



BX 90  
A 10w

# THE WESTERN MISSIONARY

Published under the auspices of the Synod, in Home and Indian Missions.

Mrs Macleod

Vol. I.

WINNIPEG, AUGUST, 1891.

No. 11

## HELP FOR THE HARVEST.

The Canadian Pacific Railway is throwing itself with energy into inducing young Canadians from the East to come to Manitoba to help the farmers in gathering in the abundant harvest. It is said 5,000 men will be needed. A railway train with upwards of 500 men arrived in Winnipeg a few days ago, and others are to follow. Each laborer is brought up at a small cost from the east, and when he presents a certificate that he has worked a month in the harvest, will be carried back for even less. So the Home Mission Committee has now a call for laborers for the spiritual harvest field. In a few weeks the students return to college. Our field must be manned. From 50 to 70 laborers will probably be wanted. Ordained men and licentiates, theological and arts students, elders and catechists, who desire to serve the Master are earnestly invited. We want men who are zealous and active—who "mean business." The C. P. R. will not bring any but able-bodied and capable men; no more can we, for our harvest. Those who wish to come are invited to correspond with the Rev. Dr. Robertson, Superintendent of Missions, Winnipeg.

## ANNOUNCEMENT.

Next month will complete the first year of THE WESTERN MISSIONARY. We invite W. F. M. S., H. M. S., Y. P. S. C. E., and pastors to order 25, 50, or 100 copies for the coming year.

T H E W E S T E R N	More than 1000 copies a month are sent out free.
	Impulse is given to Home and Indian Missions.
	Seven Presbyteries—young giants—support us.
	Seek and save the lost—is our motto.
	Indian missions are a success.
	Our strong congregations do nobly.
	News—from every mission station—we ask.
	A church without missions must die.
Rescue the perishing—at home and abroad.	
You may help us by ordering THE WESTERN MISSIONARY.	

Mr. Angus Macleod, of Lethbridge, has been appointed a second teacher among the Saltcoats Crofters in the Tupper School District. Mr. Colin Mackay still teaches in Eden District.

UNITED CHURCH ARCHIVES

## IGNACE RAILWAY MISSION.

Our vigorous and successful missionary, A. E. Driscoll, B. A., of Manitoba College, writes:—The Ignace mission field lies between Rat Portage and Fort William, being some 300 miles long, and has been aptly described by a delegate to the General Assembly as having length without breadth. There are ten or twelve preaching stations in it with congregations varying from ten to forty, which are made up of trainmen, section men, navvies, &c., with an occasional miner or lumberman. Services are held in section-houses, stations, boarding-cars or in the open air. The audiences are composed of men of every nationality and shade of belief and every degree of intelligence. Rough and uncouth many of them are, but usually kind and ready to assist in the services, although it is a little difficult to get them to attend. Out of fifty or sixty sometimes not more than ten or twelve will come. The following is a piece of personal experience one Sabbath morning:—The missionary was going to have service at a certain station-house, and called on the navvies in their boarding car half an hour before service to invite them out. He found them washing their clothes, playing cards, &c. One who was at a game of cards looked up and said, "Say, do you want us to come as we are?" "Yes," was the reply, "just as you are." When ready to commence service the missionary returned to let them know that services were about to begin, and in they came, crowding into the back seats without coats or vests, a high boot on one foot and a shoe on the other, and their toilets being very indifferently made, but they joined in the singing heartily, and paid earnest attention to the plain Gospel sermon. This is but a fair specimen of incidents occurring every week. The field being so long a great deal of travelling is necessary, three or four hundred miles a week being the average. The means of locomotion are many—sometimes in the "varnished car," or by freight train, hand car, or railway velocipede, or may be the proverbial "tie-pass" (on foot). Long trips many of them are, but the missionary feels well repaid when he sees the great need, and is generally received with great heartiness. Families that are intelligent and well brought up are to be met with here and there, possibly on the margin of a pretty lake, or by the side of a swift running brook. The contributions are very liberal and the field will be self-sustaining or nearly so, the whole being made up by the ordinary collections. No truer missionary work can be done in the heart of Africa or China than here on the C. P. R. On November 1st this field becomes vacant again, and unless some young man offers himself there will be no service here.

The people at Red Deer Lake, south of Calgary, are building a "Robertson Memorial" church. This was part of the charge of the late Rev. Angus Robertson, who died last autumn.

## THE SUMMER SESSION.

The motion moved in the General Assembly by Dr. Bryce and seconded by Dr. Gregg, known as the minority report, which received 50 out of 118 votes, was :—

“The General Assembly instructs as follows :—

That the Senate of one of the colleges to be selected by the Assembly establish summer sessions of five months each for the next three years beginning in 1892;

That arrangements be made by the Senate from among the professors and lecturers of the several colleges and others willing to assist, for providing a staff of four teachers for such summer session;

That the authorities of the several colleges of the western section co-operate with the Superintendent of Missions in selecting from those prepared for theology and in the first and second years in theology, according to attendance, in the several colleges, a number not exceeding 35 yearly, and that those selected enter the field in October and November next and in the following years; and

That the Superintendent of Missions be authorized to receive contributions for meeting the necessary expense of these summer sessions, and that the sums received be disbursed by the Board of Management of the selected college.”

## SOWER AND REAPER REJOICE TOGETHER.

In the station of Golden Stream, Rev. D. Stalker, the faithful minister of Gladstone, has for years labored diligently. From half a dozen at first there has grown a good congregation. This summer, Mr. Stalker, who has much to do, called in to help him, Mr. T. N. Richmond, an energetic young missionary stationed at Eden, to hold a few special services at Golden Stream. A correspondent writes :—“Night after night impressions deepened. At the end of two weeks the settlement was jubilant with the shoutings of harvest home and arrangements were made to dispense the Sacrament of the Lord’s Supper. Thirty-three, among whom were grandfathers and grandmothers, came forward for the first time, confessing their faith in Christ, and taking their place in His church. The membership now stands at fifty-four, and sower and reaper with those that have been gathered in are all rejoicing together.”

During the last six weeks the Rev. Peter Fisher has been ordained and inducted into the charge of Boissevain, in the Rock Lake Presbytery, the Rev. D. Campbell, B. A., into that of Holland, in the Brandon Presbytery; the Rev. H. F. Ross has been called to Morris, Winnipeg Presbytery, and the Rev. Walter Beattie to Dominion City, Winnipeg Presbytery. These young men are recent graduates of Manitoba College, and the places to which they have been called have hitherto been mission stations.

## AUGUST HARVEST THOUGHTS.

There is a Reaper, whose name is Death,  
 And, with his sickle keen,  
 He reaps the bearded grain at a breath,  
 And the flowers that grow between.

Christian pastors, "put ye in the sickle, for the harvest is ripe; multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

"The harvest truly is plenteous, but the laborers are few."

Sorrowing father or mother, weeping for your dear child taken to the Saviour's bosom: The Reaper Death

"gazed at the flowers with tearful eyes,  
 He kissed their drooping leaves;  
 It was for the Lord of Paradise  
 He bound them in his sheaves.  
 My Lord has need of these flowerets gay,  
 The Reaper said, and smiled.  
 They shall all bloom in fields of light,  
 Transplanted by my care,  
 And saints, upon their garments white,  
 These sacred blossoms wear."

Church of the living God: Be up and doing; the fields are white for the harvest; do not let the precious grain be lost; the time is coming when another Reaper shall go forth. Read Rev. xiv. 14-20.

## PROGRESS IN BRITISH COLUMBIA.

We were astounded lately in looking over the list of nearly 30 laborers in our work in British Columbia. When we were there four years ago there was a tradition of a Presbyterianism rather sleepy—and withal divided. Now every river and bay seems to be occupied. Strong city congregations have risen as if by magic; and the remote valleys are occupied by vigorous workers. A Synod of Columbia, with three presbyteries, is being spoken of. If the brethren there wish it, we heartily support it. There is wealth enough in British Columbia (and our people have it) to make a Synod almost self-supporting from the first.

## A CROWN OF GLORY.

One of our dearest and best has been called from earth to heaven—Rev. Donald Fraser, of Victoria. We saw him at the Assembly, he has gone to the Assembly above. We shall miss him—the Church in British Columbia still more. He was the leader in Home Missions on the Pacific Coast. He labored nobly; his works do follow him.

Servant of God, well done!

# MISSIONS TO THE INDIANS.

---

## A REVIEW OF INDIAN SCHOOLS.

Several circumstances of late have combined to direct attention to the relation which the Presbyterian Indian mission schools in the Northwest hold to similar schools under the care of other denominations. One of these circumstances is the fact that attempts of the most aggressive and unjustifiable character have been made by Roman Catholic priests to remove children from our schools. To this frequent reference has been made by the Rev. Hugh McKay in his speeches in the east. Another is, the charges against our missionaries which have been made by the Rev. Father Hugonard, of the Qu'Appelle Industrial School. A third is the general attention now being directed to the peculiar tactics of the Catholic Bureau of Missions in Washington—tactics which caused Commissioner Morgan to decide to have no further dealings with it, but to negotiate henceforward with the schools themselves. These circumstances are our warrant for deeming it advisable to direct attention to the relation of the schools now in operation in the Northwest to the Government.

The most conspicuous classification of Indian schools is that which distinguishes them as boarding schools and day schools. Subdividing each of these divisions once more, it will be convenient to speak of four classes of schools.

1. Government Industrial Schools.-- In these the whole expense of building, tuition and maintenance is borne by the Government, and they are accordingly very expensive. They are only four in number—those at Qu'Appelle and High River, under the care of the Roman Catholic Church; that at Battleford, Church of England; and that at Regina, Presbyterian. The three former have been in operation for some six or seven years, the Regina school was opened in April last.

2. The second class includes those Industrial Boarding Schools which are maintained jointly by the Government and a missionary society. In the United States they are called "contract schools," the missionary society "contracting" to maintain the school in consideration of a certain amount of assistance from the Government. In our schools now under consideration the basis of assistance varies very considerably in different schools. In the highest division the buildings are erected by the Government and \$100 paid for the maintenance and teaching of each pupil per annum. The buildings are usually substantial and commodious structures, costing in the neighborhood of \$10,000 each, and it is expected that tuition will be provided for the pupils in one or more trades. Of this class are the Church of England schools at Elkhorn and St. Paul's and the Roman Catholic school at St. Boniface—all in Manitoba.

In the next division are schools erected by the churches, although in some cases grants in aid have been received from the

Government. For maintenance \$60 per pupil is paid annually by the Government. Considerable attention is given to training the pupils in industrial pursuits, such as are likely to be useful to them if they continue to live among their own people, but there is no formal training in trades. To this class belong the Presbyterian schools at Round Lake, Lakesend, Crowstand, Birtle and File Hills, the Methodist orphanage at Morley and the Roman Catholic orphanage at St. Albert.

In the next grade are schools very similar in character but smaller in size, which receive for maintenance \$50 per pupil and a grant of \$300 towards the teacher's salary. Such are the Presbyterian schools at Portage la Prairie and Edmonton, and two—Roman Catholic and Church of England—in the Touchwood Hills. They are sometimes called in Government reports "semi-board-ing schools," because several of them teach both day and board-ing pupils.

3. The third general class comprises those day schools which are supported jointly by the Government and a religious body. For the building the Government usually gives a grant of \$100 and in most cases that is made to cover the money expenditure, the work being done gratuitously by the Indians. The Government does nothing towards providing a house for the teacher. The Govern-ment grant for these schools is \$12 per annum for each pupil up to the number of 25, i.e., up to the sum of \$300. As a matter of fact the Government has made a practice for several years of paying the maximum of \$300 to every school that is doing satisfactory work, even although the average attendance is less than twenty-five. In some instances Church of England and Methodist schools, ap-arently by special arrangement, receive payments on a slightly different basis from that indicated above. Here belong the great majority of day schools. The Church of England has 23, the Roman Catholic Church, 16; the Methodist, 9; and the Presby-terian, 3.

4. The fourth class embraces Government day schools. As re-gards building the course of procedure is the same as for the pre-ceeding class, but the salary is paid wholly by the Government and no religious instruction is allowed. The grant amounts to \$300 and in addition \$12 per pupil for all over 25 and up to 42, the salary in no case to exceed \$504. None of these schools has as many as 25 pupils, but it is understood that the maximum salary is usually paid, as in the case of the preceding class. There are eight of these schools, all in the Manitoba superintendency.

From the above statement will be seen the relation of the Rev. Father Hugonnard and the Rev. Hugh McKay. The former is principal of the Government Industrial School at Qu'Appelle, and so an officer of the Government; the other is a Presbyterian mis-sionary in charge of a mission school which receives a Government grant. When the former, backed up as he is by the resources of

the Government, uses the attractions supplied by expensive buildings, a large staff and ample equipment, to bribe pupils away from Mr. McKay's school, he is a formidable rival. His conduct a few months ago became so outrageous that the Indian Department has ordered him to remain at home and attend to the work for which he is engaged. It remains to be seen whether the cumbersome machinery of the Government will avail to curb the predatory instincts of this disciple of Loyola.

A review of Indian school work within the bounds of the Synod—and it should be remembered that these figures have to do only with Manitoba and the Northwest Territories—affords ground for several corollaries such as those that follow:—

1. The ideal of Indian school instruction has undergone a radical change within the last ten years. At that date there was not an industrial institution in the west, except, perhaps, the orphanage at St. Albert—all the schools were day schools. Now more than a third of the children attending school are in industrial institutions which provide homes for them. The advance made in recent years will be seen when it is remembered that by means of such schools the children are taken away for lengthened periods from their associations in the *tee-pees*—associations which are always degrading and nearly always vicious—and have an opportunity of mastering all that pertains to the white man's civilization. The total number of schools maintained by the Presbyterian Church looks insignificant when compared with those of other churches that have been longer in the field, but it is not amiss to note that the Presbyterian Church maintains almost as many industrial boarding schools as all the others put together—and undoubtedly spends more of her own money in the work of Indian education than is spent by any other church in the Northwest, Protestant or Catholic.

2. The Presbyterian Church has not addressed itself to the training of Indian youth in special trades. Institutions for such training undoubtedly serve a good purpose, but for the great majority of young Indians the niceties of a technical education are likely to serve no useful end whatever in any circumstances in which they are likely to be placed. Our great object has been rather to communicate the spirit and aims of a Christian civilization and to train the hands of both boys and girls so that they will be able to do the work of the farm, the garden, the stable and the house.

3. There are not a few good people in the Presbyterian and other Protestant churches who look with suspicion on the co-operation of church and state in this matter of Indian education, and think the church should confine herself to mission work and let the Government look after the school education of the children. As bearing upon this opinion it is instructive to note that the purely Government schools above mentioned have not been successful even

up to the moderate average reached by other day schools, and the Government shows no willingness to increase their number. How can a brutalized and vicious heathen be educated without the enforcement of moral lessons; how can moral lessons be enforced without religious sanctions, and how can religious sanctions be presented so as to be heeded except by a religious teacher?

#### WELL-BELOVED TEACHERS.

Mr. and Mrs. Magnus Anderson, after six years of faithful service, have resigned the charge of the Stony Plain school, near Edmonton. Mr. Anderson accepted the position in the first place with hesitation. He had no professional training as a teacher and felt himself past the age when he could readily adapt himself to new lines of work. But he had spent over twenty years of his life among Indians and was a master of the mechanical arts that must always occupy a prominent place in an Indian school. Those who prevailed upon him to enter the work have never had cause to regret their action, for Mr. Anderson not only proved a patient and discriminating teacher but with his own hands he did the greater part of the work in erecting the two substantial buildings that now constitute the industrial boarding school. In all the work of the school he has been most efficiently helped by Mrs. Anderson, whose kindness both to the children in the school and to the parents—especially when sick—in their homes, has done much to secure for the school the place it holds in the good will of the Indians. Their influence has been such that in some respects the method of living practised among the Indians on the reserve has been revolutionized, and in nearly everything there has been a change for the better. But the very success of Mr. Anderson has brought about the condition of affairs that prompts his resignation, and he thinks the time has now come when the school should have a professional teacher.

Any of our friends who can assist us to secure suitable successors to Mr. and Mrs. Anderson will confer a favor by writing for particulars to the editor.

The Rev. O. and Mrs. Nichol have gone to Mistawasis.

Miss Walker is to be matron in the Regina School.

Miss McLaren, of Birtle, has unfortunately been sick in Ontario.

---

The WESTERN MISSIONARY is published on the 15th of each month at a subscription price of 15 cents a year. All communications intended for insertion should be addressed to the Editors of the WESTERN MISSIONARY, Manitoba College, Winnipeg; and must be in their hands not later than the 10th of the month. All business correspondence should be addressed to the Business Manager of the WESTERN MISSIONARY, Manitoba College, Winnipeg.