

of the Lord may go before them and prepare the way for the Word of God that they may be enabled to follow up the vantage ground gained.

There were over 300 cases of "La Grippe" among the Kit-ik-shans (Skeena river people), and just as they had mostly recovered, about 100 lately over from Queen Charlotte Islands were taken with the same disease. A landslide occurring near one of the canneries, on July 7th, destroyed several Indian houses, killing nine persons and injuring several others. All this made more work for us, or rather give us further opportunity of relieving the suffering, and teaching Christ. This drew forth sympathy from friends at Port Simpson, who made a little donation to our hospital work. Altogether we had four Indian and four white patients in our temporary hospital, and on August 5th, when the last "grippe" patients were convalescent, and the people scattering, I returned to Port Simpson, having in less than three months numbered 3,400 attendances. I am now enjoying a comparative rest, treating from ten to twenty a day, trying to catch up in a neglected correspondence, and laying plans for hospital work here; and as I gaze out of the mission-house windows on the lovely view of placid sea, clear sky, scattered islands and snow-topped mountain peaks, and nearer by the cluster of decent houses of Christianized Indians, I can quite forget the toil of the summer months, and so, by-and-by—not long hence—when we are gathered in our home above, those who are toiling on the frontier and in foreign lands, and those who deny themselves at home to sustain the work, will soon forget the toil and sacrifice in that eternal rest, and in the presence of our Saviour.

## THE INDIAN WORK IN ONTARIO.

### PARRY ISLAND.

REV. ALLAN SALT *writes as follows, under date of September 21st.*

WE have lately returned from our second visit to the North Shore Indian Reserves, where we held religious services, two and three days on each Reserve; also missionary meetings, which were interesting, short addresses being delivered by my sailors, Peter Megis and Charley S. Salt.

At Shawanaga, Indian men and women walked five miles to the bay, where we held the meetings, and we had good times. We received two on trial for membership. All the members seemed in a good state of mind.

At Henvey Inlet all the members were at home except one, and he, we thought, was kept back by a heavy wind. We found the Methodist Indians anxious to hear the Word. We received four on trial for membership. After the meetings one of the leaders, in the presence of others, said:—"We, the Methodists and French religionists on this Reserve, commenced last summer hewing logs to build a log church for each denomination and got the logs together, but have not done further. The French priest said to me, 'Build only one church, and I will be your instructor.'" This saying of the priest may not be the cause of their not going on with the buildings, but for want of

means and ability; and I have thought that it would be well, if possible, to aid these Methodist Indians to put up the body of the contemplated log church and get it roofed. There is an ingenious Indian at Grumbling Point, who says that he would not charge much to do that.

At Grumbling Point Reserve, where the majority of the Indians are Romanists, we have twelve members. They were glad to see us, and attended our meetings faithfully, except one young Indian, of whom I was informed that he had been married by a priest to a Romanist, and consequently joined that Church. I asked the young Indian if the report was true, but he gave me no answer. I then asked him if the priest published them according to law. He said, No. I asked him if he bought a license. He said, No. This young man and his wife attended only once while we were there, and I had not another opportunity to speak to him again. However, a Romanist young Indian attended our services, and listened to the Word attentively. He subscribed \$2 and put into the collection plate fifty cents for the Methodist Missionary Society.

Now during this summer, to abide according to law, I had to tell the chief of Henvey Inlet and his intended wife that they would have to come to Parry Island, when three Sundays were up, to be married. They did so. If the chief had applied to the priest for the marriage ceremony, he would have become a Romanist; but he loved Methodism, and he rowed and sailed about eighty miles to be married by the Methodist missionary. According to reports, a marriage ceremony performed by a priest, when one of the parties is a Protestant, virtually makes him or her a Romanist. I begin to hear that such tactics are being put forth along the line. We Protestants cannot perform marriage ceremonies unless we publish the banns or a license is produced. I ask for information. Are the priests better privileged than the Protestant ministers on this matter?

The new mission boat *Menwajemowin* sails well. If we are spared next summer, you might come and take a trip, or Dr. Shaw. It would give much encouragement to our Indians.

## THE HOME WORK.

**Alderville** (Bay of Quinte Conference).—This has been to us a year of very great trial in the shape of physical afflictions, and yet one of the richest in spiritual blessing. A great many of our young people have given themselves to God and the Church, the result of prayer-meeting held from house to house by the people themselves, in their own language. Our Sabbath-school contains the most encouraging feature of our work on the mission at the present time, having risen from an attendance of thirteen on our first Sabbath on the mission, to a present attendance of between fifty and sixty. Concerning the day-school work, the following is the report of John Thackery, Esq., Indian Agent to the Superintendent-General of Indian Affairs, as found in Government Blue Book:—"I think the school will compare favorably with any of the rural schools in this section of the country attended by the whites." Based on this the Hon. E.