

The Canadian Church Magazine

AND MISSION NEWS.

A Monthly Magazine published in the interest of the Domestic and Foreign Missionary Society of the Church of England in Canada.

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Letters for Mr. Cox may be addressed Hamilton, Care of Rev. Dr. Mockridge.

SEPTEMBER, 1887.

THE subscriptions of all those who have a 12 after their name are now overdue (in advance) and will be thankfully received by the Rev. Dr. Mockridge, Hamilton, Ont.

THE *Church Chronicle*, Louisville, Ky., in itself an excellent periodical, has spoken in kind and flattering terms of our magazine, which we acknowledge with thanks.

THE next meeting of the Board of Management will be held in Toronto, on Wednesday, September the 14th at 2.30 p. m.

RT. REV. WILLIAM STEVENS PEIRY, Bishop of Iowa, has been elected Bishop of Nova Scotia, and the Venerable Archdeacon Pinkham was consecrated Bishop of Saskatchewan in Winnipeg on Sunday, August 7th.

THE offering of St. George's, Kingston, for foreign missions was \$81.21, and that of St. Paul's, Kingston, \$11.05. These were inadvertently left out, we regret to say, in our comparative list last issue.

THE *Canadian Methodist Magazine*, in reviewing a book called "The Story of Metlakahtla," says that the strangest part of the story told in the book is that of "the cruel persecution of this good man (Mr. Duncan) and his converted Indians by the high church representative of the Church Missionary Society, the sending of a British gunboat to coerce the Indians, &c., &c." And the author of the book is quoted as saying, "They (the Indians) have been pursued and harassed and maligned by a religious society in the name of Christ. They have been betrayed, trampled upon and robbed by a government whose sworn duty it is to protect them as loyal British subjects in their rights of property and religious liberty." The reviewer rightly calls these serious charges, and says that the book has been put into competent hands for a further and full statement of the case.

It is only fair that this has been done, for we feel quite sure that the *Canadian Methodist Magazine* has no desire to accuse wrongfully the Church Missionary Society in its dealings with this painful case. We only hope that whoever draws up the promised statement will read carefully the reports of the commissioners sent out by the Society to investigate and deal with the case. He will there find that the Methodists themselves, or any religious body, could scarcely have dealt more leniently with Mr. Duncan than did the representative of the Church Missionary Society, who, from the nature of the said Society and its representatives everywhere, could not by anyone who knows what he is writing about be called "high church." Mr. Duncan was sent out by the Church Missionary Society as a lay missionary and was supported by it; he raised money under its auspices, yet would not allow the continued presence of a clergyman among his Indians, nor would he take holy orders himself. He would not allow the sacrament of the Lord's Supper to be administered to them, and seemed to claim to be their head himself in all things spiritual and temporal. Land owned by the Church Missionary Society was claimed to be his own and that of his Indians. He wanted no magistrate, minister, bishop, church, or anything but himself, and such an *imperium in imperio* would not be allowed, we feel certain, in any country under the sun, nor in the Methodist Society itself. A building erected by the Church Missionary Society on its own land was violently torn down by Indians who were thought to be in sympathy with Mr. Duncan, and life and property was in danger.

The gunboat referred to was a separate affair from the dealings of the Church Missionary Society with Mr. Duncan. It was sent there to protect property and in the interest of law and order—a protection to which every British subject has an inalienable right. The fact is, Mr. Duncan, after his great work (than which perhaps none has been more surprising on the face of the earth), was carried away with feelings of self and the sweets of autocratic rule. He wished no church or state authority over him. This is evident from the simple reading of the evidence which came out in the investigation before the commissioners, and when he finds that such individual rule in things both spiritual and temporal can not be in a country and church of law and order, he seeks a new home in the wilds of Alaska. We feel sure that in the neighboring Methodist mission, which the reviewer speaks of as so peaceful and quiet, there is loyalty to the Methodist Society, together with ministerial oversight and duties, and that if any layman were to set up a stone wall of his own will forbidding these things, there would not be the peace and quietness which indeed we are glad to see. But let the Church Missionary Society have sympathy, or at least justice, from other Missionary Societies in one of the most painful cases which perhaps any such society has ever been called upon to deal with.