

must, therefore, either be influenced by a disinterested desire to benefit the Indians by compelling them to divide their lands against their will, or by the expectation that somebody else will be benefitted by the sale of village lots.

What should be done?

1. The laws of the State should be extended to these Indians as to all other classes, and should overbear all tribal laws so far as there is conflict and no farther.

2. It would be desirable by amicable means to secure a full and inalienable possession of a proper amount of land for all who desire it and for no others. Those who prefer a tribal partnership or syndicate, as giving a more permanent tenure, should be allowed to have it.

3. The leases of valuable lands now maintained as a resource for the tribes should be left undisturbed both for the good of the Indians and for the protection of the public treasury from the burdens of wholesale pauperism.

4. The public should cultivate an intelligent interest in these Indians, and should watch with jealous care all legislation which concerns them.

5. All possible effort should be put forth to raise the lowest of them to the intellectual and moral estate of the highest. There is every encouragement to such effort.

The Tuscaroras show a larger per cent. of church members than any equal rural community of white people in the State. Mr. John Habberton has shown in the columns of the *New York Herald* that they are orderly and law-abiding, and that they bring no disgrace upon our average civilization.

Among the Senecas, in the Presbyterian churches alone there are about 300 communicants; 47 have been added this year—a gain of more than 15 per cent. This is a higher ratio than could be shown by the Synod of New York.

The Japanese on the Pacific Coast.

The Japanese in California, mostly in and around San Francisco, are now variously estimated at from two to three thousand. More than half are of those who have received Christian baptism in Japan.

A more interesting and promising class could scarcely be found. No better field for missionary labor exists on any continent; the churches and Young Men's Christian Associations in this country should be fully awake to the opportunity. These young men represent the most vigorous element in the Japanese churches. Very largely they are of the higher middle class, and the very fact that they have crossed the ocean for study or for practical knowledge of business is proof of their energy and enterprise. Shall they be met with cordial Christian fellowship, and strengthened for future usefulness in their native land—for they intend to return—or shall their Christian faith and their high expectations be shocked by indifference and neglect?

Unfortunately the complaint is frequently made that they are disappointed in their hopes, that their idea of American Christianity is dissipated, that the worldliness of the churches and their practical indifference to the spread of the gospel, give rise to grave misgivings.

It is easy to see that such disappointments may often result in a similar indifference and even apostacy from the faith, whereas a cordial reception with faithful effort and encouragement might confirm these men and fit them to go back to Japan as earnest Christian laborers. They are nearly all young men, and as so large a proportion of them are already Christians, it ought to be easy to foster such a prevailing Christian sentiment among them as should bring them all or nearly all to Christ.

Some of the missionary organizations, as the Methodist and the Presbyterian Boards, are in some degree showing their appreciation of the