

grasp the situation, and to act promptly whenever an occasion arises. He must also be a gentleman. True, he cannot do all this of himself, but he may obtain the necessary help for the asking, help without which no man or woman should endeavor to go through life. It is by no means necessary for him to be a college graduate, for every hard-working farmer or tradesman of any sort, with a common-school education, which has been supplemented by the reading of good books, and who can see beauty in and learn lessons from nature and the common everyday things of life, has more genuine education than the college graduate who considers himself above such things and people. I do not for a moment wish to be considered as opposed to a college education, which is a grand thing in its place, and doubly valuable when the student has to pay his own expenses; but, in too many cases, when the raising of the funds has cost him no effort, the student leaves college as ignorant in all practical affairs of life as when he entered it. To put my idea of a well-educated man in a nutshell, he must be strong, a gentleman, a close observer, must understand his own business, and endeavor to improve it by all fair means.

#### (2). A Well-educated Woman.

Women are nowadays occupying positions formerly held only by men, and, while giving equal and in some cases better satisfaction than their male predecessors, the fact still remains that the place where their talents reach their highest development is the home. There it is that purity, that crowning glory of womanhood, can do the most good. There is nothing under Heaven more worthy, and which commands more love and admiration, than a pure, sensible, well-educated, Christian woman. If she be a reader and student of good books and periodicals, kindly and gentle in heart and manners, content and happy with her lot, though ever striving to improve the situation of herself and loved ones, she will be well educated, in the fullest sense of the word, whether she has had the advantages of a college education, or only a common-school training.

#### RALPH ERSKINE.

Will you not modify your assertion that a good physical development is not necessary to the well-educated man? Education, in its broadest sense, means development of the whole man, morally, mentally, physically.

#### A FEW SUGGESTIONS.

Before disposing of this set of papers, we should like to call the attention of our students to a few of the characteristics which are essential to all "best" essays.

In the first place, clearness is necessary. Circumlocutions, obscurity, cumbrousness, dullness, are enough to kill any thesis, no matter how good the subject matter may be. First get possession of clear, well-defined ideas on the subject in hand, then express them directly, brightly, strongly—if you have the ability.

In the second place, do not go on and on forever. Keep to the text. The man who runs off into a dozen by-paths will be a long time in reaching his destination.

Last of all, take pains to have your work neat, your writing legible, your punctuation and paragraphing perfect, as far as you know how to have it so. It pays to be particular about most of the minor things of life, even about so small a matter as writing an essay.

#### SOME NEW TOPICS.

In addition to the topic suggested last week, "What Constitutes Success in Life," we now present for your consideration the following: Write upon one only, and send your essay so that it may be received at this office not later than Feb. 22nd:

1. Write a short essay on what you consider to be the leading question of the day, as regards Canada's welfare.

2. "Tell me with whom thou art

found, and I will tell thee who thou art."—[Goethe.

3. "Wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much, and wants more."—[Colton.

4. "A man must be both stupid and uncharitable who believes there is no virtue or truth but on his own side."—[Addison.

5. Write a short essay on your favorite book.

6. "The true test of civilization is not in the census, nor the size of the cities, nor the crops, but in the kind of men the country turns out."—[Emerson.

#### BEFORE, AND AFTER AN EPOCH-MAKING PERIOD.

Somewhat over three years ago, on the occasion of the annual meeting of the National Council of Women of Canada, being held at Winnipeg, it was my privilege to respond to the address of welcome extended to it by the president of the local branch. I believe that the honor was accorded to me mainly because I was the only member present who could recall the early days of that great city of the West, when it was known to very few outside the ranks of the Hudson's Bay Company, who virtually owned it, and to the handful of missionaries who labored amongst the settlers and the scattered bands of Indians, as "The Red River Settlement." On the day before I had steamed into Winnipeg in a luxurious Pullman car of the C. P. R., along a road, itself a monument of engineering skill, which had forced a pathway through what had once been considered an impenetrable barrier, shutting out from all civilization the handful of people who lived along the banks of the Red River, and I had hardly shaken off the Rip Van Winkleish feeling of bewilderment at my first sight of the marvellous changes which, as if by a magician's wand, had come over the dear, straggling old settlement of my girlhood's memories. I just had to confess that I positively longed to see even one or two of the figures once so familiar, clothed in blue capote, red sash, and fringed leggings; just one bark canoe, or even an old wooden bateau, on the river's bank; one brown-skinned Indian mother, with her black-eyed baby nodding its comical little head out of its moss-lined cradle. Nay, more, I should have enjoyed hearing (for once, anyway) the croaking chorus of the bullfrogs in the swamps, if, indeed, any swamps remained. But, as far as I could judge, at that early stage of my revisiting the old place, all the old sights and sounds had departed, never to return; and, indeed, why should they? On the occasion to which I have alluded, one amongst those who have helped to build up the new Winnipeg, paid publicly a graceful tribute to the memory of the pioneers of its past. "To their educational and religious aspirations we owe much. We are building upon the firm and solid foundations laid by those almost forgotten hands." And now, within the last week, an old friend, one of the very few remaining from those early days, whom I can recall as a merry little lad playing upon the banks of the Red River, sends some notes by way of a reply to the question, "Are any still remaining of the people whose names were familiar as household words over half a century ago?" His answer deals chiefly with those of native origin, and as it may not be without interest for the readers of the Home Magazine, I pass it on to them just as it came to me, and under the title he chose for it.

#### A FORGOTTEN COLONY.

Our early missionaries induced a number of Swampy Crees, who had become converts to Christianity, to leave their dreary country in the neighborhood of York Factory, to settle in what was then called the Red River Settlement. Some of these people were placed at what was commonly known as the Indian Settlement, their descendants now form-

ing the large parish of St. Peter's, which is so ably administered by the Rev. Mr. Anderson. Others were brought to St. John's, and located on the east side of the river, the tract of land they occupied extending from opposite the site of old St. John's College to Elmwood Cemetery.

"I will not trouble you with the almost-to the English tongue—unpronounceable Indian names—but will give the literal English translation of the names of the heads of several of the families, the chief of whom were The Walking Chief, Take-him-home, The Elder Brother, The Crooked One, He Plays, He Thought; two widows named the Day Woman, and the Ugly Head, the latter so called because she had curly hair. Then, there was a spinster who rejoiced in the very appropriate name of Catch-a-Piece.

"The children of these people all attended St. John's parochial school, and in every respect were equal to their fair brothers and sisters. The Walking Chiefs were particularly quick in learning, and when they grew up to be men and women, were very industrious and intelligent; and in those days, when wheat was threshed out by the flail, hay mowed with a scythe, and lumber sawn with a whip-saw, these men were very much sought after. The women, also, were useful. Besides doing ordinary household work, they assisted the farmers' wives in carding and spinning the wool, which was afterwards woven into cloth, and very generally used for blankets and clothing. The baptismal name of The Walking Chief was Smith. A good many articles were scarce and difficult to obtain in those early days, and among these articles were names. The result was that in the Smith family there were two called Nancy, two Mary, and two John. These people had, among their other talents, splendid voices, and there were four of them who sang in the choir, besides two or three of some of the other families. There are four of the Smiths still living: Thomas, of St. Peter's; John senior, at Prince Albert; John junior, at Brandon, and Mrs. Cook, who is living on a portion of their old homestead, opposite St. John's Park. Thomas is one of the survivors of those who built old Bishop's Court, the other being John McDonald, of St. Andrew's.

"Apropos 'Smith,' I will digress, and will give you a coincidence. When Bishop Anderson came out, he brought with him a valet named Smith. Bishop Machray brought out his man 'Smith' (ex-M. P. P. for Springfield); his next man was 'Smith,' and his third man was 'Smith.' And still a further digression re Smith: When Bishop Anderson's Smith left Bishop's Court, he got married, and settled down as a farmer. There were two other Smiths in the settlement; one was a brickmaker, and one was employed at a water mill in Sturgeon Creek. These three were referred to as Bishop-Smith, Brick-Smith, and Dam-Smith. Note that Dam is spelt D-a-m.

"But to come back to my story of The Forgotten Colony, one of the descendants is John Sinclair, Catechist at Black River, Lake Winnipeg.

"But this narrative would be very incomplete were I not to refer to The Crooked One, whose aboriginal name was Wak-kee, which name was closely adhered to by the officiating clergyman when he was christened Waggie. He was well known to three or four generations of the St. John's boys. In his younger days, Waggie was a great walker, and a trusted servant of the Hudson's Bay Company. After he arrived here, he was employed as a farm servant by Mr. Macallum, and later by Bishop Anderson, when he was too old to do hard work as a chore man. Besides his wages, he received their discarded clothing. When his countrymen put on their capotes and moccasins to go to church, Waggie donned his long black coat and Eng-

lish shoes. Boots in those days were called English shoes, moccasins were called shoes. In fact, the word "moccasin" was not in use then. Waggie was very careful of his English shoes, only wearing them to church in dry weather. In wet weather he went barefoot to church, carried his boots, and put them on at the church door, being afraid that if he got them wet they would lose their squeak, which he prized so highly. Even in his old age he was very nimble, and was always the first to cross the river on the ice in the fall, and the last to cross on the departing ice in the spring, jumping from piece to piece with a light pole in his hand. The manner of his death was peculiar. It occurred some time after Bishop Machray's arrival. He was walking over the newly-formed ice in front of the old college, and, in view of the boys, he walked towards an open hole. On reaching it, he laid down, as the boys thought, to drink, but, remaining there longer than was necessary to quench his thirst, some of the boys ventured to go to him. They found him lying with his face in the water, dead. Whether or not this was a deliberate suicide, or whether he laid down, and for some reason or cause could not rise again, will always remain a mystery.

"On looking back on these simple people, who were brought here comparatively heathen, one cannot but be struck with the change that came over their children in the first generation, through education and environment. The latter had become to all intents civilized, intelligent and useful members of the community. Although the older people understood the English language very imperfectly, yet they were very regular attendants at the Church services, believing, no doubt, although they did not understand all that was said, that they would get some benefit by being present at the service, and in this respect are an example to their white brothers of the present day."

H. A. B.

#### Current Events.

The Legislature of Ontario will assemble on February 5th.

Several severe earthquake shocks were felt in Hayti last week.

The Chairman of the Isthmian Canal Commission estimates the cost of the Panama Canal at \$300,000,000.

One hundred and seventy bodies have been recovered from the ruins of the theatre, Boyertown, Pa. The great majority of the victims were women.

Earl Grey's proposal to save the Plains of Abraham as a national park has been enthusiastically received by the delegates to the Canadian Club assembly at Ottawa.

The idea of a "City Beautiful" is to be exemplified at one point at least on the Pacific Coast. The G. T. P. has employed two landscape experts to lay out Prince Rupert.

A cable message has been sent to Japan from Ottawa, expressing satisfaction with the promise of the Japanese Government to restrict the emigration to less than 1,000 a year.

The agitation for a direct universal suffrage has resulted in serious riots, led by the Socialist element, in Prussia. As manipulated at present, the system of representation gives no representative in Parliament to the working men.

By an Order-in-Council it has been provided that in future all immigrants to Canada must come direct to Canadian ports of entry from their native land. The new regulation has been especially designed to prevent the influx of Japanese from Honolulu and Hindus from Hong Kong.