

pushed on no doubt by the pressure of public opinion, has made great progress during the past two years in securing better men for the carrying out of its policy among the Indians. Successful applicants now must be men of good character and for nearly every position married men. The law against selling liquor to Indians is on the whole well carried out.

The schools that have been established among the Indians—a few by the Government but most by the churches—have already accomplished incalculable good. In some instances the parents have been unwilling at first to send their children to school. Miss Rose has found this to be the case among Piapot's Crees and to a greater degree it is true of the schools established among the wild and turbulent Blackfeet and kindred tribes in the south-west of the territories. In other cases, however, the fathers are even anxious for the education of their children. They build school-houses themselves and second heartily the efforts of the teachers. On the Stoney Plain reserve, where a school was established two years ago under the wing of the Edmonton congregation, there is not a child of suitable age that does not attend, and at the end of each quarter the roll shows the names of at least three or four children who have not missed a day during the term. Those schools which combine instruction in industrial pursuits with tuition in English are both more useful and more attractive than those which limit themselves to the subjects in which white children in the public schools are trained. There is an obvious incongruity in teaching children to parse and to solve difficult problems in arithmetic, as is sometimes done, when the girls have no opportunity of learning to sew, knit or keep house, nor the boys to make a garden or take care of cattle.

The increased attention now given to Indian Mission work is one of the signs of the times that is full of hope for the country as well as for our aboriginal neighbors. It is not easy work: it is not always hopeful. It is, perhaps, too much to say, as a recent writer does, that "the neutral ground on which the two races meet has been well compared to the ravelled edge of the social fabric, where the vices of both civilization and barbarism are seen, but the virtues of neither." Yet there is a measure of truth in the statement. With the exception of those aborigines