

REASON AND AUTHORITY IN RELIGION. By Prof. Sterrett, of Seabury Divinity School. New York: Whitaker; Toronto: Rowse & Hutchison.

This is an attempt to bring "Lux Mundi" into line with the chain of Aristotle, Hegel, Baring Gould and Stanley; and an effort to differentiate Mr. Gore's line of thought from that of Martineau in his "Seat of Authority." The attempt is interesting.

MAGAZINES, &c.—The *Arena* for March is a very readable number, well sustaining the reputation of previous numbers. Dr. Mason's article on "Hypnotism" follows up a very interesting subject: almost the question of the day beyond all others. Dr. Bixby's essay on Buddhism in relation to the Gospel is an exemplary instance of the way to meet the class of sceptics who deny Scripture inspiration by pointing out resemblances to other systems of religion. Various papers bearing on Poverty and Socialism are well worth pondering. *Living Age* has been procuring its weekly bouquet, gathered from the gardens of the Contemporary, Sunday, Fortnightly, Temple Bar, Gentleman's, Belgravia, Nineteenth Century, Scottish Church Quarterly, Cornhill, Blackwood, Longman, Punch, Nature, Melbourne Argus, Edinburgh, Leisure Hour, Murray, National, Chambers, Speaker, Saturday, English Illustrated, St. James', Army and Navy, &c. This list of "credits" extracted from the last four or five months, proves the liberality, industry, and wide range of the editor. The *Churchman* comes with its steady going movement of solid freight, chiefly in the way of Scripture exegesis from the standpoint of a moderate "Evangelical," with an occasional glance at ancient or modern Church History. Its leading article on the "Permanent Claims of the Old Testament" is very wholesome reading, and necessary for these times. The *Church Eclectic* for April is quite up to its usual level of excellence. The opening article by Dr. Brand takes up the very opportune and interesting subject of "The Last Passover," considering particularly the question "Did our Lord eat of the Paschal Lamb on the night in which He was betrayed?" Readers will find this paper a very interesting study. The other articles, original and selected, are well written, while the miscellany, correspondence, notes and summaries departments are unusually good. The *Century* for April is replete with most interesting melange in the way of articles, with beautifully clear and vivid illustrations. The French Salons, Congo Fetishism, Leonard da Vinci, The Wordsworths and De Quincy—these, with some good stories, articles on Alaska and Panama of rare excellence, form the staple of the month's reading, and make an attractive number. *Canada* is a nicely printed and well edited monthly just entering the field, and "all alive" with the thoughts of the times. 50 quarto pp. per month for 50 cents per annum seems a liberal supply. From cover to cover the pages smack of Canada, and well justify the title. Patriotism, Miramichi, Montcalm, Quebec, An Early History, The Canadian Elections, &c.—these titles tell the tale.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

LENNOXVILLE.—Archdeacon Roe requests us to say that his resignation of his Professorship in Bishop's College has nothing to do with age. The Archdeacon has since accepted an appointment under the Quebec Diocesan Board of Missions, which will enable him to give his whole time to the work which he has hitherto been doing as Archdeacon.

DUDSWELL.—The Rev. R. W. Colston, M.A., lately in charge of the mission at Ascot and Westbury, has been appointed to this mission in succession to the Rev. T. A. Williams, now of St. Matthew's, Quebec.

RICHMOND.—A branch of the St. Andrew's Brotherhood has been organized in the parish of St. Anne's, Richmond, the Rev. J. Hepburn, M.A., rector, and is in a prosperous condition.

LAKE ST. JOHN INDIAN MISSION.—As the noble work of Rev. H. C. Stuart, M.A., in connection with this mission is of so much interest not only to Churchmen in this diocese, but to the whole of Canada, it has been thought advisable to publish his report to the Church Society of the diocese for the year 1890, which is as follows: "During the year I have kept up the work begun in the early part of 1889, and visited the mission once a month, preaching a twelve-days mission on the return of the Indians in June from their long winter's trapping. The bulk of the Indians are trappers, and are away from the Reserve during the winter months, but a few have taken up farming. These, with the English residents, are visited by the missionary regularly during the winter. I am anxious to make this statement, as an idea prevails that I am on duty at Lake St. John during the summer only. My work at this place naturally takes up considerable time, and a large amount of travelling. Each visit requires a week's time, and a special mission more than a fortnight. Thus something more than a fourth of the year was taken with this work, and the number of miles travelled in connection with it 7,400. I have officiated here at 51 services, at 24 of which were celebrations of the Holy Communion. With but one or two exceptions all who are communicants communicated at every celebration. The Sunday services have been ably conducted by Mr. J. A. Wilson, agent of the Hudson's Bay Post at Pointe Blue. The little church mentioned in last year's report as about to be erected is still unbuilt. It was found that its construction, owing to distance, and difficulties of transporting lumber, and other causes, would far exceed the estimate we had put upon the work. We were consequently obliged to await the result of renewed appeals before proceeding with it. Very beautiful plans were kindly presented by Mr. H. Staveley, of Quebec, and we hope we shall soon be able to complete arrangements by which the church will be ready for consecration the beginning of July. Subscriptions have been received to the amount of \$1,050. As the church will cost \$1,300 when completed and furnished, we require \$250 still, and money is difficult to raise. But we have strong hopes that this sum will be forthcoming. A printed statement of accounts will be sent to all the subscribers as soon as the work is well in hand. Among the gifts to the Indian Church are the following, and for which we are deeply gratified: A very chaste set of silver altar vessels, altar-linen, and a cassock and surplice, from the Guild of St. Matthew's church, Quebec; a beautiful red altar cloth, altar linen and vestments, from the Kilburn Sisters of London, England; a carpet for the kneeling steps from Mrs. John Hamilton, Quebec; and two alms bags from Rev. G. H. Parker, Compton, P. Q. The Indian student mentioned in the last Church Society I was reluctantly compelled to return to his friends, owing to the limited time now at my disposal, and chiefly for lack of funds to meet necessary expenses. This year there were a few more Church Indians at the Lake than I had seen before. They informed me that several families from Lake Mistassim intend to make their future headquarters at Lake St. John. Should our numbers be considerably increased, we shall not regret the foresight which led us to make the seating capacity of the church greater than our present requirements demand. At the risk of taking too much valuable space, I should like to draw attention to a few points which bear directly upon the prevailing idea that Indians are generally an unsympathetic people, and that they care for none but themselves. Whenever Indians have not been spoiled by contact with white men, they consider themselves under a most solemn obligation to assist in any way in their power every one needing their help. I have had many occasions for noticing this trait, especially with regard to their treatment of children. Thus every Indian evinces the utmost concern over the little troubles of the youngest child, quite as much as if the child were his own. Frequently a delicate child is left at headquarters during the winter, any Indian taking charge of it as a matter of course, and treating it exactly as he treats his own. It is no uncommon thing to come across Indians who have reared whole families of orphan children, who have no claim upon them except that of their common humanity. Old Pas-che-Ka-Napish, the guide to Lake Mistassim, is an instance of this. Neither the old man nor his good natured wife are by any means models I should care to hold up for imitation, but in this one respect they are certainly worthy of honour, for they have taken charge of no less than a dozen orphan children, fitting them for the requirements of their simple manner of life, and I believe, in every case, having them sufficiently instructed in the Cree language, or the Moose dialect, to read their Bibles and Prayer Books. This is by no means an unusual case. A French half-breed was pointed out to me last summer who had reared ten orphans, and it is a common thing to see people in charge of a smaller number. And yet these people who have voluntarily turned their lodges into orphan asylums are utterly unconscious

that their action in this respect is deserving of any special commendation. Last summer, I noticed a bright little boy of 10 or 12 years, who had been brought from Lake Mistassim to Rupert's House. This little fellow had a few years before injured his back to such an extent that he had to be carried wherever he went. As Indian women have many burdens when out trapping with their husbands and households, I asked her if she intended to leave her boy at the post during the winter. To my surprise she told me that she should carry him on her back wherever she went. Indeed the Indian mothers are quite accustomed to carry their children in this way. All the Church children born at Lake St. John during thirty years were regularly carried on their mother's backs to one of the mission stations in the diocese of Moosonee for Holy Baptism, a trip of not less than 800 miles. It is painful to say that last winter, owing to the prevalence of the influenza, and other causes, many of the Indians suffered from want, a few cases amounting to actual starvation. I cannot refrain from mentioning one case which was related to me last summer. Among those confirmed a year and a half since, there was a middle-aged woman whose husband was absent, having been sent from the Post at Lake Mistassim to Rupert's House, on James Bay, as a voyageur. In September they started for the winter quarters, all went well until January, when the family, consisting of father, mother, and their dozen-year old son, were attacked by the prevailing influenza. To make matters worse, there was such a scarcity of game that famine stared them in the face. Not a fish had been in their net for many days, nor a beaver in one of their traps. In this sad plight they were reduced to the common expedient of eating the skins they had prepared, and a quantity of choice fur was speedily destroyed. One morning the Indian resolved to make one further effort on behalf of his wife and child, and although too ill and weak to do otherwise than crawl over the snow. As he did not return during the day or succeeding night, the woman made preparations for following his trail; leaving the boy in the cabin she set out, and, in a few hours, came upon his dead body. He had used all his powder, probably in attempts to attract his wife's attention. Instantly the sorely troubled woman retraced her steps. Arriving at her lodge, she clasped her boy to her arms, and for a moment gave way to feelings of despair. But this was no time for despondency, and she prepared for immediate action. After one short but intensely earnest prayer to the God of the widow and the fatherless, she paid one final visit to her net and traps. To her surprise a large trout was safely snared, and a fat beaver was caught in the nearest trap. Leaving the body of her husband in the camp, they set out after a few hours preparation, and painfully and laborously made their way to the nearest trappers. It was intensely cold, probably 50 degrees below zero, when they arrived. Taking the boy for their guide, some Indians started immediately in light marching order after the body, and although they travelled over the hard crust, yet it was not until after a march of ten days that they reached it. Incidents of the nature of these I have attempted to relate, probably give a fair idea of the Indians at this station. It is indeed sad and very humiliating to reflect that we have not searched out these people before this late day. May the mission church we are striving to build not languish for want of funds to complete it, thus adding to our humiliation.

Church Society.—Edwin Pope, Esq., superintendent of the G.N.W. Tel. Co. at Quebec, has been appointed Treasurer of the Church Society and the Clergy Trust Fund, in succession to his brother, the late Alex. Pope, Esq.

### MONTREAL.

MONTREAL.—St. George's.—Presentation.—On Easter morning, an agreeable surprise awaited Rev. L. N. Tucker, in the vestry of this church. Mrs. F. Bond, Mrs. Justice Davidson and other ladies of the congregation, had left for him a cassock of the finest material, a university hood, and two surplices. "Let thy priests be clothed with righteousness."

Trinity Sunday School Festival.—A very pleasant time was spent on Thursday, 9th inst., on the occasion of the annual festival of Trinity church Sunday school. The rector, Rev. Canon Mills, presided. After being regaled with good things, such as ice cream, cakes, &c., the members and friends were entertained by an exhibition of very fine stereopticon views, through the kindness of J. T. Hagar, Esq.

MONTREAL JUNCTION.—The Church of England is to be congratulated on their judicious choice of a site for a church and school house at Montreal Junction. It is proposed to build the school house immediately, and to use it for educational and religious purposes until a large and substantial