

who for sixteen years had served as Secretary-Treasurer of the Diocese, having retired from his work to accept a Government post in British Columbia, Mr. J. W. McWhinney, of Chatham, was appointed in his place. A motion to allow women to be members of vestries caused considerable discussion and was laid over for future consideration. On the prohibition question the Synod expressed "its entire concurrence in all action which tends to total abstinence," and rejoiced in "the success which has attended the temperance movement through the associations in connection with the Church."

ONTARIO.

This Synod also met on Tuesday, June 17th. It was held in the Synod Hall, Kingston, after divine service in St. George's Cathedral. When the Synod assembled in the afternoon, it was discovered that a quorum was not present and the Bishop announced that the Synod would reassemble on Wednesday morning, when the necessary number for transacting business was reported as present, and the business of the Synod was proceeded. A decrease in the receipts for the Mission Board of \$600 compared with last year was reported, owing to "la grippe." It was said that an annual income of \$13,000 was absolutely needed for carrying on the missionary work of the diocese. References were made to the deaths of Rev. Canon Bleasdel, Rev. S. Forster, Rev. F. Prime, Rev. F. L. Stephenson, and Messrs. S. Keefer, W. Wilson and Stephen Young. The various funds of the diocese, as a general rule, were reported to be in a good condition.

MISSIONARY FACTS.

It is well when we read, "Go ye unto all the world and preach the gospel" to have facts in mind which shall in some measure impress upon us the magnitude of the work and the need of workers. Some stirring facts have been collected from many sources and published in condensed and collected form. Though these facts have often been stated in public by speakers on missionary topics, their republication will serve to kindle and increase missionary zeal in behalf of the many millions who are in the darkness of heathen lands. The following facts are quoted from a missionary paper:

Chinese Empire.—Population 397,000,000; 110 Bibles, each letter one soul, all Europe and United States; one quarter of all the world; area 5,500,000, all Europe and India; total converts, 32,500; one missionary ordained to 902,000 of population and 12,500 square miles. Total number of Protestant church members in the world could be represented by the population of one province in China, Sz-Chuen, and this province has not a score of male missionaries, and four-fifths of those are laymen.

In the great Mohammedan region of western Asia there is one district, surrounding the Persian Gulf, comprising 500,000 square miles, and with a population over 10,000,000, where there are only five missionaries of the Cross.

Africa.—Population 206,000,000, twice North and South America; area 11,514,770, North America and Europe, or one fifth of land area of the world; missionaries ordained, 635; laymen, 170; female, 415; medical, 31; total missionaries, 1,188; total converts, 81,500; one missionary ordained to 324,000 of population and 18,100 square miles; as many dialectic languages in Africa as ordained missionaries; if Africa were divided into 700 squares of equal size, 500 of these squares would represent unoccupied territory.

Unoccupied.—Ecuador and large tracts in South Africa, Thibet and large tracts in China, Mongolia except border, Turkestan, S. & W. Bhotan, Afghanistan, Kafiristan, Beloochistan, Nepal, Annam, Siberia, the Soudan and large tracts in Africa.

The unoccupied fields would be represented by the Western Hemisphere in land area, and also in population, if Great Britain and Germany would emigrate to our western world.

In heathendom a number equal to half the population of the United States die yearly, or 3,500 every hour.

Two-thirds of a thousand millions of heathen have not yet heard the gospel message.

MY LIFE AMONG THE INDIANS.

By BISHOP WHITTLE IN THE NORTH AMERICAN REVIEW.

I HAVE been requested to write for the *North American Review* my Indian experiences.

In 1859 there were twenty thousand Indians in Minnesota. They belonged to the two great families of northern Indians—the Algonquins, whose beautiful language was heard by the Pilgrim Fathers, and the Dacotahs, whose bands extended from the Mississippi River to the Rocky Mountains. Both were noble types of wild men. They were hereditary foes, but neither knew the origin of their hatred. The Dacotahs, or Sioux, were the Indians of the prairie, and the more warlike. The Ojibways, or Chippeways, were the Indians of the forest and the more cunning. Their habits and customs were similar; the languages totally different. The language of the Dacotahs has more vowels, sounds harsher, and is stronger. The Ojibway is the language of poetry and is made up largely of labials and liquids. Nearly every Indian word of Longfellow's "Hiawatha" is Ojibway. Indian words are descriptive. "Chair" in English is arbitrary; "a pu-bi-win" is "the something on which he sits." Names of persons or places are descriptive, and are often changed.