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Mr. Taylor explained that the mission fund was supported by the few rather than the many, and the object of this resolution was to get the many interested. Mr. Reed warmly seconded this motion, which was supported by Rev. Mr. Good.

Mr. Croasdale wanted to know if such subscriptions would form part of the assessment of each congregation, and Rev. Mr. Taylor explained that it would be distinct from the assessment altogether. The motion having been amended, as enforcing the canon on this point, was put and carried.

A resolution to appoint a committee on parish boundaries was left to his lordship, after which the usual resolutions of thanks were put and passed. The retiring secretaries were thanked for their services, Rev. J. A. Leahey for the Synod sermon, and the ladies for the excellent luncheon they had provided for the delegates.

Mr. Justice Crease moved a vote of thanks to his Lordship for presiding, and Ven. Archdeacon Scriven seconded the motion, which was very warmly carried.

In thanking the board for their kindness and cordiality, the Bishop expressed his gratification at the happy way in which the whole of the proceedings had been conducted. The session had dealt with a great many important matters, and the members had had a great deal of useful counsel. He hoped they would always be as happy and harmonious in their deliberations.

The Synod then rose at 6 o'clock. The offices of chancellor and registrar, which heretofore have been combined, have been made separate. Mr. Justice Drake continues chancellor, and Mr. Lindley Crease was chosen registrar. Rev. Mr. Taylor was elected clerical secretary.

The following interesting figures were embodied in the Bishop's charge to the Synod:

Communicants	1899
Baptisms	993
Confirmees	154
Marriages	30
Burials	47
	69

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

Who Owns Shingwauk?

SIR,—The three questions of "Missionary" in your last issue have been asked and answered more than once in the Church papers. The Shingwauk is a Church of England Institution; the land is, and has been from the first, Church property, and the Bishop of Algoma is president, and has control so far as he sees fit to exercise it.

Shingwauk, Oct. 31, 1890.

E. F. WILSON.

Shingwauk and Elkhorn.

SIR,—As one who is very much interested in Indian work all over the Dominion, especially in the North-West, I would like Mr. Wilson, of Shingwauk Home, to satisfy the minds of many Churchmen on some important points. I, for one, have been under the impression that the homes under Mr. Wilson's care were Church homes—that is, controlled by the Bishop of each diocese in which the different homes are situated; and that the teaching in each home was according to the standards of the English branch of the Church.

Is the Bishop of Algoma responsible for the teaching in Shingwauk Home?

Is it correct that a Presbyterian is in charge of the home at Elkhorn, Manitoba.

Are these two homes diocesan property, or the property of Mr. Wilson?

Either Mr. Wilson's homes are Church or unsectarian; it is only honourable and fair that Churchmen should know which.

The Dominion Church Sunday schools wish to be helpers in bringing a number of Indian Churchmen. Until we have a clear and definite answer to the above questions, we cannot adopt Mr. Spencer's excellent suggestions.

LEONARD DAWSON,

Rector of St. Paul's, Regina, N.W.T.

An Appeal.

SIR,—I should feel obliged if you would allow me through the columns of your paper to make an appeal to those members of the Church of England whom the Almighty has blessed with the means of doing so, for aid to a community wherein there is a large proportion of Church people, to enable them to erect a church, for if they do so they have the promise from a clergyman, the Rev. A. Watham, of a

weekly service and the organization of a Sunday school. This spot in the backwoods of Haliburton county, although fairly well settled, has I should think been more neglected in the ministrations of the Church than anywhere in Canada. Some years ago we had a monthly service at Gooderham, six miles distant, the Rev. C. Gander coming twenty miles to perform it, but at his death an interregnum followed of three or four years, wherein we had neither clergyman nor service. Then Mr. Watham came, and built a church first at Deer Lake, and then at Essonville, where he resides, and the church, its services, and its well trained congregation, although backwoods farmers, are not to be equalled in Canada.

Living about five miles south of Essonville, we are very anxious to obtain a like benefit, but to avail ourselves of the gentleman's offer, we are met by the fact that we need more money than we can raise, for all are alike poor in money. We can furnish timber, lumber, shingles, and unskilled labour enough for the purpose, but doors, windows, nails, lime, stove and skilled labour have to come from outside, and we earnestly appeal to Churchmen to help us by sending donations for building Ursa church either to Rev. A. Watham, Essonville, Ont., or the editor of this paper, who I have no doubt would kindly receive and forward them.

S. KETTLE, Ursa.

An Appeal for North Bay.

SIR,—On our return journey we stayed off at North Bay, and saw some of the work of the Rev. G. Gillmor. This missionary has an immense tract of country under his charge, with seven out-stations to be visited at all seasons of the year. Much of this travelling has in winter time to be done on snow shoes, there being few roads suitable for riding or driving purposes, and even those who know something of the country can hardly realize the hardships that have to be endured on these journeys. Mr. Gillmor is untiring in his efforts among his poor and scattered people, and they do what they can to help themselves; at present they are making strenuous efforts to build a church at Callender (one of the out-stations), but for want of funds they are unable to complete the building. To our hard-worked missionaries words of commendation are pleasant and encouraging, but they will not pay the masons, carpenters, plasterers, and painters. Practical help is needed, and you are urgently asked to do all in your power to help on this work. Do not let us keep all the good things of life to ourselves; let us remember these poor people and their needs; let us build them a church free from debt, which may be dedicated to the Master's work, in which the people, as they gather Sunday after Sunday, may say, "This is none other than the House of God." All contributions will be gratefully received and acknowledged by

MISS HOLLAND,

Diocesan Treasurer W. A., 346 Spadina Avenue.

Our Indians as We See Them.

[LETTER V.]

SIR,—On the morning of our arrival in Calgary, Mr. Cornish, Indian agent and Mr. Stanley Stocken, teacher on the Sarcee Reserve (and brother of the Rev. Gibben Stocken, missionary to the Sarcee, who, with his wife, is now on a visit in England), drove in for us; and accompanied by Rev. Mr. Tims, we started on a delightful twelve mile drive over the rolling prairie, carpeted as far as the eye could reach with the loveliest flowers, blue, red, orange, purple, and yellow, which made the scene an exquisite one; but our horses were swift, and in too short a time we found ourselves at our destination. We were hospitably received by Mrs. Cornish, and, after lunch, set out to visit the teepees stationed near. The Sarcee is a very much smaller tribe than the Blackfeet, numbering only about three hundred, and the extent of the reservation is fifteen miles by six. "Bull Head" is the head chief, and there are four minor chiefs, "Big Wolf" being the head at the South Camp, which we did not go to. Their numbers were much diminished at the time of our visit, as many had gone to join the Blackfeet at the "Sun Dance." The Saren did not strike us as being as fine a looking race as the Blackfeet, but that may have been because they were not gotten up in so much finery, and probably the best looking had gone to the dance. We went into one of the teepees and were introduced to the old Indian and his wife. The difference between the language of the Sarcee and the Blackfoot is as great as between Russian and English. The Saren is very difficult, but this tribe, as a rule, understand and speak Blackfoot, so Mr. Tims was able to act as interpreter. We noticed that one of the women had two fingers on the right hand and one on the left cut off at the first joint; these fingers were offered up to the sun for long life. A child of about three had lost one of hers. We were told that all her sisters and brothers had died, and this was done that her life might be spared. The old man told us of one he knew who

had cut off and offered up all his fingers to the sun, and he lived to be so old that he had to crawl along the ground like a serpent; we saw one poor old creature who is crazy, and shunned by all her fellows, and our hearts went out in pity, and we wondered what charm life could hold for her. Mr. Stanley Stocken had a long talk with one Indian whom he was trying to persuade into sending his children to school; the inducements offered have to be many and great. He told them that if they went for a week without missing a day, he would give them so much tea, tobacco, and soap, and so on; according to their regular attendance were they to be rewarded. They have a day school with thirty-six on the roll, but the average attendance is about nine. No one knows but the teachers themselves how difficult it is to get these wild little creatures under any control or discipline, therefore the great and crying need of "Homes," where the children can be kept from the evil influences of their parents, and one is very urgently required on this reserve. It is to be hoped the way will be opened to have one soon. In the meantime, the missionary and his brother are having hard, uphill work; all honour be to them for their patience and devotion to a work that calls for such a complete sacrifice of self. We visited the little church and school house, which are all one, the chancel being closed off by folding-doors. We next went to the mission house, a neat little wooden building, bright and cosy, and in winter warmed by a furnace. A bale having just arrived from the Huron diocese, I helped Mr. Stocken to unpack, and we brought forth many goodly raiments for both sexes, and last, though not least (at all events in the eyes of a housekeeper), a nice assortment of groceries, which were, amidst much noise and laughter, and some squabbling, deposited safely in the pantry to await the return of the mistress. Have any of you read a little story called, "Two ends of a mission box," where it tells of the packing and sending off of a box to some mission, of its arrival at its destination, and of the joy or disappointment that attended its opening? But I can answer for it, that the kind ladies who sent this bale would have felt fully rewarded could they have seen the pleasure and heard the expressions of delight with which each fresh article was greeted, as it was drawn from the bag. But time (like it has a habit of doing when one is pleasantly engaged) was passing quickly, so we joined our kind host and hostess at tea, and about nine o'clock started on our drive back to Calgary. The next day we had the pleasure of lunching with the Bishop of Saskatchewan, who gave us much valuable information about the work in his diocese. Early in the morning, 4.30, we bade good-bye to the Rev. Mr. Tims (to whom we are indebted for so much kindness), and started on our way to Banff, where we purposed to remain over Sunday, for we felt that a day or two's rest was almost necessary, having been so constantly on the move. There we were taken in hand by a kind friend, with whom we spent three delightful days, and saw many of the lovely spots that abound in that region. But Banff has been so written up that there is no need for me to dwell on its beauties. But let all those who can come and see it for themselves; they will not be disappointed. This season has been an unusually fortunate one, there being no bush fires of any importance, so that the mountains stand out in all their grand beauty, some of their snow-clad summits towering more than five thousand feet above the valley. We resumed our journey westward at 7 a.m., and we were glad to find that an observation car was attached to the train. In that we spent the most of our day, and as one scene after another passed before our wondering and admiring gaze, head seemed to grow dizzy, and brain to reel with this magnificence in nature, and we felt it almost a relief when night shut out the scene. Our porter was very anxious that we should not lose any of the beauty, so he aroused us almost at day-break.

We reached our next stopping-place, Yale, at 10.30 a.m. We were met at the station by Sister Alice, and were escorted by her to "All Hallow's" mission school, which stands on a hill overlooking the magnificent Fraser River, which rushes down and through these mountain canyons with terrific speed. It is here that much of our valuable salmon are caught, and we were told that the canning companies pay many of the Indians as much as \$40 a month. But to return to the mission house. We found it to be a good sized place, built of wood, two stories high. Round the front is a verandah, which was completely shut in with hops, but such hops! I measured a leaf and I found it to be two fingers long and two and a half wide, and was told that the plant would grow as much as nine inches in a night. This Home was started in 1885 and intended only for boarders; the staff at present consists of three Sisters and an English governess; there are twenty-two pupils, all girls (for here, just the opposite to all the other Indians we have seen, they will allow their girls to go to the Homes, but not the boys). On account of their cramped quarters the Sisters have had to refuse many applications, one from a chief, asking that his