

cilities to be encountered both in entering on, and afterwards in living the Christian life.

After a hurried visit to the mine on Monday morning under the guidance of Captain S. who, with his good wife, had entertained the Bishop most hospitably, Garden River was reached by noon, in good time for the great event of the day, viz., a feast and "pow-wow," at which the Indians had arranged to welcome the Bishop, and in accordance with time-honoured custom give him his new name. At 3 p. m., the bell was rung, the flags hoisted, and the whole party ushered into the schoolhouse to find the platform furnished with chairs brought from the neighbouring houses, the most ornamental in the centre carefully reserved for the "Kechemakeda-Wekoonukya," i. e., "the big blackcoat." John E. was master of ceremonies, and he discharged his duties very efficiently, seeing that the table was kept well supplied with dishes, and with guests, the latter being arranged according to seniority of rank and age, from the bishop and his party and the chiefs and older squaws who occupied the first table, down to the smallest children. By the time the feast was over the sun was setting. Now came the more serious part of the proceedings. First of all, the table was put aside, and the benches arranged; then the signal for the pow-wow was given on the drum, and all who could find space to sit or stand crowded in. A few moments' silence followed (Indians are very slow and deliberate in their movements), and then Chief Bukkwuggene rose, advanced to the platform, shook hands (an invariable preliminary to an Indian speech), and said, "Chief, principal man, brothers and sisters, we were told many days ago that our new Bishop was coming among us, and we decided to have a cup of tea with him. Now, he has come, and he has eaten and drunk with us. Now (turning to the Bishop) we are glad that you have come, and that you have told us the Gospel." His way being paved by the brief introduction, the Bishop addressed them, saying that he thanked them for the feast they had prepared, and the very kind welcome they had given to him. When Jesus Christ was on earth, Matthew the publican and others made feasts for Him; and as the Indians had received him in Christ's name, and for His sake, therefore, they would receive the fulfilment of the promise which Christ gave, that "whoever gave to a disciple a cup of cold water only, should in no wise lose his reward." At his last visit he had told them he would go to school and learn their language, and he had done this, and as he had a good teacher, Mr. Wilson, who was very kind and had not punished him yet for being stupid, he had been able to read part of their beautiful service to them yesterday in their own tongue, but he was not sure that they understood him, as it was a hard language to learn, and had many big words in it which he was afraid would hurt his teeth, but he would persevere until he was able to preach to them. He had now some good news to tell them about their Church. A gentleman in Toronto, whom he had never seen, had sent him \$50 for their Church (great clapping of hands), and a lady in England had sent some money, of which he would keep \$50 more for them, (applause), and more he was sure was on the way, for God never failed to hear and help his children who prayed to Him in their trouble and difficulty. He had heard that they were going to give him a new name. He had had two names already, first Edward Sullivan, then Edward Algoma, and he hoped that the new one would be a good one, and that he would not be ashamed to tell it to his friends and theirs in Montreal and Toronto.

After this the other old chief, a fine looking specimen of the aboriginal race, rose from his seat, and divesting himself of his loose scarlet jacket, put on a fantastic head-dress composed of eagles' feathers, then threw round his neck a blue ribbon with a heavy solid silver medal suspended from either end (one presented to his father by George III. and the other to himself by the Prince of Wales); then fastening on his right wrist an armband made of polecat skins he stepped on the platform, and, apologizing for the lack of a portion of his costume on account of the excessive heat, proceeded in highly poetic strains and with a fervid, impassioned manner, to which no description could do

justice to picture the glory of the rising sun—how at first the night is dark, very dark, and then the darkness clears a little and the light looks through, and the great sun appears creeping up slowly, higher and higher, from east to west, till the whole heaven is filled with his brightness, making all things glad. "So," said the old chief, turning suddenly to the Bishop, "has your coming been, and our hearts are glad because of the new light, and henceforth you will be called 'Tabahsaga'" (i. e., "spreading of radiant light"), and here he extended his hand and said, "Boozboo (i. e., "Good day"), Tabahsaga"—a salutation which was echoed by the others coming forward in succession and repeating the ceremony of hand-shaking. But this was not all. Very much to our surprise the old chief beckoned to the Bishop's wife to come forward, and going back to his former figure to bring out the idea of the soft, roseate hue that overspreads the sky before the rising of the sun, announced that her name should be "Misquahbenoogha," i. e., "rosy dawn," on which there was great applause, and a number of squaws came forward and confirmed the title given by going through the hand-shaking process again. The evening was by this time far advanced, but there still remained a part of the ceremony which could not possibly be dispensed with—this was the smoking of the pipe of peace. Its appearance and preparation was the source of great amusement among both whites and Indians, young and old, as they watched the Bishop keenly to see with what feelings he contemplated the coming ordeal. The pipe was no ordinary one, being about four feet long, the bowl carved out of stone and the stem of wood carved in twisted spiral form, dyed with alternate lines of red and blue. With this in his hand, duly prepared and lighted, old Shingwauk stood in the centre of the group, and first making sure that all was in due form by himself taking a few preliminary whiffs (for the pipe to go out before all have smoked is unlucky), presented it to each of the guests, beginning with the Bishop, who performed his part as well as could be expected from one who was a stranger to the noble (?) art, the others following his example, so far at least, in some cases, as putting the pipe to their lips.

This being the last scene in the strange and interesting drama, the Bishop addressed a few parting words of counsel to those present, through the interpreter, expressing the hope that as they had parted together very happily on earth, they might be permitted in God's mercy to sit down together, at the marriage supper of the Lamb. He then concluded with a toast, and the Benediction in Indian, after which our kind and hospitable entertainers dispersed to their homes, and the visitors returned by boat to Sault Ste. Marie, delighted with the exhibition, and more than ever convinced that, let sceptics misjudge or disparage them as they may, the aboriginal tribes to be found in the wilds of Algoma are just as fitted for the reception of the Gospel of Christ, and just as susceptible to its softening, saving, sanctifying influence, as the most refined and cultivated inhabitants of Montreal or Toronto. Will not the highly favored Churchmen of these cities furnish the Bishop of Algoma with \$1,000 to build a Church for these poor children of the forest in Garden River? E. A.

Province of Rupert's Land.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee & Athabasca.

DIocese OF RUPERT'S LAND.

(Editorial Correspondence.)

WINNIPEG.—*Christ Church*.—Some of the ladies of the congregation very kindly arranged the house before the arrival of the Rector's family—put down carpets and got everything in readiness, so that Mrs. Pentreath had only to take possession. The thanks of the Rector and his family are due to those who so thoughtfully worked on their behalf. A parlor set, dinner set and various articles of furniture were very kindly given by the ladies.

PERSONAL.—The North-West is attracting the Clergy of other Dioceses who come here to breathe

the fresh air of the prairies during their vacation. Among the recent visitors to Winnipeg were the Rev. C. W. E. Body, M. A., Provost of Trinity College, Toronto, and the Rev. W. H. Hinde, Rector at Petrolia, Ont. Provost Body preached at the Cathedral, and was expected to preach at Holy Trinity and Christ Church, Sept. 3rd. These gentlemen went out to the end of the track as far as "Pile of Bones," which is to be the capital of the new Province. Its name is to be changed to the more euphonious but inappropriate one of Regina. The "City of Regina" will soon be "no mean city." A month ago it was an unbroken prairie, with a shanty or two. To-day the site for the Parliament Buildings has been selected, a brick residence is under contract for the Governor of the North-West, the Bank of Montreal starts there next week, and all this before the lots have been put on the market by the C. P. R. Settlers began to flock there as soon as it was definitely known that it had been selected as the capital of the new Province. Towns spring up here as if by magic. "Pile of Bones" will henceforth have a place in history undreamt of by the pioneer who passed along the lonely trail. Though 400 miles from Winnipeg, it is in the Diocese of Rupert's Land.

BIRTLE.—The Rev. J. J. Morion, late of the Diocese of Michigan, has been appointed by the Bishop to this Mission, in the place of the Rev. W. Dawson.

WINNIPEG.—*The first meeting of a Rural Deanery in the North-West*.—The Rural Deanery of Selkirk met in the Vestry Room of Holy Trinity. There were present Revs. Rural Dean Fortin, A. Stunden, E. S. W. Pentreath, S. Pritchard, and F. W. Greene. The object of the Rural Deaneries which the Metropolitan has recently organized in Manitoba differs somewhat from that of the Eastern Dioceses. They have been formed mainly to assist in the administration and better organization of the Diocese. They are not clerical gatherings for mutual edification, with sermons and missionary meetings, but business meetings of the clergy in certain districts to consider the work of the Church within their limits, to provide for vacant Missions, inaugurate new work, and recommend to the Mission Board and the Bishop practical measures. The Rural Deans are the advisers of the Bishop in their respective fields, and will keep him informed of the needs and progress of the work within their jurisdictions.

We subjoin the Canons which show the main features of these organizations.

On Rural Deans.

It shall be the duty of the Rural Dean, (a) To call meetings of the Rural-Deanery Chapter quarterly or oftener, and also Rural-Deanery meetings at such times as to himself and the Rural-Deanery Chapter may seem advisable, and to preside at the same.

(b) To visit every parish or mission in his Deanery, at least once a year, to confer with the clergy, churchwardens, and other officers of the church, and to inspect churches, churchyards, books, ornaments, utensils, parsonages, and other buildings belonging thereto, and note all additions, decays and dilapidations; to ascertain how far buildings are insured and what amount of debt may lie upon any of them, and what steps are being taken for its liquidation; to inquire into the value and condition of any endowments or other property; to learn what public services are performed within each parish or mission, what is the average attendance at; and whether the families are being carefully and regularly visited, and how often the Holy Communion is administered, and the average attendance, and the whole number of Communicants within the Cure; how often, and when the sacrament of Baptism is administered, with the number of adults and infants baptized during the year; what Sunday Schools are in operation within each parish or mission, and the general condition of the same as to scholars, teachers, librarians, etc., and to furnish other statistical information desired by the Bishop or the Synod; to keep a book containing a record of the above for every parish or mission, and to send yearly, within four weeks after Easter, a report respecting the above matters to the Archdeacon in whose archdeaconry his rural deanery