

Eskimo in their snow houses day after day. At times there were more than fifty there, some of whom heard the gospel for the first time. This tribe seemed more cleanly, honest and peaceable than the others, and are called Moonatmioot, dwellers on the main land, to distinguish them from the Kukpugmioot, dwellers on the big river. Each tribe speaks a different dialect.

From that day things changed; all became more friendly, and the remaining days spent there were comparatively pleasant. The next week, when they were leaving for the fort, the chief repeatedly expressed the hope that he would come back soon to be their minister and teach them. On the whole, therefore, the visit was not without encouragement, and gave hope for more success on a future occasion.

Leaving the island on May 21st, he accompanied a family who were going to the fort. They travelled over the ice with sleighs; were delayed by fogs, saw several parties of Eskimos, with whom they stayed a short time; he had his first taste of seal, and found it too fishy; saw the midnight sun on the 24th for the first time, and at last reached the place where the oolmiak—skinboat—was stowed away. The rest of the journey was made by boat, but it was a rough trip. Nine persons and ten dogs had to accommodate themselves in this frail vessel. At times it had to be conveyed over intervening ice, which was becoming so rotten that they frequently broke through. When they were clear of it, they sailed night and day and reached the Fort on June 12th. After staying there about a week his companions returned to the island. Speaking of them he says, "I have a few friends along the Arctic coast, I hope, but none so staunch as this family. We were together for three weeks in rough and smooth, through storm and sunshine, and got to understand each other. The old man wanted me to promise to live with him next winter. I felt much pleased by their hospitality and kindness. Many things on the trip were a little hard at the time. The cooking did not come up to my ideal; they seemed to like raw meat as well as cooked. But they were kind after their fashion, and I know would have been kinder had they known how." Being entirely alone with them for so long, and they not understanding English, he was obliged to speak their language, and thus obtained a better grasp of it than he otherwise would have done, so that when the other Eskimo arrived at the Fort he was able to talk to them in a way that quite surprised me when I visited the mission in July. Most of them had left the Fort ere my arrival, but the two chiefs and several other families were there still. In the evening they met together for a short service in church, and joined heartily in a couple of hymns and two prayers. The next day several of them intended again to witness the first ordination of an Indian within the Arctic circle, and it was quite cheering to see how freely they visited Mr. Stringer, and made themselves at home in his room. He seemed to have quite gained their confidence; there is a good prospect of a successful work among them, and we have every reason to thank God and take courage. It was his intention, after my departure, to go again to the village at the mouth of the Mackenzie, where he went last year, and after spending a week or so there, to go westward along the coast to Herschell Island, visiting the other villages on route, and to stay at the island till winter.

Thousands and thousands of dollars have been spent in endeavors to penetrate those icy regions, and for purposes of scientific observation and discovery. May I not plead for aid to help us in the endeavor to reach the hearts of those heathen Eskimo, and to tell them of a Saviour's love? Without God, without Christ, without hope of a brighter future, living in those

awful solitudes of ice and snow, where the sun never rises for weeks together, often suffering the privations of hunger as well as of cold, their condition surely appeals to the hearts of all Christians, and a plea for them should not be in vain.

Of the ordination of the Indian above referred to, of the opening of a new mission at Hay River, of the diocesan school of interesting particulars connected with the other work in the diocese, and our various needs I have not time or space to write, but generous help for the above will be help all round.

May I ask your earnest prayers to the Lord of the Harvest for a rich blessing upon our work, and ourselves personally; that he will strengthen us with the Holy Ghost the Comforter, and daily increase in us His manifold gifts of grace, so that we may be better fitted for the work and more and more successful in it?

My letter of last year was so well received and so widely read that I am hoping this will be equally successful. It will help, I trust, to keep our supporters in touch with what is going on in the diocese, and encourage them to continue their aid when they see that it is "not in vain in the Lord." If any fresh interest is aroused, additional aid given, and more prayers called forth, we shall be all the more thankful to Him "Whose we are and Whom we serve."

We are now entering upon our long, dreary winter. Snow fell on 20th September, and has lain on the ground since the middle of October. The river has been full from side to side, of drifting ice for the past twelve days, and will be impassable for about three weeks longer, when it will set fast and remain solid till some time in May. The Indians, excepting one or two families, are all off to their hunting grounds, and we shall not see much of them till spring. The general health here is good. There has been no sickness to speak of, excepting a cold, which was not so severe as last year, and only one death. Rabbits are numerous, so there will be scarcity of food. "Oh, that men would praise the Lord for His goodness."

With very kind regards and heartfelt thanks for all you and your people have done for us, I am very truly yours.

W. D. MACKENZIE RIVER.

Rev. Canon Richardson.

#### BISHOP PERRY ON "ROMANIZING."

It is in this connection that I desire to place on record my protest against recent flagrant instances of disloyalty and lawlessness which have been manifested too openly and too offensively to be passed by in silence. In view of the attitude of the Church of Rome toward each other branch of the Catholic Church,—uncharitable, arrogant, intrusive and defiant,—in view of the fact that Rome's false and imperfect Catholicity can alone be met and overcome by a true Catholicity, which we claim to possess and which we offer to the world; we cannot but deprecate any attempt to confuse the popular mind by a glossing over of the vital differences that certainly exist between us and Rome, and an adoption, or adaptation, of Romish usages, teachings and practices which find no warrant in our standards, in our authorized rites and ceremonies, in our liturgy or in our laws. I have no fear that this land will yield itself a willing captive to the rule of a Roman pontiff or an Italian Propaganda. If there was ever hope for the introduction throughout this country of a modified Romanism brought into some sort of accord with our American ideas of liberty and independence; the presence here of a Papal representative "lording it over God's heritage," as if he, the ablegate,—like his master, believed himself to be clothed with power as indeed the

"vicar of Christ;" and the subservience of the Roman hierarchy in this land,—cardinal, archbishops and bishops, ecclesiastics of every grade, "religious" of every sort, and the laity of the Roman obedience to this foreign popelet proves that the Roman Church in this land is still the fettered slave of the Italian pontiff, and can never rise to the dignity of self-government even in the trifling matters of administration and detail. But while we recognize the fact that the free-born American will never acknowledge the so-called vicar of Christ in the place and instead of the Christ Himself; while we well understand that our ecclesiastical freedom is as dear to us as a people as is our civil liberty; while we believe that American freemen whom the truth has made free will never accept unquestioned the dogmatic utterances of the Vatican, and will never receive as articles of belief the decisions of a foreign Council in no sense Ecumenical, but packed with Italian prelates pledged to Papal subservience, we cannot but stigmatize the purposes and condemn the pitiful puerilities of a few half-educated priestlings among us who study no theology, copy no usages, affect no phraseology, and follow no example but those that are Romish. A Primate of all England has asserted his belief that there existed at the time he uttered his warning words a party in the Mother Church purposing its submission to Rome. We do not believe that such a party exists among us, but that individuals are to be found even in the ranks of the priesthood who, as has been aptly said, if not papists, are certainly *ape*-ists of Romish usages, teachings, "shibboleth," and speech, is confessed. As a Catholic Bishop I do not hesitate to characterize such men as traitors, and their practices and performances as treasonable; and I trust they will not linger a day longer out of the Roman communion to which they practically belong. In their individualism, their lawlessness, their insubordination to constituted authority, in their utter disregard of their ordination vows, they are traitors to the Catholic Church of Christ.

#### DANCING AT CHURCH SOCIALS.

The Bishop of Western Michigan being applied to for his opinion replied as follows:

My dear Miss —

I have yours of Dec. 20th, in which you ask "permission to allow us to indulge in parlor dancing at our socials."

I am gratified that you should refer the matter to me, and I regret that I can not accede to a request so courteously made. Should I do so, I would go counter to my sentiments as uniformly expressed in my addresses and pastoral letters, as in private. To "parlor dancing" of a modest character, I have no objection. But I do object to dancing and cards *under the auspices of the Church*. The dance in our day has often features which are decidedly objectionable, and there is no security that these will not be introduced. Persons will be drawn to Church socials by the dancing who would not otherwise attend, and they will have the amusement in the form to which they are accustomed elsewhere.

Many members of the Church object to dancing at socials, and their feelings are entitled to regard.

Outside the Church there is a prejudice that if the amusement is allowed it will seriously injure her reputation. Church socials are infrequent and there are abundant opportunities to indulge in this amusement.

The sentiments I express are those the Bishops of the Church have given utterance to in their Pastoral letters and in their addresses.

I am aware of the difficulties in sustaining your Mission, and the sacrifice at which your minister is serving you, but aside from all other