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cial statement, shewing that the church debt had been paid off, and that there was no indebtedness against the congregation. For some years they had been embarrassed, and this announcement was felt to be a great relief, and a good promise for the future. It was resolved that, in consequence of the undesirable location of St. Luke's church, the church and lot be sold without delay, and the proceeds applied to enlarging and otherwise suitably preparing the new church of St. Matthew, on Dundas Street East, as the new parish church; and that the incumbent, the Rev. R. Fletcher, and the wardens, Messrs. C. F. Complin and Andrews, be a committee to carry this resolution into effect. St. Matthew's church is situated a few rods east of the Queen's Park, and there is a large lot attached. A resolution was unanimously and heartily passed, giving a vote of thanks to Mrs. Tilly, who, with much zeal and liberality, followed the example of the late Rev. Mr. Tilly in kindly help to this little congregation.

WALPOLE ISLAND INDIANS.—On the 14th of July the Right Reverend the Bishop of Huron, accompanied by the Rev. W. F. Campbell (missionary agent), E. B. Reed, Esq. (secretary-treasurer), and the Rev. J. Jacobs (missionary at the Sarnia Reserve), visited Walpole Island mission, which is under the pastoral charge of the venerable Rural Dean Jamieson. Divine service was held at 2 o'clock p.m., when two candidates were presented by the venerable missionary, for confirmation. One of the candidates was Councillor Cowsod, who has been class-leader and local preacher among the Methodists for several years, but after attending the services of the Church for about two years, finally decided to become a Churchman. The Bishop delivered a very excellent and forcible address to the candidates, who had been received into full communion of the Church. His lordship spoke of the nature and solemnity of Confirmation, and of the duties and truly Christian life required of them. After the Confirmation Service, which was exceedingly solemn and impressive, a missionary meeting was held, at which the Rev. W. F. Campbell, E. B. Reed, Esq., and the Bishop, delivered earnest, practical, and eloquent addresses, which were interpreted into the Ojibway dialect, by the Rev. J. Jacobs. Missionary hymns were sung at intervals by the Walpole Island Indian choir. After the addresses, and according to the custom adopted at Indian missions, the venerable missionary, Mr. Jamieson, and Chief Greenbird took up the annual subscriptions to the mission fund of the diocese of Huron, which amounted to the handsome sum of \$60, with several subscriptions yet to be received. His lordship also spoke to the Indians regarding the establishment of the Western University at London, which is to be open to Indians from all parts. The Indians were greatly interested in the University, as they have a number of boys attending at present the Shingwauk Institute at Sault Ste. Marie, Algoma, some of whom, it is hoped, will enter the University to complete their education; and we have no doubt will be of great benefit to themselves and to their countrymen. A fund is being raised at present in the diocese, whereby students of limited means will receive assistance while pursuing their studies at the University. The Bishop of Huron deserves the hearty co-operation of all the members of his diocese in the establishment of the Western University, which we trust will be a great blessing to the diocese, not only in imparting to the students a thorough University education, but also in drilling them in the principles and teaching of the Church. It is gratifying to state that already three native Indians have graduated at Huron College which is now to be affiliated with the Western University. The Rev. John Jacobs graduated in 1869, and is now missionary at the Sarnia Reserve, and at Kettle Point; the Rev. Albert Anthony graduated in 1873, and is now missionary at the Six Nation Reserve, Grand River; and the Rev. Isaac Barefoot graduated in 1876, and is now incumbent of Camlachie, Perche, and Point Edward. We have no doubt that when the Western University is opened Indians from different parts will continue to avail themselves of the grand privileges of obtaining a University education which will be the means of benefiting and elevating themselves and their race. We have much pleasure in stating that three Indians of Walpole Island have most gladly and willingly subscribed nearly fifty dollars in aid of the University. Without any comment, this noble act of theirs speaks louder than words, and should stimulate their White brethren who have far greater means, "to go and do likewise." When the Indian settlements have been canvassed, there is no doubt that many will imitate the good example set by Nodin, Pahtabquong, and Makewenah. Yours truly, KESIEGOWENENE.

SARNIA INDIAN MISSION.—The annual Sunday school picnic of St. Peter's church, took place on Friday, July 15th, and passed off very pleasantly and enjoyably, and was well attended by both parents and chil-

dren. Refreshments of tea, cake, pies, fruit, &c., were served in the school house at 3 p.m., after which the children indulged in swinging and other amusements for about two hours; then all adjourned to the beautiful little church of St. Peter. The pastor and superintendent of the Sunday school, the Rev. J. Jacobs, opened the meeting by prayer, with a brief address. The children with their teachers sang beautifully "Shall we gather at the river." Chief John Sumner then addressed the parents and children on the importance of Sunday Schools. The children again sang "Jesus lover of my soul." The venerable Shesheeb, alias Mr. Antoine Rodd, senr., who is about eighty years of age, delivered a spirited address, after which the children sang "Sweet bye and bye." Chief Silas Wanbmong, and churchwarden Gray, each delivered sound practical addresses. The children then sang "Jesus the water of life." The Rev. J. Jacobs then distributed handsome illustrated papers, magazines, and books to the delight of the children. "Lord, dismiss us with thy blessing," was sung, and the pastor pronounced the benediction. The brass band kindly supplied excellent music on the grounds, at intervals, which was greatly appreciated. Miss Amelia Wanbmong presided at the organ with her usual ability.

ALGOMA.

From Our own Correspondent.

THE SHINGWAUK HOME.—On the 8th inst. the people of Sault Ste. Marie and the surrounding country spent a pleasant afternoon's enjoyment, on the occasion of the reopening of the Shingwauk Home. This Institution for Indian boys has been partially closed for some months past, on account of the ill-health of the Rev. Principal. During the past winter only eighteen boys have been supported, and during that time the building has been somewhat enlarged, a residence for Mr. Wilson having been added at the east end, and a visitors' entrance hall (in course of erection) at the west. This will give considerably more room for the boys. At three o'clock the boys, dressed in uniform and each carrying a flag, were marched by the assistant manager to the western portion of the Shingwauk land, where a large arch was erected. On the arrival of the Bishop of the diocese he was received by Mr. Wilson and conducted through a line of forty boys to the further end, where the members of the Institution staff were introduced to him. The procession of boys, with his lordship and Mr. Wilson at the rear, followed by the managers of the Home and visitors, proceeded up the road and round to the rear of the building. Here the boys were commanded to halt, and each one picked up one or more stones, after which all proceeded to the site of the proposed Shingwauk chapel. On arriving at the spot three sides of a hollow square were formed by the boys, the Bishop and Principal with the Shingwauk managers making the fourth side. The word was then given to deposit stones, and immediately each boy in turn laid his stone on the outside of the coming chapel, while two verses of the hymn "The Church's One Foundation" were being sung. This meant that every boy who deposited a stone was to pile a cord of stone for the building. At the conclusion, the Bishop spoke a few words to the Indian boys, telling them that it was a great pleasure for him to take part in such an earnest beginning on their part in the erection of their chapel; and also that he hoped he would not only be able to see the foundation laid, but also the consecration of it to Almighty God's service. A march was then made to the front of the Home, and all proceeded up the grounds singing the hymn "Onward Christian Soldiers." The Bishop then presided at a meeting held in the school-room, and made a very eloquent address, referring to the prosperity of the Institution and the false charges made by some as to its constitution. He said that he looked to the Sunday schools of the Dominion for the support of the boys, and it was depressing to him to hear unfounded rumors spread abroad about this noble work which was being so candidly carried on. The building is a gift to the Church by charitable persons here and in England; is in the hands of the Bishop in trust, and what could give rise to objections to this sound christian work, his lordship was unable to understand. Mr. Van Abbott was then called upon to speak, and said that, as Indian agent of this place, he was pleased with the working of the Industrial Home, and congratulated the Bishop and Mr. Wilson on their reopening, wishing them every prosperity. An Indian Chief, from Garden River, Chief Augustin gave a short speech, after which Mr. Wilson invited all to go round the building and see the course pursued in its management. The dormitories were first visited, where a number of boys were found in their hammocks; from these the visitors came back to the school-room, where the different classes were being heard. In the dining hall and kitchen the matron, with the boys at work, was seen preparing for tea. In the sick

room to boys were in bed, with another, who is studying medicine, attending them. The printer, with two apprentices, was hard at work printing the Shingwauk news, and binding books. The garden and carpenter's shop were finally visited, where work was seen to be well conducted. Tea was then served on the lawn, and the fire brigade exhibited their dexterity in protection of the building. After some singing in the school-room, and music by the band which was in attendance through the afternoon, "God Save the Queen" was played, and the Bishop left, being escorted to the arch by the boys. When his lordship reached this point he proposed "three cheers" for the Principal of the Shingwauk Home, and these were heartily given. Mr. Wilson then proposed three for the Bishop, and hats and shouts were again raised on the evening air. On the whole a very pleasant time was spent, and the Indian fathers and mothers, who were present, could see that every comfort and encouragement were provided for their sons, by the Reverend Principal of the Shingwauk Home. At this time not all the boys were in their places. Fifty-five or sixty are expected to be present.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

THE COMING ARCHDEACON.

SIR,—I am greatly surprised at the way in which your editorial on the above subject has been criticised. Your correspondents seem to forget that you did not initiate, but, as the custodian of the Church's interest, were forced into a consideration of Mr. Boddy's claims and qualifications. I can only say, that in the judgment of most of those to whom I have spoken, those claims have been discussed with fairness and moderation. You have mentioned, what I have no doubt most men will regard as insurmountable objections to Mr. Boddy's appointment. The man who cannot go about his own parish without the presence of some one, to protect him from apprehended calamity, is surely not qualified for the discharge of the active duties of Archdeacon in the remote parts of the diocese. But what, I would ask, are Mr. Boddy's claims and qualifications that there should be this eager attempt to "coerce" his appointment. What has he ever done for the Church outside the limit of his own parish? Has he displayed any active interest in the great mission cause of the Church? Has he been an earnest pleader for that cause at her missionary meetings? Has he contributed with remarkable liberality to the mission fund? Has he displayed active sympathy with his brethren, in poor and struggling parishes? Has he been full of schemes for the Church's good? And has he sacrificed his own interest to promote them? If he has, then I apprehend very few people have ever been made aware of it. And I do not think that his school is remarkable for the evangelical virtue of "not letting the left hand know what the right hand doeth." In fact, in the duties of which I have spoken it would be impossible. Is it claimed then that Mr. Boddy is entitled to the office because of his great learning, or great ability? I have never heard of either; and in both he is certainly very greatly surpassed by more than one of his brethren in the diocese. Is it his length of service? Hardly, for although he is getting to be an old man, there are many men of ability and learning who are his seniors in the diocese. Is it the fact that Mr. Boddy is an Englishman; and it has become an established maxim that "no Canadian need apply." Is it any of these reasons that has caused Mr. Boddy's appointment to be urged at the present time? Or is it not the simple fact that he is a trusted partizan, whose bite is known to be worse than his bark? Would he ever have been thought of in connection with the office of Archdeacon had it not been for this, and for the further fact, that he is the only man of any respectability in that party who could be put forward for the position.

Yours, &c.,

JOHN K. WHITE.

DEFINITE CHURCH TEACHING.

SIR,—I was very glad to see the letter of J. Carry in your last issue under the above heading, and feeling deeply the importance of this subject, am constrained to join in the appeal to our clergy for their united efforts in endeavouring more faithfully and earnestly to unfold the direct teachings and doctrines of our Church.

The list furnished by Mr. Carry from the Panopoly is a valuable one, and out of the many topics mention-