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# THE CANADIAN CHURCH MAGAZINE

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## HISTORICAL SKETCHES.

No. 52—THE LATE BISHOP CALLAWAY, OF KAFFRARIA.

FROM THE MISSION FIELD.

**W**HEN the poet sang "The world knows nothing of its greatest men," he implied that it was even more ignorant and careless of its *great* men. How few are there, outside the small circle

of those who recognize a true hero in the devoted missionary, who ever heard of Henry Callaway, or, if they did hear of him, would not have considered him as unworthy of notice! And yet there are few men in this generation who have deserved so well of their country and their Church. Born in 1817, and educated for the medical profession, he abandoned a lucrative practice at home to give himself to missionary work in South Africa, where the medical science of Europe was especially valuable in coping with the pernicious quackeries of African witch-doctors. Combining with the science of the physician the zeal of the evangelist, he identified himself early in his African life with the language and literature of the native tribes around him. His translation of the Bible and Prayer Book into the Zulu tongue, and his "Zulu Nursery Tales," attested his acquaintance with the language in its various phases. The concession of 3,000 acres, which he obtained from the Government, enabled him to establish and develop the Mission of Springvale, which will be for ever identified with his name as a centre of civilising and Christian influences in Africa. At length the progress of the Church in the neighboring district of Kaffraria made its formation into a diocese essential. Henry

Callaway was chosen to be the first Bishop, and was consecrated in Edinburgh in 1874. And thus was recognized the true principle which should govern a *lvancement* to the colonial Episcopate.

On his return to South Africa Bishop Callaway removed his headquarters from Springvale to Umtata. There his energies found ample scope in the erection of a cathedral, the establishment of a theological training college for natives, a small hospital, and schools for native and European children of both sexes. The Scottish Epis-

copal Church had made itself mainly responsible for the supply of men and money to a diocese which owed to it the consecration of its first Bishop. And Bishop Callaway marked his sense of this support by transferring to that Church £2,000 of his own for the permanent augmentation of the Bishop of Kaffraria, besides dedicating all his private property at Springvale for the benefit of that Mission. For twelve years Bishop Callaway, "unknown, and yet well known," fulfilled the duties of the Episcopate in all humility and devotion, until failing health compelled him to resign to other and younger guidance the cares of the infant Church. Having succeeded in 1883 Bishop Bransby Key as a Coadjutor worthy to succeed him, he resigned the

see and returned to England in 1886, where, though struck down by paralysis and loss of sight, he retained his interest in South Africa to the last, passing peacefully away at Ottery St. Mary on March 29th, of the present year, and leaving behind him the example of a saintly life, devoted to the glory of God and the welfare of his fellow men.

He was buried in Ottery churchyard on March 31st, and there took part in the funeral service friends who had long been associated with him in



HENRY CALLAWAY, M. D.,  
First Bishop of Kaffraria.



AFRICAN BLACKSMITHS.

South Africa—the Rev. W. M. Cameron, his examining chaplain and Canon of the Cathedral Church; the Rev. W. Greenstock, Canon of Maritzburg, and his successor in the Mission of Springvale; and the Rev. T. B. Jenkinson, also late of the Springvale Mission; while the Society for the Propagation of the Gospel was represented by the Secretary, the Rev. H. W. Tucker.

### SOMETHING ABOUT KAFFIRS.

**S**PRINGVALE, in the Diocese of Maritzburg (says the *Mission Field*), is one of the oldest Missions in South Africa. It was founded thirty-four years ago by Dr. Callaway, long before he became the first Bishop of St. John's. Thirty-four years is in some ways a long time; but it is only a short time in the life of a nation. It is a very short time for changing national habits and customs, for changing national religion, for casting out ancient superstitions and savagery from a nation, and for developing in a new land Christian habits of trusting faith.

However, it is wonderful what has been done. The native Christians in South Africa do cast off their old superstitions. How simple and foolish these are is shown in an account which is given us by the Rev. H. T. A. Thompson, who is now the Missionary at Bishop Callaway's old station of Springvale. The natives have always made use of "mealies" (maize) and Kaffir corn as almost their only vegetable food. At first they are in the husk, that is to say in capsules, each of which contains large quantities of the grain. Now, as Mr. Thompson says, it is a great pity that they should not have other vegetables. If there is a bad season for mealies there is nothing else for the people, and they suffer from famine. Besides, it is better for them to have some other useful vegetables, and not to live on one kind only. There was a scarcity of mealies last year, and it had a good effect upon the natives in one way, for it almost compelled them to plant other kinds of food, such

as beans and potatoes. Their "witch-doctors" discourage the cultivation of European eatables, as tending towards the adoption of European customs and habits, a thing to be much deplored in their eyes. Not very far from the Mission of Springvale a native, who had worked a great deal for Europeans, on his return home cultivated a vegetable garden of his own with considerable success. After a while a child of his fell sick and died. Of course he went to inquire of a witch-doctor the reason of his child's sickness and death. The doctor met his inquiry with another: "How could he expect his children or himself to prosper when he was leaving the customs of his forefathers and adopting those of an alien race? That garden was the sole cause of his misfortune. He could not expect the spirits of his ancestors to look upon him with favor when he was no longer walking in the paths in which they used to walk." So the unfortunate man went home and rooted up his cabbages and onions, etc., and has from that time confined himself to the ordinary native diet.

If the natives will not even use European vegetables, how difficult it must be for them to receive the English religion, and yet how wonderful is the progress that the missionaries are able to make! For instance, in this same letter, Mr. Thompson describes a mission tour which he took with a native clergyman, the Rev. D. Mzamo, and a boy to lead the pack-horse. They started on a Saturday for the Umkunya hill, about sixteen miles from Springvale. "We took with us," he writes, "a patrol tent, our blankets, a waterproof and hut, cooking-pots, enamelled iron cups and plates, etc., and enough food for a week. We pitched our tent that afternoon by the house of a Christian native, living under the hill, and in the vicinity of a fair number of kraals. After a little while one or two of the men came to see us, and we sent word by them to the natives living round about that we were going to hold service on the morrow, and invited them to come and hear what we had to say. An old brass cow-bell was obtained from a neighboring kraal and polished up, and on Sunday morning it was rung vigorously from the top of the hill under which we were encamped, to gather the people together. We held service in the house of the Christian native, a building of wattle and daub, about fifteen feet long and about ten broad, and divided into two partitions. Into this building some seventy people, young and old, managed to squeeze themselves. As almost all the people were heathens, our service was necessarily of a very simple kind, being chiefly sermon. We began with a hymn, then said a few prayers, and read a selected lesson, on which the reader—the native deacon—commented, then another hymn. After this second hymn I preached about half an hour, and after I had finished preaching the native deacon went through the heads of the sermon again, asking the people questions on it, and inviting them to ask questions. We finished with another hymn and a prayer. The people



OUTDOOR TEACHING IN-KAFFRARIA.

were very attentive and well-behaved, and occasionally asked sensible questions on the subject of the sermon. After service we got the children round us and showed them pictures.

"We stayed in the same spot till Thursday, preaching every day and visiting at the kraals. In preaching we endeavored to build as much as possible on the traditions and customs of the natives themselves. More can be done in this way than one unacquainted with Kaffir traditions would think possible. When we left, the majority of the people expressed themselves anxious to have a school established in the vicinity, and there seems a likelihood of our being enabled to start a Mission there next year.

"Our next visit was to the chief of the Abambo tribe, living on the banks of the Umkomazi River. He did not receive us very favorably and we only had one service in his kraal, which was held in the hut of his eldest son. There were about sixty people present. After the service their conduct quite changed towards us, and they wished us to come again another time. Next time we go there I am sure they will receive us far more readily. After leaving Ungangezwa's kraal, the chief mentioned above, we stayed for a while at another kraal, which was not far off, where they also expressed themselves very anxious to have a teacher in the neighborhood, and where we had very fair congregations.

"We next proceeded to a chief of the name of Umkehlangané, who received us very favorably, and did all in his power to assist us. As a boy he had seen a good deal of Europeans, and understood more what we had come for. Some of the others rather mistrusted us, supposing that we only made our preaching, etc., a sort of a blind to cover some other object for which we had come amongst them. Both the chief and his induna, or head man, asserted that if there was a school in the neighborhood neither of them would put any obstacle in the way of their children being taught, if they themselves wished it. The chief also narrated to us a dream by which he affirmed that he had been forewarned of our coming. If, as we hope, a new Mission is started at the Umkunya, the missionary there will be able easily to hold services, etc., at the places we visited during our tour." And so, in spite of all difficulties, the heathen are willing to listen to the Gospel.

ALONG the West African coast there are now about 200 churches, 35,000 converts, 100,000 adherents, 275 schools, 30,000 pupils; thirty-five languages or dialects have been mastered, into which portions of the Scripture and religious books and tracts, and general educational books, have been translated and printed, and some knowledge of the Gospel has reached about 8,000,000 of benighted Africans.

## BISHOP STANSER.



THE following paragraph taken from Dr. Hind's recently published account of the University of King's College, Windsor, Nova Scotia, throws some light upon an important part of Nova Scotian Church History:—

The reason why Bishop Stanser did not resign in consequence of his infirm state of health and why he remained so long in England, remote from his Diocese, was explained by Earl Bathurst in a speech he delivered in the House of Lords on March 14th, 1828. Bishop Stanser had sustained severe injuries in helping to extinguish a fire in Halifax some time before he was consecrated. Earl Bathurst describes the consequences in the following words:—"It happened that the alarm was given in the night, in the midst of a severe winter. No sooner had the Bishop obtained intelligence of it than he went immediately and lent his assistance to extinguish the flames. By doing so he became subjected to a severe illness, and suffered much from a paralytic attack. The advice which he received from his physicians was to come over to this country, where he could obtain better advice than could possibly be obtained in that place. On reaching England his health was very much impaired. His physicians administered to him such medicine as considerably improved his bodily strength, but told him at the same time that if he returned to Halifax his illness would be fatal. I went myself to his physician and learnt from him the same fact which I had already been in possession of, that if he went back to Halifax there was no chance of his life. He told me he might, by care and attention live here for some years, but it would be impossible for him to resume his functions in that country with any hope of safety. It then became my duty to explain to the bishop what I had understood, and I therefore recommended him to resign. He replied that he had but very little private fortune, and could not give up the emoluments derivable from his ecclesiastical offices. His private fortune was not enough for him to subsist upon. Although he had provided a successor in the colony who could perform all the necessary offices, with a few exceptions, such, for example as confirmation, still I thought it would appear unseemly for him to retain the bishopric, and I thought it was necessary he should resign. Finding that his private fortune was so small I recommended him to the Governors of Nova Scotia and of New Brunswick, the former of whom allowed him £350 and the latter £250 per annum, and on my recommendation the Society for the Propagation of the Gospel allowed him £200 more. I do not think that was an extraordinary sum. What could I do, my Lords? I had no power to require his resignation, no authority to demand it. If I had had authority I should never have enforced it. (Cheers.) Could I have said to him, my Lords, 'Go back

to Halifax and die, or stay in this country and starve.' (Loud cheers.) If there be blame for having acted thus I alone am responsible. The Society are exonerated."

Dr. Hind adds, "All this is well enough as far as Earl Bathurst and Bishop Stanser are concerned, but in a sketch of King's College the effect of want of Episcopal supervision and authority, coupled with the absence of ordinations in the Province for seven years, have to be weighed."

## OUR INDIAN HOMES.

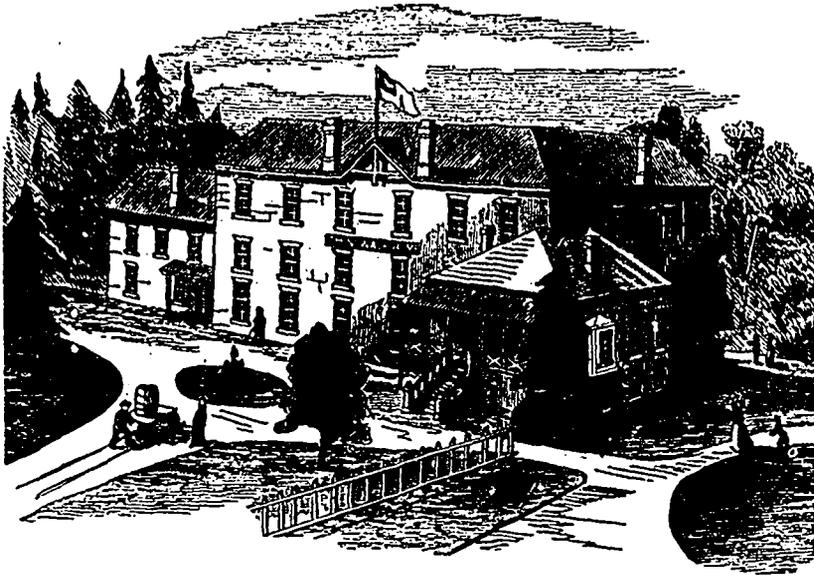
REV. E. F. WILSON'S QUARTERLY LETTER.



SINCE my return from England with the two little Indian boys, Soney and Zosey, about the middle of July, my time has been very fully occupied—superintending the erection of new buildings at the Shingwauk Home, making up arrears of correspondence etc., and also arranging for the commencement of our proposed new buildings at Medicine Hat.

Everything about the Shingwauk Home and its surroundings is looking very bright and attractive, and at this time of the year, numbers of visitors, boat loads and carriage loads, have been arriving every day to walk around our grounds and examine our various buildings.

While I was away the carpenter and his boys, out of regular hours, constructed a neat little bridge from a grassy point near our steamboat dock across to our island, and since then the island has become a great place of resort; it is covered thickly with fir and birch trees, a few little patches have been cleared, paths cut through the trees and underbrush from one end to the other, and rustic seats placed here and there. There are also amusing little sign posts directing the visitors which way to go through the intricate maze of little winding paths. One directs to Bay View, another to Reader's Nook, another to Shingwauk Beauty, and so on. Lately we had a sale on the island on behalf of the Rev. Mr. Renison's mission. The stalls looked very pretty in among the trees. A number of people came down in the steam ferry, and in the evening we lighted up the island with Chinese lanterns and also sent up some fireworks. The new buildings at present in progress are (1) a western extension to the Shingwauk Home. This is 30 by 32 feet in size and two storeys in height. The lower part connects with the Shingwauk dining hall and kitchen. The present kitchen which has become altogether too small is to be converted into employes' dining room, and the new kitchen will be in the new building; there will also be a larger lavatory and bath rooms for the boys, both of which are very much needed. Upstairs a door connecting with the little hall at the head of the main staircase will lead into a reading room (which can be used also as a class room) and a good sized dormitory for senior boys



THE SHINGWAUK HOME.

adjoining (2) The other building at present in progress we call "the hall." It is a fine looking frame structure, standing a little to the east of the Shingwauk Home,—is 30 by 60 feet in size and two storeys high,—and the gable end, with large entrance door and flight of steps, faces the river. The upper storey with a fifteen foot ceiling, extending partly into the roof, is to be used for meetings, etc., and may quite possibly be utilized also as a school room, as our present accommodation in the old building is becoming too limited, and the lower flat, about four feet above the ground, with four posts supporting its ceiling, is to be used as a drill hall and recreation room for the boys.

Both these new buildings are being erected by our Indian boys under the superintendence of Mr. Madden, our carpenter foreman, and will be paid for nearly—we hope almost entirely—by the Government grant of \$2,500, which we received this spring.

Our shoemaker boys, under the superintendence of Mr. Stark, have been quite as busy all summer as have our carpenter boys, for early in the Spring we received an order from the Government to make 240 pairs of boots for another Institution up in the Northwest. We had to have half of the number ordered ready by the 1st of July, and the remainder by the 15th of Sept., and this, in addition to making for our Elkhorn Institution and making and mending for the Shingwauk and Wawanosh has kept us very busy. Shoe maker, weaver, and tailor trades, are all carried on now in our new Industrial building. At the Wawanosh no changes of any importance have taken place this summer, indeed no additions have been made to the building since it was first erected in 1879. It has accommodation for 26

Indian girls, and is nearly always full; indeed we might take a great many more than that number if we could only find room for them. Several of the girls have gone out to domestic service and have given much satisfaction to their employers. They are rather slow in their movements, but they get through their work steadily and quietly. We think it desirable, as soon as funds will admit of it, to erect a new Wawanosh Home in closer proximity to the Shingwauk and chapel, and to dispose of the present building. It is a long way for the girls to come to church on Sundays and to send sick cases to the hospital, and the distance (nearly three miles) precludes them also from attending any services, meetings or entertainments that may be held on weekday evenings at the Shingwauk Home. But we have so many things on which to spend all the money that becomes available that we are afraid there is little hope of any change being made about the Wawanosh for the present. At Medicine Hat, the new Institution is already in progress of erection, or, at least, one of the three proposed new buildings is being erected. It is to be called the Sokitahpe Home—Sokitahpe being the Blackfoot word for Prairie Indians—and will cost about \$4,000. Towards this we have at present only \$2,100 in hand, and \$500 promised by the S. P. C. K. when the building is finished, so there is \$1,400 still to raise. Unless money comes in from some unexpected quarter to meet this we shall have to cease operations as soon as the \$2,100 is expended.

Our Elkhorn Homes are at present attended by about 46 pupils, boys and girls, and every thing is going on very satisfactorily. About three miles from this Institution we have a prairie farm of 640 acres, we have done a little cultivating and cut a quantity of hay on it this summer, but we

have been unable to do more for want of funds with which to purchase stock and erect farm buildings.

Our work has now assumed such proportions that it will be impossible to carry it on without a considerable increase in our income. To meet this I have been trying (1) to stir up some fresh interest and draw some fresh help from our friends in England, (2) I have approached the English Societies and applied for grants in aid, (3) I have asked the Domestic and Foreign Missionary Society of Canada to give us an annual grant, (4) I very earnestly hope that the Sunday schools of Canada will come to our aid in far larger numbers than at present. It has always been a distinct part of my plan to try and interest the children of Canada through the Sunday Schools in the education and Christian training of Indian children. Our work has so largely increased, and so many Indian children are now under our charge, that we want many more Sunday Schools to help us. I made a special appeal more than a year ago for forty more Sunday Schools to undertake the support of Indian proteges, but I think only two or three made any response. And so now, with such very inadequate help as we are receiving, we are gradually getting more and more into debt, and there seems even some danger, that before long, unless help comes, the whole work may collapse. But Almighty God has helped us hitherto—the gold and the silver are His—and we earnestly hope that in answer to our prayers the needed help will come, and the threatened calamity be averted.

I shall very gladly send all needed particulars to any Sunday School that will undertake an Indian protege in our Homes. The cost per annum is \$75 for board and clothing or \$50 if clothing is sent.

#### MISSIONARY WORK IN THE DIOCESE OF MONTREAL.\*

**T**HE subject of my paper being "Diocesan Missions," I have with out little hesitation chosen the missions on the Ottawa and Gatineau Rivers, comprised in the Rural Deanery of Clarendon as being essentially the centre of some of the most earnest and self-denying labors in our Diocese.

Compared with the vast fields of the Northwest, or even of our own missionary Diocese of Algoma, my subject may not seem to have an extended sphere, but I hope to prove ere I have finished that the missionary work and the missionary spirit is to be found very near home, and in the words of the Rural Dean of Clarendon, to whose kindness I am largely indebted for the information necessary to prepare this paper,—“It cannot be too constantly repeated that the Church's work in this

Deanery is, with the exception of two or three parishes, of an essentially missionary character.”

In 1882 the Rural Deanery of Clarendon was formed from the western portion of the Deanery of St. Andrew's, embracing all the missions on the Gatineau River, and west of it north of the Ottawa. Prior to 1856 there were but two missions of the Church of England in the whole district of country lying between the Ottawa and the Gatineau Rivers, covering, roughly estimated, about 5,000 square miles.

The earliest record we find is that of the Rev. Amos Ansley, M. A., who was appointed by the S. P. G. Missionary at Hull in 1824. His charge included March, in Upper Canada, and he was officiating chaplain to the forces. He also did duty at Bytown (now Ottawa) and in the surrounding country. He remained there for eight years, when he was removed to Sorel, and the Rev. A. W. Burwell was appointed to Hull and Bytown in 1831.

The Rev. J. Johnston succeeded him in the parishes of Hull and Aylmer in 1840, continuing his labors until a few years ago, a period of forty years.

From the original parish of Clarendon have now been taken the missions of Portage du Fort, Onslow, Thorne, Bristol and Leslie. Aylmer and Hull were divided into two parishes in 1864, and in 1865 Eardley was taken from Aylmer and made a separate mission.

The first mission on the Gatineau, organized in 1863, that of Wakefield, has grown into four, Chelsea, North Wakefield, Aylwin and River Desert, extending for about 150 miles up the Gatineau.

There are now twenty-three churches (all of them built or rebuilt within the last thirty years), twenty-six other mission stations, and 1,361 names of communicants on the lists.

These items may fail to interest those not personally acquainted with the missions, but they serve to show how the work has prospered under great and many difficulties, difficulties often requiring heroic efforts to overcome.

Those who are only conversant with Church work in our city parishes cannot realize the exhaustive labors of these country missionaries, driving in sleet and storm from one distant station to another, with sometimes ten miles between their churches, and three or perhaps four services in one day. And when we hear of the long distances cheerfully traversed by the scattered members of these congregations in order to attend these services, ought it not to incite those who have every church privilege at their doors to remember these hardy settlers who so faithfully cling to the Church of their fathers? It has been said “It does seem hard that the Church cannot follow her people as they move on into these outposts, especially when they are so anxious for her ministrations.” An English settler in the County of Pontiac, some years ago said to the missionary, “I have lived here for six years, and you are the

\* A Paper read at the monthly meeting of the Woman's Auxiliary, April, 1890, by Miss A. McCord.

first clergyman or minister of any kind that was ever inside my doors." He had been brought up in the old Church and longed for her services. Two months later when this clergyman held a service in the township of Pontefract, this man and his family started at daybreak in order to attend it, and walked the whole way.

The Rev. W. Percy Chambers, when at Aylwin in 1884, writes as follows: "I last winter visited three large families living miles away from a road. No clergyman had been seen there for over twenty years. I christened, before I left, nine children, the ages ranging from a year to twenty-one years. The mother of one family told me with tears in her eyes, of two little graves hard by wherein lay a lad of eight and a girl of some months. Both had died unbaptised. But what struck me most was the fact that all, even the little ones, could read a little, and knew the Creed and the Lord's Prayer. The old Church had not lost its hold upon the parents, though so completely shut out from its ministrations. There is a place forty miles in another direction where a farmer's wife, a poor scholar and in straitened circumstances, has for two years regularly held a Sunday School; her scholars, about fifteen or eighteen in all have most of them never had an hour's schooling, so that she has to begin at the very beginning. Their progress is really wonderful; some of her scholars have been confirmed and needed very little more preparation than she had given them."

This missionary held four services on Christmas day, driving 52 miles to accomplish them, but considering himself well repaid by the bright, hearty service, and the attendance of 240 people.

As a record of missionary travelling it may be cited that in ten years the Rev. W. H. Naylor travelled (exclusive of railway journeys) 3,300 miles, while the Rev. W. P. Chambers, when at Aylwin, it is computed, travelled in one year 6,000 miles. Is it any wonder that health and strength break down under the strain, and that the missionary who has often to contend with the difficulties of a very straitened income, has, however reluctantly, to resign his charge, and seek some less laborious field?

Their Rural Dean says, "The Church's missionaries in this district are as devoted, self denying, hard working a band of men as are anywhere to be found. The rapid development of the work testifies to this."

These are the workers whose burden of anxiety is increased when the contributions towards the Mission Fund falls below the average, for it is they who suffer. A decrease of \$50 or \$75 from a grant to a country mission does not seem to be very much to outsiders, but to the struggling missionary it means all the difference between a sufficiency and debt. A further reduction may cause the total suppression of the mission, leaving the people without any of the administrations of the Church. River Desert, the Mission of the Rev. H. Plaisted has the smallest church in the diocese,

measuring about 12 by 20 feet, and under the same roof as the Mission House. From his headquarters at River Desert Mr. Plaisted (sometimes accompanied by another missionary) visits the lumbe, camps on the Gatineau and its tributaries, holding services with the men, and distributing papers, magazines and tracts. Last winter he visited six such camps, and sent papers to seven more. He constructs his services in French and English, and contributions of French Church of England reading matter are much desired. Large supplies of literature are thus distributed, and are gladly received, furnishing the men with wholesome reading for Sunday, etc. Printed rolls of texts, and the bright colored Scripture pictures published by the S. P. C. K., have been found very acceptable, not only for this purpose but also for Sunday School teaching, or to brighten the sombre walls of many a log cabin in the backwoods. This is a cause in which the members of our Auxiliaries could greatly help by sending in contributions of magazines, illustrated papers, etc., which are often destroyed for want of an object to which to devote them. This mission work is done by Mr. Plaisted in addition to his regular ministrations to about sixty families scattered in eleven townships, and there are many lumber camps which can never be visited. \* \* \*

The limits of this paper will not permit going more into detail. Many of these missions would merit a paper to themselves. Even as it is, much has had to be curtailed of the graphic and interesting descriptions given of the visits to the lumber camps and elsewhere in the outlying mission, whose forests extend northwards until they reach Bishop Horden's Diocese of Moosonee.

THE iniquitous opium traffic with China was begun by Warren Hastings and other agents of the company, and England's opium wars, which as Dr. Arnold, of Rugby, John Bright, the Earl of Shaftesbury, and many other eminent Englishmen have said are among the most infamous in history, were instigated and fomented by this dishonorable company. The enforced traffic has been of incalculable injury to China, and a most formidable obstacle to the Christianization of that empire. It has also caused much demoralization and misery in India, as the opium vice is spreading there also. It has also worked much injury to India in other ways. It causes, or increases the periodic famines, owing to the perversion of such a vast area from food crops to crops of poison, and the government traffic shocks the moral sense of the better class of Hindus.

We can only glance at New Zealand. In 1837, Marsden, its devoted apostle, paid his last visit to its shores. At his first visit it was so cannibal and savage that no ship captain could be found adventurous enough to bring him there, so he had to purchase a brig at his own expense, and land with only a single companion. Look at it to-day—

precious gem in the British Crown, with its native Church, its three missionary bishops; its twenty-seven pastors, its native church council, and, notwithstanding past wars and defections, its 20,000 Christian natives; cannibalism unknown, heathen well nigh extinct, and such a state of social progress attained as led Karl Ritter, the great geographer, to call it "the standing miracle of the age."—*Bishop W. Pakenham Wash.*

THE late Mr. Charles Darwin in the course of his voyage round the world in H. M. S. "Beagle," visited Waimate, in New Zealand, and this is what he wrote concerning some of the results of missionary labors there: "At length we reached Waimate. After having passed over so many miles of an uninhabited, useless country, the sudden appearance of an English farm-house and its well-dressed fields, placed there as if by an enchanter's wand, was exceedingly pleasant. Mr. Williams, not being at home, I received in Mr. Davis' house a cordial welcome. We took a stroll about the farm; but I cannot attempt to describe all I saw. There were large gardens, with every fruit and vegetable which England produces, and many belonging to a warmer clime. Around the farm-yard there were stables, a threshing-barn, with its winnowing machine, a blacksmith's forge, and on the ground ploughshares and other tools; in the middle was a happy mixture of pigs and poultry, lying comfortably together as in every English farm-yard; and at a little distance a large and substantial water-mill.

"All this is very surprising when it is considered that five years ago nothing but the fern flourished here. Moreover, native workmanship, taught by the missionaries has effected this change. The lesson of the missionary is the enchanter's wand. The house had been built, the windows framed, the fields ploughed, and even the trees grafted by the New Zealander. When I looked at the whole scene I thought it admirable. Several young men redeemed by the missionaries from slavery, were employed on the farm; they had a respectable appearance. Late in the evening I went to Mr. Williams' house, where I passed the night. I found there a large party of children, collected together for Christmas day, and all sitting around a table at tea. I never saw a nicer or more merry group; and to think that this was the centre of the land of cannibalism, murder and all atrocious crimes! I took leave of the missionaries with thankfulness for their kind welcome, and with feelings of high respect for their gentlemanlike, useful and upright characters. I think it would be difficult to find a body of men better adapted for the high office they fulfil."

ONE of the greatest hindrances to the Gospel in Ceylon is said to be "the coquetting with Buddhism which has become fashionable among Europeans." Buddha's birthday is now a government holiday in the island.

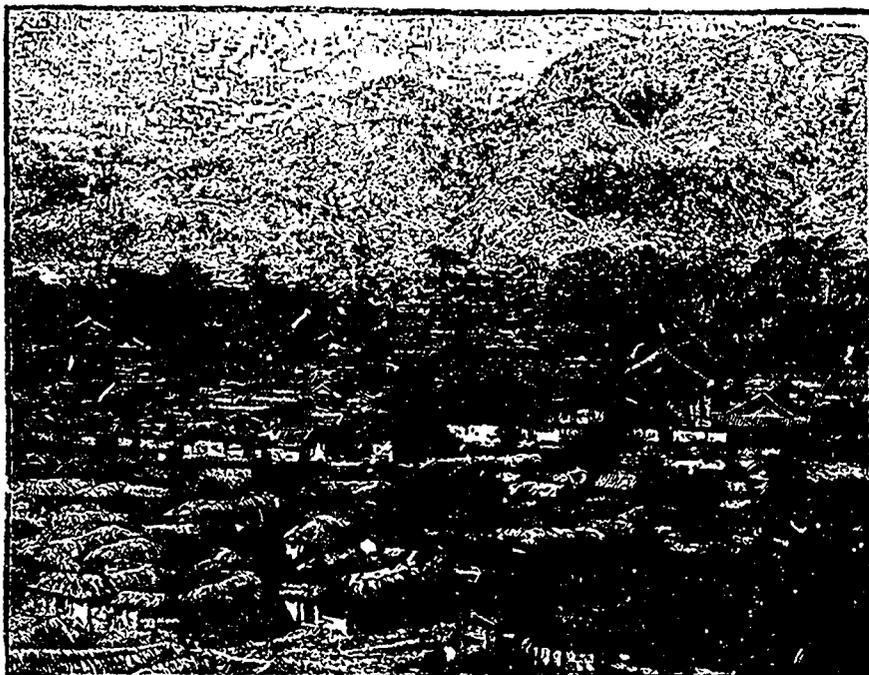
## COREA.

HOW A NEW DOOR IS TO BE OPENED.

BY MRS. WILLOUGHBY CUNNINGHAM.

"IF you go to Kamloops, you will meet the Bishop of Corea." This was said to me one morning in New Westminster by His Lordship Bishop Sillitoe, when I was trying to decide whether I should go to Lytton with Miss Paterson, my fellow traveller, or go on to Kamloops and learn something of the Church's work in that district, while I waited for her to rejoin me. Need I add that hesitation flew to the wind when the prospect of meeting the new Bishop of Corea was held out before me? Accordingly, two days afterwards, I found myself seated at breakfast in the comfortable "Grand Pacific Hotel," in Kamloops—feeling, I must confess, a little bit lonely, and a stranger in a strange land. Presently the door of the room opened and two clergymen entered, one of whom I knew by his dress to be His Lordship of Corea, and the other I concluded rightly was the Rev. A. Shildrick, Rector of Kamloops and the adjoining district of 50,000 square miles. Bishop Sillitoe had kindly written a letter of introduction to Rev. Mr. Shildrick, so that very soon my feeling of desolation vanished. As Mrs. Shildrick was away from home the Rector and his Episcopal guest were keeping "bachelor's hall," and taking their meals at the hotel.

The Bishop is a man of medium height, slight in build, with a short, grayish beard, and with a look of quiet determination and courage in his face, which augurs well for his future work. I do not think I ever met a more modest man, or one more unwilling to speak of his personal share in the work he is so bravely undertaking. Of Corea, and of the proposed plan of campaign, if I may call it so, he gave me much information, which I think will be of interest to many church people. And first, as I have been asked several times, Where is Corea? (or Korea, as it is sometimes spelled) I may say that it is to be found between North China and Japan. Its population is estimated at 10,000,000, and it covers about 82,000 square miles. The climate is said to be good, but with great extremes of cold and heat. The people call their land "Morning Calm," a name which the Bishop has given to a little monthly magazine (price 35c. per annum), to be published in the interests of the mission, and which will contain the fullest accounts of the work. Corea literally means "chosen." So rigidly were all foreigners, even the Chinese, excluded from the land until the last few years, that the Coreans were called "The Hermit Nation." Now, however, three treaty ports and the capital, Seoul, are open to strangers. The people are said to be intelligent and pleasing in appearance, but, if once roused, are capable of the greatest cruelty. They are



SEOUL, THE CAPITAL OF COREA.

bitterly opposed to Christianity, and almost all the missionaries (Roman Catholic) who have gone out to try to teach them, have been put to death. Three centuries ago Buddhism was the established faith, but now the temples and priests are prohibited in the walled towns. The learned classes who speak Chinese study the Confucian philosophy, and the common people are superstitious and fear evil spirits. The language they speak is quite different from any of the dialects of China or Japan.

Some years ago the idea of sending a mission to Corea was spoken of in England, but was not carried out for lack of money. In 1887 Bishop Scott, of North China, and Bishop Bickersteth, of Japan, met by appointment in Corea, and afterwards sent such an urgent entreaty to England that it was decided to undertake the work. The result has been that on November 1st, 1880, Rev. C. J. Corfe, Chaplain R.N., and honorary chaplain to H.R.H. the Duke of Edinburgh, was consecrated as the first bishop to Corea. To quote from a pamphlet on the subject: "By retiring from his position in the Royal Navy, Dr. Corfe loses his pay and any greater pension than the £100 a year, to which his service entitles him. This is the only income which is assured to him, as the bishopric has as yet no endowment. The S. P. G. have promised £650 for five years, and a special fund, from offertories and donations, had amounted to about £500 last March."

"How will you begin work?" I asked the Bishop.

"By showing the people we care for their

bodies," he replied, and then he told me that his friends in the navy had raised a fund, to be called the "Navy Hospital Fund," and that the S. P. C. K. had promised a small grant for two years for drugs, surgical instruments, etc., etc., and will also pay the passage of a physician, who has volunteered his services. The great need of medical work, as a beginning, will be understood when it is known that cholera, smallpox, typhoid fever, etc., rage in Corea, and there is no medical skill to arrest their progress. The Bishop hopes thus to win the love and confidence of the people before

his teaching of Christianity becomes open and aggressive, and in the meantime he and his staff will be learning the languages and making translations of the Bible and prayerbook into Korean.

The first missionary who offered to accompany the Bishop was Rev. L. O. Warner, who last year returned invalided from the Universities' Mission in Central Africa, and who before his health was re-established volunteered for Corea, fearing he could not be allowed to return to Africa. Two students at missionary colleges are to join the Bishop as soon as they are ordained.

In a recently published letter, which, I think, shows the true missionary spirit of the writer, the Bishop says: "Those who have heard me will bear me witness that I have ever sought to make the interest in Corea a means rather than an end, a consequence of an increasing sense of duty owed to all the Foreign Missionary Work of the Church. My own little corner of the heathen world is neither less or more important than the rest of the dark continents and islands in which the power of the Risen Life has not yet been felt. The consciousness of my own needs only makes me feel more keenly how great are the needs of others. If, when I have been preaching about Corea, I have succeeded in making one person think more seriously of his responsibility towards Calcutta or Shoreditch, Central Africa, Qu'Apple, Tinnevely or Mackenzie River, I can truly say that I have been as thankful as if all his consequent interest had been centered in Corea. \* \* \* I put Foreign Missions first, because I am convinced that any centering of the affections on Corea will

not conduce to the health of the Church at large, and therefore, in the long run, will not be helpful even to Corea."

England, only has helped this mission. But have we in Canada nothing to do in this matter? If England were at war in Corea would no Canadians volunteer for the service? Surely we too have brave men and brave women—for the bishop says he will need their work also—who are willing to go "to the help of the Lord against the mighty," even if the going means death.

Then from those who cannot go, money for Corea is needed, but above all the bishop asks for their prayers. He begs all to ask for himself and his companions "wisdom in a position of exceptional difficulty, courage and entire devotion and perseverance to the end, and if necessary even unto death."

The Bishop told me that Rev. Dr. Bullock, of Halifax, Nova Scotia, had promised to act as his secretary in Canada, and he will therefore be able to give information about Corea from time to time to any who may desire it.

## OUR PARISHES AND CHURCHES.

No. 51—THE MEMORIAL CHURCH, LONDON, ONTARIO.

**T**HE Memorial Church, which occupies a fine site on the corner of Queen's Avenue and William street, is noteworthy among the edifices of London not only because of its appearance but by reason of its associations. It is the monument of a great and worthy missionary pioneer in Western Canada. The edifice is of gothic architecture built of white brick faced with red with buttresses. The congregation had its beginning in a small frame chapel on Adelaide street from whence it moved seventeen years ago to the present building. The church was erected to the memory of the late Right Rev. Benjamin Cronyn first Bishop of Huron, through the liberality of his children.

The Memorial Church was opened for public worship on Sunday, Dec. 13th, declared free of all debt and encumbrance and consecrated the same day by Bishop Hellmuth.

Rev. Dr. Cronyn came to Canada in 1832. He was father of the Anglican Church in these parts. For more than quarter of a century he was Rector of St. Paul's, London, and afterwards in 1857 when the new Diocese of Huron was set apart he was elected first bishop. His failing health rendered necessary the choice of a Coadjutor bishop in June 1871, but Bishop Cronyn's work was over, and in September of that year he passed to his reward.

Several kinds of memorials of his life and work were proposed, but it was finally determined that a free church within the city, where the old rector and bishop had so long and zealously laboured—a

church in which might be enshrined the very pulpit from which he had through so many years proclaimed the Gospel of Jesus Christ, would be the most fitting and useful monument. Accordingly the Memorial Church was erected and the handsome and ancient oak pulpit which had stood in St. Paul's almost from the commencement of its history was removed to the new Memorial and placed at the northeast corner of the nave where it stands to-day.

The late Rev. W. Harrison Tilley, who up to this date had previously been curate of St. Paul's Church, London, was appointed first rector. He labored earnestly and successfully for upwards of three years, and in July 1877, removed to Toronto and became assistant minister at St. James' Cathedral. But his ministry there was brief; after four months of unwearied service he finished triumphantly his course, universally beloved.

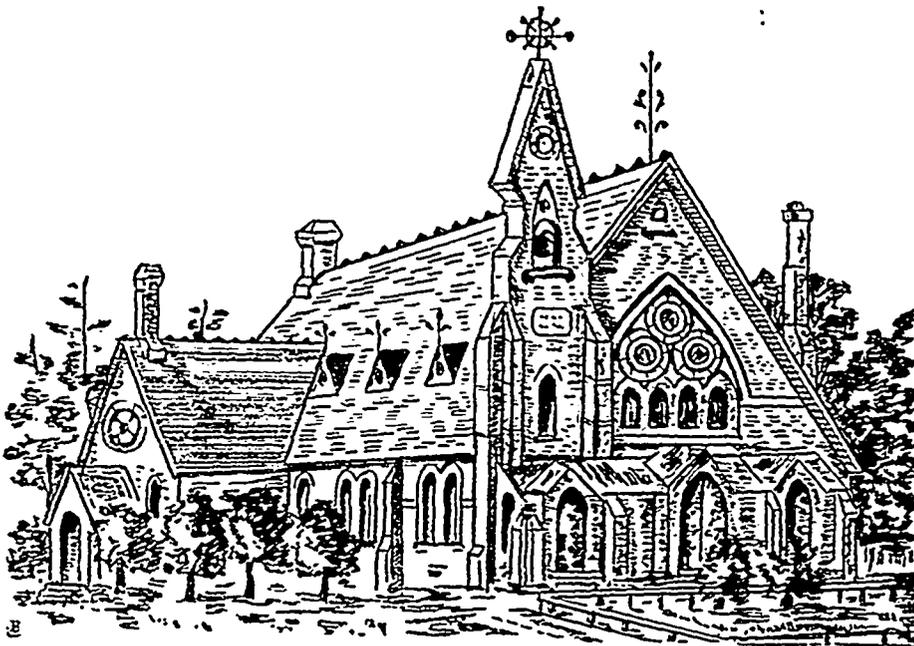
Mr. Tilley was succeeded in the rectory of the Memorial Church by the present Incumbent, Rev. Canon Richardson, who for the past thirteen years and more has proved himself a devoted and successful pastor.

In the summer of 1879 the church was considerably enlarged to accommodate the growing congregation by the addition of a north and south transept. A year or two later the interior was beautifully frescoed by W. Wright & Co., of Detroit, at a cost of \$1,000, and the art and taste displayed in the workmanship has been much admired. In 1884 the latest improvements were made in the property. The lot adjoining the church was purchased. A handsome rectory was built in domestic Gothic style, and the school building, which is connected with the church by a cloister-like passage, was enlarged by the addition of a spacious parish room, used for Bible classes, week day services and various parochial meetings. An infant class room, well lighted and admirably suited for its purpose, was fitted upstairs. A sexton's house, in harmony with the style of the school building, was attached, and to-day the Memorial Church with its adjuncts is a model of convenient arrangement.

The present value of the property is estimated at upwards of \$40,000. The title is vested by deed in the incorporated Synod of the Diocese of Huron, it being a condition of the deed that no pew or sitting in the church shall ever be sold, leased or rented, but remain free and unappropriated forever.

The income of the church is derived chiefly from the voluntary Sunday contributions of the congregation, and it is mainly due to their liberality that the financial condition of the church is in the good shape which it is to-day.

The Memorial Church has accomplished much in the way of church extension in London. In the early part of its history services were opened on Sunday afternoon in a frame building on the Hamilton Road, known as St. Luke's, and contin-



THE MEMORIAL CHURCH, LONDON, ONT.

ued to be held by the rector or a lay assistant until 1879, when the Rev. R. Fletcher took charge.

Soon after this the parish was divided and St. Luke's congregation removed their place of worship to Dundas street east, which has since been known as St. Matthew's Church. Rev. W. M. Seaborne is at present the rector of a flourishing congregation in this church. In November 1887, Canon Richardson opened mission services in the southern part of his parish at the corner of Adelaide Street and Hamilton Road, in a building formerly occupied by the Primitive Methodists. For a year he held a service there every Sunday evening after the regular services in the Memorial. There are now Sunday morning and evening services held at the usual hours, and a flourishing Sunday School in operation. This year there has been erected a neat brick chapel for the carrying on of this good work to be known as All Saints Mission Chapel. It is situated near Inkerman street, and in a neighborhood which has hitherto been much in need of church ministrations.

Thus there are at present three churches having their regular services on the ground where, less than fifteen years ago, there was but the Memorial Church alone.

During this period the Memorial Church has still continued to grow and prosper, and maintain a steady advance in parochial, diocesan and missionary work.

PRAYER sends the soul aloft, lifts it up above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.

picion that no one expects a boy to do anything but the wrong thing. It ought to be a simple matter to show a child or a man that our first impulse toward him is one of trust rather than distrust. And when one has gone wrong he will be better helped by our showing that we appreciate the fact that he has gone wrong in spite of the good we believed him capable of, rather than in accordance with our suspicions of him.

VOLTAIRE, who was considered the cleverest man in Europe in his day, and died in 1778, prophesied that 100 years from his time the Bible would be a forgotten book. When the 100 years were up the Bible Revision Committee was sitting in Europe and America. In 1884 the British and Foreign Bible Society distributed over 4,000,000 copies of the Scriptures. This has been the fulfilment of Voltaire's prophecy. The foreign mission enterprise has been one of wonderful success. The fact is that by the very success of the work, by the openings in every heathen land and by the crumbling of old heathen superstitions a crisis has been reached in missions. It will tax the energies of the Christian churches to occupy the fields, which to-day are open to them. There is a mighty call to us from every quarter to go forward.

It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

LIFE is not so short but there is always time enough for courtesy.

A school teacher, on seeing a young scholar misbehave, said to him: "I am sorry you did this for I had formed a very good opinion of you." The boy went home and confessed to his mother that, if he had known what a good opinion his teacher had held of him he would not have done wrong. Had this teacher said: "I have had my eye on you for some time, and now I've caught you," the boy would simply have been confirmed in his sus-

## THE INDIANS OF MACKENZIE RIVER.

BY REV. DAVID N. KIRKBY, ST. DAVID'S MISSION.

**W**ORK amongst the Indians of the Diocese of Mackenzie River is very different from what one from home would expect. Probably the new comer expects to find savages gorgeous in war paint and feathers. He looks for bows and arrows slung around the shoulders, and is curious to have tales of Indian treachery or Indian warfare related to him. If he expects these things he will be disappointed. Most of the Indians he will see decently clad with the clothing provided in the shops of the Hudson's Bay Co. Rags in plenty he will meet with, but also gay youths in dashing shirts, brass-buttoned capotes, and jaunty beaded caps. Do these fine clothes indicate civilization? To a certain extent yes. And what is more, the Diocese of Mackenzie River is to a great extent a Christian land. We call England "Christian," but how many thousands of heathen hearts could be found there? But in this diocese every Indian, except the untaught Esquimaux, accepts the religion of Christ, but unfortunately not as taught in the way we of the Church of England, could wish. For the most part the Indians believe in the Roman Catholic religion.

At some forts along the river there are two separate missionary establishments. This one flies the Union Jack,—that yonder the three stripes of France,—a stranger in a strange land, subtly teaching a religion adverse to real Gospel truth, and politics hardly coincident with British interests.

Does the Indian manifest much interest in religion? It is hard to answer yes to this question. When we speak to him in quiet he is glad, he says, to hear the Word of God, and in his heart he wishes to know the right way. But there his enthusiasm ends. You may sit in your house from New Year's to Christmas and never have the request voluntarily addressed to you—"Teach me of God?"

The missionary will ring the bell for daily evening prayers in the spring and fall, when the Indians are crowding at the Fort, and they will attend in fair numbers. But when trying to reach their motive, what is it? One cannot help thinking superstition has a good deal to do with it. It may be that their reasoning is this: "If I do not go to prayers, perhaps something will happen to me, so I had better go." And is this kind of thing confined to Indians alone? Let some at home answer. Yet the Lord is the Judge; if He sees the worshipper in spirit and in truth, him will He accept, and to his cry will He listen.

But all this seems to be written in a very despondent tone, and of a truth there are more encouraging spheres of work than that of which I

write. Nevertheless, a gleam or two of light is often seen of the precious metal: "Take my little girl," said a dying mother in the woods this spring to her friends, "to the minister when you reach the Fort, let him baptize her, and you take good care of her. Don't cry for me, it is no use to cry; only pray for me."

"I cannot read the Book," said a middle aged man, "but when I am lying down, I try to think of God in my heart, and wish I could know His way."

The great drawback to our missions is the unscrupulous teaching of the Roman Catholic priests. Medals and crucifixes and scapulas are given and sold off, and these are eagerly taken with the superstitious idea that by wearing them some dreadful evil will be kept off from them. "Come and confess your sins to me and I will make your heart white" (we might fancy it was the voice of God speaking, so momentous is the meaning of the words, and yet 'tis only a man!). In goes the devotee, is cross-examined as to the evil things he may have done (and thus taught more of sin than he knew before), and when the process is over has the formulæ said over him, and he fancies his heart is as white as the cleanest snow! But where is the sorrow for the sins done? Where the repentance? Where the resolution to go and sin no more? There seems to be little necessity for them in the scheme of doctrine taught by these teachers. Is it to be wondered at then that the deluded Indian yields to the tempting bait and sits at the feet of him who wields such power?

To the north, however, the Tukudh or Louch-eaux Indians are all members of our Church. And a very interesting and encouraging work is going on amongst them. But there are calls for work on the west side of the mountains, to the Indians between British Columbia and Alaska: these have no missionary, no teacher of the way to God. Christians of Canada, is it to be always so? The desire is to start a separate missionary effort for these heathen, with, if possible, a bishop at the head. If this is done promptly, energetically and in faith, many souls will be soon redeemed, please God, from sin, to walk and live in the peace which passeth knowledge.

THE Bishop of Bedford, who has the charge of East London, with all its squalor, is better known perhaps by his honored name, as Dr. Walsham How. His reason for declining the very important bishopric of Manchester, was because he had "no right to desert his present charge." Dr. How delights in telling how he became recognized in East London. First, he says, they pointed at me and said: "That's a bishop." Then, after a little time, it was, "That's *the* bishop." Now it is, "That's our bishop." He is indeed the East Enders' bishop—and friend too.

## Young People's Department.

### INDIAN "MEDICINE MEN."

BY REV. W. A. BURMAN.

(Continued.)

**I**N a former article we described the methods of education and initiation of the red Indian medicine man. We now pass on to consider him as a *doctor*. As might be expected it is here the climax of his power and importance is reached; for sickness is seldom absent from the camp, and only the duly qualified doctor can be trusted to cope with it. A messenger is sent to him carrying a present or promising great things if the sick person is cured. The doctor prepares himself very deliberately. Sometimes he fasts for a day or two, and almost invariably takes a vapour bath or *inipi*. This is done by making a very small tent of blankets over tent willows. Within this the doctor crouches, while his assistants roll in to him hot stones, upon which a small piece of tobacco is sometimes burnt. Water is then thrown upon them until the doctor is almost overcome with the steam. Meanwhile he and his confederates have been chanting prayers and using their rattles in order to attract the attention of the evil spirits. The purification ended the doctor is ready to begin operations. Carrying his sacred rattle, a few roots and other native medicines—with perhaps the bowl used only at the

medicine feast, he proceeds to the sick man's tipi. Our illustration shows him at work there trying to drive out the evil spirit supposed to be the cause of all the mischief. Left alone with the patient, the doctor throws off his own clothes, and begins his incantations. He mutters his prayers, or sings wild chants in unearthly tones, at the same time using his rattle constantly, until he works himself up to a perfect frenzy, sometimes real, sometimes pretended. At last the climax is reached. Acting more like a madman than a sane being he throws himself upon the ground, writhes about as though in convulsions, and at

length applies his mouth to the seat of pain, or to the part of the patient's body supposed to be affected, and sucks as though to draw out the evil spirit. After a time he pretends this has been done, and acts like one possessed with a legion of devils. With mingled cries of pain, triumph and spiritual anguish he throws himself about, and at last, thrusting his mouth into a bowl of water, with much bubbling and gurgling he pretends to eject the spirit into it. All this time the rattle is kept going incessantly. These rattles, which play such an important part in the exorcisms of the Indian are made in various ways. When it can be

obtained a small gourd with a hard rind is in request. This is sometimes covered with leather as in the picture. Very frequently, however, a tin canister is now used—a piece of wood being passed quite through top and bottom and made to serve as a handle. The rattling may be caused by a number of any hard objects, but the rattles most valued have within them peculiar small bones taken from the head of the sunfish. The rattle is one of the medicine man's insignia of office and stock in trade. When spite of all his efforts the doctor loses his patient, professional etiquette requires that he should throw away his rattles and retire from practice for a year, unless, in the meantime, all other doctors in the band get into the same position of discredit. It must not be supposed, however, that the doctor relies only on



INDIAN "MEDICINE MEN."

the exorcist art. He often has a fair knowledge of anatomy, and an acquaintance with the virtues of vegetable remedies, which sometimes makes him of real service. Some of their prescriptions are, however, of doubtful value, while others are almost as gruesome as the contents of the cauldron of Macbeth's witches. Strong decoctions of the poisonous root of the false Indian hemp, *Apocynumcannabinum*, are often given. Another mixture is composed of an infusion of anemone leaves—a fragment of the root of the sweet flag, the leaves of a wild cherry and a little gunpowder with other ingredients. This is given thrice daily

for chest diseases. The use of plasters is very common, generally made of pounded, sometimes chewed roots, applied to the seat of pain. Amongst the Sioux the doctors near me conceived a great liking for some whole ginger in my possession, and some wonderful cures were attributed to it, when applied externally.

One of the most formidable obstacles to mission work amongst Indians is found in the implicit confidence people have in the practices of these men. Many believe that only Indian medicines can cure an Indian, and often after trying a few doses of the missionary's medicine, their faith in it fails, and the native doctor is called in.

If the patient recovers, the spirit dwelling within the medicine man has been merciful and has forgiven the backslider and granted him a further lease of life. If he dies it is because he was angry and would not exert himself to drive out the opposing demon in the sick man. As they not only profess to have great power with the demons, but undoubtedly can and do use poisons to remove their enemies, it is no wonder the people dread to offend the medicine men. Many are the stories of vengeance wreaked on innocent men and women. Around their camp fires the more credulous listen with bated breath to highly spiced stories of such deaths, brought to pass by simply taking a hair from the victim, bewitching it with "bad medicine," and then burying out of sight, or by many other methods.

Living by their art, can it be wondered at that these men oppose the Gospel. Like the silver-smiths of Ephesus, they see their craft in danger. Even when they have lost all faith in themselves and have come to me for medicine to heal their own sickness, I have known them for years to trade on the credulity of their fellows.

But this does not always last. Many have thrown away rattle, drum and medicine bag. Like the sorceress of Ephesus, many of these men "which used curious arts," have brought their stock in-trade, and publicly made confession of their folly and sin. (Acts xix., 19) And amongst these, as amongst those of olden time, it can be said, "The name of the Lord Jesus was magnified." May God grant that His word may still mightily grow and prevail, until throughout this whole land the power of the Indian conjuror and doctor shall be forever broken.

#### STORY OF A MISSIONARY BOX.

**W**HEN I burst my bonds, a beautiful blossom, in the far away sunny South, I first saw the light. In this form I existed but a day. Again, after days of confinement and solitude, I found my way into the sunlight, a mass of snowy cotton. With many others of my family I was pressed into a bale, carried in the ship's hold to the North, carded and spun, woven and sold, cut into cloth-

ing, made up on a sewing machine, worn and thrown aside at last as worthless rags.

In a dingy mill I was picked over by weary hands and cast into a terrible pool, when writhing and foaming, I was cut with knives, pushed over sieves, bleached and torn to a pulp. The iron rollers, some cold, some hot, were passed over me, and I came forth at last a sheet of this pink pasteboard, smooth and clean. My trials were not yet over. A sharp instrument divides me from my family and another printed words upon me. On my four sides were, "Missionary Box." "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," 1 Cor. xvi. 2; "Our gifts for Jesus;" Parochial Missionary Association, No—; Mission Box given, in charge to —; "Speak to the children that they bring me an offering." At last, purified from all uncleanness, I had found my special duty. Foolish creature and blind had I been to murmur at all these trials. I might have known that these pains and sorrows were intended to prepare me for some new service.

I remained some time uncalled for, and began to grow weary of this life of idleness. At last I was taken to a missionary meeting by a clergyman, given to a lady after it was over, and brought home by her in safety. How well I remember the cosy parlor into which she introduced me! Through the open windows came the autumn breezes. Sweet birds twittered in the branches of a pear tree just outside, and beyond, as far as the eye could reach, green fields and grand old mountains were spread out before my eyes. Every one seemed happy. A young father and mother were there, and a sweet, bright baby, with laughing eyes and dimpled chin, was in the mother's arms. I was placed in the baby's hands and a little silver piece was given her. It was beautiful to see her earnest look as she was taught to find a narrow opening in my side and with her soft fingers to slip the dime in. How glad I was that it had fallen to my lot to be the companion of this lovely child, for just then I heard some one say, "Every Sunday morning give her a dime to put in the missionary box. Heathen children are taught from infancy to bring offerings to their dreadful idol gods. Why should not Christian parents put gifts into baby hands to help bring the world to Jesus?"

And so it came to pass that I had a place on the parlor table, and baby and I were soon fast friends. She soon learned what was to be done with me, and would turn me around, her sweet breath upon my face, while she found the place in my side to put the money in. Often friends and relatives gave her silver and cents, but all were dropped into the box. Thus three happy years passed. Summer was drawing to a close. The bright leaves began to fall; song birds took flight, and insect voices ceased as the night grew chill. One day they folded the little dimpled hands of my dear little owner, and placing rose

buds in the fingers that had often clasped me so lovingly, carried her away.

I saw them no more, but I heard them say, "The Master came and called her. She has gone to be with Him in Paradise." And one, smiling through tears, opened me gently, as though I were some precious thing of gold and diamonds rare, and counted from my heart its treasure, \$7, the dear child's life work for foreign missions.

My story is ended; my work, for a time at least, is done. Some day I may go elsewhere to gather treasure; now I lie still in the darkened room. But if you want a Mission Box just like me, ask your clergyman. My message to the children of this great Dominion is: Love Jesus your Saviour; give your whole lives to His service; bring Him an offering; bring warm hearts and willing hands; bring prayers and gifts, that the old, old story of Jesus and His love may gladden the hearts of thousands of heathen children in this and other lands, who have not heard His name.

A GENTLEMAN advertised for a boy, and nearly fifty applicants presented themselves to him. Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy who has not a single recommendation." "You are mistaken," said the gentleman: "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave his seat to the lame old man, showing that he was thoughtful. He took off his cap when he came in, and answered my questions promptly, showing that he was gentlemanly. He picked up the book which I had purposely laid on the floor, and replaced it on the table; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honorable and orderly. When I talked to him I noticed that his clothes were brushed, his hair in order; when he wrote his name I noticed that his finger nails were clean. Don't you call these things letters of recommendation? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes than all the letters he can bring me."

CHILDREN should nourish their old parents and supply their wants. Storks and mice feed their dams when old; boughs incline and bend down towards the root, and in summer, receiving from the root leaves, flowers and fruit, they let them fall again in winter to the fattening and nourishing of the root. Unkind and unnatural children are like kites, which, when grown strong, expel their dams, and with their bills and wings beat them out of the nest.

FULL souls are double mirrors, making still an endless vista of fair things before repeating things behind.

## OCTOBER.

October is the month that seems  
All woven with midsummer dreams;  
She brings for us the golden days  
That fill the air with smoky haze,  
She brings for us the lisp'ing breeze,  
And wakes the gossips in the trees,  
Who whisper near the vacant nest  
Forsaken by its feathered guest.  
Now half the birds forget to sing,  
And half of them have taken wing,  
Before their pathway shall be lost  
Beneath the gossamer of frost;  
Now one by one the gay leaves fly  
Zigzag across the yellow sky;  
They rustle here and flutter there,  
Until the bough hangs chill and bare.  
What joy for us, what happiness  
Shall cheer the day, the night shall bless?  
'Tis Hallow-e'en, the very last  
Shall keep for us remembrance fast,  
When every child shall duck the head,  
To find the precious pippin red!

## WHAT BOYS AND GIRLS CAN DO FOR MISSIONS.

Looking through a missionary treasurer's report, I noticed this clause: "Miss. Rags, 25 cents;" and I said to myself, "That young lady has a queer name, and not a very pretty one, either." A little further down the report I noticed again, "Miss. Rags, 45 cents," and thought, "Why, there is a family of Rags in that town also." But when I came to the third "Miss Rags, 31 cents," I then noticed that there was a period after the Miss., and I saw that instead of meaning a young lady, it was a short way of writing Missionary. I then understood that here and there some one had carefully put all the rags and waste paper, not into the fire, but into the rag-bag, and the money received from the rag-man had been sent to the missionary society. Here seemed to be one answer to the question: "What can boys and girls do for missionary money?"

On further study of the subject, I discovered that rags were not the only things to have the title Missionary. I found Miss. Patchwork, Miss. Berries, Miss. Flower Seeds, and even Miss. Hens.

Two little girls in New England raised sage, and sold enough to send \$3 to the missionary treasurer. One little girl gathers the eggs carefully, and says: "Mother gives me one egg for every dozen I find; and when I have a dozen, I sell them and put the money into the missionary box." All over the country we find earnest, eager groups of boys and girls who have found that interest and enthusiasm belong to that strange class of which the more you give away the more you have left. "There is that scattereth, and yet increaseth."—*Home Missionary*.

Sunday is the golden clasp that binds the volume of the week.

## TO THE WOMEN OF THE CHURCH.

BY MISS HAVERGAL.

“ H! for a fiery scroll, and a trumpet of thunder  
might,  
To startle the silken dreams of English women  
at ease,  
Circled with peace and joy, and dwelling where  
truth and light  
Are shining fair as the stars, and free as the western  
breeze!

Oh! for a clarion voice to reach and stir their rest  
With the story of sisters' woes, gathering day by day  
Over Indian homes (sepulchres rather than rest),  
Till they rouse in the strength of the Lord, and roll the  
stone away,

*Sisters!* scorn not the name, for ye cannot alter the fact!  
Deem ye the darker tint of the glowing south shall be  
Valid excuse above for the priest's and Levite's act,  
If ye pass on the other side, and say that ye did not see.

*Sisters!* yea and they lie, not by the side of the road,  
But hidden in loathsome caves, in crushed and quivering  
throgs,  
Down-trodden, degraded, and dark, beneath the invisible  
load  
Of centuries, echoing groans, black with inherited wrongs.

Made like our own strange selves, with memory, mind and  
will;  
Made with a heart to love, and a soul to live forever!  
*Sisters!* is there no chord vibrating in musical thrill,  
At the fall of that gentle word to issue in bright en-  
deavour?

*Sisters!* ye who have known the Elder Brother's love,  
Ye who have sat at His feet, and leant on His gracious  
breast,  
Whose hearts are glad with the hope of His own blest home  
above,

Will ye not seek them out and lead them to Him for rest?  
Is it too great a thing? Will not *one* rise and go,  
Laying her joys aside, as the Master laid them down?  
Seeking His loved and lost in the veiled abodes of woe,  
Winning His Indian gems to shine in His glorious  
crown?

THIRTY years ago, says a recent writer in a religious paper, the region about London Docks contained as large a heathen population as any district in Africa. Back of the huge warehouses were "innumerable courts and alleys filled with fog and dirt, and every horror of sight, sound and smell. It was a rendezvous for the lowest types of humanity." The wealthy and influential class in this settlement were the rum-sellers and keepers of gambling-hells. Children were born and grew to middle age in these precincts who never had heard the name of Christ, except in an oath. Thirty thousand souls were included in one parish here, but the clergyman never ventured out of the church to teach.

A young man named Charles Lowder, belonging to an old English family, happened to pass through the district just after leaving Oxford. His classmates were going into politics or the army, or the bar, full of ambition and hope to make a name in the world; but Lowder heard, as he said, "A cry of mingled agony, suffering, laughter and

blasphemy coming from these depths, that rang in his ears, go where he would." He resolved to give up all other work in the world to help these people. He took a house in one of the lowest slums, and lived in it. "It is only one of themselves that they will hear; not patronizing visitors." He preached every day in the streets, and for months was pelted with brickbats, shot at, and driven back with curses. He had, unfortunately, no eloquence with which to reach them; he was a slow, stammering speaker, but he was bold, patient and in earnest. Year after year he lived among them. Even the worst ruffian learned to respect the tall, thin curate, whom he saw stopping the worst street fights, facing mobs, or nursing the victims of Asiatic cholera.

Mr. Lowder lived in London Docks for twenty-three years. Night schools were opened, industrial schools, and refuge for drunkards, discharged prisoners and fallen women. A large church was built and several mission chapels. His chief assistants in the work were the men and women whom he had rescued from "the paths that abut on hell." A visitor to the church said, "The congregation differs from others in that they are all in such deadly earnest."

Mr. Lowder broke down under his work, and rapidly grew into an old, careworn man. He died in a village in the Tyrol, whither he had gone for a month's rest. He was brought back to the Docks where he had worked so long. Across the bridge where he had once been chased by a mob bent on his murder, his body was reverently carried, while the police were obliged to keep back the crowd of sobbing people, who pressed forward to get a glimpse of "Father Lowder," as they called him. "No such a funeral," says a London paper, "has ever been seen in England." The whole population of East London turned out, stopping work for that day. The special trains run to Chiselhurst were filled, and thousands followed on foot—miserable men and women whom he had lifted up from barbarism to life and hope. Do we hear of "agnostics" doing such a work as that.

BISHOP PERRY, of Iowa, was favored when in England with a glimpse of the diary of Dr. Charles Inglis, the first bishop of Nova Scotia. The entries are brief and are simply statements of bare fact. Perhaps the most interesting is that which reads in this way:—"Mr. Gallagher began to dress my wigs at £5 currency a year, the wig to be dressed each day, and myself to be shaved once a week." Here we have an intimation that the Halifax charge for dressing a wig was about three cents. There is also the entry, "December 4th (1887), my son John began to go to Mrs. Harting's school. This was the future third bishop of Nova Scotia."

Full souls are double mirrors, making still an endless vista of fair things before repeating things behind.



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The next meeting of the Board of Management is appointed to be held in Kingston, Ont., on Wednesday, Oct. 8th, 1890. In By-law No. 5 (printed) "September" has been changed to "October."

## The Canadian Church Magazine AND MISSION NEWS.

A Monthly (illustrated) Magazine published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

TERMS:— { ONE DOLLAR A YEAR IN ADVANCE.  
IN GREAT BRITAIN—FIVE SHILLINGS.

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REV. CHAS. H. MOCKRIDGE, D.D., Editor and Manager, 11 Ann St., Toronto, Ont. Money orders should be made out "Carlton street, Toronto."

No. 52. OCTOBER. 1890.

### NOTICE.

This magazine is sent till an order is given to discontinue it, which may be done by sending a post card to the editor, Rev. Dr. Mockridge, 11 Ann st., Toronto, Ont.

The figures after your name on the label indicate the number of the magazine up to which you are paid.

The following table will show what each number means:—

	1887.	1888.	1889.	1890.	1891.
January.....	7	19	31	43	55
February.....	8	20	32	44	56
March.....	9	21	33	45	57
April.....	10	22	34	46	58
May.....	11	23	35	47	59
June.....	12	24	36	48	60
July.....	13	25	37	49	61
August.....	14	26	38	50	62
September.....	15	27	39	51	63
October.....	16	28	40	52	64
November.....	17	29	41	53	65
December.....	18	30	42	54	66

Suppose 48 is after your name on the label: It means paid up to and including 48; and 48, as you will see by reference to the above table, is June, 1890.

If in arrears kindly remit to us. Hundreds neglecting this keep us out of hundreds of dollars—a serious matter to us.

### BACK NUMBERS.

We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE and MISSION NEWS from its first number. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., 1888, \$1.00. Vol. III., 1889, \$1.00. When bound these make handsome volumes. Handsome covers in blue cloth may be had for these volumes for fifty cents each by applying to the Editor. If by mail, send 5 cents additional for each volume to cover postage. These three volumes contain portraits of all the Bishops of British North America, past and present.

### NOTES.

THE Rev. W. Almon DesBrisay, of Toronto, who has but recently recovered from a severe illness with typhoid fever, has resumed his missionary work, travelling in the interests of this magazine.

THE death of Canon Liddon has removed another bright light from the Church of the Mother land. How fleeting and frail is the life of man, however vigorous may be the mind and intellect!

WE have received the "Fourth Annual Report of the Women's Auxiliary," of the Diocese of Ontario, the same of the Diocese of Montreal, and the same of the Diocese of Niagara. They all indicate a large amount of faithful work and thorough organization.

A SCHOOLMASTER and schoolmistress are wanted for Rupert's Land Indian Industrial School. Here is a grand opening for any seeking missionary work. Apply to the Principal, Rev. W. A. Burman.

THE Rev. Jervois A. Newnham has resigned his rectory in Montreal to undertake missionary work in the Diocese of Moosonee. The missionary spirit must indeed be strong when it thus influences a young man to give up the rectorship of a city church, with every prospect of advancement in his profession, and betake himself to a cold and desolate region such as that embraced by the Diocese of Moosonee to undertake hard missionary work almost exclusively among Indians. Well may we pray that the Master's blessing may go with our brother in his self-denying work.

IT is a subject for much congratulation that a Church school for girls is about to be established in Windsor, Nova Scotia. Particulars regarding it may be obtained by writing to H. Y. Hind, Esq., D.C.L., of Windsor, to whom the promotion of the scheme is largely due.

AN excellent photograph of the bishops, clergy and laity, composing the conference lately held in Winnipeg regarding the consolidation of the Church in Canada, may be obtained from J. F. Mitchell, 566 Main st., Winnipeg; price, \$1.50.

### MEMORIAL CHURCHES.

Mr. J. W. H. Rowley, of Yarmouth, Nova Scotia, thus writes to us:—

The June No. contained a most interesting account of the Trivitt Memorial Church in Exeter, Ont., with a short biographical sketch of the donors. It was in just such a manner and with just such feelings moving the minds of good people of old time, that many of the old village churches and cathedrals throughout England were originally erected, hundreds of years ago, and there they stand to this day, in good condition, hoary monuments of the piety and loving kindness of those who have long passed away, but whose works remain in everlasting remembrance.

Perhaps this good work of Mr. Trivitt's may be an incentive to some of our wealthy churchmen to do as he has done, and hand down their names to the gratitude of posterity by the building and endowing of a church. Nothing in a worldly or business point of view helps to enhance the beauty of a town and make it a desirable place to live in more than good church structures and parish buildings. The church has always been a land mark of progress and refinement.

Strangers and visitors to the old country often speak and write of the peculiar sort of charm which the old churches and rectories, with their associations running back into the distant past, seem to impart to village life and its surroundings. This same feeling in time to come will invest the churches of Canada. Some of the older towns of Canada are already assuming antiquarian interest, chiefly in connection with their churches and colleges, and the efforts of the early settlers to provide themselves with the first requirements of social and civilized life.

One likes to hear of the record of an old family, and every one of us likes to trace back the lives of our inheritance, but it is not everybody who can say as Mr. Trivitt can, "that his ancestor came over with the Conqueror." I have a *fac simile* copy of the roll of Battle Abbey, containing the names of the Knights and Earls who fought for Duke William at Hastings, together with an alphabetical list of the "Esquires" and "men at arms," and among these latter the name *Trivet* is found, anglicised by the changes and chances of time into Trivitt, as now spelled.

Perhaps in one hundred years from now Canada will have in most of her country towns and villages many such beautiful Churches as the Trivitt Memorial Church. Let us hope so. Who will follow in his train?

## Woman's Auxiliary Department.

*"The love of Christ constraineth us."*

Communications relating to this Department should be addressed Mrs. Tilton, 251 Cooper Street, Ottawa.

## DOMESTIC MISSIONS.

### RUPERT'S LAND.

The President of the Woman's Auxiliary writes: "Our great need is church furnishings, namely, sets of communion linen, crimson cloths, small sets of communion vessels for small missions, surplices, collecting bags or plates. These need not necessarily be new. If old altar cloths which had been discarded, were sent up to the Winnipeg Branch of the Auxiliary they could be made to fit tables, for which the branch has received applications for cloths.

I know it needs a good deal of money to supply the wants I have named if new articles have

to be purchased, and that is the reason our young branch here cannot keep pace with the demand upon it.

Perhaps some of our Eastern friends will look into the vestry wardrobes and cupboards to see if there are not some unused articles lying about which might be made use of.

In the way of clothing, men's shirts, mufflers, mittens, socks and cast off clothing are always very useful. The warmer they are the better they are suited for winter wear. For women and children, winsey frocks and dresses, grey or scarlet flannel petticoats, knitted hoods, stockings and clouds, in fact any warm clothing, either new or second hand. A few old fur coats, or fur lined coats would be most acceptable. Common blankets are nice for aged people, and are always much appreciated.

Mrs. Cummings and Miss Paterson are hoping to arrive here next week. I believe their trip has been most successful."

### NEW WESTMINSTER.

Mrs. Cummings writes from Kamloops, B. C., "It is with great pleasure that I write to tell you of the unexpected result of our first visit to this diocese. Both Bishop Hills and Bishop Sillitce, and also the clergymen at Vancouver had called meetings of Churchwomen to meet us on our return from San Francisco, that they might learn from us of the Woman's Auxiliary and its work. The result in all three cases has been that meetings will be again held in a few days to formally organize. Will you kindly send some copies of the constitution and Litany to each of the bishops.

Our trip has indeed been delightful and full of missionary interest. To-day I have had a long talk with the Bishop of Corea, the result of which will be in the next leaflet I have promised the Bishop of Columbia to urge the Woman's Auxiliary very strongly to take up the work among the Chinese. He says that if we could raise \$800 a year throughout our Auxiliary he could get the balance required to send to China, and get a native ordained clergyman to minister to the 15,000 Chinese in Victoria. If we all took this up heartily we could easily do it I am sure.

We spent a very interesting evening in Vancouver with Mrs. A-hok, a lady of high life in China, who had become a Christian some years ago, and who undertook a journey to England to try and get some Christian ladies to go and do Zenana work in China. One (Miss Mead) was returning with her, and one was to follow. We expect to go and see Revs. Mr. Trivett and Mr. Bourne next week, and hope to be home the third week in September. During our visit in San Francisco we met the new bishop several times. Our reception by the Woman's Auxiliary there was most cordial, and they most kindly declared that their younger sister (the Canadian Auxiliary) was ahead of them or their Branch in California."

## FOREIGN MISSIONS.

## JAPAN.

Rev. J. Cooper Robinson writes this month from Tokyo. He reports health and happiness in his work, and further adds: "The last Sunday we were in Nagoya I had the privilege of baptizing two more Japanese. I am so sorry to be away from Nagoya at this time, but I believe a good work is being carried on by those I left in charge.

The last mail from Canada brought me an offer from a young lady, who is willing to come largely at her own expense, and I trust the way will be opened up for her.

Mr. Baldwin has been with us since December. He is accompanying one of the C. M. S. missionaries on a preaching tour this summer, and will return to Nagoya in a few days.

The support of the woman who is being trained for Bible work has already been undertaken. Five dollars a month is sufficient for her. We shall have to provide for a part of her husband's support, perhaps about four dollars (\$4) per month will be required. I am expecting soon to hear of somebody desirous of undertaking it. The first to offer will have the privilege, of course. At present we have no other persons for whom we require help, but no doubt will soon.

I have heard of another native woman who wishes to be trained, but have not seen her yet, and of course cannot say whether we shall accept her or not. If we do we will let you know what we require at once, so that you may provide it, and have the satisfaction of knowing and supporting some one actually brought from heathen darkness, and working for the souls of her sisters and ours.

I pray for the Church of England in my native country, that she may be guided in the right way, and for the Woman's Auxiliary that it may be an organization of great and increasing usefulness."

**Books and Periodicals Dept.**

"The University of King's College, Windsor, Nova Scotia, 1790-1890." By Henry Youle Hind, M. A.. New York, The Church Review Co., 1 and 3 Union Square.

The articles on this subject by Dr. Hind to the *Church Review* have already been noticed in this MAGAZINE; but they are now published separately in a handsome, well printed volume, just such a volume as everyone interested in Church history should have in his library. The author, by means of patient investigation and study of old documents, has been enabled to throw considerable light upon the history of the Church of England in the early days of Nova Scotia.

*Lippincott's Magazine* (Philadelphia) for October, 1890, contains a number of interesting articles and stories,—among them a tale of adventure upon the deep by W. Clark Russell,—called "A

Marriage at Sea," and a thoughtful paper on "University Extension,"—for the benefit of the masses,—from the pen of Professor Skidmore.

*Newbery House Magazine.* Griffith, Farran, Okeden & Welsh, London, England.

As usual this magazine is full of interesting and valuable matter of a miscellaneous as well as churchly nature.

*The Churchman:* New York, M. M. Mallory & Co., 37 Lafayette Place, New York. A weekly Church paper, now in its 45th year of publication and well known as one of the best Church periodicals in existence. Subscription, \$3.50 a year; for clergymen, \$3.

*New England Magazine:* Boston, 86 Federal st. An exceedingly handsome and instructive number of this magazine is out for October. Cardinal Newman and Stopford Brooke, types of ecclesiastics who took entirely different views of the Anglican Church, are presented both in portrait and letter press.

*The Missionary Review of the World:* We find this periodical always most useful in giving missionary information, and suggesting thought for missionary subjects. It is now favorably recognized in England, and is becoming an acknowledged authority on missionary subjects. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York, \$2.50 per year; 25 cents per single number.

*The Magazine of Christian Literature:* The Christian Literature Co., New York. A useful periodical, especially for clergymen, who from its pages may cull information upon the great questions of the day, both within and without the Church of England. It also contains each month an instalment of a "Concise Dictionary of Religious Knowledge." The articles are eclectic,—gathered from leading Magazines, Reviews and religious periodicals.

*The Youth's Companion:* Boston, Mass; \$1.75 a year. Full of stories of adventure and interest for young people, and well worth the price of subscription.

*Germania:* A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance in that direction. This magazine has so prospered that the subscription price has been reduced from three to two dollars.

*Biblia:* New York and Meriden, Conn., contains every month much useful Biblical information.

Returns by Parishes—Domestic and Foreign Missions.

RETURNS FROM THE DIOCESE OF NIAGARA.

FROM APRIL 1st, 1889, TO MARCH 31st, 1890.

PARISHES.	DOMESTIC.	FOREIGN	JEWS' FUND	TOTALS.		INCUMBENTS.
				By Stations.	By Parishes.	
Acton .....	10 39					
Rockwood .....					10 39	Rev. G. B. Cooke.
Ancaster .....	35 52	11 54				
Copetown .....					47 06	Rev. W. R. Clark.
Arthur .....	22 41	6 62	*3 50			
Dracon .....						
West Luther .....					32 53	Rev. S. Bennetts.
Barton .....	39 62	5 00				
Glanford .....					44 62	Rev. C. R. Lee.
Bullock's Corners .....	16 91	5 00	*1 30			
Rockton .....						
Sheffield .....					23 21	Rev. W. Bevan.
Burlington .....	53 15	7 14	*4 72		65 01	Rev. Canon Belt.
Caledonia .....	33 33	8 20	8 50			
York .....					50 03	Rev. Rural Dean Mellish.
Cayuga .....	20 20		*8 22		28 42	Rev. J. Francis.
Chippawa .....	62 12	6 66			68 78	Rev. E. J. Fessenden.
Dundas .....	35 13	27 74	*3 50		66 37	Rev. E. A. Irving.
Dunnville .....	11 87	1 90				
Stromness .....					13 77	Rev. T. Motherwell.
Elora .....	9 12	13 25	*4 35			
Alma .....					26 72	Rev. T. Smith.
Erin .....	3 01	1 67				
Alton .....						
Forks of Credit .....					4 68	Vacant.
Fergus .....	4 36		*4 27		8 63	Rev. J. Morton.
Fort Erie .....	66 84	9 95	*8 81			
Bertie .....					85 60	Rev. P. W. Smith.
Georgetown .....	51 41	34 00			85 41	Rev. Jos. Fennell.
Grand Valley .....	11 19	2 95				
Farmington .....						
Amaranth, etc .....					14 14	
Grimsby .....	34 34	14 50	*3 50		52 34	Rev. R. T. W. Webb.
Guelph .....	89 50	16 00	*2 65		108 15	Rev. Canon Read.
Hamilton, Cathedral .....	214 40	106 83	†3 00		344 23	Ven. Archdeacon Dixon.
“ Ascension .....	111 24	214 80			326 04	Rev. E. M. Bland.
“ St. Thomas' .....	113 50	5 75			119 25	Rev. E. P. Crawford.
“ All Saints .....	52 52	35 37			87 89	Rev. Canon Curran.
“ St. Mark's .....	1 00		*5 23		6 23	Rev. Rural Dean Forneret.
“ St. Luke's .....	1 50				1 50	Rev. Canon Sutherland.
“ St. Matthew's .....	25 75				25 75	Rev. W. Massey.
Harriston .....	19 61	4 35				Rev. Thomas Geoghegan.
Clifford .....						
Drew .....					23 96	Rev. Rural Dean Belt.
Jarvis .....	21 10	9 65	‡5 60			
Hagersville .....					36 35	Rev. R. Gardiner.
Louth .....	22 19	2 00	1 45			
Port Dalhousie .....					25 64	Rev. Rural Dean Gribble.
Lowville .....	18 03	7 00	*3 12			
Nassagaweya .....						
Nelson .....					28 15	Rev. John J. Morton.
Merritton .....	18 45	25 01				
Homer .....						
Grantham .....					43 46	Rev. Jas. Ardill.
Milton .....	45 63	2 36	*7 18			
Hornby .....					55 17	Rev. Rural Dean Mackenzie.
Moorefield .....	12 38		2 25			
Rothsay .....						
Drayton .....					14 63	
Mount Forest .....	19 58	7 64	*6 27			
Riverstown .....						
Farewell .....					33 49	Rev. C. E. S. Radcliffe.
Nanticoke .....	14 77		*1 16			
Cheapside .....					15 87	Rev. J. Seaman.

\*For Parochial Missions to the Jews. †\$11.50 for each Society ‡\$3 for the London Society; \$2.60 to P. M. J.

## RETURNS FROM THE DIOCESE OF NIAGARA.—(Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEW'S FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Niagara .....	30 74	9 14	†51 66	.....	91 54	Ven. Archdeacon McMurray.
Niagara Falls.....	45 68	13 30	.....	.....	.....	.....
Queenston .....	.....	.....	.....	.....	58 98	Rev. Canon Houston.
Norval .....	19 21	.....	*1 50	.....	.....	.....
Stewarttown.....	.....	.....	.....	.....	20 71	Vacant.
Oakville .....	31 72	11 77	.....	.....	43 49	Rev. Canon Worrell.
Omagh .....	26 14	11 00	*1 70	.....	.....	.....
Palermo .....	.....	.....	.....	.....	38 84	Rev. J. H. Fletcher.
Orangeville .....	14 17	9 69	*4 73	.....	28 59	Rev. A. Henderson.
Palmerston .....	2 75	6 50	2 86	.....	12 11	Rev. A. Bonny.
Port Colborne .....	33 90	4 50	.....	.....	.....	.....
Marshville .....	.....	.....	.....	.....	38 40	Rev. R. Cordner.
Port Maitland .....	9 41	7 38	*3 00	.....	.....	.....
South Cayuga.....	.....	.....	.....	.....	19 79	Rev. M. W. Britton.
Saltfleet .....	11 60	.....	.....	.....	.....	.....
Binbrook .....	.....	.....	.....	.....	.....	.....
Barton East .....	.....	.....	.....	.....	11 60	Vacant.
Smithville .....	17 84	5 00	.....	.....	.....	.....
Beamsville.....	.....	.....	.....	.....	122 84	Rev. F. C. Piper.
Stamford .....	40 13	13 70	*8 00	.....	.....	.....
Niagara Falls South.....	.....	.....	.....	.....	61 83	Rev. Canon Bull.
St. Catharines, St. George's.....	23 30	.....	.....	.....	23 30	Rev. R. Ker.
" Christ Ch & St. Thomas'.	20 00	21 36	1 50	.....	42 86	Rev. W. J. Armitage.
" St. Barnabas'.....	18 71	7 25	*2 00	.....	27 96	Rev. A. W. Macnah.
Strabane .....	4 15	.....	.....	.....	4 15	Rev. W. R. Blachford.
Stoney Creek .....	18 37	6 61	.....	.....	.....	.....
Bartonville .....	.....	.....	.....	.....	24 98	Rev. F. E. Howitt.
Thorold .....	56 22	13 50	†9 00	.....	.....	.....
Port Robinson .....	.....	.....	.....	.....	.....	.....
Allanburg .....	.....	.....	.....	.....	78 72	Rev. P. L. Spencer.
Waterdown.....	21 11	9 56	.....	.....	.....	.....
Aldershot .....	.....	.....	.....	.....	30 67	Rev. A. Boulthec.
Welland .....	5 53	2 00	.....	.....	.....	.....
Fonthill .....	.....	.....	.....	.....	7 53	Rev. G. Johnstone.
Wellandport .....	2 12	.....	.....	.....	.....	.....
Caistorville .....	.....	.....	.....	.....	2 12	Rev. J. C. Munson.
	1,774 87	745 14	194 47		2,714 48	

\*For Parochial Missions to the Jews. †\$35.50 to London Society; \$16.16 to Parochial Missions. ‡\$4.50 to each society.

## RETURNS FROM THE DIOCESE OF HURON.

FROM 1ST MAY, 1889, TO 30TH APRIL, 1890.

PARISHES.	DOMESTIC.	FOREIGN.	JEW'S FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS. As of April 30th, 1890.
Adelaide .....	81	70	1 10	2 61	.....	.....
Kerwood .....	85	52	.....	1 37	3 98	Rev. Wm. Daunt.
Ailsa Craig.....	1 40	1 66	2 17	5 23	.....	.....
Brinsley .....	1 00	1 00	1 00	3 00	.....	.....
McGillivray, Christ Church..	2 00	1 40	1 03	4 43	12 66	Rev. W. M. Shore.
Alvinston .....	.....	1 50	50	.....	2 00	Rev. A. Fisher.
Metcalfe .....	.....	.....	.....	.....	.....	.....
Johnson's .....	.....	.....	.....	.....	.....	Vacant.
Amherstburg .....	5 00	.....	.....	.....	5 00	Rev. G. W. Wye.
Attwood .....	.....	.....	75	.....	.....	.....
Henfryn .....	.....	.....	.....	.....	.....	.....
Monckton .....	.....	.....	.....	.....	.....	.....
Trowbridge.....	.....	.....	.....	.....	75	Vacant.
Aylmer .....	13 00	6 46	.....	.....	19 46	Rev. F. M. Baldwin.
Bayfield .....	2 39	2 14	.....	4 53	.....	.....
Goshen .....	1 18	1 01	.....	2 19	.....	.....
Varna .....	1 68	2 39	.....	4 07	10 79	Rev. J. W. Hodgins.
Belmont .....	1 25	1 44	.....	2 66	.....	.....
Dorchester .....	98	70	.....	1 68	.....	.....
Harrietsville.....	1 58	90	.....	2 48	6 85	Rev. Edward Softley
Berlin.....	4 67	3 60	10 45	.....	18 72	Rev. John Downey.

RETURNS FROM THE DIOCESE OF HURON (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.		INCUMBENTS. As of April 30th, 1890
				By Stations.	By Parishes.	
Bervie.....	1 89	40	57	2 86		
Kingarf.....	1 23	87		2 10		
Kinlough.....	1 43	1 10	58	3 11	8 07	Rev. F. G. Newton.
Bismarck.....						Vacant.
Blyth.....		2 35	2 10	4 45		
Belgrave.....		1 79	1 34	3 13		
Manchester.....		56	45	1 01	8 59	Rev. G. W. Racey.
Brantford, Grace Church.....	43 70	31 93		75 63		
Terrace Hill.....	3 50			3 50	79 13	Rev. G. C. Mackenzie, R. D.
Brantford, St. Jude's.....	6 35	4 00	3 50		13 85	Rev. J. L. Strong.
Brussels.....	2 70	3 71	2 77	9 18		
Walton.....	1 20	1 92	1 75	4 87	14 05	Rev. W. T. Clyff.
Blenheim.....	77					
Charing Cross.....	25					
Ouvry.....	25				1 27	Rev. R. Fletcher.
Burford.....	5 08	10 30	2 36	17 74		
Cathcart.....	1 45	2 50	88	4 83		
Princeton.....	3 42	3 25	2 12	8 79	31 36	Rev. A. K. Griffin.
Chatsworth.....		1 37	1 93	3 30		
Desboro'.....		1 57	1 31	2 88		
Holland.....		1 45		1 45		
Williamsford.....		1 32	43	1 75	9 38	Rev. T. L. Armstrong.
Chatham, Christ Church.....	5 00	5 ( )			10 00	Rev. N. H. Martin.
Chatham North.....	2 00	1 00		3 00		
Dover East.....	50	50		1 00	4 00	Rev. Jeffrey Hill, R. D.
Chesley.....		14 55	1 39	15 94		
Vesta.....						
Sullivan.....		1 00		1 00	16 94	Rev. W. G. Reilly.
Clarksburg.....	4 84	5 00	2 00	11 84		
Collingwood Township.....	73	1 00		1 73	13 57	Rev. Geo. Keys, R. D.
Clinton.....	13 00	12 00	4 00	29 00		
Summerhill.....					29 00	Rev. Wm. Craig, R. D.
Colchester.....	3 78					
Harrow.....						
Comet.....					3 78	Vacant.
Comber.....	2 18					
Strangfield.....	40					
Tilbury Centre.....	1 41					
Mezsa.....	77				4 76	Vacant.
Deleware.....	3 45	6 86	1 50	11 81		
Caradoc.....	1 21	2 04		3 25		
Mount Brydges.....	2 50	3 11	1 30	6 91	21 97	Rev. S. R. Asbury.
Deerfield.....	87		1 40	3 27		
Courtland.....						
Langton.....						
Lynedoch.....	1 70			1 70	4 97	Vacant.
Dresden.....	2 00	2 24	2 50	6 74		
Keith.....		50		50	7 24	Rev. W. J. Connor.
Drumbo.....	75					
Ayr.....					75	Vacant.
Dundalk.....						
Flesherton.....						
Maxwell.....						Vacant.
Durham.....	5 76	7 03	9 74	22 53		
Egremont.....	41	56	61	1 58	24 11	Rev. A. D. Dewdney.
Dunnannon.....		1 03		1 03		
Port Albert.....	60	74		1 34	2 37	Rev. James Carrie.
Eastwood.....	1 02	1 48		2 50		
Innerkip.....	1 25	1 60		2 85		
Oxford Centre.....					5 35	Rev. T. Watson.
Essex Centre.....		22				
Woodslee.....						
North Ridge.....		23			45	Rev. R. Fletcher.
Euphrasia.....	85	52	30	1 67		
Sydenham.....	87	54	12	1 53		
Walter's Falls.....	90	59	40	1 89	5 09	Rev. J. A. Bail.
Exeter.....	8 00	4 57	6 00		18 57	Rev. S. F. Robinson.
Florence.....	2 23	1 52	2 00	5 75		
Aughrim.....	38	76		1 14	6 89	Rev. F. Ryan.
Forest.....	2 06	8 36		10 42		
Theford.....	61	2 45		3 06	13 48	Rev. Wm. Johnson.

## RETURNS FROM THE DIOCESE OF HURON (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUNDS.	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS. As of April 30th 1890
Galt.....	14 60	12 35	10 20	37 15		
Kespeder.....	1 00	3 60	2 86	7 46		
Wrentham.....		1 56		1 56	46 17	Rev. J. Ridley.
Wrentham.....	5 25	4 00	2 84	12 09		
Wrentham.....	1 86	1 80		3 66		Rev. S. E. G. Edelstein.
Byron.....	1 21			1 21	16 96	Vacant.
Goderich.....	5 00	4 75	5 00		14 75	Rev. W. A. Young.
Goderich Township.....	1 66	57		2 23		
Holmesville.....	26			26		
Middleton.....	1 16			1 16	3 65	Vacant.
Gorrie.....	2 13	2 48	1 45	6 06		
Fordwich.....	1 44	1 86	1 55	4 85		
Wroxeter.....	1 50	1 10		2 60	13 51	Rev. T. A. Wright.
Hanover.....	1 26	3 39	1 26	5 91		
Allan Park.....	1 47	1 65		3 12	9 03	Rev. T. E. Higley.
Haysville.....	4 20	3 15	2 72	10 07		
Hamburg.....	2 77	3 15	3 05	8 97		
Wilmot.....	3 61	3 73	3 01	10 35	29 39	Rev. J. Edmonds.
Heasall.....	4 50	1 72	1 05	7 27		
Staffa.....	1 00	1 00		2 00	9 27	Rev. O. H. Bridgman.
Highgate.....	1 02	1 41	1 32	3 75		
Clearville.....	1 50	45		1 95		
Wart.....	42	65	58	1 65	7 35	Rev. J. Hale.
Huntingford.....	1 15		85	2 00		
South Zorra.....	53		60	1 13	3 13	Vacant.
Ingersoll.....	11 93				11 93	Vacant.
Invermay.....	3 40	2 00	2 02	7 42		
Elsinore.....	90	1 95		2 85		
Lake Arran.....	1 00	2 55	65	4 20	14 47	Rev. R. S. Cooper, R. D.
Kanyenga.....						
Tuscarora.....		89				
Cayugas.....		50				
Delaawares.....		87			2 26	Rev. D. J. Caswell.
Kinzardine.....	5 66	3 91	12 59		22 16	Rev. M. Turnbull.
Kingsville.....	6 79	5 29	4 48	16 56		
Ruthven.....						
Leamington.....	2 31	3 00		5 31	21 87	Rev. C. R. Matthew, R. D.
Kirkton.....	1 76	1 62	85	4 23		
Biddulph, St. Patrick.....	2 10	1 23	60	3 93		
Prospect Hill.....	1 15	80	75	2 70	10 86	Rev. H. D. Steele.
Listowel.....	6 17	7 13	4 61	17 91		
Shipley.....	42			42	18 33	Rev. E. W. Hughes.
London, St. Paul.....	76 00	79 86	71 66		227 52	Very Rev. Dean Innes.
" Christ Church.....	13 00	10 00	4 00		27 00	Rev. Canon Smith, R. D.
" Memorial Church.....	25 00	41 00	20 34		86 34	Rev. Canon Richardson.
" St. John Evangelist.....	17 68	21 01	14 04		52 73	Rev. W. T. Hill.
London East.....	1 40	1 16	1 18	3 74		
Emmanuel.....		1 00		1 00	4 74	Rev. W. M. Seaborne.
London South, St. James.....	44 00	31 18	18 84		94 02	Rev. Canon Davis.
London West.....	12 75	21 52	12 31	46 58		Rev. G. B. Sage.
Hyle Park.....	3 00	1 55		4 55	51 13	Vacant.
London Tp, St. George.....	4 50	4 00	1 40	9 90		
" Trinity.....	4 00	3 00	1 90	8 90	18 80	Rev. R. Wilson.
Lucan.....	4 00		5 00	9 00		
Biddulph, St. James.....	1 00		1 15	2 15	11 15	Rev. R. H. Shaw.
Lucknow.....			2 50		2 50	Rev. R. Shaw.
Markdale.....	2 21	1 83	1 86	5 90		
Berkeley.....	60	1 44		2 04	7 94	Rev. W. A. Graham.
Meaford.....	3 08	3 66	4 22		10 96	Rev. J. H. Fairlie.
Mitchell.....	17 87	28 47	3 22		49 56	Rev. J. W. Taylor.
Millbank.....	6 14	5 82	2 72	14 68		
Elma.....	2 28	2 15	80	5 23		
Crosshill.....	1 83	3 11		4 94	24 85	Rev. J. Ward.
Mooretown.....	2 00	1 00	1 77	4 77		
Corunna.....	25	25		50		Rev. D. Armstrong, R. D.
Colinville.....					5 27	Vacant.
Morpeth.....	1 83	1 50		3 33		
Howard.....	1 96	1 50		3 26	6 59	Rev. S. L. Smith.
Mt. Pleasant.....	1 18	2 42	2 06		5 66	Rev. J. P. Curran.
Mohawk Indian.....	2 00	1 00			3 00	Rev. R. Ashton.