

hence quietly and with an approving conscience he relieved all weaklings of the burdens of life, and thus preserved the vigor of his tribe. But through association with the whites and participation in their trade and their feuds, he learned from their political agents the wisdom of killing off the more vigorous members of the tribes in war, while from the missionaries he learned the wisdom of keeping alive the weak and diseased. Thus between these two wisdoms, assisted by various other European inventions and the constant pressure of civilization, the ordinary Indian has been pretty much reduced to those western remnants which have been retired from active savagery and put upon the pension list. There are, however, a number of comparatively pure specimens in the far north where they have been preserved by snow and ice.

By the pensioning system the Indians on the reserves have been able to survive the buffalo. How long this survival may continue is matter of widely varying opinion. Some tribes seem too far gone to recover; others seem capable, under fair management, of keeping up their existence for an indefinite time. In the event of his vanishing altogether it is an interesting problem, in some localities, as to whether the white man can survive the Indian. In some places the local markets at present created, by the needs of the Indians, the North-West Mounted Police, who constitute their guard of honour, and the various civil, religious and educational officials connected with the agencies, are all-important.

The Indian is not much of a conversationalist, practising the gospel of silence in a manner to have charmed the heart of Carlyle. Like most savages he is but slightly under the influence of the plain facts of nature, being governed chiefly by ideas. His view of the universe is essentially pessimistic, and his pessimism is clearly written on his countenance. To him the world of nature exhibits no physical laws; its every change is the expression of some shade or spirit, and experience teaches him that these are mainly of a malevolent turn exacting an intolerable amount of ritualistic observance to keep them in good humour. Though many of the Indians understand English they are extremely averse to the use of it. Many of them have a remarkable command of English profanity, and, when they care to indulge in this pastime, the wealth of their vocabulary, the intensity and variety of the combinations, and the accuracy of their pronunciation are quite marvellous. Some explain this peculiarity as a spontaneous expression of original sin, while others incline to the belief that it is due to their association with certain grades of civilization. Several enthusiastic English missionaries expect to change all this and to have the Indian problem virtually solved

in another generation. Their plan, which is at present largely in operation, is to teach christianity to all the children in the schools on the Indian reserves. Making the next generation christian it is believed they will naturally become industrious, moral, and self-dependent citizens. One would gladly believe this if experience would give any encouragement. But, first of all, we know that human types were not made in a generation and cannot be radically reconstructed in that time; and, secondly, the history of America, and particularly of Canada, tells us that this very plan was in operation here for nearly a couple of centuries, and the results were not at all encouraging.

The experience of one of the North-West missionaries, in his efforts to convert the adult savages, was thus given by himself, though I have somewhat condensed his statement: "When urged to become christians the Indians usually replied that they had listened to his accounts of the future life. He had described to them the people who went to heaven, also those who went to hell. They were well aware that their ancestors had often made war on others, they had pillaged and scalped their enemies and were never afterwards sorry for it, they had told many lies and otherwise acted as christian white men never did. They were quite certain therefore that their ancestors to a man were located in hell. Now, nothing would grieve them more than to be parted forever from their ancestors. Nor had they any desire to go and live with white men in heaven. They therefore declined conversion, electing to go to hell as the lesser of two evils."

#### THE CONDITION OF WOMEN IN THE UNITED STATES.

This is the title of a series of most interesting articles by Mme. Blanc (Th. Benzon) in recent numbers of the *Paris Revue*. Two sections of the subject, appearing in the issue of Oct. 15th, and bearing title "Women's Colleges" and "Co-Education," are of especial interest to Canadian students. We present our readers with a few translated extracts as illustrating the tenor and contents of the whole series, and as showing how much more rapidly the education of women has developed in America than in France.

Mme. Blanc announces as the motto of the American girl, "Wherever you go, dear Dick, I go to!" and adds in explanation: "Brothers go to the university, sisters assert their right to go there also. For some time past educational institutions, whether public or private, high schools or academies, no longer satisfy them, they wish to secure the right to aspire to all the callings formerly reserved for man. I have already said, I think, that the great movements of the contemporary life of women in America