

THE INDIAN SPOILED.

"Christianity and Civilisation have spoiled the Indian."

THE frequency with which this charge is levelled against the work of our Missions entitles it to a little consideration. I assume it to be made in all sincerity; that there is no animus at the back of it; and that those who make it know all about the Indians of pre-missionary days, and have arrived at such a conclusion as they would arrive at the total of a column of money.—by "putting two and two together." Now, what we wish to know is this. What evil ways, what bloody deeds have our Christian Indians added to those of their heathen fathers that they should be accounted worse?

We all know that the Anglo-Saxon schoolboy generally knows more than the master, and better than the Prime Minister; but he grows into a good man for all that. And it may be that the same ridiculous conceit and assumption belong to the Indian also when he becomes a schoolboy, and make him appear *spoiled* in the estimation of those who regard him not with sympathy. On the other hand the heathen Indian puts on no airs; he knows nothing, he pretends nothing, and is therefore apparently more humble and less independent than the Christian in his relations with the White man, hence this fatuous idea that he is a better man; and this I conceive to be the sole ground of the objection.

But it may be that I have quite missed the real point of the complaint. It dawns upon me that after all the lament may be true. Christianity and Civilisation are almost one and the same in the eyes of the Indian: in every White man he sees a Christian. Is it therefore to be wondered at that, having met with so many poor specimens of Christianity, the Indian himself, as a Christian, should be somewhat *spoiled*?

Then again, I look at the word *spoil*, and I see it means *to cause decay*, or *to corrupt &c.* I look around me and behold evidences of *spoilation* on every hand:—the unfortunate creature of sale returned from Victoria to die, to die racked in body with the cough of consumption and poisoned with Syphilis, cast aside by her lovers to die and be — ? ; while year in and year out the missionary cares for, and tends these castaways, hoping to heal their bodies and to save their souls. But enough! if the Indian has been *spoiled* I want to know right here, *WHO is the spoiler?*

Ed.

FIRST CALEDONIA DIOCESAN CONFERENCE.

REPORT OF PROCEEDINGS.

ON Wednesday, Augt 16-th, the first Diocesan Conference was convened at Metlakatlah, presided over by his lordship the Bishop of the diocese. The following clergy and missionaries were present:— Archdeacon Collison of Kincolith; the Revs. C. Quinney of Port Essington, F.L. Stephenson of Kitkatlah, W. Hogan of Metlakatlah, J. B. McCullagh of Aivansh, and Dr. Ardagh of Metlakatlah. The Revs. Gurd, Keen, Field, Pyemont, and Price were unavoidably absent. Mrs. Ridley and several lady missionaries graced the Conference room with their presence.

At 7 a.m. members met in the chapel for devotion, and to hear a Bible reading by the Bishop. The Conference began at 10 a.m. when the chair was taken by his lordship, and prayer offered by the Archdeacon, the Secretary, the Rev. F. L. Stephenson, reading a portion of Scripture. Then came the Bishop's address, clear, searching, and deeply spiritual. The facts and statistics given were very important and encouraging. Insisting upon the pursuit of personal holiness his lordship's sentences forcibly reminded me of Dr. Pison's speech at Mr. Wigram's C.M.S. break fast in London a year ago.

Archdeacon Collison followed with his valuable paper on the North Pacific Mission. His reminiscences took us back 20 years ago, making us new arrivals feel that the place in which the lines have fallen to us has become much pleasanter since then. That the Archdeacon is the real Pioneer of this Mission there can be no doubt; and it is with no small pleasure and satisfaction that we still find him among us.

At the afternoon meeting papers were read by the Revs. McCullagh and Stephenson. The former dealt with the Position and Use of the Vernacular in Missionary Work; approaching his subject by first considering the Objective and Intention of the Work, and the Missionary's relation to the same, and concluded by advocating a more systematic cultivation and use of the vernacular as the only present, and most effective means of enlightening the Indian.

Mr. Stephenson's paper, on the Instruction of Catechumens and Adult Christians, was listened to with great interest. His remarks were very practical as he sketched the outline of a double system of Catechetical Instruction based upon The Lord's Pray-

er, the Decalogue, Creed, and Church Catechism. We hope Mr. Stephenson will soon be able to let us have the benefit of his Catechism in printed form. After the reading of each paper the subject treated of was freely, and profitably discussed.

(Augt. 17-th) The 2nd day's Conference began with devotional meetings, and Bible reading by Rev. W. Hogan, at 7 a.m. At 10 o'clock, when the members reassembled, a paper was read by Mr. Hogan which united the remote past with the present of the Irish Church. This paper, entitled The Ancient Church of Ireland a Missionary Church, was remarkable for its historical research, close reasoning and warmth of feeling. That it was much appreciated goes without saying; for four of the members were Irish. The Archdeacon then favoured us with another paper, which was timely and helpful, the subject being Church Discipline. At 2 p. m.

A PUBLIC MISSIONARY MEETING was held in the chapel-school, at which all the European residents were present. The Bishop occupied the chair, and the following addressed the meeting:— Archdeacon Collison, the Revs. Quinney, McCullagh, and Hogan.

The meeting lasted over two hours, the interest in the speeches being fully sustained to the end.

In the evening the Bishop and Mrs. Ridley entertained the members of the Conference at dinner.

On Friday morning all met together for the last time at early Communion where, humbly commemorating our blessed Lord's Cross and Passion, and the great benefits we have received thereby, we brought our first Diocesan Conference to a close with the beautiful words of *Gloria in excelsis*, and the blessing of PEACE.

J. B. McC.

THE SALVATION ARMY.

WHO IS HOAXING IT?

"OVER 1,000 Indians on the NASS are in with the ARMY." Such is the announcement made, I am told, in a recent letter to the WA: CRY. The Indian population must have wonderfully increased of late: for there are only about 413 Christians on the NASS altogether; and the heathen are unbelievers still. We are hence anxious to know where the THOUSAND SALVATIONISTS are. At Kincolith there are about 250 inhabitants, and none of them belong to the Army. There may be, however, 30 or 40 there who take an interest in open-air evangelistic work: one of these may have ordered some Salvation Hymn Books for the sake of the marching tunes, but their work (if it may be so styled) is entirely in connection with their own church; and I think they are called, THE CHURCH AMPLANCE GUILD.

At GREENVILLE there are about 67 inhabitants, (men, women & children) some of whom affect the red cap-band and jersey, but they call themselves THE BAND OF WORKERS, and are Methodists.

At AIVANSH there are nearly 90 inhabitants. They have THE GUILD OF THE RED CROSS, which was instituted among them (hammer and all) before the Sabbath came to B.C. All the other Indians on the NASS are *heathen*. So much then for the veracity of *Whom?*