

of the community. Let him forget his past, and look only to his present condition; make him feel that he has a position to maintain in order to keep up a reformed memorial of his race, and that he can still look back on his progenitors as the original owners of this vast transcontinental domain, of which he, their civilized descendent, now shares its benefits equally with the white man who taught him his place in the world's advance, and snatched him from annihilation and extinction.

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### INDIAN TRAINING.

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[N considering the subject of Indian education, it is apparent, to anyone giving attention to it, that industrial training should be the principal feature in its course; and by "industrial training," is not meant the mere teaching of the trades and arts. The Indian child must be taught many things which came to the white child without the schoolmaster's aid. From the day of its birth, the child of civilized parents is constantly in contact with civilized modes of life, of action, thought, speech, dress; and is surrounded by a thousand beneficent influences that never operate upon the child of savage parentage, who, even in his birth-home, is encompassed by a degrading atmosphere of superstition and barbarism. He must be led out from the conditions of his birth, in his early years, into the environments of civilized domestic life; and he must be thus led by his teacher. It is only by such a plan that the future of the Indian race can be lifted out of darkness and superstition into the light of Christian civilization. The Commissioner of Indian Affairs in the United States, says: "The cost of education is immeasurably less than the cost of war; the cost of educating the Indian for self support is less than one-tenth the cost of keeping him in pauperism."

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### THE OKA INDIANS.

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[T would be out of place to discuss, in the pages of a magazine like this, the merits, or otherwise, of the long-protracted case of the Oka Indians, and the Government's action in regard to them; but the following