and at the request of the United States Government were brought back in 1895-6."

In the following year this good showing is not kept up, as there is a decrease of 137, the year of 1900 turning the tables again with a net increase for Canada of 29. This, however, is not very satisfactory since it required the "discovery" of 223 Indians not hitherto known to exist, and the immigration of a goodly number from the United States to give us even this slight increase. But the causes of this excessive mortality are well known, and every step is taken to prevent it, so that the Deputy Superintendent adds: "There can be no doubt that as the Indian population is pretty well holding its own despite these strongly prejudicial factors, it would soon begin to materially increase were they removed."

Some remarks of the highest Canadian authority on Indian matters are to the point. He claims that among the lake and forest tribes the Indians are

holding their own, but acknowledges a decrease among those of the mountains and boundary owing to disease and immorality. Yet even here, especially in the case of the Indians of Alberta, there is a great uncertainty in reports. But some of the tribes are certainly declining. The recent report of Dr. Edwards on the Beavers of the Peace River Valley shows this fact. These Indians are among those included in Treaty No. VIII. The Dr.'s opinion may in part be learned from the Commissioner's report of 1900, where he says they are a miserable, sickly lot, with scrofula spreading among them because of close intermarriage. He declares in a later report not yet in the Sessional Papers that they are not more in number than half of what they were fifteen years ago, and another fifteen years will extinguish them. The exactness of this opinion may perhaps be suspected, but yet the truth it contains made our authority candidly affirm that intertribal wars were not an unmixed evil, for this once powerful tribe have become, through inactivity and inexercise, both seclusive and immoral, intermarriage amounting to incest being practised among them, with the result that they are dying out rapidly.

But taking a neutral stand and granting the question still doubtful, the hope is that in the future, as circumstances improve constantly, the Indians will not only hold their own, but increase. It behoves us then to enquire as to their progress in other directions.

And first we ask as to material things, for this is a fair test. The Department fully recognizes the need of "fixity of residence and the formation of the idea of a home." To encourage agriculture and kindred occupations among this people has therefore been its chief aim, both because of their own beneficial results and as being the callings for which the Indian in his present circumstances is most adapted. And let it be stated here once for all that the universal testimony of every one having any intimacy with the Indian and his ways is that the Indian is *not* naturally lazy. He seems so to the white man, because he cannot at once take up the white man's work ; but we must remember that the work at which the Indian has found employment for many generations is such as calls into play very different muscles, and indeed a different kind of resolution, from that which farming and stock-raising and charing demand, so that it is much as though a student, or clerk, or say a sportsman, were asked to engage in some heavy physical work.

The chief occupation of the Indians of the west is the cattle industry. This is found the most reliable industry on the large reserves and is especially suitable for a people in a transitional stage. In 1900 there were branded on one of the reserves in Alberta 533 calves, and this year the blue book will report over 600. The Indians are constantly asking for heifers to start small herds. So great has been their desire to go into stock that in 1898 the "loan system" was adopted—animals being lent for the purposes of propagation, the offspring belonging to the Indian, subject to the Department's control as to disposal. And their stock has increased in quality also. Well bred bulls have been imported and funds have been established on several reserves for the purpose of making such purchases. At first wild grass was used as hay, but now it has been found necessary to cultivate.

In the matter of agriculture proper progress is being made, but this is not nearly so extensive an employment as stock-raising. In Manitoba little attention is given agriculture except in the way of gardening, which helps with fish and game to afford a livelihood to the Wood and Lake Crees. But the Indians on the plains go into it more extensively. Cote reserve has long been famous as a model in these respects, and the File Hills reservation, under Agent Graham, is fast taking a foremost place. The Bird-tail agency will for the current year make a most remarkable showing, as the crop there goes over 26,000 bushels. Oak River, too, yielded almost 20,000, and Crooked Lakes nearly 15,000, besides over 2,000 bushels of potatoes. John Smith, an Indian of the Saskatchewan valley, had on his own farm 2,280 bushels of wheat and 2,448 of oats. In 1900 there

were cut on the Blood reserve in Alberta 2,611 tons of hay, of which 1,587 were cut under contract and 1,024 for home consumption. This year the cut amounted to 3,451 tons.

The following is from the report of 1899 : "It is very gratifying to be able to point out that the Indians of the various agencies throughout the Northwest Territories now provide almost entirely their own wagons, harness, agricultural implements and machinery, which they purchase from the proceeds of their sales of cattle, and other earnings, and it is almost superfluous to remark that articles so obtained are more highly prized and better cared for than when acquired without effort or self-denial." Just while considering this point the writer has received a letter from a young man, the son of the chief at the Assiniboine agency, informing him that the Indians there have decided to purchase a threshing outfit of their own. As a proof of the intelligence of the interest which is taken by the Indians in agriculture and stock-raising one has only to point out that lately a number of agricultural societies have been organized among them, and annual exhibitions have within a year or two become a feature of reserve life. And as evidence of their enlarging ideals in material things the case may be quoted of the chief of the Chippewyans of Fort Chippewyan, on the north shore of Lake Athabasca, 400 miles in a straight line from Edmonton and over 500 miles from Prince Albert, who requested, at the signing of Treaty No. VIII. that the Government undertake to have a railroad built into the country.

We pass on now to the question of dwellings, furniture and dress, for in these particulars not only material advance but progress in tastes, ideas and ideals are equally shown. Many causes hinder advance, however. The Indian's dread of living in a house where death has been prevents him from making a great outlay in a building which he may at any time be obliged on this account to abandon. Then comes the question of fuel to heat a large house, especially where wood is scarce. His fondness for, and the fitness, too, of his teepee for a summer dwelling makes him careless of a more substantial abode; and when, with all this it is acknowledged that the teepee is, unless a house be really a good one, far the healthier abode for the Indian, we must not be over anxious about his progress as yet in this matter. Yet there has been advance. The most primitive abode yet to be seen is that among the Crees of the lake district in Manitoba. Here the roofs are of thatch or sod and the floor the bare earth. Greater advance would no doubt have been made were lumber at all reasonably available, but saw mills are few and far between. As these multiply, however, the "Indians are building substantial houses, the more advanced members of the bands having two or three rooms, and a second story." Want of good ventilation is a real difficulty even when the house is fairly good, but this is being ameliorated some by the practice of building open chimneys and fire-places.

Yet when the outside is not very promising, a look at the interior often gives one a pleasant surprise, for neatness and taste, in which not a little quiet yet conscious pride is taken by some young Indian wife educated at some of the boarding or industrial schools, has found its way thither. In 1899 Inspector Wadsworth made a house to house inspection of the Blood reserve and reported as follows: "In the whole outfit I only saw three or four houses that I would call unsanitary, and as no one was ill in these, there was little reason to complain. Generally speaking the houses were reasonably clean. There was sufficient bed-clothing in every house; some of this was quite expensive, to suit the new bed-steads, and there were very few that were not well aired."

In the matter of dress, to be sure, there is still great love for the blanket, but by the help of donations of clothing from charitable societies, and the Government giving the chiefs and head-men a suit every third year, and the influence of children returning from the various Indian schools, vast improvement is being shown here. The commissioners of Treaty No. VIII. report that the Indians they met at the signing of that treaty were well-dressed. "They indulge in neither paint nor feathers, and they never clothe themselves in blankets."

The question of education is the one at which perhaps the Government has labored most, realizing that the chief work must be done with the rising generation. Sometimes the sentiments of the parents are against the education of the young, as they fear they will thus lose the sympathy of their offspring, and perhaps, especially by religion, the companion of education, be separated from them in a future state. Language, too, presents a real difficulty, though this is gradually overcome by a short residence at some school where English is strictly enforced. Not mingling much with civilized people they do not see the value of education, and all they are anxious their children should know is sufficient to prevent their being over-reached in business transactions. In the case of industrial schools the separation is much too great to be submitted to by the majority of average parents. But their antipathy to enlightenment is passing. One case will illustrate. Chief Star-Blanket, of the File Hills, may be taken as a typical savage. He is indeed recognized as such, and I have seen educated Indian boys and girls laugh knowingly when his name was mentioned as one of the most conservative of the aborigines. For long years his Indian Majesty utterly opposed the sending of any children under his influence to school, but in 1898 he had so far improved as to permit two to become pupils at Qu'Appelle, and one at the File Hills Boarding School.

The day schools on the reserves are largely under the care of the several churches, receiving help from the Government; but more important than these are the boarding schools, some of which are on the reserves and some a short distance away. These were found necessary inasmuch as day schools are of little use where the habits of the parents are migratory, since the attendance of the pupils becomes so irregular that no progress can be made. Further, the home influence of the reserves counteracts that of the day schools, but the boarding schools, while removing the child more completely from the home influence yet permits of the parents and children seeing each other occasionally, and thus reduces the pain of separation.

In addition to these are the industrial schools, which serve as a kind of high school, and are intended for older pupils. The maximum age for the boarding school is supposed to be 14 years; that for the industrial school is 18, with a minimum of 10. The education at the boarding schools is chiefly preliminary English, but in the industrial schools an advance is made in this direction as well as an opportunity given the pupil to learn a trade. These schools of both classes are supported entirely by the Government by a *per capita* grant.

Many difficulties are connected with the management of these latter institutions. The grant is not very large and makes the struggle for existence a keen life and death wrestle. The difficulty of getting pupils, too, is vastly greater for these than for the boarding schools, since attendance at the industrial school often means separation for several years at a time, though some parents make long trips annually, and pupils are often given holidays and a return ticket to and from their homes at the expense of the school. The boarding schools are in theory supposed to be feeders of the industrial institutions, but it does not so work out in fact since the parents favor to such an extent the less distant schools, and the teachers in these do not care to surrender their brightest and farthest advanced charges.

In addition to this it has really become a mooted question between principals and teachers of boarding and industrial schools as to which is after all the greater and more useful civilizing agency. It is not questioned at all that the industrial schools would be the more effectual if only the pupils preserved and put into practice on their return what they have learned there during their attendance. But the difficulty is that in many cases they do not. On the strength of this truth the advocate of boarding schools will say that it is best to take the child in his own and inevitable environment and try and raise him out of it, for with him you fight against his surroundings until he has acquired stability of

character sufficient to stand by himself. The faculty of discrimination is practised in the very field where it has to be employed. On the other hand, the exponent of industrial education holds the advantages of this instruction are so much superior that the pupil—especially since for years he is actually separated from all tribal and savage influence—is given a stand, and has ideas imparted, and ideals developed, which cannot but fructify in good. And even if some of the less firmly established and progressive should again lapse, on the whole the result must be civilizing in a degree of which the reserve schools are utterly incapable. The arguments put forward on behalf of the industrial schools seem to me unanswerable so far as the question of schooling is concerned; but the schools must have aid. I think the earliest removal possible of the children from the reserves is to be desired, and that the industrial school should not be conducted on such severe principles as altogether to exclude from it the boarding school system, but that for the sake of obtaining the guardianship of children quite young the two systems should in a measure be combined and the greatest leniency exercised on the part of the Government in the matter of the admission of even the youngest into these institutions. It may be just that children at such an age should be admitted on a lower grant—as indeed is the case with any who are admitted—but yet the doors should readily be opened to them. Nor would it be detrimental in many cases to allow the pupil to remain longer than his 18th year, especially in the case of those admitted late. Among white youths from this age to 25, is acknowledged to be the most critical period of all. And just at this age it is that you see manhood blooming in the male youths of the industrial institutions, and at the moment you feel that you can help them and impart both material information and wise instruction that will broaden and elevate their ideas as well as make them careful and capable in the management of their affairs and useful as citizens, your young and hope-inspiring ward is taken off your hands and thrown into the questionable and often down-dragging environment of the reserve. It must be acknowledged that the present head of the Department in Winnipeg is most liberal in his treatment of the schools so far as the policy of the Government gives him latitude. If there is inelasticity anywhere it is in the policy, and here it must be guarded against. All these aspects of the question must be considered before the industrial school, which is still claimed by the Department to be in the experimental stage, can meet with justice.

In the matter of attendance, as we have seen, the scruples of parents are passing away, so that there is little need for compulsory education, and it has been the policy of the Department to avoid resorting to it. Provision has been made by which Indian children can be compelled to attend, but persuasion is the means of inducement universally used.

As to the question of help for the pupil after he has left the industrial school, we cannot do better than quote the words of the Commissioner in his report of 1900: "Not a few of the graduates who have gone out from industrial schools have obtained employment among settlers and villagers, and earned moderately good wages; some have married other ex-pupils and settled down on reserves with a fair prospect of making a comfortable living for themselves; while too many are idle and shiftless, and have fallen back into the old habits of their parents and other relatives on the reserves. How best to guard the ex-pupils of the schools from lapsing into the barbarous ways of the band to which they belong is one of the problems with which we are confronted. To settle them in colonies apart from the reserves has been suggested; but to this scheme there is the objection that the parents of children now in most cases hostile to sending them to school, would then, with the prospect of never having them back to live with them on the reserve again, most determinedly oppose their going to school at all. It appears to me that a compromise of the two methods might be attempted with good results. Most of the reserves are large, and there is ample space on them to settle ex-pupils of the band some distance from the main camps

on the reserve, and near the agent's residence. Something of this kind has been tried at File Hills with a prospect of moderate success." We shall look with interest for the next report from the same hand, since attention is promised to this matter, and there will likely be a suggestion for the Department.

Passing on to the question of religion and morals we find pretty much the same difficulties, and much the same encouragement. The Indian, from the first, is acknowledged by all to have been possessed of a high sense of right and wrong; but he had some old Spartan ideas as to the persons towards whom this distinction should apply. It was wrong—more so than among whites—to steal of your neighbor, but it was a praiseworthy deed to steal the horses of another tribe, and not to be caught in the act. But with the advent of civilization this rude morality must pass, and hence our query, What progress? True there is much to deplore if we are in quest of iniquity and error, but considering the temptations there is great hope. The red man's fondness for alcoholic drinks is proverbial, but yet, left to himself, he does not crave for it. His sins in this respect are chiefly to be laid at the door of unscrupulous whites, and now we rejoice to say that by the help of the law and education even his own individual power of resistance is growing. Every magistrate in the land will testify that the Indians are a law abiding people, and I heard one magistrate in Regina say that during several years of service in his office he had known a great many Indians, but never had one before him for a misdemeanor. I am assured by the very highest authority on this subject that theft, murder, and all the higher crimes are very rare among them, and that nearly all the crime that does exist arises from the relations of the sexes. And here there is great improvement. Of course we sometimes hear of some great offence, but it attracts the more attention by its rarity, and causes alarm if of a character to suggest that racial antagonism is slumbering.

As regards the marriage tie, the law in this case is obliged to be lenient on account of their immemorial customs. All Indian marriages are recognized by law, and the children considered legitimate. If there are separations or polygamous marriages the law can really obtain no hold on the parties except by declaring which children shall succeed to property if there be any to inherit—in which case such a course is pursued as will best bring the Indian to a willingness to conform to the customs in vogue among ourselves. The schools—especially the Roman Catholic schools—are doing great service in the matter of giving the Indians right ideas on this all-important subject. As they mix with civilization too, and come under the influence of the missionaries there is improvement. But laxity of the marriage tie is the greatest moral evil among them, and in some reserves it has at times become so bad that gross evil was committed. On the other hand it is pleasing to know that public opinion leavens even these Indian communities and "there are some in which an excellent tone prevails, and it is no uncommon thing to find the Indians themselves requesting the intervention of the Department in cases in which individual members may be guilty of conspicuous immorality." The subject has its relation to others just considered, such as dwellings, dress, education and so on, for it is found that improved dwellings, especially those partitioned into separate sleeping rooms, improve the morals of the Indians, and their general social tone.

Other evils incident to their savage state, as the Potlaches and Sun-dances, have had their objectionable features removed by law, and are fast falling into disuse.

The question of self-government by the Indian is one which has engaged some attention of his legal guardians. It is a difficult thing to say just how far the sentiments of the red man are in favor of full and free citizenship. It is most likely he does not know what it means; and certainly while he touches civilization in the very slight degree which most of the western reserves allow, he is in no position to know its worth. As already stated, the Indian Act long ago passed by the Canadian Government, provides for the admission of any qualified

Indian to the rights of full citizenship. By that Act any graduate in medicine or law or theology, or any one possessing certain other educational qualifications, is *ipse facto* a full citizen. At present this Act applies only to Eastern Canada, but if at any time any Indian or Indians should wish to avail themselves of its privileges, a proclamation is all that is required to make its provisions apply equally to Manitoba and the West.

It is clear beyond a doubt that the red man's affection for the Canadian Government is strong: "not a mere passing acquiescence in the inevitable, but a deep-seated affection ready to burst into very practical expression." Proof of this is seen in the offer lately made by the Six Nations—and similar offers were made by the Saugeens and other tribes—of a "contingent of chiefs and warriors for service in South Africa," alleging that such was, "in accordance with the customs, usages, and treaties of their forefathers who have in the past always fought in the defence of the Crown and British flag." Nor will the offer of Chief Piapot during the trouble of 1885 be forgotten, for it is likely there was a good deal more in the proffered kindness than the old chief has received credit for.

But this question of self-government is a difficult one, and in the west has hardly come to the front, and where in the east—as among the Iroquois of St. Regis in Quebec—an attempt has been made it was found that abandoning the idea of an elected council they soon returned to the system of hereditary chiefs.

Closely connected with this question is that of reserves generally. Is this method, which is that practised by American and Canadian governments alike, after all the most effectual? Opinions on both sides can be quoted. One author who is very assertive and rather venturesome, says: "Indians, if incorporated with the whites as negroes have been, would work just as well, but being isolated and partly supported by the Government, they seldom rise above the level of dependents." This seems, too, to be the opinion of President Roosevelt in a recent message to Congress, for there he advocates the abolition of reserves altogether. But the cases of the negro and the Indian are not parallel, for the negro before his enfranchisement was laboring at the toil which enabled him after that event to become a settled citizen of the community. He had already prepared his own place. His work was waiting for him with no one else to do it, and he was fully adapted for it. If the history of the negro race on this continent proves anything, it proves the benefit of early guardianship. But the Indian has yet to learn the trades and occupations of white society. The idea, of course, of throwing a man on his own resources is very plausible. It is an old, old theory. But a very practical knowledge of the situation is necessary before an opinion can be expressed in the case of the Indian. And the policy of the Canadian Government seems the healthier: to help the Indian to do for himself, and only to give him such further assistance as justice and Christianity demand when he cannot stand alone. In regard to the opinion of President Roosevelt, an eminent authority already quoted several times in this essay, declares he cannot as yet agree. It is the hope of the Department that later the Indian may stand by himself, but for the present we see in the experience of our half-breeds how much is to be gained by self-reliance. At a certain stage it means failure. And if we disband the Indians we shall only turn out so many beggars and paupers, and perhaps worse, to become a public nuisance. But if they are held together some account of them can be kept, and they can be guided and helped, and taught also to help one another. That they can and will work is abundantly shown by the quotations above given of hay, grain and cattle, and under the supervision of a capable and vigorous agent they make rapid strides towards civilization. Many of them, because of these reserves, are making great progress in houses, furniture and other comforts, as well as material wealth in land and stock. The reserves are all common land to all the members of the band; but a location is alloted to any individual wishing to cultivate. He does not thus gain a title in fee to the land, but he owns any improvements he may put upon it, the only restriction being that if he sell these some member of his own band must be the purchaser.

V.

CONCLUSION.

May we then venture on the question, What is to become of the red man? or is it altogether too speculative? If death and extinction are not to be his lot, what will the end be? Assimilation? When there has been intermarriage with whites the result does not always seem to have been most happy to the offspring. This, however, is not really tested, for where the contracting parties have been of a respectable and self-respecting type the results have been quite felicitous. The difficulty is that in most cases the marriages have been among the lowest classes only. A broad survey of the situation leads one to say that in all probability the Indian will be improved and cultivated until he becomes a healthier and better man and able to take his place in white society. He may for a long time be a type in our community, and the years may come when the Sons of America will have their own societies of brotherhood, celebrating their own gala days and marching out to church and other parades, disdaining everybody but those who wear the colors of their order—that of the true aristocracy, the oldest families in the country. But he will be civilized, and as the children of our own old warrior fathers now drink the sweets of cultured civilization, so too the Indian shall have his day.

What is of more importance is the question of our duties towards them. This seems to me a prime essential, that we should pay them a good price for the territories and liberties we purchase from them, and most conscientiously fulfil towards them every obligation assumed by explicit or implicit treaty. As it is we too often play upon their love for their Queen Mother, who for them will not pass away until the tolling of another century. We give the Hudson Bay Company large grants of land for surrendering territory which belonged by nature not to them but to the Indians. We allow unmeasured wealth of territory to a corporation like the Canadian Pacific Railway for carrying its trespassing thoroughfares through the land of these early owners of the soil. All this is just to everyone but the Indian. These companies deserve their bonuses, but none the less does the Indian deserve a high price for the lands which he sells not of free will, but compulsion. Indeed, if an appropriation of lands were set aside by the Government apart from the reserves, and this appropriation made the basis of a trust fund, some day to be the heritage of these tribes, it would only be just; and when the Indian shall have learned to appreciate wealth and shall have come into this heritage, it will make him a more respected and therefore a more self-respecting member of society.

When this day comes the Indian will be among our best citizens. He has life, vigor, and intelligence, the fundamental requisites upon which to build true manhood. With them he has many other traits which the exigencies of civilized society demand. There is nothing bad in him, not even in his lusts and passions, that cannot be laid to the charge of our forefathers of early European strife, or later for some of us, our parents of fame in border raids. Fewer among the Indians than among them are the crimes which come of self-seeking and ingratitude. Let us then allow him in this medley of society, which is kept strong by the instillation of new blood—let us allow him to contribute his not insignificant share.

THE END.