

## The Canadian Independent

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TORONTO, AUGUST 18, 1881.

### CANADA CONGREGATIONAL YEAR BOOK.

In June last, circulars were sent to all the pastors or churches, requesting orders for the number of copies required for the Year Book of 1881-2. While numbers have promptly replied, there are still a large number of churches which have hitherto neglected to send in their orders. Fresh circulars have been sent to these, and it is very desirable that they should receive the prompt attention of pastors and churches, as the new volume will be issued in a short time. The publication entails a vast amount of work, and is most important to the denomination, and, therefore, ministers and churches should promptly lend all the assistance they can.

Advance sheets are before us as we write. The editor, Dr. Jackson, has still added interest upon interest. A chapter on "Ministerial Ethics" is worth its weight in gold; indeed, we may safely say the Year-Book now in the press will surpass in general interest all that have gone before. We shall notice it more fully next week.

### LORD HATHERLEY.

Another of the speakers at the Guildhall meeting in London last summer has passed away, Lord Hatherley, formerly Chancellor of England. Out of the seven or eight speakers on that occasion, death has claimed Sir Charles Reed, Dr. Punsion, and Lord Hatherley. We were among the comparatively few, who, near the platform, heard without difficulty, the remarks of the noble Earl, and we could not help admiring the tone and spirit of his speech. A good man, an attached son of the English Church, full of faith and good works, he has been gathered like a shock of corn fully ripe for the harvest. He, together with Lady Hatherley, were for many years in the Sunday-school of St. Margaret's, Westminster, and enjoyed the friendship of Dean Stanley, so very soon to follow him. The *Fountain* tells the following incident of the Earl. All those who had the honour of Lord Hatherley's personal acquaintance will miss a most genial friend. Although so advanced in years, no one could converse with him without being charmed with his sympathy, and that happy combination of scholar and man of the world. His memory was marvellous, and took him back to the child-

hood of Queen Victoria, who owes her birth in England to the instrumentality and foresight of his father, Sir Page Wood. When first introduced to the little Princess he was a boy, and she a baby about seven months old. On her little Royal Highness entering the room in her nurse's arms, he scarcely knew what was expected of him; but without more ado stepped forward and kissed the baby hand. Years later, when the baby had blossomed into the Queen of England, and the boy the Lord Chancellor, he delighted Her Majesty by confiding to her his early embarrassment in her baby presence. To the last they were attached friends; and, notwithstanding the influence he exercised over the Queen through storm and sunshine, a rosebud was never known to fall from his chaplet.

### OUR INDIAN MISSION.

The Board met last week in this city and received reports from the missionaries. Mr. Walker, with an assistant, is on a mission tour among his countrymen, and our missionary, Mr. Nicol, is applying himself to his work in earnest. We have pleasure in giving the following extracts from his own account of labour there. The report is dated July 27th, 1881, from Missinague:—

About four weeks ago this place was visited by the R. C. Bishop and two priests. Their mission seems to have been to sow discord among the poor Indians regarding the poor missionary who is denounced in no measured terms as "one who is leading old and young to hell," and consequently a person to be avoided by all who care for their souls. His reverence commands his congregation on penalty of excommunication, not to enter either the mission church or school.

The feeling produced on the minds of the Indians, however, is not of any lengthened duration, and they quietly say among themselves, "The Shauganash (white man) does us more kindness than the priest, and we'll wait till he is gone and then do as we like."

Two weeks ago our good brother Walker came from French Bay, and though they have some fears of the resident missionary, they have more reason to be afraid of him. A scheme is carried out which we do not care to characterize. Every one knows the poor Indian's appetite for whiskey, therefore whiskey is brought from Bruce Mines, and during brother W's visit they are kept more or less drunk; and as they are not entirely destitute of self-respect, the poor victims keep out of reach of the missionaries as much as possible.

This seemed at first a success. Our nightly meetings were small and seldom any of the males attended. All praise to our Heavenly Father, it is not all to be left in the enemies' hands, though he seemed to the casual observer to have gained the citadel.

One young woman from Michipicoten Island (a Romanist), was firmly convinced of the truth, and has decided to cast in her lot with the Protestant people of God. Two pagan families were baptized by Bro. Walker. In all he baptized 14, all pagans. For the amusement of the readers of the *INDEPENDENT* I sent you the names, to give them some practice in Indian orthography:—

James,	Che-ga-wa-g-e-zik,	(Father)
Sarah,	" " "	(Mother).
Mary Ann,	" " "	aged 12.
Susan,	" " "	" 10.
Wm. Walker,	" " "	" 8.
Mary,	" " "	" 4.
Betsy,	Pem-oo-sa-gezik	(Mother).

Ann	" " "	aged 12.
John Nichol	" " "	" 10.
Catharine,	" " "	" 8.
Jane,	" " "	" 4.
George O-sha-ka-mig,		3.
Martha Na-bah-na-kuh-me-shkuruk8.		Madaline, " " "aged 6.

It is the earnest prayer of both your Missionary and Bro. Walker that those boys who have their names may in due time grow up to be missionaries in their turn to their coloured brethren, and prove themselves better men than their namesakes.

A fearful epidemic has swept across this neighbourhood since the beginning of July, having something of the appearance of diphtheria. During the month no less than 14 deaths have taken place. Various and wild are the conjectures afloat in the Indian mind as to the probable cause of the affliction; some saying it is the existence of a Protestant school, while others (and these Catholics too) attribute it to the visit of the Bishop.

The black flies seem to have exhausted all their blood-thirsty energy, and for the time being have transferred themselves to the bush where they are still prepared to attack the berry-picking intruders upon their territory.

The man or woman who for one season has fought the black flies and mosquitoes of Missinague, can readily imagine the flies which constituted the plague of Egypt to be either or both of those here.

The work in this mission calls loudly for an increase of labourers, especially of native agency. This calls for increased expenditure, and that in turn calls for increased subscriptions. May the good Lord touch the hearts and pockets of all those who love the poor Indians.

In proof of such need I give you the following facts, which show the secret of past failure.

For example, Bro. Walker baptizes a number of pagan Indians who have become convinced that Christianity is a thing worthy of their consideration and acceptance. They leave these parts and go far inland for the winter's hunt. The priest hears of it and he is at once on their trail, and like the ancient Pharisee "he will compass land and sea to make one proselyte;" he dogs the footsteps of the new converts, taking all the rebuffs, insults, and refusals they may choose to give him, and never leaves them until they consent to be baptized in the Church of Rome. Then he has the altar on them, and is prepared to lead them whithersoever he will.

Hence the need of a native agency who can follow them wherever they go, and live with them and for them, teaching old and young, having an eye upon them during the winter months and come down here with them in the spring. By these means and only by these means shall we be able to hold what we gain, and also gain ground. May God in His infinite mercy send us a man who will prove a blessing to his native brethren.

In conclusion, I want to give your readers a description of a pagan Indian's funeral, as I witnessed it to-day. The body of a child was brought in a canoe, laid upon a cushion on a board. On raising the covering from the face, we see a violet gauze veil, and the child's face painted with vermilion, a large spot on each cheek, and a stripe down the forehead to the end of the nose, of the same colour. The coffin is brought into the school, the corpse is placed in it, and along with it all its toys or play things, viz., an old tobacco pipe, a comb, an old mouth organ, some biscuits, some tea, sugar and matches. Then a hole is bored in the head of the coffin with an inch augur to allow the spirit of the dead to go in and out at will. The time comes when the coffin must be closed, each of the relatives comes forward and kisses the dead, shaking it by the hand, when it is nailed down, and conveyed to the grave, and a wooden cross is placed

at the head of the grave; the grave is then covered over with birch bark, or boards like the roof of a house. All the female relatives, as soon as life leaves the body, draw a dark blue stripe an inch broad across their eyes and nose, made by blue berries or other paint, the men colour their faces all over, and this is worn for ten days, the young people fasting—taking neither food nor water for half a day during their days of mourning.

## Correspondence.

### OUR HOME MISSIONS.

To the Editor of the Canadian Independent.

The alarmingly large decrease in the contributions of the churches of Ontario and Quebec to Home Missions is not, I believe, attributable wholly to their spiritual declension; although, doubtless, had they been pervaded by a vigorous spiritual life, the missionary spirit would have asserted its power, either in correcting existing defects, or in originating new methods of operation. Nor do I think that our missionary organization is seriously at fault, since it possesses the two main elements necessary to practical efficiency, viz., unity and distribution of management. For many years it was wrought in Canada with success, and our English brethren have recently adopted substantially the same principles.

What, then, has produced the present crisis? I will endeavour to answer this question with candour, yet in the spirit of love

1. The present system is not wrought with sufficient vigour. I fear our District Secretaries do not quite realize the importance or the responsibility of their important office; and the District Committees do not appear to apprehend how fully the supervision and management of their respective districts are placed in their hands during the current year.

Nor is the general management remarkable for its efficiency. We need a wise and energetic man to hold the helm; one who has not only administrative, but organizing and inventive, ability.

2. Our present system stands in need of certain changes. A select board of management, chosen from the General Committee, composed of such members as would be able to meet monthly, or at least quarterly, for the inception of new business, and the general guidance of the District Committees, would be of great value. The time has come when a Treasurer should be appointed distinct from the General Secretary, and the Treasurer should be a layman; the General Secretary, relieved from financial responsibility, would thus be enabled to devote himself to the supervision of the mission, and to correspondence with England.

The proposal to employ paid agents I regard as unwise, and in our present circumstances unwarranted. The attempt already made in this direction was very far from encouraging, and yet all must confess that this did not arise from lack of conscientious diligence on the part of the respected agent.

The fact is, the ministry and the churches require to be more—not less—directly engaged in the work. They need to have their interest in our missions deepened by an actual participation in their management. The present system, if earnestly wrought, would educate and develop; the agency system will be sure to have the opposite effect. The churches should be taught to regard the extension of Christ's kingdom as an essential element in church life.

If a sufficient number of men, with ability and willingness, cannot be obtained to do the necessary work without remuneration, our missionary spirit must be poor indeed. Can it be that money