

disfranchised. Let me explain. There is in most of our dioceses some one man marked out by seniority and long-standing, who must perforce be elected, whether qualified or not in other ways to take part in the deliberations of such an assembly. Of course a strictly conscientious synod might pass him over, but it would be, to say the least, an invidious act. Thus we are deprived of any real elective or consulting voice in the General Synod.

What the committee of conference wanted, and what it was perhaps quite right to insist on, was that an exception should be made in the case of the missionary dioceses. But surely this could have been done in other ways without the cruel and unjust disfranchisement of the growing and fully-organized dioceses of the west.

WESTERN INCUMBENT.

N.W.T., Canada, Sept. 5th, 1890.

The Dissolution of Society.

SIR,—Under this heading, in your issue of 4th Sept., you have an excellent letter on the approach of Socialism, by the Rev. Alfred Osborne. He deals in a manly way with a question that, at this moment, calls for immediate attention. He says: "The Church should make herself ready for the coming civilization, for she cannot throw herself across it and live. She must guide and guard this new life, for it holds within itself some of the best aspects of the Incarnation which Individualism has entirely ignored." Mr. Osborne does not, however, point out the *modus* whereby we are to meet the onslaught. It cannot be met by letter-writing, but to be "forewarned is to be forearmed." If an experience of 15 years amongst the masses of humanity counts for anything, then I think I may be permitted to say I believe that "historic Christianity" can alone solve our social problems. The "Gospel of God" is today and ever will be better than the "Gospel of Dirt." The "Gospel of the Incarnation" is our sole hope. This being so, the question now arises: How are we going to reach the masses? Not by Individualism. Not by Parochialism. The Church in Canada believes this when she says she is going to have her national synod. We rejoice at this step taken by the Church, and we thank our leaders herefor. So far so good; but this will not be enough. We must take one step more. We must have the Gospel given to the people, and we must have churches, plain and substantial, wherein to present to them the teachings they will not enquire into at home. How can this be done? Let me tell you. Let us have for Canada, as in U.S.A., a national Church Building Fund. Let this be at once brought into being by the national synod for Canada. Let it be aided by the rich and poor alike. Let this fund be under the direct control, *ex-officio*, of all the Bishops in Canada and the Bishop of Newfoundland. Let not one dollar of the fund, unless in extremely exceptional cases, be given to any parish or mission, but let poor parishes and poor missions be at liberty to borrow from this fund, at six per cent., sufficient monies to help them build mission halls and mission churches. This fund will, I think, under God, do more to consolidate us and to evangelize us, in the congested districts of towns and in the sparse settlements of the country, than half of all our other agencies put together. Having our churches, we must go to the "highways and byways" of life and "compel" people to listen to us, and to come in to us. We must, brethren, have faith in God, faith in the Gospel, and faith in ourselves, or the Church is lost. Socialism must be met. How can it be met otherwise than by Christ and Christianity? Individual effort is good, but united effort is better.

C. A. F.

Shingwauk to be Partly Closed.

SIR,—After thinking the matter well over, seeking God's guidance in prayer, and consulting with my bishop, I have come to the conclusion that on account of the low state of our funds and the lack of substantial response to my repeated appeals for help, my wisest course is now to close, or nearly close, the Shingwauk Home for the winter months. We have been labouring under a debt of a good many hundred dollars for quite a long time now; our friends either have not taken into consideration the great increase in our work and consequent increase in expenditure, or else have other objects of greater interest to which they are contributing their Christian gifts. Without money and without clothing sufficient to clothe our Indian pupils, we find it impossible to keep up the Institution as it should be kept, repairs are required which we find it too costly to make, bare articles of necessity are in requisition, but we are unable to supply them, and so very reluctantly I have come to the conclusion that it is best to close, or at least half close, our doors for about six months. By which I mean I part with my local superintendent and with several of the employees, and reduce our number of boys to about twenty. The Wawanosh Home I hope to continue as usual, also the Homes at Elkhorn;

Medicine Hat is merely building, and will come to a standstill as soon as the building money is expended.

I have no doubt that some of my critics will say, Why close the old Shingwauk Home—why not close the Elkhorn Homes and give up your buildings at Medicine Hat? Let me give my answer. It is that I think the wisest course is to close the Shingwauk. The old Shingwauk is pretty well and widely known, and can stand a shock better than either of these young institutions which have only lately been started. If my work at Elkhorn or Medicine Hat were closed up, very few, I fear, would care, but if the old Shingwauk is shut up I think there will be some little feeling of sorrow and sympathy, and it is just this that I want. Besides, for my part, I regard it as of the utmost importance to the Indian cause that these new Homes at Elkhorn and Medicine Hat should be well and firmly established. If the work at the Shingwauk is interesting and important, ten times more so is the work at Elkhorn and Medicine Hat, where the teepees of wild Indians are spread thickly over the prairies, and little wild, uncared for boys and girls are running about like wild animals. Yes, for my own part, if I had to give up one part of my work, I would give up the Shingwauk and Wawanosh and move to Elkhorn or Medicine Hat.

But I have no idea of giving up. I don't think Almighty God is calling me to give up my work. I believe that Almighty God has a greater work yet for me to do. When the wave draws back into the deep it is only that it may roll up with greater force far up on the beach. So, by the blessing of God, shall it be with these Homes. We will go back a little, just till we get straightened up, and then, with the blessing and help of God, we shall see what we shall see. With our new buildings we have accommodation now for 100 pupils at our Sault Ste. Marie Homes, and 100 pupils, sooner or later, we must have.

But I do think the great Missionary Society of Canada should help in this matter. What is a missionary society for if it is not to help the heathen? It is strange how far off heathen have to be in order for people to take an interest in them. Canadians take interest seemingly in the Blacks of Africa and the Hindoos and Hottentots, but they see no reason why they should help the Indians. White people in India and Africa, I have no doubt, are just as much inclined to belittle the mission work going on among the natives of those countries, as are our Canadian Christians ready to belittle the work which we few missionaries are trying to do for the Indians. Why is it that our Canadian Missionary Society has a column for Domestic Missions (which emphatically means missions to white settlers), and a column for Foreign Missions (natives outside Canada), and a column for the Jews, but no column for the Indians, the natives of this country.

But I have learned to cease from man whose breath is in his nostrils. To God I commit my cause. The silver and gold are His. If my appeals for help have failed, all I can say is, "It is well." The Lord doeth all things well. And in His own good time I know He will yet open the windows of heaven and pour me out His blessing. Apologizing for the length of my letter.

EDWARD F. WILSON.

Shingwauk Home, Sault Ste Marie,
Ontario, Sept. 10th, 1890.

Rev. Mr. Brick's Mission.

The following letter, which was received last month, will, we trust, prove interesting to the many friends of the Rev. J. G. Brick in Ontario:

DEAR MISS DIXON,—I am just in receipt of your very kind and welcome letters of January 25th and March 4th. A few days ago our first summer packet arrived, and I am sure you can realize something of the joy it gave us when I tell you that we have been without a line from our friends since last October. We generally get two packets between October and June, but during the past winter, in consequence of deep snow or other causes, our mail has been detained. Oh, how thankful we were to the Giver of all our mercies, after weary months of waiting for news, to find that those that are very dear to us were in good health, and we were certainly greatly encouraged to find that our friends had not forgotten us. What a budget of news we received—thirty-three letters, newspapers, magazines, books, and packages of garden seeds, all told weighing 139 lbs., a pretty good load for a pack horse; and, as we opened letter after letter, and heard words of cheer and sympathy we almost forgot our isolated position; we certainly realized the force of Solomon's words: "As cold water to a thirsty soul so is good news from a far country." In addition to the amount you have received from the Woman's Auxiliary, Huron diocese, I have received, by this packet, sixty-seven dollars and two cents from the Woman's Auxiliary, Toronto diocese. From Glanworth Sunday school, Huron diocese, per F. C. Crington, Esq., \$6; from Mr. W. H. Worden, Toronto, \$1; packages of garden seeds from H. P. Dwight, Esq., Dominion Telegraph Co.; Mr. J. Roper, Caledonia; A Churchman, S. Alban's,

Ottawa; and some unknown friend, sends Mrs. Brick two parcels of seeds. We certainly have an ample supply of garden seeds for the next two or three years. I am sorry some of these did not reach us in time for this season's crop. Then we have a number of books and illustrated papers from Mr. Dwight; books from Miss Dixon, Mrs. Rundle, Miss Harris, a reader of the CANADIAN CHURCHMAN, Campbellford, and a parcel of magazines from an unknown friend, London, Ont. To all these kind friends we tender our most sincere thanks.

The past winter has been the coldest I have ever experienced. During the months of January and February the cold was intense, the thermometer going as low as sixty-one below zero. The condition of our Indians during the past winter and spring has been simply horrible, very little game, and the smallest catch of fur-bearing animals ever known. The latter part of the winter and spring we have been compelled to give daily meals to the hungry; we have given relief until our supplies were exhausted and we have been destitute of the commonest necessities of life. Now we are just getting in some supplies, but, for weeks past, I hardly know how we have lived. I know this, we have been hungry all the time; though we have the Hudson Bay Co. and several traders in the country, not a bag of flour could be purchased at any price. Unless the Government comes in to the relief of these Peace River Indians one can hardly judge what the end will be. Still, with all their sufferings, there has been very little lawlessness; they have eaten up quite a number of their own horses and some few belonging to the Hudson Bay Co., but they have not laid a finger on our mission stock. I am sure that if we had had as many hungry white people as we have had Indians around us this winter, not an animal would have been left, and we have no protection whatever, as we are 400 miles distant from the nearest mounted police station.

It has been with the greatest difficulty that we could keep our seed grain and potatoes. The spring was very late in opening up, nearly a month later than last year, but I am thankful to say that our crops are doing remarkably well. We have had beautiful rains during the past three weeks, and the growth has been extraordinary. I do hope and pray that God will bless our secular labour and make our mission farm a success, that others may be induced to come into this country and raise bread for these poor, starving Indians. We have a beautiful country; I wish I could send you a photograph of our mission and its surroundings. I think there can be nothing more lovely found on this side of heaven. The only drawbacks we have are, lack of rains in the early part of the summer, and our liability to occasional frosts during the summer season. I do hope God will put it into the hearts of his people to aid us in carrying on this work. I have just received a letter from my good bishop, in which he expresses a strong desire that the churches in Canada should assume the entire responsibility of this mission. Hitherto the English Church Missionary Society has paid my stipend of \$750. After prayerful consideration, I have just written him that he can withdraw my stipend, and that I will throw myself entirely upon the friends of missions in Eastern Canada. At the lowest estimate I need \$1,800 per annum to carry on this work. Surely there are thirty Sunday schools in Ontario that would give me \$80 per year each for a few years until I can get the farm on a self-supporting basis. It has been through the liberality of friends in Ontario principally that I have been enabled to begin the work, and I have faith to believe that they will assist me to carry it on. A little later on I hope to send a direct appeal to quite a number of Sunday schools, and I trust you may receive a hearty response.

Mrs. Brick desires me to send her very kind Christian regards to you, and please accept the same from myself.

J. GOUGH BRICK.

Peace River, N.W.T.

Our Indians as we See Them.

[SECOND LETTER.]

SIR,—We left Winnipeg on the 9th. Our next stopping place was Elkhorn. Here we were kindly received, and spent a very pleasant day at the Industrial Schools. These Schools were built through the exertions of the Rev. E. F. Wilson, Principal of the Shingwauk and Wawanosh Homes, Sault Ste. Marie, and were opened by the Right Rev. the Bishop of Rupert's Land, early in August, 1889. This Home consists of three buildings, the "Nasota," for boys; the "Washakada," for girls, and the central building, the lower floor of which contains dining hall, kitchen, superintendent's quarters, and the upper floor the school rooms. There is accommodation for about seventy pupils. At the time of our visit there were in the Home forty-two, thirty boys and twelve girls. It is in all cases very much easier to get the boys than the girls. The parents of the latter will not consent to their leaving them, one good trait in the Indian character being their great love for their