

to many irreparable. Born at Lynn, in Norfolk, England, 1818, her life has been an active and useful one. Coming to Canada with her husband, Thos. Trivitt, Esq., 42 years ago, she has seen this part of the country emerge from its pioneer state to its present flourishing condition. Of a nature kind and unselfish, Exeter will miss her cheering words and generous gifts in many a time of need. The Church of England knew her as the head and front of every work. President of the Guild since its formation, the success of that society is largely due to her untiring zeal. Her death came like a shock to the community, and for the last week her name has been spoken in the street and in places of business, as well as private homes, with subdued voices as one beloved by all, and as one of whom, it might be said, that death had claimed a life that could not be replaced.

The beautiful Anglican Burial Service was never heard by a more deeply impressed congregation, and the hymns and chants were well sung by the full choir. As the body sank below the chancel floor, they sang the *nunc dimittis*, followed by the well-known hymn, 'Forever with the Lord.'

No one can deny that Mr. Trivitt has set a noble example to his fellow churchmen throughout our fair Dominion. The Church of England has a power within herself which is unique, and she could carry much before her if her sons and daughters were only self-denying and enthusiastic in her cause. A man who takes his money and with it does a noble deed for Christ and His Church, surely "out of, or by means of the mammon of unrighteousness, makes to himself friends, who will receive him into eternal habitations" and on the Church itself confers a lasting boon.

We would plead here, not only for that parochial aid such as Exeter has received, but for the Church itself at large. The Church of England in Canada has undertaken missionary work through her society formed in 1883—the Domestic and Foreign Missionary Society—and it awaits the gifts of the wealthy as well as the offerings of the poor. The church that is not missionary may have, like the church of Sardis of old, a name that it lives, but is dead. We want life in the Church; we want enthusiasm. God grant that it may come.

Exeter is to be congratulated upon its noble church. Soon, probably, the sweet tones of the chimes, bringing memories of English Church life to those who have experienced it in days of old and pleasant feelings to all, will be heard through its streets and far out over the adjacent country. It is to be hoped that they will be set ringing twice every day, "bidding to prayer," for the daily morning and evening service, and that the doors of this fine church will be kept open continually, inviting all to "come in and rest awhile and pray,"—that it will not be merely an object of pride and admiration, but in every sense of the word a "house of prayer to all people."

INDIAN GRATITUDE.*

By MRS. CHANCE, TYRCONNEL, ONT.

THERE is an idea very extensively prevalent that the aborigines of this country, and native tribes almost everywhere, are noted for and characterised by their ingratitude. And as the Christian beneficence of the society, of which we are members, is intended to be exercised on behalf of the aborigines, and as ingratitude, real or imaginary, tends to check and discourage voluntary acts of kindness, I, as one, if not the only one present, who has come into personal contact with the Indians, yet as one who has had the largest experience amongst them, beg permission at this our annual meeting to say a few words about them. Not in justification of their supposed ingratitude, but by way of explanation of their peculiar circumstances which at one and the same time, will diminish its apparent offensiveness and stimulate our active benevolence in their favor. It is said that in Brazil and in the eastern coast of Africa there are some native tribes who have no words in their language to express the feeling of gratitude. In reference to them we will not attempt to argue in their favor; that like as some people express gratitude in words without having the corresponding feeling in their hearts, so those natives might feel it without being able to give it verbal expression. But we regard such tribes as exceptional among the human race, in their moral degradation and debasement, and as such they more especially need the saving, regenerating, elevating and ennobling influences of the Gospel of Christ. Such tribes may be exceptions to the otherwise universal fact that man is a religious being, and never so degenerate but that he will worship something which he considers to be supreme, a God of some kind or other according to his conception, and to whom he feels obligated to offer worship, homage, reverence, prayer, praise and thanksgiving. All the Indians of this country worship a Muhnedoo or spirit of some kind—a Kesha Muhnedoo, a kind spirit, or a Muffemuhnedoo, an evil spirit. And here allow me to mention another universal fact, namely, that man by worship becomes assimilated to the moral character of the object of his worship, and hence the necessity and importance of making him acquainted with the nature and the character of the only true and living God.

But to resume our subject. In the fact of man's religious nature and his disposition to worship, the principle of gratitude is involved. And whatsoever may be said about the ingratitude of the Indians and their capacity to appreciate kindness, and by whomsoever it may be said, yet the fact remains the same, that they are capable both of feeling and expressing it to a Supreme Being, both by word and deed. It was customary among the Ojibways and other kindred tribes in their heathen

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