

acting as interpreter. His lordship endeavoured to impress them with the importance of embracing the Christian religion, but to all he said a deaf ear was turned. These Indians had already weighed the matter according to such opportunities, as they had had of judging, and had come to the conclusion that the religion of their forefathers was better than the new religion of the white people. "Blackstone" especially spoke in very boastful terms of the superiority of his own religion. "We Indians", he said to the Bishop, are good, the Great Spirit loves us, he has prepared happy hunting grounds for us after death,—but you white people are only half of you good, the Great Spirit has made two places for you to go to, a good place and a bad place. We Indians don't need gaols to be locked up in like the white people. My people are all honest and good, it is the white people that teach them to be bad. Another argument adduced was that the Christian religion was intended only for White people. White people were wise and knew how to read so the Great Spirit had given them a book, but it was different with the Indians, the Great Spirit had told their forefathers ages ago what he required of them, and they had no wish now to change their religion. They also thought their marriage laws superior to those of the pale faces. One of the Chiefs boasted that he had three wives; they could take a wife or send her away as they pleased, whereas a white man could only have one, and he was bound to keep her all his life whether she was good or bad. It seemed strange that with all their boasting, they should still show some regard for the Christian religion; this appeared especially in the case of a death occurring. If within reasonable distance of a H. B. Co. post, they would almost always bring a dead body to be interred after Christian fashion at the Post: but if too far off they would dispose of the body after the old Indian custom by exposing it on a high

scaffold.

On Sunday, the 22nd., the Bishop held service for the few white people residing in the neighbourhood. The Indians were invited to come, but refused. They were then requested to cease the music of their tom-toms and dancing during the hour of service; this they did for half an hour, and then went on again as before. It was rather distracting to the congregation who numbered about fourteen in all.

It will be seen from the above account that there is still genuine Missionary work to be done in the Diocese of Algoma. It is in fact almost impossible to calculate within any degree of accuracy the number of Indians scattered over this extensive district. Some of them are clothed and in their right mind and attending sabbath after sabbath the little log or frame church at their mission. Others are dressed indeed in tattered clothing of European fashion and have nets, and knives, and guns, and iron pots, have heard something of the Christian religion and possibly have been baptized by itinerant missionaries, these are of the second stage. And lastly we have those in the first stage of barbarism, such as we have described as visited by the Bishop, at the Height of Land above Lake Superior. So soon as funds will admit of it, and the right man can be found, the Bishop hopes to appoint a travelling Missionary, for the North shore of Lake Superior, who will make it his special work to search out and visit those poor neglected people, and gradually gather them into little Christian communities and establish Missions among them. This is the course that has already been pursued in the more civilised parts of Canada, where the once wandering Indians are now settled on Reserves, doing a little farming or working out by the day, among their white neighbours, their children attending day school, and good congregations filling the Church every Sunday.

A Trip to Pic River.

A LONG the North Shore of Lake Superior are many small bands of scattered Indians. They live a wild life, earning their livelihood by fishing and hunting, and are mostly pagans. Owing to their wandering habits it is very hard to approach them with the message of the Gospel, harder still to afford any of the advantages of edu-

cation to their children. We had been very anxious to try and get some of these wild children of the North Shore into our Institution at Sault Ste. Marie, but had hitherto met with little success. One boy named Jakaush (a canoe run aground) was with us a year and got on very fairly, but his mother did not appreciate what was done for him and