

There shall be one paper on each of the above eight subjects, and each paper shall have three hours assigned to it.

If a student fail to pass in any one subject, he may afterwards pass in that subject at a supplementary examination, provided however, that if he fail in three subjects, he shall be required to pass in all the subjects at a subsequent semi-annual examination.

Ordinances regarding the Matriculation Examination.

That there be two examinations during the year, to begin on the first Monday in May and the first Monday in December.

The selected subjects for this examination till further notice shall be: i. *Cæsar—De bello Gallico*, Book 3; ii. *Xenophon's Anabasis*, Book 1; iii. *English Grammar*, Morel; iv. *Withrow's History of Canada* and *Collier's English History* to A. D. 1603.

The subjects for the previous and final examinations will be published shortly, together with the scheme of examinations for the B.D. and D.D. degrees.

DIocese OF QU'APPELLE.

On Sunday, February 1st, the Bishop opened a church at Whitewoods, and administered the rite of Confirmation there in the afternoon. The building, which was just completed in time for the Sunday, is a very small one, only 18 x 14 ft., but it is large enough for the present needs of the place.

(Several items of Fredericton news are unavoidably held over for want of space.—ED.)

The Planting of the Church among the Mohawks, and its Subsequent Progress.

(Concluded.)

After the land on which this Band settled had been surveyed, the Township named Tyendinaga after Brant, was given them by King George III. They, however, did not wish to occupy the whole of it, and at different times ceded portions to the Government, reserving 18,000 acres, which they now hold. From the proceeds of the land ceded, the Mohawks built a large stone church, which was completed in 1842. Over the west entrance there is a tablet, surmounted by a wolf's head—Coat of Arms of the Tribe—with the following inscription: "Erected by the Mohawks in token of their preservation by Divine mercy—1842." Over the altar are large wooden slabs, on which are in Mohawk, the Creed, Lord's Prayer and Ten Commandments. And to prove the attachment of the Tribe to the British Throne, over the inside door hangs the Royal Coat of Arms.

The Rev. S. Givins, whose stipend was paid by the S. P. G. and clergy Reserve Fund, resigned the parish in April, 1850, and was succeeded by the Rev. G. A. Anderson. The stipend he received from the Reserve Fund was supplemented by a grant from the Band, and the salary of each subsequent missionary, of whom there have been two since the resignation of Mr. Anderson in 1870, has been in a great part paid by the Indians. The Mohawk Mission is considered a self-supporting parish, receiving no aid from Rectory or Mission Funds. Besides contributing liberally to local and Diocesan Church objects, schools are supported by the Band.

The original landing-place and site of the large church and parsonage is at the eastern extremity of the Reserve, which is a narrow strip about 10 miles in length. Those at the Western end desiring church accommodation without walking a long distance—for at that time each Mohawk did not drive his carriage, as now—undertook to build a small church, and in 1852, John W. Hill, a zealous Churchman, accompanied by his son William, who acted as secretary and interpreter, made a tour through Canada and parts of the United States to solicit funds for this new church enterprise. He met with a good deal of sympathy, but not sufficient to enable him to do more than raise

the walls. He then appealed to the Band for a grant, but owing to some jealousy which arose on the part of the people at the Eastern End of the Reserve, the amount given was not as large as he looked for. However, after Mr. Hill's death, another appeal was made to the liberality of the Tribe, which, with the aid of a Bazaar, suggested by the wife of the Incumbent—which proved a success, pecuniarily—the Church was enclosed, and opened for Divine Service in June, 1863, called "All Saints' Church." But though used and filled every Sunday by a devout congregation, to the present time it was not completed; there was neither tower nor bell. With a view of some day having the former erected, members of the Hill family and other active Church workers in the neighborhood—countenanced and assisted by their present energetic Rector, the Rev. E. H. M. Baker, Rural Dean,—by dint of earnest perseverance in getting up concerts, garden parties, &c., purchased a handsome 400 lbs. bell. Early in 1884, the 100th anniversary of the landing of the Tribe in Canada, the idea was conceived of erecting a Tower commemorative of the event.

The Diocesan Synod was held in June at Ottawa, and the Delegates from the Mission, Wm. J. W. Hill and John Loft, laid their scheme before the Lord Bishop of Ontario, who has always proved himself a friend of his Mohawk children, and he accompanied them to the office of the Premier of Canada, Superintendent General of Indian affairs, the Right Honorable Sir John A. McDonald, under whose management the Indians of Canada have been judiciously cared for, that gentleman immediately sanctioned a grant from the Tribes funds and on the 1st of January, 1885, the Tower was completed and the Bell hung, which may long announce to these loyal and devout members of the Church the hour of service.

The year 1884 having been celebrated in many parts of Canada, as the 100th anniversary of the landing of Loyalists, to which celebrations the Mohawks of Tyendinaga, on special invitation, sent representatives who made stirring speeches, referring in grateful terms to the uniform kindness of the British Government to the Red Man, the devotion and attachment of the Mohawk to the British Church and Crown. The Band at Tyendinaga held a celebration on the 4th of Sept. The Tribe assembled *en masse*, the old Church Bell at the suggestion of the Rector, rang out many peals at intervals, flags were floating in all directions, the Grove adjoining the Church and Parsonage hereafter to be known as Desoronto Park, was dressed in holiday costume, long tables groaned with good things provided by the kind Mohawk women and hundreds partook of the bountiful meal, there was plenty to distribute among the deserving poor. After dinner the speakers were called to the platform, on which was placed an organ, about which was congregated a fine choir of Sunday-school children, who, at intervals, sang loyal and patriotic songs very sweetly. Solomon Loft was called to the chair, who, after a few introductory remarks, called upon Chief Sawson Green, who congratulated his people on the success of the entertainment, then referred to the few canoes which contained all the Mohawks who landed in 1784, and said that under the influence of the Church and British rule, they had now increased to over 1000 souls. Speeches were made by Clergymen, Medical men, M. Ps M. P. Ps. and others, congratulating the Mohawks in the progress made in Christianity and Civilization. —

In 1784, five canoes of Mohawks landed on the shores of the beautiful Bay of Quinte, and, kneeling devoutly round their temporary altar, the Communion Service, invoked the blessing of God upon their new abode, thanked Him for His mercies for preserving them thus far, and leading them to a land of peace and plenty, and then trusting in Divine guidance, and the protection of the British Government, they pitched their birch bark lodges, hoisted the Union Jack, and selected a site for their chapel.

In 1884 the Mohawks have two stone churches in which service is held every Sunday, and many

earnest worshippers assemble to pray and sing with the spirit and the understanding also. There is also a Mission school-house erected, and partially endowed with money collected in England by Chief Green, where the service is conducted fortnightly in the Mohawk language, for the benefit of the older people who do not thoroughly understand English.

Temporarily, in 1884, the Mohawks were poor, in 1884 they have fine farms, good houses, in many of which are either pianos or parlor organs. In every way these Indians appear happy and prosperous. That the Tower erected in 1884 to commemorate the landing of the Tyendinaga Mohawks in 1784 may stand for centuries, and the people be called for generations to worship according to the "form of sound words," now so well loved, is the earnest prayer of every good Churchman in the Dominion of Canada.

How Religious Instruction is to be Imparted to the Young in our Rural Districts.

By REV. JOHN MAY, M. A.

Read at a meeting of the Rural Deanery of Dufferin, Manitoba.

We are all agreed as to the paramount importance of the religious instruction of the young. We are agreed that in this country, under present conditions, Sunday-schools are, in general, an impossibility. That mere *pulpit* instruction, however valuable to the adult, must not be depended on to meet the requirements of the case as regards the children of the parish, will hardly be denied. As a rule, parents cannot, or will not, give their children the religious instruction required. The extreme difficulty of the matter will thus but too obviously appear. And yet this difficulty, great as it is, is transcended by the necessity of mastering it. Not only the vigorous healthy growth, but the very *life* of the church of the future in this country, demand that this difficulty be promptly met and overcome,—that the "lambs" of the flock be fed. It is a matter of life and death. How shall it be done?

I beg leave to offer the following suggestions.

(1). Where a Sunday-school is possible, let one be established at once. In most instances this will be at the clergyman's headquarters. Properly equipped it may be carried on for the most part in his absence. This will relieve him of a part of his work; and leave him at liberty the better to attend to the duties I shall mark out for him further on.

At any rate it will make the Sunday labour more feasible, besides deducting somewhat from the burden of it. But it is not enough. How shall we reach those districts in which Sunday-schools cannot be established?

(2). I once knew a Presbyterian Minister who had charge of a rural district in Ontario, in which the people were scattered, although less widely separated than they are in Manitoba. It was his custom to announce each Sunday from the pulpit the names of the heads of families whom he intended to visit during the week; fixing the day and the hour. When the visit came, it was not devoted to mere ordinary conversation or idle gossip. He catechised the children, who were kept from school for the purpose. I think the idea is an excellent one; except perhaps, the mode of announcement. It might be more delicate to make this in a less public manner, as some people might not like to be *named* in the church. I hold, however, that