

is arranged, or at least approved, by her paternal grandfather.

Mrs. Johnson said that the Bahamas, being British Islands, have British customs. The natives work for the British residents and copy some of their ways. One of the problems of girls on the Bahamas is that they suffer from lack of secondary education; there aren't enough high schools or teachers to permit the government to make high school education compulsory. Another great problem for the young people is that there is a great conflict in their minds between Christianity as they hear it taught and as they see it lived. Miss Newberry said that at one high school in Trinidad one thousand girls applied and only sixty could be accepted. Mrs. How added that in Formosa six years at elementary school is compulsory but prospective students for high school and university have to write admittance examinations. About one applicant in one thousand is accepted.

A point that came up repeatedly was the overcrowding of population, especially in India and Formosa, as compared with the "wide, open spaces in Canada."

Summing up the discussion Miss Whale stressed our responsibility of trying to understand people of other lands, toward the end of world peace. Young people who cannot visit other countries might promote understanding by correspondence with young people in these countries. People in a country like Canada also have a responsibility to do what they can to see that the hungry people of the world have food. And Miss Eadie followed this with the suggestion that we could help by strengthening public opinion in support of the Colombo plan.

The conference girls came to feel very close to the "foreign" guests at an informal evening in Macdonald Hall where Mrs. Basrur explained her sari and the significance of her jewelry and Mrs. Johnson led in singing Negro spirituals and folk songs of the Bahamas. Mrs. How showed a beautiful brocade evening gown of Chinese cut, given her, following an old Chinese custom, by her mother-in-law at the time of her engagement.

The Indian Canadian

Mr. Elliott Moses of the Six Nations Indian Reserve in Brant county, a man well known in Ontario farm organizations such as the International Plowing Match, spoke on the position of the Indian Canadian.

There are 168,000 Indian Canadians, Mr. Moses said, living on Reserves, which were first established to protect Indians from unscrupulous people coming to the country. Over the years this segregation may have tended to separate the Indians from their white neighbours, and any racial discrimination is a problem to people who think of the good of the country. Because the Indian character is sometimes misunderstood, Mr.

Moses explained that the Indian may be considered inefficient as a farmer because he is accustomed to living with nature, making his home in the forest, fishing in the streams. The Europeans coming to this country cut down the forest to make money; the Indian didn't need money so he used the forest in its natural state and preserved it. Yet in spite of this closeness to nature, Indians on some Reserves such as the Six Nations, are so modern in their houses and their farming that tourists driving through don't know they are passing through a Reservation.

Some people ask why the Indians are letting their native arts and crafts die out. The reason, the speaker explained, is that in the old days a woman might work with birch bark and porcupine quills for a week making a basket that would sell for \$1.50. Now a woman can earn \$5.00 a day at domestic work and go to a show in the evening.

There are Indians who don't care about education or progress in any way, Mr. Moses admitted, but when an Indian does want to go into a profession he has no special difficulty either in getting the education or in practising his profession. There are twenty-five teachers on the Six Nations Reserve, all but one of them Indian. Of his own education, Mr. Moses told how he had been out of school for fourteen years before he decided he wanted to go to the Ontario Agricultural College; then to get the education he needed for admittance he had to go back to school with children. "There's a proper time for everything," he said. "If you girls have to make a decision, get your school education now."

After three and a half years at the O.A.C., Mr. Moses enlisted — this was in the first world war. "That experience has been wonderful," he said. "It taught me that other people have as much right to be here as I have."

Incidentally while Mr. Moses left the O.A.C. before he got his degree, his education fitted him to work for his people as an agricultural advisor to the federal Department of Indian Affairs.

But the Indians have some grievances, the speaker said. Only those who have been in active military service are allowed to vote. To get rural mail delivery on the Six Nations Reserve it had to be shown that a certain amount of reading material was coming to the residents. When a survey was made it was found that there were more papers and periodicals per capita coming to the Reserve than to a comparative non-Indian community. "One reason for this," Mr. Moses said, "is that the Indian doesn't work as hard as some farmers so he reads and thinks and studies more."

The Indian people are trying to maintain their identity as Indians, the speaker said, and sometimes things are made difficult for them. When his father went to school on the