

FAIR PLAY TO RED MEN.

Through absorption in other races, and from the restraints put upon them by civilization, the aborigines of this continent are slowly but surely dying out. When Columbus discovered America, it is supposed that the Indians in North America numbered millions, but as they have been swept westward by the advancing tide of European civilization, the numbers have been greatly diminished, so that to-day there are on the continent, excluding Mexico, not more than 500,000 or 600,000 pure blooded descendants of the red men. The treatment of the Indians in the United States, as well as in Canada, has been and must for many years continue to be, a vexed question. Cut off as they now are from the wild freedom of former days, and from the food supplies upon which they best thrived, the Indians are now gathered upon tribal reserves; and as they receive in the form of annuities and indemnities, a sufficient sum of money or supply of the necessaries of life to keep them from want, there is nothing left to stimulate the ambition or enterprise of the race, and their condition is little better than that of legalized paupers. So far, every effort that has been made to improve the Indians as a race has proved fruitless, and white men are beginning to believe that destiny has decreed the Red man to remain without the pale of civilization; but we believe this belief is without just foundation. There are not wanting instances in the past and present of the aborigines to prove that they are capable of participating in and enjoying the avocations of civilized life. During the progress of the American revolution, the tribes settled in the northern part of the State of New York were agriculturists of no mean type. Each family had its parcel or portion of ground allotted to it, and the wigwam had given place to a substantial log house. Fruit trees were cultivated, and the fields and pastures neatly fenced in. This, the most striking in the last century finds a counterpart in the Indian settlements in Ontario, round Lake Huron, and also in the Indian territory of the United States, where churches with Indian ministers, schools with Indian teachers, and colleges with Indian professors, have been successfully established. It is noteworthy, that wherever the tribal system has been abandoned, and the Indians settled by families upon a fixed area of land, the greatest progress has been observed; and it is therefore surprising that our Canadian and American Statesmen, profiting by this lesson of experience, have not long ago sought the solution of the Indian question by the disintegration of the tribes and the locating of families upon homesteads. General Sheridan, in his late report to the United States Government strongly recommends the adoption of such a method, affirming that it would lead to the most gratifying results. The Indian reserves in the neighboring republic cover an area of 200,000 square miles, the greater part of which is cultivated land. Upon these reserves are gathered not more than 260,000 Indians, so that under existing circumstances, the Indian reserve is equivalent to a grant of more than 400 acres for each man, woman and child in all the tribes. If these Indians were homesteaded upon a lot of 320 acres per family, 26,000 square miles would be sufficient for the purpose, and the United States Government would have at its disposal for settlement the remaining 174,000 square miles of arable land. If this land were sold at \$1.25 per acre, and the money invested for the benefit of the Indians, it would yield at least \$5,000,000 annually. During the year 1885, the Indian population cost the Republic \$3,800,000, for which no return, direct or indirect, was received. It will thus be seen that General Sheridan's proposal has, in addition to the merit of humanity, that of economy, and it should therefore receive the consideration it deserves. We white men are too prone to look upon red men as unfit for civilization, and through our cupidity we frequently overstep the boundary of fair play in dealing with them. A recent illustration of this has occurred in the State of Minnesota, and is attracting much attention in the west, as will be seen by the following extract:—

"ST. PAUL, Minn., July 21.—Bishop Whipple warned the Chamber of Commerce, yesterday, that the Leech Lake and Winnebagoish Indians are in a starving and desperate condition because of the overflow of their lands, caused by the Leech Lake dam, and that there is great danger of their cutting the dam. In that case, the Bishop says, Minneapolis would be swept away, and only the hill parts of St. Paul would escape. The Lake has a coast line of 350 miles. The Indians believe there was no authority for the dam being built, and the Attorney General pronounced the law authorizing it unconstitutional. The dam has completely destroyed the means of subsistence of the Indians by overflowing their lands. They have set fire to the forests around the Lake as the beginning of retaliation upon the whites for the injury done them. The Chamber voted to use its best endeavors to influence the Government in doing justice to these Indians."

We venture to say, that had the shores of Leech Lake been settled by a white farming population, the dam in question would not have been built, or if its construction were a public necessity, the farmers would have been compensated for the destruction of their lands, and not been turned out both penniless and homeless, as were the Indians in the district.

A GREAT EASTERN SAGE.

Seventy-five generations have come and gone in China since the great eastern philosopher, Confucius, endeavored, by example and precept, to stir up the people under the Chow dynasty to a just appreciation of their rights as human beings. The feudal system which prevailed in Europe during the middle ages, and which was the consequence of the constant struggle between civilization and barbarism, had become firmly fixed in China five centuries before the Christian era. It was against the corruption and abuses of this system that Confucius warred, and as might be expected, his fortune varied as the caprices of those whom he endeavored to direct, led

them to favor or disfavor his suggestions. Born in comparative obscurity, and all through life having to contend with want and poverty, the attainments of Confucius were remarkable; but although he became a recognized teacher of the people, he appears to have lacked originality, and to have depended for his inspirations upon the available manuscripts of older writers. The life of Confucius, as depicted by his disciples, was one of hardship and disappointment; and it was not until his death that the Chinese people realized his merits. At the time of Confucius, China, as compared with the China of to-day, was a comparatively small country. Its 15,000,000 inhabitants were virtually in serfdom to a number of feudal lords, to whom they paid homage, as did the Britons under the Heptarchy. Although the sphere in which Confucius labored was limited, and the material with which he worked far from plastic, the image of the Eastern Sage is strongly impressed upon the China of subsequent years, until to-day, when his memory is cherished and revered by the 400,000,000 Celestials now gathered in the great Asiatic Empire. Upon the tomb of Confucius are inscribed these words—"To Confucius, the most sagely ancient Teacher, the all-accomplished, a't-informed King." The historians of Confucius, who invariably indulge in laudation of the philosopher, fail to prove him to have been a truly profound thinker. One of his disciples writes:—

"Confucius! Confucius! How great was Confucius!
Before him there was no Confucius.
Since him there has been no other.
Confucius! Confucius! How great was Confucius!"

But they all fail to show us what the nature of the principles of Government were which Confucius held. As a teacher of morality, Confucius deservedly occupies an important position, but the meagreness of his original writings and the copiousness of his extracts from those of previous authors, lead us to the conclusion that his true position is that of a transmitter. As a teacher, Confucius was an unqualified success, and evidently understood more of the art than many modern pedagogues. He was wont to say that when he gave to a student one corner of an idea, he expected him to supply the remaining three corners. The golden rule laid down by him reads—"What you do not like when done to yourself, do not do to others." This, in the Chinese language, is represented by a single sign, which, translated into English, means "Reciprocity."

GOOD AND ILL-LUCK.

There is scarcely anyone who has not a greater or less belief in luck and chance, and yet if we analyze the reasons upon which this belief is founded, we can discover nothing that should confirm us in our faith in luck. Gamblers, it is true, have a superstitious belief in the luck or ill luck which attend certain individuals, but in all games of chance, it will be found in the long run that gains and losses are equal, and that continuous luck on the part of any one gambler for a period of years is unknown. Those who believe in luck usually divide men into five classes. 1st. Those who are always lucky. 2nd. Those who are at first lucky, but afterwards lose. 3rd. Those who at first lose, and are afterwards lucky. 4th. Those of varying luck. And 5th. Those who are always followed by ill luck. Some men believe that they are lucky for a term of years, and unlucky for a like term. This is illustrated by Pembroke, the skilful whist player, who declared that he won and lost for alternate terms of five years. Others believe that good luck or ill-luck attends them according to the day of the week. Bulwer Lytton believed that he always lost at whist when a certain man was at the same table, or in the same room, or even in the same house.

Few men stop to consider the laws of probability; they note only the successful or unsuccessful achievements of their fellows, and pay little attention to the mass of evidence which goes to show that chance had little to do with the result. We remember a man who was born on Friday, married on Friday, became bankrupt on Friday, and died on Friday. His friends, of course, attributed his marriage, which turned out to be an unfortunate one; and his failure in business to the ill-omen resulting from the day on which he was born. Now, a close examination of the birth register in ... Parish in England, will reveal the fact, that about one-seventh of the births occur on Friday, and the statistics of death show that a like proportion of deaths occur upon that day. The fact that his marriage took place on Friday will not be considered by thoughtful men as accounting for the insanity of his wife, since insanity was hereditary in the lady's family; but it may be here remarked, that so great is the aversion of ladies to marry on Friday, that but few wedding ceremonies take place upon that day. The chances of the man going into insolvency were five to one against Friday; and the fact of his bankruptcy having been announced upon that day, can only be regarded as a coincidence in no way affected by the date of his birth.

Good luck and ill-luck are dependent upon actions and circumstances: and he who relies for success upon his lucky star, will find, like Hercules, that it is better for one to depend upon his own efforts, placing his own shoulder at the wheel.

Two hundred years ago a person needing to strike a light was obliged to depend upon his flint and steel, or pay at the rate of 15 shillings a box for phosphoric matches, which, upon being dipped into a bottle containing sulphuric acid, ignited by chemical action. In 1829 Mr. John Walker invented the old lucifer match, but it was many years before they came into general use. To-day the manufacture of matches constitutes a great industry. The largest match factory in the United States, situated at Akron, O., turns out 57,000,000 matches in one day when run to its full capacity. That enormous production gives one match per day to every man, woman and child in the country.