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Special Reports on Educational Subjects.

Educational Systems of the Chief Crown

Colonies & Possessions of the British

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BOARD OF EDUCATION.

SPECIAL REPORTS
ON
EDUCATIONAL SUBJECTS.

VOLUME 12.

EDUCATIONAL SYSTEMS OF THE CHIEF CROWN COLONIES
AND POSSESSIONS OF THE BRITISH EMPIRE, INCLUDING
REPORTS ON THE TRAINING OF NATIVE RACES.

PART I

WEST INDIES AND CENTRAL AMERICA: ST. HELENA:
CYPRUS AND GIBRALTAR.

Presented to both Houses of Parliament by Command of His Majesty.



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PREFATORY NOTE TO VOLUMES 12, 13, 14
OF
SPECIAL REPORTS ON EDUCATIONAL SUBJECTS.

In the letters introductory to Volumes 4 and 5 of this Series of Reports on Educational Subjects, which dealt with the educational systems of the self-governing Colonies of the British Empire, the hope was expressed that at some future date it might be found possible to supplement those volumes by the publication of reports upon the educational systems of certain minor colonies and dependencies of the Empire. With the issue of the three volumes now published simultaneously this hope has been realised in a larger measure than was at first contemplated. The number of colonies reporting is greater than originally suggested, and the official reports which set forth the action taken by Government in relation to education have been supplemented by a collection of papers dealing with the efforts of missionary bodies to provide educational facilities for the native races among whom they are working. *

Through the co-operation of the Colonial Office a circular letter requesting official information and suggesting certain heads of enquiry was addressed to the authorities of the following twenty-five colonies and dependencies:—Bahamas, Barbados, Leeward Islands, Windward Islands, Trinidad and Tobago, British Honduras, Bermuda, St. Helena, Cyprus, Gibraltar, Gambia, Gold Coast Colony, Lagos, Sierra Leone, Southern Nigeria, Basutoland, Orange River Colony, Transvaal Colony, Mauritius, Seychelles, Federated Malay States, Straits Settlements, Hong Kong, Fiji, and the Falkland Islands. Replies have been received from twenty-one of these colonies.

Application was also made to the British South Africa Company and to the British North Borneo Company for information concerning Southern Rhodesia and British North Borneo and Labuan respectively. The British South Africa Company requested their former Inspector, Mr. H. E. D. Hammond, to prepare the report, which is published in Volume 13. The Chairman of the British North Borneo Company forwarded to the Board of Education a letter from the Governor stating that the only schools in the Colony were those maintained by the Mission of the Roman Catholic Church* and of the Society for the Propagation of the Gospel in Foreign Parts and assisted by small Government Grants. The Board desire to acknowledge

* Some information about the work of the Roman Catholic Mission in Borneo will be found in the paper on Industrial Education in Catholic Missions which appears in Volume 14.

with gratitude their indebtedness to the officials of these two Chartered Companies for the supply of this desired information.

In order to give greater completeness to this record of the experience gained through the action of the State in relation to the education of native races, a request was addressed to the Foreign Office asking that the Board might be favoured with information as to the educational conditions prevailing in the following Protectorates, which were under the administration of that office, viz., East Africa Protectorate, Central Africa Protectorate, and Uganda. Replies regarding the East Africa Protectorate and Uganda are published in Volume 13. H.M. Commissioner and Consul General for British Central Africa replied that the time had not yet arrived for the establishment of any general system of native education in the Protectorate, and added that such education as was carried on was mostly in the hands of the various missions.

Before communicating with the Foreign Office the Board had realised the important part played by mission bodies of various denominations and nationalities in the education of the native race within the Empire, and had already approached many of the societies engaged in the prosecution of this work with a request for some statement as to the results of their experience. While the Board regret that from a variety of causes many promises of help from individuals and societies whose co-operation would have greatly added to the fulness and value of the present record have remained unfulfilled, they feel satisfaction in being able to publish the interesting series of papers which are included in these volumes, and they take this opportunity of offering their thanks to those persons who have assisted them. It will be noticed that four of the papers contain information about educational work undertaken by missions in India. It will, of course, be realised by all readers that these reports do not present an exhaustive account of the provision made in that great dependency for the education and training of natives for industrial and agricultural pursuits. Each of the provinces and chief native states of India has its own organised system of public education, which provides not only places of general education, but also many technical institutions admirably adapted to satisfy the needs of an industrial population. Further information as to these will be found in the Fourth Quinquennial Review (Progress of Education in India, 1897-1898-1901-1902, 2 volumes, Cd. 2181, 2182) issued by the India Office in 1904, and in the annual reports on education issued by the various provinces.

In conclusion, the Board desire to express their cordial thanks to the officials of the colonies, who have so kindly undertaken the preparation of the reports now published.

Office of Special Enquiries and Reports,

January 1905.

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APPENDIX 1.

NOTE ON THE WORK OF THE INDUSTRIAL MISSIONS AID SOCIETY.

IN response to an inquiry addressed to him by the Board of Education, Mr. W. H. J. Hatch, Secretary of the Industrial Missions Aid Society, wrote on April 15th, 1902, as follows:—

“The aim of this Society is not so much to give the technical education necessary to enable the natives to become self-supporting and self-respecting citizens, but to encourage the missionaries so to educate them by establishing factories at which—when proficient—they may obtain employment, and also by finding a market for the produce of such factories.

Our experience, so far, has been confined to India, and in the industries we have established there—chiefly carpet making—we use the technical knowledge which is, so to speak, indigenous to the country.”

The following extracts are taken from a pamphlet issued by the Society:—

“There is a strong feeling in missionary circles in favour of a much greater development of the industrial element in missionary operations, and of associating commercial, manufacturing, agricultural, and other pursuits with the ordinary work of Foreign Missions, financially separate, but linked in close fellowship.

“Many advantages would be gained by such a combination of spiritual and industrial work, but the main objects the Industrial Missions Aid Society has in view are the following:—

1ST.—TO INCREASE THE FUNDS AVAILABLE FOR MISSIONARY PURPOSES.

“It is beyond dispute that far more money is needed to carry on and extend the Lord’s work among the heathen than is now available from direct gifts. A very large field exists for the employment of capital in the development of missionary enterprise on a self-supporting industrial basis.

“There is much capital in the hands of Christian people in England which might be devoted to this purpose, and it may reasonably be inferred that Christian people, having money to invest, will readily and gladly support industrial missionary work, provided they can be convinced that it may be wisely undertaken.

2ND.—TO FIND EMPLOYMENT FOR NATIVE CHRISTIANS.

“It is perhaps not generally known that the missionary has no more difficult problem to solve in connection with his work, especially in India, than what to do with his converts.

“In very many cases where Christianity is embraced by the heathen much persecution and suffering follow. A Hindoo peasant, for instance, if he is a caste man, loses his caste, which really means losing all, for he is shut out from his house, discarded by his family and friends, and even forbidden the privilege of drawing water from the village well or buying at the village shop. A native teacher, on accepting Christ, loses his pupils, a shopkeeper his customers; in fact, in many cases, a convert is practically excommunicated from the whole village, and cut off from obtaining a living. What is a missionary to do in such cases? If he has the means, which is not often the case, he may afford temporary relief, but in this there is the danger of pauperising the converts.

“Many missionaries have commenced industrial work in connection with their Missions, and have attempted to meet the difficulty by finding employment for the native convert. Generally speaking, however, such efforts have not been successful, partly because of their interference with the missionary’s spiritual labours, and partly through the lack of financial assistance and commercial counsel and management. Money is needed to obtain land, put up buildings, provide tools, etc., and the missionary has none for the purpose. His Society is not often in a position to help him in this respect. Again, a missionary may see a good opening for a profitable industry, which would greatly assist in the spread of the Gospel, but it would not be advisable for him in his position to undertake it, even if he had the time and means.

3RD.—TO PROVIDE TECHNICAL EDUCATION FOR NATIVE YOUTHS.

“The vast majority of those among whom the missionary labours are of the lowest and most ignorant class, helpless and dependent upon the missionary. Any effort made to elevate these poor heathen by teaching them trades, or by giving them such technical education as will enable them to earn a living for themselves, and lift them out of their unhappy condition, must surely be a great power for good.

4TH.—TO ILLUSTRATE THE CLOSE CONNECTION BETWEEN THE CHRISTIAN LIFE AND HONEST LABOUR.

“It is Christianity which has sanctified labour. Among some of the heathen races manual labour is looked upon as degrading and an evil to be avoided. It is, therefore, important for converts to learn that honest labour is dignified and ennobling, and that God’s will is that a Christian should engage in labour and work with his hands, if necessary, to earn a living.

“The success of the Basel German Mission, in combining industrial and missionary enterprise in India and elsewhere, has been remarkable. The effect has been excellent, and the work justified commercially and blessed spiritually. It employs many thousands of native Christians, as well as some heathen workers, in various industries, such as weaving, printing, engineering, tile making, carpentering, etc., and the influence of these industries for good in association with spiritual work, both on native Christian and heathen, has been incalculable.

“There are many such openings in connection with other missionary stations, and as similar industries can be established on an equally sound basis and on a suitable scale, there is no reason why the same measure of success should not be achieved both financially and spiritually.

“The Boards of the various Missionary Societies, while recognising the value of industrial work, are not usually in a position to help their missionaries in this respect.

“While many missionaries in the different societies are contemplating various industrial schemes to strengthen their work, they frequently feel the need, not only of financial assistance, but of commercial counsel as to the best things to grow or make, the disposal of their productions, the organisation and management of their effort, and in many other ways. It is sometimes as important to point out the uselessness of an impracticable scheme as to encourage a hopeful suggestion.

“The Industrial Missions Aid Society is established with a view of being helpful to all Missionary bodies, and, in some measure, meeting the needs above-mentioned.

“It will be a centre to which applications from the Mission field for assistance may be addressed. The work of the Society will be conducted on sound business principles, and each proposal or scheme, whether for initiating new industries or for helping those already in existence, will be most carefully considered on its merits.

“Where possible, the details furnished will be verified, and independent opinion obtained, regarding the utility of the proposal both from the missionary and business standpoint, and no scheme will be accepted which does not satisfy the Society on these points.

“Full particulars of approved schemes, stating rate of interest to be paid, etc., will be circulated, and investors invited to supply the necessary capital for the same. All the reports and information upon which the Society rely, in reference to the scheme, will be open to inspection, so that the investor may exercise his own judgment in the matter.

“Separate accounts will be kept of each scheme, and, for the present, the investors must look to the profits made in respect of the particular scheme in which they have invested or the proceeds of the realisation thereof, for their interest and return of principal. As soon as possible, however, it is proposed to create a reserve fund to meet any possible losses

but investors will not have any direct claim upon such reserve fund.

"All profit made by the Society, after payment of working expenses, interest upon capital, and any appropriation for the reserve fund, will be employed for the benefit of missionary enterprise, according to the discretion of the directors.

"Exceptional cases will probably come before the Society in the form of proposals for assistance offering but small security from the commercial point of view. In any such case, however, where the possibilities from the missionary standpoint appear valuable, the Society will shrink from the responsibility of declining to consider the proposal altogether, but will circulate full particulars of the scheme in the hope that some of God's people will be led to support it, either by their gifts, or by the acceptance of any risk that the investment of their capital may involve.

"While the promotion of the industrial side of missionary work is the special feature of the Society, the still greater importance of the spiritual work of Missions is fully recognised, and the greatest care will be taken to preserve the spiritual character of the work, and to prevent the secular element at any time assuming too great an importance.

"The Society also hope by means of industries at home to raise funds for missionary purposes.

"In order that the Industrial Missions Aid Society may be so far as possible self-supporting, all business transacted will, except where otherwise agreed, be subject to a moderate charge to cover working expenses, and provide means for further development."

APPENDIX 2.

ON THE EDUCATION OF NATIVE RACES (C.M.S.)

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ON THE EDUCATION OF NATIVE RACES.

1. There is every reason to hope that the views of a Society having Introductory. the historic experience and continuity of the Church Missionary Society on such a subject as "The Education of Native Races" will, if fairly and temperately presented, receive due attention and respect; but to focus even the main points of such a presentation within the narrow limits of some twenty pages is a task of considerable difficulty. This, however, is what I have been asked to do, and though the Society cannot accept official responsibility for what is here written, yet as one who has for many years now studied its work, and is in entire sympathy with its objects, I trust that I shall not fall into any serious error either of fact or opinion in attempting to comply with the request. No statement will be made for which sufficient authority has not, as I believe, been found, although only a very partial view of such testimony can be exhibited in the lettered notes which are given below. In selecting this evidence from the abundant literature available for the purpose, my desire has been to give facts which are typical, rather than those which are abnormal, and it may safely be concluded in, I think, every case that the particular instance adduced could be illustrated by others, did time and space permit.

2. The action of the Society in having the present paper drawn up is, at least as regards outsiders, understood to be that of a witness The main object of this paper, testimony, not criticism. as distinguished from that of a judge. No criticism, therefore, will be offered (directly) on the work of educational agencies other than its own, and as far as possible statements of a controversial nature will be avoided. The considerations urged will be those suggested by the facts of a hundred years of Missionary experience, but in using those facts I shall endeavour to indicate fairly the lessons learned from them by the Society, acknowledging where necessary the corrective teaching of failure. On the other hand, I solicit a candid and constant remembrance of the constitution and object of the Church Missionary Society, which must naturally dominate its point of view, and give direction and definiteness to its treatment of the many problems involved.

3. It is necessary at starting to lay emphasis on the danger of losing Necessity of keeping principles to the front. sight of leading principles amid a mass of details; of "failing to see the forest for the trees!" It is no mere academic theory, but a living and intensely practical truth, full of consequences which ramify throughout the whole system of its teaching, that the Society in attempting to provide education, whether it be literary or industrial, for non-civilized races, or for those which, though non-Christian, have some civilization of their own, has always treated the matter, important as it is, as only part of a still larger, and still more important subject; that subject, being of course, the enfranchisement of each individual human life from evil of

every kind through the power of the Gospel of our Lord Jesus Christ. If there is any one lesson which more clearly than others stands out from the great mass of testimony which forms the experience of the Church Missionary Society it is this, that the only effectual lever which can be trusted to work at all times—the only regenerating power which can be brought to bear successfully with any continuance on the lives of savages, to redeem them from grossness and barbarity and superstition, is the body of practical truth summed up in Christian evangelical doctrine. Wherever this principle has been accepted and acted upon, there has been, we believe it can be proved abundantly, success. To those who accept this principle it must ever seem labour misdirected to try the task by any other means, considered as main and principal, though other means may be used indeed as subsidiary and subordinate. And wherever such other means may have from whatsoever cause been allowed to usurp the leading place in educational work, there success seems to have been lessened, if not entirely lost.

A great lesson learned by the Society in its early days.

4. It must be admitted that this truth, now long since adopted as the 'a, b, c,' of Missionary teaching, was learnt by the Society through bitter experience in its early days. When Samuel Marsden, the heroic advocate of Missions to the New Zealand Maoris, came to England in 1808, to plead for the people he loved so well, the Committee adopted some measures which indicate a want of clear perception of the correlative order and proportional importance of teaching religion and of teaching the "arts of civilization." Broadly speaking, there are two methods of procedure which are quite distinct, nay, under certain circumstances, they may become contradictory. "Civilize in order to Christianize" is one; "Christianize in order to civilize" is the other. The first method was attempted in New Zealand when Missionary work was begun there (Note A), and some traces of its influence are to be found in the early history of Sierra Leone (Note B), though they were quickly swept away by the spiritual enthusiasm of Johnson and Düring. Among the Maoris, the experiment was pursued for some years. Marsden had said "Nothing in my opinion can pave the way for the introduction of the Gospel but civilization, and that can only be accomplished among the heathen by the arts. . . . The arts and religion should go together. The attention of the heathen can be gained, and their vagrant habits corrected only by the arts." And for this end three mechanics were sent out under the name of "settlers," who should exhibit in their own lives the force and power of Christian principles, in the hope that the minds of the Maoris might from seeing them as neighbours be prepared for Christian teaching. The plan failed, partly, it is true, from the unworthiness of some of the "settlers," but partly also—and that in a decisive degree—from the mixture of aims embodied in the scheme. Fourteen years later, the Committee sent out Henry Williams, formerly an officer in the Navy, but now ordained as a

Missionary, and the instructions given him show a growing clearness as to the order and proportion of things. As Mr. Stock writes in his invaluable history* (Note C.), "The Committee were now realising that if civilization preceded Christianity, it was very likely to prove an obstacle to Christianity, and that the Gospel did not need the 'arts of life' as its precursors, however useful they might be to win attention to the Divine Message."

5. The dominant pre-eminence of that Divine Message has ever since been unchallenged in the operations of the Church Missionary Society. The method of simple and direct evangelization—to be used in the earliest days of a Mission, and maintained through all subsequent developments of work—has since the lesson learnt in New Zealand, been deliberately and systematically pursued by the Society's agents, and whatever success has been obtained by them in civilizing and uplifting native races, whether in Sierra Leone among the degraded and cruelly-wronged slaves whom English generosity and justice tardily set free, or in New Zealand among the cannibal Maoris, or among the Red Indians in British North America or the illiterate heathen of Central Africa, or in the much more difficult task among the peoples of India, China, and Japan—among many peoples, and under greatly varying conditions—that success has been ever due to one mighty uplifting and cleansing power, the preaching and teaching of the Cross of Christ. Nothing less will do, and nothing more is needed. (Note D.)

That lesson never forgotten since.

6. This all-important position requires, I believe, no qualification, though it may well receive some explanation. It has been the fashion in some quarters from time to time in the Society's history to ignore the work-a-day side of evangelical religion, and to belittle its practical influence on the habits of daily life. But it may be reasonably contended that this is disingenuously unfair. The honest and whole-hearted acceptance of evangelical truth—and no Missionary of the Church Missionary Society, if he is loyal to his principles, can aim at anything less—will exert an intensely dynamic and salutary influence on every department of the whole nature of man—body, soul and spirit. Experience has shown that practical industry and manual labour, quickened intelligence, and it may almost be called the birth of a new æsthetic sense, have been developed under the religious education given by the Society as really and typically as the new birth of the Spirit and a new principle of ethical thought. To quote a once well-known instance,† "It is in our liberated African towns," says the *Sierra Leone Gazette* of 1824, "that the richest enjoyment awaits the

The full and practical meaning of the Message of the Cross of Christ.

* "The History of the Church Missionary Society, its Environment, its Men and its Work;" by Eugene Stock, Editorial Secretary. 3 vols. London. 1899.

† There is this convenience in sometimes quoting the older illustrations of Missionary work that, (1) Newer facts of the same kind are apt to monopolise the memory, so that when recalled the earlier history comes to us with tonic freshness; (2) we are tempted to forget how much has been done before our time, and to judge of institutions only by their present work.

philanthropist. There he may contemplate with delight the happy fruits of that system, the primary feature of which is religious instruction, and with, and proceeding from, that instruction, the inculcation of moral and industrious habits. The superiority of the mountain roads, the cleanness and respectable appearance of the villages, the immense forests cleared away, and the soil covered with the various productions of the climate, fully attest the unremitting industry of these interesting people." Equally strong, or stronger, facts (Note E) might be adduced from the story of the Society's work in three continents, so that it is only fair to ask that they may be considered as representing typical consequences of the earnest application of its methods and principles.

Occasional failure to secure its full effect ; reasons therefor.

7. The object of this essay, however, is not to glorify the Church Missionary Society, or to exaggerate in any degree the services rendered to humanity by its agents, and I have no hesitation in admitting that the desirable consequences described above have not always been produced. But shortcoming in practice must not be allowed to depreciate the ideal striven after. That surely in the eyes of every reasonable person is vindicated to the full, if after stating clearly the principles of action we are able to point to numerous instances where the working out of those principles, even under great difficulties, has produced the noblest and happiest results, and to show also generally that the realisation of the desired end is approached more and more nearly just in proportion as the application of the principles is earnest and faithful. Having thus made it clear, I trust, that the fundamental law of the Society's operations is unassailable, I proceed to indicate some points where weakness has been discovered in the course of its practical work, which now embraces the experience of a hundred years. And first, while we may confidently claim that the Missionaries of the Church Missionary Society, both ordained and lay, have as a body proved themselves remarkably efficient, instances have been known in some cases of men who, notwithstanding great care taken in their selection, have proved themselves unworthy of their high vocation. The number of these cases is comparatively small, but the unfriendly critics of Missions notice them more than they do the lives and work of the efficient majority of Missionary agents. In this connection it is interesting to note that many of the Society's best ordained Missionaries began work as lay schoolmasters, showing (if any proof be wanted) the naturally close connection between religion and education.

Under-manning of Missionary Institutions.

8. But though by far the greater proportion of the Society's agents have been faithful and capable men and women, their number, in view of the work to be done, has always been small, and perhaps in no department is this paucity of workers felt more keenly than in education. A gifted and enthusiastic teacher will build up a school or college by the force and attractiveness of his energy, his love for his pupils, and his consecration to the noble task of their

enlightenment ; for a series of years, it may be, the work prospers, and splendid examples of what Christian education, and Christian education alone, can produce are shown to the world, delighting all lovers of good. Then comes disease, or sudden death, and the unfinished task falls from the veteran and thoroughly efficient hand, and comes to another less experienced, and wanting—why should it not be confessed—the peculiar talent of his gifted predecessor. Or, as has actually happened more than once of late, no English successor at all may be immediately available, and there ensues a lamentable interregnum of makeshift and dislocated arrangements, which always means harm to work, and especially work of an educational kind. To say that such alterations and dislocations should not be allowed to occur is only to point to the weakness of the Society in having no available “reservoir of men” from which in an emergency it may freely and promptly draw. The contrast has often been drawn between this state of things and the ease with which the hardest, the highest, the most dangerous places of service are filled when the call comes from our country, or when the moving power is the desire of fame, or even the sordid longing for wealth. Nor does there seem any remedy until the great circle of school and college life in England, with its large reserve of educational force, comes more closely into touch with Missionary thought and enterprise. And how to bring this about is one of the problems engaging at present the thoughts of the Society’s Committee of Management. It is hard to believe that if the work of such men as, say, Elwin at Fourah Bay College in Sierra Leone, or Tyndale Biscoe in his Kashmir School at Srinagar, were thoroughly known, practical sympathy would not be forthcoming in the way of volunteer assistants and successors. And the men named are only types of many others.

9. Another obstacle to success in Missionary work—especially, perhaps, in its educational department—must be mentioned, though only because reference to it is necessary to present something like a complete statement of the case. No one can wish to lay undue stress on such a point, least of all one who counts it one of the great blessings of his life to have worked in the noblest Civil Service in the world in India ; but it is a fact of great importance, which must never be minimised in public documents, that the unworthy and immoral acts and lives of Englishmen in heathen lands have proved in many instances serious obstacles in the path of the Missionary educator who approaches the natives with teaching drawn from England’s Christian Creed. I purposely abstain from collecting in the Notes given below evidence of particular instances of this, but it is not too much to say, generally, that cases of this kind have occurred in the past in almost every Mission pursued by the Society among the heathen from Sierra Leone and New Zealand onwards. We may indeed hope that matters are improving, but it cannot be said that the old stumbling-block has entirely disappeared. (Note F.)

Another
obstacle to
success in
Mission
work.

Instances of Educational Work. (a) In simpler cases; in non-civilized countries.

10. Other reflections on difficulties or shortcomings in Missionary educational work will suggest themselves when we consider the application of the principle stated in section 6 to some of the problems met with in the Society's experience. In doing so it will be well to take the simplest cases first. In some circumstances the education brought by the Missionary comes as a thing entirely new and strange to the people. They have had previously no civilisation at all, no books, not even a written language, and the mere elementary process of learning to read has a marvellous power in awakening mental life. But apart from religion such power has no ethical character, and it is a healthy coincidence that the first object of literary study in Missionary schools is the Bible, or a portion of it. The Catechumens, for instance, of Uganda (and the facts were much the same in the New Zealand early days) are often known under the general name of readers; when a man begins to learn to read it is because he desires to learn about Christ. And the intense eagerness of the student as affecting his will-power in study is interestingly shown by the fact that many Uganda Christians can read their books held, not merely upside down, but at any angle, this habit having been acquired when copies of the book were scarce and learners many. This, again, was the experience in New Zealand sixty years ago. Such a fact throws light indirectly on the relations between teacher and pupil, the easy maintenance of order and discipline in schools, and the actual method of teaching. As soon as a student gets to know one thing he is ready to act as an amateur monitor to assist others who are a step behind himself. The use of monitors is pretty general in Missionary schools; the system is not without its drawbacks, but it is only by the judicious employment of such agency that the perpetual difficulty of smallness of teaching staff can be minimised. (Note G.)

Such cases further considered.

11. Meanwhile the relation established between the Missionary and his pupils is one of intimacy. As the bearer of an evangel which is transforming their lives, he is treated with respect, and affection, and often reverence, and they are apt to order their acts and habits with continual reference to his teaching and example, sometimes in amusing imitation of his personal idiosyncrasies of character. In their newly-awakened aspirations of every kind they look to him as leader and guide; in difficulties he is their counsellor; in difference or dispute they recur to him as their trusted arbiter and judge. Living among them, and exemplifying in his own life the precepts that he daily impresses on their minds, he stirs them up, when through consciousness of failure from time to time they are discouraged, to continued and more vigorous pursuit of the ideal which they are taught in their reading-book to recognise as perfect and divine. In countries of soft climate where the bounty of "boon nature" makes subsistence simple and easy, the working out of Christian character in practical daily life may seem to us who are accustomed to the complex economic problems of European

civilization a comparatively easy and straightforward thing. But for the life born and brought up in savage heathenism there are difficulties in many matters which to us look like trifles. Nothing probably gives more trouble to the Missionary teacher than the experience often recurring of half-eradicated instincts, or nearly forgotten habits, which formerly dominated the heathen nature, and which seem almost to have a life of their own in struggling with the awakened conscience and half-liberated will of the pupil. In some countries, for instance, according to heathen ethics all manual labour should fall to the share of the woman. The male occupation is only that of war, and when peace, habitual and lasting, comes, he has really nothing to do. To such men the idea of a routine of daily labour in the field, or in the workshop, implies an enormous, not to say terrible, change. (Note H).

12. The difficulties encountered by the Missionary educationalist among uncivilized peoples are most serious in the early stages of his work. When there is no written language an extra burden comes on the teacher in that he has to construct his own vocabulary and grammar, and even the alphabet for his pupils, who then, with faculties strange to the task, have to learn the pronounced sound which is appropriated to each written letter. The toil accomplished in this way among savage tribes has been enormous, but the results are worth the trouble. The difference between a man who can read and one who cannot is great, but the difference between their children, if they follow the lead of their respective fathers, is greater still. And for the average man reading is the most important part of the literary education of the first generation. Subsequent developments may be pursued with conspicuous success as in Sierra Leone and New Zealand, in both of which countries native clergy have been so educated as to become efficient in their sacred calling. But before this stage is reached the question of technical and industrial training is sure to have arisen; indeed, in some places it has with advantage been taken in hand from the very beginning together with the simplest elements of book learning. I defer consideration, however, of this important branch of educational work until we have touched on the subject of literary education in more civilized countries. The principal scenes of the Society's work among savage peoples have been, in Africa, on the west side, Sierra Leone, Lagos, and Yoruba; Uganda in the middle; and Mombasa and Rabai on the east coast; in New Zealand; in British North America among the Red Indians in the various parts of Canadian territory, especially on the Pacific coast in British Columbia; and as will be seen below, in some parts of India. (Section 23.)

Educational developments in such countries.

13. Great as are the obstacles and difficulties met with in countries of no civilization they are hardly as formidable as those which have to be faced in teaching peoples like those of Asia who, before the advent of Christian evangelists, have possessed a civilization, non-

Education (b) in more complex cases; countries of civilization.

Christian, imperfect, and, in many ways, terribly undesirable, but still of long-standing and firmly organised. In the former case the teaching comes as it were into a vacuum; the faculty of learning may be at first feeble and unsympathetic through untrained rudeness of nature; but still, what is once taken in by the mind is firmly grasped, and produces strong effect. Where, however, a previous civilization possesses the mind, the process of education is different, and, on the whole, more difficult. There may be greater power of intellectual apprehension, but it is fettered by a critical faculty nourished on positive traditions and superstitions that have some show of civilized thought. The educator is fighting here not merely against ignorance pure and simple, but against ignorance sheltered and supported by a pretence, and often, indeed, a reality of learning. The intensely narrow positiveness of the Muhammadan creed renders it the most violent and formidable opponent of Christian education, but the pantheistic apathy of Hinduism linked as it is to practical life by the intensely conservative institution—no less social than religious—of caste is another foe hardly less difficult to conquer. Buddhism and Ancestral Worship in China and Japan have also to be reckoned with, and it is on these fields of combat, in the lands of the peoples claiming already to have received their own revelation from heaven that the great Armageddon of truth with error in the world's latest history will, as it seems to many of us, be finally fought. The triumphant practical power of Christian doctrine in raising the life of savages, however degraded, to a level impossible through any other teaching may be considered as finally assured and vindicated; but the effect of its message has still to be proved at large on the immense mass of human lives cradled in the fierce dogmatism of the Kurán, or the hoary creeds of Brahmanism and Buddha. Individual lives, it is true, have been redeemed to the richest ethical and Christian beauty; some of them, all unfamiliar to the world, are among the treasures of memory for Christian workers, but it must be confessed that after two, in some places three, generations of labour, only the fringe of the great non-Christian multitude has been reached, and the task of general enlightenment is stupendous, not merely from the point of numbers, but because each non-Christian has his mind imbued with dogmatic error which yet, for the most part, contains elements of truth.

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14. I proceed to deal (as briefly as possible) with the literary education given by the Society, and for the sake of simplicity shall confine my remarks mainly to India, which, however, of itself has enormous claims to consideration, its population of 294 millions being more than one-sixth of the whole human race. The Church Missionary Society, though its operations were primarily started in Africa, and India came within its sphere of action only under the general addition of "the East," has long since specialized so to speak in this great continental peninsula, and at present the most important part of its educational work is carried on there, at a cost of

some £20,000 yearly, more than half of what the Society spends on education in all its missions.

15. The list of educational establishments in India belonging to the Society is a long one,* and the operations conducted are very various, ranging from the smallest and most primitive "hedge-row" school where maps and sums are worked out on the sandy soil† as a slate, to the high-class college where students are prepared for their final examination for degrees. Day schools, night schools, boarding houses, hostels, orphanages, girls' schools, normal schools and training institutions, technical and Divinity schools,—have been started in different parts of the country as the exigencies of the work seemed to require. The earliest schools begun in India by the Society (about 1817) had a non-Christian schoolmaster, but by 1822 the Report showed that the Gospels were being read in all the schools, and the present regulations of the Church Missionary Society require that religious instruction to be given in all its schools daily. (Note I.)

The same continued.

16. It does not fall within the scope of this paper to discuss the way in which Sir C. Wood's Educational Despatch of 1854 has been dealt with by the authorities in India. One great means of carrying out the educational policy then deliberately adopted by the British Government was to retire gradually from official direction of the higher education, which was to be encouraged and developed as far as possible by the system of grants-in-aid to independent unofficial schools, such as those of Christian Missions, or Hindu or Muhammadan private teachers. Substantial aid has no doubt been given to the Church Missionary Society in the execution of this plan, though its friends think that still greater liberality might be well and wisely shown. There seems good reason to hope that one of the results of the Indian Commission on Education now sitting under the vigorous supervision of Lord Curzon will be a decided move in this direction. It can be shown in addition to other advantages, which will be referred to further on (Sections 18, 23 and 38), that the cost to Government per pupil under this method is considerably less than the rate per head in the Government Schools.

Grants-in-Aid from Government.

17. Some of the Society's educational establishments are intended for non-Christians; others are only for Christians; while in a third kind both are received and taught together. The first kind is intended to be evangelistic, and it is claimed, I think with truth, that the best converts to Christianity have most of them been pupils in Mission Schools. The schools for Christians only are also required in some places; they fulfil among other purposes that of

Classes of Educational Institutions.

* Comprising 21 High Schools and Colleges, 89 Anglo-Vernacular Schools, 1,137 Vernacular Schools, 9 Divinity Schools, 11 Normal and Training Institutions, 47 Orphanages and Boarding Schools. These are the latest available general figures, but the actual present number would be slightly larger.

† It was seeing this being done in an Indian School in Madras which suggested to Bell, then an Army Chaplain, his system of pupil teaching.

exciting and encouraging the idea of corporate religious life, which it is very important to develop among Indian Christians. At the same time it has been urged that if there is moral power in the lives of Christians those lives ought to be brought into habitual intercourse with non-Christians that their influence may be felt as an ethical and social power. This seems to have great force as regards adults whose characters are more formed, and it may be hoped stable, and who are settled in regular habits of daily life. For boys it seems wise in some cases to have schools where Christian influence is consolidated. The Committee allow both systems, being guided as to the necessities of the particular case by the opinion of its local representative authorities. It may be noted here that India has several local Committees, which relieve the Home Committee of a good many details in management, and the trend of opinion at head-quarters is to develop the policy of decentralisation so far, and as fast, as may be done with prudence. The principals of the various educational institutions have a great deal of power in arranging the details of their daily work.

stitutions
 being for
 special notice:
 orphanages.

18. Though detailed reference to the great variety of work being done is impossible, two or three kinds of educational institutions seem to call for notice, more especially in connection with their social aspect. The orphanages which, as will be seen further on (Section 35), have a very direct and urgent bearing on the question of industrial training are mainly filled by children picked up in famine times, supplemented by waifs and strays of whom there are always a considerable number gathered from the "submerged tenth" of the vast Indian population. It is a striking testimony to the value of the work being done in these Christian homes for the poor and desolate that here and there in imitation and competition the Hindu and Muhammadan revivalists have started institutions professing the same purpose. In more than one case to my personal knowledge the prospectus of the non-Christian institution alluded to those conducted by Missionaries as virtually challenging their efforts in benevolent rivalry. This is only one of the numerous instances in which the work of Missionaries has influenced the social life of non-Christians. (Note J.)

the Hostels.

19. The hostels are a comparatively modern institution, and may be described as lodging-houses for students attending college. Some are for Christians, some for non-Christians, the Hindus by themselves, the Muhammadans also separate, always under careful supervision. The rules of the institution provide for fees, messing, hours of residence, and general conduct, and are well calculated to promote regularity of habits, and outward morality. Their value as Missionary institutions must depend greatly on the personal character and influence of the supervising Missionary. Excellent work at Lahore is being done by Mr. Wigram's Hostel for Christians, including not merely Divinity students but some twenty-five other unmarried young men who are completing their studies in the Government University College. (Note K.) In Allahabad there is

a hostel for Hindu students, while in Calcutta, and perhaps elsewhere, there are a number of students' messes managed entirely by themselves, where the visits of Missionaries are received in a friendly way without, of course, any idea of authority or supervision. This kind of work joins hands with the efforts of the Y.M.C.A. to reach the English-speaking natives of India, and must, if persevered with and developed, be of enormous influence for the good of the country.

20. It is difficult to touch on this subject without spending too much time and space on it. Perhaps on no department of the work of Missions has the Society spent more time and trouble and noble lives than in the training of their native agents, whether as schoolmasters or for the Ministry. The details of educational method have been wisely varied according to local circumstances and special conditions, but everywhere, whether with Sargent at Palamcotta, French at Agra and Lahore, or J. C. Hoare at Ningpo in China, the ruling principle has ever been the same—the pouring out of a consecrated life rich with all its Christian saintliness and culture into the hearts of a chosen few, who should in their turn become the centres of vitalizing power to a wider circle. This has been the ideal; a nobler one it is difficult to conceive; and even the partial execution of it has done work which could be done in no other way. Such work is education of native races in its highest and most spiritual form. The Normal Schools for schoolmasters have each of them a school attached in which the Normal students practise the art of teaching by taking classes. This is, of course, the approved modern fashion.

Normal
Schools and
Training
Institutions.

21. The subject of physical training and athletics must not be omitted in any view, however general, of education. In all the Society's Missions the training of the body has been well looked after, and certainly not least in India. Gymnastics and athletic sports, cricket and football, receive due notice in Missionary Schools and Reports, and as a personal witness of the pluck and endurance of Mission School boys on not a few fields (Note L) I can testify to the good effects and success of the training. The ethical character of cricket and football, sometimes obscured by the extravagances of devotees, is real and valuable, and worked as subordinate helps in a system of religious education these games have a function of their own which it is folly to ignore. They also bring the pupil and teacher together in a way which in India (owing to the identification of Englishmen, even though Missionaries, with the ruling power) is specially desirable. Here again it is the personal and close touch of mind with mind that constitutes the educational leverage.

Physical
training and
education.

22. It seems unfair to give only one paragraph to the enormously important matter of girls' education; but, of course, much that has already been said deals with this also. If there is efficiency anywhere in the work, it is here. It was the verdict of a competent observer who recently visited Indian Missions, that good as was the work of the male Missionaries, that of women was better. From the time of Miss Cooke, in 1822 (Note M), onwards there has been

Education
of girls.

a noble succession of women workers in schools and among women generally, not only in India, but in every part of the Mission field, a list of names too long even to mention here. And the influence of women's work among women has had a great indirect influence in India, as well as in other places, on the work of men among men. One veteran Punjab Missionary attributes a great and visible improvement in intelligence and friendliness of the countryside to the gentle influence and teaching of women, and the same is the experience, I believe, of the Uganda Missionaries since the arrival of ladies in the field. And yet even the very excellence of the work in one way brings a danger which, having an important social aspect, must receive some notice. Education of woman raises her more quickly, perhaps, than it does man. She seems to take on the polish of refinement more easily than her brother or her husband, and there is danger lest this brings about disturbance in the economy of the family. Unless the spiritual graces of humility and self-sacrifice are firmly maintained in the first place, a woman when first she draws on the new pleasures of intellect and cultivation of the mind, even though it be only through the sense of power of being able to read, is apt to revolt from the menial offices of the household, and in a higher stage of education has been known to revolt from marriage itself, preferring to be like her own beloved "Miss Sahiba." But, as has been said once or twice, "our Christian villagers must have wives," and though it may well be the portion of woman in India, as it has been not seldom elsewhere, to elevate man, it must be by lowly self-sacrifice rather than by unsympathetic intellectuality. All who have the cause of Christianity in India at heart must long that this supreme grace may not be wanting to the Indian Christian sister and wife—she must "stoop to conquer."

Work in
India among
uncivilized
tribes.

23. We are gradually working on now towards the social and economic part of the subject, which will include industrial training: but a few words must be given to the work in India among several uncivilised tribes, viz., the Santals, Gonds, Bhils, and Hill Arrians. All of these belong to the non-Aryan races of the country driven off by the Aryan conquerors into remote places in hilly districts. They are all backward in civilisation as compared with the Hindus of the Plains; they are inferior in social condition, and were (though this has been partly remedied) extremely shy of Europeans. The work among them has necessarily been of the pioneer type, arduous and trying for the Missionary, and of the simplest educational character, as the great majority of the people find the greatest difficulty in learning to read. The Bhil, for instance, is said to be so stupid that he can be taught nothing unless he is caught young. The Santals were very hard to get hold of at the beginning, but have made good progress since under the care of Missionaries sent specially to them. The Gonds, when Williamson began his work among them, had perhaps only one man of their tribe who could read at all. Yet here, too, patient labour working with the

Christian Evangel has seen its reward in instances of manifest change of heart and life. The story of Henry Baker the younger and his work among the Hill Arrians in the Ghauts of Travancore reads like a romance; but though it is, perhaps, more than ordinarily picturesque and striking in some of its incidents, all its best features may be paralleled in the case of less well-known work of other Missionaries. The main points important in this present reference are two: (1) That when benevolent laymen and officials sought for some agency which could permanently raise and improve these "social ineffectives," they turned to Missionaries. (2) That the Missionary agencies—and among them the Church Missionary Society—took up the task, which is being prosecuted with encouraging though still incomplete success. Such labour represents part of the debt which the Government of India owes to Missionaries, and which it has repeatedly acknowledged in terms equally honourable to itself and to them. This Missionary work seems in nature half-way between that spent on civilized peoples which we have been considering, as illustrated in India generally, and the evangelisation of savage heathen, which was the subject of the earlier part of this paper. Let us now turn to the question of industrial training and work in Missions—a subject large enough in itself to occupy all the space available, but which could not, as it seemed to me, be satisfactorily elucidated without some such remarks as have been offered above.

24. Many persons whose opinions are entitled to respect would probably consider that the application of evangelistic truth, coming for the first time to any people as God's message, would be most simple and, so to speak, natural, and least mixed up with unworthy influences (bringing in their train undesirable consequences), where its wave of new ethical life should sweep broadly over the land, vivifying each individual heart with higher principles of moral action, but leaving the outward sphere of such action in the things of daily life unaltered and in no degree disturbed. Such a hypothetical case, however, involves, I think, practical difficulties which would render impossible its realisation in fact, even were that realisation ideally good. Putting aside the question whether such religious movements in the mass can be safeguarded so as to be spiritually sound, reflection shows that it postulates at least three conditions, none of which really always exists: (1) That the occupation of every man who hears the Gospel is a lawful and desirable one. Where it is, no doubt it would be well, under ordinary circumstances, to carry out the Apostolic precept that every man should abide in the calling wherein he is called; but it is quite certain, to take an Apostolic instance of fact, that the first Ephesian silversmith who gave heed to St. Paul's doctrine would have to give up making images of Diana. And this is a case closely illustrated in India, where some converts, before hearing the truth, have been servants of heathen temples, living on fees earned in such service. (2) That there is no pressure of popula-

Evolution of the Industrial Question in Missionary Operations.
(a) Inevitable.

tion on the soil for subsistence ; that, in fact, subsistence is easy; and there is no difficulty for the weak and helpless (such as orphans) in making a livelihood. (3) That there is nothing in the social institutions of the people evangelised which would fetter or disturb the natural distribution of employments—*e.g.*, that there is nothing like caste, or, speaking generally, no restriction on economic development arising from prevailing custom. Unlawful callings, poverty, social restrictions on industry, have, as a fact, been found, either one or more of them, in all countries where the Society has preached the Gospel, so that in some shape or other, at some stage of evangelistic operations, industrial work or teaching has, I believe, been found inevitable. It may have been small in extent or importance, but we are at present dealing with the need of it as a practical concomitant of Missions, and this seems undeniable.

25. But in order to be faithful to the whole truth we must (I am expressing only a personal opinion) go further. If we believe that the Gospel is meant to regenerate the whole life of man, if we read history so as to conclude that it has been the Cross of Christ which even in its imperfectly accepted genius and power has given Christendom its modern humanity of civilisation and its progressive pre-eminence in the world, stimulating the energy of believers in every department of the practical business of life, then surely we must be prepared to give industrial training wherever required for the livelihood or for the social improvement of our new fellow-Christians, not, indeed, as a necessary herald, but as a useful follower-up of the Divine Message. The adoption of this view does not mean unfaithfulness to the power of the simple Gospel, nor need it involve us in unwise and costly trade operations ; it simply gives practical force to the fact that every good and perfect gift is from above, that it is good for each Christian life to be developed to the full in every faculty that God has given it, and that the real and living acceptance of Christian truth will certainly lift a man up to new aims and new desires—will give him, in fact, a new mental horizon. To help forward this development, so far as it is consistent with the carrying on of evangelisation, should, I think, be felt by every Missionary a real part of his duty. At the same time, and this last word is of great importance, self-reliance and independence of character should be fostered among all converts as a *sine qua non*, so that actual assistance should be given only where absolutely necessary, and anything like a patriarchal benevolence religiously avoided. The maximum of educational development, with the minimum of subsidising help, is what will work best. (Note O.)

26. The official attitude of the Church Missionary Society in the past towards the question of industrial education and employment as a branch of Mission work is not easy to define. Considering the extent of the Society's operations, and the suggestive importance of some of the experiments made from time to time, the matter, as a whole, has perhaps hardly received adequate treat-

Industrial
Work (b)
desirable.

The official
attitude of
the Society
towards
Industrial
Work in the
past.

ment. After the early experiment of sending "settlers" to New Zealand there was probably a reaction, and one may turn over the interesting pages of the reports, and also of the *C.M. Intelligencer* for a long time without coming on anything directly bearing on industrial enterprise. Speaking generally, I think it may be said whenever some earnest Missionary in the field made suggestions, or commenced work in a capable or practical manner, he received moderate and cautious encouragement (accompanied occasionally with prudent warnings against the dangers of industrial work); but as a rule the initiative was left to him. This plan seems timid, but prudent. If a Missionary takes to industrial operations, it generally means that he has the mechanical ability necessary to manage them; if he has not, the mistakes he makes will be entirely local and probably not of great importance. Whereas, undertakings started in several different places at once under orders from the Committee at home would almost certainly have to be conducted by some men at least who have no aptitude for such work, and then there must be failure, possibly on a large scale. Conscientiousness in employing the funds entrusted to them for evangelistic work has no doubt inspired the Committee with a wholesome jealousy lest the money intended for this purpose only should, under the plausible pretext of helping native Christians, be diverted to schemes which, though benevolent, might be, or become, commercial in their aims and methods. Yet once at least in the history of the Society the initiative was taken in England in an important case. The man who, perhaps more than any other individual throughout a hundred years, may be regarded as having represented the views of the Church Missionary Society in a large and statesmanlike manner, Henry Venn the elder, gave time and toil unstintingly to the inception and elaboration of a new trade industry in cotton, which was to benefit (among others) the native Christians of West Africa (Note P). But he insisted, and rightly, that for such a work funds must be provided apart from the ordinary contributions to the Society. The disastrous Niger Expedition of 1841, so benevolently conceived and undertaken in the hope of opening up Africa to Christian civilisation and trade, so fatal to the gallant lives given to it, might well be a lesson of the necessity for extreme caution in dealing with the unknown factors always present in such enterprises. But, undeterred by this, and divining with sagacity the safe lines and limits of the action to be taken by the Society, he laboured on for several years, using often the scanty leisure available from his heavy work as Secretary, till he saw started and in full swing the industrial work in Lagos and Abeokuta, which ripened into a substantial and independent trade.*

* The Church Missionary Society, though jealously careful of spending Missionary money only on Missionary work, has from time to time through the collective agency of its members and friends, acting in their individual capacity, done yeoman work for the Empire's interests. A striking

Recent history of the matter.

27. On July 25th, 1890, a letter was addressed to the Committee by some friends who were then attending the Keswick Convention on the enlarged prospects of Missions and the means of coping with the increasing work. Among the suggestions made it was proposed to use lay workers more than hitherto, that some of them should be mechanics and working men, and that steps should be taken for providing industrial training, "which is now largely recognised as an important factor in educational work," especially in Africa. Such new classes of workers should be specially trained. A sub-committee appointed to consider these proposals reported against any attempt to carry on "a trading or industrial Mission" in any part of the Mission field, "by the side of, and in close connection with, the Society's regular missionary operations." They thought it desirable that Missionaries assigned to Africa, or to uncivilised places, should have some industrial training; they recommended that industrial training should form a part of the regular teaching in certain places in Mission schools, that simple industrial training should be given in all schools in West Africa, and that Frere Town, in East Africa, should have an industrial training establishment maintained in full efficiency; but that for no other part of that Mission field did there seem need of industrial training.

The same continued.

28. This Report, which was approved by the General Committee of the Society, virtually goes against industrial work and training in India, where, however, as will be noted presently, small detached operations have been undertaken in various parts from time to time. But in the general review of Mission work and methods which was undertaken in connection with the Society's Centenary, the question of Industrial Missions received attention again, and the report of the Centenary Committee, approving the report of a special sub-committee appointed for the purpose, may be taken as the last official pronouncement on the subject. It is too long to quote, but I give a summary in Note Q given below, and merely record here that the Society has become more friendly in its attitude to the idea of industrial work, and wishes it to be kept more to the front. This is, indeed, only a wise recognition that material conditions are changing in many places in the Mission field, requiring suitable adjustments of missionary method without giving up one whit of missionary principle. The desirability also is recognised of having an "Industrial Missions Auxiliary," on the same lines as the "Medical Missions Auxiliary," but for this we must wait till a suitable man is given us."

Brief Review of Industrial Work in the past.

29. Reference has been made in section 26 above to work initiated by Missionaries in the field, and though it is impossible to give anything like a full account of this, some remarks may be made in a few instances showing the aims, and limits, and results of what

instance of this was their action in Central Africa in the autumn of 1891, when the British East Africa Company had resolved to withdraw from Uganda on account of excessive expenditure. The story is graphically told in Stock's History, Vol. III. pp. 438-440.

has been hitherto attempted. The work of Johnson (and, indeed, most of the early workers) in Sierra Leone included industrial labour initiated by him as a means not only of education and training, but to render the actual livelihood of his freed slaves possible. The Government gave help, but it was conditional on active efforts to be made by the men themselves, and the results were simply wonderful. It may be doubted whether anywhere in Mission history a greater and more blessed change has been wrought than that effected by the labours of Johnson at Regent's Town in some three or four years after his arrival in 1816. (Note R.) In New Zealand also much of the early work was industrial. One of the first men sent out was a joiner, and another a shoe-maker, and they received some additional special training in ship-building, and in spinning respectively, before they left England. Their efforts with the natives, however, in this direction were specially directed toward agriculture, and though, as we have seen, the spiritual part of the work did not at first get its proper place, the "arts of life" did make considerable progress between 1814 and 1820. (Note S.) And fifteen years later, when the higher side had long since become prominent, we have the unimpeachable testimony of Darwin as to the industrial success of the Mission. (Note T.) Previous training, no doubt, helped the workers by giving them in their mechanical faculty a foundation whereon to build, but it is a noticeable feature, not merely in this but in other Missionary spheres of successful industrial operations, that much has always had to be learnt by the Missionary in the field. In many instances he learns, and applies his learning, as he goes on. Given the man, his consecration and the enthusiastic energy which so easily flows from it, great practical ability often seems to have been developed from what were originally very moderate endowments in this respect.

30. In the Missionary work among the Red Indians in various parts of Canada, it has always been one of the objects aimed at to induce the natives to take to agriculture wherever that is possible, and the partial success obtained has helped to stay the decrease of population among these decadent people. The work on the Pacific Coast at Metlakahtla, Kincolith, Aiyansh, Hazelton, and Kitkatla has all of it proceeded on the idea that with the birth or regeneration of the spiritual life there must naturally come the rise and development of the physical and social life of the convert. And this means industrial work and training. Duncan, whose subsequent errors must never be allowed to deprive him of credit due for what was sound and good in his remarkable work at Metlakahtla between the years 1857-82 was, though a schoolmaster by education, a great organizer and director of industries among the Indians of his station, and the results, though marred by his unhappy maiming (as we, at least, must consider it to be) of Scriptural truth, were far superior to anything that could be produced by merely secular teaching, however useful. Metlakahtla was for years the most

Industrial
Work in
Canada.

conspicuous instance of the Reformed Indian village (it was really formed, so to speak, out of nothing by Duncan) on the Pacific Coast. Other places have since shared in its success without its misfortune, but in all of them, industrial work, encouraged by the missionary, and accepted as a necessary part of the whole duty of man by the convert, has been as conspicuous as it is a wholesome feature.

Later
Industrial
Work in
West Africa.

31. The story of the development of the Sierra Leone Church cannot even be touched on here. Its ecclesiastical independence has had, of course, its influence on the industrial work (which, indeed, has never been in official connection with the Society). This is now worthily represented in a Technical School founded by Bishop Ingham in 1895, and supported by Diocesan Funds, together with a grant from Government. Some facts about Sierra Leone and the other African Mission stations may here be noted together. So far as the Society is concerned, industrial work in Africa is carried on at present only at:

1. Sierra Leone, as above stated supported by Diocesan Funds, not directly C.M.S.
2. Onitsha, under Bishop Tugwell's Diocesan Fund Committee.
3. Mengo, Uganda, under C.M.S.
4. Frere Town, East Africa, under C.M.S.

Arrangements are in contemplation for the starting of some industrial work in the Yoruba country.

The same
continued ;
kinds of
Work done at
present ;
Sierra Leone,
Onitsha,
Mengo.

32. At Sierra Leone the practical instruction is principally in carpentry and house-building, but the technical training which has been carried on with great success by Mr. W. F. Lucia (till recently invalided home) is very complete. The school building, a fine specimen of construction, is itself the result of work in the school, and the wood-work of the interior is said to be the best of its kind yet produced on the West Coast. At Onitsha carpentry and brickmaking have been done and house-building has been undertaken. The addition of blacksmithing, printing and agriculture is in contemplation. At Mengo the training consists of printing, carpentry, house-building and ropemaking. The manager here is Mr. K. Borup, a lay worker from Canada (but a Dane by birth). The work is young, but promises well. Three boys who had had only a little more than one year's training set up the whole of the type and printed off the August (1901) number of Mengo Notes (four large 8vo pages in small type) while their Superintendent was away on a holiday trip to Usamiriro. Not one of the boys knows more than a few words of English! Mr. Borup has now in hand the building of the new Mengo Cathedral, which is to be of brick. What an advance on the days of Mackay! (Note U.)

The Work at
Frere Town.

33. The work at Frere Town is important enough to have separate notice. In 1875 a freed-slave settlement was formed at Mombasa and named after Sir Bartle Frere, and slaves rescued from traders

were brought here just as to Sierra Leone long before on the West Coast. Mr. W. Salter Price, a Missionary who had gained valuable experience at Nasik, in India (see section 36 below), was put in charge, and when he went home, the Rev. I. A. Lamb, from West Africa, worked here for a short time, and then the Rev. H. K. Binns for twenty-two years. Through much tribulation, in spite of envy and ill-will of Muhammadan neighbours, and the deeply-resented grievance of runaway slaves getting harbourage, amid vicissitudes of many kinds, the industrial settlement has been preserved and developed. "The freed-slaves of 1885 were received, cared for, fed, clothed, taught by the freed-slaves of 1875." The principal industries at present taught are cocoa-nut fibre work and (for girls) laundry work.

34. The point, I trust, has already been made sufficiently clear and emphatic that the first and great aim of the Society is to move the heart with the Gospel of our Lord Jesus Christ. When that is accomplished, there follows the confident expectation that the whole life will show increase of moral force and physical energy. As a subsidiary agent industrial work has a valuable usefulness in the present as in the past history of the Church Missionary Society. Among other instances of this, it may be noted that at Sierra Leone a marked difference has been observed in the style of house erected of late by well-to-do natives, and this is attributed to the influence of the Industrial Mission there. Bishop Ingham has strongly insisted on the benefits of industrial work in West Africa, both on the characters of those engaged in it, and on the economic conditions of the people living near where it is carried on. In Uganda the Katikiro (Prime Minister) contributes largely to the maintenance of the industrial apprentices, thus showing his appreciation of the importance of industrial training to the welfare of the country.

Effects of
Industrial
Work.

It may be taken, I think, as a rule, without exception, that industrial work in the C.M.S. Missions is always combined with something of general education. As a sample of the way in which this is arranged, the time table in use in the Industrial School at Mengo is printed in Note V. given below.

35. A decisive distinction is drawn by some as to allowing industrial work in Africa and Canada, while they discourage the idea altogether in India. I am inclined to think this opinion somewhat behind the times. It is quite true that there are reasons which should make us more unwilling perhaps as a general thing to undertake Industrial Schools in India than in Africa, but it is not difficult on the other hand to bring forward special considerations in favour of prudent and well-considered action in this direction in India. Two facts are patent—one is the difficulty of finding employment for inmates of our Orphanages when they grow up, and the other is the hardship and often poverty entailed on men of caste when they become Christians. It is, I believe, a growing feeling with Missionaries in the field that something must be

Industrial
Work in
India.

done or initiated by the Society to cope with such cases which will, as Mission work extends, become not fewer but more numerous. No doubt when mass movements toward Christianity set in (as probably will happen before very long), matters will for the most part adjust themselves. Meanwhile there is trouble.

The fact that the immense majority (over 90 per cent.) of the Indian population are agriculturists points to the land as the means of giving our men employment, so that it seems natural to find that there have been agricultural settlements of Christians at various times, and in widely different places. It is impossible to do more here than to refer to them very briefly, but the history of any one, if studied carefully, will show the extreme difficulty and at the same time the encouragements attending this branch of the work.

Christian
Village
Settlements
in India.

36. The oldest agricultural settlement by the Church Missionary Society in India was Mengnāpuram, in Madras. Rhenius, among other useful things that he did, had initiated a philanthropic society (Dharma Sangam) for the assistance of poor native Christians by their well-to-do brethren. The fact is important as showing that one of the most important principles of the subject, asserted strongly by one of our most thoughtful modern Missionaries (Note W.) was clearly grasped long ago in those early days. John Thomas took up the idea, and his energy under God's blessing developed the small Christian settlement into the great village of Mengnāpuram with its fine church and its great congregation of working-class Christians, the centre of evangelistic work in a populous district. Other Christian villages, all more or less agricultural, though in some manufacturing industries have been attempted from time to time, are Sagra, near Benares, started by Leupolt; Basharatpur, near Gorakhpur, where some waste land was granted by Lord William Bentinck; Muirabad, just outside Allahabad; Sharanpur, near Nasik, the most decidedly manufacturing settlement of all, and in some ways the most interesting (Note X.); and last, but not least, Clarkabad in the Punjab. The attractiveness of the idea of a Christian village, its manifest dangers and drawbacks, the local as well as general difficulties of working out the plan, the vicissitudes of history of management, the absolute necessity of successfully solving the problem of assisting poor Christians without demoralising them, these are the salient facts which press on the mind when the question is considered. There is probably no more important subject than this affecting the economic position and social development of the Christian community in India at present and in the near future. The wisest policy here would seem (I am expressing only a personal opinion) to be a prudent boldness, or to use an Oriental metaphor, "out of the nettle danger, to pluck the flower success."

Supply of
Agents for
Industrial
Work.

37. One important point remains for notice—the supply of agents for industrial work. It is obvious that for some considerable time to come the supervision of such work must be kept in the hands

of European agents, who should, in the opinion of the Society, be laymen. In Sierra Leone, native subordinate agents have been used in some cases with success, and the same in India. But at present control and initiative will be wisely kept by the "foreigner," if only because he has a prestige which the native has not. The question then arises, what supply has the Society of qualified technical and industrial teachers and managers? And the answer must be that of such men qualified in the full sense of the term the supply is scanty indeed. The Society's Training Institution for men at Islington has done noble work during its seventy odd years of existence; every student is required to take up industrial training in one or other of the following: carpentry, blacksmithing, tinsmithing, cobbling, printing, or gardening, and the work done is real. Some of the Islington *alumni* have shown themselves "handy men" to a degree in the field, but the full technical training necessary for an industrial teacher is impossible at the College, and when such agents are being prepared it will be found necessary to send them for a time to special institutions. This, however, can be properly discussed when the Industrial Missions Auxiliary recently approved shall have been started, a move, we may hope, not long to be delayed. For the present, no doubt, special arrangements will be made to meet any special case.

38. The limits of the allotted space have been reached, but I should like in conclusion to sum up briefly the main points which seem indicated as necessary to a sound opinion on the Education of Native Races, and as representing, though only approximately and unofficially, the position of the Church Missionary Society on the subject:

Summary
and Conclu-
sion.

(1) The Scriptural presentation of the Gospel of the Lord Jesus Christ must vivify and energize all efforts to instruct and elevate native races.

(2) This evangel is no mere theoretic announcement of transcendental truth, but an active living power, transforming the life, moral and physical, as well as informing the heart. Anything short of this is short of the aim and hope of the Church Missionary Society in sending out Missionaries. Shortcomings from whatever cause, whether from mistakes in its own policy, unworthiness in its own agents or fellow-religionists, or any other fact which prevents the teaching of the Gospel from having its full and proper effect are not defended, but deplored, and the Society ever strives and prays for wisdom to avoid them and to remedy them when discovered. But nothing of this kind can shake its unalterable confidence in the unique power of the message to deliver which is its privilege and the sole cause of its existence.

(3) Education penetrated with the spirit of Christian truth is one of the most powerful agencies in the elevation of native races, and the Society has from its earliest days recognised and acted on this. Besides the conversion of great numbers of heathen in its

evangelistic schools, the influence exerted on those pupils (and even on their parents and friends) who yet do not become outwardly confessing Christians is immense, particularly in India. (Note Y.)

(4) It has been found advisable in many educational institutions, certainly in all orphanages, and similar schools connected with the Society's Missions, to combine general education with some kind of industrial work. The change of employment proves most beneficial.

(5) Beyond this lies the larger question of giving industrial education to native Christians to enable them to get their livelihood. On this point all are agreed that interference, except where absolutely necessary, is to be deprecated, and where reasonable facilities exist for earning a subsistence nothing should be done by any agent of the Society. In some cases, *e.g.*, where orphans grow up and leave orphanages, or where converts, through adoption of Christianity, lose their employment permanently, the question of industrial work comes up with an urgency not to be denied. The opinion of some of the most experienced and capable of Missionaries would go somewhat beyond this, and welcome a prudently-matured scheme of industrial work as a legitimate appendix to a Mission to teach converts not dependence but independence of action. But apart from this, the opinion of workers in the field (which naturally in the long run influences the Committee at home) seems to be that in the exceptional cases referred to above, industrial missions in some shape are necessary, whether under direct management of the Society's agents or not. The last pronouncement of the Home Committee is in favour of an Industrial Missions Auxiliary to deal with the subject separately, using only special contributions given expressly for the purpose of industrial work.

(6) The question of Industrial Missions, it may be added, is nowhere at present throughout the Society's Missions complicated with that of competition with white labour, nor is there any early prospect of its being so.

R. MACONACHIE.

C.M.S. House, Salisbury Square, London, E.C.,
July 28th, 1902.

NOTES.

Note A., Section 4.—Civilization preceding Christianity.

Mr. Stock [Vol. I., p. 205] writes somewhat strongly on the point. He says :—

"Marsden did not even suggest a 'Mission' in our sense of the word. He only asked for three mechanics. His theory was the theory of many now who know nothing of the history of Missions. There is no excuse for them now."

My own study of the Reports and Instructions of the time leads me to dwell rather on the want of clearness of view then adopted. I think the Committee were rather halting between two methods. I append some extracts which seem to show this :—

1. "Were it practicable, and should the circumstances of the country be found favourable to the plan, we are decidedly of the opinion that a Missionary Settlement, after the manner of the United Brethren, consisting of several Christians of both sexes, living as a small Christian community in one of the principal towns of the Seisoo, and exhibiting to the surrounding natives the practical influence of Christianity in regulating the tempers and the life, and in thus increasing domestic felicity, would promise more permanent and extensive success than any other scheme." [Address to the first Missionaries of the Society, read by the Secretary at an open Committee, January 31st, 1804.]

2. "We do earnestly and affectionately enjoin it upon you to consider how much of your success among the natives, may under God, depend upon your conduct and spirit among one another." [*Ibid.*]

3. "The first object of such a settlement would be to contribute to the civilization of the natives. . . . Though the New Zealanders appear to be men of naturally acute and superior minds, yet they have not acquired those habits of regularity and industry, and that enlargement of mind, which accompany civilization. The Committee are, moreover, well satisfied that little opening can be made for the Gospel among heathens unless their esteem and good will be first conciliated. And whoever confers favour upon them, the value of which they are fully able to appreciate, will be most likely to conciliate that good will. He therefore who shows them that he is their superior in the arts which they feel to be most useful and important in life, and who employs his superior skill for their benefit, may expect a friendly attention to his wise and gradual instruction on subjects of infinitely higher moment; while without a previous conciliation of their regard, he might labour long and in vain to fix any idea of religion in their vagrant minds." [Report, 1803.]

4. "The Settlers now sought for would be sent to prepare the way and to lay the foundation. They would therefore be expected to form a small Christian Society, living together in habits of industry, piety and love. Whatever time could be gained from the manual labour necessary for the support of the Settlement, and the instruction of the natives in the arts practised by the Settlers must be conscientiously devoted, as schoolmasters and catechists, to the religious care of the youth, and through them to the enlightening and instruction of the natives themselves." [*Ibid.*]

5. "Of the many attempts which have been made by benevolent individuals and associations for the instruction and civilization of savages in various parts of the world a very few only have succeeded; but by an attentive comparison of the methods which have proved successful, and of those which have failed, we shall arrive at principles on which we may act with confidence in future undertakings. One very common cause of failure has been the attempt to inculcate religious and moral instruction

without a sufficient basis of the habits of civilization. . . . In those cases where attention has been paid to introduce the improvements of civilized life as well as the light of religion, many failures have arisen from an attempt to do too much at once—to convert a set of complete savages immediately into a civilized society. . . . It appears that no effectual progress can take place in the civilization of the Indians unless it be made by a whole tribe together, or at least by such a number as may form a society among themselves, and by the effect of mutual example, preserve the improvements which they have acquired. . . . The course of instruction must be very different from that of an ordinary school, and should approach more to the system of a School of Industry in which agriculture and the mechanic arts must be among the principal objects.” [Appendix to Report, 1820.]

This is almost the last time we hear the mixed note. The remark about the industrial nature of the school is very interesting, and shows how long the idea has been entertained [without, I fear it must be added, fully working it out].

Note B., Section 4.—Mixed views.

There was a touch of humanitarianism in the Sierra Leone policy at first. This is not so strange seeing that the earliest beginning of Missions to the negro was dictated by pity for his physically forlorn condition as much as by distinct evangelical principle. The first extract given below deals with Africa, the second seems more general, the last, it will be noted, deals with work in India.

1. “The change is remarkable in them after they have been awhile with us; and in some measure it may be said that they are reformed and like new creatures; and certainly, we may even say, we have saved some from an untimely death by their falling into our hands, and being led to virtue and morality, and impressed with the fear of God. Whatever may become of these children hereafter only God knows; but this much we believe, that lasting impressions will be made in their hearts of what they learn, and see, and hear. Nor let the hope die that we shall be the means of saving some of them.” [Report of Missionaries in Annual Report, 1812.]

2. “Whatever plan offers the best means of religious and general education to Mohammedan and heathen youth is a plan of the highest promise with a view to the conversion of the world. The knowledge of history and geography, of natural history and philosophy, of medicine and commerce will introduce them as into a new world; and will give a degree of comprehension and firmness to their minds for want of which even Christianity, though truly received, is seen and acts in them under great disadvantage.” [Report 1816. The year in which Johnson went out.]

3. “A Hindoo College has been founded, projected, superintended, and supported by the natives themselves, and designed for the tuition of their own sons in the English and Indian languages, and in the literature and sciences of Europe and Asia. Christians behold in such institutions the certain means of advancing truth and charity upon the earth, but they feel that this very diffusion of knowledge increases the obligation of diffusing Christian principles without which the natives will be rendered thereby but the more expert in evil.” [Report, 1818.]

Note C., Section 4.—Clearer views.

The unsatisfactory work in Sierra Leone had called for special enquiry. Mr. Edward Bickersteth was sent out as the representative of the Committee and his visit proved of the greatest use—a distinct advance is marked from that time, which was nearly also the date of Johnson’s arrival. The gist of his report is given in brief in these two lines:—

1. “We should greatly increase our exertions on a somewhat different plan, and especially by the preaching of the Gospel.” [Special Report on the Sierra Leone Mission.]

- And he repeats it more at length.

2. "To remedy these evils it appears to be of the first importance; without delay, to communicate that religious instruction which when truly received will effectually arrest the progress of evil; and furnish a stimulus amply adequate to excite these poor fellow-creatures to industry, and become the seed of every mental and moral improvement." [*Ibid.*, Aug. 26th, 1816.]

3. The following "Instructions" show how the religious principle is coming more directly to the front:—

"Do not mistake civilization for conversion. Do not imagine when heathens are raised in intellect, in the knowledge of the arts, in dress and outward decency above their fellow countrymen, that therefore they are Christians; and so rest content as if your proper work were accomplished. Our great aim is far higher, it is to make them children of God and heirs of His glory. . . . While you rejoice in communicating every other good, think little or nothing done till you see those who are dead in trespasses and sins quickened together with Christ." [Instructions to Missionaries, November 9th, 1818.]

4. "Conviction is gaining strength among the labourers [in New Zealand] that a direct and unwearied communication of the Gospel to the natives must henceforth, more than it has yet done, accompany and promote the efforts for their civilization." [Report, 1824.]

Note D., Section 5.—Christianity alone efficient and sufficient.

1. The Governor of Sierra Leone, on a visit to Gloucester, a settlement in that colony, soon after his return from England in company of a naval officer, bore an honourable testimony to the powerful operation of religion on the people. The officer was so forcibly struck with their state, that having seen much of negroes who had enjoyed less advantages, he could scarcely be brought to credit the declaration that these had been under instruction only since the end of 1816. Inquiring what method had been pursued to bring them from the deplorable condition in which they were received to such a state in so short a time. "No other," said his Excellency, "than teaching them the truths of Christianity, which these gentlemen were sent to propagate by the Church Missionary Society; by this alone they have ruled them, and raised them to a common level with other civilized nations." [Report, 1824.]

2. "Cannibalism is still practised in the neighbourhood; yet Brass is a place which has been visited by English traders for many years, a striking instance of the powerlessness of commerce without the Gospel to raise a nation from barbarism." [Report 1870.]

3. "The *Standard* of October 16th, 1872, reported Lord Dufferin testifying in another part of the globe to the enormous improvement in all social and material advantages by Christian teaching where civilization had not yet intervened, in the Church Mission at Metlakahla and the Methodist Mission of Fort Simpson." [*C. M. Intelligencer*, 1891, p. 563. G. Ensor.]

4. *An Educated Hindu gives testimony.*

"You have taught our children science and philosophy, you have unrolled before their eyes the ample page of history, rich with the spoils of time, not only such as are recorded in the annals of mankind, but such as are written within in letters of flame above and in the strata of the earth beneath; you call this civilization, and are proud of having communicated its import to India. But are you aware what mischief you are unwittingly doing us? Your scientific education has made our children irreligious, atheistic, agnostic. They are beginning to look upon religion as what one of your clever writers called it the other day, "a dream of hysterical women and half-starved men." They no longer believe in the divine source of virtue, but think that it is a proper balancing of profit

*Sir Charles MacCarthy.

and loss. They have become irreverent, disobedient, disloyal. They have lost all fixity of character. You say that you have given us light, but your light is worse than darkness. We do not thank you for it. Better far that our children should remain ignorant of your sciences, but retain the simple faith of their ancestors, than that they should know all the 'ologies of the day, but turn their back upon religion and morality as mere rags and remnants of a superstitious age." [Utterance of an educated Hindu at Calcutta, quoted Report, 1898.]

Note E, Section 6.—The Moral, Physical and Industrial changes wrought by Christianity.

The testimony as to the efficiency of Missionary Teaching is copious and varied. I select some new, some old.

1. *Red River, Canada.*

"When approaching the Indian Settlement, I was highly gratified to see the neat Indian Church with its white spire overtopping the trees by which it is environed, the Indian cottages surrounded by cultivated fields, and the banks of the river covered with cattle belonging to the infant community, the members of which have been converted from barbarism and heathenism to Christianity during the last ten years." On arrival of Mr. Roberts at the Red River, Sept. 28th, 1841. [Report, 1842.]

2. *New Zealand.*

"Not merely have the New Zealanders become converts to Christianity, but instead of being occupied as formerly, in a state of constant and destructive warfare, they are now for the most part a peaceable and industrious people, occupied in various departments of productive industry, acquiring property to a considerable amount, and the principal producers of the breadstuffs grown within the Colony, and large and increasing consumers of British manufactures. Large numbers of their children are now receiving religious instruction, industrial training, and instruction in English, and are boarded, lodged, and clothed in schools. . . . There was an odd fancy in the country that the natives had no ear for music, but this is quite disproved by facts. The girls are taught by figures instead of notes, which are drawn on a large blackboard. They read quite easily even difficult music, such as Mendelssohn choruses, Gregorian chants, and some of our old intricate catches and glees. . . . The produce brought by them, in one year, in canoes alone, to one single settlement, amounted in value to upwards of £10,000. Such is now the condition of a people whose very name twenty years ago was a bye-word throughout the civilized world." [Report of H.M.'s Attorney-General for New Zealand and Speaker of Legislative Assembly. Quoted in Report, 1856.]

3. *Travancore, India.*

"Your labours have been increasing, year after year, the number of a loyal, law-abiding and civilized population—the very foundation of good government." [Maharaja of Travancore. Quoted Report, 1881.]

4. *Lac Seul, Canada.*

"The scene was most pleasing. Christianity had brought with it its civilizing results. There are still heathen in the tribe, but the Christians so exceed them in number and influence that they have given up their heathen practices. When Bishop Anderson passed Lac Seul (in 1852) he wrote, 'There is, I fear, little at present to encourage hope of the Indians at Lac Seul. How different from all at Moose and Albany.' Yet the Gospel has now (1886) won the same triumph at Lac Seul." [Bishop of Rupert's Land. Quoted in Report, 1886.]

5. *Kitkatla, British Columbia.*

The Rev. R. W. Gurd writes:—"The whole village (Kitkatla) looks quite different. All the old roads, with their dirt and uncomfortable narrow plan, all the old dwellings, associated as they were with active heathenism, the Sier^{sen} exchanged for wide, spacious roads and comfortable homesteads.

It is a pleasing sight to witness these Indians working gratuitously and willingly, day after day, in improving their village and homes and building their church. Christianity is a social power among them. Our new church is now complete, and very comfortable it looks, the reredos, pulpit, communion rail, reading desk, lectern and font all made by the natives. Captain Walbran, of the Government s.s. *Quadra*, who has been cruising round these parts lately, wrote to the public press in terms of warm approval of the work of Christian teachers on this coast."

"Mr. Charles Todd, the Government agent for this district, a man of considerable intelligence, when visiting us last winter, stated that he 'knew of no village which had made such rapid and manifest improvement as Kitkatla.'"

And Bishop Ridley wrote at the beginning of 1896:—"Last month I spent some days among the Kitkatlas, going by the steamer that was bound there, for a wonder, and returning by a hired sailing boat. On board the steamer I met an accomplished man on his way to Victoria, and greatly appreciated his society. He was a professor travelling for the furtherance of science. Before we arrived at Kitkatla he told me he had visited all the Presbyterian Missions in Alaska and the Missions of the Methodists and of the Church along the coast in this diocese. After very careful inspection he came to the conclusion that our system is the best for the natives, as it elevated them all round besides taking special pains in education. I was not aware he was a Methodist at the time, and value his testimony the more highly because unlikely to lean in our favour."

"Great was his surprise as we first saw the Kitkatla village. Only about half of it could be seen from the ship's deck, and yet there before his sight stood twenty-four new houses being built, and on a spur in a fine situation stood the frame of a substantial church roofed in, and men busy working at it. I grant I was highly pleased, but my companion was profuse in his admiration. 'Such a sight I never saw,' said he, 'that is astonishing!'" [Report 1897.]

6. *India.*

"The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by 600 missionaries whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great population placed under British rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell." [Report of Government of India to British Parliament, 1892. Quoted Report, 1897.]

7. *Sir Charles Elliot.*

"The Government of India, as you know, is unable to proselytize; it is bound to look evenly on all religions, and show special favour to none, and yet it admits its liability to inculcate a high morality and spread the cause of education, and many of its members are inclined to believe that the inculcation of such high morality separate from the Christian religion is impossible. How then can the problem of religious education in India be solved? We have had here a problem closely akin to it at our own doors, and the Government has recently introduced a Bill—the Education Bill—for the purpose, which is now undergoing a great deal of keen criticism. But in India the Missionary Societies have solved the problem for us, and it is to them and to their schools there that we owe the fact that hundreds of thousands of Indian boys and girls are having Christian education imparted to them." [Sir Charles Elliot, Anniversary, 1896. Quoted Report, 1897.]

8. *Frere Town, East Africa.*

"I do not hesitate to say that, so far as my knowledge of boys has reached, the Frere Town boys compare favourably both in respect to general good conduct and attainment with the same number of boys having the same privileges either in the homeland or Australia." [Annual Letter, Mr. G. Burns (of New South Wales) in Frere Town.]

9. *Arya Patrika*—Indian Newspaper.

"Christianity can do a great deal more. It raises, in the first place, the social status of the lower-class converts, and secondly, improves their mental tone. These men will, when converted to Christianity, find fault with your *dharmā** the very *dharmā* that you looked up to with respect and honour but a few years before. You may now despise a Jhinwar or a Mazhabi Sikh, call him names, and what not, but when he comes to you as a Christian gentleman you dare not utter a word in his derogation." [*Arya Patrika* (Indian journal bitterly opposed to Christianity). Quoted in Report, 1899.]

10. *Aiyansh, British Columbia.*

"One man, a doctor, whom I had asked to accompany me to visit a sick person, took me into his confidence on the way. 'I don't mind telling you now,' said he, 'that I came here very much prejudiced against missionary work.' 'Indeed, and are you still so minded, having seen now something of the work?' I enquired. 'No, sir,' he said, 'I'm converted right down to the bottom.' And another said on arriving, 'You must find the time hang heavily on your hands here, having so little to do!' On leaving, the same gentleman exclaimed, 'How on earth you are able to do all that is done here, with the Indians taking up so much of your time, is a mystery to us.' Another type of man, in his inimitable style, remarked to a comrade on the trail after leaving our Mission, 'Ef I hadn't seen it meself, and that there preacher down Aiyansh 'ad a told it back east, I'd a sed he wuz lyin' straight.' A civil engineer, staying with us for a few days, took a great interest in looking into everything—village, church, schools, printing offices, translations, etc.—with very inquisitive eyes. One evening he turned round abruptly from examining some manuscript pages, and exclaimed, 'Well, I thought any kind of fellow could be a missionary, but it seems he must be all there.'" [Rev. J. B. McCullagh, Aiyansh, B.C. Quoted Report, 1897.]

11. *Lagos.*

"The cry on all hands just now is, 'open up the country, extend, develop,' but men are so eager and impetuous in responding to this cry that they fail to notice the work of those who are really doing this work. You are the instruments who are effecting these results; you are those who really open up and develop a country . . . you inculcate the spirit of loyalty . . . you assist the Government; you assist the magistrates; you assist the policeman." [Sir W. Macgregor, to Christian teachers at Lagos. Quoted Report, 1900.]

12. *Educated Hindu.*

"I have given the subject of social reform my very best thought and attention these twelve years. My conviction is that the liberal education of women, and the consequent happiness of the home, is possible only in the Christian community. It is Christianity that permits the postponement of the marriage of girls. It is Christianity that allows widows to remarry. It is Christianity that allows fallen women a chance of reclaiming themselves from evil ways. It is Christianity that allows you foreign travel. It is Christianity that teaches the dignity of labour. . . . If ever the Hindus are to rise in the scale of nations, it must be by Christianity, and Christianity only. Some of my Hindu brethren may say that agnosticism and atheism may produce these results; but I do not believe in that. Man cannot do without religion. Christianity is the most simple and convenient of all religions. Blessed shall be the day when all caste Hindus of enlightenment throw up Hinduism and embrace Christianity." [Letter of educated Hindu to the *Madras Mail*. Quoted Report, 1901.]

13. *Breaking down of Caste.*

"Twenty years ago I well remember the undisguised contempt with which the proud Brahmans looked down on the Christian students, leaving a separate bench in class for them to sit on. But all that is now wonder-

* A vaguely used word, meaning sometimes "virtue," sometimes "religious system,"—here probably the writer means "religious merit."

fully changed, and I was greatly gratified the other day at seeing a Pariah Christian student (a first-class Matriculate, by the way) walking down the chief Brahman street of the town, with a Brahman student on each side, one with his arm locked in the Christian's, the other holding an umbrella over the party, both the Brahmans deeply intent on a note book the Christian held in his hands, containing notes on an important lesson that had been given that day. Contempt has given way to sincere regard, and in some cases real affection." [Rev. H. J. Schaffter, Tinnevely College. Quoted Report, 1901.]

Note F., Section 9.—"By the things ye may not do."

"In preference to collecting instances, alas too numerous, of facts of un-Christian behaviour of 'Christians'—those examples in the worst sense of 'man's inhumanity to man,' let me cite a case on the other side showing how much good may be done when Englishmen who are 'Empire-building' act up to the privileges of their national birthright.

"A wonderful transformation has been effected since I was there in December last. Some sixty English officers and non-commissioned officers are stationed there, Colonel Wilcox being in command. Men of culture, ability, and sterling courage—their discomforts have been many and great indeed, they have been called upon to endure unnecessary suffering, but 'as good soldiers' they make light of these things, and unsparingly devote themselves to the discharge of their duties. The more I see of the British officer the more I admire him. People at home little realise what the building up of the British Empire involves on the part of those who come out to promote and establish its interests. On Sunday there were forty or fifty English officers and non-commissioned officers present at a service held at 5 p.m., eight remaining afterwards for the Holy Communion." [Bishop Tugwell at Jebba. Quoted Report, 1899.]

Note G., Section 10.—*Monitorial System to supply deficient number in teaching staff.*

"Since the last examination, circumstances have rendered it advisable to adopt the monitorial system. The advantages derived from it exceed what was expected." [Harris School, Madras. Report, 1862.]

"We have made each child who could read responsible for teaching another who could not, as we found we had not time to do it ourselves. The teachers went at their work with such vigour that refractory pupils who could not be made to read in the day time were obliged to go through their alphabets at night, and we have had ourselves to get up after going to bed to stop reading lessons in the kitchen." [Miss Furley, Uganda. Quoted Report, 1897.]

"When I visited the Institution the members of the senior class were engaged in giving lessons to different classes. One could not help being struck with the quiet, self-possessed way in which they catechised, and used the black-board, and the clearness with which they brought out the main points of the lessons. The subjects were Scripture, arithmetic, dictation, an object lesson on a leaf, and map drawing to scale. All taught well, but I was particularly interested in the teacher of the last-named lesson, a very small fair girl, the daughter of a late native pastor, aged only thirteen years, who in spite of her age and size, gave her lesson in a way that would have done credit to a grown up teacher." [The Rev. A. F. Painter, reporting on Sarah Tucker Institution, Tinnevely, South India. Quoted Report, 1894.]

It is easy, of course, to blame the Society for putting its missionaries to too many things at once, but it is very difficult to rein in earnest spirits.

"Each 'professor' delivers about five lectures a day, and sometimes more, taking his pupils over time; he has thus but little time and energy left for preparation, and to some extent this may account for a greater number of failures. It is becoming necessary for colleges either to increase

their staff or limit their subjects, and as the former means a serious outlay in expenditure, they are forced to do the latter, and this is being done in many colleges." [The Rev. J. M. Challis, St. John's College, Agra. Quoted Report, 1899.]

"Certainly when I left home I did not at all expect to have to fulfil the duties of dairymaid, carpenter, gardener, cook, breadmaker, and schoolmistress to the wildest set of mixed scholars that I ever met. We have pupils ranging from one to forty years old: men, women, girls, boys, children, and babies." [Miss Allen, Uganda. Report, 1901.]

Note H., Section 11.—Difficulty of routine habits to uncivilized minds.

This is not easy to make clear to Englishmen trained at home; sometimes little things represent it more forcibly, as below:—

"That boys should be willing to work about 8½ hours a day would not be remarkable at home, but considering that the ideal occupation of a boy out here is to walk about visiting his friends, then the constancy of these boys is remarkable. . . ." [Mr. K. E. Borup, Uganda. Annual Letters, 1900.]

Note I., Section 15.—Daily Religious Instruction.

"The question has been sometimes raised whether, with a view to softening prejudices against Mission Schools, and attracting to them a larger number of non-Christian scholars, it might not be advisable to make attendance at the daily religious instruction optional on the part of such non-Christian scholars. And it has been said that where the attendance is not compulsory, the great majority, if not all, of the non-Christian pupils will still probably attend the religious instruction, and be likely to give it all the more careful and respectful attention. To give up, however, making attendance on the daily religious instruction compulsory on the part of all the scholars would be to surrender a most important principle. The Society professes to offer to all the scholars attending its schools a complete education of its kind; and the education of which religious instruction forms no part, cannot be regarded as otherwise than altogether incomplete. To make attendance at the daily religious instruction optional would thus be to convey to the scholars a false view of what true education is, and, it might be added also, a false view of what the great object of missionaries is. Such attendance must, therefore, be compulsory on the part of all the scholars." [C.M.S. Regulations on Education, page 5.]

Note J., Section 18.—Orphanages.

The right way, it appears to me, to look at orphanages is to consider them an unfortunate necessity in our work, which may, however, be turned to glorious gain.

1. "Mr. Droese looks on orphanages as by no means necessary, nay not even desirable appendages to Mission establishments, a view in which the Committee fully concur." [Report, 1870.]

But as they come upon us, I venture to think sometimes without any exercise of will on the part of the Missionary, it seems only wise to make the best of them, and this is, it may be said, generally done.

2. "The funds required for their support, the buildings for their accommodation, the anxiety of caring for their bodies in sickness and in health, and the ultimate problem becoming sphinx-like every year more clamant, 'What is to be done with them as they grow up?' These and such-like sources of anxiety are inseparable from orphanages, and make one wish that they were separable from Missions. Doubtless here, as elsewhere, the numbers of a native church had thus been formed, but it is a poor weakling from its very origin. I do not find that any sustained effort has been made to bring up the boys to industrial pursuits, though various schemes have been tried. The difficulty of proceeding in such places where the numbers are small would be decisive against maintaining any but large

central orphanages, were it not that the children are brought to us in such a weak state that they could not be sent to a distance ; and again that local support is more readily drawn out in behalf of a local charity than it would be for a distant institution." [Rev. E. Stuart on Bhagalpur. Quoted Report, 1863.]

3. "The Orphan Asylum (Mauritius) has prospered in all its branches of instruction, a number of youths being now ready to leave as apprentices, and satisfactory reports having been received of those who were sent out in the same manner a year ago. A few also qualified as teachers are ready for employment in the Schools Department. The Asylum contains at present 245 children. The girls are all trained in useful needlework, and the boys divided into seven classes, each pursuing a different trade, that of stone-cutting and masonry having been recently added to the rest." [Report, 1864, on Mauritius.]

4. *Secundra, India.*

"As the children grow up there is difficulty in supplying them with industrial employment. The most hopeful are sent to training institutions at Benares, and eleven have already been sent. There is a printing press established in the village by the native Christians themselves, which provides employment for many. A bookbinder has been engaged, and measures are in progress for introducing carpentry." [Report, 1865.]

5. *Secundra.*

"The mere existence of an Institution like this is a glorious witness of the purity of Christ's religion against the immorality and degradation of the females, especially of heathen and Mussalmans. To natives of this country, an Institution where girls grow to womanhood undefiled is a moral impossibility. Had these orphans not been taken in by the Missionaries, the girls without exception would have wandered over the country as so many prostitutes and slaves : the boys, thieves, slaves, eunuchs, etc." [Rev. C. E. Daeuble. Quoted in Report, 1868.]

Note K., Section 19.—Young Men in Hostels.

This is only a modern mode of doing old work, but it seems to have special promise of getting hold of young men :—

"Besides the Divinity students we have some twenty-five unmarried young Christians, living in the new buildings, while for the most part they complete their preparation in Lahore for the B.A., the M.B., or the Teachers' Certificate Examination. The value laid on this Christian Community life by the young men themselves was remarkably evinced on the single occasion when I was obliged to enforce severe discipline by 'rusticating' one of their number for a season. The rest evidently felt that to be obliged to go and take ordinary lodgings amid the temptations of the bazaar would be an ordeal which they would intensely shrink from facing. With that single exception happiness and a high tone prevailed." [Annual Letters, 1896. Rev. E. F. E. Wigram, Lahore.]

Note L., Section 21.—Mission School Boys.

It was my fortunate experience while Deputy Commissioner of the Gurdaspur District, Punjab, to see a good deal of the working of the Christian Boarding School called the Baring High School at Batala. The enthusiasm and pluck of the lads were admirable. At the athletic sports contests with the non-Christian boys of the district they did far better than would be expected considering their size and number (under sixty). On one occasion particularly I remember hearing the smothered remarks of surprise mixed with something not quite pleasure, among the non-Christian spectators, as one young hero after another with huge exertion and pluck succeeded in landing first, "Yih bhi Isai hai ?" (Is this one also a Christian ?) Much of this enthusiasm was due to pride in their flag—the flag of the Cross.

Note M., Section 22.—Start of Girls' Education in Calcutta.

The way in which girls' education was started in Calcutta (Stock, Vol. I., p. 190) is too good not to be briefly told. On January 25th, 1822, Miss Cooke, "an European female," as the Report quaintly styles her, visited one of the boys' schools to observe the pronunciation of the language. Such a novelty drew a crowd round the school door, and in the crowd was a little girl, whom the native teacher drove away, telling Miss Cooke she had been disturbing them for three months by wanting to be taught with the boys. Miss Cooke took her as her first pupil—thus beginning a work which at the present stage has developed Christian lady graduates. Mrs. Marsham, in the Baptist Mission at Serampore just before this, was the actual beginner, I believe, of girls' schools in India.

Note N., Section 24.—Unlawful occupation of converts previous to conversion.

The case I have in mind at present, though there have been others, is that of Aurungabad, where some of our converts have been servants of idols, and as a fact that has been their only means of livelihood. What is to be done about such men? As Mr. Whiteside, the local Missionary who is making an earnest attempt to deal practically with the matter, writes in a recent letter: "These people cannot give up their one means of livelihood unless another in some sort is provided, and there is no royal way to do this save by what are called commercial ways." A case like this, and there are others, though perhaps not so forceful, makes one long for a benevolent Carnegie who would not shrink from helping Missions.

Note O., Section 25.—Industrial work desirable.

I said in Section 25 above that I am expressing only a personal opinion in saying that industrial work is not only necessary in some cases but in some others desirable. But as a fact could Missionary opinion be polled man by man I believe it would be found not merely that many agree with this, but have actually given proof of it by starting industrial work themselves. It may be work in a small and humble way, but it has been undertaken in the feeling that it provides often the only honest method of dealing with converts. It is not everyone that, though he may be an honest believer, is fitted to be an evangelist or spiritual teacher, and it is not always possible for the new Christian to find work in his old haunts. Some employment is absolutely necessary, and not seldom, I do not say always, it becomes the duty of the Missionary to try and provide it. The matter is one of increasing urgency. It is of no use to utter conservative platitudes, we must, if only as a matter of sympathy with our workers in the field, face the problem and work it out.

I add a few opinions of Missionaries in the field which favour industrial work in one shape or other:—

1. "This Industrial School, we expect, will go far to solve that most puzzling problem what to do with boys of seventeen or eighteen to whom we cannot give Mission employment. Such have sometimes complained that the head knowledge we have imparted to them could not enable them to earn their living, and knowing nothing else, not even how to dig, and being too old to learn, they had lost rather than gained by joining us." [Rev. R. W. Stewart, Fuh Chow. Quoted Report, 1884.]

2. "An industrial school has been established for rough textile manufactures, in which there are at present twenty boys happily learning village industries. The produce of the school is already saleable, and there is a prospect of selling at once and on the spot all we can produce." [Annual Letter, 1900. Rev. W. C. Whiteside, Aurungabad, Deccan.]

3. "Another year's experience has only confirmed all the more my strong feeling that our Christian boarding school is one of the most efficient ways of raising the children of our village Christians, and if we have such

a school we must also have an outlet for it in the way of industrial training ; for, even in the case of boys of good character, all are not suited to take up the work of readers or even school teachers." [Annual Letters, 1900. Rev. C. M. Gough, Narowal, Punjab.]

4. "The other day our Bishop repeatedly affirmed that education (of course Christian) was the key of the position as regards Mission work in India. This is so beyond question if the Christian community is to develop and become self-supporting. If we train up and direct our Christian boys into useful and profitable fields of labour, setting ourselves to meet the demand of the day, which is for a workman intelligent and skilled, we shall be benefiting the country at large, and doing all we can to build up a self-supporting church, therefore, on the lowest grounds as regards Christians, it is the key of the position." [Annual Letter, 1900. Rev. C. H. Bradburn, Chupra, Bengal.]

The last extract is written by a missionary who has started a most interesting and promising experiment (indirectly industrial) at Chupra, in Bengal. Mr. Bradburn, who possesses marked ability and grip in dealing with boys, does not supervise their labour himself, but places them as apprentices with railway officials, merely looking after them in their lodgings, etc. His work is described in the *C.M. Intelligencer* for November, 1901.

Note P., Section 26.—The Cotton Trade on the West Coast of Africa.

I condense a brief account of this undertaking from Mr. Stock's History, Vol. II. pp. 109, 110. Venn's fertile and vigorous mind was running on the possibilities of superseding the slave trade by legitimate commerce, as a more permanently effective plan than merely suppressing it by force. "You must show the native chiefs," he used to say, "that it is more profitable to use their men for cultivating the ground than to sell them as slaves." The failure of the Niger Expedition had put an end for the time to the plans for planting "the Gospel and the plough" in the hinterland of the Slave Coast ; but Venn's indomitable spirit refused to be baffled. He went to work, however, in a quieter way. He determined to find out for himself what were the natural products of the country ; he got the missionaries to send him samples of dyes, cottons, ginger, arrowroot, pepper, coffee, palm-oil, ivory, ebony, etc. He submitted these samples to produce-brokers and other experts. He himself invested as an experiment in 400 lb. of arrowroot and 300 lb. of ginger, and it was due to him that the former article from the West Coast, became a staple of commerce. But his most remarkable effort in this direction was in the promotion of a trade in cotton. He managed to interest a cotton merchant, Mr. Thomas Clegg, and the good Quaker, Mr. Samuel Gurney, who gave him £200 towards sending out cotton gins and other machinery. In 1859 Venn was able to write : "There are now 200 or 300 gins at work at Abeokuta, and five or six presses, chiefly in the hands of natives. Cotton is flowing to England in a stream widening every day, and Abeokuta is rising rapidly in every branch of commerce."

Note Q., Section 28.—Summary of Report of last Committee on Industrial Missions.

Many missionaries say they have no experience of Industrial Missions, and a few do not desire to see them carried on in their districts. On the other hand, some of our oldest and most experienced missionaries in Africa, India, and China, speak in the very strongest terms of the desirability, importance, and even imperative necessity for the C.M.S. to take up this question. It is clear that there has been a growth of favourable opinion on this subject since the Report of 1890. Two classes of Industrial Missions must be clearly distinguished.

1. Large agricultural or manufacturing establishments, to provide sustenance for poor native Christians.

2. Schools of technical education, to carry on the work of the elementary schools so as to train native Christians in handicrafts that they may obtain an honourable livelihood.

The first is beyond the present scope of C.M.S. work; the second might be furthered by (a) giving small scholarships to deserving and promising youths, and (b) giving grants-in-aid for technical schools.

The objects sought are :—

(1) To avoid the apprenticing of Christian boys to heathen masters.
 (2) To give a means of livelihood to those of our orphans who are not fitted for directly spiritual or educational work, and to keep in touch with old mission schoolboys.

(3) To elevate converts from backward races so as to make them independent manly Christians.

(4) To give employment, where absolutely necessary, to converts who have lost their means of livelihood by becoming Christians. Competent men must be in charge of all industrial work—not ordained missionaries.

In India and China native labour instructors may be largely employed, but in Africa and North-West America godly laymen should be sent out, competent as teachers in Industrial Missions. In East and West Africa, East and West Africans, respectively, might be used as instructors under a European.

The urgency for industrial work should be recognised, and the whole subject should be kept more to the front.

The best solution of the problem of Industrial Missions lies in the formation of an "Industrial Missions Auxiliary" on the same lines as the Medical Missions Auxiliary. For this we must wait till God gives us a man specially fitted who shall create an interest in Industrial Missions by making known the need for them.

Note R., Section 29.—The change wrought by Johnson at Regent's Town (formerly Hogbrook).

This is the Report after two years :—

"The town itself is laid out with regularity; nineteen streets are formed, and are made plain and level, with good roads round the town; a large stone church rises in the midst of the habitations, a Government house, a parsonage house, a hospital, school-houses, store-houses, a bridge of several arches, some native dwellings, and other buildings all of stone, are either finished or on the point of being so. But the state of cultivation further manifests the industry of the people. All are farmers; gardens, fenced in, are attached to every dwelling; all the land in the immediate neighbourhood is under cultivation, and pieces of land even to the distance of three miles. There are many rice fields, and among other vegetables raised for food are cassavas, plantains, coco, yams, coffee, and Indian corn; of fruits they have bananas, oranges, limes, pineapples, ground-nuts, guavas, and papaws; of animals there are horses, cows, bullocks, sheep, goats, pigs, ducks and fowls; a daily market is held for the sale of articles, and on Saturdays this market is large and general. It has been already said that all are farmers; but many of them, beside the cultivation of the ground, have learned and exercise various trades; fifty of them are masons and bricklayers, forty carpenters, thirty sawyers, thirty shingle makers, twenty tailors, four blacksmiths, and two butchers. In these various ways upwards of six hundred of the negroes maintain themselves, and have been enabled in this short space of time, by the fruits of their own productive industry, to relieve from all expense, on their personal account, that Government to which they pay the most grateful allegiance."

And the Official Report on Roads and Public Buildings, issued in 1819 thus concludes its remarks on Regent, as Regent's Town had come to be called :—

"Let it be considered that not more than three or four years have passed since the greater part of Mr. Johnson's population were taken out of

the holds of slave ships, and who can compare their present condition with that from which they were rescued without seeing manifest cause to exclaim, 'The hand of heaven is in this!' Who can contrast the simple and sincere Christian worship which precedes and follows their daily labours, with the grovelling and malignant superstition of their original state, their gree-grees, their red water, their witchcraft, and their devils' houses, without feeling and acknowledging a miracle of good, which the immediate interposition of the Almighty could alone have wrought." [Quoted in Stock's History, Vol. I., p. 166].

Note S., Section 29.—Early progress in New Zealand.

"When Marsden paid his first visit in 1820," Mr. Stock writes, Vol. I., p. 210, "things looked brighter in several ways. The 'arts of life' really seemed to be progressing. There were fields of wheat, there were horses and cattle; fruit trees sent from Sydney were flourishing; blacksmiths' shops, sawpits, ropewalks were at work; and a boarding school was successful in taming and teaching even the wild and volatile Maori children."

Note T., Section 29.—Darwin's recorded opinion of Mission work.

"In 1835 H.M.S. Beagle, then on its famous scientific voyage round the world, appeared off the coast, and Charles Darwin, then a young naturalist, visited the Mission Station at Waimate, where William Williams, Davis, and Clarke were at work. Viewing with admiration the external scene presented, the gardens, farmyard, cornfield, etc., he wrote, 'Native workmanship, taught by the missionaries, has effected the change. The lesson of the missionary is the enchanter's wand. I thought the whole scene admirable . . . And to think that this was in the centre of cannibalism, murder, and all atrocious crimes. I took leave of the missionaries with thankfulness for their kind welcome, and with feelings of high respect for their gentlemanlike, useful, and upright characters. It would be difficult to find a body of men better adapted for the high office which they fulfil.' [Journal of Researches into the Natural History and Geology of the Countries visited during the Voyage of H.M.S. Beagle round the World by Charles Darwin. Quoted Stock, Vol. I., p. 358.]

Note U., Section 32.—Mackay of Uganda.

It would be almost ridiculous to write anything about industrial mission work without some reference, at least, to Mackay, who in some ways was the prince of industrial missionaries. The teaching of printing is one of the many things he started in Uganda, and how he would rejoice in Mr. Borup's pupils! There is hardly a finer instance to be found in history of the true industrial missionary than Alexander Mackay, who could not help trying to teach everything he knew, and yet felt, as he himself writes, there is nothing else so well worth living for as to teach the glorious Gospel to the people that have so long been in darkness.

Note V., Section 34.—Combination of Industrial with General Education.

Time table of work—Mengo Industrial School :—

6 a.m. The big drum beats and all hands must turn out of bed, cook their breakfast—and eat it.

7.30 a.m. They assemble in the class-rooms and have a writing lesson till 8.15 a.m.

8.15 a.m. till 12. Manual work in the workshops.

12 noon to 1.15. Interval.

1.15 p.m. Arithmetic classes.

2 to 5 p.m. (Except on Saturdays, which is a half-holiday.) Work in the shops.

5 to 7.45 p.m. Interval for cooking and eating the evening meal, &c.

7.45 to 9 p.m. Bible class.

[Letter from the Rev. Martin J. Hall, Uganda, *C.M. Intelligencer*, 1901.]

Some other testimony is appended showing how very commonly it has been the practice to combine industrial with general education.

1. School for Indians of British Guiana.

"Their progress is encouraging, and soon they will have outstripped the usual range of a common school. Among the most interesting things in which they are instructed is Psalmody, and often is my heart cheered when I hear them singing so sweetly. Their ear is musical, and their voice capable of improvement. The impression made upon others by their singing is truly striking. The remaining hours are for manual labour, such as cleaning, weeding, planting, or carpentering; and though patience is often put to the test, their behaviour on the whole is satisfactory. In ability in learning they far surpass the coloured children, and, in many cases, even the Negro children. [Report, 1838.]

2. "Upwards of twenty Christian carpenters and stonemasons from Allepie now reside at Cochin, whither they have been induced to go in consequence of the great demand for labour, owing to the rapid increase of trade. . . . Among the converts in this mission are a master sawyer, a master carpenter, and a foreman mason. Such independent members of the mission, where the conduct is consistent, are of great value in an infant church. All the artisans maintain themselves respectably; most of them have married from the girls' school. . . . It is difficult to over-rate the importance of such a body of independent Protestant converts, if properly tended, for the dissemination and establishment of the truth in India. The attempt to train up artisans was begun about twelve years ago, and at the time met with very great opposition from the relatives and friends of the boys. It is regarded with far different feelings now, and may be carried out to almost any extent in Allepie but not in any other of our missions in Travancore." [Rev. J. Hawksworth, reporting on Allepie, quoted Report, 1856.]

3. "Four years ago there was no Christian school at Thakerpuker, the teachers of the heathen school there were of the most ordinary class, *i.e.*, knowing nothing whatever of the business of teaching further than merely driving by rote and the cane the contents of certain commonplace lesson books into the memories of some thirty or forty boys. Now we find this same school for heathen boys much enlarged and improved, with mostly the same teachers, brightened up, lively, intelligent, and to all appearance really interested in their work, teaching a much enlarged course of lessons with considerable vigour and energy. We find, too, that since then two boarding schools have been formed for Christian boys and Christian girls, containing together about seventy cleanly, well ordered, and highly intelligent looking children—from about seven to thirteen years of age. The upper classes, both boys and girls, can read and write their own language well; and they have acquired a very satisfactory knowledge, for their time of life, *etc.*, of arithmetic, geography, history of their own country, Church history, and natural history; they can draw maps, reducing the scale from a very large to a small one, some of them very well indeed, so that some of their maps are sold; they are trained in industrial employments also, gardening, rope-making, boat rowing—as their district is half water; and the girls, in addition, needlework and housework, two or three at a time taking turns to cook for themselves and the boys; above all, their Scriptural instruction is by no means neglected; they can answer as well, as least in most parts of the Bible, as the pupils of many schools where scarcely anything else is taught. [Rev. G. Cuthbert's account of Mr. J. Long's work at Thakerpuker, near Calcutta. Report, 1855.]

4. "A farm is attached to the school in which cassava, cotton plants, coffee trees, arrowroot, *etc.*, are cultivated to a considerable extent. A carpenter and a tailor are attached to the school, who give instruction to the boys. The whole school are employed in industrial employments from 6.30 to 8.30 in the morning, and again from 3 to 5 in the evening. Their indoor studies occupy them from 10 to 2."

Model and Training School, Kisseey, West Africa. Government pays for liberated slaves; Colony-born boys pay 2d. a week, day scholars. [Report, 1855.]

5. "The boys are now divided into four classes, of which every fourth day one class has to perform manual labour while the other three classes are at school. Their manual labour consists at present chiefly in brickmaking." [Kisseey. Report, 1861.]

6. "They rise with the dawn of day, when most of the boys are told off to work in the garden, others in the dormitories and cleaning the compound; while the girls do the same with their dormitories, and clean the schoolroom. At 7.30 the bell again calls them together, and there is a rush to the river, close by, and then swimming, plunging, splashing, and shouting, making old men wish they were boys again. After this come buckets of steaming hot tea, and rolls of bread. From 9 to 10 we have prayers and religious instruction; but before this some thirty or forty day boys arrive from the neighbouring camp, each with his little tin can containing rice and curry for his morning meal. At 10 o'clock the roll is called, and school begins. Nothing is now heard but English, while a little before there was nothing but Creole, and in the afternoon it will be all Hindi and Tamil. At stated times the girls do all the sewing and washing for the establishment, and take their turn helping in the kitchen." [Mr. Honiss, The Plaisance Orphanage, Mauritius; quoted Report, 1890.]

7. "In the schoolroom the keenest efforts of the children through these last months of the year are directed towards the preparation of articles of plain sewing and fancy work, drawing and kindergarten painting, to be shown at the competitive exhibition of school work held in the Colony every year in December. Last year we showed, for the first time, landscape and other shaded drawings and maps of the Sierra Leone Protectorate, in addition to needlework, bread and cakes." [Annual letter, 1900, Miss Pidsley, Annie Walsh Institution, Sierra Leone.]

Note W., Section 36.—Desirableness of getting well-to-do Native Christians to help their poorer brethren.

"On the temporal side of missionary work our converts come under the laws of political economy. As Christians they will, and must, in some ways contract new wants which will bring about a more expensive scale of living than that of their heathen neighbours. But, if so, it is absolutely necessary that, man for man, the Christian should be able to produce by his labour a higher value than the non-Christian; otherwise he will infallibly fall behind in the great social race. This can be brought about only by industrial training. But the staple industry of India, which absorbs at least nine-tenths of its labour, is agriculture. To solve the industrial problem, the Christian community must be attached to the soil, or, rather, must attach the soil to itself. How is this to be done? I confess to the feeling of standing before a blank wall. Our missionary experiments in the way of Christian settlements have not yet been successful. They lack economical independence, and therewith stability and the power of self-propagation. The only helpful method that I see is to enlist the help and sympathy of our higher class Christians." [Decennial Conference, Bombay, 1892-93. Rev. Dr. Weitbrecht, Batala, Punjab.]

Note X., Section 36.—Sharanpur (Nasik).

The following interesting remarks given by an experienced native Indian Missionary will tell something of Sharanpur (Nasik), and also notes a useful opinion on industrial work:—

"We have gathered a large proportion of our native Christians from among the depressed classes in India, and we wish to elevate them and build them up into respectable communities, in order that ere long they may be able to support their own churches and pastors, and even to send missionaries to their brethren who have not had the opportunity of hearing the blessed Gospel. Now how can they do all this unless we make them

capable, and put them in the way of becoming independent? In my opinion no plan is better suited to carry out our purpose than that of training those at least of the rising generation to some sort of industrial work. . . . The idea was first worked out by the Rev. W. S. Price . . . in 1851 I had the good fortune to be associated with him as his fellow labourer for some years. A plan for establishing a Christian village near Nasik with an orphanage for boys and girls, and an industrial institution for training not only orphan boys, but the sons of native Christians, was begun with due thought and prayer, and soon carried into effect by the indefatigable energy and business-like ability of Mr. Price. By the beginning of 1855 we were in regular working order. We began with carpentry, and as the need arose we found the necessity of adding blacksmithing, painting, and weaving. But before we put a boy to any mechanical work, we taught him to read, write, and cipher in our primary school. As soon as the boys finished their school course we drafted them one by one into the industrial school, with the exception of a few who had superior abilities, and were trained for evangelistic work. Our institution was subsequently increased by the transfer to our mission by the Government of a number of African youths rescued from slavery; and to their honour, be it said, that a considerable number of them afterwards returned to their own country as qualified tradesmen, and lived honourable Christian lives there. Six of these youths formed the gallant band that accompanied Dr. Livingstone on his last expedition. . . . As soon as a boy was apprenticed to a trade half a rupee a month was saved for him the first year, a rupee a month for the second year, two rupees for the third, and so on till he completed his apprenticeship, when he was paid full wages. . . . If properly managed, an industrial school need not become a burden to a mission. . . . The Sharanpur Institution at Nasik supported itself in a few years. . . . We charged the exact cost for work done in our institution, plus 20 per cent. for our direction and supervision, and people gladly sent their work to us, as they found we did it better and cheaper than they could get it in the Bazaar." [Decennial Conference, Bombay, 1892-3. Rev. Sorabji Khasredji, Poona.]

Note Y., Section 38.—The indirect influence of Missions.

This is immense, as said in the text, and can hardly be exaggerated in the case of India. Take one great fact, that no one dare stand up at the present day pretending to be an educated religious teacher who does not preach strenuously the unity of God. Idolatry is relegated to the illiterate and thoughtless mass of the community. Specific testimony is quoted below:—

1. "Christian truth is made the basis of all that is taught, and Christian morals the basis of the discipline. . . . The endeavour is to convey Scriptural teaching, not by statements made in the outset which shall violently shock their prejudices, and which are in danger of awakening ridicule or disgust, but by a course of instruction which shall be uniformly solemn in tone, and adapted as far as possible to the state of mind and power of comprehension of the pupils. The result hoped for is from the bringing to bear upon the minds of a sustained and steady influence, and seizing every opportunity afforded by enquiries elicited from the boys themselves and simple explanations of the passage in hand, rather than running violently counter to their feelings, and treating them with contempt." [Rev. T. V. French, Agra. Report, 1852.]

2. "I believe that no great number of the native children ultimately become Christians, but we have strong testimony in favour of the improved moral habits which have followed from their attendance at the Mission schools, and from the education they receive there." [Sir C. Wood's speech, June 3rd, 1853. C.M.S. Intelligencer, Vol. 5, p. 507.]

3. "There is a very great demand among the mercantile gentlemen lately settled in Cochin for writers, domestic servants, and workmen in general

who know more or less English. The young men educated in our Mission have a high character for honesty and strict integrity, and, in consequence, are much sought after." [Rev. H. Baker, Travancore. Quoted Report, 1856.]

4. "A rich Hindu landlord in the city (Amritsar) confessed that he would rather have Christian tenants than any other, because they paid better, were more cleanly in their habits, and took more care of his property." [Mr. Wade, quoted C.M. Intelligencer, 1886.]

5. "Found a religious department of education. The customs of our country are degenerating fast, because we have no religious teachers. Thus it is that the depraved religions of foreign barbarians spring up and deceive our people. Every province is full of Chapels (*sic*), while we have only one temple in each county for our sage Confucius." [Memorial of Chinese students to their Government. Quoted Report, 1896.]

6. "To estimate our work by the number of converts that we make would be a poor estimate indeed. To one who has worked like myself in this school the good hand of our God is plainly seen in the change that comes over the character of most of our boys. The ardent desire for search after religious truth, the deep reverence for holy things, the longing after purity and spotlessness awakened in the school, is in many cases carried into the life of action. But not one of our former students has yet stood out to witness for the Master in the face of persecution. He who knoweth the secret of all hearts knows best how many secret disciples there are who, out of fear of persecution, dare not proclaim the truth they inwardly rejoice in. Outward circumstances lead us to cherish this hope. The marvellous way they cling to a school proscribed by their orthodox teachers, and the respect and veneration they pay to those connected with it, are very hopeful signs. The most respected European in this city, and in this Presidency among Mohammedans, is the Rev. E. Sell, who was once the head of this Institution. The Rev. Malcolm Goldsmith, who was the Principal of this School, is honoured as a saint by Mohammedans in this city (Madras)." [Rev. J. S. Peter, Native Headmaster of Harris School, Madras. Quoted Report, 1897.]

7. "These children have extraordinary memories, and can learn any number of texts, hymns, etc., by heart with the greatest ease. The education given is, of course, not limited to purely religious subjects. It is, on the contrary, the excellence of the general education which the scholars receive that induces the parents in many cases to send their children to us, and for its sake, in some instances, to tolerate the large amount of religious teaching. [Rev. D. M. Wilson, Salt and Kerak. Quoted Report, 1898.]

8. "I do not hesitate to declare that there is a far higher tone in Noble College, Masulipatam, than there was in the school where I spent my youth." [Annual Letter, 1899. Rev. E. G. Roberts.]

9. "I was much struck in looking over the B.A. essays on the subject, 'We boast that we are better than our fathers,' to notice how their thoughts are evidently being leavened by Christian teaching and civilization. One and all condemned child marriage; many pronounced emphatically against idol worship; and some declared their belief that one of the signs of advance in the present day was that men now believe in one God who is a Spirit." [Rev. G. B. Durrant, Agra. Quoted Report, 1899.]

10. "There is, I think, an increasing confidence in Christianity—husbands believe in it for their wives! One came for a talk the other day to ask about his wife. He felt the one thing for her was to become a Christian, but if there seemed no likelihood of that he felt he must send her away! Another wants his wife to become a Christian because he thinks it would take the conceit out of her. She is a very clever little lady, and inclined to look down upon others, so is not popular." [Miss Tapson, Hakodate, Japan. Quoted Report, 1901.]

APPENDIX 3.

INDUSTRIAL EDUCATION IN CATHOLIC MISSIONS.

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* Lahore : the late Bishop Pelckmans.

* North Panjab : Father Reveley.

* Rajputana : Father Bertram.

* Trichinopoly : Father Caussanel.

* Madras : Father Kleinschneider.

† Hyderabad : Extract.

† Changanacherry : Extracts.

* Southern Burma : Bishop Cardot.

CEYLON :

* Colombo : *Per* Archbishop Melizan.

* NORTH BORNEO : Father Dunn.

AMERICA :

† St. Bonifacia, N.W.T. : Extracts.

* New Westminster, B.C. : Bishop Dontenville.

* St. Albert, N.W.T. : Bishop Legal ; and Extract.

* British Honduras : Bishop Hopkins.

* Reports, etc., received.

† Extracts from Newspapers, etc.

INDUSTRIAL EDUCATION IN CATHOLIC MISSIONS.

INTRODUCTION.

It is a fact that has been recognised by numerous writers, and especially by travellers in Africa and the East, that Catholic Missionaries among the native races have uniformly followed the old Benedictine motto "*ora et labora*," and combined industrial training of some sort with doctrinal teaching and moral instruction. Indeed, the general experience of our Missionaries has been that without some preliminary training in habits of work and industry, which are at least the rudiments of civilisation, religious or moral teaching has very little, if any, effect.

The industrial teaching of the Society of Algerian Missionaries, known as "The White Fathers" of Cardinal Lavigerie, in various parts of Equatorial Africa; the extensive industrial establishments for the Zulu Kaffirs, directed by the Trappists in Natal; the remarkable creation of "New Nursia" by the Benedictines for the Australian natives in West Australia, are the best known instances of this industrial Missionary training and have often been described.

I have endeavoured to obtain reliable and up-to-date information regarding such industrial education in our Catholic Missions in various parts of the British Empire, limiting my inquiry to those which are evangelizing the "native" races, almost exclusively non-Christian, of the different countries. For this purpose I forwarded a request for such information, together with a printed list of questions upon specific points about which information was desired, to the heads of a selected number of these Missions. I have received a large number of replies, varying much in style and amount of information conveyed, though I have to regret that from several I have up to date not received answers.

In a few cases I have been able to supply some information by quoting from the pages of *Illustrated Catholic Missions*, of which I am the editor.

It will be useful here to append a general list of the chief Catholic Missions to native races in the British Empire, indicating (1) the official name of each Mission (whether archdiocese, diocese, vicariate, prefecture, etc.); (2) the Missionary Society in whose charge it is; (3) the headquarters of the Mission, (4) remarks indicating the country or population evangelized by it. To most of these I have applied for returns; those marked with an

asterisk (*) have replied to my application; those marked with a dagger (†) are illustrated from other sources; of the remainder I have no details, which I extremely regret.

I do not think I need comment at any length on the various replies which follow, and which speak for themselves. Although it will be seen that they by no means cover the whole Missionary field, as they represent not quite a third of all the Missions enumerated in the general table, yet they may be taken as fairly representative of native Missions in Africa, Asia, and parts of America.

In nearly all cases it appears that some kind of industrial and agricultural training enters, in many cases largely, into the ordinary work of the Mission. Generally speaking—especially in Africa—this is carried on less in the form of schools than in that of actual Mission work, in building churches and residences, cultivating foodstuffs, and similar labours, in which the younger natives are trained to assist the Europeans and learn to work under their direction. Uganda offers a striking illustration of this method. It will be noted that some Missionary orders, notably the White Fathers and the Trappists, have the great advantage of the co-operation of lay-brothers, in some cases specially trained for the work. In many Missions this kind of work is done for girls and children by religious sisters, sometimes (as in India) natives themselves. There is indication of the growing tendency to train and employ native teachers, though in parts of India it will be observed that certain objections are raised to them.

The general verdict on industrial and agricultural education for natives is most favourable. In some cases it is judged, as I think rightly, of more importance than a purely literary education. I call attention to the striking and emphatic expression of opinion on this head from the Zambesi Mission of the Jesuits in Rhodesia (11A). That there are dangers connected with it, unless properly directed and safeguarded, is clearly indicated both in Africa and India. But with such safeguards it seems destined to do the greatest good to the native populations.

In nearly all cases it will be found that industrial and literary education go *pari passu*, and the combination is considered advantageous. More advanced liberal education for specially talented pupils is the rule, and some of the natives are trained for the Missionary life, or at least for being catechists or teachers.

The difficulties encountered are varied and numerous, but the chief of all appears to be lack of pecuniary means. Government grants seem to be urgently needed in the more promising Missionary fields, such as Uganda. There is little doubt that such money would be well spent. Caste prejudice is an extra difficulty met with in the Indian Missions.

With the exception of parts of South Africa, and perhaps to some limited extent in India, there is little evidence of opposition or jealousy on the part of the white population; but perhaps my returns do not cover a sufficiently wide area to speak with great certainty on this point.

In conclusion, I beg to tender my best thanks to their Graces the Archbishops of Agra and Colombo, to their Lordships Bishops Hanlon and Streicher (Uganda), Pelckmans (Lahore), Cardot (Burma), Dontenville (British Columbia), and Hopkins (British Honduras), and to the Rev. Fathers Mayr (Natal), Bartholomew (Allahabad), Reveley (N. Punjab), Bertram (Rajputana), Caussanel (Trichinopoly), Kleinschneider (Madras), Dunn (N. Borneo), and to Brother Nivard (Natal), for the information they have kindly compiled and forwarded at my request.

L. C. CASARTELLI.

Illustrated Catholic Missions,

St. Bede's College,
Manchester.

1st April, 1903.

TABLE OF CATHOLIC MISSIONS IN THE BRITISH EMPIRE.

AFRICA.

WEST AFRICA.

Vicariate or Prefecture.	Missionary Society.	Head-quarters.	Remarks.
1. †Sierra Leone	Cong. H. Ghost	Freetown	—
2. † Gold Coast	Lyons Seminary.	Elmina	—
3. † Benin	" "	Lagos	Contains Lagos, Yoruba, etc.
4. Lower Niger	Cong. H. Ghost	Onitsha	—
5. Upper Niger	Lyons Seminary.	Lokoja	Includes Gando, Sokoto, Haussas, etc.

CENTRAL AFRICA.

6. *Upper Nile	Mill Hill Society.	Mengo	} Uganda Protectorate.
7. *North Victoria Nyanza	White Fathers	Rubaga	
8. Nyassa	" "	Kaiambi	} Comprise Zanzibar and opposite Coast and Hinterland.
9. North Zanzibar	Cong. H. Ghost	Zanzibar	

SOUTH AFRICA.

10. Basutoland	Oblates of Mary	—	} Contains the great Trappist industrial settlement of Mariannhill; also Dominicanas at Oakford.
11. *† Natal	" "	Pietermaritzburg	
11.A *† Zambesi (Rhodesia).	Jesuits	Bulawayo	—

AFRICAN ISLANDS.

12. Mauritius	—	Port Louis	—
13. Seychelles	Capuchins	Port Victoria (Mahé).	—

INDIA.

Diocese or Vicariate.	Missionary Society.	Head-quarters.	Remarks.
14. Calcutta (archdiocese)	S. J.	Calcutta	Five divisions of Bengal.
15. Krishnagar	Milan Society	Krishnagar	West Bengal.
16. Dacca	Society of Holy Cross.	Dacca	East Bengal.
17. Assam	Salvatorian Society.	Shillong	Assam and Manipore.
18. *Agra (archdiocese)	Capuchins	Agra	Part of N.W. Provinces.
19. *Allahabad	"	Allahabad	Part of N.W. Provinces.
20. *Lahore	"	Lahore	Panjab.
21. *Kashmir	Mill Hill Society.	Rawal Pindi	N. Panjab and Kashmir.
22. *Rajputana	Capuchins	Ajmere	—
23. Bettiah	"	Bettiah	Districts of Bengal adjoining Nepal.
24. Bombay (archdiocese).	Jesuits	Bombay	Bombay Island, Broach, Baroda, Sind, Cutch, etc., Guzerat.
25. *Trichinopoly	"	Trichinopoly	Madura, S. India.
26. Poona	"	Poona	S.W. Coast.
27. Mangalore	"	Mangalore	Part of Malabar and all S. Canara.
28. *Madras (archdiocese).	Secular and Mill Hill Society.	Madras	S.E. Coast and interior.
29. Vizagapatam	Cong. of St. Francis of Sales.	Vizagapatam	Along Bay of Bengal.
30. Hyderabad	Milan Seminary.	Hyderabad	Nizam's Territory and adjoining British territory.
31. Nagpur	Cong. of St. Francis of Sales.	Nagpur	Most of Central Provinces, the Berars, part of Nizam's Territory
32. Verapoly (archdiocese).	Carmelites	Verapoly	Travancore.
33. Quilon	"	Quilon	In Travancore.
34. Trichur	} Syrian clergy under Syrian bishops.	—	} For the Syro-Malabar Christians of S. India.
35. Ernakulam		—	
36. † Changancherry		—	
37. [Pondicherry (archdiocese).]	Paris Society	Pondicherry	[French Territory:] Arcot, Salem, Chingleput.
38. Kumbakonam	" "	Kumbakonam	—
39. Mysore	" "	Bangalore	Mysore, Coorg.

BURMA.

Diocese or Vicariate.	Missionary Society.	Head-quarters.	Remarks.
40. *Southern	Paris Society	Rangoon	—
41. *Northern	" "	Mandalay	—
42. Eastern	Milan Seminary	Tungoo	—

CEYLON.

43.	*Colombo (archdiocese) -	Oblates of Mary	Colombo - -	West Province. N.W. Province. N. Province. N. Central Province. Central Province. Uva Province. S. Province. Sabaragamuwa. E. Province.
44.	Jaffna - -	" "	Jaffna - -	
45.	Kandy - -	Benedictines -	Kandy - -	
46.	Galle - -	Jesuits - -	Galle - -	
47.	Trincomalee -	"	Trincomalee -	

STRAITS.

48.	Malacca - -	Paris Society -	Singapore - -	Straits Settlements
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OTHER ASIATIC POSSESSIONS.

49.	Hong Kong -	Milan Seminary	Hong Kong -	---
50.	Aden and Arabia	Capuchins -	Steamer Point -	---
51.	*N. Borneo and Labuan	Mill Hill Society	Kuching - -	---

AMERICA.

52.	† St. Boniface (archdiocese) -	Oblates of Mary	St. Boniface -	Indians and Half-breeds of Canadian North-West and British Columbia.
53.	Athabaska-Mackenzie	"	L. Athabaska -	
54.	*New Westminster	"	N. Westminster -	
55.	*St. Albert - -	"	St. Albert - -	
56.	Saskatchewan -	"	---	
57.	Port of Spain (archdiocese)	Secular and Dominicans	Port of Spain -	Trinidad, etc.
58.	Roseau - -		Roseau - -	Dominica.
59.	British Guiana -	Jesuits - -	Georgetown -	Negroes.
60.	*British Honduras	"	Belize - -	Caribs.
61.	Jamaica - -	"	Kingston - -	Negroes.

AUSTRALASIA.

62.	New Nursia (abbacy)	Benedictines -	---	} Australian natives
63.	Queensland (vicariate)			
64.	Fiji - -	Marists - -	---	}
65.	British New Guinea	Issoudun Society	---	
66.	Gilbert Islands -	"	---	
67.	Solomon Islands	Marists - -	---	

QUESTIONARY SENT TO MISSIONS.

The following is a copy of the questionnaire sent out with my letter applying for information :—

INDUSTRIAL EDUCATION IN CATHOLIC MISSIONS.

QUESTIONS TO BE ANSWERED TOGETHER WITH REPORT ALREADY ASKED FOR.

1. What steps have been taken to provide industrial or agricultural education for natives? What are the details of the course of study provided? Have the teachers been specially trained for this work? If so, how and where? Are they Europeans? Have native teachers been tried in these subjects? If so, have they succeeded?

2. Does it appear that such industrial or agricultural education is having good effects (i) on the character of the natives receiving it, (ii.) on their economic efficiency?

3. Can such industrial and agricultural education be successfully combined with instruction of a more literary and general character? If so, to what degree does such a combination seem to you desirable in the case of ordinary native pupils? Do you make separate provision for more advanced literary education for specially talented pupils?

4. In the earlier stages of education, *i.e.*, before technical education proper can begin, does the education provided for young children include much manual training? If so, are you satisfied with the results? Would you kindly state the ordinary curriculum for young children?

5. Have any special difficulties, economic or educational, been experienced in the provision of manual, industrial or agricultural education? If so, would you kindly indicate what seems to you the best means of overcoming these difficulties?

6. Has there been any opposition on the part of any section of the white population to the provision for natives of a kind of education which might enable the latter to compete effectively with skilled white labour in various industrial occupations?

REPORTS RECEIVED FROM HEADS OF VARIOUS MISSIONS, AND
ANSWERS TO ABOVE QUESTIONARY.

[1.]* SIERRA LEONE.

Contains three work-schools for boys and girls.

[2.] GOLD COAST.

Contains three work-schools for girls.

*The numbers in square brackets correspond to those in the general list of missions above.

[3.] BENIN.

Contains six work schools, with 285 girl pupils; also an agricultural school, or farm, with 82 boys and 35 girls as pupils.

(Above statistics from *Missiones Catholicee descriptae*, Anno 1901, published by Propaganda, Romæ, ex. Typ. polyglotta S. C. de Prop. Fid., 1901.)

[6.] UPPER NILE.

REPORT ON THE WORK OF NATIVE EDUCATION IN THE VICARIATE APOSTOLIC OF THE UPPER NILE, UGANDA, EAST EQUATORIAL AFRICA.

Elementary education and industrial training may be said to be still in their infancy in the Uganda Protectorate. This is due to several disadvantages that are now fast disappearing. The Missionaries have laboured in Uganda for twenty-five years. During the first twenty years frequent, almost continuous, efforts were made to educate the people and divert their energies from domestic strife and inter-tribal wars to purposes for their own improvement and the development of their country. But little came of these well-meant efforts, and all those years were spent in trying to modify the old semi-barbarous exercise of supreme authority exercised by the pagan kings and chiefs. The fickleness of these men, who wielded the supreme power and controlled all the influences in the countries where the Missionaries laboured, gave little promise of stability to the work of education during a long course of years. Much, however, was done in a fitful way until the Missionaries finally gained a permanent influence over many of the important chiefs and their people. From 1878 to 1884 nearly all efforts were spent in gaining a footing in the country. From 1884 to 1890 the French Catholic Mission and the English Protestant Mission gained many adherents and considerable influence in Uganda. The king and chiefs helped this influence on one side or the other or made a determined stand against it by turns. In consequence there was not much accomplished—the energies of the people were so often diverted—swayed now in favour of and now in opposition to the Missionary influence. The king lost and regained his throne three times. Each time he was overthrown, another king reigned in his stead and initiated a pagan, Mohammedan, or Christian policy, each to be modified or end with his death or flight. In 1892 the followers of the respective Missionaries fought out their own quarrel and concluded by a settlement which gave satisfaction to none, and laid the foundation for a further and more serious rupture. But this was averted. The peace following this settlement would have been short-lived but for the near prospect of a Protectorate for these countries. In 1894 the Vicariate of the Upper Nile was created, and we left England for Uganda early in May, 1895. A little later the same month, the British Protectorate was declared and the first Commissioner entered the country with ourselves in September, 1895. This strengthened the Missionaries, who now continued with more hope of stability the work of education. But the dissipating struggles which had so

long rent the country of Uganda were not yet over. In 1897-8 the pagan king with thousands of followers revolted against his chiefs and all European influence. This was followed by a mutiny of the Soudanese soldiers—who were the only troops in the Protectorate. It was only at the conclusion of these terrible times of armed strife that education—elementary and industrial—could be taken up in earnest, and they have been carried on uninterruptedly so far. To the above disadvantages must be added the great difficulty of transport. All appliances and implements had to be carried in 65-pound loads by porters through a difficult and almost foodless country—from Mombasa to Uganda—800 miles. The cost of procuring these necessaries was practically prohibitive. This difficulty has to a great extent been removed by the opening of the Uganda Railway. To the hindrances arising from the seriously unsettled, sometimes perilous, state of the country, and constant risk and costliness of transport, must be added the unwillingness of the natives to pay for an education and the entire absence of any assistance from the Government.

But the primary duty of the Missionaries being to teach Christianity, the education given by them to the native races in the Kingdom of Uganda has been devoted chiefly to the great work of Christianising the people. It is one of the few countries where in modern times the acceptance of Christianity has preceded the introduction of the schools, the literature, the arts, the handicrafts and the commodities of European civilisation. Elementary education and industrial training have not, however, been neglected; much has been done, as already indicated, under circumstances of much difficulty.

1. As to elementary instruction, in each Mission Station a day school has been opened and conducted in the simplest way, as soon as natives were attracted to the Mission. In these schools reading, writing, and arithmetic are taught. As the people had no schools of their own, such as we find in the missions of Asia, and had not even a written language, a commencement had to be made from the simplest beginnings. The Missionaries introduced the letters of the Roman alphabet; the language was reduced to a grammatical form; simple school books and religious books were published in Europe, and for several years distributed among the people at great expense to the Missions. At present the natives are willing to purchase these books. In each Catholic school in the Vicariate of the Upper Nile there is an average attendance of 150 pupils: of these more than half are adults. Reading and writing are taught during three hours each day—1½ hour during the morning, and 1½ hour during the afternoon. All acquire a good facility in reading, but writing is an acquisition confined to the younger pupils; the adults seldom persevere in the classes long enough to write well. Geography is taught to the more intelligent and promising youths; there is also in each Station a separate class attended by a few young men, who are taught English. In the Vicariate of the Upper Nile there are ten Mission Stations—six in the Kingdom of Uganda, and four in the

country of Usoga. There are thirty European Missionaries. These Europeans conduct the above classes as part of the ordinary routine work of their respective Stations. Already it is possible to employ some of the more advanced pupils as teachers in the elementary subjects.

2. The teaching of useful trades to the natives has been carried on chiefly by the Missionaries in the building up of their Stations. In 1895 we found that nearly all the buildings of officials and Missions, except the French, were erected by Swahilis, or on the Swahili system; that is to say, the walls were made of the interlaced branches of trees and these filled in with mud. The roof was thatched. These were known as wattle-and-daub houses. A few houses were erected of palm-tree posts, and reed and grass walls. These the Baganda could build. The French Mission had commenced buildings of sun-dried bricks. This has been adopted by the native chiefs, and also by Europeans who have improved the style each year. It is in the erection of these buildings in the Mission Stations that we have been able to teach the natives. Among these Baganda there are now many who, taught in our Missions, are fair carpenters and builders. Not that they are yet capable of planning the structure they build, or of designing the doors and window-frames they make; but they work well under European supervision, and this in trades of which they had little or no conception a few years since.

As buildings, either the initial structures or on such improved methods as the means available in the country permit, are constantly in course of erection at the Mission Stations, there are always from a dozen to twenty youths employed, who are thus being trained in the most practical way. They are ever encouraged to attempt unaided pieces of the better class of work, if they show any aptitude. Many of the chiefs, and even some of the peasants, are adopting the style of buildings they have seen and assisted in erecting at the Missions.

Improvements in road-making and tree-planting are also much encouraged by the Missions, and in some cases already taken up by the natives. We provide the more industrious from time to time with European vegetable seeds, which they plant and cultivate and sell to the Europeans in the district. Rice and wheat planting is also encouraged. Lately special efforts have been made by our Missions to induce the natives to plant and cultivate better the excellent coffee of the country, and also the cotton plant.

In the schools, especially among the young men, games have been introduced—football, rounders, short-race, high jump, and, in one station, tennis, are enjoyed.

The tailoring trade has been introduced by the Arabs and Swahilis from the East Coast. The Missions have fostered this, and many of our youths are learning tailoring.

We have spent on an average £100 a year introducing implements and tools of various kinds into the country, and these are put into the hands of the natives who come to work at our Stations.

So far our Missions have had no assistance from the State in any of these undertakings for the benefit of the country and the improvement of the natives. The Missions are mainly, almost exclusively, supported by the means contributed by the faithful in Europe for the evangelisation of these natives. Much more could certainly be done if the Missions were assisted by the Government in these special departments of work for the natives. Then the Missions might induce artisans to go out to Uganda and other countries of the Protectorate for the special purpose of directing the natives in these trades and industries. But to be practical, the conditions of such grants should be sufficiently elastic to enable all the Stations to benefit by the grant in however small a proportion, as they would be able to fulfil the conditions of such a grant.

The railway is now completed to the Lake Victoria, and steamers are plying on the lake; the people are intelligent, and hundreds are already most willing to learn trades and handicrafts; they are a strong, vigorous race, there is no opposition to their training and development on the part of Europeans; so that the prospects are good for the future of the country if only the opportunities to hand can at once be made use of. The influence of the Missions is very considerable in the country, and, speaking for my own Missionaries, I can assure the Department of their ready co-operation with the Government in any measures that are for the benefit of these races and the development of these countries.

(Signed). + HENRY HANLON,
Bishop of Teos, and

Vicar Apostolic of the Upper Nile, Uganda.

August, 1902.

St. Joseph's College, Mill Hill, London, N.W.

[ANSWERS TO QUESTIONS.]

EDUCATION OF NATIVES.

VICARIATE APOSTOLIC OF THE UPPER NILE, UGANDA.

1. In these Missions the establishment and building up of Christian centres on unoccupied, often isolated, tracts of land, adjoining villages of natives living in the simplicity of very primitive surroundings, has been the chief step taken and the means of providing a practical industrial and agricultural education for the natives of the neighbourhood. A settlement by Europeans in such localities involves the reduction of waste and wild tracts of land to cultivation as time goes on. The simple style of the initial buildings, erected with native materials found in the locality, is at once a great improvement on what the natives have hitherto known, and not too intricate for their comprehension, and even their imitation. The same is true of the second series of buildings.

which a few years later are erected in sun-dried bricks, on regular plans, and with proper doors and windows. Building and carpentering tools, and simple farming and gardening implements, are in each case introduced from England, and the natives taught to make use of them. Clearing, tree-felling, road-making, and tree-planting, and the preparation of vegetable gardens have each to be done in such a settlement. For all these works the youth of the surrounding villages are employed. The directing and superintendence of these works, and thus the teaching of these natives, are undertaken by the European Missionaries, who, if they have not in early life or during their college course in England mastered the principles of these works, have to do so on the Mission, and they are provided with the most recent technical handbooks on the subjects. These books, however, are much too elaborate for such simple beginnings, and suppose the ready supply of prepared materials and skilled labour unprocurable in Uganda. As soon as a young man shows an intelligent interest and aptitude at any of these employments, he is appointed to direct the work, and told to seek the assistance of the European Missionary when required. In road-making, building, and carpentry work, in tailoring, and in gardening some have succeeded admirably.

2. Where the education is gradual and the development quiet and natural, the effect on the character of the native is good. We have some young men who have continued to do well and have raised themselves socially without detriment to their moral character, which has rather gained strength. Others, who soon become fairly proficient, and whose services are demanded in one place after another, lose their balance and show in a marked manner some of the most objectionable characteristics of men too quickly placed above their level.

3. The combination of manual education and literary instruction, where possible, is good in its effects on these natives in most cases. Commonly the work must go on uninterruptedly when the weather permits. When boys or youths first come to us to work at these labours or to learn their letters, it is best to keep them at one or the other pretty constantly until their interest is well awakened. Then both can be undertaken alternately each day with advantage. There are special classes in each Mission for the more intelligent and advanced youths, who are taught English in these separate classes.

4. It is best to keep young children at school and play—they are in our Stations constantly seeing the works going on to completion in one department or other, are interested onlookers, but take part only in a more or less playful way.

5. The chief difficulties met with in carrying on these educational works were: the complete ignorance of the people, who had little or no notion of the works we commenced; the unreliability of the natives; their unwillingness to continue regularly at any labour—they might work for a few days, and then disappear

for a week or a month ; the costliness and difficulties and risks of transport for procuring the necessary tools and implements from Europe. The ignorance must still be met in the new districts, but has been partly overcome in the older settlements of our Mission. The same is true of the irregular habits of natives, who are quite unaccustomed to definitely fixed hours of labour. In the Stations it has been overcome in part by the intense interest taken in the employments by some natives, and in part by making a contract with them for a specified work. Much patience, however, is required with those who enter into contracts. They find various and pressing reasons for requiring payment before the work is finished, and sometimes refuse to continue unless paid in advance. Such men will leave their unfinished work, and what would have been due to them for that accomplished had they continued or finished the contract. Months after they will return, when the work is perhaps finished by others, and demand payment for the work they did. They are but grown-up children, and still require to be treated with every consideration, or discouragement would turn them away from facing the difficulties and trouble of a continued education or from undertaking labours that would make them more proficient. They have few wants, and these are plentifully supplied by the abundant fruitfulness of their country and occasional work to meet extra expense or taxation. Others will work out their contract, and having procured fine clothes, go off visiting their relatives and friends in different provinces, and idle away their time for months. We believe their education in all these matters should be gentle and gradual ; that they should be encouraged by every consideration and induced by some promise of reward ; that emulation should be stimulated. If their education is hurried, and the development of their country rushed, which is partly the case already, State force will come in, discontentment will prevail, the natives will resent the strain, and give serious trouble to the authorities. This has been the case in West Africa, and in parts of Rhodesia ; though there is this important difference in Uganda, that Christianity has introduced a more healthy and manly obedience to authority and accustomed the natives to the ways of Europeans whose influence on the country has been for the people's good, and this the chiefs at least well understand. The railway will considerably reduce the costliness of transport for supplies and necessaries. The Missions have so far been required to pay the same import duties on their books and implements used in this educating of the people, as ordinary traders are required to pay. This is felt to be unfair to the Missions, so much so that the Special Commissioner, Sir H. H. Johnston, asked the Foreign Secretary to remit these duties in the case of the Missions. We have not heard of a favourable answer. We believe that assistance given to the Missions for this department of their work by the Protectorate Authorities would be money well spent. If sufficient, it would enable these centres—the Mission Stations—to send out from time to time some skilled artisans who could

devote themselves more exclusively than the Missionaries can do to these industrial and agricultural undertakings in which the natives are educated.

6. As there is no white population in the Vicariate apart from Missionaries and officials—civil and military—and as all these are only too anxious to see the natives better educated and rendered more skilful and useful to their country, no opposition of a serious kind has been experienced.

(Signed) + HENRY HANLON,
Bishop of Teos, and

Vicar Apostolic of the Upper Nile, Uganda.

St. Joseph's College, Mill Hill, London, N.W.

August, 1902.

[7.] NORTH VICTORIA NYANZA.

[Translation.]

SOCIETY OF AFRICAN MISSIONARIES: WHITE FATHERS. VICARIATE OF N. NYANZA.

I. (a) *Industrial Education.*—I cannot give a more accurate, and therefore more satisfactory, answer to your first question, "industrial education for natives," than by submitting a rapid sketch of the works of which the Baganda had not even an idea before our arrival in their country, and which they have succeeded in accomplishing owing to the education they have received from us.

We have sixteen Mission Stations throughout the Protectorate of Uganda. Dwelling-houses, churches, schools, offices, are all built in stone or brick; the frameworks of the roof are in European style; the doors of wood, either simple planks or panelled; the furniture in worked wood. Among our churches three are remarkable for their size (72 metres long by 24 wide), for the boldness of their structure, and their lofty columns, supporting a massive roof 10 metres above the ground. Now all this masonry, carpentry, and woodwork is the workmanship of natives educated by the White Fathers. The Missionaries have only to supervise the construction.

A certain number of the great chiefs of Uganda, Toro, and Unyoro, have spacious and comfortable brick houses, some in storeys. Of all these buildings one only (that of the Katikiro) has been built by blacks from Zanzibar. All the rest had as architect and chief mason a native Catholic trained by the White Fathers.

Excepting a few isolated houses of little importance, erected now and again by Government officers, the Catholic Missionaries were for twenty years the only Europeans to build entire stations in brick. Only for the last three or four years has the Government

of the Protectorate given a great and successful impetus to this kind of solid and comfortable buildings, and for the last two years the Church Missionary Society has resolved to follow our example.

You desire information about the character and competence of the European teachers. The Society of White Fathers, of which one section is evangelising Uganda, is so organised that the members who are priests entrust material labours to the lay-brothers who are associated with them. Fathers and brothers form one and the same society, towards which they undertake the same obligations. The lay-brothers, before entering the society, have all had a trade; several have been master-workers, although holding no certificate. After entering the society they have completed their training in the Arts and Trades School, so flourishing and justly renowned, founded by the White Fathers at Thibar, in Tunis.

We have no professional school, properly so-called, in Uganda. But, as every lay-brother in the post assigned to him becomes the instructor of the youths who desire to learn in his school, we have as many schools as we have lay-brothers—that is to say, eight. The apprentice comes of his own free will, he is bound to no engagement; he receives no other salary than food and clothes; whenever he likes he may leave and set up on his own account.

(b.) *Agricultural Education*—The Baganda have very much taste for adventure and travelling, but very little for quiet country life; whilst they have great aptitude for commerce and industry, they have little for agriculture. Up to now, the culture of the earth in Uganda has been exclusively women's work; the men will never overcome the repugnance they have for manual labour until the products of their soil find an easy and lucrative market. For a people, accustomed from time immemorial to ask from a fertile soil only its daily bread, the first lesson in agriculture, the most eloquent and the most persuasive, had to be that of *example*. The example of assiduous and methodically continuous work—such has been hitherto the agricultural education given to the natives by us. Each Mission Station has its kitchen garden, orchard, wheat and rice plantations, etc. Vegetables and fruit, varying according to the season, are never wanting on the Missionaries' table, and very advantageously take the place of European preserved vegetables, which we *never* use. Orchards, gardens, and various plantations are maintained by these natives, whom we have trained to understand the times for sowing, for gathering the crops, and the precautions necessary to secure the success of the latter.

It was from Zanzibar and Algiers that we imported, sixteen years ago, the first mango trees, papaws, orange trees, lemon trees, etc., and the White Fathers were the first to have crops of these fruits in Uganda. Since Sir Harry Johnston gave us title-deeds to our property, we have done all we could to put these lands in profitable cultivation. During the past six months, i.e., from January 1st up to the present day, 5,000 coffee shrubs have been planted in our Missions on the Sese Islands and in Buddu; the teachers have received orders to plant cotton plants on the Mission

lands which they occupy; that is to say, at least 60,000 cotton plants, whose produce is destined to furnish our teachers with the yearly hut tax of Rs. 3. Not to speak of the fruit trees and ornamental plants left to the private initiative of the head of each Mission Station; there have just been planted, by command of the Superior of the Mission, 5,000 trees (eucalyptus and *nsambya*) which within four years ought to supply excellent timber for building.

These works of clearing and planting, executed during a space of six months, with the exclusive co-operation of natives, will show what the Government of the Protectorate has to expect from us for the colonisation of this country, and you will be glad to see in these first attempts a pledge of the zeal which we shall continue to display in inspiring the Baganda with the taste for agriculture.

II. This industrial and agricultural education, consisting in teaching the Baganda the art of making use of their hands and utilising the natural goods given them by Providence, has undoubtedly, when employed with certain precautions, serious advantages both for individuals and families, and for social order in Uganda. For labour ennobles man by elevating him in his own eyes and in the eyes of his countrymen; and as idleness engenders misery and vice, and ruins a country, so persevering labour produces well-being and contentment in families, and re-peoples a country whose population, like that of Uganda, is diminishing.

I say "with certain precautions," for when the Baganda have been initiated in a trade, if the European or Indian masters in whose service they are engaged take no interest in their moral life, or even if they do not positively encourage the accomplishment of their religious duties, it will happen, as is too often the case, that these blacks, not yet familiarised with civilisation, dazzled by what they see, will let themselves be debauched by their fellow-workmen, consisting mostly of Mohammedanised Wa-Swahili from the coast. It will happen that they will spend all the fruits of their labours in buying useless toys, or, worse still, in debauchery, whilst they might have and should have employed their monthly wage in improving their condition, in making their families comfortable, in acquiring a small herd of cattle or a flock of goats, etc. Thus what ought to be for them a source of respectability and well-being, if their morals be not safeguarded, may become an occasion of degradation.

III. The Baganda are considered as the most intelligent of the black races of Africa. This reputation seems to me well deserved, and I do not hesitate to believe that the Baganda are capable of receiving an advanced literary education. What makes me believe this are the results obtained in our special school at Kisubi, where our young natives, initiated into the Ruganda grammar, reason out very successfully the grammatical difficulties of their own lan

guage and grasp the metaphysical proofs of a theological argument, even of an advanced kind. To what degree of education they may probably attain, I could not say; but it seems to me that if the education of children is begun young enough, and if a judicious choice be made among the more intelligent children, they may be rendered capable of entering any career open to those who have completed a course of primary education.

You ask if we make "separate provision for more advanced literary education for specially talented pupils" (q. 3). Yes. For the last six years we have had at Kisubi, near Entebbe, a junior seminary, from which have come, not indeed priests, but at least ten excellent catechists who are now placed at the head of the most important catechumenates of the vicariate. At present forty-six candidates are being educated in this special school, taught by three missionary priests, and following the course of: Grammar of their native language, Kiswahili, Latin, and English, arithmetic, geography, history, music.

In order to relieve the Missionaries, who are overburdened by the work of the ministry, and also encouraged by Mr. Jackson, H.B.M. Commissioner, who gave me hopes of assistance from Government, I had resolved to appeal to the generosity of a teaching congregation, English by origin and not connected with the Society of White Fathers to which I belong. The advances made to this Society had already been received with readiness, but owing to a declaration recently made to me by the new Commissioner, Lieut.-Colonel Sadler, that I must not expect any pecuniary aid from Government, I now hesitate to invite these auxiliaries into Uganda. The installation and support of those new teachers would necessitate expenditure out of proportion to our slender resources. Our thirty-seven schools established in the Protectorate are entirely private and completely at the cost of the Mission, not one receiving the least help from the public funds. The maintenance and working of our schools cost our Mission at present a sum of £1,600 per annum.

IV. About three years ago the C.M.S. founded at Namirembe, the residence of Bishop Tucker, a trade-school, containing workshops for printing, binding, and wood work. This school is directed by two European workmen, members, or at least employees, of the C.M.S. Assistance at prayers and at the sermon, whenever one of the Missionaries preaches, is as obligatory as the work itself. This school having hitherto been conducted as a means of religious propaganda, with the aid of official influence, I felt bound, when requested by Mr. Tomkins, H.B.M. Sub-Commissioner at Kampala, to urge our youths of sixteen to spend a year's apprenticeship in this school, to reply to him as follows:—

As soon as the Government of the Protectorate opens a school managed by European or Indian artificers, who are paid by it and are free from all religious propagandism, our young Catholics will esteem themselves happy to be admitted to it, and will be assiduous scholars. But as long as there is in Uganda only a school in the

style of the one founded at Namirembe by the C.M.S., and under the immediate and exclusive control of the Protestant Mission, I shall continue to do my duty as a Catholic bishop in forbidding my Christians to be instructed therein.

(Signed) + HENRY STREICHER,
Vicar Apostolic.

[11] NATAL, SOUTH AFRICA.

A. REPORT OF REV. FATHER MAYR, O.M.I.

I. On Mission lands natives are helped by advice and material help to improve their primitive ways of cultivation. Different trades are taught more or less in all native schools, particularly those conducted by the Trappists, as they have qualified tradesmen amongst their brothers. But gardening and sewing are done in all schools. Cleanliness in dress and person, as well as in their houses, is demanded from the natives, and they are encouraged to improve their habitations in regard to building material and furniture. Native teachers have been employed, but only few persevere, the most of them are drawn away again by the desire of obtaining more money in towns or mines than the Missionary can afford to give.

II. Certainly, in every respect.

III. Ordinary native pupils should be able to write and read their own language, and have a knowledge of the simple rules of arithmetic. Besides this, they should know one trade, and be trained as faithful servants or industrious farmers where they can have land to cultivate. Separate provision for advanced education is made for those who intend to become assistant teachers in schools.

IV. Occupations suitable for young children are made familiar to them from the beginning of their schooling; the ordinary curriculum consists in learning the letters, reading and writing, also figures, object-lessons combined with elementary religious instruction, and the principles of manual work, particularly sewing for girls.

V. Various difficulties in or near towns, and others in the country far away from towns. In the first case, the high price of land to cultivate, the difficulty of having boarding schools on account of the high price of the necessaries of life, and the limited time in day schools where only one hour can be given to manual work. In country places the difficulty of procuring trained teachers of trades, and the little need there is of different trades on Mission Stations, although much more can be done and is done regarding manual and industrial work in the country than in towns.

Means of overcoming the difficulties:—Special grants for industrial schools; to open the market for good sale of

work; grant of land (few acres of land per family), with the possibility of obtaining more land when the first has been properly cultivated. On Mission reserves, old and future ones, close inspection of the progress of improvements in natives, and the forming of villages where the natives would require all the different trades themselves, and so exchange the work of their hands, and thus work independently of the white population, under the control of Government, with the Missionary working hand in hand for the welfare of the people.

VI. General aversion to the education of natives by the white population, who would often wish to consider the native as a beast of burden. Association of white artisans not to receive any natives into their shops; preventing the industrial school by law from selling their work to the public. Different standard of wages: white persons receiving 15 shillings a day, and natives, for the same kind and amount of work, 5 shillings a day.

B. THE TRAPPISTS.

As above remarked, probably the largest and most successful attempt at the industrial education of native races is the great settlement of the Trappists at Mariannhill, Natal. The following published extract will serve to illustrate briefly this remarkable undertaking:—

A GOD-SEND TO SOUTH AFRICA.

Such is the description of the Trappists at Mariannhill by a writer who gives in *The Natal Mercury* his impression of a visit to the famous monastery which is situate about fifteen miles from Durban. An estate of twelve thousand acres was bought there by the Trappists eighteen years ago. The place was then practically a wilderness. The monks set to making bricks and quarrying stone for buildings—erecting a monastery, boarding schools for their Kaffir boys, workshops, stores, schoolrooms, offices, kitchens, mills, telegraph and telephone offices, hospital and consulting rooms, bath-rooms, museum, art and science rooms for chemistry, hydraulics, and astronomy, besides a college, class-room, and library for their subjects—probationists of the Order; also houses for all sorts of machinery and farming implements, stables and byres for cattle, and barns, piggeries, fowl-houses, and poultry-yards. The estate is now a smiling garden, with large congregations of educated and useful members of society. Some thousands of young men and women (Kaffirs) have been taught trades, housed, fed, and clothed—for which the monks or nuns have never received one penny from the Government, and little or nothing from the white population of Natal. The Trappists have spent about £2,500,000 in property, buildings, and land. Besides this, about £17,000 a year is spent in Durban for stores, clothing, food, and other requisites of the Mission. Many of the blacks at Mariannhill speak German, English, and Zulu Kaffir, and books are printed in these languages at the printing-shops for their use. Three newspapers—one in English, one in German, and one in Zulu Kaffir—are brought out at the monastery. These papers are turned out by Kaffirs, type-setting and all, under the direction of the monks. The work at Mariannhill is a perfect wonder, and is undoubtedly a blessing to South Africa.

(*Illustrated Catholic Missions*, October, 1901.)

C. REPORT BY BROTHER NIVARD, O.S.B.

INDUSTRIAL EDUCATION OF NATIVES AT THE MARIANNHILL MISSION, NATAL,
AND AT ITS DEPENDENT STATIONS IN CAPE COLONY.

In making a report on the above subject I can hardly do better than first quote from the report of the "Natal Land Commission," which was recently appointed to report on the use made of Crown lands and lands known as "Mission Reserves," granted some forty years ago to the various missionary bodies.

The Commissioners express themselves thus :—

"One of the strongest means for the uplifting of the native is placing within his reach education in industrial training. The so-called 'industrial training' at present undertaken is a farce.

"One in connection with active educational mission work well summed it up in these words :—

"I can speak for the whole Colony, I think, in stating that the present system of industrial training, as far as mission station schools are concerned, is very unsatisfactory. It depends very largely on the teacher in the school whether it is not worse than useless. It is a question whether it is not injurious in so far as it teaches the boys to play at labour, instead of actually working. On that point there is nothing definitely laid down by the Government. The teacher is really left to do just what he pleases; to clean up round the school, for instance, and call it industrial training. No system of industrial work is provided and no instructions are given as to what is to be done."

So far the Land Commissioners, amongst whom was the superintendent of a most influential missionary society.

The Commission also examined a number of natives, and this is what one of them had to say :—

"What troubles us is the laziness of the natives. We want them to have a more useful education in industrial work. What makes me cry in my heart is to see my fellow natives lazy. If they were taught to work, I think, it would awake them from their present stupor. I believe the instruction in industrial training will wake them up and not mere book-learning. I can make no other suggestion than that the natives should be taught to work. I see the coolie and his industry. I see that it is because the coolie has been taught to work in times past."

It is certainly highly satisfactory that the natives themselves see and feel the need of industrial training. That there is an immense field for missionary enterprise is evident from what the Commissioners had to say. The statement about the present industrial training in this Colony is quite correct as far as the great majority of mission stations are concerned, but the Commissioners cannot have seen Mariannhill and its missions, with the various industrial establishments, otherwise they would have noticed the silver lining on this rather dark cloud of native education.

Anyhow, the "Natal Directory" of 1903, in its notes on native education, says :—

"Native education cannot, however, be said to have been a success. Up to recently any attempt in this direction was confined to missionary stations, and with every respect to those concerned in this work, it must be admitted that the so-called "Christian Kaffir" is a failure. A Government industrial school met with no success and the only real work done has been by the Trappists."

This is what the general public thinks and knows about native education in this Colony. I shall have something to say on this point in answering the last of the questions put; the foregoing quotations will do as a preliminary.

Before going on to describe the work we do here on this Continent, it might be of advantage to the reader of this report to be acquainted, at least to some extent, with the story of our institution.

About twenty-three years ago, at the request of the late Bishop Richards, of Port Elizabeth, the Chapter of the Order of the Trappists, then sitting in Paris, decided to make an experiment and send a number of its members out of the four walls of the cloister and engage them in native mission work in South Africa. It is not for me here to say whether the experiment has been a success or otherwise. I am only going to show what has been done.

The first of the Trappists came in 1880 to Dunbrody, near Port Elizabeth, where they found on the edge of the dry Karoo a not over congenial field for their labours, and in the early days of 1883 they settled down in Natal, hospitably received by the bishop of the district, the Right Rev. Charles Jolivet. A start was made with about three dozen fathers and brothers, none of whom knew either English or Zulu. Practical mission work was begun in 1885, and the first of our stations, "Reichenau," 120 miles distant from here, at the foot of the Drakensberg, was founded in November, 1886. Since then the three dozen fathers and brothers have increased to thirty dozen, namely, eighty-six choir-fathers—amongst them we number forty-six priests—and 237 lay brothers. The founder and first Abbot of Mariannahill, Father Franz Pfannel, very soon found out that dealing with the male part of the native population was only half the work he sought to accomplish, and very soon he got a number of devoted women together and founded what are to-day known as the Mariannahill Mission Sisters. This congregation numbers to-day 380 members. For the last ten years they pass their noviciate in Holland, and by the end of June this year the sisters and novices there will have the pleasure of taking possession of a completely new convent now in course of construction, with a beautiful chapel and all the required buildings to accommodate 150 sisters. This work was one of the main objects of the Abbot's last visit to Europe. Our sisters are at present engaged in native mission work on all our stations in the Vicariate of Natal. Before the end of this year they will be labouring in Rhodesia, Mashonaland. For the last six years they have been working in German East Africa, in connection with our missions there, and in connection with those missions of the Fathers of the Holy Ghost. Eight of them are working together with the Trappists of the Belgian province in the native mission on the Congo, West Africa. Thirty-six sisters are engaged as teachers in native schools and eight sisters are at present preparing for examination. Besides the immense amount of needlework done at Mariannahill, about

four or five sisters devote themselves all the year round to the making of church vestments ; a good deal of outside work is taken on, and really beautifully designed vestments embroidered in gold, silver, and silk are turned out by this department. Such is the *personnel* of our institution, and I might now give some indication of our mission lands, our real field of labour.

To give a solid foundation to our mission work, we think it necessary to have large tracts of land of our own, in order to settle especially the young Christian couples coming forth from our schools thereon, and retain the needful influence over them for as long a period as possible.

Hundreds of Christian homes are set up in this way. Mariannahill alone has to-day 109 Christian families. Of the 600 heathen we found twenty years ago only ten are on the place, and those are mostly old people whose children and grandchildren, perhaps, have long ago embraced the faith of Jesus Christ. Most of them desire to die as Christians, but as long as they live they say they will not change their custom ; but, nevertheless, the missionary hopes and wishes that the change may take place before the hour of death. Our land is partly freehold and partly Crown land, bought on the twenty years' payment system. In Natal we own about 43,000 acres ; in East Griqualand, Cape Colony, about 56,000 acres ; and in Rhodesia, 25,000 acres ; one block of 20,000 acres being a grant by the late Mr. Cecil Rhodes. On this block, known as "Trias Hill," mission work was started in 1896, but the mission, which was hardly begun, was destroyed, and everything lost, during the native rebellion. The brothers, including the writer, were just able to save their lives by getting into laager at Umtali in time. On the other piece of land, known as "Monte Cassino," operations were begun last year.

Twenty-six stations are now dependent on Mariannahill, sixteen in Natal Colony, six in East Griqualand, one in Maahonaland, three in German East Africa.

After describing our staff and the field of operations, I will now say something about our schools and industrial establishments, where the natives receive their education. I think it will be sufficient if I give a short description of our principal stations and the work carried on there.

Our schools are mostly boarding schools, and only on those out-stations where such schools are impracticable are day schools erected in charge of sisters. At present about 2,000 children attend at our different schools, 350 as day scholars, the rest, over 1,600, receive not only their education but also board and lodging and their clothes free. The only compensation is the labour of the children and a Government grant of £700 per annum from Natal and £120 from the Cape Government. Provision is made in our schools for all ages ; practically we receive the native from the time he is born until he marries and sets up a home of his own. In connection with every boarding school there is a crèche in charge of

sisters, where little orphans or half orphans are taken in and cared for till they become ripe for the Elementary School, at the age of six or seven. Here at Mariannahill the sisters have at present thirty-seven of those little darkies under their care, and a very lively lot they are indeed. Up to the age of about three years boys and girls are taken in at the sisters' nursery without distinction of sex, but after that age boys are handed over to the brothers in charge of the boys' school. Every possible allowance is made for those little ones in the matter of food, sleep, and play, but all those who can do a little work are engaged for an hour or two per day, either picking peas and beans, straw plaiting, or light housework. When they then enter the Elementary School their time is occupied according to the following regulation :—

- 4.30 Rising, dressing, morning prayers.
- 5.0 Children's mass.
- 5.30 Catechism, Elementary School
- 7.30 Breakfast.
- 8.0 Continuation of Elementary School.
- 9.0 Manual work in shops, garden, field, etc.
- 11.30 till 1.30. Dinner, play.
- 1.30 till 4. Manual work as above.
- 4.30 till 6.30. Elementary School.
- 6.30 Supper, evening prayers.
- 8.0 Bed-time.

This time-table, with slight variations according to local circumstances, holds good for the schools at the stations as well as for Mariannahill Day Schools; however, at the out-stations, where elementary instruction only is given, and where children have sometimes to walk a couple of miles, school is kept as a rule from 10 to 3, with an hour for lunch between.

The school curriculum is in accordance with the Government regulations for native schools. The natives receive at our schools a good grounding in their own language, but the examinations by the Inspector are conducted in English, and it is really the proficiency in English which is judged in these examinations.

After having been at school for the maximum period of six years, those boys working at a trade, and who wish to become more efficient in it, can enter another institution connected with our establishment, namely, the "Josephshaus." They live together there under the supervision of one of the fathers with the assistance of a brother. Those boys work the usual hours with the brothers, receive board and lodging and payment according to their ability. They must find their own clothing. A parallel institution is run on the same lines for girls by the sisters, and is called "Marienhaus." Girls, as a rule, remain at the Marienhaus till they marry, and good conduct assures them a handsome dowry in the shape of linen and household articles, etc., etc., from the sisters. At present, forty-five girls and thirty boys are availing themselves of this

opportunity. Similar institutions are all run at our larger stations in connection with the Boarding Schools.

Perhaps this Report would be incomplete if I should not mention a somewhat peculiar institution connected with most of our mission stations, namely, the "Weibertrost" (Women's consolation). If a native polygamist with two or three wives becomes a Christian, he can only keep one wife, and the surplus* are taken in and cared for in the above institution. Mothers take their children with them, and they are placed either in the nursery or school, as the case may be. Those women wear a certain uniform, and help the sisters in house, garden, and field work, and make themselves extremely useful, especially in cooking and preparing food for the children. In the matter of food, we keep all our children as near as possible to the diet they are used to in their own homes. We do not keep them strictly vegetarians, but they get meat on holy days and on special occasions. All the principal food stuffs for all our children are grown on our own land, and, as a rule, planted, cultivated, and prepared by the children themselves. On many stations, notably at Mariannahill, so-called "school lands" are set apart for that purpose, and to get the children interested in cultivation small plots of land are given to individuals, and also to groups of children, and it is really a pleasure to see what interest they take in their own "lands."

The kind reader who has patiently followed me through monastery, convent, and school is now asked to accompany me through the workshops, and see what chances we give the native to acquire industrial training. This is the special field of labour for the lay brothers of the order, and the unique staff of 237 workers in that field, with the great number of skilled artisans amongst them, is what gives the character, the industrial stamp, to our missions. Without it, the achievement could scarcely come above what is vulgarly called "book-learning." I will now first enumerate the brothers engaged in the different trades, and then describe our work at Mariannahill, and at some of the principal out-stations. In this I feel my ground more surely than on what I had to say or write before.

Taking the wood-workers, the most numerous class of artisans we have twenty-four brothers engaged as carpenters, joiners, wagon-builders, and coopers; two wood-turners; sixteen brothers as blacksmiths, farriers, locksmiths, engineers, and fitters; four tin-smiths and coppersmiths; two watchmakers; thirteen bricklayers and masons; five stone-cutters; two painters; nine tanners, saddlers, and shoemakers; five millers; three bakers; seven compositors and printers; three bookbinders; five skilled gardeners and nurserymen; two photographers; four tailors; making a total of 106. Besides these, a good number are well versed in all that pertains to agriculture, and are otherwise engaged in brickmaking,

stone-quarrying, road-making, and so on. At Mariannhill we have also what is called the "Technical Bureau," over which the present writer presides, and where all the plans and specifications of all important work here and at the stations are prepared. A formidable number of plans of works carried out may be seen in the archives. Only this week a set of plans for mission buildings for German East Africa, comprising ten large sheets, has been completed and sent off. Of course, the original plans are kept here for reference and tracing, whilst copies are sent out to the workmen. After having now seen the workers, we enter the shops and see what they do there.

At Mariannhill we start with the establishment known as the "Mill," situated about two miles from the monastery. We find there the water power of the river Umhlatuzane utilised by a water turbine, giving 14 h.p. under a head of 48 feet. This power is made to drive the whole machinery connected with our printing and book-binding establishment, a corn mill with two pair of stones (French burr), with the necessary cleansing and crushing machinery, lift, etc., a complete oil mill for testing ground nuts (monkey nuts), circular and hand saw, wood-turning lathe, three lathes for turning metal, and some other machinery needed in an engineering shop for effecting the repairs of the numerous machines going here and at the stations. The printing and bookbinding departments chiefly work for the requirements of our different missions. We write, print, and bind all the books required in our schools, and prayer-books for the Christians. Books have been printed in the language of the Zulus, Basutos, Bechuanas, Mashonas, and Swahili. The catalogue of Zulu books alone numbers thirty-three. Since the beginning of this year we also issue a monthly paper (illustrated) in Zulu, the "Umhlobo Wesiminya" (Friend of the Truth). Over a dozen natives are engaged at the mill, mostly in connection with printing and book-binding. As the brothers remain at the mill during the whole week, spending only the Sunday at the monastery, a really beautiful chapel has been built close to the mill, where mass is said by the father in charge of the "mill" every morning.

Returning to the monastery, we pass through the cool and lofty blacksmith's shop, with four fires, where all sorts of smithy work is carried on; we come then to the wagon-builders, with their hands always full with new work, and with those never-ending repairs; and then to the joiners' shop, where doors, windows, and all that is required in the building line and the numerous school requisites are made. Altars in Gothic and Roman style, nicely carved in teak wood and pitch pine, are turned out here for our many churches. Next the painters' shop, where wagons, furniture, and whatever else wants a coat of paint, are treated. Sometimes the brother in charge takes a couple of his apprentices with him and does work at the stations. Five of our largest churches have been artistically decorated by our painters, and the brother is

highly pleased with the help afforded him by his natives. Like monkeys they climb up a scaffold, and where otherwise substantial scaffolding would be required a few poles and planks will do there. Some of those boys are working in the towns now and get very good wages.

At the tinmiths' shop all the work required in buildings, roof work, plumbing, etc., is done, and all tin ware for the missions is made here. One of the brothers goes all the year round from station to station to do all the work that may have accumulated.

We now enter the tannery, saddlers' and shoemakers' departments, which occupy a special block of buildings. In this branch of industry we do a good deal of work for outsiders, besides the large amount of leather work required in our own establishments. Sixteen boys are working in the saddlery alone, most of them engaged in making harness to order. Our leather has a very good name in this Colony, as testified not only by the several medals it took at the shows in Durban and Maritzburg, but also by the orders for new sets of harness from the farmers, and there is no better judge of a good bit of leather than a farmer. During the last war there was a run on our leather, and much of it was sold even before it came out of the pit. Many of our boys are working now in Durban and Maritzburg, earning good wages. With the shoemakers it is the same, and it is not only white men but natives as well who appreciate a hand-made boot. A boy out of school, earning ever so little, who has not got a pair of shining high-heeled boots is looked down upon by the others.

Re shoemakers, I forgot to mention that many of our boys are working at this trade in town and country, and that numerous applications come in from small masters for boys having served their apprenticeship with us.

The tanners are very busy in keeping pace with the large demands made on them, not only from Mariannahill, but also from the numerous stations where saddlers and shoemakers are at work. Our tanners pick their own bark from a number of indigenous trees on our estate, and it is the special blending of the different barks that gives the quality to our leather. The bark-chopping and grinding machinery is connected with the Mariannahill water-works, that is to say, the turbine driving the pumps for our water-supply can be coupled on to the bark mill. The high reservoirs being amply dimensioned, there is no interruption of our water supply.

As is well known, the Trappists are vegetarians, and therefore extensive vegetable gardens are managed by us, and a good number of boys are working in them. Of course, all the tropical and semi-tropical fruit that will grow here is extensively cultivated, and there is no day in the whole year on which we could not have fresh fruit of one kind or another.

Building practically never stops at Mariannahill, and consequently a number of boys are always engaged with the bricklayers, masons,

and stone-cutters. One hundred and ninety-eight boys are at present on the official school list.

The girls at the Sisters' Convent, numbering now over 200, are principally engaged in house, needle, garden, and field work. Nothing more is required of those girls than to become good housewives, and every chance is given them to become efficient in all that is needed to attain that object. The result of this training may be unmistakably seen in visiting some of the natives' homes, and one would be surprised at the cleanliness, the taste, and neatness to be found in most of those homes.

The work of the girls consists of cooking, washing, ironing, and all sort of needlework. Many girls are well able to cut out their own dresses, work in the vegetable gardens and on the fields. As a rule the girls change their work every month, so that all may have a chance to go through the whole routine. A great number of sewing machines are humming in the large workroom, also two knitting machines, and nine girls are at present being taught lace-making, real point and bobbin lace. It evokes unbounded admiration, especially from lady visitors, to see these black girls handle with their clever fingers hundreds of bobbins amidst a forest of brass pins. At present the lace-work is mostly used for church vestments, but when more girls have been trained, we shall be able to comply also with outside demands made long ago. Straw plaiting is also taught by the sisters to the younger children, and all the straw hats worn by us are made here. In our common palm leaves we have an inexhaustible supply of good material. The sisters also look after about a dozen milch cows in their own stables, besides a piggery and a very large fowl yard. I must not forget to mention that the sisters have their own shoemakers amongst them, three sisters and as many girls do all they can to prevent the convent being "down at heels." The work in the large vineyard is for the most part performed by the sisters, the brothers look to the pressing of the wine and its management in the cellars, but this does not mean that the good sisters are put on water only.

What I have now described might give a fair idea of the work going on at Mariannahill, and the chances our natives have in industrial education. The same system, on a proportionate scale, is also carried on at our different stations.

In giving a short description of some of our larger stations I begin with Reichenau, the eldest daughter of Mariannahill, opened in November, 1886. Reichenau, at a distance of 125 miles from here, and 5,000 feet above sea level, is essentially an agricultural station. The elevation gives it an almost European climate, and its soil is well adapted for grain growing—wheat, rye, barley, and all other cereals. Over 2,000 bags of grain have been reaped in one season. Ploughing and most of the field work is done by horses, and a good many natives have been taught by the brothers how a team of horses should be handled.

The editor of the "Natal Agricultural Journal" paid a visit to

Reichenau, and from his glowing description I will only quote the last paragraph. In No. 7, Vol. V., he says :—

“ Much of the ploughing is done by the Trappists themselves. Ploughing in wheat stubble were two brothers; their teams were horses, and each brother had three. The field was picturesquely situated in a river bend; trees of varying shape and verdure fringed the river boundary at intervals, and for the background there was the white stone village and its beautifully proportioned church; on the distant hill against the horizon was a cross. There was no shouting and no superfluity of labour; each brother silently guided his team by reins, and with even and automatic regularity were the furrows ploughed and the headlands turned. Without some effort of mind it seemed difficult to realise that I was in Natal.”

Reichenau can boast of one of the finest mills driven by water power in this country. The station is situated on the Ipoela river, at a spot where that river has a sheer drop of 42 feet. Through a suitable turbine installation 25 h.p. are forthcoming, and this is ample for the mill and the agricultural machinery attached to it. This station also happily possesses a fine sandstone quarry, greenish-white in colour, and of very good texture. Nearly all the station buildings are of that material. The recently-finished mission church, all in smoothly-dressed stone right up to the point of the spire, is as good a piece of workmanship as can be found anywhere. The dressing of the ornamental stones has been done by the brothers, all the rest by natives. Reichenau is practically the school for our native stone-cutters. Many of our boys are engaged with railway contractors, and earn good wages. The girls at that station can learn how dairy work is to be performed. Reichenau cheese and butter have won many a prize at the shows.

About twenty miles below Reichenau is Centocow on the River Umzimkulu, also one of our important stations. Centocow has one of the best schools for natives in this Colony, according to the report of the Inspector—66 boys, 149 girls, 38 infants. The great features of Centocow are its extensive orchards, and the large nursery whence thousands and thousands of young fruit trees are sent away annually. Up to now in no year have the brothers been able to execute all the orders received, although those orders come in sometimes a year beforehand. We are able to sell at a price that compares well with the importations from America, the chief competitor in nursery stock. The native boys at that station have a unique opportunity of becoming efficient gardeners and nurserymen, and many boys have already become adepts in grafting. The cultivation of forest trees receives also a great deal of attention at Centocow, certainly 200 acres have been planted with all sorts of timber trees, some are already 40 to 50 feet high. Planting and attending to these forest trees is essentially a work for the school children. A turbine, working under a head of 90 feet, gives 13 h.p., and drives a corn mill and a plant for treating millet. A large circular saw is also erected. At present it helps the joiner and wagon-builder at the station, and cuts the firewood, but its real function is to cut the timber grown on the estate into planks, to be

made up into packing-boxes for sending away the products of the large orchard. A machine for making what is known as "wood-wool," a packing material, is already on the spot. In perhaps two years the terminus of the Cape-Natal Railway will be within less than five miles from Centocow. Perhaps the largest of our vineyards is in Centocow, managed by one brother with a staff of native helpers. I am afraid even the large cellars will be too small for this year's vintage.

Twenty-five miles nearer the coast we have Mariathal, with its dependency, St. Isidore, a very centrally situated place, with a promising future. The place has just been taken in hand, and we intend to make a real industrial centre of it. The water power of a stream running through the estate is already inspanned, giving 14 h.p. with a head of 164 feet. A corn mill and circular saw and some agricultural machinery is attached to it, and now we are about to tackle the larger stream, giving 33 h.p. under a fall of 62 feet. The power will be made use of first for driving a large brickmaking plant, for producing a couple of millions of bricks, and later on transmitting the power to a suitable spot most likely to drive a woollen factory by it, which will certainly make a good opening for industrious natives.

Going across the Natal border into East Griqualand, we come to our most important station, Lourdes, over 50,000 acres in extent. At this station about 10,000 acres are under our direct management; 3,000 acres are occupied by the purely agricultural station, Emmaus, with no school, and the rest is let to natives at a rent of 20s. per annum per hut. Four outstations have been established amongst the Lourdes natives; on two of them a day school has been started. The station boarding school is frequented by 109 boys, eighty-two girls, nineteen infants. The staff of that station is made up of three fathers, twenty-two brothers, thirty sisters. The "Weiber-trost" has fifteen inmates. Besides this there are the monthly working boys and others attached to the station, numbering forty, so that the total runs up to 320. Agriculture on a very large scale and stock-breeding are the chief occupations of Lourdes. At the stud farm situated on the high ground about 100 mares with four stallions and over 100 foals and fillies are running. A flock of about 1,000 Merino sheep make use of another part of the farm. Three hundred head of cattle, mostly good Shorthorns from the best English stock, are kept—about fifty cows for the dairy amongst them, the rest working oxen and young stock.

A large mission church in the Roman style, with two towers and peal of four large bells, was finished in 1896. At present a large school for natives, three storeys in five wings, is in course of construction. When finished, this will be our best school building for the present.

The water power on this station has not been lost sight of. A large dam has been built across the valley of the Capane river, and the water is led over a mile through a conduit and over an iron

aqueduct 1,303 feet in length, spanning an intercepting valley on to the mill site. The iron aqueduct has been designed and made at Mariannahill, and erected by the brothers at Lourdes. The water power resulting is 12 h.p., but plans have been prepared to increase this by replacing the present turbine by a more powerful one. A corn mill, as usual, is connected with the turbine, then a saw mill, horizontal frame saw, capable of taking in the biggest blocks from our forests, circular and hand saw, turning lathe, drilling machine, and a set of agricultural machines. Hundreds of acres of what is now the best land have been reclaimed from swampy plains by diverting streams and other extensive drainage works. Heavy crops of wheat and maize are now reaped from places which six or eight years ago neither man nor beast could come near. Miles and miles of fencing have been erected to form the numerous paddocks for the different classes of stock. A well-equipped dairy is to be found at Lourdes with all the latest appliances for butter and cheese making. Large workshops for carpenter, joiner, and wagon-builder and blacksmith give the native boys an opportunity to get acquainted with the different trades.

Such is, in a rough outline, the equipment of a South African Mission Station.

It is natural that a station of this magnitude not only must stand on its own legs, but has to supply material and find means for a number of smaller stations not so favourably situated.

I will now describe one more of our stations, about 100 miles to the west of Lourdes, namely, Mariazell, at the very foot of the Drakensberg, on the border of Basutoland, the people there being nearly all Basutos. This station has some of the richest soil of any of our farms, and certainly the finest herd of cattle for many a long mile round. About 250 head of almost pure-bred Frieslands enjoy the sweet pastures of the mountains. A small stud farm is also connected with this place. Within 30 miles there are no workshops, and therefore our blacksmiths and wagon-makers have their hands full, in fact, cannot get through all the work they are asked to do.

The Basuto boys make splendid workmen, and give great satisfaction to the brothers.

Mariazell is as lucky as Reichenau in possessing immense sandstone quarries. All the buildings planned for that station will be in stone; this will afford a grand opportunity to train good stone workers. Large waterworks have already been carried out on this station only seven years old. The "Mabele" River is dammed up and led out for irrigation only, and the "Jordan" has been taken hold of not only for irrigation but for power purposes as well. This wild son of the mountain has been put in chains by a large stone dam and led out of its valley altogether over its watershed and into the bed of another river. Along his way he has now to make a jump of 138 feet, and then turn the wheel of a turbine at

1,100 revolutions per minute, providing us with 26 h.p. Part of the water is used for irrigation to help to grow the grain, which will be ground by the power of the turbine. As the power is about three-quarters of a mile from the station buildings we intend to transmit the power over to the buildings by means of electricity, in order to have the mill near the homestead, and to be able to supply the much-needed motive power for labour-saving machinery in the workshops, barn, and stables. Plans, specifications, and even the tenders, are all on a shelf in front of me.

There is hardly a tree of any shape or form to be found at or round Mariazell. Cow dung has to take the place of firewood. A few crooked thorn trees are to be found in the kloofs of the Berg only. This state of affairs gave a great impetus for tree planting, and Government is stimulating this enterprise by offering bonuses for successful plantations. Two years ago Mariazell carried off one of the Government prizes of £200 for a well-kept 50 acre plot of timber trees. It was no small trouble in this barren land, where everything looked as if Nature would not have a tree, to find out suitable kinds of trees and treatment for the different kinds. Now those difficulties are overcome, and large blocks of land will be planted with timber trees. This will offer another field for the natives to learn how to plant and care for a tree.

I could report on more than a dozen other stations, notably on "Ratschitz," an 8,000 acre place in the midst of the Natal coal-field, between Ladysmith and Dundee, with plenty of coal on it, and tell of the vicissitudes that place underwent during the late war and the time of the Boer occupation, but I am afraid I have spun out this report already too long, and trust that the foregoing sketches of some of our stations will enable the kind reader to judge of what "the real work" mentioned in the "Natal Directory" consists. It must not be forgotten that I have only shown the material side of our mission work. There is the infinitely more important spiritual part of the mission, the Christianising of the raw heathen, and surely a great deal could, perhaps should, be said on that subject, but this is outside my province.

The questions sent along with the request for this report are partly answered by what I have written already, and I am now going to touch only such points as will require a fuller explanation.

Question I. I daresay has been answered; it only remains to say that no native teachers in the full sense of the word have been tried in industrial or agricultural education, but naturally the elder and more advanced boys are coaching their younger fellows, but always under supervision of a brother. For our elementary school we employ certificated native teachers for boys and girls, and the fathers are satisfied with their work. At Centocow Station a special class is established for intelligent natives desiring to become teachers. Some time ago eight of these presented themselves to the Government Inspector for examination, and every one of

them came off with flying colours, a result hardly ever achieved by any other mission.

Among our staff of teachers in the Elementary Schools the sisters preponderate considerably ; thirty-six of them are at present engaged in our different schools.

With the convent at Mariannahill a special class called "Pre-parandie" is connected, where the sisters can learn the native languages and receive the necessary instruction in the art of conducting a native school.

Question II., whether industrial and agricultural education has a good effect on the character and the economic efficiency of the natives, is a very large one, and might be more effectively answered by the missionary, but my own experience, extending over twenty years, compels me to say that the question must, most decidedly, be answered in the affirmative. I have indicated before that now 109 Christian families are living on the Mariannahill estate whose children are nearly all at our schools, whilst it is not so very long ago that the fathers and grandfathers of those children were roaming over the estate, assegai and shield in hand, hardly anything on, followed or preceded by a pack of hungry dogs in pursuit of game. The girls, whose mothers were then treated worse than slaves, having to worry and toil all the year round to provide for an indolent husband and family, had thus no right to expect anything better, but they are to-day the wives of husbands who earn a fair wage, by which the wife is enabled to keep a decent house. The old beehive kraal, where the inmates went in and out like a dog to its kennel, has disappeared, and square houses have taken its place. Some of our well-to-do boys have built nice brick houses—one even a villa-like two-storey pile—all made by themselves.

In the matter of dress, I must say a good many have a strong weakness towards vanity, and the dark "dandy" and "masher" is no uncommon figure round the church on Sundays. The requirements of a Christian family are certainly far larger than with the same number of heads according to the old style ; those increased wants have to be met, they mean more trade, and at the same time more producing power for the Colony. The paterfamilias who formerly did not always deign to work at all has to be up and doing now. The muscular machine which was standing, or rather lying idle for the best part of the year, has hardly time now for getting rusty. I regret, however, to say that one has not to go very far from here to find the old order of things quite intact—I mean in the native locations, where the missionary as a rule has very little, if any, influence at all. Comparing the mode of life at the mission station with that in the location, should prove conclusively that industrial training has a beneficial effect on the native.

As to *Question III.*, we do not think that with the present generation, and perhaps with many a future one, instruction of a more literary and general character could be successfully combined

with industrial and agricultural education. If a present-day native can read and write, understand his prayer-book, and know the rudiments of arithmetic, it is sufficient. For specially talented boys we are prepared to give a higher education, as referred to before under "Native Teachers"; one of our pupils has been ordained to the priesthood; he made his studies at the Propaganda, Rome, and is now working successfully amongst his own race in Zululand. Three more boys who went to a preparatory course at our school are studying for the priesthood at the Propaganda, one of them being the top boy of his class.

Question IV. has been answered in what I said about our schools, and from that it can be seen what great value we place on manual training at an early stage. If ever there was a native born and brought up lazy it is the South African native. This evil must be combated by all means, the dignity of labour and the need of it must be inculcated into his mind, and that process cannot be started too early.

In our institution I may say we have very effective means of teaching the native not only by word, but also by example the dignity of labour, as everyone of us, from the Abbot down to the last Lay Brother, has to work hard, and the native is never asked to do a thing which his master would not do, or which he does not actually see him doing.

To *Question V.* I can say that we have not encountered very formidable difficulties in the provision of manual, industrial, or agricultural education. Working as we do mostly on our own land and with such a unique staff, it is only natural that we should have no great trouble to overcome obstacles that might present themselves.

I have a little more to say about the last *Question VI.*, whether there has been any opposition on the part of any section of the white population to the provision of industrial education for natives. It is only a too well-known fact that the white population, at least the great majority of them, object to natives receiving an industrial training, in fact, being trained or civilised at all. The doctrine propounded by this class culminates in the demand that the native must be neither less nor more than a "hewer of wood and drawer of water." The farmer wants his raw heathen with whom he can do pretty well as he pleases, and the artisan does not want any black competitor in his trade. One of the former Governors of Natal, the late Sir Charles Mitchell, had the interest of the natives very much at heart, and he saw clearly that mere book-learning and playing at labour would never help the native to become a useful member of society. Natal was then still a Crown Colony, and Sir Charles, as supreme chief over the native population, made it imperative for mission schools to provide industrial training. No school would receive a grant which could not show to the satisfaction of the inspector that its pupils received

a proper industrial or agricultural education. Aid^d was given the missionary in erecting workshops and providing tools for the above purpose. It looked as if the Government was in real earnest to help the missionary in his arduous task of educating the native. But alas! this was too good to last. Responsible government was granted to Natal, and one of the very first acts of "the Government for the people and by the people" was to abolish all grants to such mission schools as would have industrial education included in their curriculum, because it was pointed out that natives might compete with the white man in the labour market. This is ten years ago. To-day, Rand capitalists are breaking their heads over the question how to bring white labour to South Africa to compete with the black. *O tempora o mores!*

In those days, 1893, our institute, and especially our printing establishment, was vehemently attacked in newspapers and Parliament, but this did not deter us in the least; grant or no grant our work went on on the lines laid down by its founder. Since then public opinion has considerably veered round in an "industrial direction," as is clearly indicated by the report and recommendations of the Natal Land Commission referred to at the beginning of this report. His Excellency, our present Governor, Sir Henry McCallum, a few months ago paid a visit to Mariannhill, and was shown round our several industrial establishments by the writer. His Excellency declared himself highly satisfied with what he saw, and it was gratifying to hear from one so well acquainted with natives all over the British Empire that the lines we took up in educating the natives had his hearty approval.

The present Secretary for Native Affairs, the Hon. Fr. Moor, intends to introduce a Bill empowering the Government to obtain control of all lands in this Colony known as the Mission Reserves, to charge the natives living on those lands a fair rent, and spend the money so derived in providing industrial education for the natives living on those Reserves. This augurs well for the future of native education. It is not only the native himself who sees the usefulness of industrial training, but also the white people, at least some of them see a point in their favour in it, as a case that came under my notice a few days ago will prove.

"Fred," one of our boys who served his apprenticeship with our painter for four years, is working now in Durban at his trade, and gets 30s. a week. His father, also one of our early boys, works in a store close by as a day labourer, and he earns 30s. a month. These facts bring home the value of education to the native better than anything else. Along with "Fred" are working several white men, and the master has to pay them 60s. per week. I am sure that "Fred" does as much and every bit as good as the white men; well, that means for the master 5s. a day extra out of "Fred." Many of our boys are engaged in town and country

especially in the building line, and farmers who could not afford to pay the exorbitant wages demanded by white tradesmen, get their houses, stables, out-buildings built by our boys at a reasonable price. The boys mostly take their work in contract, and do well by it. Sir Marshal Clarke, when Commissioner for Zululand, a warm friend of the native, had the gaol and court-house at Eshowe built by Mariannahill boys. While Commissioner for Basutoland, Sir Marshal had for many years young Basutos under industrial training at Mariannahill, and personally looked after them. By this time I daresay there is a fair sprinkling of our boys over South Africa, and although a great number do not stick to their trade and take up other work, what they have learnt is never wholly lost, and becomes useful to them in many ways, as I found out not long ago. When travelling in the railway down from Ladysmith, a sturdy farmer, coming down from the Transvaal, shook hands with me and asked whether I was not one of the Trappists. Questioned what interest he took in them, he said, "I was transport riding and had six wagons on the road when the disselboom of one of them was smashed. No shop for miles round to effect a repair. I succeeded in getting a rough pole, and one of my wagon drivers with scanty tools at hand soon had that pole fitted to the wagon, and all the iron fixed so neatly that I asked the boy whether he was a tradesman, to which the boy replied that he worked in the wagon-builder's shop at Mariannahill. I put 5s. on to that boy's monthly wages." That was one white man more in favour of native industrial training.

It should be added that all the fathers, brothers, and sisters, with the exception of about half a dozen hailing from the United States, come from Germany. The means to begin and carry this work on in an English Colony came and are coming still from Germany. No private support in the form of voluntary subscriptions have we ever had either from the public in England or the Colonies.

(Signed) BRO. NIVARD, O.C.R.

Mariannahill,

12th February, 1903.

D. THE DOMINICAN NUNS.

At Oakford, Verulam, Natal, the Dominican nuns have schools for Zulu children, in which they teach not only literary subjects (including English, which most of the pupils speak and write very well), but also gardening, and all kinds of useful trades, including carpentry, shoemaking, etc.

[11A] ZAMBESI MISSION (RHODESIA).

FROM *The Tablet*.

THE EDUCATION OF THE NATIVES IN SOUTH AFRICA.

It will be remembered that in March a deputation waited upon the Deputy-Administrator of the Orange River Colony, asking, amongst other things, for educational facilities for the natives equally with the whites. A writer from Dunbrody thus deals with the question here raised in *The Zambesi Mission Record* :*

As is well known there exists a class, and a by no means insignificant class, of people who are strongly in favour of the Kaffirs receiving a sound education such as is imparted to a European youth of fair ability ; and in certain spots in South Africa are to be found well-equipped and flourishing institutions where such mental training is bestowed upon the natives. The fact that at the presentation of the petition in question, the address, which begged that it should be forwarded to higher authorities, was read by the director of the Church of England Missions, shows us the source from which the movement emanates. "Give the natives their rights," is the cry that comes from Exeter Hall, and among these supposed rights that of a secondary education occupies a very prominent place. But the real question is—do you give the native his rights by educating him as you would a boy of European extraction ? Is he fit to be taught Latin and Greek, the natural sciences, philosophy, and what not ? Does not such a curriculum inflate and produce most pernicious effects upon those who pass through it ? Is not to cram the Kaffir with such knowledge in his present half-civilised state, and with his marked tendency to slothfulness and an inordinate idea of his importance, to wrong, and deeply wrong, rather than to right him ? It appears to us, and we believe that those who understand the native character, and have naught but his highest interests at heart, share our conviction, that generations must pass before any thought can be entertained of treating the African as intellectually on a par with the white man. Granted that he is quick to pick up facts and scraps of knowledge ; in character and intellectual development he is as yet but a little child, a savage of yesterday, whose training must begin from the very beginning, and proceed gently and quietly and upon the right lines. His most crying and present wants must be considered before we attempt to place in his outstretched hand the instrument of which he has no present need, and which, were it given to him, he would most assuredly use to his own detriment and that of his native land. In plain words, what the Kaffir requires, and has a right to demand, at the hands of those who profess to devote themselves to his benefit, is to be taught that he is the child of the common Father of all, who has given him his being and everything he possesses, and demands his obedience and service ; to be shown the evils and misery of heathenism and its many barbarous practices ; to be instructed by word and example how to lead a clean and wholesome life, reprobating and correcting vice in himself and in his children, and appreciating the beauties of Christian virtue, valuing cleanliness and neatness both in his person and habitation ; and, finally, to be persuaded that idleness and laziness are degrading to man and productive of sin and misery, while, on the other hand, *daily hard work is an honourable thing*, and a source of happiness and contentment. To Christianise and civilise the native ; to teach him how to live so as to work out the salvation of the immortal soul which he possesses as certainly as any of us ; to ground him

*The official organ of this Mission.

in the truths of religion and instruct him in the duties of his state ; to point out to him the advantages of enjoying some of the simpler comforts which make the white man's life and dwelling tolerable, in order that he may have a laudable incentive to good hard work—to act thus is to show true love for the people of Africa and their best interests. But to cram their heads with book-learning, and turn them out upon the country swelling with conceit and the notion of their superiority to their fellows ; ready to ape the white man's manners and assimilate any and all of his failings and vices ; absolutely disdainful of manual labour and full of dreams of the time when the coloured man is going to sit in council ruling the destinies of the land—to bring the native up in this manner is surely to display a lamentably erroneous notion of what is for his real good. And that the natives who have been educated in certain institutions which could be named are generally idle, hypocritical, dishonest, and intolerably conceited, is the conviction of most people who have to deal with them. Question the employers of labour in the larger towns of this country, and most of them will tell you that they prefer to engage the most uncivilised and thickheaded Kaffir rather than any of the productions of this purblind and misdirected system ; indeed, there are many who will not on any account take a well-educated native into their service. Better almost, in our opinion, to leave the Kaffir in his state of barbarism than to subject him to a training of which the most noticeable result is to turn out a clever, intractable rogue.

We write regarding the matter from the standpoint of the native's real interests ; much more might be said were we to take the welfare of South Africa into account and consider what would be the consequences, to black and white alike, if within the next few years the land were to be overrun by a class of natives whose intellect had been cultivated at the expense of their heart and soul. The prospect would hardly be a pleasant one to contemplate. As a matter of fact, there is, we imagine, very little fear of such a possibility being realised. No Government is likely to make so egregious a blunder as to concede what has lately been asked for, nor would the people tolerate it were such a concession to be made.

We are by no means averse to teaching the Kaffirs to read and write since it is certain that good has resulted to many from an elementary acquaintance with letters. Yet the fact that even a very slight amount of learning is sufficient to turn the heads and spoil the characters of a good number, shows what caution should be exercised in cultivating their mental faculties. We would most assuredly have them educated ; *but the training which we are convinced they are ready to receive and profit by is that of the hands rather than that of the mind. Let the Missionary teach them trades and the art of agriculture ; let him instil into them a love of work and teach them to take real interest and pride in what they do, and they will bless him hereafter as a true and wise friend.* Let him bring them up to regard outward respectability and the power to display their superiority to others as the great things to be aimed at, and they will one day have good cause to revile him for his woefully mistaken guidance.

Be it remarked, that in what has been written we have not had the slightest intention or wish to impugn the sincerity and honesty of purpose of a class of Missioners, who have gone to vast expense and labour, often with the greatest earnestness and devotedness, to equip the natives for the battle of life. What we lament and reprobate are the false ideas they seem to have concerning his mental and moral requirements, and the unfortunate and mischievous system they follow. By its fruits it may be judged. It leaves the Kaffir religious if you like ; but his religion is, like that of the Pharisees, all on the surface. Outwardly he is sanctimonious and bubbling over with smug expressions of piety, but within he is full of pride and dishonesty, and evil propensities. It leaves him, as has been said, with a mind stored with half-digested knowledge, but full of vain ambition, and unwilling to face the lot which must be his for many a year to come. The

pity of it that so much time and energy and money should be turned to such poor account !

We will conclude by giving the view which a great man, who has lately passed away, expressed ten years ago upon one aspect of the subject about which we have been speaking. In 1892, when Premier of Cape Colony, Mr. Rhodes uttered the following words in the course of a speech he delivered in support of the Glen Grey Act : " I have, in my tours through the Transkeian districts, found some excellent institutions, where natives are being taught Latin and Greek. These schools are turning out native parsons by the score ; but the thing is, in my opinion, being overdone. I do not hesitate to say that native parsons are becoming more plentiful than congregations. Thus a dangerous class is being evolved. These native preachers are excellent so long as their number is limited, but the supply is out of all proportion to the demand. These preachers and other native Latin and Greek scholars, after the education they have received, feel it undignified to return to manual labour, consequently the country is becoming gradually infested with unemployed men, who will in the end develop into agitators of the most pernicious type."

COMMUNICATED BY THE JESUIT FATHERS OF THE ZAMBESI MISSION.

I. At two Jesuit Mission Stations in South Africa—one in Cape Colony, the other in Mashonaland—there are native boys learning agriculture, tailor's, blacksmith's, carpenter's, shoemaker's, mason's trades ; but the undertaking is yet in too early a stage to allow of its having been organised on a detailed plan. The teachers are lay-brothers of the Order, who have had in Europe technical training in the trades they teach. Except in one unimportant instance, no native teachers have yet been tried.

II. It is yet too early to judge of results, but there can be no doubt that such training is having good results on the character of the natives who undergo it, as it teaches them habits of industry and discipline, and turns their minds to something useful.

III. We have not had experience of combining agricultural and industrial education with a literary education of anything like an advanced kind. We consider that industrial and literary training should go together, and that the latter should not proceed beyond the elementary stage, *i.e.*, the learning of the elements of " the three R's," especially with raw natives. A more advanced education might, in special cases and with proper caution, be imparted to the next generation.

IV. It is yet too early for us to be able to judge of results in our case. In the native school in Cape Colony, etc., the children go as far as the end of the Third Standard in the Cape Elementary Schools—rarely to the end of the Fourth. In the industrial school in Mashonaland there is no fixed curriculum as yet, but industrial teaching and the simplest elements of literary education are about equally combined.

V. The chief difficulty so far is an economic one, and consists in the desire on the part of many native boys to go to the nearest towns, mines, etc., to seek more remunerative labour. This might

be prevented could the Government be induced to offer a more generous grant than the meagre one at present allowed in native schools.

VI. There is undoubtedly a strong opposition on the part of the white skilled workman to the idea of a skilled native labouring population; but, as the natives in our schools have not so far reached a point at which they could compete with white skilled labour, this opposition has not been actively felt by us.

[18] ARCHDIOCESE OF AGRA, N. INDIA

Eagle Mount, Simla (India),

July 29th, 1902.

India enjoys religious and social institutions much anterior to sister institutions of the West. To these the people cling with a tenacity that elicits the admiration of the Europeans. This holding on to old faiths and old ideals has been, is, and will be fostered by the unfortunate presence of rival Christian creeds, which date from the British occupation of the country. To anybody conversant with the East it is a matter of very deep experience that religion enters very largely into all that concerns the life of the people. Religion initiates, guides, and directs every guild of all the trades and handicrafts that exist in the country, not to mention its potent influence over the intellectual and moral life of the people.

The only bright spot in this vast continent is that area in which Christianity has taken firm root and has moulded the people from the time of St. Francis Xavier. In the remainder of the continent, and especially in the North, the outlook is anything but hopeful. This is the home of antagonistic creeds—Hinduism and Mahomedanism—which are as opposite as the poles.

The Government of India have been hard at work initiating and helping forward the education of the masses for the past three decades. Technical education has scarcely been attempted so far. Last year Lord Curzon, who, we know, is very keen on technical education, convened an Educational Congress, on which the highest ability and the most extensive experience in India were employed. I think we could not do better than wait to see the effect of its deliberations. I feel we can safely submit ourselves to such guidance.

The questions propounded premise an indigenous Catholic population; actually, however, there are only about four thousand indigenous Catholics, against a population of twenty-four millions in the Archdiocese of Agra.

We have an orphanage for girls and boys in Sardhana, which is about fourteen miles to the north-west of Meerut. Here there are on an average 500 children. Fifty per cent. of these come to us through the exigencies of famine or want. With this material

we have, along with elementary education, tried to inaugurate technical education. The results so far have been anything but encouraging. The cause of the failure is not far to seek. The trades and handicrafts are hedged in and supported by the caste system, which jealously and effectually excludes the Christian. Thus the would-be carpenter or mason, or weaver, or agriculturist is constrained to eschew this trade and take service in the household of the European or the Eurasian.

(Signed) + FR. CHARLES GENTILI,
Archbishop of Agra.

[19] DIOCESE OF ALLAHABAD, N. INDIA.

COMMUNICATED BY THE REV. FATHER BARTHOLOMEW, O.C., MANAGER R.C. ORPHANAGE, SHAMPURA.

I. The R.C. Native Orphanage of Shampura was begun in 1875 by the late Very Rev. Father Raphael, O.C., for the purpose of rescuing homeless children and securing them from want and misery, both physical and moral, and instilling into them sentiments of religion and morality, and to render them industrious and useful members of society by teaching them agriculture and various useful trades. The trades at present taught are carpentry, tailoring, weaving, masonry, and wax chandlery. The Mission having purchased about 700 bighas of land and rented 256 bighas more, agriculture and gardening may be included among the occupations taught. The number of boys attending the Industrial School is 66; those attending class, 113; infants, 7; girls being taught household work, 22; those attending class, 60; infants, 9; making in all a total of 277. The course of studies provided for the native orphans includes the Fourth Standard of the Vernacular School, according to the Government Code. The Government Inspector examines the school twice yearly.

Up to the end of the last scholastic year teachers for the classes were selected from among natives of the Brahmin caste. This year four orphan boys, having successfully passed the Government examinations, have been employed as assistant teachers; from among the teachers engaged last year, only the head master, a Brahmin by caste, has been retained. In the Industrial School three teachers are pagans, the rest are Christians who have been brought up and trained in the institution. For agriculture, Christians only are employed to instruct the orphans. Girls are taught by native Sisters of the Third Order of St Francis. The teaching staff is a purely native one, and, such as it is, I am satisfied with the result. The Deputy-Inspector of Schools, in his report last year, was good enough to recommend the school for an increased grant-in-aid, on account of its efficiency. Should a European religious staff, trained to conduct an Industrial School, be put in charge and take upon itself the moral, literary, and

industrial education of the boys, the orphanage will have a better future and the boys a far superior education.

II. There is not the least doubt that the Industrial and Agricultural Education imparted to the orphans has a most beneficial effect, both upon their character and upon their economic efficiency. The following will prove the truth of the above statement. Of orphans who have been supported and trained in the Shampura Orphanage, since its establishment, ninety-seven are now supporting themselves and their families; of these twenty-seven are, some fitters, and others employed in various capacities, either in workshops or on the railways, five are tailors, three tinkers, four masons, four caretakers and merchants, six are in the Bhopal Battalion and Police Force, thirty-two are cultivators, and sixteen servants in various capacities. The number may not at first sight appear a large one, but when one remembers that up to 1st January, 1895, only 215 orphans had been received, we cannot but admit that the number speaks well both for the Orphanage and for the training received, as shown in its effect upon character, and in the efficiency of the orphans themselves. Orphan girls have been married, and are now doing well. From January 1st, 1895, up to August 18th, 1902, the number of orphans admitted at Shampura is 1,096. Of these, a large number have been sent to orphanages of other Catholic Missions, many have died shortly after admittance, some are much too young to work, a few, twenty-five in number, are from fifteen to nineteen years of age, and are being trained. These will soon leave the Orphanage, and be in a position to support themselves. But, to preserve the good effect on their character after leaving the Institution, the orphans must not be lost sight of. The Missionary must continue to watch over them, and to extend to them a father's care and solicitude; he must bear with their faults as a father would, and at the same time leave nothing undone to help to keep before them their obligations as Christians; he must try to help them if sick, and not send them away unrelieved. In some instances there is great danger of their going back to Mahomedanism or Hinduism. Old acquaintances will try every persuasion in their power to make them apostatise, and therefore, if forsaken by the Missionary, the false step will soon be taken, and they will be lost.

III. Not only can Industrial and Agricultural Education be successfully combined with instruction of a more literary and general character, but this is an object very much to be desired. I consider that knowledge of English both in trade and industry is now necessary for such as mean to make a way for themselves, and the more so for those who wish to take up appointments on the railways, even as firemen. Knowledge of English is generally the first step towards promotion. I do not approve of native orphans being brought up and educated for appointments as clerks in Government service. These appointments are at a discount and very difficult to obtain. Trade, industry, and railway appoint-

ments are, as a rule, good openings for our orphans, but the education of the latter should be such as to enable them, when they leave the Orphanage, to compete successfully with others, and thus hold their ground. A knowledge of English is therefore necessary to increase and strengthen the confidence in their own abilities. For this purpose, a night-school should be established in every native orphanage, and the orphans should be taught to read, write, and speak the English language. I do not consider English necessary for those who select agriculture as their calling. The rule hitherto followed in the Shampuræ Orphanage with regard to specially talented boys has been to send them to the Lucknow High School, but since the Inspector of European schools objected to the admittance of natives, this has been discontinued, and at present there is no special arrangement made for them.

IV. Children are not given any manual training before they have attained the age of twelve; they are, however, required to attend class and to pass the IV. Standard of the Vernacular Government School before that age. The curriculum followed is that appointed by the Educational Manual edited by the C.P. Government.

V. This question is the crucial point in our Industrial Institutions. The pecuniary difficulties are simply countless, on account of the want of capital, not only to start the industries, but likewise to keep them going, and then in disposing of the produce. Moreover, as a rule, Institutions in which literary and industrial education are combined are not good commercial houses, as they have not the means to compete with professional traders, hence to make such an Institution self-supporting is next to impossible; even such as have been under the direct control of Government have turned out a financial failure. To be convinced of this, one has only to read the official reports published by the daily papers. The principal causes of failure are, in my opinion (1) Natives never send orders either for work or goods to these industrial schools. (2) Europeans prefer buying from large and well-known firms, or from some shop near at hand; and if any orders are sent to an industrial school, they are generally on a small scale and quite inadequate to cover expenses. (3) Even those who, by their calling, should be the first to support these institutions, are sometimes the last to extend a helping hand. The consequence is that, while the Institutions are obliged to continue to buy material to keep up their staff of teachers, the produce merely serves to fill up their godowns, and there to rot, owing to the scarcity of purchasers. If this does not mean financial failure I do not know what does. (4) The want of an efficient teaching staff. In my opinion, the best means to overcome the last named difficulty would be—(a) The Mission Authorities, while retaining the direct control of the industrial school, should have a religious body of men who have gone through a special course of training and are well adapted to train others. (b) They should place one of these men at the head

of each department with full control over assistant teachers and pupils under them. This should ensure for the Institution a very efficient staff. (c) The Mission should have depots in the principal towns in its jurisdiction with show-rooms where goods may be exposed for sale, and produce should not be disposed of either at the Institutions or elsewhere. (d) Should this plan not prove practicable, the Institution should put itself in communication with some firm for the disposal of its goods. (e) Schools and colleges should send their orders to these Industrial Institutions of the Mission. (f) Goods before being put on the market should be passed and approved of by the master in charge of the respective Industries. This will ensure good workmanship as well as customers and the disposal of goods. (g) As Government does not help Industrial Schools with a Grant-in-Aid, the Mission should make every effort to institute a fund for the starting and supporting of the same, and for supplying the necessary tools and instruments to turn out good work, and thus gain the confidence of the public. With regard to Agriculture, the difficulties are not so numerous. Once the land has been purchased, with care, attention, and energy, together with proper management, success is sure to follow. Bad crops, bad seasons, and mortality among the cattle are the chief difficulties that beset the agriculturist.

VI. To the best of my knowledge, Europeans have not, and will not, place obstacles in the way of native industries, etc. Europeans in India, as a rule, do not go in for manual labour, the climate is against them, and, except in the railway workshops and in large centres, it is left almost entirely to natives. In India ready-made goods are imported from Europe; every article sold in the market being marked "Made in" In mines, foundries, mills, etc., Europeans are engaged as supervisors, superintendents, engineers, or managers, while the manual labour is all done by natives. As stated, Europeans are not manual workers, but employers. The Press, it is true, engages a number of poor Europeans and Eurasians as compositors, proof-readers, etc., but even here they are greatly in the minority, and natives need not fear competition. Agricultural labour will continue to be in the hands of natives, first, because it is impossible for a European to work on the plains of India, and, second, the low wages are quite inadequate for the support of a European. Agriculture in India has no attraction for a European except in cases where he is placed as manager of an estate or as a landlord. Dairies started by Europeans have failed except in very large centres, and where they have been under the management of municipalities. Model farms have been started, and only those have been known to thrive and succeed that have had at their back the Government Treasurer to pay expenses and make up deficits and make good all losses.

August 18th, 1902,

[20.] DIOCESE OF LAHORE, N. INDIA.

COMMUNICATED BY THE LATE RT. REV. GODFREY PELCKMANS, O.S.F.C.,
BISHOP OF LAHORE.

Lahore (India).

I. We have several hundreds of poor native orphans of both sexes, saved from death and paganism during the last famine. They are sheltered in three big Orphanages, exclusively built for them and entirely separated from European and Eurasian orphans, viz., one orphanage for boys at Lahore; another, for boys, at Maryabad; and a third, for girls, at Lahore.

a. The orphans at Lahore range from two to seventeen years old. Up to the age of six they are simply cared for as infants, and taught their prayers and catechism. From six or seven they are able to commence some light and easy work. The Orphanage at Lahore is a good Industrial School combined with primary education. The trades introduced in this school are:

i. Persian carpet weaving.

ii. Tailoring.

iii. Shoe-making.

i. The carpet weaving has some twenty-eight looms. Each loom occupies eight or ten boys, for all the work is done by the hand. The youngest children spin the wool, wash, and clear it. Others prepare the colours and do the dyeing. Others prepare the plans, drawing and colour specifications for the carpets. Others do the carpet weaving. A Brother Missionary superintends all this work, and the carpets are despatched to America, where there is a good demand for them.

ii. Tailoring and shoemaking are on a less large scale.

iii. All the work in the house, *e.g.*, cooking, dusting, washing, etc., is done by the orphans, except sweeping, as this is considered very degrading, against all caste, and the children would rather run away than do the sweeper's work. In the morning all the children are marched to church to attend High Mass. After High Mass they have Catechism for one hour; after which breakfast. After breakfast, half an hour recreation, and then all go to their work up to noon.

At noon, dinner and recreation.

At 2 o'clock, work again.

At 3 o'clock, Primary lessons up to 6 o'clock.

At 6 o'clock, Rosary and other prayers; instruction; supper; recreation; evening prayers; rest.

When the children are at an age that they commence earning something, they get every month a portion of their earnings, which are placed in the savings bank in their own name, but they enter in possession of these savings only on the day of their marriage, to buy whatever is required to set up their little homes. Once married they may continue in their private homes carpet-weaving, for which they are paid very honestly, according to their work.

b. Our second Orphanage for boys, snatched all of them from paganism and starvation during the last famine, is situated in our native colony, called Maryabad (town of Mary). Some 400 acres of arable land surround this Orphanage, and the boys' only work here is to cultivate the land, hence they are trained in farming, under the supervision and direction of Tertiary Lay Brothers, Missionaries. Their spiritual training and Primary School are conducted on the same lines as in the Orphanage at Lahore. When these boys marry they get three or four acres of land, they build themselves a little house and become little farmers working on their own account.

c. Our third Orphanage is that for native girls at Lahore. These are trained to become later on good, pious, Christian women and useful wives. Hence they are taught all that a good Christian wife is to know—washing, mending of clothes, cooking, etc., etc. Besides, they are taught lace-making, trimming, crocheting, knitting, etc. They also make small, fine carpets, artificial flowers, etc. If some girls do not feel inclined to marry, they may remain their whole life in the Orphanage, becoming mistresses to the children, or, if they feel called to the religious life, they may enter the Third Order of St. Francis and help the Sisters of Charity, who have the management of this Orphanage. If any of the boys show some superior intelligence and more than ordinary piety, they are sent to our Native High School to complete their studies, become catechists or schoolmasters, and even *consideratis considerandis*, some may be sent to the seminary to be trained to the priesthood.

Behold in a few lines how our Orphanages are conducted, combining industrial and manual training with other influences indispensable to the formation of heart and character.

(Signed) + GODFREY PELCKMANS, O.S.F.C.,
Bishop of Lahore.

Lahore, July 14, 1902.

[21] PREFECTURE OF N. PANJAB (AND KASHMIR).

Rawal Pindi,

Panjab (India),

May 19th, 1902.

With regard to the report and the questions you sent me, I think I cannot do better than refer you to the letter I wrote you for the *Illustrated Catholic Missions*.^{*} I have answered the questions separately, and hope you will find the answers of some help. As they deal principally with our native boys, I am first going to add a few words about the native girls' school. I do not know whether you would classify the girls' school under the heading of "Industrial Schools." The girls are taught house-

^{*} August, 1902. See extracts below.

work and are likewise educated up to Standard VI. of native schools. The nuns at first employed a native munshi to give the girls their literary training ; but when some of the girls had been what was considered sufficiently educated, they were put to teach the others. They have been taught needlework with great success, and the nuns have been able to sell some of the work they have done. The nuns, who are Irish themselves, are anxious to get some person from Ireland who is capable of teaching these native children how to make lace. They have fixed upon lace, because the first outlay would not be so great as in the case of carpets, for instance. In the case of the girls, the training has had a marked effect on their characters. They are by no means so wasteful as they used to be, and we hope they will soon learn to appreciate the true value of economy. Natives are not endowed with the spirit of economy. They love money and like to make it, but they know how to waste it. What the effect of our efforts will be in the long run is impossible to conjecture. I am afraid that the evil surroundings into which many of these children will be thrown when they leave us will more than undo any good we may have done.

(Signed) C. REVELEY.

ANSWERS TO QUESTIONS.

Rawal Pindi (Panjab), India.

I. A farm has been started on which native boys are engaged in agricultural work.

No fixed course of studies has as yet been prescribed.

The teachers are a priest and a lay brother ; and they have both had experience of farming, the one in Germany and the other in Holland.

No native teachers have been employed so far, and the advantage of employing them is, to my mind, very questionable. It would take a great deal of trouble to make them overcome their inveterate prejudices to new and improved methods of agriculture. They prefer to work, live, and die as their forefathers did.

II. We can hardly answer this question, as we have not as yet had time to see what results our efforts are likely to produce.

III. I consider that up to a certain standard industrial and agricultural education can be combined with instruction of a more literary and general character ; and I consider this combination is desirable up to that degree which would enable the pupils to keep their own accounts and measure their own land, so as to make them independent of persons who possess a higher degree of culture, but use it for dishonest purposes.

We have made no separate provision for more advanced literary education for specially talented pupils, as, up to the present, we have had no reason to do so.

IV. Education on our Mission has not as yet reached that stage of development which is demanded in order to give a satisfactory answer to this question.

V. Difficulties without number have been experienced. In the first place there has been a lamentable lack of funds; secondly, the prejudices of the natives had to be overcome. Every native boy would like to take up the trade practised by his father, and it is hard to make him believe he will better himself by adopting another trade. Whether this difficulty is general is more than I can say.

It would be very difficult to suggest the best way of overcoming these difficulties, as the conditions obtaining in one place differ so very much from those which prevail in another.

VI. The only opposition which has come under my notice is the opposition raised by railway employees to natives being put in positions of responsibility, simply because they are willing to work for a smaller wage. I will not undertake to say how much ground there may be for this opposition.

(Signed) C. REVELEY.

May 19th, 1902.

EXTRACTS FROM ARTICLE REFERRED TO ABOVE.

In the first place we have established two native orphanages, one for girls and the other for boys. The former has been placed under the care and management of nuns of the Presentation Order, while the management of the latter is entrusted to a priest and a lay brother. The boys' orphanage owes its existence, to a very great extent, to Father Donsen. He first started it, and took a great amount of trouble with it. Father Kuhn has taken up and carried on the good work.

It was somewhat difficult to get land to erect the boys' orphanage, but at last we were able to acquire an old brickfield. It was not perhaps the most desirable place to start an orphanage, but beggars are not choosers. The orphans were mostly victims of the famine, and, as is generally the case, many of them died. In this respect the girls were more favoured than the boys, as very few of the former succumbed to those diseases which generally follow upon famine.

It is all very well getting hold of an old brickfield; but it is a very different thing to start farming on it. Labour, money, time, and energy must be spent to make the ground fit for cultivation. The land had to be levelled, and wells sunk for the purpose of irrigation. I said these things had to be done; I should have said they are being done; but labour and the sinking of wells cost money, and we have no money.

In order to enlist the sympathies of your readers, allow me to try and describe the boys' orphanage with its adjoining farm. An old brickfield, lying in the midst of other fields, constitutes the property. On this have been built three small bungalows, two of which are used by the boys, and the third serves as chapel and the priest's house. There is no necessity of entering into ecstatic descriptions of beautiful valleys and hills, of flowing rivers and peaceful lakes—all these are conspicuous by their absence. No place in the three kingdoms could be duller and more uninteresting than this small estate. And yet, here we hope to install a few Christian families in little native huts which have been built for the purpose.

This purpose cannot be carried out until we have rendered the land arable, and this cannot be done until a sufficient number of wells have been sunk, and for this purpose we want funds. Here, as in many other parts of India, we are face to face with the momentous irrigation question—to enquire into which the Government have lately appointed a commission. For our small needs a solution to the question can easily be found in the sinking of wells. All we want is the wherewithal to sink them.

When once the land has been levelled and can be irrigated, we shall find the material for forming Christian families in our two orphanages, and we hope to see a flourishing Christian colony spring up in a few years. This is the only way we are like to make any progress in the work of evangelising the natives.

[22.] **PREFECTURE OF RAJPUTANA, N. INDIA.**

Mhow,

Prefecture Apostolic of Rajputana (India),

25th July, 1902.

In reply to your inquiry regarding the practical education given to our native children, I beg to explain to you what has been done in this Mission in that respect. Our Prefecture Apostolic was only erected in 1892, and no one can therefore expect that the education of our natives has already considerably developed.

During the various famines which we have had to undergo since 1892, we have gathered as many as possible of famine orphans, boys and girls. At the present day they are about 550, divided into six orphanages. Our intention has been from the beginning to train all of them in agricultural work, as being in India the best means to make them honest men, and, consequently, good Christians. We have bought or hired from the Government, or from the Native States, a sufficient quantity of land for the training of all our boys. The European Priests in charge of the orphanages, aided by experienced European Brothers of our Order, are teaching those boys farming. Almost all that work is done by the Brothers themselves, aided by the boys; sometimes they employ also, to help them, some native cultivators of the neighbourhood. When those boys are of age they will be married to the girls of our orphanages, who are also trained under the direction of our European Franciscan Nuns, in all the household work known and necessary to the natives of India, and at the same time taught and trained in agricultural work, as befits their condition. We have already six families composed of those orphans. We shall give to each of them a plot of cultivable land, so that, by their own work, they may earn their livelihood and depend no more on the Mission fund. Thus Catholic villages, by and by, will be established, not too far from the orphanages, so that the Priests will never lose sight of their native Christians, and will be able to supervise their work. I have already seen with satisfaction that many of our famine children show a taste and an ability for the work taught to them, and I feel confident that, with the blessing of God, our undertakings will turn out successful. But a long time must pass before we see that work in full development and prosperity. As an addition to farming, we shall also teach our boys some industrial work, such as the making of carpets, of cloth, carpentry, etc. At the same time our boys are given elementary instruction—reading, writing, accounting, etc.

(Signed) FR. BERTRAM, F.M. Capue.
Prefect Apostolic.

[25.] DIOCESE OF TRICHINOPOLY, S. INDIA.

REPORT ON INDUSTRIAL EDUCATION IN THE DIOCESE OF TRICHINOPOLY (INDIA)

Addressed to the Bishop by Rev. Father Causanel.

I. We had several attempts to provide industrial as well as agricultural education for the natives—

Industrial.—Carpentry, masonry, binding, sewing, surveying, cookery, shoemaking, well-sinking.

Agricultural.—Gardening, irrigation principles, planting, transplanting, manuring, and manure preparations, cultivation of vegetables—local and imported—paddy, coffee, cardamon, sugar-cane, sweet potatoes, cocoa, palm-trees, cocoa-trees (working and improving), cattle, poultry (proper care of).

The teachers had had training chiefly from long experience; at times Europeans were giving lessons or completing and correcting what native teachers had done. At first native teachers do not fully grasp what is out of the sphere of their caste, but they are generally capable of getting right in almost every detail.

II. Industrial as well as agricultural education are extremely important, and I consider them as being much more practical and necessary than high education in intellectual matters. Agricultural and industrial training should have excellent effects both on the character of the natives receiving them and on their economic efficiency. This kind of education forces the natives to walk out of the narrow sphere of their caste prejudices and impresses on them the conviction that they are capable of doing something distinct and better for their material welfare than what their ancestors did.

III. Such industrial and agricultural education should necessarily be combined, for the talented pupils at least, with instruction of a more literary and general character. In fact, unless the literary education is given to some extent—say, till middle school inclusive—the natives, well trained in agricultural or industrial matters, will not be in a position to practise their knowledge, always and everywhere being incapable of moving and corresponding with educated people or Government officials who might require their services. No provision is separately made with respect to subjects intended for agricultural or industrial professions; experience has proved that higher literary education is likely to draw them from agriculture and industry, and to cause them to aspire towards the educational, revenue, or magisterial departments.

IV. In the earlier stage the little boys of three and four years follow their elders at their respective works, the simple fact of witnessing them gives the babies an early taste for every sort of work and sometimes decides the special work to which one has to be applied. All should take part in manual work, sweeping, watering, weeding, etc. This addition of manual work to the

reading in infant classes encourages the taste of small children for industrial or agricultural training. It is most important to bring the boys gradually by practice to the conviction that all sorts of manual work are fit for everybody, and truly honourable even for high-caste people.

V. Our needs, arising from the mass of Hindoos who apply to join our holy religion, should be considered to be the most natural and common difficulty we meet in providing manual, industrial and agricultural education. Our material resources being insufficient to furnish the most urgent spiritual wants, like constructing chapels and paying catechists, it is hardly possible to set aside anything for industrial and agricultural education. Still what we have been able to do, by the grace of God, on a limited scale, almost without funds, stands as a guarantee of what we may easily realise in case we get sufficient material resources to feed the pupils and supply them with indispensable articles to proceed with their study.

VI. In this remote part of Southern India no opposition is felt in the way of industrial or agricultural education at the hands of the white population. The natives are now deeply convinced of the importance and necessity of this culture to secure an honourable profession in life, and should we get an increase of funds I feel confident that an immense progress in that direction will be obtained at an early date.

(Signed) A. CAUSSANEL, S.J.

[28.] ARCHDIOCESE OF MADRAS.

Bellary (India),

16th June, 1902.

Apropos of technical education in India and in our Indian Missions, I send you the enclosed cutting from the *Madras Mail*, which shows how difficult it is to introduce European industries on Indian soil. People simply do not want European methods; they consider their own, if not superior, at least sufficient for their own requirements. The Catholic Missionaries are, on the whole, averse to the introduction of new industries and the creation of new wants that cannot easily be supplied. Our general policy is to leave the people we convert in the same surroundings, in the same caste and profession, in which we find them before their conversion. We have difficulties enough to teach them the orthodox faith and correct morals; for the rest, we leave them to their callings, as far as they can be practised without sin. The only advice we give our neophytes of the lower orders—the downtrodden classes of Pariahs and Chucklers, the daily labourers who live from hand to mouth, finding work for themselves for two days in the week and having to starve for five—is to acquire some acres of land and take to agriculture and make themselves a little independent of their lords and employers—but even this policy very often proves a failure.

In many cases where poor converts acquired lands with the help of the Missionaries they have sold them again to their sowcars, and they are, as before, poor and starving, but patiently trusting in a benign Divine Providence. "Naturam expellas furcâ tamen usque recurret."

(Signed) J. KLEINSCHNEIDER,
Catholic Chaplain.

THE AFOREMENTIONED EXTRACT FROM *The Madras Mail.*

THE FLY-SHUTTLE LOOM.

(From a Correspondent.)

Some time ago there was considerable discussion in your columns on the subject of the fly-shuttle loom, the wholesale introduction of which was advocated as a means of regenerating the weaving industry. Being always interested in the subject of Arts and Crafts, I determined to see if I could not introduce at least one into my division. Accordingly I addressed the superintendent of the School of Arts, who advised me to send up a weaver to learn how to use the new loom. With some difficulty I found two weavers sufficiently enterprising to undertake the perilous journey to Madras, and sent them off duly armed with tickets, passports of sorts, and a certain amount of "subsistence allowance." One of the men promptly fell sick on arrival, but the other attended the school and was reported to have made good progress, and to be able to use the loom and teach its use to others.

After about six weeks' training the weavers returned and the following offer was made to them:—I would supply them with a loom and lathe (total cost Rs. 100) to be repaid at the rate of Rs. 8 per quarter without interest, except that they should send me one cloth of six cubits each year as an assurance that the loom was being worked. To this the weavers replied that they did not want a loom on such terms, as they saw no chance of its repaying the cost of purchase. They added also that in their opinion the fly-shuttle loom could not be used for the laced and embroidered cloths which they were accustomed to make, as its action did not allow them time for the insertion of the lace and silk thread. Besides this the rod which carried the thread was too heavy for their purpose, and they were always afraid of the thread breaking. Finally, the fly-shuttle loom was much harder to work than the one they were accustomed to, and so they could not get their children to help them, whilst with the light country loom much work was done by the boys.

I think this is sufficient to show that much remains to be done before the weavers can be helped by the introduction of the new loom. Evidently the first thing is to get technical schools in every district where men can be taught without the long and expensive and (to them) terrible journey to Madras. Secondly, the cost of the loom must be cut down greatly before it can hope to compete with the cheap country article. Perhaps the said technical schools might teach the local Asaris to make the looms. Still I think there is some hope for the fly-shuttle loom, for the weaver certainly did turn out a much larger quantity of work with it than he could with his old loom. Though I write this letter as a record of a failure, I hope it may yet help the way to improvement and success.

Native education in the Madras Presidency is far in advance of that of the other Presidencies and Provinces, both as regards the number of pupils attending schools and as regards the advancement of higher education. But it is only literary, and in spite of many inducements from Government, it has scarcely touched the

industrial branch. And this cannot be wondered at when it is borne in mind that 86 per cent. of the population of India belong to the agricultural classes. Industries, as such, are not taught in any schools in the country, simply because they are considered unnecessary and useless, when the wants of the people are so few, and restricted to the mere necessities of life. Even literary education is sought for by the greater number of school-going children merely as a means for obtaining Government employment, or any other lucrative position. The number of children attending our schools in the Madras Archdiocese is, approximately, 5,000, the majority of whom are native Christians. The only step taken to provide agricultural education is that boys in the fourth standard in some country schools are taught the elements of agriculture, as an optional subject (*vide* Madras Educational Rules). It is much desired that this subject should be made compulsory, in all country schools at least.

(Signed) J. KLEINSCHNEIDER,
Catholic Chaplain.

[Bellary, 12/6/02.

[30.] DIOCESE OF HYDERABAD, S. INDIA.

FROM *The Madras Catholic Watchman*, JAN. 30TH, 1903.

HYDERABAD.—An industrial school for girls, who have dropped their scholastic studies and require some congenial occupation, has been opened at Chudderghaut, under the management of the Sisters of the Convent of the Most Holy Rosary. This was a long felt want in Hyderabad, and it is presumed likely that the opening of such an institution for girls will be hailed with great delight and satisfaction. It is reasonably hoped that the parents and guardians, as the case may be, who wish to promote the welfare of their girls who remain idle at home, will not fail in co-operating in the laudable undertaking of these indefatigable Sisters of the above Convent, by endeavouring to the best of their ability to see to the welfare of this Institution.

[36.] SYRIAN VICARIATE OF CHANGANACHERY, S. INDIA.

FROM *The Bombay Catholic Examiner*. JULY 26TH, 1902.

TECHNICAL EDUCATION AMONG THE CATHOLICS OF THE SOUTH.

It is always with very mixed feelings that we read of great Indian parishes of 3,000 to 4,000 and even more souls being unable to support their priests. This is certainly not as it ought to be. One way of solving the poverty problem is to teach the people industries, which teaching may be as well considered an apostolic work as the teaching of agriculture.

From making a beginning to being successful is of course a good distance, but the beginning at least has been made as in other places so now among the Syrians of Changanacherry.

Under the heading of "A Technical School at Changanacherry" a correspondent writes:—

It has been decided to attach a Technical School to the St. Berchman's High School, Changanacherry. On the 1st July instant, some classes on book-keeping, commercial correspondence, banking, drawing, etc., were opened. The opening was connected with a little ceremony in the

High School over which his Lordship, Dr. Mathew Makil, Vicar Apostolic of Changanacherry, presided. Rev. Fr. Cyriac Kandancary, Manager of the Institution, introduced the subject to the audience. A Malayalam Pandit delivered a speech on the advantages of the scheme, and then his Lordship spoke a few words in support of it. The purport of his speech was that the new courses of study would be advantageous to the boys in general, and especially to those boys who may find it difficult to pull on with their studies. A new choice was now given them, and they could form new plans as to their future.

After prayers the teacher began the introductory lesson with eighteen boys, all of whom have attended the third form. The other classes and the works will be opened shortly.

His Lordship Dr. Mathew Makil had gone to Trivandrum last month to see His Highness the Maha Raja and the Dewan of Travancore, in order to acquaint them with his intention of opening a Technical School at Changanacherry and to request them personally to give some assistance for the same. They were pleased to promise as much assistance as was in their power.

St. Ephrem's School, Mannanam.

At the Mannanam Convent English Middle School the distribution of prizes to the deserving students took place on the 2nd July, at 3 p.m. His Lordship Dr. Mathew Makil presided on the occasion. Many from the neighbouring places honoured the occasion with their presence. After the distribution of prizes a Malayalam drama (Joseph of Egypt) was well enacted by the pupils of the school, and the performance gave great pleasure and satisfaction to the audience.

Speech by His Lordship.

"It is usual on occasions like this for the chairman to speak a few words, and though at present I have not much to say, and in spite of my command of English being scanty, I think I must say something, since I am not privileged to go against the custom.

"I see from the report just read that the school has taken a vast stride in its forward course. The increase in the strength which has almost doubled itself in a single year is simply marvellous, while the splendid examination results, the raising of the standard of the school, the opening of the Hindu Hostel, and the obtaining of the increased grant, are all matters of congratulation.

"I wish to single out the Hostel for a few special remarks. According to the system of instruction now obtaining in English schools, the greater part of the work of a pupil has to be done at home, and it is very seldom that boys, especially those that come from out-stations, can find, even in their own houses, those comforts and conveniences which are necessary for carrying on their studies successfully. But in a well regulated boarding house they are provided with every convenience, which, with a multitude of other favourable causes, makes study an easy and pleasant business. In fact boys will find it easier to *study* there than to idle away their time.

"Moreover, the Hostel system, with the constant supervision of an experienced manager or superintendent, with the absence of temptations often met with outside, and the strict rules which every boarder has to obey, is highly conducive to the improvement of morals, a subject which, as a Catholic Bishop, I cannot too much urge on you as pupils of a Catholic school to well regard. You may study well; you may pass examinations creditably, and you may carry off prizes to any amount, but if your morals are not good all your education is but imperfect and useless. Try therefore your best to be good boys, honest, diligent, obedient, and pious. I think I need not enlarge upon the subject as I have no doubt the good Fathers here will be constantly trying to impress its importance on you."

His Lordship concluded expressing his best wishes for the progress of the school.

CHANGANACHERY.—*A Technical School.*—The *Cochin Argus* informs its readers that a Technical School imparting instruction in (1) carpentry ; (2) blacksmith's work ; (3) leather work ; (4) tailoring ; (5) Rattan work ; (6) drawing ; (7) book-keeping ; (8) commercial correspondence ; and (9) banking, was opened in Changanacherry lately. Classes for instruction in book-keeping, commercial correspondence and banking were formed on July 1st. Students will be prepared for the Elementary Technical Examination in these subjects. Those who wish to be admitted to these classes are required to send their applications to Mr. K. Chidumbara Aiyar, B.A., L.T., Head Master, St. Berchman's High School, Changanacherry. Applicants must produce from the Head Master of a recognised school certificates of good character, and of their having studied for one year in the third form. The monthly fee of each student who is not a pupil of St. Berchman's High School, will be as follows : For one subject, 6 as. ; for two subjects, 10 as. ; for three subjects, 12 as. Further particulars can be obtained on application to the Head Master, St. Berchman's High School.

[40.] VICARIATE OF SOUTHERN BURMA.

VICARIATE APOSTOLIC OF SOUTHERN BURMA.

Rangoon (Burma),

26th May, 1902.

I am sorry we have hardly anything to report on in regard to industrial education for natives in the two Missions under my charge. The enclosed note by Father Perroy will give you a fair idea of the situation. As most of our native Christians are cultivators, it is my opinion that the only special training that would benefit them is in agriculture. Any other special training would take men out of the condition in which they are born and for which they are fitted, and would make of them *déclassés*, to the injury of their moral character.

All our schools for native boys and girls are aided by Government and are under the control of the Department of Public Instruction, which has set the programme of studies and carries out yearly the examination of the pupils in each standard. According to present rules all teachers must be certificated, and that is the reason why, a few years ago, we started two normal schools, one for boys and one for girls. They are doing very well, and I hope that in the course of a few years we shall have a number of competent teachers both for our present schools and for those we intend to establish in the future. Our aim for the present is to diffuse primary education pure and simple. We find it is the only good method to form the moral character of our Christians, as it affords us an opportunity to teach them thoroughly whilst they are at school the truths of our holy religion both for faith and practice.

Nevertheless we do not forget that it is our duty to aim at bettering the social condition of our Christians, and we shall try to do for them in the shape of special education what will contribute to make of them useful and happy members of society.

(Signed) + ALEXANDER CARDOT.

NOTE ON INDUSTRIAL EDUCATION IN THE CATHOLIC MISSION IN BURMA BY
REV. FR. PERROY.

The character of the Burmese natives and the immigration of very large numbers of Chinese and Indian workmen have so far made the establishment of industrial schools extremely difficult. The Burmese workman cannot compete with the Chinese in carpentry and wood-carving, though perhaps he may in sculpture. The work of the mechanic and the blacksmith is monopolized by the Eurasians and the natives of India; the former are generally preferred to the natives, while the latter work for a wage for which the Burmese would not trouble himself.

Some time ago we established an industrial school for wood and iron-working. It has turned out a few mechanics and a few printers. In this school, which was placed under the Government Education Department, there was given, together with industrial training, an education of a literary character, perhaps too advanced, and some young men who have passed the Seventh Standard, or middle school examination, lay aside the file and chisel in order to make their way into the Government offices. The majority of the pupils of this school have left it with an industrial education insufficient for the purpose of gaining their livelihood, although they have passed all the examinations required. The teaching staff was far from being efficient and our financial resources did not allow us to engage better masters. In face of the meagre results obtained we considered that we ought to close the school, and since then we have encouraged our young people to attend the institutions of the same kind maintained by the railway company and the principal commercial firms.

As regards agriculture, some missionaries have made an attempt but have been scarcely more successful. However, it appears that more might be done in this direction, as most of the natives are cultivators, and cultivable land is not wanting. But here again we require financial resources and a capable teaching staff for success.

As regards Question IV., it may be stated that the Government have caused a measure of manual training, on the kindergarten method, to be introduced into our infant schools. It is as yet impossible to judge what the result will be. Perhaps the system will develop in the children a taste for industrial education. If that be so, as soon as the seasonable time arrives, we will not be the last to open such schools, provided however that the Government be generous enough in its grants for their establishment and support.

[Translation.]

VICARIATE OF SOUTHERN BURMA.

Anglo-Vernacular Schools for native boys	-	-	-	-	5
Vernacular Schools :					
For Boys	-	-	-	-	10
For Girls	-	-	-	-	6

<i>Number of Pupils.</i>	
In Anglo-Vernacular Schools—Boys	450
In Vernacular Schools :	
Boys	305
Girls	175

(Signed) † ALEXANDER CARDOT,
Bishop.

26th May, 1902.

P.S.—[41.] Native education in the Mission of *Northern Burma* is just beginning. We are about to start an agricultural school for boys. The lack of competent teachers for our Vernacular Schools is sadly felt. + A. C.

[43.] ARCHDIOCESE OF COLOMBO (CEYLON).

[Sent by order of His Grace the Archbishop, Most Rev. T. A. Melizan.]

REPORT ON THE EDUCATION OF NATIVES IN THE ARCHDIOCESE OF COLOMBO (CEYLON).

Native Education.

Special attention has been given for the last fifty years to the education of Catholic children. At the present day almost every Catholic child is brought up in a Catholic school.

These schools are of two kinds, Vernacular and English. By Vernacular schools are meant those in which instruction is limited to the knowledge of the native languages (Tamil or Sinhalese), arithmetic and geography. To this is added, in all girls' schools, a class of sewing. The education is free, thanks to the generous help of Government, which gives a grant-in-aid to all denominational schools. The benefits accruing from these schools are incalculable. The children are civilized, brought under discipline, and enabled to receive religious instruction in a less rudimentary manner than was the practice under the former *régime*.

English schools are those the curriculum of which is based on the English language. In large towns this knowledge of English is a necessity for almost every child, and in some of our schools and colleges the same education is imparted as is given at home in grammar schools and public schools. The effect is most valuable for the education of the best classes amongst our people. In small towns, however, the teaching of English has for its effect the unsettling of the population. Boys who are able to converse in English have a repugnance for their paternal trade or occupation and often spend their life in idleness.

Industrial and Manual Training.

The only attempt we have made at establishing an industrial school for native boys is at Maggona, where, on an estate of about 350 acres, thirty miles distant from Colombo, we have two different and separate establishments, viz., an orphanage, and a reformatory school for youthful offenders.

In the orphanage, out of about a hundred boys, eighty receive industrial training besides ordinary school teaching. The trades taught are carpentry, tailoring, printing, bookbinding, type-foundry, and gardening. Three hours a day are given to industrial training and four to school work.

In the reformatory, recognised by the Government as a "Certified Industrial School," 150 boys receive the same industrial training as the orphans, giving four hours a day to manual labour and three to school work.

Industrial training seems to have an excellent effect on the character of the boys, by imparting to them habits of industry, and thus combatting the idleness so common amongst children of that race, and many of them follow in after life the trade for which they have received special training.

We have no less than sixteen Industrial Schools for girls, attended by 750 children, of whom about 100 are residents in boarding schools. As is the case in Maggona School, industrial training is mixed up with the teaching of school subjects. A great difficulty is to find a variety of industries suitable for the girls of this country; lace-making and mat-making seem to be the only ones suitable for village girls. In large towns embroidery, dressmaking, and cookery are generally added to the curriculum. The advantage gained by industrial training and sewing for girls is that they acquire the habit, heretofore unknown in the island, of spending their leisure hours in stitching or lace-making. By the latter trade they are able to earn a small wage.

No attempt has yet been made to combine industrial and manual training "with more advanced literary education for specially talented pupils."

There has never been any opposition on the part of any section of the European population to the industrial or any other kind of education for natives, and the Government has always done its best to favour it.

A statistical table of the schools in the Archdiocese is hereto annexed.

SCHOOLS IN THE ARCHDIOCESE OF COLOMBO, 1901.

<i>Description of Schools.</i>		
Boys—English	- - - - -	2,673
Boys—Vernacular	- - - - -	14,509
Girls—English	- - - - -	1,091
Girls—Vernacular	- - - - -	11,511
Total of pupils		<u>29,784</u>
<i>Pupils according to Religions.</i>		
Catholics	- - - - -	25,936
Protestants	- - - - -	254
Heathen	- - - - -	3,594
		<u>29,784</u>

		<i>Industrial Schools.</i>	
		Schools.	Pupils.
Boys	- - - - -	2	230
Girls	- - - - -	16	750
		<hr style="width: 50px; margin: 0 auto;"/>	<hr style="width: 50px; margin: 0 auto;"/>
Total	- - - - -	18	980*
		<hr style="width: 50px; margin: 0 auto;"/>	<hr style="width: 50px; margin: 0 auto;"/>

[51.] P^{RE}FECTURE OF N. BORNEO AND LABUAN.

EDUCATION, PRIMARY AND TECHNICAL, IN THE P^{RE}FECTURE APOSTOLIC
OF SARAWAK AND BRITISH NORTH BORNEO.

Sarawak,
June 4th, 1902.

Herewith I send you a short account of our educational work which has been prepared by the Father-in-charge. As you will see, there is very little to show for a period of twenty years. But, considering the very limited means that have been at our disposal, I think we have every reason to be thankful to Almighty God that we have been enabled to accomplish so much. We have not the advantage here in Borneo of being under the British Government, which is wealthy and can afford to give much more generously to the support of schools, as is the case in Singapore and Penang. In increasing the number of our schools during the last few years I have looked rather to the good to be done than to the means for its accomplishment, so that people may accuse me of tempting Providence. I don't want to tempt Providence, but I want to tempt the generosity of those who have the means to help us in our educational work.

From the inception of this Mission in 1881 the greatest importance has been attached by our Missionaries to the education of native children. Hence schools have been opened in all our Mission Stations, both in Sarawak and British North Borneo territory, where there was any well-founded probability of success.

There are few countries where education is attended by so many difficulties as in Borneo. The country is sparsely populated. There are few large centres of population, and where these occur they consist of Mahomedan Malays and a shifting population of Chinese traders who come and go. The natives of the interior are split up into numerous tribes, each tribe having its own language. Here villages are generally small and at considerable distances one from the other. They are as yet too low in the scale of civilization to understand the advantages of education, and few native parents can be induced to send their children to school. To the above difficulties must be added the very limited funds at the disposal of the Mission for educational purposes.

Our first school was opened in Kuching, the capital of Sarawak, in 1882. This is a Primary School for Chinese boys, and has at present an average attendance of 80. A considerable number

* These are included in the figures above.

of young Chinese who have passed through this school have now good positions as clerks in Sarawak and the Straits Settlements.

A similar school to the above was opened some years later in Sandakan, the capital of British North Borneo, and more recently in the island of Labuan, and among the Milancoe tribe of Sarawak. Our Missionaries direct and teach in these schools, being assisted by native teachers. The latter are very inefficient, for it is only those who are too young or otherwise unfit for the more lucrative position of a clerk who will accept the poor pay we are enabled to give an assistant. The course followed in the above schools is much the same as that of the English Primary School—the same educational books being in use. One hour each day is devoted to manual labour, which consists chiefly in gardening and household work. In the several schools which are being carried on among the Dyak tribes of Sarawak the children are taught to read and write their own language—for which purpose the Roman characters are used—and some arithmetic. Both in Sarawak and British North Borneo girls' schools have been opened, and are conducted by communities of nuns. In these schools, besides the ordinary schooling, the children are taught plain sewing and embroidery, and practised in household work and cookery.

In connection with one of our schools among the Dyak tribes of Sarawak an attempt was made to teach agriculture, but, after persevering in the attempt for some fifteen years, it has had to be abandoned, at least temporarily. The following is a brief sketch of this attempt:—

In 1886 coffee-planting was started at the Dyak School at Kanowit under the direction of Brother Theodore Wagner, a lay-brother of St. Joseph's Foreign Missionary Society. The young plantations did well for a few years. Then came leaf disease, followed by very low market prices, which discouraged the young Dyaks, and the gardens, containing some 7,000 young trees, were abandoned. In 1891 Water-buffaloes and some young farmers were brought over from the West Coast of British North Borneo to Kanowit, and rice farming on the irrigation system commenced. Some 30 acres of land were cleared of roots and stubble, and portions of it fenced in with iron wood fencing. Our young Dyaks seemed to take well for a time to the plough and harrow, and for several years some very good crops were raised on the farm and success seemed well in sight. But the attractions of the roving, adventurous life and the large profits of the gutta hunters proved too strong for our young farmers, and the farm was deserted for the jungle. A further reason for the failure of our farms was the comparative ease with which good crops of rice are often obtained by the old rude method of Dyak farming. The Dyak country is so thinly populated that large tracts of unoccupied land are at the disposal of every Dyak family. For four or more consecutive years the Dyak can change the site of his rude farm. He cuts down the brushwood, fires it when dry, and sows his seed in the ash-manured though undisturbed soil, and if the season is good, with ordinary

industry, fairly good crops of rice are obtained. During fifteen years several hundred pounds were expended in the above attempts; had our operations been undertaken on a larger scale perhaps we should have weathered the difficulties which have brought these attempts at agricultural education, for the present, to a standstill.

With the funds collected on two journeys made by the former Superior of this Mission to England and America, substantial school buildings have been erected in Sarawak, Sandakan, and Kanowit. Up to the present the annual funds at the disposal of the Superior of the Borneo Mission for educational purposes are as follows:—

Annual Grant from the Society of the Holy Childhood, £400.

Annual Grant from the Government of Sarawak, £40, increased in 1900 to £110.

Annual Grant from the Company of British North Borneo, £17.

With these funds, and with the help of friends in Europe, to whom our Missionaries have frequently to appeal, the schools in Borneo maintain a precarious existence from year to year.

The appended table of statistics will show the number of schools and of attendance, as it has stood at intervals of five years, since the establishment of the Mission in 1881 up to the year 1901.

(Signed) EDMUND DUNN.

Prefect Apostolic of Labuan and British North Borneo.

NUMBER OF SCHOOLS AND ATTENDANCE IN THE CATHOLIC MISSIONS OF BORNEO.

	1882	1886	1891	1898	1901
Number of Boys' Schools - - -	1	4	7	5	9
Number of Girls' Schools - - -	-	1	1	3	5
Number of Boys at School - - -	33	104	124	112	201
Number of Girls at School - - -	-	10	24	67	100
Boys on Farms and Plantations - - -	-	10	11	11	-
Boys in Workshops - - - -	-	2	9	8	-

[52.] ARCHDIOCESE OF ST. BONIFACE, N.W.T., CANADA.

ARTICLE FROM *The Missionary Record of the Oblates of Mary Immaculate*, LONDON, AUGUST, 1902.

THE QU'APPELLE INDIAN INDUSTRIAL SCHOOL, LEBRET.*

The Qu'Appelle Indian Industrial School, situated at Lebre, eighteen miles north of Indian Head, was established in 1884 for the benefit of the Indian children of the North-West Territories. The Government, when making treaty with the Indians of the district in 1874, promised to educate their children. Although the promise could have been fulfilled by day schools, the Government considered that no better means could be adopted

* The name of Lebre was probably given to the township out of respect for Father Lebre, O.M.I., who has been for many years in the North-West.

for the civilization of the Indians than to follow the example of the Industrial Schools in the States, from which such good results have been obtained. Consequently three Industrial Schools were established in 1884, viz., at Qu'Appelle, Calgary, and Battleford. Others have been established since, but the Qu'Appelle school has always remained the largest in Canada. Qu'Appelle was a central place for the Indian reservations located around; the Hudson's Bay post, the mission with its little settlement, and the favourable reports of the surveyors, had made Qu'Appelle the most important place of Assiniboa.

The present site was selected by the Honorable A. E. Forget, now Lieutenant-Governor of the Territories, then Secretary to the Indian Commissioner. The first building was put up by contract, and was intended to receive only thirty boys as an experiment. The Department had not then the same control over the Indians as they now have, and it was feared that the parents might be opposed to education.

In the fall of 1884 the first pupils were received, although the building was completed only in the beginning of 1885. The first boy admitted was the brother of the two Stevensons hanged in Regina a few months before for the murder of an old man named McCarthy, near Qu'Appelle Station. The father of the boy, seeing the fate of his two sons, took advantage at once of the school for the education of his remaining son.

The first recruiting was very difficult. The Indians did not want their children to adopt the ways and manners of civilized people; they considered themselves superior and claimed they were made of black clay and the white people with white clay. The white people need so many things like forks, plates, chairs, tables, etc., as children need toys to play with. They were above those necessities and did not want their children to come down to that. They were also afraid that their children, being educated, would not mind very much the old Indians, and that they might lose their influence over the educated generation. Several bands of Indians refused to send any children, and it took a year to gather thirty pupils. There were many conditions attached to the placing of the children here; they should never be made soldiers, never be sent to other countries, never to hang on ropes or swing, not to have their hair cut, never to become Christians, etc. The parents often came to see their children, and when they saw them marching two by two to the different exercises it was a proof beyond doubt that their children were trained to be soldiers and to fight their parents in the next rebellion. Later on the playing of the band was another objection for the Indians, their children's lungs not having been made to blow into those long pipes.

The school, however, kept increasing in number of pupils, and in 1887 it was enlarged so as to accommodate seventy-five pupils.

The treatment received by the pupils and visiting parents, their good reports of it, the progress of the children in the English language, did away little by little with the opposition of the Indians, and it became then apparent that the girls should be also educated, as they would, when mothers, have charge of their own children. Some girls had been already received and had their quarters in the attic, pending the completion of a building which the Indian Department decided to put up for them. Major McGibbon, Inspector of the Agencies and schools, in his report of the institution made a very strong point of the necessity of educating girls, and the force of his argument had the desired effect with the Department of Indian Affairs; the girls' building was completed in 1890 with accommodation for seventy-five—making for the school a capacity of 150 pupils, viz., seventy-five boys and seventy-five girls. Eight Reverend Sisters were placed in charge of the girls and also in charge of the cooking, mending, washing, house-work, etc., for the boys. Some of the boys were already big enough to learn trades. A carpenter and a blacksmith were engaged as trade instructors, besides a farmer who had been on the staff from the beginning. The boys of twelve years of age were sent half a day to school and half a day to a shop. Farming is the principal trade which all the boys

have to learn. The shops were needed for the school as well as for the teaching of the boys. Besides the school work there is considerable work done for outside people in the shops of the carpenter, blacksmith, painter and shoemaker. The pupils belong to four different tribes and speak four different languages, viz., Cree, Sauteux, Sioux and Assiniboine. English is the only language common to all.

Very little can be taught to children before they have learnt English, and it takes two years before they can understand the teacher. In the meantime they can learn to read and write. Indian children are pliable and susceptible of learning and training. The teaching of Indian children is far more difficult than the teaching of white children. Besides reading, writing, arithmetic and geography they have to learn the English language and to be trained in habits of cleanliness, courtesy and industry. White children receive such training at home, while there is nothing too elementary in the education of Indian children. The boys are taught in class up to the 5th standard, and are trained to make their living by work. The girls have to pass by the same standards and learn all kinds of house work, including cooking, sewing, knitting, washing, dairying and baking. The school age is from six to eighteen. While at school the biggest pupils are allowed to hire out for a short time in order to practise what they have learned at school. The girls after their discharge from the school hire out by the year when not required at home, and there are always more applications than it is possible to fill. An addition was built in 1897 making the capacity of the school 225. The number of pupils at present is 224, viz., 123 girls and 101 boys. The school is the only Government institution in the district, and it has received many visitors, among them two Governors-General, the Marquis of Lansdowne and the Earl of Aberdeen. The grounds are always kept beautifully clean and the gardens are a great attraction for their neatness, size, and the quantity of vegetables and profusion of flowers produced yearly.

Speaking of the exhibit of the Qu'Appelle school at the Winnipeg Exhibition of 1891 the *Free Press* said:—

"The exhibit of the Qu'Appelle Industrial School is very interesting. A shelf twelve feet by four is well filled with many kinds of vegetables of remarkable size, cabbages, potatoes, onions, pumpkins, beets, mangolds, carrots, parsnips, cucumbers, melons, tomatoes, artichokes, corn, peas, sheaves of wheat and oats. On the wall behind the shelf are hanging numerous creditable specimens of the boys' work in blacksmithing and carpentering. The girls' work is also well represented by socks and stockings of all kinds, by scarfs, woollen caps, bread, etc. The writing and composition of the boys, and especially of the girls, is very creditable to the Indian children, who came to school a few years ago from different tribes, with different languages and without knowing a word of English. But what is still more interesting is to see three little Indian girls sitting before the exhibit, busy sewing, knitting with hands, and with the machine carding wool, spinning, making socks or scarfs with the crochet. Their bright faces, their dresses with red Garibaldi corsets and sailor collars make them very handsome and they attract much attention. Three boys are also near by with tidy homespun suits and Scotch caps; one is a blacksmith, another a carpenter and the third one a good scholar. Six kinds of vegetables were entered for open competition and they secured four prizes, viz., the first prize for cabbages, second prize for potatoes, red cabbage and plum tomatoes. The cabbages are of an immense size, and weigh, with some of the leaves, sixty-one and forty-eight pounds. Such a prize is a credit to anyone, but more so to an Indian institution, especially when it is in competition with all the gardeners of Winnipeg and Manitoba."

Of the school exhibits at the Regina Exhibition in 1895 the Indian Head *Vidette* wrote as follows:—

"No institution achieved a greater success at the Fair than the Qu'Appelle Industrial School. It had splendid exhibits in all departments; the samples of blacksmith work excited particular admiration, while the

school work was the best shown, taking no less than six first and two second prizes in the competition open to all the North-West. Father Hugonard was also very successful with his vegetable exhibit, taking first prize for squash and early cabbages, second prize for vegetable marrows, and third prize for savoys, summer cabbages, egg plant and collection of cultivated fruits. The needlework shown by the girls' department of the school was likewise very good, and a capital model of the school received much attention. But the crowning success was the band, whose playing was always received with well-earned applause. The boys' skill excited much surprise among the strangers. They also had the honour of receiving the special prize for bands given by Lord Aberdeen, being engaged to play at the State dinner and to supply nearly all the music at the grand stand performances. Mr. Stack, the bandmaster, deserves much credit for the correctness, swing and go he has imparted to their playing."

At the above Territorial Exhibition of Regina in 1895 the Qu'Appelle school was awarded, besides the prizes, a diploma for the best general school exhibit in open competition and a diploma for the best musical performance and excellence of the band.

As far back as the Regina Exhibition of 1887 and at every exhibition since, the school secured the first prize for penmanship in competition for the whole Territories, the writing being done before the examining judges.

Visitors to the Qu'Appelle school will be well repaid for the trip by the beautiful scenery, the neat gardens, and the general appearance of the pupils and of the whole institution.

[54.] DIOCESE OF NEW WESTMINSTER, B.C.

INDUSTRIAL EDUCATION IN THE CATHOLIC MISSION OF BRITISH COLUMBIA, CANADA.

I. The steps which have been taken so far are in connection with Industrial schools. These Industrial schools were founded by the Federal Government of Canada.* The Government's programme is that boys should learn farming and gardening, and one or two trades, such as carpentry, saddlery, or some such trade. The girls should learn cooking, sewing, knitting, washing, and general housework. No detailed course of study is mapped out for the training in industrial branches.

The teachers so far employed in the Catholic schools in this province are generally trained in their trades, but I would not call them specialists. In America workmen are able to set their hand to anything. They are all Europeans or of European descent.

I am not aware that native teachers have been tried, except in an isolated case, and with little success.

The teachers in the Catholic schools are Sisters for the girls and laymen for the boys, or a few lay-brothers under the direction of a priest. All the priests in charge of schools for Indians are Oblates of Mary Immaculate. The Sisters are of various sisterhoods.

* Although there were no regularly established schools here till about twelve years ago, the missionaries, before that time, had great influence in making the Indians industrious. In some reserves, where agricultural lands were good, the missionary would take special care to watch that each Indian tilled a fair amount of ground. Failure to obey such directions would be blamed and punished, while a reward would be offered to the thrifty.

We have in our diocese three industrial schools with an attendance of 150 children and two boarding schools, partly supported by the Government, with an attendance of 130.

II. It is clear that the industrial and agricultural training is having a good effect, but not as much as one would like to see. The Indians are naturally lazy, and as they have not facilities in their *rancheries* or reserves, such as are found in cities or country places of whites, the ordinary consequence for school children is to drop into the routine work of their elders. Necessity only will make them bestir themselves. Building a church, a house, or need of food will urge them on to work, and then those who have a better knowledge than the others will render good service. Some will work with whites on the farms to earn some money, but this was so before the establishment of schools. Those who have frequented schools pass through a trying time after their return home. They imagine that they know more than their parents (in many respects they do) and they pride themselves overmuch, but they do not on that account do more work. Nay, they are oftentimes less active than their parents, precisely because they esteem themselves better than their elders. This presumption keeps control over them for some years. Later on the conditions of life bring them back to their good senses, and they generally become very different. They become thrifty and exemplary as a rule. When I say that Indians are lazy, I mean they are so when compared with the white population. Most of them do not realise that they are lazy.

III. In the Industrial and Boarding schools (which in point of efficiency differ very little) the two kinds of instruction are combined, namely, industrial and agricultural one half the day, and school work the other half. It is the proper course to follow.

There is no provision made by the Government for more advanced literary education. Should any pupil show special promise to excel in higher studies, there are the Sisters' boarding schools for whites, where Indians would not be refused, or a boys' college for whites, where Indian boys would be accepted. In isolated cases this has been done. Half-bred children of both sexes have frequented the schools with white children, and they have attained fair success. But of course the literary education given in ordinary schools for the whites is not of a high standard as yet. It is what is called common school education.

IV. From the foregoing answers it will be gathered that the industrial education of our Indian schools is nothing like the technical training imparted in schools established in Europe. The children are taught to work, but the main effort on the part of teachers is to foster a love for work. Hence, although method is used to train the children, these latter are, by their very nature, refractory, without being conscious of it.

None of the schools here turn out any finished articles for sale on the market. The girls do the cooking and all the housework,

and wash for both themselves and the boys. They do all the mending and sewing necessary for both. This class of work keeps them busy outside of school hours. The boys do the outdoor work for both communities—such as ploughing, planting, reaping—saw wood, help in building work, or are otherwise employed for the good of the school. The children work according to their age and strength, but all have to work.

V. The difficulty which arises from the natural indolence of the natives is the principal one that has to be contended with.

As there is no market for any work that the Indians could do, the schools have to limit themselves to the work mentioned in answer to Question IV. above.

I do not think that the Government's intention is to obtain what in civilised countries is called "skilled" labour. I do not see that for the present the Indians would wish to become skilled labourers in any trade. They have no such ambition, and to attempt to force them into it would result in failure, and would disgust the children with school work. Later on perhaps the Indian youths may develop more ambition.

VI. The white population are anxious to secure the help of Indians for their farm work and fishing. The scarcity of whites is the principal reason why the Indians will be sought out. However, there is also a desire on the part of the majority of the whites to show good-will to the Indians. In our province mostly all the Indians are good living people and the whites esteem them for their goodness.

As little or no manufacturing is done in this province, where Indians are to be found, labour troubles do not exist. There is no reason for their existence. The Indians, for reasons mentioned before, will not become skilled labourers for some time to come. Even should they become skilled the whites would perhaps favour them. In the fishing industry, where several thousand Indians are employed, the Indians and the whites stand together against the Japanese, who are considered intruders.

(Signed) + AUGUSTINE DONTENVILLE.

July 13th, 1902.

Bishop of New Westminster.

[55.] DIOCESE OF ST. ALBERT, CANADA.

(1.) EXTRACT FROM *Illustrated Catholic Missions* (SEPT. 1902).

THE HALF-BREEDS OF THE CANADIAN NORTH-WEST.

The Canadian half-breeds are a very interesting and promising race. Their history is a curious one.

Long years ago the whites who dwelt in the great North-West were so far away from any centre of civilisation that they were practically cut off from the world. For more than half a century they had neither priest, nor school, nor church. Yet a large number of them were French Canadians, who had been brought up as children in the practice of the Catholic faith. But, deprived of all religious aids, they too easily fell victims to the evil examples of moral corruption around them. Many of them

contracted marriages after the Indian fashion, *i.e.*, by buying Indian girls for wives. The price did not appear very dear, a wife cost three dogs! Not much according to our ideas, but quite a fortune in those times. Unfortunately divorce was also adopted, and with no other legal form than the husband's caprice. Nay, these latter often resold their wives for a pipe or a little tobacco. Still worse, they sometimes staked them at a game of cards or in making a bet. The unfortunate women passed over at once into the possession of the winner. Such were the first parents of the Canadian half-breeds. They formed the nucleus of a race of mixed blood differing in manners and customs but little from the Indian tribes around them. In the winter they hunted the buffalo, in the spring they fished along the great rivers. The great trading companies employed them as trappers, but took no pains to teach them either the elements of reading or writing, or even those of agriculture.

Not till the Catholic Missionaries came did real civilisation begin to be introduced among them. Nowadays all is changed. A visit to a typical mission station—that of St. Albert, not very far from Edmonton, in Alberta, one of the four districts of the North-West Territories of Canada (*viz.*, Assiniboia, Saskatchewan, Alberta, and Athabasca)—will indicate this amelioration. The mission contains 175 families, most of them with numerous children, for the half-breeds are a very prolific race. These form the majority of the population, but there are also numerous Irish, Scotch, and French-Canadians. Three languages are in general use, English, French, and Cree, but chiefly the latter. One of the priests is Father Cunningham. In 1901 the number of first communicants was sixty. The Grey Sisters have a large establishment, of more than 150 persons—nuns, novices, school children, Indian children, orphans, besides old folks in a home, and hospital patients; they have also a farm. The Grey Sisters began their labours thirty-three years ago. It was an edifying spectacle to see them busy in agricultural works, driving bullock-wagons, and toiling like farm servants. Indeed the Catholic missionaries have all along devoted themselves to teaching the half-caste population agriculture. Formerly these lived exclusively on the chase, but their land is very rich and the priests have taught them to profit by its riches. Thirty years ago the missionaries had only some thirty or forty acres to cultivate, but they had already sixty head of cattle and as many horses. Oxen and horses were used for ploughing and for draught. Milk was used for food and for making butter. The lay-brothers were of immense service, but it was not unusual to see a priest, sometimes even a bishop, axe in hand cutting timber for a new building, or driving the plough, reaping the corn, and mowing the grass. These hard labours have been rewarded. A religious, honest, and industrious population is rapidly being formed. The mission itself is the centre of extensive farming operations. All round the residence of the bishop is a great farm, with numerous flocks and herds and where, as our pictures show, the most modern farming appliances are in use. The nuns also possess a fine farm, which three years ago produced about seventy-two tons weight of grain, including wheat and oats, whilst at the same time the mission lands produced 144 tons of the same.

There is a seminary in the mission, whose chief object is the formation of a native clergy. Father Cunningham and Mr. Beaudry* both began their studies in it, the former having completed his Arts course at Ottawa University. At present the seminary contains pupils of all nationalities. two or three French-Canadians, a half-breed Iroquois-Cree, an Irishman, and an Irish-Canadian, an Englishman, etc.

(2.) REPORT BY THE RIGHT REV. THE BISHOP OF ST ALBERT.

The first attempt to impart industrial training to the Indians in the North-West Territories of Canada, and even in Manitoba,

* Both Half-breeds.

was made in 1883-4. It was due to the exertions of the late Bishop Grandin, my venerable predecessor in the See of St. Albert, who succeeded in arousing the interest of the Government and in securing generous help from the Indian Department, towards the establishment and maintenance of industrial schools for the Indians. The Protestants were given one school at Battleford, and two other industrial schools were established under the control of Catholic authorities; one at Qu'Appelle (Assiniboia), and the other at Dunbow (Alberta) not far from Calgary, in this diocese of St. Albert. Since that time others have been established under the control of various Protestant denominations and of Catholics.

As a way of recruiting for these industrial schools other institutions have been established on the reserves proper. They are called "boarding schools," and in these none, or very little, industrial training is given. The children are taken in these boarding schools from their sixth to their twelfth or fourteenth year, and then an effort is made to transfer them to the industrial schools for about four or six years, until they are eighteen years old.

I. In the industrial schools farming, breeding of cattle and horses, carpentering, blacksmithing, tinsmithing, shoemaking, saddlemaking, harnessmaking, have been successfully taught. The teachers have been practical men versed in the trade, but they have generally not had special preparation in the art of teaching. In most cases they have not been Europeans but Canadian or American born. In the case of girls, sewing, cooking, housekeeping, and other womanly duties have been taught, and in our case the training has been entrusted to religious communities of nuns. Some children educated and trained in our schools have become proficient teachers of their trades.

II. Industrial training has certainly had a very beneficial effect in every respect.

III. An educational system of combined literary and industrial training is very practicable. Our plan is to devote one half of the day to ordinary school subjects and one half to industrial training or manual labour. Those who study in the forenoon work during the afternoon, and *vice versa*. Specially gifted pupils are sent on to a higher school.

IV. In the earlier stages of education, *i.e.*, before the age of ten or twelve, there is very little manual labour or technical training required except that involved in keeping the halls, class-rooms, and premises clean and in good order. The curriculum of studies is as follows: Catechism and learning of religion, reading, writing, arithmetic, history, geography, and generally all matters taught in the common schools of the Territories.

V. There has not been any difficulty experienced, outside of the recruiting of pupils, always difficult on account of the natural affection of parents for their children, and of their total ignorance of the benefits of education.

VI. The possible opposition of white labour has been averted by asking the same price for Indian labour as for labour of the same quality done by white men.

(Signed) + EMILE J. LEGAL, O.M.I.,
 St. Albert, N.W.T., Bishop of St. Albert.
 October 24, 1902.

[60.] VICARIATE OF BRITISH HONDURAS.

Belize, British Honduras,
 July 11th, 1902.

In answer to your circular received by last mail, July 6th, I send the enclosed answers, given me by the Father in charge of the Catholic schools, with which I substantially agree. Some years ago we had competitive exhibitions of work done by the school children in writing, drawing in ink, pencil, and colours, map-drawing, book-keeping, making mechanical models, etc., together with sewing, darning, embroidery, etc., by girls, and the work shown was very creditable. This would show that the children are quicker to learn manual than mental work. As our two largest schools are in charge of the Sisters of Mercy, who could not help in industrial or agricultural education, we Catholics have been slow to push industrial education.

(Signed) + FREDERICK C. HOPKINS, S.J.,
 Bishop of Athribis.

ANSWERS TO QUESTIONS.

Belize, British Honduras.

I. No steps have been taken to provide industrial or agricultural education for the natives.

II. Answer contained in preceding.

III. We maintain that industrial and agricultural education can be successfully combined with instruction of a more literary and general character, and that this should be done.

We think that, for ordinary native children, one half the school time may well be devoted to industrial and agricultural education.

Specially talented pupils should be afforded special opportunities for advancement.

IV. No manual training is imparted to boys. Girls are taught to sew, crochet, and embroider, during one and half hours a week.

V. Financial depression and public apathy stand in the way of any serious attempt at suitable provision for manual, industrial, or agricultural training. The literary training is too high for the children. Eliminate 50 per cent. of it and substitute industrial training.

VI. The white population is a small fraction of the inhabitants. There is no considerable amount of friction between whites and the passive races. There has been no opposition from the whites to the advancement of the others. Very little skilled labour is employed in the colony.

APPENDIX 4.

EDUCATION IN BRITISH NEW GUINEA.

I. INTRODUCTION.

British New Guinea has a littoral of 1,700 miles on the mainland apart from the many islands connected with it, and this paper deals merely with some 150 miles of the north-east coast, the portion already worked by the Church of England Mission out of the 300 miles of coast-line allotted to it by the Government.

The natives resident in this area are in the most primitive stage of development. Living in grass and palm-leaf huts, which their pet pigs share with them, with nothing but a loin cloth and an armlet for dress, a stone axe and adze to clear the forest and hollow out their canoes (except where a trade tomahawk has been lately introduced), a digging stick to turn over the soil, they are as yet hardly touched by the advent of the white man, although the strong hand of the Government has made the periodical raid and counter-raid, a diversion from the monotony of perpetual agriculture, a thing of the past.

The presence of the British Administrator and his officers has done something more. It has, in the first place, created a list of punishable offences, which were before regarded as allowable acts. Strictly speaking there was only one "crime" prior to the British occupation, only one act really "evil" in the native eyes and severely punished by them, namely, removing your neighbour's landmark, altering the boundary, either on the plain or in the terraced gardens on the hills, between the land which your neighbour had laboriously cleared and dug and planted and the plot to which your own efforts had been directed. This crime was punishable with death. To kill your foe, that is, a member of another tribe, to raid his garden, to attack his village were meritorious acts. But the Government has made not only killing and what often provoked killing—sorcery and witchcraft, but also stealing, adultery, non-compliance with Government orders, resisting the village policeman, breach of agreement and many other things, punishable acts. In this way character is at once disciplined and education has begun.

In the second place the Government has passed a school ordinance. Having added considerably to the list of crimes and offences, it was in duty bound to justify its acts to the native intelligence—to explain, or get explained, why stealing, adultery, murder are wrong, and so work by influence as well as by force. The only schools in British New Guinea are Mission schools, and the Government requirement is three school attendances a week for all children of school age living within three miles of any school. As the school is open five days in each week, a daily attendance is for the

most part secured, where the Act is enforced. This, according to the terms in which it is drawn, depends upon the formal request of the European missionary of the district. Of the thirteen native village schools in our area the ordinance is practically in force in ten. About a thousand children are dealt with in the Church of England Mission Schools. Of these fifty are in the Training School at the Head Station, and in the case of about fifty more who are past school age, the formation of character is carried on by the help of industrial training in the plantation, workshop and printing office. The numbers are not large, for the Mission has been only ten years in existence. There is no Government grant to the schools nor Government inspection.

These three spheres of work may be treated one by one, and the methods adopted in each lightly touched upon.

II. THE VILLAGE SCHOOL.

There is much quiet opposition to be encountered from the parents. "School—('tattooing' is the nearest word available, representing 'writing,' the part for the whole)—does not give you your food," is a constant objection urged. Such keen agriculturalists are the Papuans that they found it really hard to respect us missionaries because, though they acknowledge we work hard, we get our food in boxes and do not grow it ourselves. A promising scholar is often lost to study by having to go and grow food for his old mother before she dies—not that she is in want and has not other sons to supply all her need, but because it is every son's duty to grow food for his mother. Children, too, are useful from their very earliest years in the vegetable gardens, both boys and girls finding many light jobs, and the latter, in addition, being called upon to take care of babies when there is no grandmother with whom they can be left in the village. A Papuan lad handles and flourishes his "ipa," or digging stick, very much as an English boy does his cricket bat. Still, to school the children come. Drill first in the open air in the shade, extension motions, marching, the use of the wand, and exercises adapted to the training of every muscle in hand, arm, foot, leg, and body. One of the Mission staff was formerly a gymnastic instructor in Melbourne, and has left his influence on every station in the Mission. Then follows the religious teaching in school, the appeal to higher than earthly sanctions for conduct, though the object in view is to produce the truest and purest life here and at once—the doctrinal teaching definite though simple, suited to the comprehension of the scholars and to the formation of a clear and unwavering faith—an indispensable element in character growth.

The village school course is very simple, for most of the schools only meet once a day—learning the letters and all the stages up to fluent reading; forming letters and figures (the latter with their English names, owing to the native difficulty of going beyond twenty, the limit of fingers and toes); the early stages of the multi-

plication table, elementary geography, and arithmetic up to addition and subtraction. Very few get further than this in the village schools, for at this stage they are eligible for the Training School at the Head Station, and the local dominie generally manages to persuade them to go on with their studies there.

School is made as attractive as possible. Singing both of hymns and of action songs is a prominent feature. The latter are not always suitably chosen. In one school, for instance, I was entertained by some ninety little scholars hammering away with hand action at their bare little soles, as they sang, "Cobbler, cobbler, mend my shoe"! Other songs were more suited to native life; for instance, a pretty song with imitative action, describing the lizard and the wallaby, the fish, the dog and the cuscus, denizens of Papua. "Home, sweet Home" in native is sung with great zest, for so attached are the children to their "doku" or village that I have known boys living at the Mission station crying from home sickness, though they could almost touch the roof of their father's house from the Mission premises.

As to the results of these village schools, if character is the object aimed at, this instance, that came under notice in December last, is remarkable. A girl of thirteen attending a village school was in spite of resistance and exhortation grossly injured by a white man. At the trial, when asked by the magistrate why she resisted, she replied: "It is wrong in the eyes of God." "You mean," he said, "that the missionaries would be angry with you." She repeated her answer and declined his comment.

In one school the scholars have been taught to bring a school fee in the shape of a piece of yam or taro every Friday.

III. THE TRAINING SCHOOL AT THE HEAD STATION.

This need not detain us long. The subjects are more advanced than in the Elementary School, and some of its scholars have already reached decimals and fractions in arithmetic. Physical drill, religious teaching and influence, reading, writing, dictation, object lessons, instruction in English are the main features. After the object lessons the scholars write essays on the subject that has been set before them. A lecture on cattle produced this: "The males are called King Billy" (the name of the Mission bull), "the females cows." One on the hen led to this: "The mother sits on her children's heads, and is to them in place of a blanket." These essays are a great help to the teachers in enabling them to appreciate the extreme simplicity and "far-a-wayness" of the native mind. When views of famous London buildings were exhibited by means of lantern slides, and it was explained that the buildings were all of stone, the instantaneous remark was, "Have you no wood in your country?"

The character test is well satisfied by the number of youths who have gone forth from this Training School to act as pupil teachers in distant Mission stations. They have left home and friends

under strong self-sacrificing motives, and have proved influences for good in new districts just opening up to missionary and educational work. Two schools have been established and maintained entirely by youths thus prepared and sent out. The girls at the Head Station are trained to be the wives of future Mission teachers, and become very proficient in every branch of house and laundry work, and in plaiting mats from the dried pandanus leaf.

IV. INDUSTRIAL WORK.

Many young men past school age, and lately married, pressed upon us their dislike to the ordinary village life with its houses crowded with several families and its generally low ideals. They were willing to grow their own food, but wanted a Christian village where they could go on living as they had for some years previously, when attending the village school and living on the Mission station. One thousand acres of land for a cocoa palm plantation were secured, and the plan in view is a Christian co-operative settlement, exporting the copra, or dried kernel of the cocoanut, to the Sydney market. In addition to growing their own food, taro, yams, sweet potatoes, bananas and pumpkins, the men clear the land and plant out the palm trees, which for the first year or so are placed in a nursery. The work of clearing the land has been most arduous. The first hundred acres were grass lands, and the tall rank prairie grass had to be dug out by the roots, and the ground turned over down to six inches below the surface with heavy iron mattocks. The space between the palm trees is then planted with sweet potatoes or couch grass. The workers receive only a few pence a week and are at liberty to leave the settlement whenever they like. They can earn as much as £1 a month and their food working for the white man, but not one has left in the eighteen months. The work has been hard and the raw native was not equal to it. To get the clearing of the grass lands completed quickly, I imported twenty natives untrained by the Mission to work for two months at the Government rate of wages—10s. a month and food. At the end of a fortnight they all begged to have their agreement cancelled, and they were returned to their homes. The higher character shown by the Mission lads is due to their personal attachment to the layman in charge of the Settlement, to the feelings called forth by the religious teaching and services, to the Mission's recognition and utilization of the natural love of home and family life, to the fact, too, that the Settlement is a centre of social life, where such things as football, native games, hunting, fishing and even dancing, within reasonable limits, are enjoyed and encouraged. In eighteen months the numbers have grown from half a dozen to a hundred, and no one that has gone there, even temporarily, has left. The work hours average about seven a day and four on Saturday.

Other industrial work is taught to a limited extent, two lads having attained considerable proficiency in the printing office as

compositors. The natives employed in carpentering and boat-building have changed too frequently for any of them to have learnt either trade. This, indeed, will always be a great difficulty. In plantation work the labourers "grow their own food" and so the Papuan tradition is not broken. In the case of a trade requiring steady application for a period of years, the desire for change and the attraction of the "Wapu," or native garden, produce unsettlement. The difficulty may be met in a measure thus. The Government have a plan by which they hand over neglected children to the Missionary societies until these boys and girls reach the age of sixteen years. Some thirty-five "mandated" children are under the charge of our Mission, and I think it will be possible in the near future to apprentice the boys to carpenter, printer, or boat builder, and turn them out expert tradesmen as the result.

In these three stages of training, the Papuan on the north-east coast of British New Guinea has opportunities placed within his reach of physical, mental and moral improvement, and of an active self-respecting life, free from the degrading customs which are to be met with in the native villages. In simple, unselfish goodness the trained New Guinea native is an example to races that have enjoyed intellectual and moral privileges centuries before he emerged from barbarism. So marked is the change in face, in form, in character which results from educational and moral training that few would be found to disagree with the opinion publicly expressed eighteen months ago in Sydney and Brisbane by the Lieutenant-Governor of British New Guinea: "I never need to be told that a boy attends a Mission school, I can see it in his face."

M. J. NEW GUINEA.

April, 1902.

APPENDIX 5.

WORK OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS IN REGARD TO INDUSTRIAL AND AGRICULTURAL EDUCATION IN INDIA.

An inquiry was addressed by the Board of Education to the American Board of Commissioners for Foreign Missions with regard to industrial and agricultural education carried on by the Board in colonies of the British Empire.

The Rev. James L. Barton, Foreign Secretary of the American Board, wrote in reply (May 6th, 1902), referring to the work among the Marathi-speaking people in the Bombay Presidency, and to that in the Madura district of the Madras Presidency, and in the Jaffna Peninsula of Ceylon :—

“ Our work in these countries in this line is largely new and is in its experimental stages. Until very recently our Mission Board did not recognize industrial work as in any way a part of our mission work. Owing, however, to the demands which have been made upon our missions in this line because of the industrial conditions in the country, little by little industries have been introduced into our schools, until we have pretty well established industrial plants at various points. Last year we sent out to be associated with our mission that is working in the Bombay Presidency, a thoroughly trained agriculturist, a graduate of an agricultural college of this State, and also a trained mechanic, a graduate of one of our best technical institutions of this country. These men working in conjunction with our mission are attempting to devise the best method of carrying on industrial work and teaching agriculture to the boys who are connected with our Marathi Mission.

“ Because our work is in its initial stages, it is impossible for me to answer with any accuracy the questions you ask. We are now attempting to guard against this work's deteriorating into narrow technical instruction, while, on the other hand, we are compelled, because of lack of funds, to make it as much self-supporting as possible. I doubt if the technical work we shall introduce will arouse opposition among the white population, for it is our purpose as far as possible to revive the village industries, that is, to teach trades which can be practised in the villages, thus rendering the operator a self-supporting and thrifty member of his village society.”

Mr. Barton also sent various reports of the work of the American Board, from which the following extracts are taken :—

- (1.) **EXTRACTS FROM THE REPORT OF THE DEPUTATION SENT BY THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS TO INDIA AND CEYLON IN 1901.**

MARATHI MISSION.

INDUSTRIAL TRAINING.

“As has been already stated, the large proportion of the Christians in India are from the poorer classes, few of whom have trades or professions by which they can earn a living. Many lose all the means of earning a living which they once had when they break caste by publicly professing Christianity. For the educated Christians many positions are open in the line of pastoral work, preaching, and teaching, but as the work advances, these positions will not be sufficient for the constantly increasing number of Christian young men who have taken a course of study more or less extended. There are also men with not a little education who lack the essential qualifications for employment in Christian work. Altogether too few of the Christian communities in India have men who are taking leading positions as artisans, contractors, merchants, farmers, etc. It has seemed to be the prevailing impression heretofore that the Christian must either enter one of the callings in connection with missionary operations, or become a common house servant or day labourer.

“In addition to the facts above stated, is the tendency among all classes to consider any kind of manual labor as beneath the man who has received an education equal to matriculation for college. Those who pass beyond this point feel themselves farther and farther removed from every calling in life except the so-called learned professions or a position under the Government of India. Lord Curzon, the Viceroy, recently called attention to the fact that Indian universities are turning out each year an ever-increasing number of Hindus with university degrees, who are clamouring for positions in the civil service of India, failing which, they remain educated idlers. He raised the question whether the present educational system adequately meets the needs of the case.

“As a part of this same question, the Deputation found in our own mission that there is an increasing desire upon the part of Christian parents to have their children educated, and also that a large number of Hindus are eager to have their children attend school, preferring not infrequently that they go to the mission schools. The parents are generally unable to pay the inevitable expenses of their children's education, and when the course of study is completed, they seem to feel that it is the duty of the

missionary to provide a position at a living salary for the pupil thus educated. In a word, the people generally desire free education for their children and permanent employment thereafter. Many petitions were presented to the Deputation for the employment of the petitioner in the mission, the only reason for the request being that he had been educated at the expense of the mission, and needed employment in order to live and support his family. Not a few of these people were in dire distress, but seemed to be powerless to do anything to earn a living. This condition has not been helped by the early traditions of our own mission, when it was considered a large point gained if parents were willing to permit their children to attend mission schools even at no cost to themselves, and the present attitude of some missions carrying on work in India does not, in this respect, materially differ from that formerly held by our own missionaries.

“Our missionaries, for some years, have been carefully observing these conditions, and have gradually reached the conclusion that the mission educational system should train men for greater independence. At Manamadura, in Southern India, and in a smaller way in other places in the Madura Mission, and also in Sirur and Ahmednagar in the Marathi Mission, they have begun industrial schools which give practical training in industries suitable to India. The Indian Government, recognising the importance of such training, makes liberal grants towards the support of such schools.”

“This industrial idea, as an element in the training which the missions owe to those who are to represent, not only the professional but the practical side of Christianity to Indian society and life, is greatly helped by the operations of the Industrial Missions Aid Society, having its headquarters in London. Its promoter, Mr. W. H. Fry, is an earnest Christian man, who has made repeated and thorough study of the industrial conditions in India. His society is already employing at a living wage a large number of the orphans who have been taught carpet-weaving in the industrial school of our Board at Ahmednagar, under the care of Mr. Smith, and who are now the employees of the above society's rug factory at Ahmednagar. All of the weavers in this factory were trained in our own school. This society proposes to foster industries in India, and to give employment to the children and young men whom the missions train. They have taken to India, with headquarters in the Bombay Presidency, a skilled operator, whose business it is to study Indian products and the world's markets, that he may wisely advise regarding the product of all industrial schools and plants, and then market the same to the best advantage. His services are at the disposal of our missionaries without cost to them or to the mission.

“ The plan for the industrial training in India does not carry with it the thought of operating large factories, or anything of the kind, but only :—

“ 1. To give all students in mission schools, including the orphans, the larger education that accompanies the development of mechanical ideas as applied to practical operations. Such a training is more needed in India than in many other countries.

“ 2. To teach all students that it is not beneath the dignity of any one to do honest labor with his hands.

“ 3. To open before all needy students an opportunity to earn a part, at least, of the expenses of their education by manual labor, and so to discourage pauperism and a tendency to expect that an education is to be given without cost.

“ 4. To fit some students to enter factories and to take self-supporting positions as soon as the missionaries feel that they have been sufficiently educated.

“ 5. To train those who in a few years will constitute the rank and file of the Protestant Christians in India, to become independent wage-earners, whose value to society will be widely recognised, and who will be able to support financially the Gospel institutions of their country.”

CONCLUSIONS AND RECOMMENDATIONS.

INDUSTRIAL WORK.

“ Nearly a century of educational work in India, national and municipal as well as missionary, has not accomplished all that was expected in the way of raising up independent, sturdy, aggressive men. On the contrary, even at the present time, those who secure an education, with but few noble exceptions, are dependent for employment either upon the Indian Government or upon the missions. Failing in this, they seem to be powerless to make places for themselves in any other direction. As the numbers which can be wisely employed, as above mentioned, are limited, the educational institutions of the country are raising up an ever-increasing number of graduates who remain educated dependents.

“ We question whether the present system of education is best adapted to raise up men for even Government or mission employment, to say nothing of the many trades and professions which need educated leaders, but into which scholars or students are not inclined to enter. The educational system of India not only fails to develop ingenuity and self-reliance in the students, but leads them to look with disdain upon all forms of manual labor. The tendency of the students in India to regard it

beneath them to labor with their hands has not been counteracted by the training given in the schools. In addition to the above, is the necessity laid upon the missions in India, and more especially the Marathi Mission, to provide a Christian education for a large number of dependent famine children, to whom the mission stands practically in the relation of a parent. For the sake of the broadest development of these children, not to mention the necessity of their support, some form of manual training and productive labor seems imperative.

"We recommend that our missions in India so modify their courses of instruction that all male pupils aided through the mission shall have some practical instruction in productive manual labor, adapted to the conditions and needs of the country. We see no reason why this should not apply also, with necessary modifications, to female pupils. It is as essential that the future Christian community in India have well-equipped farmers, mechanics, artisans, and merchants, as that they shall have learned Government officials, preachers and teachers. If that community is ever to become independent of foreign charity, it must comprise independent producers and wage-earners. We urge the Indian missions to enter upon such a course systematically, so that it shall be operative alike in all parts of the field.

"In connection with such training, we believe that it may be practicable in many cases to organize enterprises that shall soon become self-supporting, and even a source of income, having at the same time a distinct educational value. Any student who refuses to do manual labor in return for school privileges should not remain in school at the expense of the mission.

"We regard the presence in the Marathi Mission of Mr. D. Carroll Churchill, a trained engineer, and Mr. J. B. Knight, a professional agriculturist, as of great value in carrying out such a course in that mission."

(2.) **EXTRACT FROM THE SIXTY-SEVENTH ANNUAL REPORT OF THE AMERICAN MADURA MISSION FOR THE YEAR 1901.**

THE MANAMADURA INDUSTRIAL SCHOOL.

"The pressing need to-day, as it has been from the beginning, is a fund to be used as a working capital, without which the best results cannot be secured or even expected. Just at this moment two large orders are in sight—orders that would be most helpful in many ways and yet it is with considerable misgiving that I look forward to the execution of them without funds to work with.

"Another very desirable addition to the school would be an agricultural department in which such of our boys as will hereafter go back to their lands may be taught some of the principles of scientific farming. This requires land, and while some steps

have been taken toward the securing of a suitable site, it is as yet too early to say more than to express the strong opinion that if successful in starting this department, which has been in mind from the beginning, a very useful work can be done and a long step will have been taken toward self-support, since on a piece of land of sufficient size much of the food for the school could be raised with not very much expense after the initial outlay had been made.

“ Along with the changes noted above have come some lessons which it may be hoped will be applied to the working of the school in the future. Chief among these is that of the desirability of putting each boy and girl upon his or her own resources as much as possible. Hitherto they have been dealt with in classes with the result that the lazier members of the class have been carried along on the efforts of their more active companions, and they have been well content to have it so. A tentative measure is now under consideration to introduce the good and wholesome principle that may in this connection be expressed thus : ‘ The diligence of the diligent shall rest upon him and the slothfulness of the slothful shall find no perch abroad.’ ”

(3.) **EXTRACTS FROM THE REPORT OF THE AMERICAN MARATHI MISSION, 1901.**

THE AHMEDNAGAR HIGH SCHOOL.

“ Until the first of September, Rev. Henry Fairbank was in charge of this work. Mr. Smith reports :—

“ “ On my return to duty at the end of August, I found the school larger than ever before, the increase being mainly in the Industrial Department. As far as I have been able to learn, this is the only High School in India which combines with literary work a training in industrial arts.

“ The High School aims at giving such an education as is necessary for entering college. A second aim is to prepare candidates for the Indian Subordinate Civil Service.

“ **TECHNICAL TRAINING.**—Manual training in wood-work was introduced in 1892 as an optional subject in the course of study so as to give a broader and more practical education than could be got from books.

“ A few years later, repoussé or ornamental metal-work was added, especially for such as had shown a taste for drawing, and Persian and Indian rug-making as an industry for pupils who could not afford to take a full High School course with training in drawing, etc.

“ Pupils in the latter department as a rule receive their literary training in the Primary or Vernacular Department, though a fair proportion learn both English and drawing.

“ The aim of the school is therefore to fit our pupils for life, and we adapt our instruction to the circumstances and talents of our pupils.

“ Believing, as I do, that everyone was created to do something well, my constant study is the natural tastes or talents of my pupils ; and having discovered those, I do what I can to make the most of them.

“ We are also learning the inherent dignity of labor. It is a hard lesson to learn in India where no one works who can help it, but when a boy has done something thoroughly well he is never either ashamed of his work or of labor in general.

“ Another very important sphere which the school is filling quite unexpectedly is the training of the children left on our hands by the last famine.

“ **AIM OF THE SCHOOL.**—But the most important as well as permanent work we are doing in the school is the development of Christian character by means of the variety of aim and method by which we are imparting our education. There is seen every day an *alertness* that was wanting under the old system. *Narrowness* gives way to large and liberal views of life. Boys now realize that they have a “ calling ” for which they must prepare themselves, and that it is only in such calling that they may expect either success or God’s blessing. The servility which has been thought inherent in many Indians is being displaced by *independence* of thought and *frankness of speech*. In a word, we are developing the sense of *individual responsibility* which the Indian caste system had almost obliterated.

“ The study of the Bible, conducted as it is in every class, daily finds suitable illustration in the so-called ‘ secular ’ side of the school and brings forth much precious fruit’.”

THE SIR DINSHAW MANOCKJEE PETIT INDUSTRIAL SCHOOL.
—“ Mr. Winsor writes :—‘ Our Sirur Industrial School is steadily growing in its measures, usefulness and influence to promote the well-being of our entire Christian community and the region at large. Its tools and hand power machinery, selected from the best makers in America and England, give it a reputation and character calculated to make an impression and to turn out artisans, so desirable and necessary for any people emerging from rusticity and backwardness. If industry and commerce are the sinews of a nation it is no less true of communities ; for communities make the state’.”

INDUSTRIAL WORK FOR FAMINE CHILDREN.

“ The legacy received by the American Marathi Mission from the last two famines has been 3,229* orphans who have been cared for by the missionaries, housed, clothed and taught.

* Number, December 5th, 1901.

This has added greatly to the work of all, and has meant a large expenditure of time, strength, love, and money. Yet it has been done gladly, uncomplainingly. During the year in most of the stations, relapsing fever among the orphans caused many an anxious day and night. Those who survived owe their lives a second time to the faithful care then received.

"In some of the stations, special classes have been formed to teach these children Christian truths, and many of them have shown that their hearts have been changed and that they have put their trust in Christ.

"Except those who are yet too small, most of these children are in school, and, as a rule, have done very well this year. In many cases, those who a year ago did not know their letters, now are in the 1st, 2nd, and even 3rd Standards. Besides this, the girls have been taught to sew and help in the grinding, cooking and washing. Some now help to teach sewing to the smaller ones. The boys have worked in the gardens out of school hours, and in several stations they too have learned to sew.

"**SHOLAPUR WORK.**—Miss Fowler has had the girls in the Esmary Orphanage learn to weave their own lugadies. Mr. Gates reports of the boys under his charge: 'They attend classes in carpentry, Persian rug-weaving, gardening, sewing, masonry, cloth-weaving and laundering. They have made doors and windows, put a roof on a house, and done several good jobs in common masonry. They raise many of their own vegetables. The boys weave the cloth for their suits, and make the thread-buttons that are used; we buy the thread only because it is better and stronger than we can make.'

"**RUG-WEAVERS.**—In Nagar, Dr. Hume has some of the boys learn carpentry, smithing, brass-work, making of tennis nets and other nets, and farming. Forty of the girls in the "Alice House," besides twenty-two of the girls Niss Nugent has charge of, and thirty-four under Miss Bissell's charge, are all learning rug-weaving. Mrs. Smith has had fifteen boys learn from a native tailor, so that now, without his help, they make all the clothing required for the other boys. The larger boys are learning other trades. Mr. H. Fairbank has some boys learning to use the hand looms for weaving cloth. The bigger boys are on the farm. They have picked the cotton and raised a crop of jiwari. Mr. Fairbank says:—'In connection with farming, I would say the improved methods show improved results. The jiwari on the mission farm is the best for miles round. The rows were planted twice as far apart as the ordinary farmer plants, and, after planting, were cultivated by a native harrow as long as it was possible for the oxen to work in the field without injury to the growing stalks.'

"**INDIGENOUS.**—Dr. Abbott writes:—'The hundred famine children at Roha, sixty boys and forty girls, are bright and

active. Aside from the regular book studies, the boys work for two hours a day at the carpenter's bench, at the loom, the tinsmith's brazier, and the sewing machine. The ideal aimed at is to teach such industries as will make it possible for the boys to earn their own livelihood in the towns and villages of the district where they live, so that they may not drift to the cities. All saleable articles made in the workshop are taken by the boys into the towns around, and sold. They receive a commission on their sale, thus encouraging them to study the market and lead to the production of things the people want, and will buy.' ”

“INDUSTRIAL LEADERS.—Realising that this large number of famine children needed to be trained, so that in future they would be self-supporting useful men and women, the Mission secured the services of two young men fitted to take the lead in this work. Mr. D. C. Churchill, B.Sc., M.E., a graduate of the Massachusetts Institute of Technology in Boston, is capable of developing work along the mechanical line, and Mr. J. B. Knight, M.Sc., a graduate of the Massachusetts Agricultural College, has a large field in the agricultural department. These gentlemen arrived in Bombay August 24th, and at once began to make a study of the situation. Mr. Churchill has been given charge of the workshop in the Sir D. M. Petit Industrial Arts School in Ahmednagar, and Mr. Knight has taken over a small farm near Ahmednagar, where he has already started work with a class of boys.”

APPENDIX 6.

MEMORANDUM ON TECHNICAL EDUCATION IN SOUTHERN INDIA.

An industrial school has been in existence at Nazareth, in the Tinnevelly District, for the last twenty-five years, and as it was the first of its kind established in Southern India, some account may be given of it as typical of other similar institutions privately conducted.

An Orphanage formed in the Famine of 1876-7 was the nucleus of the school. Carpentry and tailoring were the only trades taught to begin with, but weaving and lace-making were soon added, and drawing, Indian embroidery, blacksmith's work, and type-writing make up the complement of eight industries in which instruction is now given.

When the Missionaries commenced female education in Tinnevelly a century ago, the natives remarked, "They will teach the cows next." That phase of the question is passing away, and for fifteen years native girls have been successful in the Matriculation Examination of the Madras University, while last year a Tamil girl from Tinnevelly for the first time took the B.A. degree, and in some schools the boys are taught by trained and qualified mistresses in place of masters.

But progress in industrial education is necessarily very slow in India, where every novelty is regarded with suspicion, and as contrary to *Mamool* (custom).

In Europe there are trades unions or guilds which bind artizans together for defence and attack, and thus they make rules and regulations for themselves, and often enough for their employers too. In India, caste operates in a similar manner, and each trade is jealously guarded as the family heirloom of each particular caste.

In commencing industrial schools in the Mofussil, especially at places distant from large cities and towns, the feeling that their "craft is in danger" leads to industrial schools being boycotted by men of the artizan (Asari) caste, so that although they will accept work in them on good pay, they sedulously avoid teaching any trade secrets to pupils not of their caste. There remain, therefore, two courses open. Either teaching must be more or less restricted to boys of the artizan castes, viz., carpenters, blacksmiths, goldsmiths, stonemasons, and braziers, and this is the policy largely adopted in one section of Indian institutions, or an attempt must be made to permeate the masses, and to propagate the benefits of technical instruction to all classes, regardless of caste, which is the plan adopted in all institutions supported by missionary bodies assisted by Government grants. In the one class of institutions the programme is limited, and chiefly confined to castes which have a

special aptitude for learning handicrafts, whilst in the other (missionary) class the results will not be so uniformly encouraging, as the material to work upon is inferior, but there will be a more general and widened "levelling up" all round. The sons of artizans naturally, according to the caste system, must become artizans, and their training on Western lines will be productive of improvement in their methods of work, so that it is desirable to include them in the scheme of technical education, but whether this should be done to the exclusion of outside castes is a matter fairly open to question. The policy of Government is to give instruction freely to all, but the actual working out of that policy is difficult, and a world of trouble is avoided by adopting the caste system, and having three-fourths of your pupils of the artizan class, who readily flock to such industrial schools, where they can get an ample scholarship for learning their own trades, taught by their own caste-men, and which they would naturally learn in their own houses at home.

Another question not decided is, how far these schools should be on a commercial basis, as business concerns, or whether they should be institutions imparting superior instruction in handicrafts without thought of profit. In many cases the natural desire to make money and to speculate seems likely to strangle the efforts to teach new and improved methods of work regardless of the income to be derived therefrom, and with the majority of the pupils under the age of fourteen years, such industrial schools can only be maintained by employing journeymen who work at their trades and have no *locus standi* whatever as teachers in the schools. In this way there is a teaching branch of the school, and also a business or trading branch.

The natural inclination of the ordinary Hindu mind is much against "working with their hands the thing which is good," and all handicrafts are scouted as mean and despicable. A quill-driver on ten rupees a month thinks himself a king amongst men, as compared to a carpenter on fifty rupees. Literary education pure and simple has been over done in some places by the Missionary Societies, and the result is that in a large Christian centre like Tinnevely, where there are 87,000 Christians connected with the Church of England, and as many more Roman Catholics, it is becoming difficult to obtain the services of men of at least one caste, and the agricultural work which they used to perform as their hereditary occupation has to be done by immigrants brought over in hundreds from the Western coast (Travancore).

The natural deduction from the above is that elementary education ought to be made more practical and less literary. The aim should be :

- (i.) To teach the three R's up to the Government Fourth Standard (Upper Primary).
- (ii.) To train the eye and the hand by teaching drawing on the Froebel system, Kindergarten lessons, the Sloyd system, Needlework, Singing, and Physical Exercises.

Agriculture should be taught at convenient places in a practical way to boys of the Upper Primary and Lower Secondary classes, and pupils of ordinary schools should be drafted into Art Industrial Schools, and be allowed to select their own industry as soon as they have passed the Third Standard in literary subjects. Only pupils who evince special aptitude for literary education should be taken beyond the Upper Primary (Fourth Standard) in literary subjects and for all others, whilst instruction in literary subjects for two hours a day should be continued throughout their school course, the rest of their time should be devoted to technical study and manual labour, combining industrial and, where possible, agricultural training. As many of the technical words in all handicrafts are in English, and cannot be expressed in the vernaculars, English must be taught by conversation for one hour a day to all the pupils of each industrial class.

In the Madras Presidency there are only five Technical Schools having not less than 100 pupils on the rolls, and there were 3,530 pupils in technical, industrial or art schools in 1900-1901, out of 850,224 males and females of school age. Of 1,744 candidates who appeared for technical examinations, 922 passed, and of these only 209 passed in industrial subjects. Six were schools of music, others taught drawing, engineering (mechanical and electrical), commerce, printing, carpentry, fitters' work, tailoring, lace-making, Indian embroidery, and typewriting. Government provide several schools or classes for Normal training, and also Medical Schools, an Engineering College, a Law College, and one Agricultural College.

From the figures given above, it may be seen how very little progress has been made in teaching handicrafts, and scarcely the fringe of the subject has been touched. An Inspector of Technical Schools was appointed by Government two years ago, and it is hoped that this will in time give a stimulus to a much-neglected branch of education. It seems desirable that the programme for the future should be on the lines of what is termed the "Sepia Society" (the Society for the Encouragement and Promotion of Indian Art), as opposed and antagonistic to the efforts of some who despise everything native and not on Western lines, and who seek to denationalise every indigenous product of the country by introducing European methods. To this end it seems desirable to stimulate such branches of Indian labour as weaving, with its turn-out of beautiful muslins, silks, shawls, saris, and chudders; brass vessels and coppersmith's work, such as that made at Tanjore and Madura; ivory and wood carving; sculpture; dyeing; pottery, etc.

The problem of how best to propagate the knowledge of handicrafts and useful arts in schools amongst boys and girls of school-going age, leads to the question of the apparatus to be generally adopted in giving instruction. Should European machinery take the place of the simple and inexpensive methods used by natives or not? To take a case in point: the price of a Jacquard loom in Germany was found to be Rs.375 (£35), whilst a loom made by an

Indian carpenter, which would turn out similar work, but less expeditiously, was made locally at a cost of Rs.15 (£1). A weaver is generally a poor man, and although he may have learnt the use of the European loom, it will be impossible for him to have one of his own at least for some years after leaving a well-equipped industrial school. But it would be within his means to obtain a loom locally made, and this remark applies to nearly all apparatus used in the different handicrafts. It is desirable to teach pupils to make use of all the native tools and apparatus of the various handicrafts, excepting only when their use is distinctly bad, and also to use as far as practicable European methods and tools. It may perhaps be conceded that as a matter of fact the scientific apparatus and methods adopted by the pupils of technical schools, conducted on European lines, will not ordinarily be made use of when the trained pupils once leave these schools and are thrown on their own resources to gain their livelihood in their own villages.

It is generally allowed that this is a period of transition in the history of native life. There are a large number of graduates and undergraduates of Indian Universities who fail year by year to obtain "proper employment," which in ordinary native parlance means Government Service. The supply of these men being greater than the demand, they are perforce left without work, and they appear before the public as platform orators, or as contributors of articles in the vernacular press which are not always of a loyal nature. It is to remove this troublesome factor in the state that Mr. Tata, of Bombay, has recently provided a handsome endowment for a Scientific Research University.

In the meantime the Government programme is of a less ambitious but none the less useful nature, and when full advantage of it is taken, and over-advanced literary education receives its *quietus*, and is removed from its pedestal, then the answer will be obtained to the old question,

" When Adam delved and Eve span,
Who was then the gentleman ? "

A. MARGÖSCHIS.

May, 1902.

APPENDIX 7.

INDUSTRIAL SCHOOLS AND SCHOOL GARDENS IN CEYLON.

The efforts which have been made in Ceylon to introduce into our school curricula work other than mere book work may be divided into two sections : (1) Industrial schools, which were started many years ago, and (2) Nature study and school gardens, started last year.

I. INDUSTRIAL SCHOOLS.

There are at present thirty-three industrial schools scattered over the country, of which seventeen are boys' schools, eleven girls' schools and five mixed. They earn a grant of Rs. 42,576 (say £2,840) per annum, and deal with some 1,750 children. The grant consists of a payment of Rs. 10 on behalf of each child who passes an examination in terms of our schedule for industrial schools. The object in view is to teach poor children a trade whereby they can earn a livelihood when they leave school. The trades taught are (for girls) dressmaking, cookery, lace-making, and embroidery ; (for boys) tailoring, shoemaking, carpentry, printing, book-binding, blacksmith's work. Of these lace-making for girls and carpentry for boys are far the most popular ; absorbing between them about 1,000 children out of the 1,750, while embroidery and book-binding take about 500 more, thus leaving very few indeed for the other trades.

The idea sounds excellent ; unfortunately its realisation leaves much to be desired. In the first place it was introduced red hot from England, at a time when it was thought that every successful effort in England was necessarily applicable to an Eastern country, a fallacy which a rather painful and costly experience has enabled us to detect. This accounts for the fact that cookery and dress-making are put down very early in the list of subjects, and no doubt they seemed most civilised and advanced when the scheme was first mooted ; but it does not require much knowledge of the East to perceive that two more ridiculous "trades" could hardly have been selected for girls. Women cooks are practically unknown and impossible ; every woman and girl is an excellent cook up to her means and for her requirements, and has nothing to learn at school on that subject ; while, when the dress of Eastern women is considered, it is obvious that "dressmaking" must either be a farce or a deliberate attempt to introduce Western garments to Eastern bodies—a lamentable crusade indeed ! I have dwelt a little on this point because it is an excellent sample of the class of effort that does more harm than good. It is thus obvious that the girls are thrown mostly upon lace-making and embroidery ; of which only the first can in any sense be called a trade. There is something to

be said for it. It is a long established industry, the girls take to it readily, the grant is easily earned (I don't think I have met with a failure in two years), the lace made commands a ready sale, the plant required is inexpensive. But there are some serious objections. I very much doubt whether any good is done by teaching it in school. Those girls who wish to take to it afterwards as a trade can and do learn all there is to learn from their mothers, sisters or neighbours at home. Those who do not wish to take to it as a trade gain nothing. For there are no real teaching, no progressive ideas, no originality, involved in it; simply a mechanical use of pins and prepared patterns. These patterns are often of a very inferior kind, the cotton used is not always above reproach, and the prices which the work commands are as a rule very low.

Embroidery may be dismissed in far fewer words. It does not even lead to a "trade," for not even the most obliging of markets would absorb the gaudy horrors that are often turned out under its name; it is practically useless for purposes of native dress, and has nothing artistic or educational to recommend it. We insist on two trades being taken up in a girls' industrial school, and this is the only second trade available in most cases.

It is thus evident that the present state of girls' industrial schools leaves much to be desired, but I see no prospect of really useful reforms until the help of qualified ladies can be obtained to advise and supervise. Our primary want, in fact, is an *Inspectress*, who will not only take up this industrial work, re-organise it, and make it educationally useful and progressive instead of merely utilitarian, but will also take up a large part of the needlework on similar lines.* We are spending a great many thousand rupees yearly on these two objects; without skilled inspection and re-organisation on modern lines it is, I believe, money partly thrown away. In industrial schools for boys there is certainly more variety, as there are no less than six trades they can choose from: tailoring, shoemaking, carpentry, printing, book-binding, ironwork. But, unfortunately, caste notions step in and nullify the success of this tempting ideal. In consequence, shoemaking and ironwork attract only thirty-one boys out of 540, tailoring only seventy-four. Nearly half the boys take up carpentry, this being a fairly cheap industry for the manager to instal; but I am afraid that if a strict inquiry were made as to the number of boys who have taken up carpentry for a livelihood in after life, the number would be infinitesimal. In the case of a large school where I instituted such an inquiry, I could not satisfy myself that there was one. The better born boys look upon it as degrading; those who are destined to take to it as a hereditary livelihood learn a great deal more at home than at school. As usual, it is an English idea misapplied (and indeed abandoned in England some time ago in favour of Hand and Eye Training, which is a very different thing). Moreover our present system is hopelessly faulty in two particulars; we do not stipulate for any qualifications on the part of the instructors, and we provide no skilled inspection whatever. Consequently the present waste of

* In 1903 the Government appointed an *Inspectress*.

money and effort need hardly be enlarged upon further, and must exist until a skilled inspector is provided.

Printing and book-binding are the two most promising "trades," subject to the objections just quoted; there are no social reasons against them, and they present an increasing chance of employment. Unfortunately printing machines are expensive and managers are poor; and as the Government grant is a hard-and-fast one, of Rs. 10 per head whatever the trade (obviously a great mistake), there is but little temptation to undergo the cost.

II. SCHOOL GARDENS.

So much for indoor employments. As to out-of-door work we have only just made a beginning, in the shape of school gardens. Our ultimate scheme is that every school which has any workable land at all shall have a school garden for educational purposes. It shall be worked by the boys and teachers jointly; it shall be made a matter of interest and pride to the villagers to whom seeds and cuttings from it shall be freely distributed; products new to the immediate neighbourhood shall have particular attention paid to them (more especially, of course, those likely to be useful for food purposes); prizes for the best attempt to respond to our ideas will be offered; a stock garden for each group of gardens will be provided, as well as a certain quantity of tools, but no hired labour; the headmen of the place will be taken into council as closely as possible, and asked to assist in the matter of irrigation where necessary; market facilities will be studied where practicable, and a careful register of planting, crop, sales and profit kept; a weather register will also be kept in each school; and the whole will be in charge of a special inspector, who, in addition to travelling round the gardens and stock-gardens, will give a lesson in Nature study or elementary botany in the school house, which the parents will also be invited to attend. Attention will be paid to the cultivation of the beautiful and the picturesque, as well as the purely utilitarian.

It will of course take years to get a scheme like this into full working order. So far our progress has been encouraging. An inspector has been appointed; a large stock-garden has been formed in Colombo; six schools, with peculiarly good facilities for gardening, have been selected in the Western Province for model treatment, and a similar number is being selected in the Central and in the Southern Province. The Inspector has visited many other schools, reported on their capabilities, distributed seed, instructions and encouragement, and authorised the masters to visit the nearest model-garden or the Colombo stock garden without delay and get ideas. And there are signs of an encouraging response among the teachers—though in the East things seldom move with feverish rapidity. One teacher has discovered that onions—a very important part of the native dietary, are not grown in his neighbourhood, so he has started an onion club among the boys and told off part of his garden for the competitive growing of the best onions. Another has devoted his attention to yams, and has already distributed among his neighbours various new and better kinds, grown

in the school garden. A third has found that there is a good view of distant hills obtainable from his garden, and, with the help and leave of the headmen and villagers, has cleared away the interfering trees and done an effective piece of landscape gardening. These are but small things. Dwellers in England can hardly realise how thankful we in the East are for things as small as these. They seem to me to hold out a promise ; and to expect more for the present would be to expect miracles. But I believe the first step has been successfully taken in a most important revolution.

S. M. BURROWS.

March, 1902.

NOTE I.

EXTRACTS FROM "THE ART OF TEACHING. A HANDBOOK FOR TEACHERS IN CEYLON." EDITED BY S. M. BURROWS, DIRECTOR OF PUBLIC INSTRUCTION IN CEYLON. 1902.

(L)—INDUSTRIAL WORK FOR GIRLS.

BY MRS. HIGGINS. (Extracts from.)

Before proceeding to deal with the details of the subject "Industrial Work for Girls," I may, with permission, digress for a few moments to take advantage of our Director's invitation to "discuss" with him, which he has kindly extended to us.

It may not be out of place to mention that the views now expressed are the result of personal observation and study during ten years' residence in Ceylon and among its people, who possess talents which, under right guidance and with help for their development, fit them for any walk in life. Such at least is the result of my own experience.

While endorsing the statement made by the Director *re* the question of *caste*, there appears to be another barrier to the progress of *industrial education* in Ceylon, and that is the general apathy or dislike for labour, due to the lack of knowledge and the Oriental reluctance to change and progress. It is much to be regretted that this charge is often brought home to the Sinhalese. Perhaps it is not labour in itself that is repugnant to the people : nature has been so kind to them that they find there is no actual necessity for exertion to sustain life. Anybody who has travelled in Ceylon, must have observed the marked difference between the Jaffnese and the Sinhalese in the love for exertion and work. Comparatively speaking, nature has not been so very kind in northern Ceylon, and the people there are consequently obliged to be more industrious and energetic than the people of the other parts of this Island, who are surrounded by a most bountiful nature.

However, we will not discuss the apathetic nature of the people, but try to find a way to remedy it, and to insure the thorough training of every child in the Island, not only in virtue and intelligence, but also in the pursuit of some useful and honourable vocation.

Samuel Smiles, whose charming books are so familiar to many of us, has said: "Honourable industry travels the same road with duty, and Providence has closely linked both with happiness. . . . Certain it is that no bread eaten by man is so sweet as that earned by his own labour, whether bodily or mental. By labour the earth has been subdued and man redeemed from barbarism, nor has a single step in civilisation been made without it. Labour is not only a necessity and a duty, but a blessing; only the idler feels it to be a curse. . . . In the school of labour is taught the best practical wisdom; nor is a life of manual employment . . . incompatible with higher mental culture."

True and noble are these words, and every boy and girl should try to understand and abide by them. Implant in the young mind such beautiful ideas, and they will grow with their growth. Do not let that disease discontent, or dissatisfaction, or unrest attack the growing Ceylonese. Remove in its earliest stage that deadly disease, which is bred of idleness or apathy. It is the danger signal of the degradation of society and the forecast of its ruin. All who know this to be true have a sacred responsibility resting upon them, no matter who and what they are. It is a privilege for them to teach the young minds—nay, even the grown-up baby minds—to love and esteem labour, and, above all, to impress the fact upon them that manual labour is not a social disgrace.

If such facts are implanted in the young mind, and if they are practically carried out, then there is hope that no room will be left for apathy or idleness, and that idle moments will be filled in and the time well occupied.

There must also be brought home to the young mind the absolute necessity, when doing any work, to do it carefully and methodically and orderly, concentrating full attention on that work—no matter what it is—say, for instance, the folding of a newspaper, or the sealing of a letter. Do it carefully. Careless and disorderly work is worse than no work at all. Besides, it has a tendency to let the mind wander, and leave a pernicious effect, which it would be hard to remedy later. The greatest pains must also be taken to train the child in habits of personal cleanliness, for when it has learnt to be orderly and strict in attention to its own personal tidiness, the habit will grow and be carried into all the activities of life.

Lord Curzon is reported to have said in his address to the Indian Council of Education held recently, that India had started with a too slavish imitation of English models. That is a very true saying, and it is equally applicable, in a great measure, to the affairs of our Island. Ideas, models, and methods which are best suited to the requirements and the advancement of the Western, do not necessarily suit the Eastern. Conditions of life in the East and the West are so different that it is absolutely out of place and utterly useless to introduce ideas "red-hot" from England and try to force their adoption in Ceylon. By patient and careful study only the right methods of improving and raising the condition of the people can be found. This is a work that cannot be carried out post haste, but that needs years of the self-sacrificing labours of thoughtful men and women.

One of the most noticeable and sad results of this "slavish imitation" is, that the people of this Island are very near losing their love for their national habits and customs—nay, they are going to the extent of forgetting their own mother language. Could there be conceived anything more unfortunate than this?

It may also be stated that it has in many cases brought about a tendency among the growing youth to look down on industrial work as a social disgrace. To scrub a floor, to wash a dish, to scrape a cocconut, and to cook a meal are considered to be the concerns of a menial only. Some of those who have had a share in the so-called "Modern education," or have passed the Cambridge local examination, or have satisfied its examiners, are sometimes apt to consider it beneath their dignity to do any industrial work, or to perform even the ordinary household duties. Is this the aim and object to education? Is this the right way to make useful citizens and members of society of the Ceylonese boys and girls?

It is out of place and unwise to adopt for Eastern girls a mere copy of the education given to Western women.

Let us think for a moment what modern education among women is meant to do in the West. There is an enormous number of unmarried women there, who have nobody to support them, and they must find the ways and means to support themselves and gain a livelihood. To earn that livelihood means to compete with men. Out of that competition has arisen the demand for what is called "the higher education of women."

That is the economic reason underlying the demand for higher education. We do not want to bring about that economic condition of things here. There is no necessity to send out to the world the Ceylonese girls to struggle with men for a livelihood. Let us not desire such an end.

Yet, it must not be inferred that the Ceylonese girl should be neglected and left alone without giving her a liberal education in all its branches. On the contrary, wisely lead her on, helping her to develop her faculties and talents, gently and without forcing them, in order to make her a truly educated woman, fit to be good mother, wife, and wise mistress of her happy home. Educate, educate, educate, should be our watchword.

The Director's views may further be confirmed as to the inadvisability of advocating any sudden change of the existing system of working the industrial schools here. Destruction would necessarily mean re-construction, and it is not the object of this paper to suggest either of them. But let us try to make the best of what we have by utilising the existing channels, so that we may give our girls an industrial training, which forms a very necessary part of their education. Without it a woman's education is incomplete. Without that practical training her mission in life cannot be properly fulfilled.

How best she could be helped in that line is now to be considered.

The solution of this problem in order to serve all intents and purposes and to make the results of our work, let us hope, not only beneficial, but also far-reaching, lies, I would venture to suggest, in making *industrial training a part of the education in Anglo-vernacular Boarding Schools.*

About these schools, the Director of Public Instruction, in his Administration Report for 1899, speaks thus:—"I have inspected several of them, and I have been much struck by the uniform excellence of the management and the good and civilising influence that surrounds the girls."

Of these schools, we have one or two in almost every principal town of the Island, and they are conducted and managed by able hands. Supposing we take one of these institutions where the pupils reside, and where they spend about five to eight years of their life, thus making the school, for the time being, their home. We have in it an excellent channel for giving a practical side to their education. This is the stage in their life which is meant for them to gain a knowledge of how to conduct their own households later in life, and if needs be to learn an industry whereby to earn a livelihood. In such a school, where teachers and pupils live together, all that pertains to the home, with all its details and its domestic side, are to be learnt. To be true to its character, such an institution should be called an "Anglo-vernacular Boarding and Household School."

The question of industrial grants, or other monetary results, should not be seriously considered. Our object is to educate, and therefore other considerations must be secondary. Already as an Anglo-vernacular Boarding School it may be in the receipt of a Government grant, and when the usefulness of the work of the "Household School" has been recognised by the Director, he will perhaps recommend to Government an enhanced grant to such a school. However, that is not our part of the work. That responsibility lies with Government.

The Plan of Work.—We have already a time table for school work, and we have now to fit that in to suit the performance of the household duties by the pupils. Care must be taken that there should be not such stress or strain of

work laid on the pupils as to interfere with their health. The duties should therefore be evenly distributed with due consideration to age and nature of work, so that every pupil will not only occupy her time usefully, but will also have the advantage of going through the duties of every department.

Here is an excellent opportunity for the pupils to learn *self-reliance*. The services of many domestic servants may be dispensed with. The hearty co-operation of the resident teachers and also of the parents is eminently necessary.

In the garden will be found much pleasant work to be done. That excellent Circular (Series I., No. 22) of Mr. J. C. Willis, the Director of the Royal Botanic Gardens of Peradeniya, embodies a mine of useful information on the subject. It should be carefully studied and practical lessons in gardening be given. There cannot be a better health-giving and profitable recreation for a woman than gardening.

The Kitchen.—This indispensable adjunct of every civilised home needs special mention. The pupils should be made to understand the value of light and air and that the kitchen, no matter whether it belongs to the well-to-do or to the poor, should be so built as to admit as much air and light as possible. The fireplace should be raised about 2½ feet from the ground. A small over-roof or a chimney above the fireplace is very necessary to let the smoke out of the kitchen. The flooring should be either of pounded clay, brick, or cement, and should always be kept dry and hard. Shelves fixed to the walls and cupboards will be found of great advantage and convenience. There should be fixed places assigned to the curry stone, cocoanut scraper, and mortar, and the ground under them should be harder than in the other parts of the floor; preferably it should be of stone. On the verandah of the kitchen there should be a raised piece of brickwork with a cemented basin (or zinc) for washing the dishes, pots, and pans; and the *messa* in the open air, near the kitchen, is a very useful arrangement to air and dry the chatties and dishes. At a little distance from the kitchen there should be a pit or hole to receive the kitchen refuse, including ashes, which makes an excellent manure for the garden. A perfect surface drainage is also an absolute necessity.

It is not everybody who can afford to have a cooking range or stove, and, besides, it is not an absolute necessity in Ceylon. In the absence of that expensive luxury, the ordinary chatties are quite sufficient for our purpose. Among kitchen furniture may be mentioned a good strong table to be used for cutting up and dressing the food articles. The present method of doing this on the floor is neither a wholesome procedure, nor cleanly, nor does it admit of a becoming or easy attitude for a woman.

So much about the kitchen and its fixtures; and before we proceed with the subject of cookery, just a word in passing, and that is, to teach the young that luxury is not a necessity for the well-being of life, and how to practise economy. An intelligent observer will note what a sad waste there is of articles of food (and of other things) in many a Ceylonese household. The girls should be taught to utilise and to make the best possible use of every article, and not allow any waste, throwing away nothing unless it is quite unfit for use. We must teach our pupils how to cook simple and wholesome food, in order to maintain health, and not to prepare dishes which damage the digestive organs.

If the school already possesses a museum (as has been suggested to be attached to our schools by the Director), a *Herbarium* in it would be of a decided advantage to the pupils. Besides the lessons in "Elementary Botany," which would be given in connection with this, it would help the pupils to distinguish poisonous from non-poisonous herbs and fruits. The vegetable kingdom of Ceylon furnishes us with such a profuse range of delicious dishes for our table that it is eminently necessary for every girl to know what is edible and what is not. Perhaps some of you may have heard of the fatal results which have attended the eating of poisonous yams, which apparently look exactly like the ordinary table yama.

In the line of herbs, commonly called *tampala* or *pala*, there is an immense variety, with which the pupils should be well acquainted. Specimens of these in the school *Herbarium* would be a great help for this purpose.

Every thrifty and sensible housekeeper is also a little bookkeeper. She knows how to post her daybook and ledger and how her finances stand. The value of such knowledge is exceedingly necessary, and our pupils should possess a knowledge of it. It is not necessary that they should go through a course of the details of commercial bookkeeping; a very elementary knowledge of it will answer the purpose. Let some of the pupils keep these books.

Before the girls go into the kitchen to cook, they had better have made out a list of the curries which they have to prepare. They must also learn to calculate the quantity of food stuff which is necessary to supply the number of inmates in the house, and cook accordingly. Curry stuffs should be used with caution. Too much seasoning is injurious to health. Care should also be taken to teach pupils the use of quick and slow fires. They should not only learn to cook rice and curry for one meal, and curry and rice for the other, but also to make nourishing soups, *sodis*, *melluna*, *sambala*, *yellow rice*, *kiribat*, etc. They ought also to be taught the preparation of salads and some of the simple and appetising dishes of an Anglo-Indian table.

To make a good cup of tea or coffee is an art in itself, and our pupils should not be neglected in that respect, nor in the preparation of *congees* for invalids. Then there are a variety of cakes, some of which are purely native, and the preparation of these must be encouraged, and if needs be improved upon. To this list may be added griddle-cakes, simple puddings, and cocoanut-candy, which are inexpensive and nourishing.

Baking.—In the line of baking, the homely *appas*, *string appas*, and *roti* should not be forgotten, and if a baking oven were in the kitchen, an occasional lesson in the making of bread would be excellent.

Preserving.—Preserving is a subject which needs special attention. There are a number of fruits in Ceylon which can be well utilised for preserves, and it is much to be deplored that the best use of these fruits is not made in the Island. Of course the question of supplying the trade is out of consideration in this paper, but for home consumption preserves should be given their proper place. I would also venture here to suggest that there is room for teaching the pupils something in the line of fruit-drying and evaporating. An attempt may be made with the plantain to obtain what is called in the West Indies *Banana meal*. For preserving, metal pans and glass jars are preferable to the chatties.

Making Cocoanut Oil.—Before concluding these remarks on cookery it may not be out of place to give a moment's attention to the preparation of cocoanut oil, which is used in frying. The native method of extracting the oil from grated cocoanut by women is excellent for this purpose, and it is superior to the mill or *chekka* oil. However, if the oil, before bottling, were strained through blotting paper, its quality would be found to be very superior to the present household oil.

Medicinal Herbs.—It is very desirable for every woman to know the treatment of simple ailments, and to prepare and administer home remedies. It may be said to the great credit of the Ceylonese women that most of them know some excellent home remedies, native to the country. These home remedies are made from various kinds of medicinal plants growing wild in many places. Specimens of these medicinal herbs in our *Herbarium* would come in very usefully. The pupils should be taught by a *vedarala* the various uses of these herbs, and how to prepare them. Later in life they would be very grateful, no doubt, for the elementary knowledge of home remedies, gained in the Anglo-vernacular Boarding and Household School.

To ensure cleanliness it would be well for the pupils to wear aprons and cooking sleeves to cover the whole dress, and caps to cover the hair when working in the kitchen.

The Dining Table.—Spread with a clean white cloth, decorated in the centre with a vase full of flowers and leaves and ferns, the dining table is made attractive. Plates, knives and forks, and spoons put in their proper places, salt, pepper, and other necessary condiments in convenient places near the plates, the chairs placed round, and we are ready for our young lady-waiters, who come round with their dishes hot from the kitchen. A few hints beforehand as to "how to serve," and with a little practice they will soon make themselves efficient in this part of their work.

Lamps.—To clean lamps, to fill them with oil, trim them, and keep them in order is a most necessary lesson to learn, and the pupils should be carefully instructed therein.

The Bedroom.—The school dormitory and the teachers' bedrooms give ample opportunity to the pupils to learn, not only how to make a bed, but also how to keep the rooms clean and tidy. Teach them again the value of fresh air and light, and how necessary they are for the bedrooms. Do not allow any cobwebs on the walls, and have the floors swept daily. This, of course, applies also to all the other rooms in the house.

Cleaning Day.—Every week there should be a cleaning day (Saturday would seem to be the most suitable for it) when all the pupils should be mustered and batches of them told off to various duties, such as to dust, clean, and polish furniture, scrub the floor, polish metalware, etc. This cleaning day must be scrupulously observed, as it has much to do with the health of the pupils and the sanitary conditions of the house. On these days it would be well to have in readiness a stock of chunam for whitewashing, also tar and a disinfectant, which may be needed. A free use of them is always desirable. After cleaning time, teach the pupils to arrange the furniture properly. They should be trained to have that artistic bent of mind, that with a few ornaments a tasteful but simple drawing or sitting-room could be arranged. Do not forget the pictures. In hanging them the pupils should observe mathematical proportion as to space and artistic effect. Their eye for colour should be trained, so that they will hesitate to hang in their houses the glaring monstrosities we so often see.

Washing and Ironing.—There is another very important lesson which every Ceylonese lady should learn, and that is *washing* of fine linen, dresses, curtains, and laces, and the *ironing* of these articles. This is very easily learnt, and many ladies would save their pretty dresses and lace, which otherwise would be easily ruined. Therefore let us give our pupils a few lessons in washing and ironing, and they will never regret the time they have spent in learning them.

Needlework.—The next industry we have to teach our pupils is "needlework." This subject has been already handled by another speaker in this hall, and therefore this paper will only give the headings under which our pupils should be trained. They are :—

- (a) Hand Sewing.
- (b) Crocheting.
- (c) Knitting.
- (d) Marking.
- (e) Practical Darning.
- (f) Mending and Patching.
- (g) White Embroidery.

Dressmaking.—Dressmaking should form a very interesting subject. A knowledge of "Freehand and Geometrical Drawing" is indispensable for this department, for the patterns are to be made by the pupils themselves.

We should begin the course of dressmaking with the sewing of under garments, together with machine sewing. The blackboard, with square lines drawn all over it, each square to represent an inch, should be freely used for drawing the patterns, which have to be copied in a book by each pupil. Then a paper pattern should be made according to the measurement of the drawn pattern, and each pupil must cut out the garment herself and sew it. If the pupils keep their drawn patterns with the measurements marked, then they can always make a well-fitting garment.

Now will follow lessons in "dressmaking" on similar lines. We must not confine our time to European dressmaking only, but due attention should be paid also to native costumes. By that means we shall be helping to bring about a rational dress for the Sinhalese women, and at the same time helping the spread of the art of dressmaking.

Lace-making.—There is much to be said in favour of lace-making as an industry. Very much depends on the quality of the cotton used and on the patterns. Our pupils would use here their knowledge of drawing to advantage, and travel beyond the stereotyped patterns of the ordinary lace woman. New and artistic patterns would certainly be an improvement, and this industry is capable of infinite expansion.

Fancy Work.—It may be mentioned here that wool and silk embroidery taught at present in some schools is all very well in its way. But as an industry suited to Ceylon its usefulness is open to doubt. It may do very well for those on whom time hangs heavily, and to whom money is of no consequence. In its place it may be suggested that *Indian embroidery* be taught, which as an art belonging to the East would be more suitable as an industry to the Ceylonese, and create a profitable market for itself abroad.

Basket-making, etc.—We have another useful channel to work through, in order to encourage and foster a love for industrial work among girls, and that is by means of the village school. You all know what a Kalutara basket is, and also you have perhaps seen cigar cases and fancy mats. They are made in the villages. The baskets are made from the boiled tender leaves of the *indî* palm, and the mats, etc., from a kind of rush called *pang*, which grows in paddy fields. The industry and the trade in these articles are not what they ought to be. They need development.

Let us introduce the art of making these articles into our "Village Girls' Schools." Let the pupils who attend these schools have one or two hours' work twice or three times a week in this line. Managers or teachers should furnish the pupils with artistic designs to imitate. Fast vegetable dyes should be used and better finish given to the articles. The work thus turned out ought to be sold, and the proceeds realised should be divided between the pupils. There is some demand already for these articles, and jewellers always keep a stock of them for the passenger trade; but if better work than what exists were supplied to the trade on the lines suggested, a larger demand for it could be created, to the mutual advantage of the schools and the jewellers.

From these *indî* leaves are also made pretty little baskets with quaint designs to hold tea in lead packets of a pound or half a pound. This is quite a novel idea, and it is believed that tea in these attractive baskets has already been exported as an experimental measure to Europe. A number of similarly useful articles could be made from the *pang* and *indî* leaves by our village schools for the trade. As such we should not only be developing a useful and artistic industry among our village girls, but also we should be helping to preserve an art which is quite native to Ceylon, and which, if neglected, will die out.

Such, then, is the line of work respectfully submitted for consideration, and may our united desire to help the progress of the Ceylonese have the desired effect.

(II).—NATURE STUDY AND CHILDREN'S GARDENS.

By MR. J. C. WILLIS, (Extracts from.)

As doubtless most of you know, our Department of Public Instruction, having closed the old school of Agriculture in Colombo, is about to begin a new departure in Agricultural Education in the Colony, and it may be well therefore at this stage to try to see clearly how and where we stand and what we propose to do. I say we, because, though the new departure is inaugurated by Mr. Burrows, and will be carried through by his Department, I am myself much interested in the work, and the Department over which I preside will have a good deal of help to give towards the practical carrying out of the scheme. The general thesis which I propose to expand is this: The improvement of agriculture in Ceylon is desirable and possible; much may be done by aiding and teaching cultivators already engaged in actual field work, especially in connection with "new products" and their introduction, and with the prevention of disease; more, probably, may be done in the long run by influencing the young children who will afterwards succeed to their work. Children properly trained will be better material upon which to work when they grow up, will be more interested in country life, and less anxious to migrate to the towns. The methods of agricultural teaching in elementary schools have hitherto mostly failed. Why is this? What do we desire to do? What can we do? And in what method may we best set about it?...

To possess the capability of observing at all is a most valuable endowment in the race of life, but it is yet more important to have the power of observing accurately, and of drawing conclusions from what is observed, or in the homely English saying, putting two and two together. As with all other faculties, men are born with different degrees of endowment in this respect, but probably all have in some degree these faculties, which can be, and must be, developed by training, and if early in life, so much the better. Those in whom, from hereditary gifts or by excellent early training, these faculties are very highly developed, tend to devote their lives to the advancement of Science, using the term in its widest sense of knowledge; but all men in whatever calling or branch of life may possess with advantage some of the power that is given by these capacities if properly trained and developed. The man who can observe accurately and reason accurately from what he sees, holds in his hands one of the most important keys of the gate of success, and one of the most potent influences in making life worth living. . . .

These faculties, which when trained to their highest degree produce such extraordinary results, are the very life blood of Science. We cannot all hope to possess them in the highest degree, nor is it desirable that we should, but we can all do our best to cultivate them, and their possession in an average degree constitutes a large part of that valuable quality—common sense, of which Huxley has said, and truly, that Science is simply organised common sense. To return to the main line of the thesis we are dealing with, we want, then, to train our youngsters in the methods of observation and of reasoning from observation. In my remarks this afternoon I desire it to be clearly understood that I am making no attack on other subjects of teaching when I say that to attain the end we have at the moment in view we must give the children some scientific teaching in the natural sciences. No other training can so well give that which we are now in search of, and no system of education is complete which makes no provision for the training of the faculties we have mentioned.

Children of the present generation trained in the art of observation, and capable of drawing reasonable and simple deductions from what they see, will be far more capable of deriving benefit from my successors at Peradeniya than are their parents from anything that I can do to help them. There is in many quarters a strong popular prejudice against any application of scientific knowledge to practice, expressed in the well-known adage, "An ounce of practice is worth a ton of theory." There is a basis of truth underlying this saying, as is always the case. . . .

The idea dates largely from the early part of the last century, before the rise of modern inductive science had progressed to any great extent, and when people were still in the habit of drawing deductions, even on the most important subjects, from *a priori* views or from statements in the ancient classics or similar sources. Modern science works on a different principle; it recognises no authorities, and works steadily from the known to the unknown. Its life blood is the method which has been mentioned above; the collection of accurate facts and observations, the classifying of these facts and the drawing of deductions from them, and the applications of experimental tests to these deductions. When a deduction is first drawn from a large number of facts, which seems to indicate some general principle, or law underlying them, we speak of it as an hypothesis; this hypothesis is then tested by applying it to all the new facts that turn up, and by making further deductions from it, and testing these against facts, and so on. If the hypothesis comes triumphantly through the ordeal, it gradually rises to the rank of a theory, and we begin to base more important deductions upon it. No theory in the natural sciences can hope to rise to the rank of an absolute certainty, but such theories as those of gravitation, light, and evolution have risen to the rank of what we may call practical working certainties.

Nothing can replace in the practical work of an art or profession the laborious training in details that is necessary and customary; but the man who, besides learning the details, learns the reasons, the principles that underlie the details, is far better equipped than he who has merely learnt everything by rote and works by "rule of thumb." Other things being equal, the former will soon surpass the latter, and from him will come, by his putting of two and two together, improvements in practice and methods which will soon enable him to far outstrip the merely "practical man" so-called.

It follows from all this that school is the place to learn principles rather than details of practice, but the pupils must learn them by the rational method of collecting their own facts and drawing their own deductions, testing them themselves, with the least help possible from the masters, who should guide rather than preach. Children thus trained to observe for themselves and to inquire into the why and wherefore of things, to record accurately, and to put two and two together, will, when grown up, be less conservative and more reasonable, but at the same time they will be far less liable to delusion by quacks, or to accept statements and recommendations on mere authority. In my official capacity I have to do with a very large number of inquirers on agricultural topics, to whom I have to make recommendations, which are in fact deductions based on my own knowledge, added to that obtained in other countries. I may divide the receivers of these recommendations into two classes, which will include all but a very few. The members of the one say, "An ounce of practice is worth a ton of theory;" and taking for granted that as I have not the detailed practical knowledge of the subject that they have, my recommendations (if they happen to differ from their own views) must be of no value for practical application, conclude that science applied to agriculture is all humbug. The others go to the opposite extreme, and say, "The Director of the Royal Botanic Gardens says so and so, therefore it must be right under all circumstances." Many of the latter class act on recommendations made for particular circumstances under totally altered circumstances (forgetting the old adage that "circumstances alter cases") find the result to be failure, and promptly go over to the first class that I have mentioned, thereby among other sins committing that of drawing sweeping deductions from one fact, and not testing their deductions by applying them to other cases.

The truth, as so often is the case, lies between these two extremes, and how few there be that find it! Even the youngest of us, in the words of the famous Master of Trinity, is not infallible, and no man's recommendation should be accepted as dogma. The man who has learnt to observe and to reason from his observations will take these statements, like all others on controversial topics, as simply representing the best deduction that their author could

make from the facts at his disposal, but before he proceeds to any action upon them he will criticise the facts upon which they are based, and then proceed to test them by applying them to any facts with which he is himself acquainted, and to the altered circumstances of his own case. If our agriculturists of the future have been trained in their youth to such habits of mind and thought, the progress of agriculture in Ceylon will be rapid. We cannot hope to do much in one generation, but every little helps; and unless we are to be left hopelessly behind in the world's progress we must make the attempt.

One great problem which constantly confronts the statesmen of Europe, and even of young countries like America and Australia, is the constantly growing tendency for the young men and women as they grow up to maturity to forsake the country with its healthy life and go to the big towns. Desire for greater social opportunities doubtless has something to do with this, and the increase of improved means of locomotion will help to check it, but one great cause, if not the greatest, is no doubt the growing dislike to the simple life and pleasures of the country, largely fostered by an unsound system of education. The children in a number of country schools in America were recently asked where they would live when they grew up, whether in the country or in the town, and voted almost unanimously in favour of the latter. Too much stress must not be laid on this result, but it goes to prove the general contention.

Were our children properly educated in observation of the countless objects and phenomena of interest around them, and did they understand the principles underlying the arts of agriculture and of other country occupations, there can be little doubt that the tendency to move to the towns would be to some extent checked: and this in a purely agricultural country like Ceylon, and one which, one is ashamed to realise, is in many respects one of the most richly endowed by Nature, would be pure gain.

Agricultural teaching in the rural schools in Ceylon, as in England, has hitherto been nearly always a failure, and in the light of the preceding remarks it is not difficult to see the reason for this failure. We have tried to do too much; and, to use the popular saying, we have also got hold of the wrong end of the stick. We have exactly reversed the scientific method which I have endeavoured to describe, and have taught by didactic methods, giving dogmatic information, not allowing criticism by the pupils, not helping them to find out things for themselves, not asking them to draw their own deductions, nor to test those deductions, but teaching them the deductions that in the view of the teacher they ought to draw from the facts which have been crammed into them, and which the teacher himself has often "crammed." We have set the teacher, who, as a rule, has had little or no practical knowledge of agriculture or horticulture, to teach the complex and difficult arts to the sons of the very people who have the largest practical knowledge of them. The result, where it has not been disastrous, has commonly been at least laughable or pathetic. The teacher, in consequence of his incapacity to do better than, or even to do as well as, his pupils' relatives, and as well as the village critics expect, has become more or less of a laughing-stock to the village, and has lost prestige and influence with his scholars. And nothing else was to be expected. The worst of it is not this, however, but the fact that such failures bring disrepute upon all teaching of agriculture or science; the teaching has been that of science falsely so called, but this the common people can hardly be expected to see. It follows, therefore, that we cannot teach agriculture or horticulture as such in our elementary schools, unless perhaps in the rare cases in which we have an expert available to do the teaching. Even in this case such teaching is not to be recommended. The special training in the practice of an art or profession should not come till later in life than early childhood. The general faculties should first be trained—education, not information, is the first to be desired. The educated child, who has learnt to think and to observe, will acquire special knowledge more readily and intelligently afterwards.

We desire, however, to train our children in such a way that when they grow up they may be as intelligent agriculturists or horticulturists as possible;

that they may be receptive, but critical, towards new ideas and improvements in agriculture or in horticulture; that they may understand the reasons of the acts or operations they perform in the practice of these arts; that they may be able to think for themselves over their actions, observe accurately and draw proper conclusions from what they see; that they may be thus able to find out the principles that govern these operations, and further able to think out improvements in them, and to test those improvements before applying them on a large scale. If this ideal be granted, let us now proceed to consider how we may best attain it.

Agriculture and horticulture are as yet arts, not sciences, but like all other arts have sciences underlying them. An art must be learnt by constant and laborious attention to minute details and by incessant practice, but the learning is much easier if the learner be acquainted with the reasons why the operations are carried out in those ways that are found best in practice. Nothing can replace this laborious technical training, but it can be rendered easier and more interesting by a study of principles. The man who learns purely by rule of thumb may become an extremely skilled and successful practical man, but he has very great limitations. Circumstances alter cases, and if the circumstances attending a particular operation which he has been accustomed to perform in a particular way be altered, so that his method is no longer applicable, he is, unless he has the faculty of observation and deduction, at a loss to adapt himself to the new circumstances. He occupies much the position of the student in the poem: "And though he wrote it all by rote, he did not write it right." I may mention as a concrete example the case of a farmer transferred from the winter and summer climate of England to the perpetual summer of Ceylon, or from the wet climate of England to the dry one of California. He is almost compelled to learn his whole art over again. We can now partly understand why the agriculturist is so conservative, why he so strongly resists alterations or improvements in his art, and himself makes so few of these. So long as he is confined to his one little groove, and circumstances remain unchanged, he may be a very successful man, but with altered circumstances, and in these days of world wide intercourse and competition circumstances change when least expected, and from unforeseen causes, he is very apt to come to grief. There can be no doubt that if he understood the reasons of things he would be the better man, and less at the mercy of his circumstances. The man whose circumstances are too strong for him is the man who goes to the wall when the time of stress comes.

No man, therefore, should learn an art without at the same time or previously learning the principles or sciences underlying it. But here, again, it is more important to learn the principles than the details. A man may have a wonderfully complete knowledge of chemistry or botany, and be utterly unable to apply it to his art. The important thing, as we have already seen, is that he learn how to observe and draw conclusions; that is, that he learn the methods which are common to all sciences and how to use them, not that he learn a mass of the facts of the sciences. A young child should learn not science as commonly understood in school teaching work, but the methods of science as already described. At a later period he may, if he will, learn actual sciences such as chemistry or botany, and finally, if he be intended for an art or profession, he must learn, laboriously and thoroughly, the details of the practical work of that art or profession. The better his preliminary training, the easier and more interesting will be this part of his work, and the better practitioner will he be for it. There is another important point that must be mentioned in this connection before we assume the main line of our thesis. There is a great difference between the various arts that are underlain by sciences in their relationships with those sciences. It must never be forgotten that the art as practised by good workers represents a very large mass of real knowledge of facts and of the results to be expected from certain causes. The rules of work are largely empirical, but before science can really be of much help in the art, she must, so to speak, overtake these empirical rules and facts and explain them in the light of more general rules and principles. In such arts as dyeing, telegraphy, or medicine, this has for some time

been the case, and often scientific knowledge is far ahead of practice. In such cases a training in the underlying sciences is already recognised as a necessity for the would-be practitioner, and the man who is not scientifically trained is often stigmatised as a quack. The same evolution is going on in the art of teaching, which not many years ago was one of the great refuges of the failures in other walks of life. The growth of psychology and of the other sciences underlying the art is leading to an increasing demand that teachers shall be properly trained before being allowed to practise their art. So it is again with agriculture, the oldest of the arts, and the most important in the history of mankind. Owing to its age, its importance, and the wide differences in the countries and climates in which it is practised, and also to the fact that it is underlain not by one science, but by many, *e.g.*, chemistry, physics, geology, botany, zoology, bacteriology, political economy, engineering, etc., agriculture, and to a less degree its offshoot horticulture, is a very complex and difficult art, requiring much laborious training for its successful practice in any of the older established agricultural industries. Industries new to the countries in which they are practised or favoured by political circumstances require, in general, less training for their successful practice, until, by lapse of time or other change of conditions, they come into line with the older industries. Most tropical planting industries come at first under this category, and a year's apprenticeship is considered to give as good a grasp of the work as the three to five years required in most of the old agricultural industries.

The empirical rules of agriculture are very complex, very numerous, and by long experience in different countries have become wonderfully adapted to varying circumstances. Hence, science has been long in overtaking practice, and in many departments is still behind, but she is gaining daily, and in some respects, *e.g.* in the application of manures, the applications of science have completely revolutionised agricultural practice. Although owing to its complexity and to its requiring considerable capital, agriculture has attracted perhaps fewer of the incompetent than the other arts, still there are many who must inevitably be ousted as the competition becomes more severe: and it is becoming daily more evident that the agriculturist of the future must be trained, not only in the practice of his art, but also in the underlying principles, if he is to practise it successfully. Those who neglect the science of their arts must fall behind. I may instance the somewhat hackneyed, but none the less significant, case of the loss by England of the aniline dye industry, and the severe attack now being made by a powerful and successful scientific manufacturing company in Germany on the indigo industry of India, and again the conquest of the world's cinchona market by the Java planters by means of the steady improvement of their barks by selection of the best trees in each generation.

In devising a practical working scheme for the attainment of the ends we have been considering, we must remember the limitations imposed upon us, especially those of science itself, of the teachers who have to conduct the working of the scheme, of the pupils we have to deal with, and of practical convenience and efficiency in working. Take first those of science. We must always be most careful to avoid the pitfall indicated in the "ounce of practice" saying. Science rests on observation and experiment, and nothing should be taught to pupils if it can possibly be avoided which they cannot themselves, with a certain amount of help as required from the masters, test by actual observation and experiment. Most stress should be laid on those branches of work in which the underlying principles involved are simple and capable of scientific explanation without too great a demand on the previous knowledge of the pupils. In the case of staple crops, which have been grown with success in the country for long periods, the empirical rules are generally very perfect for the conditions under which the crops are usually grown, and science is often incapable of explaining many of them. Hence the cultivation of such crops in school gardens is not to be recommended for this as well as other reasons to be explained below. Only the simplest features of the agriculture of such crops should be dealt with; they cannot well be totally ignored and

when the teacher is ignorant of the reason underlying a particular action, he should never hesitate to confess as much, and if it be possible for him to devise experiments to test any suggested reasons, he should do so, and refer to the superintendent or other higher authority when he has the chance.

Now, consider the limitations of the teacher. As a general rule, he has had no training in the art of agriculture or horticulture; often he is a town-bred man, with comparatively little familiarity with the common sights and operations of the country. No one can properly teach these difficult arts without a thorough personal acquaintance with them. The teacher may, however, have, and often has, a love or taste for Nature and outdoor life and work. In that case, and that only, he should teach the children under his charge (on the lines we have indicated above and shall describe further below) some of the simple facts and phenomena of the natural life around them, and the simple operations and their principles involved in the arts of agriculture and horticulture, avoiding so far as possible dealing with staple crops of the district, and testing, and causing his pupils to test, every statement made. If he attempt to teach the actual arts of agriculture or horticulture, or to interfere with the methods in local use in cultivating staple crops, he courts failure, and departs from the principles of education laid down above, and will be fortunate if he do not become an object of scorn to the neighbourhood.

Consider, again, the limitations of the pupil. Most of the scholars of our rural schools are very young, and consequently must be very simply taught. On the other hand, it is a matter of daily remark that children have the faculty of observation more developed than adults, and very often, in Eastern races especially, have more also of the capacity of drawing deductions from what they observe. We must be careful in our training of them to encourage and draw out these natural capacities, rather than to discourage or repress them, as is too often done. Teaching, therefore, should be as little didactic as possible, especially in dealing with natural objects and with the subjects under consideration, and every attempt on the part of the children to observe and reason for themselves must be encouraged. Even when the observation or deduction is wrong, they should not simply be told so, but made to prove it for themselves by simple experiment or further observation. Again, the lessons must be as interesting as possible, and consequently should, if possible, not exceed half an hour at a time. They should never be made the subject of direct examination in the ordinary sense; indeed, this will hardly be possible owing to their informal nature and the variety from which the teacher may choose if he take an interest in such work or in the world around him. On the other hand, the older pupils should be encouraged to write accounts of things observed by themselves, and if they can illustrate these by drawings, so much the better.

The lessons should never when practicable be arranged as a definite course, but taken up as occasion offers. When the seeds of some particular plant are sown in the school garden in the ordinary course of the seasons, the occasion should be taken to deal with seeds and their germination and growth; when a caterpillar attacks some of the trees or plants in the garden or the neighbourhood, the occurrence may be made the subject of study by the teachers and pupils, and so on in a variety and extent limited only by the capacity of the teacher. Having now at some length defined our position, let us briefly consider details of working. I have been at pains to make the position and policy clear, because this is an important departure, which, if successfully started, will place Ceylon in many respects ahead of most other parts of the Empire in the matter of agricultural education in the village schools. The district in which the principles we have been considering are most clearly understood and acted on is the State of New York, where what is often known as the Cornell Nature Study system of teaching is carried on upon a very large scale by the Agricultural Department of Cornell University, the chief spirit in the movement being Professor L. H. Bailey, so well known for his horticultural and botanical works. It is a modification of this scheme to suit our local requirements that it is proposed for trial in Ceylon. We propose to combine with the teaching of Nature Study the formation of school

gardens, in which masters and pupils may work with their own hands at simple horticultural and agricultural operations under the occasional direction of a travelling superintendent, who may also help the work by the giving of sample lessons. We propose to open at first a few such school gardens, and mainly near Colombo, where supervision is easy, and afterwards to extend as experience may dictate. These gardens will be small and informal, and contain only a very limited number of kinds of plants. These will be both ornamental and useful; we must not be too utilitarian with our children, and a pretty and well-laid out school garden may have a very great influence both upon the children themselves and upon the neighbourhood. With regard to the useful plants, the principle laid down above, that no direct agricultural teaching be given, and that as little interference as possible be made with staple crops, will be acted on in this way, that so far as practicable the useful plants distributed to a given garden will be such as are not commonly cultivated in the neighbourhood, but seem likely to do well there. Thus, in the school gardens of the western districts many kinds of yams, whose cultivation is simple, may be introduced, and those that succeed will doubtless spread in time to the gardens of the villagers. Not merely annual crops will be planted in the gardens, but also a certain number of trees for shade; and here, again, kinds will be introduced which are likely to prove of value in the district.

One great difficulty against which we have to contend in this country is the great tendency for boys who have received a smattering of English education to desert country life for the towns, and handicrafts for the far less profitable and less healthy occupation of clerkship. The sooner we recognise that the latter is also the less honourable, because less exacting from mind and body than skilled manual labour, the better. One important feature in the new departure will be that it will as far as possible be conducted by aid of vernacular teaching. It is also an important point that the working of the gardens attached to the schools is to be done purely by the labour of masters and pupils, without the aid of garden coolies. One-third of the produce will be the property of the masters, one-third that of the boys, and the remaining third will be taken by the Public Instruction Department for seed for the next crops in this and other schools. The quality of the plants distributed will be secured by sending them out, in the first case, from the Royal Botanic Gardens, through the intermediate agency of a small stock garden in Colombo in charge of the travelling superintendent.

Every scholar in the school should help in the garden, and if possible grow a few plants all by himself. We want all the children to learn something about plants at first hand, to grow them as well as they can, to make mistakes and learn by further trial how to avoid them in future, and to come to love the plants. The school garden should be as ornamentally laid out as possible, and masters and scholars should take a pride in their garden, and do all they can to improve it continually. A circular, containing hints on laying out of gardens, will shortly be issued by the Royal Botanic Gardens, and every effort should be used to make the schools gardens pretty and attractive. All but a very few of even the purely economic and useful plants sent out to the gardens may be made to serve in the matter of ornamental planting. A pretty school garden will be a benefit to the neighbourhood, and more attractive to the scholars themselves. There is much room for improvement in this respect in Ceylon.

The general principles of ornamental gardening and laying out of land should be first considered, and then the particular piece of land in question should be looked at carefully from every point of view, and a general working plan of a very simple kind drawn up for the guidance of the workers. Here a path is to be made, here an ugly building to be hidden by a shrubbery or some trees, there is a pretty view to be opened out, here a rockery or a flower-bed, there a clump of trees, and so on. Such and such ornamental plants will be available, and their positions should be chosen when the general plan has been decided; such and such economic plants are to be tried here, scattered among others; such and such to be planted there in special beds. Let the children go out into the lanes and woods and bring back plants from

them and try to grow them in the gardens, choosing the places for them which are most like those from which they came. This is one of the very best ways of fostering a love of gardening in children, and their mistakes and failure will be productive of much benefit to them if properly treated as a stimulus to further observation with a view to finding out the reasons for them. Never laugh at a child's mistakes or failures, but try to help him to find out why he failed, and then let him try again in a different way till he succeeds.

The contents of the school gardens and the animate and inanimate natural objects around will be used as object lessons for the Nature Study method of instruction which we have indicated above. To aid in this work leaflets will be issued by the staff of the Department over which I preside for the use of the teachers, or, in cases where they are ignorant of English, of the travelling superintendent of the work. The proper use of these depends entirely upon the teacher, and where he is not in sympathy with the general principle, or takes no interest in the world around him, it will be better to discontinue the experiment, except perhaps for an occasional lesson from the superintendent. In any case the lessons should be informal, and take place when occasion offers in the shape of something of interest, and they should never last more than twenty minutes or so, as the attention of children soon flags. A good teacher will be able to find countless objects of interest, and to help his children in devising many interesting experiments to test their deductions or the reasons for doing just such and such operations in the garden. At first it may perhaps be well to keep to the lessons described in the leaflets and to other similar ones prepared by the superintendent, but as the teachers get into sympathy with the method and experienced in its working, they should make lessons for themselves.

The teacher need not necessarily know anything about the objects to be dealt with at first, but may bring them in and study them for himself and try what he can find out about them, and refer to the superintendent on his tours for confirmation or correction of his ideas. Only the best teachers, however, should try so much, and the majority should at first rely on the leaflets and on the lessons given by the superintendent. In no case should the teacher give a lesson on any common object or phenomenon until he has first carefully studied it himself and become familiar with it, and with the likely mistakes into which the scholars may fall. He should, however, never be afraid to confess ignorance to his pupils, nor to tell them that so and so is all he knows, and he should never under any circumstances give invented reasons; let him, if he can, suggest possible reasons, and try to test his ideas with his pupils' aid. As he gains in familiarity with the natural objects about him, let him sometimes take his pupils into the field or the jungle, or along the road, to look for objects of interest, which may be brought in for study, and planted, if necessary, in the school garden. Let him seize every opportunity of getting his pupils to observe for themselves. Let him, for example, sometimes ask them to describe what they have seen at the roadside on their way to school; this will form an excellent theme for essay writing, and accuracy of observation should be highly marked: let the descriptions be as brief as possible consistent with accuracy. If the pupils make mistakes in descriptions or observations, let him refer them back to the original objects, not simply tell them that they are wrong, nor correct their answers. With the view of aiding the teachers in such directions of work, questions for answer are appended to the leaflets issued by the Royal Botanic Gardens. The teachers are left to find out for themselves the answers to these questions, and they should refer to the superintendent in cases of doubt.

Such, in brief, is the general scheme which is now beginning operation. We must be content to hasten slowly, and not expect results too soon. Hitherto we have tried to go too fast, with the result that we have scarcely progressed at all, and in future we must try to avoid this error.

I need hardly point out that this method of teaching is equally well adapted to the teaching of young children by their parents independently of the school course. Let parents start their children with little gardens of their own and teach them on these lines. They will find a new interest in life, a thing much to be desired.

NOTE II.

CEYLON ADMINISTRATION REPORTS, 1902. PART
IV. MISCELLANEOUS. PUBLIC INSTRUCTION.
(EXTRACT FROM).XXIV.—REPORT OF MR. C. DRIEBERG, SUPERINTENDENT OF
SCHOOL GARDENS (Extract from).

The utility of the gardens cannot, particularly at this early stage, be gauged by receipts or profits, as in most cases they are situated in remote parts of the Island, where they are calculated to do more good than if close to market centres. In such cases, therefore, a market has yet to spring up for the products introduced through and grown in the school gardens. It is indeed one of the objects of the scheme to create a demand for such products, and better financial results are bound to follow as the scheme matures. It should be further borne in mind that, besides the implements and seeds supplied to them, the teachers receive no financial aid, and are not permitted to employ and charge for hired labour: all the operations in the garden have to be performed by the scholars themselves. The additional work demanded of teachers in connection with this scheme is of a special and, in most cases, of an exacting nature, and it is not unreasonable that they should expect some recognition of that work when satisfactorily performed: for if ornamental gardening among railway station masters is considered worthy of encouragement by the offer of prizes, much more so is economic gardening among schoolmasters deserving of recognition and reward. At the same time the school children must also be encouraged, and an annual distribution of prizes should act as a great incentive to good work.

The resolution of the Colombo Agri-Horticultural Society to hold village shows (the benefits of which it is unnecessary for me to enlarge on) and to award prizes for school gardens will materially help on the scheme. I am also sanguine of raising a fund for providing prizes for school children. So that there is a prospect of the good work of both teachers and scholars being recognised from outside the Department.

I shall now proceed to deal with the question, "What practical purpose do these school gardens serve?" They constitute in each Province so many centres from which the people can obtain seeds and plants of edible and otherwise useful products. Whether from lack of energy or opportunity, it is beyond the power of the villager to procure for himself such seeds and plants from the Botanic Gardens or other local or foreign source as it would be to his advantage to have. The occasional distribution of seeds through headmen is attended by very uncertain results, and only where a Government agent or his Assistant has taken a personal interest in seed distribution has any definite advantage followed. In consequence there has been no appreciable change, either as regards variety or quality of produce, in village cultivation for many years past, and such improvement as there has been is of a local nature, as arising from special local influence. Now, however, the school gardens serve as agencies between the village and the central stock garden, and, through the latter, all other possible sources of seed supply.

In this way each garden is a means of bringing to the notice of the people such improved and new varieties of plants as are suitable for cultivation by them. The multiplication of food crops, particularly in districts where the ordinary diet of the people is lacking in quality and variety, is, it will be readily admitted, an important factor in sanitary reform, and the school garden scheme has provided the organisation for effecting this.

Further the school garden serves as an object lesson, inasmuch as it gives the people an opportunity of seeing the actual cultivation of the seeds distributed; and this is of the greatest importance, as the village cultivator, proverbially conservative, could not afford, even if he desired, to indulge in experiment.

Through the central stock garden the school gardens provide for the exchange of seed, so important an element in the improvement of crops, by which the best seeds of one district are introduced into another and *vice versa*. In terms of a Circular I have issued with reference to the selection and preservation of seed, one-third of the selected seed is retained for future use in the school garden, one-third distributed among the children and their parents, and the remaining third transmitted to me.

In this connection I might mention that the collection and selection, drying and storing, packing and distributing of seed, constitute one of the chief duties of the manager of the stock garden, who also keeps a record of all seeds distributed.

My travels in the interior have brought to my knowledge many little known facts, and afforded me the opportunity of discovering and supplying the wants of particular localities. In some parts such invaluable trees as jak and bread-fruit are not seen, though the people can ill-afford to be without them, the radish has never been heard of, and no use is being made of such common vegetables as bandakkai (*Hibiscus esculentus*) and alanga (*Ipomoea muricata*); and yet the people are content to eat the flower buds of kahata (*Careya arborea*) and other wild products of unknown food value. A visitor from the Gold Coast, whom I supplied with a collection of native vegetable seeds, recognised among them species that were found in West Africa, but the uses of which were unknown. The same state of affairs exists in parts of the Island, which for want of exploiting by an agricultural official have so long remained ignorant of the value of many edible products. But the constant supply of seed of native vegetables, exotics possible of cultivation, and new varieties introduced from abroad (some of which like Australian spinach—*Chenopodium album*—have taken to the soil with the people) that has gone out to the school gardens has done a great deal towards meeting the wants of the country districts. The useful work done in this way it is of course not possible to gauge at present, but should be soon apparent.

In 1896 the Indian Government felt justified in expending a sum of no less than Rs. 108,000 in the purchase of carrot seed for free distribution throughout India. With the knowledge—through printed reports—of the unfortunate history of this magnificent experiment, I venture to think our system of supplying seed through the agency of the school gardens, where, however, their cultivation is demonstrated, is a surer, if less conspicuous means of inducing the village cultivator to grow a larger variety and better quality of food crops.

In the stock garden I am making as complete as possible a collection of native and foreign varieties of the yam, the cultivation of which cannot, I think, be too largely taken up in the outlying parts of the Island.

Besides vegetables, the school gardens are growing fruits suitable for cultivation in the different localities, so that it will not be long before there will exist at each school garden so many agencies in the shape of fruiting trees for the extension of fruit cultivation in the Island.

At present fruits like the sapodilla (*Achras Sapota*), which, as in Calcutta, should when in season be found in quantities in our markets, are rarely seen, and the tree is only found growing in old gardens.

The plants for the nursery of fruit trees in the stock garden were supplied by the Royal Botanic Gardens, as well as raised from seed. From Mr. W. H. Wright of Mirigama I received seeds of the excellent mangosteens grown

by him, from the Trinidad Botanic Garden seeds of a highly recommended guava, from the Agricultural Department of Queensland eight of the best varieties of bananas grown in that Colony. The bananas are now well established in the stock garden, and are already throwing out shoots, which will be shortly available for distribution. The varieties received are named "Ladies' fingers," "Sugar," "Moku," "Butter," "Delana," and "Decca." I am expecting a further supply of banana plants from Fiji. From the Director-General of Agriculture for India I have received three varieties of American sweet potatoes found suitable for cultivation in India, viz., the "Nancimond," "New Jersey," and "Virginia." These I hope to gradually spread about the country.

The Ceylon goiya is not, as is generally supposed, an expert market gardener. The contrary is only true of special communities and districts, where a knowledge of horticulture, as of carpentry or basket-making, may be said to be hereditary. So that technical instruction in this, as in other industrial occupations, must be recognised as supplying a want which, though it may not be popularly admitted, really exists.

In addition to the advantages of school gardening as a desirable occupation for children from a physical, sanitary, and recreative point of view, there is the advantage that must follow a study of plants and the details of their cultivation and growth, and the opportunities afforded for observation and reasoning on lines suggested by such study. I am convinced that the children who work in school gardens are acquiring much useful information of a practical character.

With the idea of developing the educational side of the scheme, pamphlets and leaflets in English and Sinhalese have been printed and freely circulated. The first, prepared by the Director of Botanic Gardens, treats of school gardens and nature study. The laying out of a garden was the subject of a leaflet written by me, and I have also prepared a junior and senior course in the study of plant life. The Government entomologist has contributed a paper on the silkworm and silk.

An attempt is being made (through the agency of school gardens) to popularise sericulture as a home industry in the villages. I have supplied twenty-eight schools with mulberry cuttings for providing a stock of food for the silkworms. A few schools were also supplied with silkworm eggs provided by Mr. Green, but these failed to hatch out owing to the eggs not having been previously subjected to refrigeration. It is intended to shortly distribute a fresh lot of eggs after the necessary refrigeration. In the meantime I have placed myself in communication with Professor Mukerji, an Indian authority on sericulture, as well as the Principal of the Sericulture School at Rampur Boalia, Rajshahi, with a view to drawing supplies of eggs from India.

In apiculture the experimental working of a frame hive is still being continued. Through this means I have gained some useful information in the management of Ceylon bees. Though my efforts to induce the bees to store honey in a "super" have proved unsuccessful, it is a satisfaction to know that they can be sufficiently domesticated to build in frames, and that there is a prospect of rational method of keeping bees for honey and wax, displacing the rough and ready devices in vogue among the natives, necessitating the employment of drastic measures for securing the honey and resulting in the loss of valuable insect life. The garden honey I have produced has proved to be infinitely superior to ordinary wild honey. Not the least important aspect of the experiment in apiculture is the possible advantage of bee-keeping to the planting industry, as insuring more certain fertilisation in the case of fruit-bearing crops,

A complete set of grafting and budding tools was procured from Messrs. Carter & Sons, London, and they are at present being used in the stock garden before utilising them for demonstrations at school gardens.

I have made a number of experiments with insecticides and fungicides and the means of applying them, and have devised a convenient hand pump with "cyclone nozzle" attachment for delivering sprays in the form of a mist. I was led to do this in consequence of "knapsack" spraying machines proving too cumbersome for work out here. I am keeping a stock of materials for making up kerosine emulsion and Bordeaux solution for use in school gardens whenever necessary. As a cheap and non-poisonous insecticide I recommend a mixture of castor oil and soap, emulsified with the aid of carbonate of soda. As both the oil and the soap are procurable by teachers, it would only be necessary to supply them with the carbonate, which is cheap enough and can be forwarded in parcel form through the post, thus doing away with the inconvenience of having to send fluid preparations.

The treatment of betel disease has also received my attention. In December I took in hand a diseased plot of betel in Jawatta, situated at a convenient distance from my office, and visited the garden often while it was under treatment. I am glad to report that the measures adopted by me were attended with very satisfactory results.

APPENDIX 8.

THE EDUCATION OF THE INDIANS OF CANADA.

How to educate—to lead up to a higher intellectual, social, and moral standard—the aboriginal, or, as we like to call them, the inferior races, is always a problem of no little complexity. The difficulty varies partly with the motives and ideas with which we set out to attempt to accomplish that object, and partly with the natural habits and the environments of the people themselves. In the more distant tropical countries where the Aborigines, when first brought into contact with white men, were more or less in a state of barbarism; where there is no white permanently-resident population with whom they may be brought into business competition or social comparison, where consequently they can be treated as a separate unit, the problem is a comparatively easy one. But in the temperate zone, where they may have been for some time consorting with civilised people, where there is a “poor white” population, and where it is a question whether or not the two races can fuse one with the other, the problem becomes one of complexity. It is a question no less for the politician than for the educationalist whether or not the attempt should be made so to raise the lower race, that the dividing line between it and the higher grade of civilisation may eventually be obliterated. Education, however, of some sort we all admit it to be our duty to provide for our less civilised brother, though we may have to wait a long time for an answer to the question, “What will he do with it”?

Do we get even now from the oldest of all our Colonies any satisfactory answer? In considering the prospects and the result of the education of the Aborigines—wrongly, but universally called “Indians”—of Canada, we must bear it in mind that there are two Canadas, the old and the new, the East and the West; that, while the bringing of the latter within the area of civilisation and education is a matter of little more than thirty years, in the greater part of the former the Indians have been Christians at least in name, and more or less civilised, for between two or three centuries. For the further understanding of the position one must touch on history, statistics, and religion.

Prior to the creation of the Dominion the care of the Indians was in the hands of the Government of each Province, and as in the Eastern or Acadian Provinces—Quebec, New Brunswick, Nova Scotia, and Prince Edward Island—the early settlers had been French and the early missionaries Jesuits, their education—if education it could be called—was practically left to the supervision of the Roman Catholic Church. Very little indeed, it must be confessed, was done towards the raising of the race to a higher

social or intellectual level. True, they were all nominally Christians, and each settlement of any size has its little church dedicated to St. Anne. The Indians wear white men's clothes, to a considerable extent they follow white men's pursuits; they have shed most of the relics of their vagrant, and all those of their purely savage, life; but they remain, if a quiet and harmless, still a distinct and an inferior race. Since they passed under the care of the Dominion Government more seems to have been done in the establishment of day schools; but in looking through the agents' reports in the Blue Book one finds very little of an encouraging character.* The attendance is very slack and irregular. "The parents take no interest," is a constantly recurring remark. There are, for instance, three schools in one district in New Brunswick, with 100 Indian children on the books, and the average attendance is only twelve. In the Province of Quebec some of these day schools seem to be excellently managed, and the results very good; notably so among the Iroquois of Caughnawaga, and the Hurons of Lorette. Whether it is due to the absence of competition as to the welfare of the Indians, or to the fact that such institutions are comparatively modern, whereas the settlement of the east of the Dominion is relatively old, it is a fact that in none of these four Provinces is there one boarding or industrial school for the Indian children, and consequently there are no official data available as to their progress, if any, in technical education.

To understand the problem of dealing with its Aborigines as presented to the Canadian Government, one must get some idea of the vast size of the country. The eastern edge of the Dominion in Labrador is in Long. 55 W.; the western edge north of Vancouver Island, is in Long. 135 W. Its most southerly point, in Lake Erie, is in Lat. 41.30 N. (about that of Florence, in Italy); its northern limit is—well, the Pole. Leaving the Esquimaux out of the reckoning, there are about 100,000 "Indians" scattered over this enormous area. While the original nations or tribes may have been comparatively few, the present sub-divisions into "bands" are almost innumerable, while the various languages or dialects have not yet been tabulated. It must be remembered that thirty-five years ago all the country to the west of Sault St. Marie was, speaking broadly, unoccupied and unknown. The Indians were wild, untamed, and in some cases dangerous, and it is very much to the credit of the Government that they have all been brought under control, and have accepted supervision without any serious disturbance or expression of dissatisfaction.

One cannot dispense with statistics, and these are supplied profusely in the report made annually by the Deputy-Superintendent of Indian Affairs to the Minister of the Interior, the Parliamentary head of the Department. From it we learn that, "of the 290 Indian schools of all classes in the Dominion, 40 are classed

* The Blue Book referred to is, "Dominion of Canada: Annual Report of the Department of Indian Affairs."

as undenominational; 104 are conducted in connection with the Roman Catholic Church; 90 with the Church of England; 40 with the Methodist, and 13 with the Presbyterian Churches. The number of children (in 1900) was 9,576 as against 9,634 in 1899, and the average attendance 6,117, as against 6,193, a slight decrease in both directions." Of these 290 schools 226 are day, 42 boarding, and 22 industrial schools, and these are apportioned among the several Provinces and Churches, and according (roughly) to the number of Indians, as follows: For the 4,000 Indians in the three Maritime Provinces there are 17 day schools; for the 11,000 Indians in Quebec there are on record but 18 day schools; and, as said above, no boarding or industrial schools. In the Maritime Provinces the Indians are exclusively Roman Catholic, and in Quebec almost entirely so. Of the 20,000 Indians in Ontario one-third are Roman Catholic, one-fourth Anglican, and one-fifth Methodist, while there are still 3,000 registered as pagans. For the 1,459 children there are 74 day, 1 boarding, and 5 industrial schools. In Manitoba and the North-West Territories—*i.e.*, the country as far west as the Rocky Mountains—there are 24,500 Indians, 5,000 being Romanists, rather more than that number Anglicans, 4,000 Methodists, between six and seven thousand pagans, and 3,000 unaccounted for. The 2,900 children have 79 day, 34 boarding, and 10 industrial schools. In British Columbia—parts of which are really unexplored—there are nominally 24,500 Indians, of whom (roughly) 11,000 are claimed by the Church of Rome; 4,000 tabulated as Anglicans, and 3,000 as Methodists; while for the 1,500 children there are 28 day, 7 boarding, and 7 industrial schools. In these two latter districts, and still more so in those designated as "Outside Treaty Limits," the figures and details in the Blue Book are necessarily approximate only.

It is sad to read in many of the Indian Agents' Reports such words as these: "There is no school in this reserve." "Few of the children on this reserve have any education." But this must necessarily be so at present, considering the enormous size of the country and the absolute impossibility of providing schools and teachers everywhere and for every "band." Many of the "bands" are very small, and in some of them, owing to the diseases which come from the change in their manner of living, the number of children has been very much reduced. Of the value of the education given in the day schools it is exceedingly difficult to arrive at any estimate. The attendance is lax and very uncertain, the parents paying no heed to school matters and having no hesitation in carrying their children off on any jaunt they themselves may wish to take. In the Maritime Provinces' day schools ten children reached the sixth standard; in Quebec only four; in Ontario eleven, in British Columbia one, and in Manitoba twenty-five (but as these are all reported from one school with a total attendance of forty-nine the figures must be looked on with suspicion), while the North-West Territories and "outside" report none at all.

In the Boarding and Industrial Schools we are brought into closer contact with the children and are able to come to some conclusions as to what can be done, and is being done, with them. But here, again, the sixth standard test seems to be misleading. For instance, out of 466 children in these schools in Ontario twenty reach that standard. British Columbia shows forty out of 681. Manitoba only one out of 560, and the North-West Territories eleven out of 1,798.

As to practical and technical education we find, of course, that in the Boarding Schools the girls are taught needlework, washing, baking, and cooking, and household duties of all kinds, and the boys farming, gardening, and "chores" generally. In the Industrial Schools little more can be taught the girls than in the Boarding Schools, but among the boys we find returned 160 carpenters, forty-five shoemakers, ten tailors, thirteen blacksmiths, forty-two bakers, five harness makers, two printers, five painters, and one engineer. It may at first be thought that the number of those following any definite trade is rather limited, but it must be borne in mind that the openings for Indian lads in trades, business, or manufactures are exceedingly few. It is held to be undesirable to encourage them—except some exceptional cases—to enter towns, and it is almost everywhere cheaper to buy than to make boots and clothes. There is also, evidently, a feeling in Canada against educating Indians at the public expense in trades which may enable them to enter the market in competition with white labour. It must be borne in mind that all the boys not included in the above list of trades are taught gardening, farming, or stock raising. At some of the schools, where the land and situation is favourable, cultivation is carried on upon a considerable scale; for instance, at the Mohawk Institute on the Six Nation's Reserve in Ontario, which is supported by the New England Company, there were last year 100 acres "under hoe," and a large number of cattle and pigs are raised, and a profitable business done in "products of the hog." Of course, in such cases a farm bailiff and a farm hand or two have to be kept, but all the lighter work is done by the boys on the 410 acres owned by the school. The Mount Elgin School, near St. Thomas, Ontario, in addition to its own 210 acres, leases 300 acres, and reports having over 200 head of cattle. But, on the contrary, the Shingwauk Home, at Sault St. Marie, was located, unfortunately, on such poor ground that it barely pays to cultivate it, and nothing can be raised for sale. Carpentering, has, of course, an attraction for most boys. In a new country, it is essential that every one living on a farm should be more or less of a carpenter, should be able to make gates, repair a wagon, or a sleigh, and do at least all the rougher work of building a house and a barn. Most Indians, excepting, perhaps, those living on the prairies, are by nature workers in wood, and, when things are a little less in the rough than they are at present, it would seem likely that many young Indians would find carving a profitable trade. They should be encouraged to make their own designs, if they show any aptitude

for doing so. Years ago, in New Brunswick, some of the Melicete Indians used to carve very well in soap-stone, their representations of animals being most natural and life-like.

"You asked of the Queen that your children should be educated, and the presence here to-day of the children shows how wise you were in preferring that request, and how faithfully and generously your desires have been met." So spoke the Prince of Wales last year at the great Indian gathering at Calgary. The reports of the various Indian Agents and Commissioners testify to the good work that is being done by the boarding and industrial schools. "The Boarding Schools," Commissioner Laird says, "are, as a whole, more popular with the Indians than the Industrial schools, because they do not necessitate sending their children any considerable distance," an objection that does not tell against the system of the latter, but which merely seems to show that there are an insufficient number of such schools. The difference between the two is not really very clear. An Industrial School, to earn its capitation grant, has to teach four trades; and this is not always very easy to do. Farming, carpentering, saddlery, are obvious trades which are essential; but tailoring and shoemaking require a trained teacher. Few of the schools are near enough to a town to enable them to get the services of an instructor to be hired for so many hours a week, while still fewer have the means of keeping such instructors permanently on their staff, or of finding sufficient occupation for them. Besides, as observed before, it is cheaper to buy than to make clothes and shoes by hand. It would seem, therefore, that the attempt to turn Indian children into skilled mechanics has not so far been successful, and that it is not being followed up.

This paragraph from the Report of Mr. Sinclair, Principal of the Regina Industrial School, may be worth giving *in extenso*:—"Besides the farm and garden work instruction is given in carpentry, painting, glazing, baking, and printing. The instruction in these lines is followed in such a way as not only to teach those disposed to learn trades, but so as to utilise the educational function of manual work. An effort is made to get pupils to *think* as much as possible by means of tools and materials. This often means loss of time and materials; but a boy thinks harder over his mistakes and failures than over instruction volunteered. To allow trade boys to make mistakes often means loss in money, but gain in thoughtful boy, a commodity beyond value. Recognising that it is only the very small minority of the boys who will follow trades in this distinctively farming country, the instruction is shaped rather towards making "handy" farmers than tradesmen. Of course, at the same time any pupil showing mechanical genius is encouraged to follow his bent, and we have at present one of last year's graduates on the carpenter staff at the Mounted Police Headquarters, giving great satisfaction." The future of all, but especially that of the girl, pupils is a matter of grave anxiety to their teachers. It is natural that their regard should be centered upon the welfare

of the individuals who have been under their care rather than upon the general, but perhaps less obvious, good of the race to which those children belong. Of course, when a child, at the completion of its school course, returns to the ranche there is a great probability, almost a certainty, that its educational attainments as well as its moral tone will deteriorate ; but, at the same time, the constant return of such children must, even at the expense of deterioration to individuals, gradually raise the intellectual and moral tone of the ranche ; and more especially will this be the case if marriages can be arranged between the educated and Christianized young of both sexes. " I regret that all these girls could not be suitably and happily married before leaving the school. Their homes on the reserve will have many drawbacks, but if they went home as married women they would be safer. Their good principles are too recently inculcated. They *inherit* none of these, which consequently are very superficial and near the surface ; and their heredity draws them in the other direction." (Report on St. Joseph's Industrial School).

That excellent girls' school at All Hallows Mission, Yale, B.C., has laboured under the disadvantage hitherto of there being in the neighbourhood no school for the education of Indian boys, but, thanks to the generosity of the New England Company, this has now been remedied, and a boys' school has been erected close to Lytton, B.C. As this is in the "dry belt," where nothing will grow without water and everything apparently will grow luxuriantly with it, the promoters of the school intend to train the boys in the science of irrigation, so that, when that is more largely resorted to—as will soon be the case both in Alberta and in British Columbia—Indians may be used as irrigators instead of the Chinese, who at present are mostly employed.

The experiment is being tried in the North-West of planting some of the "graduates" (as they call them) of the Boarding and Industrial Schools in a separate colony, apart from the ranches of the old people, each young fellow obtaining a grant of land and an advance to enable him to start his farm and erect a house. It will be interesting to watch the result, which ought to be good, but much will depend on the tact and influence of the agent in charge.

Mr. Vowell, the Superintendent in British Columbia, while chronicling the steady progress made in the Boarding and Industrial Schools, and testifying to the devotion of the teachers to their work, dwells in his report on the absence among Indian children of the same incentive to study as there is among white children, which, of course, is obvious and true. But in one school under Mr. Vowell's supervision this has been, he must be aware, to a great extent remedied. At All Hallows, Yale, there are two schools, Canadian and Indian, quite distinct, but side by side and under one management, and the result is in every way most satisfactory. Not only has the prejudice of Canadians of the better class against being brought into close proximity with Indians been entirely

overcome—no slight gain for both of the races who are to live in the same province—but a healthy stimulus as to school-work is given to the Indian children, who strive to keep stride, not altogether unsuccessfully, with their white compeers. It may be mentioned here that the Indian girls are very musical, and that one of them, who had for some time played for the chapel services, two years ago passed with credit the examination of the “Associated Board,” when the Examiner paid what is now an annual visit to Yale.

Though it is not exactly illustrative of technical education, yet perhaps as showing the poetic side of the Indian character it, may be permissible to give *in extenso* a composition by an Indian girl twelve years old, in the Yale School:—

“About music. There is music in everything, but of different kinds. God loves music, so there is always music and singing in heaven. There is music on earth, too, but the music in heaven is the best, and much more prettier. We have a pretty kind of music in us when we dance and sing and play. God made everything, and He gave power to the birds to have music, and to the brook and to the wind, too. If you stand near the telegraph wires when the wind is blowing you will hear lovely music. Some birds have hardly any music. The pretty birds cannot have a nice music, because they have something pretty already, and the birds that are plain have a lovely music in their throats, because they have only dull feathers to cover them; they are not pretty outside.

“Some people can make nice music with their hands; they play good, but they have to keep their hands straight, and sit up straight, too. We have the best music in chapel always, and sometimes I think when we go to heaven we will be able to sing good because we learnt to sing in chapel first.

“Little birds sit on trees and sing their music; only one bird flies and sings too; it goes very high, but I never could see it. Sometimes the wind only blows a little, and then the music is very soft and sometimes it blows hard and then the music is very loud. The thunder makes the loudest music. The river flows fast; there is a lot of water in the river, and its music is nearly always loud. The sea makes the grandest music. There is music in everything. Someone told me there was music, too, when everything was quite still; you could not *hear* that kind of music, but you could feel it in your heart; all the good people loves the music.
EMMA CHUTATLAN.”

It would be more satisfactory if the reports in the Blue Book told us more of the work being done and the positions taken by former pupils of the several schools; but very little is said on this point. Here, however, are a few of the references:—

“The blacksmith’s shop is in charge of an ex-pupil of Red Deer Industrial School. He is an expert workman in both wheelwright work and general blacksmithing.” “There are many more applications for Indian girls from All Hallows Boarding School

to fill places as domestic servants than can possibly be considered." "Two of our graduates have broken between thirty and forty acres in the reserve. Another has one of the finest wheat crops I have ever seen. Another is giving fine satisfaction as assistant to the Missionary at Lake of the Woods. Another girl has won a reputation as matron in an Indian Boarding School, and two young fellows are efficient members of our own staff." "Our old blacksmith boys do most of the work on the surrounding reserve, and several of our old carpenter boys are working on buildings for white people this summer." "Three of our ex-pupils are now teaching school, and another is attending St. John's College, Winnipeg, studying for the ministry." "Several of our old pupils are engaged teaching reserve schools, and are apparently very successful."

In attempting in this short paper to give a general and readable—though necessarily a somewhat superficial—account of what is being done for the education of the Indians of Canada, one is in no wise bound to refer to the financial position of these several Boarding and Industrial Schools, unless it is of such a character as to create doubts as to the stability of the several institutions. But no one can go over the Blue Book with any attention without being struck with the large deficit shown in the annual balance-sheets of many of these schools. The Government capitation grants vary, according to the geographical position of the school and the increased cost of supplies in very distant places, from 60 dols. to 130 dols. per child—a sum which is, of course, a material help, but which is generally insufficient to cover the expenses of maintenance. But the following figures are sufficiently curious to justify their publication;—The balance-sheets of seven Methodist schools show an equilibrium in three cases, and an aggregate deficit of 4,544 dols. in the other four. In thirteen Anglican schools the accounts of three balance, two showing a credit of 1,685 dols., and the other eight make up a deficit of 6,795 dols. In seven Presbyterian schools, two balance, three carry on a credit of 457 dols., and one a deficit of 400 dols. In twenty-five Roman Catholic schools, two show a credit respectively of 8 dols. and 28 dols., two balance their accounts, but the other twenty-one roll up a deficit of no less than 35,878 dols. The Government requires the production of these balance-sheets.

A study of this "Report on Indian Affairs" certainly creates a strong conviction that the Canadian Government are making a systematic, reasonable, and not unsuccessful effort to grapple with the problem of the education of the Aborigines of their huge Colony. The most satisfactory results are, of course, those that are gained by the Boarding and Industrial Schools, where the children are taken entirely away from what can only be called the contamination of their homes, and are indentured to the Principal of the school for a term of years. Many of the Indians in the ranches and on the reserves are still the old race that, before the advent of the white man and that ubiquitous body the Mounted

Police, roamed at will and owned no master, with no education but the cunning that the fight for existence taught them, and no religion but that vague belief in a Great Spirit, which they had inherited from their forefathers. But in another twenty or thirty years this old generation, whose influence on religious and educational progress is as bad as possible, will have passed away; and their successors will have learnt the value of education and the necessity for knowing the English language; and it may be reasonably hoped that a great proportion of them will be able to hold their own, without doles and allowances, in the struggle for existence, and that they will before long take their place as enfranchised members of the great community that constitutes the Dominion of Canada.

July, 1902.

HARRY MOODY.

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24. The History of the Manitoba School System and the Issues of the Recent Controversy.
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25. Arrangements for the admission of Women to the Chief Universities in the British Empire and in Foreign Countries.
By Mr. M. E. Sadler with the help of Mr. J. W. Longdon.
26. Appendix giving a list of the chief official papers bearing on Education in Great Britain and Ireland.
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