

of a similar character, Bills have been passed by which the immense tract occupied by the Sioux Indians has been thus divided up, the United States buying about half the whole territory—eleven millions of acres. The Oklahoma tract was also purchased from the Creek Indians and thrown open for settlement. All seem now pretty well agreed that this reversal of the old policy, which is still the Canadian policy, and which seems specially adapted to retard civilization, prolong tribal barbarism and foster pagan abominations, has thrown a flood of light and hope upon the hitherto dark Indian problem. It is now but a question of time when the Indians of the United States shall become industrious and useful citizens. But the breaking up of the reservation system, and the recognition of personal rights and property, carrying with them the duties and responsibilities of citizenship, though most important and, indeed, indispensable means, are not all that is necessary to the end in view. Not only must the Indian be treated as a man and a citizen, he must in the first instance be specially educated into a measure of fitness for his new position.

ONE year ago the Lake Mohonk Conference laid down the principle that it was the duty of the General Government to make special and adequate provision for the compulsory education of all its Indian wards of suitable age, that they might be thereby prepared to enter upon their new life as men and citizens. To many this idea no doubt seemed, in its turn, visionary. At the recent meeting of the Conference, General Morgan, the new Commissioner of Indian Affairs, read a paper in which he, on behalf of the Government, accepted in substance and endorsed the views of the Conference in this respect. He laid it down as a guiding principle that ample provision should be made at an early day for the education of the entire mass of Indian school children and youth. He said, and the statement is axiomatic, that, if under any circumstances compulsory education is justifiable, the condition of the Indians certainly constitutes such a case. He further outlined a policy for completely systematizing the work of Indian education, conforming it, as far as practicable, to the common-school systems of the individual States, and while for the present laying special stress upon that kind of industrial training which is needed to fit the Indian to earn an honest living, yet making also ample provision for the higher education of the few who may be found endowed with special ambition and capacity, and thus marked out by nature for leadership. This comprehensive paper makes it clear that both the people of the United States and the Indians are to be congratulated in having at the head of this Department a man who is at the same time an experienced educator, and a broad-minded statesman. As is well known, the reliance for the education of the young Indians has hitherto been upon the contract schools, viz., schools established by religious bodies and receiving Government aid—the same system which now prevails in Canada. To say nothing of the violation involved in this system of what should be a fundamental political principle in both countries, viz., that there should be no alliance between Church and State, no subsidizing of denominational institutions and enterprises, its practical failure in the former country is only too clearly demonstrated by statistics. These show that only about 12,000 of the 50,000 Indian children in the Union are being educated, the remaining 38,000 growing up in absolute ignorance, to be the same dead weight upon the public that their parents have been. Such a result shows neither statesmanship, justice, nor philanthropy. We have not the figures before us, but no one can doubt that the showing in our own North-west is proportionally no better. There is reason to fear that on the whole it is much worse. We have hitherto prided ourselves on the fact that the treatment of Indians in Canada has been much more just and humane than in the United States. It is to be hoped that the Minister who has charge of this Department at Ottawa will not fail to observe the new and enlightened departure that is being taken on the other side of the border, and will see to it that Canadian statesmanship is not left far in the rear, in its modes of dealing with the aborigines of the country.

THE speech of Secretary Blaine to the delegates from the American nations to the International conference suggests to those familiar with other speeches of the same statesman, under different circumstances, a reversal of the conditions which puzzled the ancient Hebrew patriarch. We have here surely an Esau speaking with the voice of Jacob. But if we can but forget the record of the orator

we cannot deny that the speech is worthy of the attention of the world. Coming from the man who occupies the second place in power, in a nation of sixty millions, some of its propositions are indeed remarkable. Passing by those passages which relate to commercial conditions and possibilities, and which seem to take little if any account of the tremendous obstacles interposed by geographical conditions, by the intervention of the torrid zone, and by diversities of climate, race, national institutions, customs and prejudices and so forth, and turning our attention to those which deal with political relations, we have a picture such as, it is safe to say, was never before held up to view by one occupying such a position in so powerful a Government. "No selfish alliance against the older nations"; "no secret understanding on any subject"; "hearty co-operation, based on hearty confidence"; "a spirit of justice"; "friendship, avowed with candour, and maintained with good faith"; no "standing armies beyond those which are needful for public order and the safety of internal administration"; "friendship and not force, the spirit of just law and not the violence of the mob";—these and such as these are the new forces which the mouthpiece of the American Government and nation proposes for the adjustment and governance of all international relations between seventeen independent American powers! The ideal is certainly a noble one. Is it possible of attainment, or are such words but the rant of an actor, or the incoherent utterances of a dreamer? If Mr. Blaine can but lead the American nations to take one distinct, decided step in the direction of the fulfilment of such a vision, he will have set an example which will put to shame the nations of the old world, and will have deserved the gratitude of mankind.

THE recent opening of Clark University, at Worcester, Mass., was an educational event of considerable importance in the neighbouring Republic. Following to some extent on the lines of Johns-Hopkins, yet with important variations, the new institution is by no means simply another unit added to the sum-total of colleges, big and little, with which the whole surface of the United States is so closely dotted. Clark University is to have no undergraduate department. It is designed to afford opportunity and inducement to original research, and only those are to be admitted as students who can show themselves possessed of a degree of knowledge and capacity fitting them for independent investigation in some department of science or learning. Its special work is thus designed to be not co-ordinate with that of most existing universities, but supplemental. Its command of means is said to be practically unlimited, though development will of necessity be gradual. The entrance of such an institution upon the educational stage will, we suppose, be welcomed even by the many with whom it is the fashion just now to decry the tendency to the multiplication of less ambitious institutions. By all means let us have the great universities and the post-graduate courses, and make the best possible use of them. But is it not a somewhat singular fact that, in an age which it might be supposed would rejoice at every new facility for the increase of intelligence, there should be so much tendency to disparage the work of the smaller colleges? Sentiments are continually being expressed by educators which, if they mean anything, must mean that any university training which is supposed to be not quite up to the mark is worse than none. Just as if any young man or young woman could spend three or four years in study, even in the feeblest college in America, without gaining a very desirable increase of intelligence and becoming much better fitted for any work worth doing in life. This feeling in respect to the work done in such institutions is akin to that which often finds expression in circles from which more liberal views might be expected, to the effect that partial education is spoiling the masses for industrial pursuits. The tendency to crowd into so-called genteel occupations, to the neglect of those which are more laborious, but more useful and honourable, is to be deplored, but the true remedy is not less education but more. Let the work go on until education becomes so universal that it can no longer be regarded as distinctive of any particular pursuit or profession, and the tendency complained of will have wrought its own cure.

MISS HELEN GLADSTONE has taken to journalism. Miss Gladstone's experience of women will warrant her writing with authority on their affairs. She has for nearly ten years been closely connected with Newnham College, Cambridge, first as a student, then as secretary to Mrs. Sedgwick, whom she succeeded as Vice-Principal of the College.

## THE SONNET.—VII.

THE sonnet "On the Late Massacre in Piedmont" was Milton's utterance of a nation's feelings, a more practical form to them was given in Cromwell's threat to send cannon. Another characteristic of Milton was his advice and urging to men in the highest stations. He assures Fairfax that a nobler task than victorious war awaits his hand in freeing truth and right from violence. And he tells Cromwell "much remains to conquer still—peace hath her victories no less renowned than war." Socially he gives advice to his friend Lawrence in a sonnet imitating a certain ode of Horace, and he exhorts Cyriac Skinner to learn to measure life betimes. There is a nobility about all of the sonnets, however, that has struck every critic except Dr. Johnson, who was unjust to Milton, and this is the reason they hold a position which is quite unique.

It will be interesting to recall a few sonnets which have been called into existence by the memory of Milton. William Lisle Bowles is a poet little known and less read; yet no writer of verse did more to emancipate English poetry from the artificial classicality that over-ran the later part of the eighteenth century. He set the example of a free and natural style and gave an impetus to the energies of many of our greatest later poets—including Coleridge, Southey and Wordsworth. Not only did Bowles prove his theory by producing excellent verse; but he entered into a literary battle with Byron and others to defend the principles he had adopted. Among the many sonnets written by him are two on Milton entitled "On the Busts of Milton, in Youth and Age, at Stourhead."

### IN YOUTH.

Milton, our noblest poet, in the grace  
Of youth, in those fair eyes and clustering hair,  
That brow untouched by one faint line of care,  
To mar its openness, we seem to trace  
The front of the first lord of human race.  
'Mid thine own Paradise portrayed so fair,  
Ere Sin or Sorrow seathed it: such the air  
That characters thy youth. Shall time efface  
These lineaments as crowding cares assail?  
It is the lot of fall'n humanity.  
What boots it! armed in adamant mail  
The unconquerable mind, and genius high,  
Right onward hold their way through weal and woe,  
Or whether life's brief lot be high or low.

The last four lines of this sonnet were undoubtedly suggested by Milton's second sonnet "To Cyriac Skinner," wherein, after speaking of his affliction, he says:

Yet I argue not  
Against heaven's hand or will, nor bate a jot  
Of heart or hope: but still bear up and steer  
Right onward.

Of Milton's personal beauty in youth there is ample testimony. The second sonnet of Bowles is as follows:—

### IN AGE.

And art thou he, now "fall'n on evil days,"  
And changed indeed! Yet what do this sunk cheek,  
These thinner locks, and that calm forehead speak?  
A spirit reckless of man's blame or praise,—  
A spirit, when thine eyes to the noon's blaze  
Their dark orbs roll in vain, in suffering meek,  
As in the sight of God intend to seek,  
'Mid suffering or age, or through the ways  
Of hard adversity, the approving look  
Of its great Master; whilst the conscious pride  
Of wisdom, patient and content to brook  
All ills to that sole Master's task applied,  
Shall show before high heaven the unaltered mind,  
Milton, though thou art poor, and old, and blind!

The record of Milton's many misfortunes now faces us for the first time. In his own sonnets he alludes only to his blindness in strains of resignation and patient suffering. We cannot do better than quote Macaulay's splendid and truthful tribute: "A mightier poet, tried at once by pain, danger, poverty, obloquy and blindness, meditated, undisturbed by the obscene tumult which raged all around him, a song so sublime and so holy that it would not have become the lips of those ethereal Virtues whom he saw, with that inner eye which no calamity could darken, flinging down on the jasper pavement their crowns of amaranth and gold." Leigh Hunt, in the year 1818, wrote a sonnet "On a Lock of Milton's Hair." The happy founder of the ill-called Cockney school was a great admirer of Milton. Among the looks he liked to have about him most, he tells us in that fanciful essay, "My Books," were the minor poems of Milton, Thomas Warton's edition of which he calls "a wilderness of sweets." But, to return to our wethers, the sonnet reads thus:

It lies before me there, and my own breath  
Stirs its thin outer threads, as though beside  
The living head I stood in honoured pride,  
Talking of lovely things that conquer death.  
Perhaps he pressed it once, or underneath  
Ran his fine fingers when he leant, blank-eyed,  
And saw, in fancy, Adam and his bride  
With their rich locks, or his own Delphic wreath.  
There seems a love in hair, though it be dead:  
It is the gentlest, yet the strongest thread  
Of our frail plant—a blossom from the tree  
Surviving the proud trunk, as though it said,  
"Patience and Gentleness is Power. In me  
Behold affectionate Eternity."

The beautiful sentiment expressed seems to have been directly inspired by the relics of those once fine clustering chestnut locks that gave Milton so refined and femininely graceful an appearance as to have caused his college fellows to call him "the lady of Christ Church." Leigh Hunt has appealed to all who keep and love a lock of cherished hair. It is not a little strange that one of the most animal parts of the human body—a survival of low animal necessity in the highest type of life—should be the means of keeping green the memory of the dear dead when all the more highly developed and distinguishing parts are entirely gone.