

EDUCATION OF THE INDIANS.

BY E. B. GLASS.

IT was especially interesting to read (in October OUTLOOK) the methods by which two girls of the Mission Band earned forty cents and \$1.15 for the Treasurer. Without doubt they would make grand workers in the mission field. I have prepared for next Sunday a short sermon in Cree, using as illustration of the "will to work" in the Gospel cause, the case of those two earnest sympathizers with missionary effort.

A few days ago Mrs. Glass suggested to *avro* (the boy), whose son can read, write, perform questions in division, and is well up in geography, the propriety of his purchasing a broom for the school. He seemed pleased at the idea, judging from the ready promise and the smile, which was not merely facial—it came all the way from his heart—for last Friday a new broom was welcomed at the school-house. This man and his wife are always ready to furnish their share of school wood. I expect the instance of those two Band-workers to encourage our Indians to work cheerfully in seconding our endeavors to give them the Gospel and educate the young. Just now we need willing hands to construct a fence about the cemetery; to hew and haul timber for a second school-house and church combined, three and a half miles north on this Reserve; and to provide piles of wood for school and church. The parents have agreed to get the timber and put up the walls. We have amongst these Indians many good "hewers of wood and drawers of water." It will take \$300 at least, in addition to our manual labor, to erect a substantial, finished house that will serve fifteen years. The Indian Department will probably make a grant of \$100. We can plaster, haul lumber, shingles, lime, and make seats, etc., but we will look for the \$200 from the Church to meet the cash outlay.

Day-schools are good, but we need more thorough and effective institutions. Last spring a man came to the mission house to inform me that he was afraid his son would never be able to talk English, though the boy always went to school, understood much, but would only converse in Cree. "There's the rub" with the day-school system—the pupils get no chance to make English their own. It is but a mechanical lesson without the practice. We need boarding and other schools in which we have faith, and which we can recommend, because they embrace the conditions of success. Pupils trained in such schools will talk English, and experience moral and industrial discipline of a permanent character. The Indian Department will aid such schools to the extent of \$60 per annum for each scholar. The way seems open to establish

five or six boarding-schools, and a couple of Industrial schools under the management of our Church, and at the expense of the Government. Ye men and women of the East arise and agitate, as a Church, a broad Indian educational policy. We owe it to our Indian brethren, and the Methodist Church is not one of the sceptics forever harping on the query, "Are the Indians worth the effort?" We believe they are worth the best and the continued efforts of our missionary organization. With a house to accommodate eager children, and to inspire the parents with hope for their children, we could gather in twelve scholars before New Year, and double that number in twelve months.

I must add that the Indian Department recognized the work done in this day-school for the year ended June, 1889, by forwarding me a prize-check of \$50. Miss Neelands was my assistant in the matter of knitting, sewing, neatness, cleanliness, etc. She was faithful and untiring in ways and means of teaching, and inspired the children. This year Miss A. L. De Graff, a young teacher of some experience, has taken charge of the school, leaving me free to work up the north end of the Reserve.

It is a hopeful and encouraging sign to see teachers, in the vigor of youth, devote their energy and enthusiasm to this work, which calls for sympathetic natures, ardent zeal, and enterprise.

THERE is a Japanese bank in the city of New York with every facility for the transaction of banking business, the sale of bills of exchange, letters of credit and the purchase of specie. The gentlemen connected with the bank are natives of Japan, and men of intelligence, culture and refinement, with that courteous bearing so noticeable in the higher class of the people of China and Japan. They are highly educated, and have adopted the dress, manners and habits of cultivated Americans. This bank, which is a branch of a large banking institution in Japan, is mainly supported by transactions with Japanese merchants engaged in the import or export trade. Its offices form part of the suite of rooms occupied by the Japanese consul, and that gentleman exercises a personal supervision over its affairs, to see that everything is conducted in the interest and to the credit of the government whose commission he bears.

FOURTEEN years ago Dr. McKay, missionary of the Presbyterian Church of Canada, first went to Formosa. Describing the condition of the country then, Dr. McKay says: "Idolatry was rampant. The people were bitter toward foreigners. There were no churches, no hospitals, no preachers." The same missionary recently celebrated his fourteenth anniversary of work in that island, and 1,273 converts assembled from all parts of the country at Tamsui to express in a public manner their gratitude for his self-denying labors among them. Since this meeting Dr. McKay made a tour along the east coast, during which, though only absent ten days, he baptized over 1,200 persons.