

## Making Men and Women

The Report of Rev. G. H. Raley, Principal of Coqualeetza Industrial School, Sardis, B.C.

Coqualeetza Industrial Institute is situated in the beautiful and fertile valley of the Fraser River, British Columbia, distant from Vancouver seventy-two miles in an easterly direction. The main building, a monument to the zeal of an early missionary (Rev. C. M. Tate), is an imposing structure, Gothic in its architecture. To the outbuildings there has been added during the year by the Department of Indian Affairs an additional dormitory in the form of a building sixty feet long by eighteen feet wide, with accommodation for twenty additional boys, who now occupy it. It is very comfortable, heated by stoves and lighted by electricity. Two iron fire escapes have been constructed by the Department of Indian Affairs, giving additional safety to the occupants of either wing of the main building. A flag pole has been secured, eighty-two feet high, and erected on the front lawn of the Institute.

### ATTENDANCE.

The attendance is everything that could be desired. During the year there have been fourteen discharges and forty-four admissions. The pupils who were granted holidays, without exception returned. During the three quarters the average attendance has been: For October quarter, 84.88; for December quarter, 102.42; and the March quarter, 114.01. The steady increase in attendance is partly accounted for by the fact that ten pupils of Port Simpson Boys' Home were transferred to Coqualeetza. The actual attendance at the close of the year was 117, with 19 applicants waiting for vacancies to occur.

### CLASS-ROOM WORK.

One of the pupils, Sophia Gladstone, matriculated into McGill University, and another, Herbert Robinson, passed with very creditable marks the entrance to the High School. The successes scored by these pupils prove a great incentive to others, and there is now in course of preparation a class of five entrance pupils. In Standard I there are twenty-nine pupils; Standard II, sixteen; Standard III, eighteen; Standard IV, nineteen; Standard V, twenty-eight, and Standard VI, seven. Music is taught by both senior and junior class-room teachers.

### FARM AND GARDEN.

Mixed farming is undertaken, intensive in character. There is under cultivation in connection with the farm, between sixty and seventy acres. The orchard and gardens require fifteen acres, more or less.

### INDUSTRIES TAUGHT.

The boys are taught farming and horticulture; the girls, all branches of domestic science. These industries are developed to a high degree, theoretically and practically, by careful instructors, whose demonstrations on the care of stock, orchards, market and ornamental gardening are of great service. Industrial work, like mercy, is twice blessed. It gives stamina and capability to the youthful workers. It is also of advantage to the Institute, to train them for the world's work. In the moral and material results of land culture there is more gained than was lost by the original curse. The reclaiming of land from thistle plots is valuable, but the reclaimed lives of the youthful workers are beyond price.

### MORAL AND RELIGIOUS TRAINING.

The moral standing of the children is good. Those in the adolescent period are eager to set before themselves a high standard of morality and all seem to be

at the present time religiously inclined. With the exception of three, the total enrolment have taken the three-fold pledge, against intoxicants, cigarettes and profanity. They enjoy church services, taking active part in them. Both the Epworth League and Sunday-school of the Institution are flourishing organizations.

### HEALTH AND SANITATION.

An excellent standard of health has been maintained throughout the year. There has been no epidemic. Few have suffered from colds. We believe greatly in fresh air. In winter as well as summer the children prefer wide open windows to a shut-in dormitory. Forty of the boys sleep in open-air dormitories of the most approved design. Sixty attend school in an open-air class-room. This open-air life, together with abundance of pure and healthful food and warm clothing, accounts for the absence of disease. Everything is done to keep the main building and outhouses clean and in a sanitary condition. Each Monday every drain about the place is flushed by a heavy continuous flow of water, chloride of lime and crude carbolic acid being used freely for antiseptic purposes. The lawns, farm yards, recreation grounds and outbuildings, where rubbish might possibly accumulate, are carefully watched by the teachers, and scrupulously kept.

### RECREATION.

I find the lives of modern Indians are, to a great extent, shaped by the character of their play as children. At Coqualeetza, recreation is carefully supervised. There is a large number of pupils verging on manhood, making it possible to keep good football, baseball and basketball teams. Every form of healthful sport is indulged and enjoyed. Every Saturday and Sunday, weather permitting, long walks are undertaken by both boys and girls, giving those children brought up very near to Nature's heart, a splendid opportunity to appreciate nature study.

We have organized a cadet corp, drilling regularly. The company consists of fifty boys, equipped with wooden rifles. They are quite conversant with the Infantry Training Manual, 1914, so far as relates to Squad Drill Without Arms, Squad Drill With Arms, Platoon Drill, Company Drill, and Extended Order Drill. We have in the school also a Boy Scout organization doing good work. There have been held several concerts during the year in the Institute in which the children have taken an active part. At one of these, in the neighborhood of \$150 was raised for the Patriotic Fund. Life at the Institute is by no means monotonous, every spare hour being taken up by some form of recreation.

### EX-PUPILS.

A good proportion of the graduates of Coqualeetza are doing well. The ex-pupils are at present located on village reserves, chiefly on the seacoast, engaged in the fishing industry. There are some carpenters and boat builders, graduates of the Institute, making a good living. One is studying for the Methodist ministry, one went with the First Contingent, and one is with the Second Contingent.

### GENERAL REMARKS.

There is in the school a wonderful freedom from restraint—a cheerfulness in taking up work, and an interest in it almost remarkable. At the same time, a semi-military discipline is maintained. Every child knows that Canada is at war, and every night the movements of the armies of the Empire are demon-

strated with the aid of the blackboard, maps and diagrams. The patriotic spirit is maintained at a white heat.

The following ceremonial, instituted to commemorate the visit of the Royal Commission, is taken part in by pupils with keen interest and appreciated by the people of the valley. It is as follows:

#### CEREMONIAL.

Flag—"The Union Jack."

To be raised at sunrise by the Sergeant of the Colors and saluted.

To be saluted and lowered at sunset.

The time to be recorded at the Principal's office, by the Sergeant of the Colors, rain or shine, week days

or Sundays. Also condition of weather to be noted in margin of record.

"God Save the King."

For good conduct, two boys are honored respectively, as Sergeant and Orderly of the Colors, and detailed to perform the above ceremonial for a period of six weeks. A large Union Jack has been purchased, being first unfurled by the Acting Chairman of the Royal Commission on Indian Affairs of British Columbia, Mr. D. H. Macdowall, who visited the school on the 14th of January. The kindly spirit shown to us by the Royal Commission and the practical sympathy in the work was a source of encouragement to the staff and pupils of the Institute.

## The Moody of the Middle Ages

By REV. ANDREW ROBERTSON, D.D.

Thomas Arnold used to wish that the English people might have a history of the nation "traced backwards." The roots of the present are buried deep in the past. Without getting at the sources it is impossible to understand what is going on even under our own eyes. Yesterday lives again in to-day.

#### THE AGE.

This fact is well illustrated when you turn back to the age of Raymond Lull, the sixth centenary of whose martyrdom we do well to remember. "The Moody of the Middle Ages," as he has been called, was born in the first quarter of the thirteenth century, and in the first quarter of the fourteenth he was called upon to lay down his life for his faith. It is one of the great epochs of history. "Magna Charta," for instance, was signed by King John just about fifteen years before Raymond Lull was born. The Turks, whom we hope to see driven out of Europe during the course of the present war, first cast their fateful shadow over the west, when "The Moody of the Middle Ages" was five years old. He was just in time to see the beginning of that decline which broke up the old Empire, leaving the fragments which were later on to erect themselves into the Teutonic Federation which we are fighting to-day. He felt to the core of his being the thrill which passed through Christendom when the Saracens thrust the Crusaders from the Holy City, and in the pride of their triumph began to entertain ambitions of "world-power." It was a great age into which Raymond Lull was born—great in events; great in possibilities; great in men. It was the age of Dante, Thomas Aquinas, Roger Bacon and Marco Polo; it was at that time the University of Oxford first opened its doors; and it was in Raymond Lull's time that "The Reformers before the Reformation" made that splendid response to the liberating Spirit of God which long years afterward made the work of Luther and Calvin and Knox a gracious possibility.

#### THE MAN.

Raymond Lull belonged to one of the old Catalonian families. In his veins there flowed blood as proud as any in "the proudest houses of Spain." He was born in Palma, on the island of Majorca, in the year 1235. Till he was a man grown, Raymond Lull lived in the limited atmosphere of the court. Gifted with talents of the highest order, there is no question that he must have cultivated his gifts with the utmost assiduity, though on his own authority there was no "fruit" from all his attainments worthy of serious regard. In his confessions—worthy to take a place beside the

classic pages of Augustine and Bunyan, he refers to this period of his career in this manner: "I see, O Lord, that the trees every year bring forth flowers and fruits by which men are refreshed and nourished, but it is not so with me, a sinner. For thirty years I have borne no fruit in the world, yea, rather, I have injured my neighbors and friends. If, therefore, the tree, which is destitute of reason, brings forth more fruit than I have done, I must be deeply ashamed, and acknowledge my great guilt."

#### THE VISION.

To put it frankly, Raymond Lull was the "man about town." Manners were "easy" for the Spanish grandee in those far-off times, and the young courtier from the Balearic wore them, easy as they were, in an easier style still. You may find the life he lived suggested in the story he has to tell concerning his conversion. He confesses that he was busy setting up some verses in which he sang the praises of a noble married lady who had turned a deaf ear to his advances. While he was so engaged the Lord Jesus appeared to him in vision. As clearly as if He had become incarnate once again, the passionate lover looked on the face of the Divine Lover "high and lifted up" upon the Cross, with the red blood flowing from hands and feet. Not once nor twice, but again and again the vision came, until at length the singer flung his lute away, turned his back upon the court and the life he had lived within its influence, and retired to seclusion on Mount Roda. For nine long years he remained in retirement. Not a moment too long. There is no danger like the danger of premature adventure, either in witness or work. Lull waited till he had grown in conviction, cleared his own mind on the truth, and turned his face in the direction he knew the Master would have him go. After that there was no turning back. No unnerving misgiving robbed him of his assurance. The workman had put his hand to the plough, and no man ever ploughed a straighter furrow than he.

#### THE FIELD.

Raymond Lull practically spent all his life in an endeavor to win Islam. He shared in common the disappointment which followed the success of the Saracen and the failure of the Crusaders. All his life long he had been accustomed to the "braggadocio" of halled knights, who thought to win the Holy Land for Christendom at the point of the sword. The romance and the gallantry of the adventure appealed to him, he could respond to the touch of chivalry which lay at the heart of it all, but when the Vision came, in its light, Raymond Lull not only saw the concerns of his