

We enjoy blessed times with the heathens of Kittiks, and the other villages. We call them "blessed," because the seed is being quietly sown in their hearts and minds, and we must not forget that in times past "God gave the increase."

We are glad to be able again to send a teacher to Kitwan-silk, thirty miles up the river. This part of our mission has not been supplied for the past few years. We look forward to a gracious awakening in this seat of heathenism. But I must be brief, trusting I will be able to again write you after my projected visit up the river. In the meantime, let me furnish you with an item or two on work outside of our own church on the river.

1. *Kincolith*, a mission of the C.M.S. was visited with a terrible fire on the 3rd ult.; over twenty dwelling houses and a beautiful church were destroyed; the loss is truly great to the poor sufferers. Assistance from the Dominion Government is looked for, but to render sympathy more tangible, let those desiring to thus express it do so by sending their subscriptions to the Venerable Archdeacon Collison, Kincolith, Naas River, B.C., or to the Bank of British Columbia in Victoria.

2. *Hagaga*, the only newspaper on the Naas, and printed at Aiyaush, is a spicy monthly, rendered in both English and the vernacular. The second number, September, reached here this morning. In its editorial column appears a clear and incisive criticism on the charge "Christianity and civilization have spoiled the Indian." Although the article may be of remote interest to the eastern readers of the *Guardian* and *OUTLOOK*, its decisiveness should render it acceptable to all readers. I quote the passage in full:

"CHRISTIANITY AND CIVILIZATION HAVE SPOILED THE INDIAN."

"The frequency with which this charge is levelled against the work of our missions entitles it to a little consideration. I assume it to be made in all sincerity; that there is no animus at the back of it, and that those who make it know all about the Indians of pre-missionary days, and have arrived at such conclusion, as they would arrive at the total of a column of money, by 'putting two and two together.' Now, what we wish to know is this: What evil ways, what bloody deeds have our Christian Indians added to those of their heathen fathers that they should be accounted worse?"

"We all know that the Anglo-Saxon schoolboy generally knows more than the master, and better than the Prime Minister, but he grows into a good man for all that. And it may be that the same ridiculous conceit and assumption belong to the Indian also when he becomes a schoolboy, and make him appear 'spoiled' in the estimation of those who regard him not with sympathy. On the other hand, the heathen Indian puts on no airs; he knows nothing, he pretends nothing, and is therefore apparently more humble and less independent than the Christian in his relations with the white man, hence this fatuous idea that he is a better man; and this I conceive to be the sole ground of the objection."

"But it may be that I have quite missed the real point of the complaint. It dawns upon me that after all the lament may be true. Christianity and civilization are almost one and the same in the eyes of the Indian: in every white man he sees a Christian. Is it therefore to be wondered at that, having met with so many poor specimens of Christianity, the Indian himself, as a Christian, should be somewhat spoiled?"

"Then, again, I look at the word 'spoil' and I see it means 'to cause decay,' or 'to corrupt,' etc. I look around me and behold evidences of spoliation on every hand: the unfortunate creature of sale returned from Victoria to die, to die racked in body with the cough of consumption and poisoned with syphilis, cast aside by her lovers to die; while year in and year out the missionary cares for and tends these castaways, hoping to heal their bodies and to save their souls."

"But enough! If the Indian has been spoiled, I want to know right here, who are the spoilers?"

*Letter from REV. JOHN NELSON, dated INDUSTRIAL SCHOOL, Red Deer, August 24, 1893.*

OUR school opened the middle of last month with twenty pupils, and as a result of Brother McDougall's visit, we received twenty-two from White Fish and Saddle Lakes, and ten from Battle River, a total of fifty-two at the inception is unprecedented in the history of the Indian Department. Similar institutions under other auspices have been for years recruiting the required number.

There is strong prejudice amongst the Indians against allowing their children to leave their homes, even to attend educational institutions. Much of this distrust has been removed by the faithful and persistent ministrations of our Missionaries, especially our esteemed Chairman and Conference President, Brother McDougall, whom the people have learned to love, and in whose word they have implicit confidence. Whether in temporal or spiritual affairs everything is referred to "John," and why not? for he has been their true and tried friend for over thirty years.

It is certainly a great sacrifice for these poor illiterate people to part with their children. This enterprise is to them as the great unknown—not altogether certain as to the result. I have seen strong men, mentally and physically, shed tears, and with a something that produces a choking sensation, causing the sentences to be broken and disconnected and words not clearly articulated, say, "be kind to my children," "take good care of my son." Surprising as it may be to some, there is enough of the lovable in the Indian that we find it no hardship to offer our services for the bettering of their condition, independent of a heaven-born desire to raise them to a higher plane, and teach them things eternal.

A large proportion of our pupils are young men and women, having grown up without the privileges now afforded, and at the earliest possible moment have entered this school as the last opportunity for learning English: the boys to acquire some knowledge of the trades and farming; the girls to learn sewing and housework. As a representative institution, under Government patronage, we have not the facilities given us for work that similar schools of other denominations can boast.

Many of our public-spirited Methodists would find the Blue Book interesting reading, especially the section relating to Indian affairs. The main building is of stone quarried in the vicinity, two stories with a light, airy basement and roomy garret, actually a four story building, heated and ventilated with the Smead Dowd system. We have carpenter, shoe and blacksmith shops, but only the carpenter shop is yet in operation; the boys all like shopwork, in fact they take to carpentering like ducks to water. My assistant, Brother Steinhauer, is well qualified to instruct not only Indians but white pupils. Disciplined in a Christian home, trained in a university, and being master of two languages, English and Cree, he has a decided advantage in teaching this school, of which we may say something in the future. As nearly all the children can read, we should like to have Bibles and hymn-books, about two dozen of each. Any Sunday School sending us a supply of illustrated papers will receive letters, undictated, of acknowledgment written by the pupils themselves.

*Letter from MARY E. MORROW, dated VICTORIA, B.C., October 14th, 1893.*

IN my last letter to the *OUTLOOK* I said I hoped to tell the story of another rescue, but in that particular case we are disappointed for the present.

We have, however, two new inmates of "The Home" since I last wrote. They are a young woman named Nun Yeo, aged 24, and a little girl, Yuct Lin, 6. Wong Ho, who is the husband of one of our married girls, came one morning to say that a so-called wife No. 1, of a man in Chinatown, ill-used a young woman who was his wife No. 2, and that No. 2 wanted to leave and come in the Home. He gave directions how to find her and wanted me to take Jessie, who could talk to her. As we were about setting out, we saw a Chinese woman at the gate making signs to us to come. We followed the woman, who kept in front, and said