

remains an answer to the question, "Does it pay to educate an Indian?"

*A Benefit to Society.*

Surely our queries does not insinuate that it would be more profitable to perpetuate the Indian as a savage than put forth efforts to civilize him. As such, he would be a constant menace to contiguous civilization, and would be sure to cost the State more money for arms and ammunition to restrain him than it now does for schools to educate him. But apart from this view of the case, it is upon economical grounds a benefit to society to educate the Indian. Both Church and Government are concerned in this aspect of the question. The encroachments of civilization upon the former haunts and hunting-grounds of the Indian renders it necessary for him to renounce his nomadic life and adapt himself to the new conditions. He must now extort from the reluctant bosom of mother Earth the living he once obtained in the chase. But this rude child of nature needs help to adjust himself to this new mode of living. We must educate him up to the level of the farmer, and that is a long way, if he has to live by farming. We must educate him up to the level of the shoemaker if he has to live by cobbling. We must educate him up to the level of the stonemason if he has to live by mallet and chisel. And that is what we are trying to do in our Industrial Institutes. Certainly it pays the Government to do this. It pays any Government to raise to a higher level of intelligence any portion of the community, for in so doing it adds to the wealth of the nation.

Suppose a Government had forty millions of surplus money which it loans to a foreign power for which it will get 4 per cent. per annum, that would be considered a good investment. But if that nation had among its people thousands uneducated and untrained in the arts of industry a better investment would be to put those surplus millions into the brains of its uneducated communities, and the final results might be not 4 per cent., but 40 per cent., for it is a law of political economy that in proportion as you increase the intelligence of the producers of a country you thereby increase the value of that country's products. Take an illustration: Here is a rough block of marble, half buried in a heap of rubbish in an obscure street in Florence. A carter comes along and sees in it only a step for his cottage door. A mason looks at it and says, "I can do something with it better than that. I can work it into the wall of a palace or a cathedral." A lapidary passing by says, "I can give that stone still greater value. I can make out of it a monument for a fallen hero, a cenotaph for a king, or I can make it grace the grave of some martyred saint." At last a great artist comes that way and what to others was at best a flagstone or a tomb-stone is to him the stony sepulchre of a buried glory from which he hastens to set the imprisoned angel free. Thus it is that any kind of human labor is valuable in proportion as it is also the product of mind, and bears upon itself the impress of intelligence. Educate the Indian and you give him a commercial value he never had before.

*The Religious Side.*

There is also a religious side to this question. Surely it is a wise policy of the Church which thus takes the most effective method of Christianizing the heathen. Ignorance retards, knowledge accelerates that process by which the savage is translated into the Christian. Unless the Church enables a man to live, true to his two-fold nature, for two worlds—for the "life that now is as well as for that

which is to come"—it has only done half its duty. We remember well the first time we fired off a gun. It was a great, big old-fashioned blunderbuss of a thing. We took aim at a bird and fired, but the bird was safe. In fact, the gun kicked so badly we concluded it had gone off at the wrong end. The first thing we knew, after pulling the trigger, was that we were lying flat upon the ground. We found out also that we had shot too low. Instead of aiming so as to cover the object with the two sights—this at the breech and that at the muzzle—we took aim just from the nigh one, and of course we did not shoot straight. And so life to the poor Indian as well as each of us is like a gun. It has two sights. And unless we teach him how to use both in aiming at the target of human duty and destiny he cannot aim straight. Teach a man to live only for the other world and you make him at best an unpractical mystic. Teach him only to live for the present and you make him a practical materialist. For that reason our Church in its treatment of the Indian blends the two elements—the evangelistic and the educational—and thus seeks to fit him for the Here as well as for the Hereafter. *The Missionary Outlook.*

### A Missionary District.

The Brockville District is in a unique sense a Missionary District, in that it has supplied for the foreign field at least seven missionaries. Of these, three—Miss Howard, M.D., Rev. Omar Kilborn, B.A., M.D., and Rev. G. E. Hartwell, B.A., B.D.—are laboring in China, the latter two under our own Board. Two, Rev. Eber Crummy, B.A., and Rev. H. H. Coates, B.A., were sent to Japan. Dr. Bolton, who is laboring among the Indians of British Columbia, practised his profession for a time in Portland, Leeds Co., while Mrs. Bolton's home was in Athens, also on this district. We must not forget to mention among these the late lamented Dr. Jas. Hall, who died in Corea as a result of disease contracted because of his devoted attention to the wounded soldiers during the late war.

The Leagues of this district have been visited during the past two summers by Mr. Chas. W. Service, B.A., and Mr. T. H. Crawford, in the interest of the Young People's Forward Movement for Missions. The result is a greatly awakened interest among the young people evinced by the fact that at the recent Convention they unanimously expressed the desire to undertake the support of Mr. Service in the field, if our Board sees fit to accept him, when he finishes his medical course in 1899.

These facts certainly speak volumes for the missionary spirit of this district and should be an incentive to the young people to labor even more earnestly and self-sacrificingly for the extension of our Lord's Kingdom.

We greatly rejoice in the fact that Rev. S. T. Bartlett, author of that best of books for the Junior Epworth League, the "Junior League Hand-Book," has promised to help the readers of the *MISSIONARY CAMPAIGNER* by furnishing articles for a Junior's page, which we will begin next month.

We have come to the days when "Out of the mouth of babes and sucklings hast thou ordained strength." Psl. 8:2.

For the 8,000,000 people of Kiang-si there are only seven Missionaries.