



# THE WESTERN MISSIONARY

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## HOME MISSION WINTER SUPPLY.

The Lord of the harvest looked out upon the fields of the West and they were white for the harvest, and he commanded his servants to go abroad and call for more laborers to help in the in-gathering. And his servants went to the far East, saying, we shall have 200 or 300 preaching stations vacant this winter, and the good seed sown shall be scattered and lost. And the servants cried to the trained laborers, "Come and help us; you will shortly have more young men than the church needs; distribute them over the fields in summer and winter; and supply a summer session to those who give themselves up as timely reapers. Remember the field is white for the harvest."

And the trained laborers at once began to make excuse.

DR. A. said: "It will make the young men less polished if they go to the harvest fields now; it will break up their useful winter societies; it will make them less able to decline "cultus," or give the parts of "απιστευσι"; it will in short greatly inconvenience us." I pray you have me and my students excused.

PASTOR M.: "I have long thought of getting very crude laborers and giving them a little brushing up and sending them forth; but it will take a couple of years to get them ready; and nothing can be done for this harvest season at least. No doubt something will occur." I pray you have me excused from doing anything.

DR. Z. spoke: "I had thought of sending out to you those 'over the dead line of 50'; they couldn't gather in many sheaves a day, and perhaps the harvest would be over before they reached the field; but between them and a number of outside men—some of them halt or maimed, we might help you." But I hope you'll excuse me, I'm very busy.

And the servants went back discouraged.

Then the Lord of the harvest said: "I'll bring in other laborers, who don't know Greek and Latin, and whose manners are not very good, and who shout a good deal at their work; but they are earnest laborers and the harvest will be gathered in."

## A GOOD SUGGESTION.

One of our noblest and most evangelical pastors in Toronto in sending for 100 copies of the WESTERN MISSIONARY says :

“It is my custom to put on the table at the first prayer meeting of each month—at which a collection is taken for Home and Foreign missions—missionary papers—home and foreign, and religious papers having missionary subjects, and tracts bearing on the question, and leaflets, with the request to those present to take them freely and read and circulate. About 150 or 200 regularly attend that meeting and there is rarely a leaf left upon the table. Some of these leaflets, tracts and papers find their way by post to every part of the world. Why would it not be a good thing for the members in our congregations to bring the periodicals of the week that they have well read to the church for free distribution to persons and families, who have not the means to procure them, or to procure religious books? Some young man, who is apt, could easily manage this department.”

We heartily commend this scheme, and in doing so, would say : The grand results achieved by the congregation of this good pastor is its vindication.

## MOOSE JAW NOTES.

Moose Jaw is building a commodious brick manse, cost \$1,400, for its popular minister, Rev. W. L. Clay. It will be finished in August.

June 21st was children's day in Moose Jaw. Young and tasty hands had the church beautifully decorated with prairie flowers.

At Buffalo Lake, near Moose Jaw, Mr. Dunn, a student of Manitoba College, is laboring successfully in his five preaching stations. Crop prospects are good, and it is expected that two churches will be erected in the field this summer.

We wish opponents of the summer session to read our correspondent's appeal: “Must this promising field lie uncared for throughout another winter when a congregation in the East has donated the larger part of a missionary's salary.

## OUR WESTERN STATISTICS.

A contemporary of another denomination has found in our Assembly's statistical report that in Manitoba synod, “There is an immense falling off in the number of churches and stations under pastoral supply—the figures for 1889 being 423; for 1890, 249, or a net decrease of 174.” Our friend should have read further and he would have seen that this arises from a different classification viz., placing a large number previously counted as congregations on the list of mission stations—a mere matter of book-keeping. As a matter of fact the 423 stations of 1889 have grown to 538 in 1890—an enormous increase.

## SALTCOATS CROFTER SCHOOLS.

Last summer an Ottawa gentleman visited the Crofters and sent up a sum of money, which with the Government grant, has supported the "Eden" school and will give help to the new "Tupper" school when it is once agoing. The teacher writes: "I opened the new Eden school on the 12th of May. The house is 24 ft. long, 18 ft. wide and 10 ft. in height. The lumber, windows, &c., cost \$109, and I helped them myself to get the tar paper with which the roof is covered. Mr. Hewgill, the inspector, visited the school last Wednesday. Eighteen out of twenty-two on the register were in attendance. Follows a copy of his report: "I am much pleased with the progress made. Considering the difficulties under which the teacher labors, he has done surprising work. I trust those who have assisted the school so far will be able to see their way clear to the increased expenditure of better school appliances and new text books, as without it the progress of the school will be hampered and the comfort of the children lost sight of. Very satisfactory results are apparent."

"The other district—Tupper—is quite disappointed. They fitted up one of the abandoned Crofter houses some time ago thinking a teacher would be sent."

We are glad to state that money has been sent forward for school supplies; and an offer made to a second teacher for the Tupper school.

## THEOLOGY IN MANITOBA COLLEGE.

The splendid showing of Manitoba College at the Assembly, not only in its extensive arts work, but in having this year turned out ten graduates in theology, who are specially acceptable and useful men, has given us fresh courage in the West. It was fitting that a year showing such great results should be marked by the appointment of Rev. A. B. Baird, as another professor in Theology. Mr. Baird has hitherto been in charge of Augustine church, and this church helped liberally in his support. Now the college will have to assume the entire salary. A meeting of the representatives of the Presbyteries of the synod was held at Kingston during the meeting of the General Assembly. At this meeting it was thought that in addition to the \$3,000 for which the Synod is at present held responsible another \$500 might be assumed without unduly pressing the Synod. With this understanding the circulars will be issued to all the ministers and missionaries of the Synod. The matter will come up, however, at the next meeting of the Synod, which fortunately meets in November at Brandon. While speaking specially on the finances of this department, we may be allowed to congratulate the new professor of Theology on his appointment and the church that she has secured so faithful a servant.

## JULY THOUGHTS.

July is our month of heat. To the well-watered, well-rooted plant it is the time of amazing growth upon the prairies. To the sickly, ill-natured grain it brings the yellow leaf and decay. So with shallow, superficial Christian life, "When the sun was up it was scorched, and because it had no root it withered away."

Our native people are still fond of their tents to shelter them in the heat of summer. The glorious future of the Christian Church is so represented: "And there shall be a tabernacle for a shadow in the daytime from the heat."

Even our great Rockies with their icy fields and snow capped peaks feel the July sun, and the mountain-fed rivers flow full of water. It is a wondrous sight to behold even the lofty glacier giving forth from its bosom gushing streams. The sun comes forth from his tabernacle, "And there is nothing hid from the heat thereof."

Rich men, who are blossoming and flourishing, who trust in your riches and cling to them, while missions and charity are clamoring at your door, hear the vow of the Lord: "You must soon be tested, for the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth."

"The seed of the apple tree  
Brings forth another tree which bears a crab;  
'Tis the great Gardener grafts the excellence  
On wildings where He will."

## ON THE WING.

Dr. King and family and Rev. P. Wright and wife are both across the ocean, enjoying the hospitality of the "land o' cakes."

Rev. J. Pringle was at the Assembly, but hastened back to the cool breezes of Lake Superior.

Rev. R. Nairn has been married and on returning to the Lake of the Woods had a grand reception. Our best wishes!

Rev. Dr. Duval, when last heard from, was on the other side of the arm of the "dissociabile mare" in P.E. I., and Rev. Joseph Hogg and wife were among their kith and kin by the sea.

Dr. Bryce, it is said, is engaged in some recondite researches in Ottawa library and is giving Bank street church a hand.

Rev. A. Urquhart, of the Wheat city, and Rev. J. C. Herdman, of the Ranchmen's metropolis, have both returned to their devoted flocks.

Rev. John Hogg, of North church, Winnipeg, was the first to reach home after the Assembly; and our faithful elders Major Walker, Messrs. Paterson, McBride and Young have all returned.

It was a great Assembly for Western men!

# MISSIONS TO THE INDIANS.

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## A MODEL INDIAN SCHOOL.

One of the editors, in search of information about Indian Industrial Schools, spent a very pleasant day last month at the Mohawk Institution, near Brantford in Ontario. The school is under the care of the New England Company, an English organization, established in 1655, and which formerly carried on missionary operations in several lands, but has been obliged in late years by failing funds to restrict its work, until now it has only its missions on the Grand River, and at Chemung, near Peterboro'. The latter is a day school, under the care of Mr. Kennedy, a Presbyterian. The former, which comprises much the larger part of the Company's work, includes the Industrial School already mentioned and several missions and day schools on the Six Nations Reserve, which extends down the river from Brantford. The whole of the Society's operations are under the supervision of the Rev. R. Ashton, a clergyman of the Church of England, who has been principal of the school for some twenty years and who takes great pains to put such visitors as are interested in Indian mission work, in possession of the results of his experience.

The school has an average attendance of over 90 pupils, equally divided between boys and girls and ranging in age from eight to eighteen. There are three school-rooms where the elements of an English education are taught, prominence being given to object lessons and to music. Each school-room has its own cabinet organ. Evident pains are taken to teach the children to speak English, and there seems to be a constant effort to avoid the besetting sin of Indian schools, the parrot-like repetition of lessons that are not understood. Most of the day school teachers on the reserve, and some in the Institution, are Indian girls trained here. The Industrial department includes, for the boys, the working of a farm of 470 acres, part of which is cultivated as a market garden; and for the girls the work of the house and the making of clothes for the pupils. There is no attempt to teach trades. The rising bell sounds in the morning at half-past five, and at half-past seven the farm boys have their teams hitched and ready to leave the yard. Discipline is maintained by a system of rewards, consisting in the right to wear from one to three silver stars as good conduct badges on the dress, permission to visit the city and enjoy treats of various kinds. The punishments are mainly of the nature of deprivations, viz., of good conduct badges, of holiday privileges, and of any other food except bread and water. For certain aggravated misdemeanors resort is had to corporal punishment. There is a system of money payments for work by which a pupil's earnings may aggregate some six cents a day. No talking is allowed in school room or dormitory, but there is a recreation room provided with checkers, ninepins and illustrated papers. The boys, when in

full dress have a neat uniform of light grey, with a black stripe on the trousers and a belt about the coat. The girls have grey flannel dresses made with basque and belt, and wear neat looking black velvet turban hats with loops of gray in front.

Not much more than half the children are from the adjoining Six Nations Reserve; the others come from various Indian communities in Ontario. At present the New England Society conducts its work without assistance from the Government, but the declining revenues of the Society have forced its officers to contemplate the necessity of asking to be placed on the same level as regards Government assistance as other schools of a similar grade. The Institution has in its possession the bible and communion plate presented by Queen Anne more than a hundred years ago to her faithful subjects, whose descendants still live on the neighboring reserve. This oldest of our Indian Industrial Schools shows in its management no signs of advancing age, but is a storehouse of instruction, where the younger in the work may learn how to manage with economy and on right principles, an establishment for the training of Indian youth.

#### THE BRITISH COLUMBIA MISSION.

The Rev. John A. McDonald, B. A., missionary elect to the Indians of British Columbia, has passed westward. Present indications point to the west coast of Vancouver Island, in the neighborhood of Alberni, as the best place to establish a mission, but in accordance with the instructions of the Foreign Mission Committee, he will make an exploratory tour before settling down. In the course of his tour he will visit the Methodist Mission at Fort Simpson and the Church of England Mission at Metlakahtla and possibly other centres of Indian intelligence and missionary activity. Mr. McDonald, as a student missionary in the home-field, showed a commendable combination of zeal and good judgment, and the Church is warranted in expecting good work from him on the Pacific Coast.

Mr. and Mrs. John Crawford, of the Lakesend School, adjoining Muscowpetung's Reserve, have withdrawn from the work. The new Regina School has attracted many of the children formerly tributary to this institution, and it will be possible, since the attendance is likely to be small, to manage it henceforward with a considerably reduced staff. The Rev. W. S. Moore will have supervision of the School as before, and Mrs. Moore, with the assistance of a capable servant, will combine the duties of matron and teacher. Mr. and Mrs. Crawford have shown themselves conscientious and devoted officers and their voluntary withdrawal at this time shows that they prefer the economical administration of the Church's work to all considerations of self interest.

Miss Martha Armstrong, of the Crowstand Mission staff, is spending her holidays with her sister, who is wife of the Rev. C. W. Bryden, B. A., occupant of the home mission outpost of Battleford.

## THE INDIAN QUESTION DISCUSSED IN CHICAGO.

At a recent banquet in Chicago, General Morgan, the Commissioner of Indian Affairs for the United States, made an able speech, from which the following extracts are taken. The Dr. Eastman referred to, is an educated Sioux, who spoke on the same occasion.

"In this connection I want to emphasize three things: First, to give the Indians a practical mastery of the English language. A great barrier which has separated them and us has been the barrier of language. The Indian dialects are numerous, and in them there have come down the stories and traditions of their ancestors. These stories are told about the camp fire and rehearsed over and over to their children and they have a tremendous force to keep them out of the tide of modern civilization.

Give these young Indians a knowledge of the English language, put them into the great current of thought which is expressed in the English language and it will break that up.

We have seen in Dr. Eastman to-night an Indian who by reason of the fact that he knows English and has been brought into relationship with English thought stands here to-night and in an effective way sets before you an illustration that his mind is at work on these same questions which interest you and me, touching everywhere upon the forces which are at work to shape the destiny of his people. Can you doubt that if the rising generation of Indian boys and girls were masters of the English language, reading English literature, communing with English people, discussing these problems of life with us—can you doubt that it would mark a great change in their thought, in their life, in their destiny?

Then I aim to give them a knowledge of the use of their hands and of the use of machinery and tools, so that they may be able to earn a living for themselves. We put into the mind of every boy and girl in these schools a desire for something better, something that they have not. One of the greatest fruits of education is to make a man unhappy. One of the best results of training is to set before a man an ideal toward which he strives. It is the fatted ox that lies and slumbers and is satisfied. The educated man is yearning and reaching out and aspiring to something better. If we can put into the minds of these young Indians the desire for work, that is progress, that is hope. [Applause.] If every Indian boy and girl on the reservation could cry out, 'Give us work,' I would say that there is no longer any need of a Department of Indian Affairs—it is done.

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Now, what I have been trying to impress upon the minds of the Indians is that when we have created in them a thirst for something better, we ask them not to become citizens of Dakota, not to become members of the Sioux Nation, not to shut themselves in

within the limits of a reservation, but we say to them that they are American citizens, citizens of the world. If an Indian is able to work he should go where the work is, and not sit like a child and cry for the work to come to him. These Indians will get around to that by and by, and they will understand what a great privilege it is.

An Indian said the other day in Washington: 'Why would you separate a child from its parents? Would you take away these Indian children from their parents? Their parents love their children.'

How many of you have wandered from the paternal nest? How many of you were born in Chicago? How many of you have your homes in New England, in Massachusetts, in Connecticut, in Vermont, in Rhode Island, or away beyond the sea? One of the distinctive glories of the American people is that our home is everywhere, and we are at home wherever the flag is. [Applause.] Now let these Indians get that thought.

It is not because you do not love your mothers, nor that your mothers do not love you, that you go away from home. This continent has been peopled by men and women who were willing to leave their homes. Now, we ask the Indians to imitate us in that. We say to them, "Do not stay in Dakota or anywhere else unless it is the best place for you. Go where there is work and carry your best aspirations with you."

Miss McLaren, the matron of the Birtle Industrial School, is spending her holidays in Ontario. She will be accompanied by two of the girl pupils of her school, and besides her former home, near St. Mary's, she has promised to visit Galt, Guelph, Woodstock, London and Paris.

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Will ministers to whom this leaflet is sent confer a favor by passing it on, after they have read it, to the Secretary of the Woman's Foreign Missionary Society, or of any other organization in the congregation devoted to mission work? With a view to sending specimen copies, the editors will be pleased to receive the names of persons likely to be interested in the work the Presbyterian Church is trying to overtake in the West.