

THE POPE'S ENCYCLICAL.

The papal encyclical attempts to solve the social problem through the application of right and justice. But when we ask where these principles of right and justice are comparatively most lived up to, we seek in vain among the properly Roman Catholic countries. In the Protestant countries the labourer stands higher, the poor are less in need of charity, and justice is better administered. The social question is more agitated in liberal countries, not because there is more of that "general moral deterioration" of which the Pope speaks as an evil sign of the times, but because there is more progress. And progress is after all the test, by which we shall recognize the worth of moral principles. We believe in conservatism, because we believe that the future must develop out of the past. We find no fault with the Pope's conservatism. There is, however, an ultra-conservative sentiment underlying the Pope's encyclical which we cannot consider as promoting progress. In speaking of poverty, which "in God's sight is no disgrace," he advises "the rich to incline to generosity and the poor to tranquil resignation." "Generosity" together with "charity" would make a poor substitute only for justice, and "tranquil resignation" can never beget the spirit of reform. Progress is the hope and desire of those who toil, and our deepest instincts move us to obey its laws. It is the motive principle of human action in its highest form. To be better and to be better off, is a virtuous aspiration, and "tranquil resignation" with our own misery should be termed "indolence." Bad institutions that oppose our elevation ought to be improved, but they cannot be improved by tranquil resignation. We must labour to improve them, we must aspire and struggle for progress. We must study the truth freely and fearlessly, and the truth is found with the help of "right reason" and by a recognition of "the laws of nature." It is noteworthy how much the Pope endeavours to base his arguments upon natural laws and reason. In one passage he goes even so far as to propose "right reason" as a test for what is the eternal law of God. He says: "Laws bind only when they are in accordance with right reason, and therefore with the eternal laws of God." (Italics are ours.) We agree with the Pope, but we fear that many dogmas and church institutions do not agree with this saying of the Pope's, if his words mean what they purport.—*The Open Court*.

THE GROWTH OF CANADA.

The expansion of any country is necessarily bound up in two factors nowadays—means of communication and population. It could easily be shown by statistics that immense progress has been made in all directions and in every province since confederation, but it is nothing to the advance which will be witnessed in the early future. It is only within the last few years that the vast resources of the Dominion have been placed in a position to enable them to be properly developed. Manitoba and the Northwest can now be reached as quickly as, and cheaper than any other country in the world that is inviting immigration. Land can be obtained for nothing, and its fertility is unquestioned, while the climate is now recognized as perfectly healthy and favourable to agricultural operations. There are also large areas in the older provinces waiting to be occupied, and improved farms can be obtained there by persons, with some means, who desire to retain the social amenities to which they have been accustomed. The increasing population which these advantages are sure to attract will require the manufacturers of Great Britain, and will send in return additional supplies of grain, farm and dairy produce, cattle and fruit, of which the larger proportion is now imported from countries outside the Empire. In addition, the resources she possesses in the two oceans which wash her shores, in her forests, in the mineral deposits both of Eastern Canada and of the West, in the limitless riches of the Rocky Mountains north of the boundary line, remain to be exploited and made available to a greater extent than at present for the use of mankind. All this affords promise of such wealth, strength and power, that it is no wonder Canadians turn a deaf ear to the wiles of Uncle Sam, preferring to maintain their individuality, and to work out themselves the destiny which they believe to be before their country. It is this thorough belief in Canada, and in her resources and capabilities, that has always stimulated and inspired the leading statesmen of the Dominion, and is responsible for the wonderful transformation which has been referred to. Mr. John was able to say, with pardonable pride, at a banquet given to him in London six years ago: "I have sat at the cradle of that strong bantling, the Confederation of the Dominion of Canada. The bantling, always a hopeful one, is no longer a child, it has grown up to manly youth, and it has such a promising vitality that if there were such a thing as a political insurance company, I am quite sure it would insure the life of the Dominion at a nominal premium." *J. G. Colmer, in the Fortnightly Review*.

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THE MISSIONARY WORLD.

A MODEL INDIAN SCHOOL.

One of the editors of the *Western Missionary*, published in Winnipeg, in search of information about Indian Industrial Schools, spent a very pleasant day last month at the Mohawk institution, near Brantford in Ontario. The school is under the care of the New England Company, an English organization established in 1655, and which formerly carried on missionary operations in several lands, but has been obliged in late years by failing funds to restrict its work, until now it has only its missions on the Grand River, and at Chemung, near Peterboro'. The latter is a day school, under the care of Mr. Kennedy, a Presbyterian. The former, which comprises much the larger part of the Company's work, includes the industrial school already mentioned and several missions and day schools on the Six Nation's reserve, which extends down the river from Brantford. The whole of the Society's operations are under the supervision of the Rev. R. Ashton, a clergyman of the Church of England, who has been principal of the school for some twenty years and who takes great pains to put such visitors as are interested in Indian mission work, in possession of the results of his experience.

The school has an average attendance of over ninety pupils, equally divided between boys and girls and ranging in age from eight to eighteen. There are three school-rooms where the elements of an English education are taught, prominence being given to object lessons and to music. Each school-room has its own cabinet organ. Evident pains are taken to teach the children to speak English, and there seems to be a constant effort to avoid the besetting sin of Indian schools, the parrot-like repetition of lessons that are not understood. Most of the day school teachers on the reserve, and some in the institution, are Indian girls trained here. The industrial department includes, for the boys, the working of a farm of 470 acres, part of which is cultivated as a market garden; and for the girls the work of the house and the making of clothes for the pupils. There is no attempt to teach trades. The rising bell sounds in the morning at half-past five, and at half past seven the farm boys have their teams hitched and ready to leave the yard. Discipline is maintained by a system of rewards, consisting in the right to wear from one to three silver stars as good conduct badges on the dress, permission to visit the city and enjoy treats of various kinds. The punishments are mainly of the nature of deprivations, viz., of good conduct badges, of holiday privileges, and of any other food except bread and water. For certain aggravated misdemeanours resort is had to corporal punishment. There is a system of money payments for work by which a pupil's earnings may aggregate some six cents a day. No talking is allowed in school room or dormitory, but there is a recreation room provided with checkers, nine-pins, and illustrated papers. The boys, when in full dress, have a neat uniform of light grey, with a black stripe on the trousers and a belt about the coat. The girls have grey flannel dresses made with basque and belt, and wear neat-looking black velvet turban hats with loops of grey in front.

Not much more than half the children are from the adjoining Six Nations Reserve; the others come from various Indian communities in Ontario. At present the New England Society conducts its work without assistance from the Government, but the declining revenues of the Society have forced its officers to contemplate the necessity of asking to be placed on the same level as regards Government assistance as other schools of a similar grade. The institution has in its possession the Bible and communion plate presented by Queen Anne more than a hundred years ago to her faithful subjects, whose descendants still live on the neighbouring reserve. This oldest of our Indian Industrial Schools shows in its management no signs of advancing age, but is a storehouse of instruction, where the younger in the work may learn how to manage with economy and on right principles, an establishment for the training of Indian youth.

THE BRITISH COLUMBIA MISSION.

The Rev. John A. McDonald, B.A., missionary to the Indians of British Columbia, has passed westward. Present indications point to the west coast of Vancouver Island, in the neighbourhood of Alberni, as the best place to establish a mission, but, in accordance with the instructions of the Foreign Mission Committee, he will make an exploratory tour before settling down. In the course of his tour he will visit the Methodist mission at Fort Simpson and the Church of England mission at Metlakatla and possibly other centres of Indian intelligence and missionary activity. Mr. McDonald, as a student-missionary in the home-field, showed a commendable combination of zeal and good judgment and the Church is warranted in expecting good work from him on the Pacific Coast.

Mr. and Mrs. John Crawford, of the Lakeside School, adjoining Muscowpetung's Reserve, have withdrawn from the work. The new Regina School has attracted many of the children formerly tributary to this institution, and it will be possible, since the attendance is likely to be small, to manage it henceforward with a considerably reduced staff. The Rev. W. S. Moore will have supervision of the school as before, and Mrs. Moore, with the assistance of a capable servant, will combine the duties of matron and teacher. Mr. and Mrs. Crawford have shown themselves conscientious and devoted officers and their voluntary withdrawal at this time

shows that they prefer the economical administration of the Church's work to all considerations of self interest.

Miss Martha Armstrong, of the Crowstand Mission staff, is spending her holidays with her sister, who is wife of the Rev. C. W. Bryden, B.A., occupant of the Home Mission outpost of Battleford.

LETTER FROM NEW HEBRIDES.

The *Halifax Witness* contains the following letter from the Rev. J. W. Mackenzie, dated Havannah Harbour, Efate:—

As you see by the heading of this we are round at Mr. Macdonald's station. He has been in Melbourne for some time looking out for a steam launch, which his Church has authorized him to procure, in order to visit round Malekula and Santo. The work here is under our charge in his absence, and we have come round to see how it is prospering. A powerful village—Lilupa—still remains heathen. It is on a small island—Protection—which forms the entrance to this beautiful harbour. Like our own Mela people the natives of that village have, during all these years, been very hostile. In the early days of the mission they asked for a teacher, but, as it afterwards turned out, from no desire for the Gospel. It was merely to get his property, for shortly after he was landed amongst them they murdered him in cold blood. They are now becoming friendly, and say that when their present feast is over they will come in. Besides these two villages, Lilupa and Mele, there are a few small ones which will stand out. But each year they are growing less, and we hope that at no distant day the whole island will be Christianized. The population is very small for the size of the island, and it is gradually growing less.

Foreigners have long resided here, and it seems to be destined to be the home of the white man. Had you been standing on the verandah of the mission house about an hour ago you would probably have come to the conclusion that the French are in the ascendancy here. There was a cry of "Sail ho!" and when we looked out we saw a cutter sailing up the harbour. In a few minutes a steamer followed, and then a fine large man-of-war brought up the rear. From the mast-head of each waved the tricolour, the red, white and blue. But that this is to be the flag of the future here is by no means certain. Had you been in our harbour—Fila—on the 14th inst., you would have seen our beautiful new steamer, the *Croydon*, landing the frame of a house and a fine lot of furniture, such as you do not often see in the New Hebrides. Then following a neatly dressed gentleman and two others in workingmen's clothes. These are the agent of the Australian United Steamship Navigation Co. and two carpenters. So hurrah! for the "Union Jack." It is evident that the Steamship Company, now serving our mission, is to be a permanent thing in our group. It is reported too, and on good authority, that another Australian company—the Australian New Hebrides Co.—which trades in the group on strictly honourable principles, is soon to have an agent living at Fila. This company has purchased land on several of the islands, and is endeavouring to induce British subjects to settle here. They have been successful in getting some respectable young men to settle on Santo, and we hope that more will follow.

Then there is a young man in the islands just now looking for land suitable for tropical plants. He was at one time a coffee planter in Ceylon, but now represents still another Australian company, or at least wealthy gentlemen, who, should he be successful, would form themselves into a company. Unfortunately British settlers here are under a great disadvantage in trading with the natives and in purchasing land from them. How I wish we could get the ear and the sympathy of the President of the United States of America in regard to a matter which very much affects the welfare of these natives. It is reported that owing to the refusal of the United States Government to enter into an agreement with all other European nations to prevent their respective subjects from selling firearms and liquor to the natives of this group, the proposal miscarried. And the consequence is that the French are buying, indeed have purchased, a great deal of the best land and the best sites.

We feel very lonely since our youngest child left us. We sent her up to Sydney to attend school about the end of last year. It is some comfort to us that although among strangers they are in a Christian home. My own health is very good, but for some time past Mrs. Mackenzie has had a hard struggle to keep at her work. I trust, however, that as the cool season is now commencing she will regain some strength.

MR. ANNAND writes from Santo, under date May 7, 1891. I am glad to report that our work is growing more encouraging. Yesterday one of our lads led us in prayer at our weekly prayer meeting. A second one has also signified his willingness to take part. These are small things, but still they are beginnings for Santo. I hope to start a catechumen's class when we return from Synod with a view to organize a Church by-and-by.

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