

of his time was spent in Indian work, and particularly in the Indian school. In 1888 he went to the United States, and studied there the work of Indian schools.

About this time it was proposed to establish an Indian Industrial School at Middlechurch, Manitoba, and in 1889 Mr. Burman was asked to take charge of it. He left his mission for this purpose in June; and visited various Indian missions with the Bishop of Rupert's Land. He then also visited Eastern Canada to plead for his work, and was present at the Provincial Synod, held in that year in Montreal. His address on behalf of the Indians, delivered before the General Board of Missions, was listened to with marked attention. However much the ordinary individual may despise the Indian, it is very evident that, as a rule, those who are brought in contact with him as teachers, become much attached and even devoted to him. This was evident in Mr. Burman's case, as, with the warmth of enthusiasm, he presented the many good points in the character of the Indian before his hearers.

For some years past Mr. Burman has been a member of the Executive Committee of his Diocese, and a member of the Provincial Synod of the North-West. He is also a member of the Council of St. John's College and of the Financial Committee of the C.M.S. in Rupert's Land.

The institution over which he now presides (the "Rupert's Land Industrial School"), was opened at St. Paul's, Manitoba, in January, 1890. The inmates are chiefly Crees and Ojibways from various reserves where the C.M.S. is at work, viz: Lac Seul, or Lonely Lake, in Kewatin; White Dog, Fort Alexander, St. Peter's, Fairford and St. Martin's Lake, Manitoba. Much work has been done about the Institute by the aid of the boys, who, on a farm of twenty-eight acres, have been kept busy erecting buildings, putting up fences, laying out gardens and so forth. The second annual report for the year ending September 30th, 1891, shews that there is much active work done in various departments of industry, such as domestic work, printing, farming, carpentering, blacksmithing and the like. The number of pupils on the roll is sixty-three, and Mr. Burman earnestly appeals for aid in carrying on his work among them. This can be given either by grants of \$50 annually, for support of particular children, by smaller subscription, or by sending articles of clothing. Lists of articles required will be cheerfully furnished on application.

Mr. Burman continues his work as rector of St. Paul's parish, as well as principal of the Industrial School, and is worthy in what he does of the support of the Canadian Church.

PROFESSOR CHRISTLIEB estimated that every missionary sent out to the heathen creates a trade with civilized lands worth \$50,000 a year.

JAPAN IN 1891.

BY MRS. HARRISON, OTTAWA.

ITS past and present. What a wonderland bursts upon our view as Japan, or as it is poetically called "the Land of Dawn" and the "Land of the Rising Sun," emerges from the darkness of the centuries.

A beautiful land of mountains and lakes, of flowers and birds, a land whose people are imbued with wondrous powers of graceful imitation and decorative facility. But alas! also a heathen nation devoted to the worship of Buddhism, which system, in spite of some hasty encomiums lavished upon it by superficial, self-styled philosophers, is based upon erroneous theories and has ruined the Japanese mentally and physically, making them a sickly and stunted race. "The Land of Dawn." But new life has sprung up; it has caught the reflection of the Sun of Righteousness, and has risen as a nation to welcome European customs, inventions and dress; social habits, and western literature, science and philosophy. Our European laws and constitutions have now been absorbed into Japanese life, and have become embodied in her first native Parliament held this year.

It is a mistake to suppose that Japan is an uncivilized land—not civilized throughout, in the western sense, perhaps, but having a high grade of grace and culture peculiarly its own. The natives are naturally a kind and amiable people, the women are of small stature, with fine hair and eyes, but their chief beauty lies in their hands, pretty and small wrists, which seem most suitably employed when waving a fan. Thanks to the enlarged views of their Empress, they are set free from the hideous custom that formerly prevailed of blackening the teeth, and painting the lips with red ochre. Fashion has brought about the awkwardness of the Japanese gait, by making it a strict law of etiquette, carefully taught to all girls, that in walking the toes must be turned in, the knees kept far apart, and the soles of their feet must hardly leave the ground. The result is a loose slovenly gait, aggravated in the house by slippers, which are always on the point of falling off; and out of doors, by wooden clogs fastened to the mitted foot by a simple cord passing between the toes, so that every time the foot is raised the clog leaves the sole, and comes down with a ridiculous clatter.

It is incorrect to suppose that the Chinese custom of compressing the feet prevails in Japan; on the contrary, Japanese women never wear shoes that are at all tight, in consequence of which their feet seem to us relatively broad and flat.

In all rapid changes in the internal history of nations, nothing strikes us with greater wonder