

from concentration gained rather than lost by the catholicity of the University. It is wholly otherwise now. The attempt is vain theoretically, and even more vain practically, to establish in Oxford a seminary of all the sciences. Endow one and there is no reason why another should be excluded—indeed the one cannot probably be studied apart from the other. Where is the process to end? This is the question which ought to be answered before further grants are lavishly voted. So also to the making of schools there is no end; but there is an end to the possibility of one University teaching them. Is Oxford to have a sound, strong culture of its own, or is it to become a chaos of fragmentary studies? That is the question with which the history of Oxford leaves us to-day.

Mr. Brodrick is, we think, too sanguine of the present movement—naturally, perhaps, considering his own share in it. He praises it as a movement which is making Oxford "more cosmopolitan." So far that is admirable; but it may also mean—it practically does show signs of meaning—that the University is to substitute for the basis of general culture, narrow and yet broad, which at least since the renovation after the eighteenth century it has given its best students, a patch-work of specialised studies of all subjects and languages. More students and more varied types of students may be collected; but will not the gain in quantity mean a sad loss in quality? May not Oxford be becoming cosmopolitan only because it receives impressions everywhere, and leaves impressions of its own nowhere? So, again, Mr. Brodrick says, in words already quoted, the University "may have lost something of its ancient supremacy, but it has asserted its national character." That is one side of the case in a nutshell. But what does this national character mean? It means that the nation—its politics, art, science, gossip, sociology—has been let loose upon Oxford.

THE INDIANS.

SIR,—I have just received your issue of the 21st. inst., and am glad to see you have my letter, "Indian Homes," in full. I was afraid you would scarcely have room for it. Since then another letter has appeared signed "Amicus," to which I would like to offer a few words in reply, but will try to be as short as possible. Amicus seems to think that the Indians of Ontario and Quebec are already in as happy a condition as could be expected, and that it is only the wild Indians in the North-West that should claim our sympathies. If this be the case my institutions at the Sault and the New England company institute at Brantford might as well be closed. But the main object of these institutions is not merely to take half naked pagan children from the Teepee and Wigwan, and clothe them and teach them A B C; it is rather to take the semi-civilized Indians, many of whom have already learned their A B C at the day school on the Reserve, and teach them English and learn them a trade, and train them with ways of civilized life, and thus break down the barrier which at present exists between the Indian and White population. This, whether rightly understood or not, has been our aim from the very first. As I said in my last letter, we will always accept wild little pagan children when we can get them, but they are hard to get, and the children we receive into our institutions are those whose parents are half civilized and nominal Christians. Yes, this is our work, and until the Indian Reserves cease to be regarded as blots upon the face of this fair country, until white people cease to refuse the hand of friendship and brotherhood to the Indian, until we see Indians in our public schools and colleges, until we see Indian farmers, and Indian mechanics, and Indian doctors, and lawyers, and clergymen, and Indian Members of Parliament, we shall not consider that our work is finished. This may be too great a work for one to expect to see in his life time, but the way to get on and to overcome difficulties is, I believe, to expect great things, trust in God, and to determine, by God's help, to do them. Amicus informs us that there are several Institutions of a similar character to the Shingwauk Home in Ontario. For my part I only know of the two Protestant ones—the New England Company Indian Normal School, of Brantford, which is almost exclusively for the Six Nation Indians, and the Methodist Institution at Murray Town. The former has accommodation for 90 pupils, the latter for 55, and at Sault Ste Marie we have room for 85 pupils. The fact is the Indians both in Ontario and Quebec and also up in the North West are being left almost wholly to Jesuit teaching. And I say that a man is no friend to the Church of England and no friend to Protestantism who opposes this effort that is just now being made to provide for the Protestant teaching, under Church of England auspices, of the rising Indian generation. Amicus again informs us that the Bishop of Qu'Appelle has already commenced the good work (i.e., of establishing an Indian Institution) in his diocese. That is true, the Bishop is interesting himself in the work, and has just written to me: "I

am glad to hear that you have already got so much towards your branch Home in this part of the world." Amicus again says that my Institutions are ample enough without any enlargement for the requirements of the Indians in the Diocese of Algoma. In reply to this I beg to say that my Home was not built for the Diocese of Algoma; it was commenced before the Diocese of Algoma was in existence. At the present time we have pupils from the Dioceses of Huron and Toronto, and from the North-West. Out of our 78 pupils only 25 belong to the Algoma Diocese. The Algoma Indians are nearly all Roman Catholics; some are still pagans, but most of them are Roman Catholics; there are less than 400 belonging to the Church of England. Our object in establishing a large Protestant Institution for 300 Indian children at Sault Ste Marie is to take them from all parts, far and wide. We propose to have a receiving Home in the North-West, and a receiving Home at Sarnia, and to take Indian children from all parts. The further the children can be removed from their own homes the better. This has been the experience of those who are engaged in the work both in the United States and in Canada. The Carlisle Institute in Pennsylvania with its 600 Indian pupils, is 1,500 miles away from the Indians' lands, and many of the children come more than 2,000 miles. There are now 116 Institutions for Indian children in the States, nearly all of them started within the past ten years. They have accommodation for 9,360 children. In the States the school population of Indians is 55,000; with us it is about 25,000. The only Institutions at present in Canada are the 3 I have mentioned, one other Protestant one recently started in Saskatchewan, and some four or five Roman Catholic ones. The entire number of Indian children being trained in Institutions in Canada is less than 400.

I hope that this plan to establish a large Protestant institution at Sault Ste Marie will be taken up in a generous manner. The land on which the new building is to be erected is Church land and will remain Church land. But I am persuaded that for the work to be successful—placed as I am here in the midst of a Roman Catholic population, we must be liberal and open our arms to the pupils besides those belonging to the Church of England. Those who have not been engaged in the work as I have can scarcely judge of the difficulties which often beset me. I hope my friends will trust me to carry on the work in the future as I have tried to do in the past—with a single eye to God's glory,—upholding our noble old church, whose minister I have the honor to be, but at the same time recognizing the good work done among the Indians by other Protestant denominations, and admitting their children as pupils without, at the same time, obliging them to renounce the form of faith in which they were baptized and under which they have been brought up. If our dear old church is to become the church of Canada I am persuaded that she must open her arms to embrace and open her hands to give. Yours &c.,
Sault Ste. Marie,
April 25th, 1887.

E. F. WILSON.

P.S.—I am exceedingly glad to note how decidedly your paper is coming out against Roman Catholic aggression, and that you do not hesitate to use the word "Protestant." That word suits us just now, but I hope to see the day when all Protestants will unite as the one just Catholic Church.

JUBILEE SUGGESTION—DIOCESE OF ONTARIO.

SIR,—The air is full of jubilee propositions. May I submit one through you to the children and the mothers of children in the Diocese of Ontario? For if there be one class of our great and good Queen's subjects more than another which should gratefully commemorate her reign and example of fifty years, it is that which comprises mothers and children. No features of Her Majesty's character have been more illustrious than those which have made her for ever admirable as a daughter and a mother.

Now, sir, with very deep regret I state the fact that just now the bishop of our Ontario Diocese is homeless and houseless. Widowed and bereaved of his children. His Lordship has, I believe, the heartfelt sympathy of both his laity and clergy in his afflictions. He is at present absent in England, prosecuting with success the interests of the Church generally, as well of those of his own diocese. It happens that this year is the twenty-fifth of his episcopate during which he has seen his diocese making most rapid progress and urgently in need of division. There is scarcely a parish or mission in Ontario that has not now its parsonage; but the bishop himself remains houseless.

May I then suggest that it would be a most practical and timely "Jubilee memorial" for the children and mothers of the Church in Ontario, to contribute the amount required to purchase or build a See house for the diocese, and present this to the bishop on his return to Canada? Very small sums of from five

cents to one dollar for each mother and child would supply all the funds required. If the clergy approve of this suggestion, and will present it to their congregations at once, organizing a little band of collectors in each parish, the money will soon be raised; but no time should be lost. In hope that the above suggestion may commend itself to the sympathy of all hearts that are at once loyal to the throne and the altar.

I am, sir, yours, &c.,
Napanee,
April 29, '87.

T. BEDFORD-JONES, L.L.D.,
Archdeacon of Kingston.

THE THEOLOGY OF THE DAY.

SIR,—For good or for evil it is my fortune to get some of the Church papers published in the Old World and in the New, and the more I read them the more firmly am I convinced that the late Bishop of London's (Bp. Jackson's) rule was the best one I know of; he ordained no man save and except he had first studied "Waterland on the Eucharist." If to this we were to add "Hooker," I do not think there would be the "theological jumps" one notices every now and then all along party lines. Yours,

READER.

SUNDAY SCHOOL JUBILEE.

SIR,—A suggestion having been made to me by one of the teachers of our Sunday Schools, as to the best way for our S. S. to keep the Jubilee year, I think it is worthy of consideration. Instead of the annual picnic, let there be a grand gathering of Sunday Schools, say, in the park or some suitable place, as we had in the century year, and also that a service of praise be held on the Sunday in St. James' Cathedral, in which all Church of England schools should take part. If the matter is to be considered, steps should be taken by the Bishop to call a meeting of all the superintendents of the various schools and discuss the matter. It would not take long to get up suitable hymns for the occasion, and I am sure the children would enter into the scheme with enthusiasm. Yours truly, CHURCHMAN.

SKETCH OF LESSON.

ROGATION SUNDAY.

MAY 15TH, 1887.

The Intercessor.

Passage to be read.—Exodus xxxii. 9-14, 30-35.

We have already seen Moses in the characters of (1) a Messenger from God to the Chosen People; (2) their Deliverer from bondage; (3) their Leader in the journey towards the Promised Land; and (4) their Judge and Lawgiver. To day we are to learn of him as a Mediator between an offended God and a disobedient people. In this, too, he was a type of that Greater Prophet of whom he speaks in Deut. xviii. 15, 17-18.

1. *The Intercessor.*—Where was he when the people committed the terrible sin which was the subject of our last Sunday's lesson? In God's presence, learning His will and pleading with Him for mercy for his brethren. Notice His prayer. He does not—like Adam in Gen. iii. 12, nor like his brother Aaron in v. 22—try to make excuses. He does not say, "They did not know," or "They could not help it," or "They did not think." Such excuses would be false. There is no reason in them why God should forgive. So he finds a reason in God's own character. See Isaiah xlii. 18. He pleads for "Thy people, which Thou hast brought forth. . . Remember Thy servants to whom Thou sweardest." Then he goes down, as we read in the last lesson, and, strong in his innocence, boldly faces the drunken host alone. Afterwards, when swift and stern justice has been done upon 3,000 of the chief offenders, he comes back again to plead with God. He not only refuses to be saved alone alive (v. 10), but would even—like St. Paul in Rom. ix. 28—be himself cut off, if by his life he could redeem his brethren (see v. 32).

II. *Judgment Suspended.*—At Moses' first prayer "the Lord repented of the evil which He thought to do unto His people" (v. 14), but we are not told that Moses knew this when he "turned and went down the Mount" (v. 15). On his return next day, in answer to his second prayer, God did indeed vouchsafe the assurance that the Promised Land should not be forfeited; but until the people themselves showed signs of sincere repentance, the assurance of restoration to favor was withheld.

III. *Favor Restored.*—When, however, the congregation, having learned by plague (v. 35), and by the slaughter of the previous day (v. 28) to realize the greatness of their sin, stripped themselves of the residue of those ornaments which they had so lately dedicated to idolatry (vv. 2, 4) and began (some of them at least) to "seek the Lord . . . without the camp," (xxxiii. 7), He no longer delayed to be gracious. "My presence shall go with thee. . . I will do this thing also that thou hast spoken" (xxxiii. 14-17).