

his: "What does the Bishop want? If he has come here to tell us that this Government is guilty of gross crimes in its dealing with the Indians, tell him that the United States Government never redresses any wrong until the people demand it; and when he can reach the heart of the people, these wrongs will end."

He details horrible massacres by United States troops, committed on the Indian population, as atrocious as those lately perpetrated in Bulgaria, only not on so large a scale. And could it have been that Great Britain had done as much to prop up the power that is guilty of these barbarities as she has done in the case of Turkey, it would be equally her duty to interfere in the common cause of humanity. Some of the abominable deeds he speaks of were done not more than three or four months ago, so that it is evident there has been no change in the treatment the red man may expect.

Some of the Sioux wish to go South-west, where there is as beautiful a country as the sun ever shone upon, which has been solemnly set apart as the future home of the Indians; and there is the more reason to keep it for them, because the solemn compact which for ever dedicated that territory to the Indians was made to atone for one of the darkest crimes ever committed against a branch of that population.

That the rebellion of the Sioux Indians was not the mere natural outcome of savage life is shown from the fact, brought forward in the letter, that some the worst of these Sioux fled to Canada, where they were given a reservation by the Canadian government, since which, they have been thoroughly loyal to that Government, and law-abiding. It is also a fact that after a year of searching investigation as to the causes of one of the Indian wars, General Auger wrote: "That the Indian goes to war is not astonishing; he is often compelled to do so. Wrongs are borne by him in silence, which never fail to drive civilized men to deeds of violence."

The Bishop thinks a crisis has now come; for this Spring will see a mighty exodus of adventurers to the mines of the Black Hills. Every route will swarm with thousands and tens of thousands; and unless war is ended and peace is made, this continent will hear such a wail of sorrow as never entered our ears from an Indian massacre. Having tried robbery, whole massacre and cruelty, he recommends as a last resort, the trial of justice. He says: "There has never been a national wrong that has not been avenged; and there never will be until the cry of the oppressed ceases to enter the ear of the Lord of Hosts."

#### ALGOMA.

ON another page of this issue will be found an account of the labors of our Missionary Bishop in his northern Diocese, which will be perused with much interest. We are sure the sympathies and prayers of our readers will largely go with the estimable Bishop in his arduous and toilsome work, undeterred as he is by the numerous

difficulties he meets at every step of his progress, and unsupplied as, alas! he still is with the means to render his labors successful. What indeed can the most enterprising and the hardest working Bishop accomplish in a wild region like his, little unsupported by those who sent him there, among a struggling population, many of whom are themselves but just able to find the means of subsistence, although they are doubtless paving the way for a people that may hereafter be as numerous as in any part of the Dominion? We beg of our readers, the Churchmen of Canada, when they think of the claims upon them nearer home, not to forget that their own Missionary Diocese of Algoma has demands upon them as urgent and as obligatory as any of them.

#### CHURCH EDUCATION.

THE large amount of ignorance in religious matters prevalent among the members of the Church is constantly deplored. We are always hearing exclamations of surprise and regret at the defection of our congregations, at the absence of all interest in the Church services, and a want of knowledge in the very vitals of Church principles. Many and many a man and woman, once baptized and bearing on their foreheads the indelible mark of Christianity, are to be found so profoundly ignorant of what they ought to believe, so far removed from an understanding as to the very Church into which they have been admitted, and so utterly regardless of her precepts, that it were well to enquire what cause can be assigned for such ignorance, and what remedy can be suggested for its removal.

Take, for instance, a country Parish. The clergyman is resident. Divine service is regularly held on Sundays, and, in accordance with the teaching of the Prayer Book, on Festivals, while there might be also a Daily and a frequent celebration of the Holy Eucharist.

Many of the people cannot understand these services, nor do they attend them in considerable numbers. The clergyman is earnest in his teaching, zealous in his ministrations, and spares no effort to enforce the necessity of his people following the requirements of the Church. He is told that, as grown up men and women, they are able to form their own judgement in matters of faith, and that it matters very little to what particular communion they belong, what place of worship they may frequent, so long as they are honest and deal truly with their neighbour. They may go to Church sometimes, it is true, to see and be seen by their friends—for appearance sake it would not be quite right to forsake it altogether—and when they go, they are consequently strangers to devotion. They hold the Prayer Book in their hands, but it is useless to them, as they never were accustomed to find out the Psalms, or follow the Prayers. They sit when they should kneel, they understand neither the Creeds nor Litany, and smile if the clergyman reverently bows his head at the sacred name of Jesus. As to the nature of the Holy

Sacraments, their meaning, and blessed effects, they have not the faintest idea. To them every day and season are alike, Holy things are ignored, in fact they are strange to them. And yet these very persons profess themselves judges in spiritual matters, criticising the sermon if it does not happen to be palatable, finding fault with ceremonies, which they do not understand, and so perhaps becoming hostile to their clergyman who is faithfully endeavouring to do his duty, while the same quasi judges could not perhaps take a sheet of paper and write down the specific doctrines and customs as sanctioned and appointed by the Church.

The cause of all this is want of early training. It is as useless to suppose that a naval officer could be efficient in navigation and sea-services unless he had been trained as a midshipman from boyhood, as to think that we shall ever have our Parishes filled with good Churchmen without our people being educated and trained when young. Want of education of this nature is the sole cause of a wide-spread ignorance. There may, possibly, be in every community some thinking men and women, whose thirst for knowledge prompts them to search out and enquire for the truth. But in how many parishes, in every Diocese of this Dominion, can be found those who are thoroughly conversant with the constitution, teaching, and directions of the Church, to say nothing of her Liturgy and Ritual?

The remedy suggests itself. Never shall we have a real vitality in the Church unless its young members are properly trained, and this can only be done by means of Church Schools in as many Parishes as possible. Some may be startled at the suggestion, and cast it aside with the feeling that such a thing is impracticable. But in some parishes the impracticability is only hypothetical. The clergyman may not always have time at his disposal for this purpose, but he might start it, and retain the superintendence of such a school. In most parishes, surely some one could be found to give a portion of his time to the object, and, in some cases, some members of the clergyman's own family could render assistance. No doubt the scheme at first would have its difficulties, but, in many cases, they would be only temporary; and when we reflect that in our Public Schools religious instruction is seldom attempted, it becomes the duty of Church people to organize classes in every parish, where the young may be faithfully and wholly taught, so that, as they grow in years, they may grow in grace, and be living branches of the great Vine into which by Holy baptism they have been grafted. The suggestion is made; and, if one of those whose eyes may fall on these lines is thereby induced to make the experiment, we shall feel that we have not pleaded in vain, and we shall be thankful that in one parish at least, has been found an opportunity of carrying out the Divine command, "Feed My Lambs." D.

TO CORRESPONDENTS.—Received—"Increase of the Ministry;" "Anglicanus;" "Science and Religion;" "The Rev. Arthur Tooth." The Bishop of Montreal's sermon next week.