

been parted from the training in the schools. Whatever may be said about religion in white schools, where most of the children have religion at home or in church or Sunday school, it does not take a very thorough knowledge of the Indian question to realize that a Godless school for a heathen Indian will only make him a more accomplished heathen than he was before. More than anything else this killing off of religious teaching in United States Government Indian schools seems to have been the cause of their comparative want of success.

This question of religion has been a delicate one for the Government to deal with, but while there has perhaps in some cases been injustice done, yet all will agree that things are better thus than they would be were religion to be cast out. One class of industrial schools then that our Government has are called Government Indian Industrial Schools and they are handed over to some religious denomination, the Government supplying all funds. That is, they are handed over in the sense that the principal is selected from the missionaries of some denomination and as yet these schools are in every case under the management of a principal of the same denomination as when first established. Such schools are those at Battleford (Church of England); High River (Roman Catholic); Qu'Appelle (Roman Catholic).

But by far the greater number of schools are not managed on this plan but are managed on a method which is worked very successfully in the United States, and which in the Dominion causes the schools to work more toward a standard of rigid economy than were they to be purely Government institutions. These are known both in the United States and Canada as Contract Indian Schools. There are first in this class quite a number of schools on reserves where children are received, boarded, clothed and educated; the only trades taught are those which the working missionary and his school-room assistants can teach out of school hours. These are known as Contract Boarding Schools, and while all of them are doing good service they are mostly small and do not aim at industrial education.

Then there is the last class of schools which are as large or larger than the purely Government schools, and in which trades are taught, and these are known as Contract Industrial Schools. Now the difference between a purely Government school and a contract school is this: In the Government school everything is managed and controlled by the Indian Department, and the Department pays all the expenses. In the contract school the Government makes a grant of a certain sum per capita per year, and then thoroughly inspects the work to see that the children are not stinted or neglected in any way. These schools are usually granted about two-thirds of their running expenses (from sixty dollars to one hundred dollars per capita per year), and the denomination managing them must make up the remainder. It seems to be the true way of settling the difficulty of dividing the work among the religious bodies, and it is much more economical for the Government. These are the schools that are pushing forward vigorously in the work of Indian education, and both in Canada and the United States have given better returns for the money expended than any other kind of school. The combination of Government and Missionary Society seems to work well, and the pupils turned out feel that the white man has done what is fair by him, and that he henceforth must earn his own living. Such schools are the Mount Elgin Institute, Muncey, Ont. (Methodist); Round Lake, Man. (Presbyterian); McDougall Orphanage (Methodist); St. Albert (Roman Catholic); Shingwauk and Washakada Homes (Rev. E. F. Wilson, Church of England); Birtle (Presbyterian); the Rupert's Land School, near Winnipeg (Church of England); and others.

These schools take up trades which are suitable to the place in which they are located and which will be most useful to the predominating tribe in the school. Thus, at Sault Ste. Marie, Mr. Wilson is not able to go as heavily into farming as he would in a more favoured (in that respect) region, or as he does at the Washakada Home at Elkhor, Man., but he pushes on his work in lines of shoemaking, weaving and sash and door making. Mount Elgin and Rupert's Land have large farms, which are energetically worked, while in almost all carpentry and blacksmithing, and in some few printing and shoemaking are carried on; the work always having the double effect of lessening expenses and teaching the children a useful and really necessary trade. While many are thinking over this Indian problem the Government and the Missionary Societies have started in boldly to solve it, and before the end of the present century they will doubtless have done a great deal toward the accomplishment of that end.

IOTA.

PROFESSOR CHARLES A. YOUNG thinks the most wonderful fact in astronomy is that "the great Lick telescope reveals about 100,000,000 of stars, and that every one of them is a sun, theoretically and by analogy giving light and heat to his planets."

THE Chinese are practical people, and do not stand any nonsense about railway accidents. When such a thing occurs they go straight for the directors, and (whatever may be thought about the abstract justice) their method is not likely to be inefficient. Accidents would rarely occur if the same method was adopted in this country.

MAY.

ON the spreading boughs all the leaves break forth,
To utter the joy of the trees;
The warblers trill ere they wing to the north,
And the orchard hums with its bees.

The broad earth laughs in her fifth month glee,
Like a child awakened by love;
For now the sun from the snow clouds free,
Like a warm living thing broods above.

It is life that flames in the glowing green
Of the wide grain fields and the sod;
And the seen speaks well of the source unseen,
For the life is a pulse-beat of God.

WILLIAM P. MCKENZIE.

THE RAMBLER.

THE first Mahomedan marriage ever celebrated in England took place recently at the Moslem Institute, Liverpool, where the followers of the Prophet in that city regularly assemble. The bride was Miss Charlotte Fitch, eldest daughter of Charles Fitch, J.P., of London; and the bridegroom a Mahomedan barrister practising in London, whose father is revenue secretary to the Nizam of Hyderabad. There was a preliminary marriage at St. Giles', Camberwell. The Vice-President of the Moslem congregation officiated, the condition of fitness for such office being a knowledge of Arabic. The Moulvie, as the official is called, was dressed in a long robe of crimson silk, beneath which was a tight fitting tunic of embroidered black velvet, the whole girdled by a broad gold belt, and wearing a turban of white silk, with streamers which fell over his shoulders. There were two bridesmaids. The bride's responses were in English, the bridegroom's in English and Arabic. The lady repeated after the Moulvie the words of the marriage contract: "I stand here in the presence of God and all who are assembled to unite my heart to your heart, and my destiny to your destiny, and to be called by your name. Your sorrow shall be my sorrow, your happiness shall be my happiness." The bridegroom made similar promises, after which the Moulvie delivered an address to the newly wedded pair, quoting as exemplars Adam and Eve, and Mahomet and Khadija, Fatima and Ali as models of conjugal fidelity. After this the bridegroom placed the ring on the bride's finger. The ceremony ended with the inscribing of the names of the contracting parties and their witnesses in the register of the Mosque, one of the witnesses being the Ottoman Consul-General in Liverpool, and another the Minister of Education for the Armenian Provinces, who had journeyed from Constantinople to assist in organizing the Moslem congregation in Liverpool.

The provincial papers in England do not look forward to Stanley's return with unmitigated delight. To return from the Dark Continent is one thing; to return from America another. What will the explorer do with himself in the future? That is the pity of these heroic careers. The instant they cease being heroic—that is, actively heroic—they appear to cease altogether. We understand the phrase "die in harness" more clearly when we contemplate Henry M. Stanley and his struggle for immortality. Lord Randolph Churchill is the latest African hero. His secretary and advance agent, Capt. Giles, left for Mashonaland some weeks ago, taking with him the stores and outfit necessary to the expedition. I confess with contrition that I am not at all clear as to what Lord Randolph proposes to effect in Africa, but to make money must evidently be one desire on his part, for it is reported that the fee which he is to receive from the *Daily Graphic* for his letters from Africa is two thousand guineas. It is understood that he will write twenty letters, and each letter is to be of 4,000 words.

Lady Dufferin, I am told, has been so much pleased by the great success of her Indian book that she is going to publish the journal she kept in Canada. Will Ottawa society rejoice or will it await, in fear and trembling, the good-natured but surely critical observations which, if I know charming Lady Dufferin at all, she is well adapted to make? Certainly she will be careful not to wound people's feelings, but, if Canada is to be treated as India was, the chances are we shall have a very amusing book. At all events, the writer's acquaintance with our country is a fairly intimate one, and she will approach the subject with some conviction, thus forming a contrast to the "impressionist" from across the border, too much given to condensing the Dominion into one week, and then dissecting our constitution and our political and social systems. For a young nation, Canada certainly gets herself very well written up and talked about.

By the way, "From Shadow to Sunlight," the very commonplace title of the Marquis of Lorne's latest story, met my eye in the *Buffalo Sunday Express* last week. Is this not the story that was to threaten the peace of the royal household, and also the story that was largely advertised all through the States last year? It seems well written, but it does not look interesting, and not at all like a literary firebrand. But we must all feel more than

grateful to Lord Lorne for his kind and warm words about Canada and things Canadian in his most recent article, and we cannot fail to admire his talent for hard work in the middle of great temptations to the reverse.

Among recent events of importance have been the Medical Convocation at the School of Applied Science, when Sir Daniel Wilson made one of his delightful speeches, learned but never pedantic and in touch with all that is modern and great. Then we have had the Ladies' Choral Club, conductress, Miss Norah Hillary, who gave us quite a charming evening in Association Hall, the donations being towards the furnishing of the new Hospital for Sick Children. Again must I reiterate that too many large plants and pots of flowers are in requisition at these affairs. They spoil the effect instead of adding to it, and seriously impair the acoustic properties of the platform. What with a carpet, plants and no end of drapery, the piano always suffers, and also the voices—particularly when they are not any too strong. Miss Hillary's work has been excellent, and her reading of the pretty cantata, "Westward Ho!" quite musicianly. I hear that over three hundred dollars have been cleared for the charity, and I am sure the club must feel that this is adequate reward.

Scene in the Merchants' Exchange, Buffalo: "Lake Erie stole the trade from us in 1825," said Engineer Tully in reply to Senator Gray, "and we want to restore it to the St. Lawrence if possible, or at least divide with you."

"But who were you in 1825?" mildly enquired the chair.

Mr. Tully was a little floored, but he claimed they had some trade there when the Erie canal was opened.

"Who was in this region save a few Indian tribes?" continued the chair.

"Well, there wasn't much," replied Mr. Tully, good-naturedly.

"They weren't very largely engaged in commerce then, except in the fur trade, were they?" pursued Senator Hoar.

Mr. Tully: "The trade has increased so much that it requires these facilities, and the trade came up the St. Lawrence before 1825. When the Erie Canal was built that trade toward Montreal and Quebec was swept away. We want to divide with you now."

Other arguments were presented by the Canadian delegation.

CORRESPONDENCE.

A LITERARY AND SCIENTIFIC CLUB.

To the Editor of THE WEEK:

SIR,—By the growth of academic institutions of different kinds, and by the influx of residents into the city, a considerable number of persons of literary, scientific and artistic pursuits and tastes has now been brought together in Toronto. It seems a pity that they should have no place of meeting and intercourse.

The Canadian Institute, on its present footing, by no means serves this purpose. There is little to attract to it except the reading of papers in the evenings during the winter months, which is not likely to draw many people from their firesides unless the paper is one of exceptional interest. There are a great many scientific periodicals on its exchange list, but there are comparatively few literary periodicals, and no new books. Would it not be possible to turn the Institute into something more like a club for literary and scientific men, and artists, offering the attractions which a club usually offers in the way of periodicals and new books? The new books might afterwards be sold by auction to the members if the club could not afford to keep them in its library. Men would come to see the books and periodicals, and would at the same time see something of each other.

I would not propose any refreshments except perhaps a cup of tea or coffee in the afternoon, which is easily provided. The club might, if it wished, have an annual dinner at a restaurant. Perhaps it might also have an annual reunion, for the reading of papers and discussion, to which literary and scientific men and artists might be invited.

There seems to be otherwise little chance of bringing our scientific, literary and artistic circle socially together under the present conditions of society and hospitality in Toronto.

The suggestion is respectfully commended to the managers of the Canadian Institute.

Toronto, April 12.

GOLDWIN SMITH.

THE OPIUM TRADE IN INDIA.

To the Editor of THE WEEK:

SIR,—Your remarks respecting the opium trade in India in a recent issue show, I think, more indignation than a calm review of the facts would warrant. As to the vote in the House of Commons, there were not half of the members present, and of those many of them just voted to embarrass the Government. As to the moral view of the case, I will not discuss that. The British revenue is made up, among other items, of £27,170,000 excise, nearly the whole being from liquor. The question is how to prevent opium being shipped from India.