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# THE CANADIAN CHURCH MAGAZINE

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## HISTORICAL SKETCHES.

### NO. 22.—THE SECOND BISHOP OF RUPERT'S LAND.

**T**HE Most Reverend Robert Machray, D. D., LL.D., Bishop of Rupert's Land and Metropolitan, is a son of Robert Machray, Advocate of Aberdeen, Scotland. He was born in 1832 and in due course became a student of King's College, Aberdeen, where he graduated in 1851. He afterwards entered Sidney Sussex College, Cambridge, where in 1855 he graduated thirty-fourth wrangler, being also a scholar and prizeman of his college. Shortly after he was elected a Fellow of his college, a position he still holds. He was ordained deacon the same year by the Bishop of Ely, and priest the year following. In 1858 he was elected Dean of his college. In 1860 and 1861 he was University Examiner, and in 1865 he became University Ramsden preacher. He also became Vicar of Madingly. In January, 1865, the see of Rupert's Land, rendered vacant by the resignation of its first Bishop, Dr. Anderson, was by Her Majesty's command offered to and accepted by him. His consecration took place at Lambeth in the June following, the officiating prelates being the



THE MOST REVEREND ROBERT MACHRAY, D.D., LL.D.  
Bishop of Rupert's Land and Metropolitan.

Archbishop of Canterbury (Longley), and the Bishops of London (Tait), Ely (Harold Browne), and Aberdeen. Bishop Machray reached his diocese on the 5th of October, 1865, and his episcopate has been marked by changes that to those who do not know the circumstances of the country and its rapid development, appear almost incredible. Previously to his coming there was but

little diocesan organization. The number of clergy in the immense diocese which stretched from Labrador to the Rocky Mountains, and from the International Boundary Line to the Arctic Ocean was twenty-three. In 1866 the Bishop held his first conference. There was another the year following which resolved itself into a synod. In 1873 the Synod of Rupert's Land adopted a Canon for the organization of the Church in Rupert's Land, by the division of the diocese into four sees, viz, Rupert's Land, its Bishop being Metropolitan, Saskatchewan, Moosonee and Athabasca. In 1883 there was a further readjust-

ment by which two more Dioceses were formed.

Previously to Bishop Machray's arrival almost nothing had been done in the Diocese in the direction of self help. The stipends of the clergy and catechists throughout the Diocese came altogether from the Church Missionary Society and other English societies, and even the school teach-



ers were to a considerable extent provided for in the same manner. Bishop Machray at once directed his attention to efforts for systematic giving. The weekly offertory was introduced at the Cathedral and in three other churches, and various efforts were made to induce the people to contribute towards the support of the Church and her ministrations.

In 1871 St. John's College was incorporated by an Act of the Local Legislature. The Bishop is Chancellor and Warden, as well as head master of the college school. The dean and four of the six canons of the Cathedral are professors in St. John's College. The professorships are all more or less endowed. The college has a number of scholarships and bursaries. It educates students in art and theology. It is affiliated to the University of Manitoba, the only degree conferring body in the Province, and is year by year increasing in importance and usefulness. There is a ladies' school in connection with the college, which is doing an excellent work.

In addition to his connection with St. John's College and its schools Bishop Machray is Chairman of the Provincial Board of Education, of which body he has been a member since its formation in 1871, and Chancellor of the University of Manitoba—positions that have enabled him to render invaluable aid to the cause of public education.

In 1874 an Act to incorporate the Dean and Chapter of St. John's Cathedral was obtained. The Bishop himself acted as Dean from that time to 1882, when the present Dean was appointed. The professors in St. John's College, and the two Archdeacons of the Diocese are the Dean and Canons. Their income is derived partly from their professorships, and partly from Cathedral endowments obtained by the sale of certain lands granted years ago for ecclesiastical purposes exclusively in connection with St. John's Church.

The number of clergy in the Diocese of Rupert's Land is between forty and fifty. Of these five are in charge of congregations by whom they are wholly supported. The other parochial clergy are all more or less supported by their congregations.

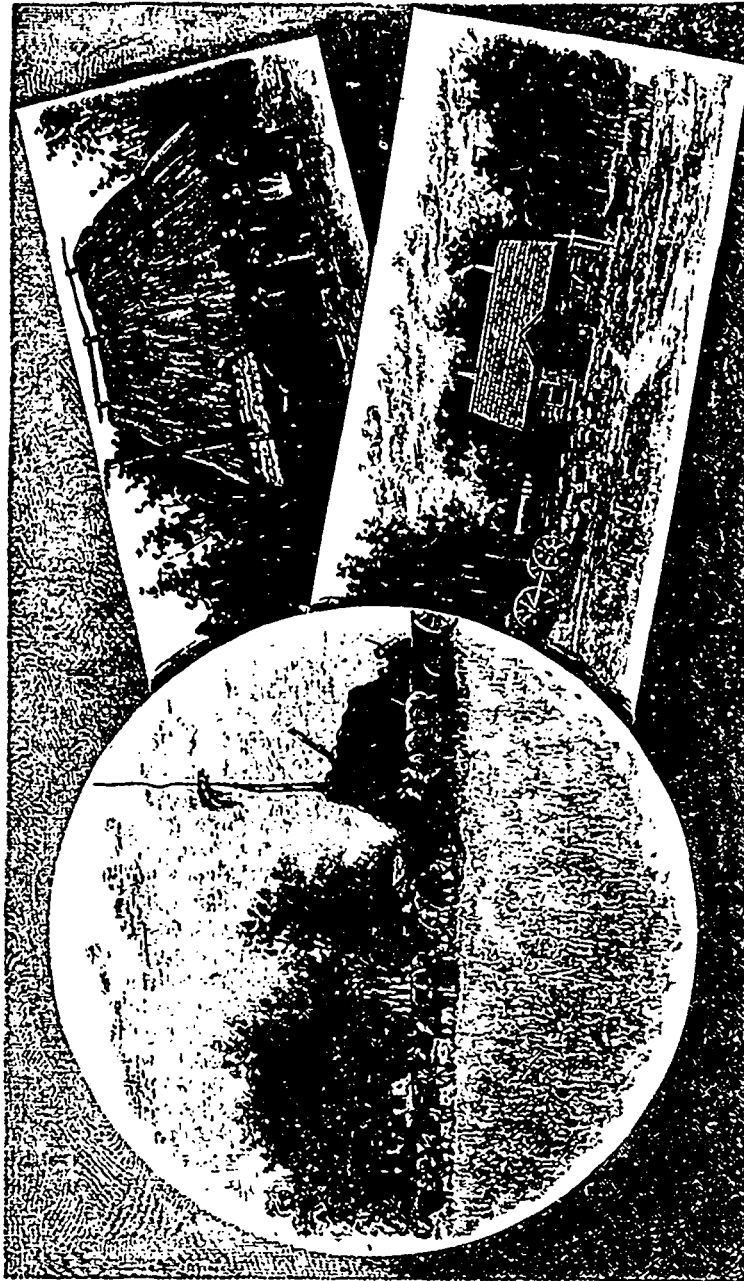
## THE HALF-BREEDS OF THE NORTH-WEST.

By REV. GEORGE FORNEREY, M. A., Rector of All Saints', Hamilton, and Rural Dean.

WHEN a school boy, I stood one Sunday evening at the confluence of the River St. Francis and the Massawippi, in the Province of Quebec. Presently an Indian came paddling down the St. Francis, and beached his canoe within a rod of me. I was awe-struck at the sight of a live Indian, and with breathless interest watched him, as he jumped ashore, kindled a fire, baked a greasy bannock, jumped into his canoe again, and finally disappeared down the river—like a visitant from another world. Had I then been told that I was destined to spend two years of my life among red men wilder and more savage than my visitor, and to make many a meal of half-cooked bannock and pemican, awe would have given place to consternation. But even so it was ordered, for the spring of 1877 found me journeying, in company with a friend, to the distant region of the Saskatchewan, where afterwards I listened at night to the dismal tom-tom of the Cree and the melancholy howling of the wolves, and witnessed by day the hideous "buffalo dance" of the naked Sioux. East of Winnipeg, along the highway of travel, one sees comparatively little of half-breeds or Indians, but in the main street of that growing town stalks the Indian brave, decked out in ochre and feathers, "with his martial cloak around him"—a very dirty blanket—while the Half-breed, his half-brother, so to speak, is High Sheriff, or occupies a seat in the Executive Council of the Province.

Prior to the Red River troubles of 1869, a large part of the settled population within the limits of what is now the Province of Manitoba, consisted of Half-breeds, *i. e.* descendants of the employees of the old "Nor'-West" and "The Hudson's Bay" Co.'s and their Indian wives. They eked out a living by a primitive mode of agriculture, by hunting, by trading in furs, and by freighting goods from Minnesota to Fort Garry and other points further west.

In 1869 the change came and the Council of Assiniboia was superseded by the Government of Canada. This was the signal for the inauguration of a large immigration of whites, both from the older Canadian Provinces and from Europe. It was more than the average Half-breed could endure. Accustomed to almost unlimited acres for his own use, and to the boundless prairie for a common, he now saw the white swiftly and surely hemming him in. With the white man came the



NORTH-WEST SETTLERS, —DIOCESE OF RUPERT'S LAND.

First arrival.

First hut (afterwards used as a stable.)

Second residence (log house.)

household goods into a few Red River carts, harnessed his oxen and ponies, and started westward to seek another homestead in the valley of the Saskatchewan. It should be borne in mind that this emigration was not due to any coercion on the part of the Canadian Government, but chiefly to the nomadic instincts of the natives. In fact, the Government accorded certain extra privileges to the latter which were denied the white settlers; for, besides the usual homestead and other grants given to the white, every Half-breed, born in the country prior to the "Transfer" of 1869, was entitled by law to an extra and special grant of 160 acres of land, in virtue of his being a native, and as a compensation for any real or imaginary proprietary rights he was supposed to have surrendered to the Government at the time of the Transfer. The Government also bestowed an honest share of its patronage among the better class of the natives; yet all these privileges were not sufficient inducement to keep the bulk of them at home. Civilization was a restraint. They wanted elbow-room, hence the emigration.

We pass over the march of a month or more through bogs and marshes, through flat and rolling prairie, through black flies

municipal laws and the privilege of self-taxation for educational and other purposes. This was wormwood to the Half-breed, who had been accustomed to receive the Gospel and elementary education for nothing. Further, the native being proverbially prolific, found himself unable to provide farms at home for his numerous sons, so he looked towards the west, and sighed for the open plains which lay for a thousand miles between himself and the Rocky Mountains. Then began an emigration westward—as a small offset to the immigration from the East. Many a native sold out his homestead in Manitoba, packed his family and his

(aptly called bull dogs) and mosquitoes, till at length the Central Saskatchewan is reached—*i. e.*, the vicinity of the confluence of its north and south branches. The country west, south-west and north-west of this point contains several colonies of Half-breeds, both English speaking and French. The largest of these are Prince Albert on the Saskatchewan, 550 miles north-west of Winnipeg, with a population of 900 souls, of whom 600 are English-Cree Half-breeds, the remainder being whites; St. Laurent, on the South Branch, close by, with about the same number of French Crees; and Edmonton, 1,000 miles north-west of Winni-



NORTH-WEST HALF-BREED.

peg, on the north Saskatchewan, settled chiefly by English Crees. A considerable number of Half-breeds are scattered in smaller settlements, or roam over the plains.

With regard to general civilization, Half-breeds rank all the way from a little lower than the average Indian to a little higher than the average white man. It is astonishing to what a depth even a white man will sometimes sink with reference to civilization. This deterioration is particularly noticeable in the case of Europeans, who, having spent the greater part of their lives in roaming over the western plains, have finally married Indian women. An instance in point occurs to my mind. A man of my acquaintance had early in life come out from the Orkneys to enter the service of the Hudson's Bay Company as a laborer. After many years' service the Orkney man left the Company, took unto himself a squaw, and settled down as a farmer. Instead, however, of his raising the squaw to his level, she succeeded in dragging him down to her's. It is true that this man and woman lived in a log house containing two rooms—an unusual luxury; but in their food, dress and manners, they resembled the lowest caste of Half-breeds. The man, for his station, was fairly well off, yet he was content to live after the manner of his wife's forefathers. He was satisfied, provided he had his tea (without sugar), his bannock, and his pemican. As to the children, they were brought up much like Indians, and were by far more familiar with the Cree language than English. The Orkney man himself had become more accustomed to Cree than his mother tongue, and in his tastes and pursuits he had become essentially a semi-civilized Indian. Although he had not a drop of native blood in his veins, his very appearance had assimilated itself to that of a Half-breed. His skin had become bronzed by exposure, and his hair had been allowed to grow like that of the natives. In

short, in all but birth, the man was the lowest kind of Half-breed. Such cases are not uncommon in the North-west, yet they are by no means the rule.

On the other hand, some Half-breeds are, in their mode of living, quite up to the average white man, and even a little beyond; but instances of either are rare. Two of the best conducted and most successful farms at Prince Albert, the settlement already referred to, were owned and carried on by Half-breeds. The best sample of wheat in 1878 was produced by one of them, and the best house in the settlement was built and owned by the other. Most of the "commissioned" officers in the Hudson's Bay service, being men of fair education and superior intelligence, have generally succeeded in raising their wives near to their own level, *i. e.* as near as was possible. But it must be remembered that these officers had many of the appurtenances of civilization about their trading posts, which contributed in no small degree to elevate and civilize their Half-breed Indian wives. Further, most of these "Factors" and "Traders," being men of means, were enabled to send their children to Europe or Canada to be educated, and thus the whole family was in time fitted to take its place in civilized society. An Irish Chief-factor in the Hudson's Bay service has assured the writer that the only satisfactory way in which to bring up a Half-breed family is to send the children out of the country for their education. He spoke from experience having himself married a Half-breed.

Physically, the Half-breeds are inferior to the whites. Although usually tall, straight and well-proportioned, they do not possess the stamina and ultimate endurance of the latter, and more readily break up under disease. This is in a measure due 1st. To the impoverished blood inherited from their Indian ancestors, and, 2nd. To exposure and inferior nourishment. The writer was intimately acquainted with several medical gentlemen who had an extensive practice amongst the natives, and their uniform testimony was that lung complaints and other diseases were largely prevalent, and that scarce a single native was free from a scrofulous habit. As bearing upon this subject, it may be stated that some travellers have expatiated on the absence of lung complaints among the Indians of North America, attributing such immunity to their out-door life, and to their breathing through their nostrils, but the testimony of the physicians already referred to, and the personal observation of the writer go to show that no such immunity exists, at least in the North-west, but rather the reverse, and that Indians are quite as careless in their breathing as the whites, if not more so. But notwithstanding his disadvantages, while health and life last, the Half-breed is very lithe and active when out in the open plain. To use a paradox he is here at home. On the prairie, where he has been accustomed to travel since babyhood, his native instincts are called into play. He sits on his horse as if he formed part of the animal, and nothing gives him greater pleasure than to "run

the buffalo ;" but remove him from the plains and put the man on his farm, and presto ! his activity vanishes, and he settles down to a lazy, laissez-aller existence, exerting himself by fits and starts, just sufficiently to keep body and soul together.

Slight allusion has already been made to the occupations followed by the Half-breeds before their emigration from the valley of the Red River. Their means of livelihood in the North-west are, with some slight modifications, much the same as in former times ; but in the present connection, deserve something more than a merely passing reference.

Agriculture probably furnishes employment to a greater number of Half-breeds than any other industry. A few of them have succeeded in becoming substantial farmers, but the great majority of them barely make a living. Up to two or three years ago many natives at Prince Albert carried on farming in a manner peculiar to themselves. In the spring they would sow a few bushels of grain and potatoes, and while awaiting the harvest, they would betake themselves to Winnipeg on a two months' visit to their friends, or spend a like period in hunting on the plains. When they returned home, they gleaned so much of their crops as the cattle had left. A few years of this style of farming convinced them that they must devote the whole of their time to their land, if they are to hope for any success. But even in the face of this experience, they do not, as a rule, take kindly to farming. It is too plodding and laborious for their tastes. They would much prefer to travel, or hunt on the plains during the farming season. Their laziness is clearly visible in their manner of carrying on a farm. A man has, let us suppose, a two hundred acre lot of prairie land. Now, instead of going systematically to work to "break" thirty or forty acres of this land every year, he is usually content to cultivate only twenty or thirty acres altogether each season, breaking, perhaps, eight or ten of new land. The result is that the unfortunate farmer raises barely enough to keep himself and family from want. However, even at this slow rate of breaking, the farmer might, in the course of a few years own a farm of respectable extent, but before he has prepared enough land to yield him a fair income, the probability is that he will sell out his interest and begin another farm elsewhere.

As may naturally be supposed, hunting employs not a few of the natives for a portion of the year at least. Some of the less civilized Half-breeds, perhaps the French especially, make the chase their chief pursuit. At certain seasons of the year they will organize themselves into parties and go out upon the plains to "run buffalo" for several months. If successful, they will secure abundant provision for the winter ; if unsuccessful, they return home impressed more than ever with the idea that the sooner they abandon the chase as a means of livelihood, and confine themselves to agriculture the better for themselves and for their children.

In connection with agriculture and the chase,

the two chief sources of food for the Half-breeds, mention must be made of "bannock" and "pemican." These have been the staff of life both for Half-breed and Indian, but they are slowly giving way before their civilized equivalents, bread and beef. If Dr. Johnson had been familiar with the first-named comestibles, he doubtless would have defined them as "Food for men in the Hudson Bay country, and for swine everywhere else."

"Bannock," in the North-West, is a mixture of flour, grease and water, nothing more, baked in cake form, sometimes in an oven, but usually by an open fire. A section of the cake frequently has a thin blue line, running through the centre of it, indicating insufficient baking or some other defect in its preparation. Natives profess to prefer this to sponge bread. "Pemican" is prepared as follows: The buffalo having been run and shot, the flesh is cut into thin slices and exposed to the air and the sun to dry ; after which it is further dried by an open fire. In this state it is called "dried meat," and is often consumed as such. To make pemican, the best of the dried meat is placed in a buffalo hide and pounded into small pieces. These are then put into a sack of buffalo skin, and drenched with the melted fat of the animal. The sack is tightly sewn up with sinew, and the pemican is fit for market. If carefully prepared, this article of diet will keep for years, hence its usefulness to travellers on the plain. Buffalo hairs and gravel not infrequently find their way into the sack through carelessness. The poor Indian manufacturer has also been known to introduce a good big stone into the midst of the package, not accidentally, but to give weight, the purchaser never being allowed to open it before buying, as it might spoil. Pemican is somewhat insipid, and in appearance not unlike frozen wood ashes. It is usually eaten without cooking, but sometimes it appears in a kind of stew with potatoes and onions, called by the natives "Rachaud." In the latter form it is quite eatable, with hunger as a relish, if one has no fear of digestive retribution. Pemican makes a capital curry. Owing to the rapid disappearance of the buffalo, it is becoming scarce and dear. For the same reason, hunting, as a means of subsistence, must soon be abandoned.

Half-breeds do much of the carrying trade of the North-West—freighting, as it is called. Up to the present time (1880) the great bulk of imports into the country has had to be carried in carts. It is true that the Hudson's Bay Company have two or three freight steamers on the Saskatchewan, but owing to the shallowness and swift current of the river, and the shortness of the open season, the boats can only make two or three trips each summer, and therefore can carry but a fraction of the aggregate imports. In a few years, however, the river will be made more easy of navigation, by which time, may we hope, the Canadian Pacific Railway will have been completed as far as the Sas-

katchewan Valley.\* Till then the Half-breed will remain the "Freighter." And how does he carry on the business? In the early spring, about April, he collects his ponies and oxen which have been wintering out in the open country. At the same time he overhauls his harness and his Red River carts to see that they are fit for service. The harness for the oxen is made of buffalo raw-hide, called "Shaganappi," a Cree word signifying a rope or line. This substance is the great mend-all of the country. It is so tough and durable that it is sometimes used for tying wheels. The freighter, then, having laid in a sufficient provision of flour, pemican, and tea, starts for Winnipeg, the base of supplies. He usually has in his party one man or stout lad for every four carts. The journey eastward occupies three or four weeks, and is performed "light," *i. e.* without any freight, save, perhaps, a few bales of peltry. If the party should happen to be luxuriously inclined, they will carry a tent, otherwise they will be satisfied to "camp" at night under a cart. A freighter not infrequently takes his family with him, in which case, he, of course, provides some shelter for them.

*(To be continued.)*

### A SCHOOL IN JAVA.



leading feature of modern missionary work is the careful training of the young. In this there is great strength. Indeed it is the only way in which a nation can be brought to grasp Christianity. The wisdom of gathering in little heathen children and taking care of them, educating them so that their minds will be elevated above the ordinary savage mind, and then sending them back to influence their own people, has been abundantly proved.

Some of these schools in heathen lands are most interesting. In Java, a large island in the Indian Ocean, the children seat themselves on the ground at a large, low table, and the teacher walks about instructing them. The house is built of bamboo cane and wood and has a thatched roof, but no walls. The cool breezes "blow soft o'er Java's isle," and give the little children, what many of our Canadian schools are sadly lacking in, an abundant supply of fresh air.

Every encouragement should be given to missionary schools. It is the Master's work. "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

A BRAHMIN priest said to Rev. Dr. Jacob Chamberlain.—"Sir, Hinduism cannot stand the light that you missionaries are letting in upon it. It is not the soul satisfying system that we vainly imagined it to be. Sir, Hinduism is doomed. It must go by the board. What are you going to give us in its place?"

### BEFORE THE WHITE MAN CAME.

By REV. E. F. WILSON, SAULT ST. MARIE, ONT.

**W**HEN the white man first arrived on the shores of America what people did he find? How were they living? In what condition were they as regards civilization? Are the descendants of these people now extinct or are they represented by the existing Indian population? Such are the questions with which we propose to deal in the following short article; and we believe that there are few who will not feel some interest in the inquiry.

The prevalent idea would seem to be that when these shores were first discovered the American Indian was found living in a state of barbarism, clad in coats of skin, occupying huts made of skins stretched over poles or covered with grass or mud, gaining his living by hunting and fishing,—his only implements flint knives, flint spears and arrow-heads, stone axes, etc; and the idea seems to have been that with the advance of the white man these Indians have been gradually driven back towards the west and their numbers decimated by warfare and cruel treatment, that in the place of the thousands and tens of thousands of savages which roamed the woods and prairies four centuries ago, there are now but a few hundreds, or at the most, thousands of them left, and that they are dying out year by year, and will soon become extinct.

Such we believe has been and still is the prevalent idea in regard to the aborigines of this country; perhaps it has almost been forgotten that the first Spanish explorers, when they made their first expeditions inland on the main continent, were immensely surprised to find walled cities and fortresses, some of them protected by canals, and that they astonished Europe by their accounts of stone palaces 500 feet or more in length, and feudal castles, and kings with their lords and vassals, and slaves attending on them. No doubt these Spanish stories were very much overdrawn as were all stories of discovery in those bygone ages,—but still the fact cannot be controverted that there exist in the present day the ruins of great three or four storey buildings some of them rectangular, some of them circular in shape and covering extensive areas, and the question at once arises, could these great buildings with their sculptured stone and the terraces and their white plastered walls have been built by the progenitors of the present Indian, or are they the work of an extinct race of men of superior intellect who were in existence before the Indians came on the scene, and who were swept away and destroyed by them? This surely is a very interesting and important question. If these curious ruins were the work of the immediate progenitors of our present Indians then have we good reason to believe that our Indians of the present day are not of savage origin as has been supposed, but that they come originally of an intelligent and intellectual stock, and that it is simply the force of circumstances that has reduced them to their pre-

\*Written in 1880.

A SCHOOL IN JAVA.



sent mode of gaining their livelihood.

In the backwoods of America and out on the wild prairies may be met with many an individual in broad-brimmed hat and top-boots, his face rugged, his hair and beard unkempt, his hands all rough and horny, and his language that of

the wild west, and yet if he would tell you his history it is very likely that you would find that he was the scion of a noble house. Because the Indians are now living in tents and making their livelihood by the chase is no proof that they are or always have been savages; there is that



about their figure and their mien, there is that about the shape of their head—the haughtiness yet gentleness of their manner, which impresses us with the feeling that there is at any rate the possibility if not the probability of their being the remnants of a once great people.

And now, what are those ruins of stone, cities and palaces to which we have referred, the remains of which are still to be seen, and some of which were found in all the hum of busy life by the first Spanish explorers?

Many persons have heard of the "mounds" of the Ohio valley, and of the various theories which from time to time have been brought forward in regard to the mysterious "mound builders," of whose history all trace appears to have been lost. The present Indians can tell us nothing about them. For this reason it has been thought that the mounds must have been the work of an extinct race; but recent investigations have proved the contrary. There seems to be little doubt now but that they were the work of American Indians. There are about two hundred of these mounds altogether and they are scattered over a wide area, traces of them being found as far south as the Gulf of Mexico, and as far north as the borders of Lake Erie and Lake Superior. The principal ones, however, are those on the Scioto River, in the Ohio valley. There are seven of these mound-built towns all within a distance of twelve miles; they consist of mounds of earth thrown up like a railway grade, generally from forty to fifty feet wide at the base, from three to twelve feet in height, and about 450 feet in length, and arranged in squares or rectangular figures or circles. One called the "High Bank Pueblo" is arranged in the form of an octagon, and has a diameter of 950 feet. These mounds or embankments are supposed to have been the foundations of long joint tenement houses; the outside walls of the houses, which were probably built of the slabs of wood covered with a thick coating of earth (as was the custom of Indians in later times) it is thought must have sloped upward at the same angle as the earth embankment on which they rested. By this contrivance the open space of twenty acres or so enclosed by the mounds would be strongly fortified and protected from the attacks of enemies, the earth foundation and the slab building on the top of it making together a strong and solid wall more than twenty feet in height. No remains of stone or brick have been found in these mounds so that the buildings, of whatever shape they were, must have been built wholly of wood, which has since decayed. Articles of pottery, many of them highly ornamented have, however, been found, also textile fabrics of cotton or flax, and chisels and axes made of copper.

These mounds of the Ohio Valley represent the very far past; what they were, by whom made, and by whom occupied, can be only very vaguely conjectured; the few relics, however, that have been found in them go to prove that the people who inhabited them, had advanced beyond the lowest

stages of barbarism.

We next come to the ruins of Yucatan, Central America, and Mexico. Here we have stone buildings, many of them of immense size, built generally on terraces rising one above the other. The Governor's house at Uxmal, the ruins of which are still in existence, is 322 feet long, 39 feet deep, and 25 feet high, and it stands on the highest of three large terraces or plateaux which have been formed artificially and rise one above the other. It is built of solid stone, the rear wall being nine feet thick. The stones used do not appear to have been quarried; indeed no quarry has hitherto been found; they appear to have been but roughly dressed with rude implements, and are not generally more than twelve inches in length by six inches in width. The labor must have been immense to have constructed such huge buildings with such inefficient material. The lintels over doorways and windows are wooden, and have in most instances decayed and fallen, bringing down the stone-work with them. The manner in which the arched ceilings of some of the chambers have been formed, is unique; the builders had no idea of the scientific arch, they had not learned the secret of the key stone; they filled their chambers first with solid masonry, and then constructed a triangular arch over it; and when they reached the apex, instead of allowing the two sides of the triangle to meet, they carried in the centre vertically for two feet or so, leaving a space about a foot wide, and then covered this box-like space with a cap stone. The sloping sides of the ceiling were of course allowed some time to set and harden before the inside core was removed. Some of these vaulted ceilings still remain and can be seen by travellers. It is thought that three or four thousand or even ten thousand persons must have inhabited some of these ancient cities in Central America.

We have now to visit the deserted Pueblo villages of the Rio Chaco at the north-west corner of New Mexico in the United States. Here we are brought down more nearly to modern times and are able to perceive at once a resemblance and analogy between these deserted halls and piled up buildings of a people who lived three hundred years or so ago, and the clay built terraced villages of the Pueblo, Moqui and Zuni Indians who still inhabit—ten thousand or so in number—the plains and mountain ridges of New Mexico and Arizona. Take one of those ancient ruins (there are eight or nine of them in all) for an example, the Pueblo of *Himgo Pavié*, or "the crooked nose." It is deserted and in ruins now, but three centuries or so ago was in all the busy hum of life. Like the cities of Central America it is built of stone; small slabs or tables of reddish grey sandstone laid carefully and cleverly and cemented with a mortar which bears no trace of lime. The walls of the pueblo are 872 feet in length and 80 feet high; the houses of which it is composed are honey combed together in one block and rise in three terraces, one above the other; there are 73 apartments in the

first storey, 53 in the second, 29 in the third. It would probably have accommodated from 800 to 1,000 Indians.

This article was to be a short one and we must give no further space to the description of these great buildings and structures of a past age. The great question before us is whether these mounds and great stone buildings and pueblos were constructed by a superior and extinct race, or whether they were the work of the immediate ancestors of our present Indians.

The link between these people of the past, who showed so much skill in their buildings, and who made tools of copper and fabrics of cotton and wool, seem to be found in those tribes of New Mexico and Arizona called the Pueblo Indians, Moquis and Zunis, and the Maya Indians of Central America. It seems evident, as the result of recent investigation, that these great stone buildings, which the first Spanish explorers thought to be palaces, were not palaces but were great joint tehemnt houses in which the Indians lived, and which by their construction permitted of their being divided into their various families and gentes and clans. It is remarkable that in all these ancient ruins there are no lateral doorways; the apartments are arranged in sections, having communication with one another from the front to the back of the building and also from the top storey to the basement—but no communication with the next set of apartments on either side. Now this same peculiarity of structure is found in the adobe built houses of the Pueblo, Moqui and Zuni Indians of the present day. They still build their houses in a solid cluster like a honey comb, rising one above the other in terraces, and the various sections have no lateral communication one with another. That they do not now make use of stone in building is probably because they find the adobe or clay which abounds in their neighborhood the most convenient for their use. These Indians of whom we are now speaking still make pottery, basins, cups, jars, pitchers and large bowls capable of holding many gallons. The Navajo Indians, their neighbors, have their forges and native made anvils and work in silver and other metals. They also spin the wool for their flocks and weave excellent blankets on looms of their own construction. There is every reason to believe that the Indians of North America so far from being a degraded barbaric people, are the remnants of a great, intelligent, intellectual stock; that not only are these Indians of New Mexico and Arizona of a superior type, but that all the Indians from the Isthmus of Panama to Hudson Bay are of one original stock and that a superior one. An Indian is an Indian wherever he is. He is not easily confounded with the natives of any other country. He has his own characteristics, his own traditions, his own communistic style of living, and his language has grammatical peculiarities running through the various dialects which he speaks which are not to be found in any of the languages of the old world. Wherever the

North American Indian may have originally come from we think there is good ground to believe that he represents but one stock, that his own immediate ancestors erected the great buildings of which the ruins now remain, and that he is fully capable through the means of Christian education and civilization of being raised once more to a high and honorable position in society.

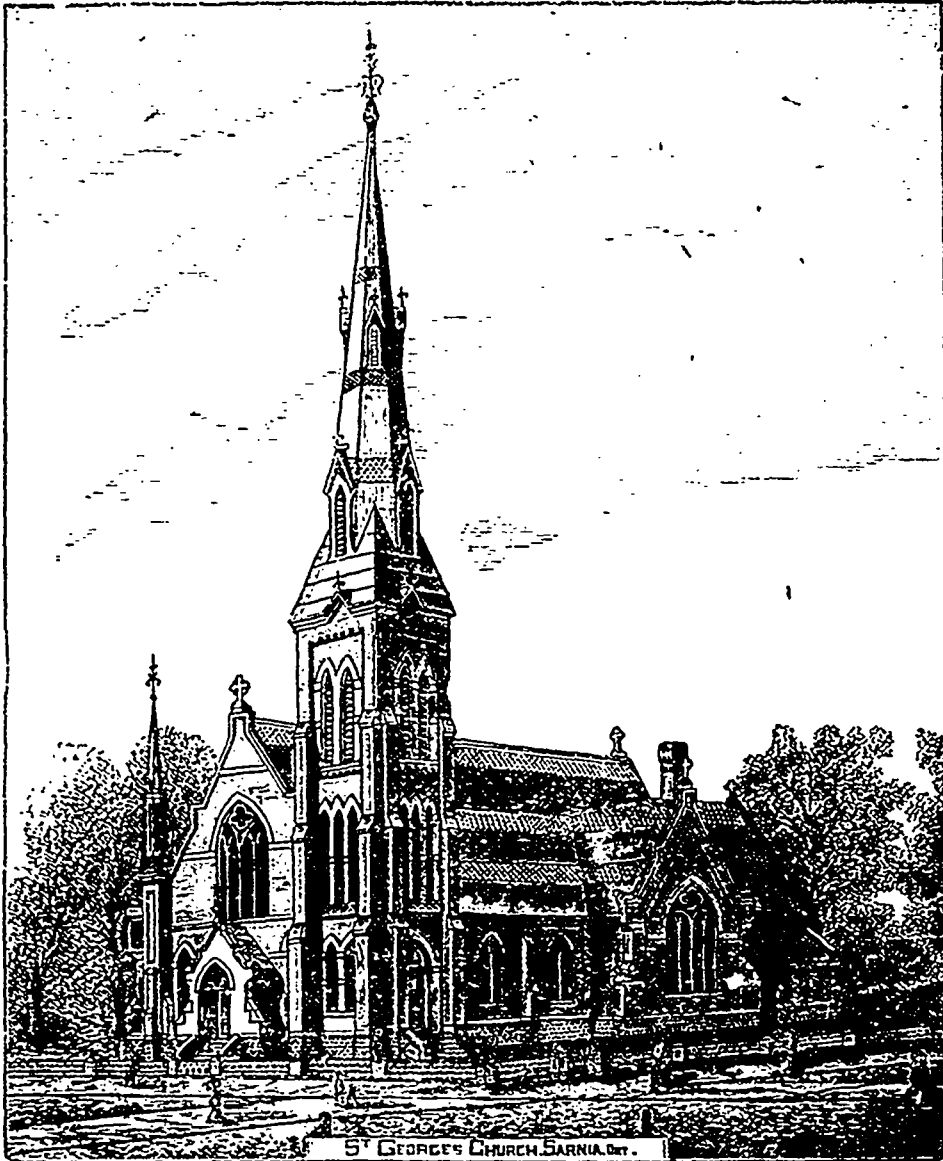
## OUR PARISHES AND CHURCHES.

No. 19.—ST. GEORGE'S CHURCH, SARNIA, DIOCESE OF HURON.



SARNIA is situated on the River St. Clair, one mile below Lake Huron. It derives its name from one of the Channel Islands, which was suggested by Sir John Colborne when on a visit to this district in 1836. In the early part of the century it was a fishing station occupied by a few French and Indians. In 1832 Lieut. Vidal, father of Senator Vidal, was the first European to settle here, and soon after several other retired military and naval officers followed him. Up to the year 1850 it was a mere hamlet, but of late years it has grown to be a place of considerable importance, with a population at present of about 6,000 inhabitants, and it is expected ere long to become of much greater importance on account of its superior railway privileges and water facilities.

In the year 1847 the Rev. G. J. R. Salter, M.A., graduate of Christ's College, Oxford, and minor Canon of the Cathedral, was appointed missionary to Moore and parts adjacent, which included a district of five townships. At that time there were sixteen Church members in Sarnia, and Mr. Salter attended to their spiritual wants as best he could, by giving them one service in six weeks. In 1848 Captain Vidal bought an acre of ground, upon which he built a small brick church, capable of seating 100 people, and presented both to the congregation. In 1853 the Rev. A. Williams, now of St. John's Church, Toronto, was appointed assistant to Mr. Salter, and as a consequence the services were increased. In 1855 the work was divided, the former retaining the Mission of Moore, the latter returning to Sarnia where services were now held twice a Sunday. In 1857 the congregation had outgrown the little church, and a wooden addition was attached in the form of a transept, which increased the accommodation to 260. Mr. Salter continued his work with much acceptance to the people and benefit to the Church, till 1869, when on account of failing health he was compelled to resign after an incumbency of twenty-two years. The Rev. Dr. Wilson succeeded him, but died of consumption within the year. The Rev. T. S. Ellerby, assistant minister in St. George's Church, Toronto, was appointed his successor, which position he held for twelve years, but owing to ill health he resigned in 1882, and was placed on the superannuated list. During his incumbency a commodious brick



corner stone was laid by the Right Rev. I. Hellmuth, D. D., Bishop of the Diocese, and in one year after, on the 22nd of June, 1884, the church was opened by Bishop Baldwin, assisted by Very Rev. Dean Boomer.

The building is of white brick on a very good foundation of dressed limestone, with trimmings of Ohio sandstone and red brick, slated roof and spire. It is 114 feet in length, the body of the church being 40 feet, and the transept 66 feet in breadth. The chancel is 35 by 25 feet, with Organ Chamber and Vestry attached. The tower and spire combined reach a height of 167 feet. The building is of gothic design, open truss roof, with groins in tran-

sept and chancel, and is lighted by stained glass windows. The walls are frescoed, the ceiling is of pine, oiled and varnished, and the seats and other woodwork of pine, ash and walnut finished in oil and varnish. It is lighted with gas, heated with hot air, and carpeted throughout. It seats 600 people, and cost complete \$20,000. At the present time there is a debt of \$7,000 upon the property, \$5,000 of which is covered by subscription. It is said to be one of the finest churches in the diocese, and what is better still, the congregation is becoming one of the strongest. Within the last four years 199 persons have been confirmed, and last year nearly \$700 was contributed for missionary purposes.

parsonage was erected, and some steps were also taken towards the erection of a new church. The Rev. T. R. Davis, M. A., of St. Jude's Church, Brantford, succeeded him, and at once entered upon the project of building a new church. In the autumn of 1882 a Building Committee was appointed, a subscription list was opened and \$12,000 promised. Mr. H. Blacker, a member of the congregation was employed to prepare plans and specifications, which were submitted at the Easter Vestry meeting and accepted. At the same meeting it was decided to build in a more central locality, and a lot on the corner of Charlotte and Vidal streets, 150 feet by 135 feet was purchased for \$2,000.

Everything was now in readiness for pushing the work forward, and on June 11th, 1883, the

Let every man find his work and do it.—*Carlyle.*

## MISSIONARY WORK IN COLD REGIONS.

BY THE REV. FRED. E. J. LLOYD, SHIGAWAKE, P. Q.

(Continued.)

**I**N the year of Grace, 1771, as related in our previous article, the first Moravian missionary settlement was established on the coast of Labrador. For the more stability of this laudable and Godly enterprise the missionaries not only obtained a grant of land from the British Government, which, of course, would have been sufficient, but they also formally purchased the same from the Eskimos, a proceeding which made a deep and lasting impression upon the savages, who, from first to last, have been treated with the utmost consideration and respect by their evangelists. The occupants of this first centre of missionary operations consisted of fourteen persons, amongst whom were the veterans Haven and Drachart. Although, at this time, the Eskimo generally seemed amicably disposed towards the Brethren, they nevertheless considered it prudent, after having erected their dwellings, to surround them with pallisades. "Their situation," writes one of the missionaries, "was critical, it was, as if each, with one of his hands wrought in the work, and with the other held a weapon."

This first settlement was distinguished by the name of Nain. It had for many years formed the meeting place of hundreds of the Eskimo of the Nuenguak tribe, and here, at this period, they gathered together in large numbers during the summer months, for the purpose of being instructed by the Moravians, and at the approach of winter, withdrawing to various parts of the coast.

The work of the missionaries having thus assumed somewhat a character of permanence, it now became necessary to make provision for the wants of the Brethren, which, notwithstanding their frugality and simplicity, could scarcely be adequately supplied by the resources of the land of their adoption. To meet this necessity a company of the Brethren in England united to send a ship annually, laden with supplies, to the missionaries; and to recompense themselves for the immense expenditure such an undertaking would necessarily involve, it was agreed that the ship should also prosecute trading with the natives. The missionaries themselves, at the same time, readily undertook to earn something for their own subsistence, and this they nobly did, either by building boats, or making tools and utensils for the natives. To the ship just mentioned there attaches a remarkable interest from the fact that she made a voyage annually to the coast of Labrador, for upwards of a century, without a mishap or loss of any kind, and, unless very recently condemned, the writer is of opinion that she still continues her eminently successful career, under the blessing of that good Father whose protecting Hand has guided and di-

rected her movements during numberless perils on the deep. Her name is the *Harmony*.

Day by day did the missionary grow in the confidence of the natives, and although many heard the preaching of the Gospel with grave astonishment, and some indeed with ill-concealed contempt, not a few were visibly moved thereby, and expressed profound awe and reverence for religious truths. It was, however, with the greatest difficulty that they convinced the natives of their natural corruption. They were ready to believe this of other peoples, but by no means disposed to believe it of themselves.

In 1773 the Rev. P. E. Layritz was deputed to visit the newly established missionary settlement of Nain, by the Brethren in London. Having arrived on the southern coast somewhere in the vicinity of Camp Island, many of the Eskimo inhabitants who had enjoyed a by no means creditable reputation, put off to meet him in their kayaks, and in the most friendly and hospitable manner invited that gentleman and his companions to land. Mr. Layritz was good enough to be obedient to their wishes, and, having reached the shore, he speedily collected a large congregation to whom he preached with the assistance of an interpreter. At the conclusion of his discourse, which was heard with much attention by the savages, they promised to visit Nain in order that they might hear more of the good news which had that day been made known to them. A few of them who had already spent a short time at the settlement, declared that Mr. Drachart had told them the very same words. Thus the faithful labors of the men of God were already receiving blessings both earlier and greater than they had dared to hope for. The Eskimo are naturally and persistently the most unimpressionable little people in existence, and it is doubtful whether they are not the most hardened, and the least amenable to spiritual influences of all the savages of heathendom. This feature in the character of the people of Labrador was not wholly unknown to the early Moravians, many of whom, as we have shewn, having spent years amongst the same people in Greenland. They were therefore fully aware of the almost insurmountable difficulties of their self-imposed task; but heartily did they set themselves to perform it.

Governor Pallisier, of Newfoundland, who had done what lay in his power to further the efforts of those who had set themselves, under the protection of the Almighty Creator, to the work of evangelizing the benighted Eskimo of Labrador, continued to take an interest alike true and deep, in their future labors, and ever and anon he sent a representative from the capital to inspect personally on the coast of Labrador and to report to him. On one occasion, about the space of two years after the establishing of Nain, Lieutenant Curtis was sent by the Governor of Newfoundland to make an inspection of the newly founded settlement. At his request the heads of the thirty families who comprised the settlement, were gathered together

to receive the important intelligence of the Governor's intention to punish with death every Eskimo who should, for the future, be accused and convicted of the crime of murder or theft. By no means surprised at the avowal, the assembled Eskimo quietly replied, "It is right that a murderer or thief be punished with death, for he deserves it, but since we have heard the Gospel of Jesus we have no more murdered or stolen, and we will not do it any more in future." This profession was as startling as it was pleasing to the missionaries and the soldier; and, considering their natural propensities to murder and theft, it is surprising to know with what scrupulous fidelity these Eskimo subsequently adhered to their intention to abstain therefrom. It pleased God at this period to permit the missionaries both to see and to hear of tokens of His love and favor towards them and their labors, as indeed He does to all His faithful ones at various times in their lives—to those who look for His grace and salvation.

Soon after the interesting occurrence related above—at the beginning of the year 1773—the Brethren's hearts were mightily cheered and their hands strengthened by the joyful tidings that one of the most daring and fearless of savages, by name Anauke, "being on his death-bed, had spoken of Jesus as the Saviour of men, had constantly prayed to Him, and departed in confident reliance on His salvation."

Anauke's countenance, when first seen by the missionaries about two years before, was most forbidding, "But when he had heard the Gospel several times," as one relates, "an evident change was produced in him, and his very countenance lost that savage ferocity which created an unpleasant sensation to the beholder."

This savage pitched his wigwam in Nam in 1772 and, placing himself under the instruction of the missionaries, there abode until November, when he removed to his winter house; "but," as the same writer continues, "finding no rest to his soul, he some time after returned on foot, with no other view than to hear the Gospel." His interest in the salvation of his soul was now thoroughly and permanently awakened, and when, in a few months after, he died, he breathed his latest breath in forgiving his enemies and commending himself to the clemency of Jesus of Nazareth. This man was long remembered as "he whom the Saviour took to Himself."

*(To be continued.)*

## FOREIGN MISSIONS.



THE world is full of living witnesses to the debasing effects of heathenism which exists in our days. The heathen are now just what they are said to be in the Old Testament, and just such as St. Paul in the first chapter of his Epistle to the Romans describes the heathen of his time. They are given over to vile affections. They have sunk themselves to the low-

est forms of vice, to the most horrible wickedness to which it is possible for human beings to come.

In India there are people who think that they shall gain their god's favor by murder; others fancy they shall please by stealing; others by committing acts of impurity; and some poor women look upon the river Ganges as a god, and to gain its favor they drown their firstborn children in it.

The heathenism of the African is gross and degrading; it brutalizes them; and they live in a state full of misery, wretchedness, filth, violence, strife, bloodshed and revenge. They give themselves up to every vice and evil passion. They put no restraint upon their appetites; at one time they will be gorged with food, and at another perishing with want. There are no good laws amongst them to give protection to property and security to life. The strong plunder and destroy the weak. And while they are heathen they cannot rise to a higher, a better, and a purer state of existence.

The condition of the Polynesians, and Melanesians, the people who inhabit the Isles of the Sea, is even worse than that of the Africans. They seem to be the most degraded of all the savage heathen. They eat human flesh; and many of them seem to eat it, not as an act of revenge upon a fallen enemy, but as ordinary food. This horrible custom leads them into perpetual war; for just as the Africans will go to war to gain the cattle of their neighbors, so will many of these islanders go to war with one another in order to get human beings for food. In one battle it is said that 1,000 men were slain, of whom 300 were at once cooked and eaten. Their domestic condition, also, is as bad as it can be. Every kind of impurity exists amongst them. Their conversation, and their songs, and all their amusements, are abominable and vile. They seem to be more like mankind just before the Flood than perhaps any other people. Probably they are worse. Young children are badly cared for, and thousands die yearly from neglect; and the murder of infants, especially of female children, who are useless in war and costly to maintain in times of scarcity, is almost general.

Now this description of the heathen, save perhaps in the matter of cannibalism, would apply to the people who lived in England itself hundreds of years ago. And what has wrought the great change which has taken place in our condition? The same blessed work which has raised all who have been brought from the death of sin into the life of righteousness,—the Mission work of the Church. And what the Church in days of old did for England, Christ would have us do now-a-days for the heathen people of every land that has been brought under her power and influence.—*Selected.*

CUBA has an area of 43,320 miles. The population at the last census was 1,521,684, distributed as follows:—Spaniards, 977,992; Negroes, 489,249; Chinese, 43,811; foreign whites, 10,632. The prevailing religion is Roman Catholic.

## Young People's Department.

### LATE.

**H**IS picture explains itself. The boy has loitered on the way to school, and now, he stands outside, with downcast look and uneasy conscience. "He is late."

Habits of procrastination thus early formed are likely to grow, until in future years, fastening themselves upon us, they cause much sorrow and disappointment. The boy who forms the habit of being late from school, will be late also at business; late in the struggle of life; and, worst of all, may be late in seeking Heaven.

The son of Napoleon III generally known as the Prince Imperial, even in his youth sought to delay. "It was ever his habit," says his mother, "to plead for ten minutes delay; so much so that I used to call him, 'Monsieur Dix Minutes' (that is 'Master Ten Minutes'). It was always ten minutes more to sleep in the morning; ten minutes more at night to sleep in his chair; and when too overcome with sleep to speak he would hold up his little hands, the ten fingers representing the ten minutes for which he pleaded."

No doubt some of our young readers have heard of his visit to Zululand, and his tragic death, when, pierced by nineteen wounds, he fell on June 1st, 1879. The Prince in command of a party of six, was despatched to select a camping ground for the army. The site having been chosen, and the party having partaken of coffee, one of the officers

suggested that they should return; but the young Prince said, "No; let us wait ten minutes."

They waited; and while preparing to re-mount, a party of warriors came upon them. The others escaped; but the Prince, "was late," and he lost his life.

Dear children, there is another and more solemn view of this subject. There are some people who

put off believing in Jesus until it is too late, and it means a *lost soul*. Thank God it is not yet too late. Yet remember, that though you may be yet young there is a possibility of your being called away before you become much older. Be prepared. Don't trifle, don't put off the offer of the Gospel, lest some day, the door shut and you outside, it may be said, "Too late, ye cannot enter now!"\* Remember the parable of the Ten Virgins,— "Too late, ye cannot enter now."

This was said to the five foolish virgins. They could not enter in where the bridegroom was because they were late, and why were they late? Simply because they did not take oil with them for their lamps. They made no preparation. And there are so many people who make no preparation for death. So many

put it off until it is too late. All young people should be wise and learn the value of time. The boy who is too late for school will be too late perhaps at last, and then will come the bitter sorrow of time thrown away for nothing.



LATE.

\*From the "Faithful Witness," Toronto.

## THE CHURCH CATECHISM EXPLAINED FOR THE LITTLE ONES.

By MISS M. L. SUTTON, ST. CHRYSOSTOME, P. Q.

### CHAPTER VI.—(Continued.)



HERE are many ways of being dishonest; such as cheating when we make a bargain, not paying our debts, making a person pay more than a thing is worth, or being idle when we are paid for working. You may think this is being very particular, but we are told again in "My Duty to my Neighbor," to be true and just in all our dealings, and remember that this is part of the promise made for you in your baptism, that you should keep God's holy will and commandments, and walk in the same all the days of your life. Why is it that people are tempted to steal? Very often it is because they are too fond of money, and wish to get it; and sometimes because they are not satisfied with what they have, and are always wishing for what belongs to someone else; and at other times it is when people are in great want, and steal what they cannot do without. Such cases are very sad, but they are stealing as well as the others.

If we have taken anything which does not belong to us, we must not only repent of our sin, but we must give back what we have taken; or if we are not able to do that we must do all we can to make up for it.

**Ninth commandment.** To bear false witness against others is to say what is not true about them. This commandment shows us that we must take particular care of the way in which we allow ourselves to speak. As it says in "My duty to my neighbor," "to keep my tongue from evil speaking, lying and slandering." This speaks of our tongues as though they were hard to manage. And, indeed, it is so; for it is so easy to say things that we ought not, that we need to be on our guard all the time. St. James tells us that no man can tame the tongue; it is full of poison, and we can understand how this is when we think of all the mischief that we may do by allowing ourselves to talk as we ought not.

I must try and make you understand what a dreadful sin lying is. In the Bible we are told that. There is a verse which says that "lying lips are an abomination to the Lord; but they who deal truly are His delight." And in another place it says, "All liars shall have their part in the lake which burneth with fire and brimstone." Of course, this means hell. Then you must have read the story of Ananias and Sapphira, who were struck dead for lying. These things ought to make us fear to tell a lie.

If we do something wrong and tell a lie to hide it we are sure to be found out, and then no one will like to trust us again. There is another way of being very untruthful which many think very

little of. Sometimes in telling a story several times people get into the habit of making little changes in it, or adding a little to it to make it sound better, until it soon becomes quite another story. Much trouble is often made this way just because they are careless in speaking the truth.

Slandering is speaking of any one in such a way as to do them harm, saying things of them which will lead others to believe what is not true. This is too common a fault, and it is very easy to fall into it. Often we are tempted to say unkind things of others, not because we wish them any harm but just to agree with someone else, and we have not courage to speak as we ought. How often a few words of ours will hurt or help a person! And then again we often gossip and make mischief just for the love of talking. We must ever be on the watch against these faults, and pray for the help of the Holy Spirit. This is a little prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips."

**Tenth commandment.** To covet means to wish for, and this commandment tells us we are not to wish for anything which belongs to another. If we are always wishing for things that are not ours, we may soon be tempted to steal them, or if we do not do that, we will make ourselves miserable, and all around us, by our discontent. Those people who are contented with what they have, even if it is ever so little are much happier than those who have everything they need, but yet are not satisfied. Perhaps there is nothing more trying to everyone than a person who is always complaining. No Christian ought to feel this way, for if we remember how much we have to thank God for, we will not mind if we do not have everything as we would like it. It is our parts who bear the Saviour's name, to be always bright and happy, trusting our affairs in the hands of our Heavenly Father without any fear. One of the most common ways of breaking this commandment is wishing for money. Can you think of any one who loved money so much that it led him into a great sin? There was Judas, the disciple who betrayed the Lord Jesus. He was always longing for money. The Bible tells us he carried the bag and was a thief. His love for money led him to steal and to do what was even worse; to get a few pieces of silver he was willing to give up his Master to wicked men to be put to death. Why was it that Judas did such a wicked thing? It was not that he did not love the Lord, but because he loved money better. You see, then what sins we may be drawn into, by not being satisfied with what God has given us. We are not only to keep from coveting, but we are to do our duty in whatever place it has pleased God to put us.

(To be continued.)

Of the 600,000,000 of women now living, 80,000,000 are confined in zenanas and harems; 21,000,000 of these are widows.

## BUCK STANTON.

By H. R. A. POCCOCK, OTTAWA.\*

**D**'ANVERS, how would this shirt fit you, old man?"

"Don't ask me, Tom. I've given up buckskin years ago."

"Come on—try it as a special favor to me—I would like to see you in a man's dress."

So for once he took off his black clerical coat as we sat smoking by the log fire, and put on the shirt of buckskin. The soft rich color was flushed in the fire-light, the fringes fell gracefully over his shoulders, and though the wavy hair was turned grey, and the bronzed skin was now pale, and the worn face looked stern, I saw the light of the prairies come back into his grey eyes, and my heart went out to the fair brave face and the priest in the man's dress.

"And what on earth made you a missionary?"

"Why the Grace of God to be sure."

"But how? Do you always lock up your heart like one of these Jesuits, d'Anvers?"

"I'll tell you how I became a parson. I hope you won't laugh at me for being sentimental.

"It is some years since I was out for a winter trapping around the foot hills of the Rockies and Selkirks; and just when the winter let up after a poor season, I struck gold, and it was so rich I kept on washing all summer; and late in the fall I took my pile of 'dust' and the peltry from the winter's work, down to Fort Calgary, which was only a Hudson's Bay Post at the time. Well it was just after the 'round up' on the ranches, and a lot of 'cow punchers' were up at the Fort painting things red. You know that the company used to have rum and old brandy that beat all creation; and I was in the store drinking with the crowd the first night until I had considerably more than was good for me. Some of the 'boys' were beginning to get pretty noisy, but nothing out of the way happened until one of the fellows, a very old hand, 'set 'em up' with extra ceremony, and to my horror one of the crowd refused to drink. I knew at once that there would be a scene, and backed round to where Buck Stanton was sitting on a tub with his arms folded, perfectly sober, and not the least bit sulky, but refusing to touch a drop of liquor because he 'wanted to give his whole pile to the 'old woman' at home, and wasn't bumming around for free drinks.' Drunk as I was at the time, there was something about that chap that made me feel ashamed of myself, he seemed such a fine fellow sitting there—and I determined to take his part. Buck was a very handsome man, with clear blue eyes, and wonderful long silky hair worn down his back, as those fellows do wear it, they say to make their sight better.

"Well, the man who wanted to treat felt insulted, and he declared it was a matter of drink or fight—and it ended as I had feared in shooting, about the

only case I ever heard of on this side of the line. The aggressor must have been too drunk to take aim, and Buck's bullet went clear through the other's brain. That sobered me, and I came to Buck's defence as the whole mob set on him; and after a few minutes I got him safely out of a side door, and we made for the river with the whole crowd after us. The sudden change to the fresh air must have made them feel the effects of the liquor more, for they were too drunk to follow very rapidly, and we gained the river bank some way ahead of them. At the point on the bank to which Buck led we found a little canoe only large enough for one.

"I remember most vividly how his blue eyes looked down into mine, and he said hurriedly, 'Stranger, I'm winged, can't paddle anyway—get in quick and take this letter to my mother—and God bless you, stranger. Shake!'

"I remember shaking hands with him, taking a heavy letter which I found afterwards in my shirt, shoving off the canoe, pushing out across the stream, dodging a shower of bullets.

"And then I stood on the other bank free—and there was Buck Stanton in the dusk daring the crowd to come on—and then he fell!

"Didn't it seem shameful for me to be standing there safe, a coward, while that brave man lay dead? Fancy a man who faced certain death rather than that his widowed mother should be without the savings of a year's hard work on the ranches. Didn't it seem beastly mean of me to be drinking my brains away when I could be the means of bringing purer and more perfect life to dozens of those fine fellows, who stained their hands with blood only because they had never had teachers to tell them of better things, and to show them by example that manliness and Christianity are one Gospel?"

"I may not have been wearing a man's clothes these last few years, old fellow; but that is the reason I became a missionary."

And as he finished and sat by the glowing pine logs that lit up the cabin of the Mission, the door from the cold winter outside opened, and a man stood in the shanty with his fur cap in his hand; and the fire-light streamed over him, and flooded with glory the wavy hair that fell, sparkling with fresh fallen snow, over his shoulders. And the fire-light shone on bold blue eyes; and the parson looked up from his reverie, and stood before his visitor silent. Then he found voice to speak, striding forward:

"Are you come from the dead? Speak—Buck, Buck Stanton—speak!"

"No lad, they ain't found out how to plug this chicken yet—Did you give my letter to the old woman? You did? Say, you're a MAN stranger—Shake!"

Of the 3,000 crimes punished by Chinese law, none is reckoned to be so great as disobedience to parents.

\*From "Tales of Western Life." See our Books and Periodicals Department.



## ULTIMA VERITAS.

BY WASHINGTON GLADDEN.

**I**N the bitter waves of woe,  
 Beaten and tossed about  
 By the sullen winds that blow  
 From the desolate shores of doubt—  
 When the anchors that faith had cast  
 Are dragging in the gale,  
 I am quietly holding fast  
 To the things that cannot fail.

I know that right is right ;  
 That it is not good to lie ;  
 That love is better than spite,  
 And a neighbor than a spy ;

I know that passion needs  
 The lash of sober mind ;  
 I know that generous deeds  
 Some sure reward will find ;

That the rulers must obey ;  
 That the givers shall increase ;  
 That Duty lights the way  
 For the beautiful feet of Peace ;

In the darkest night of the year,  
 When the stars have all gone out,  
 That courage is better than fear,  
 That faith is truer than doubt.

And fierce though the fiends may fight,  
 And long though the angels hide,  
 I know that Truth and Right  
 Have the universe on their side,—

And that somewhere beyond the stars,  
 Is a love that is better than fate,  
 When the night unlocks her bars  
 I shall see Him, and I will wait.

## AN EASTER IN BERMUDA.

BY MRS. FORSYTH GRANT.

**D**URING our visit to Bermuda I spent some weeks at Government House, and one Easter Sunday attended both morning services with the family. All the day before we were busily occupied in gathering all the white flowers we could lay our hands on, and even the beautiful and spacious gardens of Mount Langton (another name for Government House) were unable to furnish what was wanted for the different decorations of the two churches, for we went to two, one a short distance from the house, as being more convenient for the early service at 8 o'clock a. m. Easter day was a day of glorious sunshine and brilliancy, the white roads enhancing the effect of the sun, and making the shade of the trees most grateful. Government House stands in large grounds of its own, and the road from the house wound down to a large opening between two immense rocks, covered with roses and other flowers. From there we walked in the sweet freshness of the early morning. The church was very full. Our seats were several rows of chairs with red cushions in front on the floor, on which to kneel. At the time of administering the Holy Communion, the Governor and his family, following an old, and I suppose, a time-honored custom, went up to the chancel or rather altar

steps, and there received the sacrament alone ; and then returned to their seats before the crowd advanced. I say advanced, for there is no other word to describe the curious effect of the large body of natives who were standing all along the aisles waiting for their turn.

The native Bermudian is very dark, almost black, and many faces have the shining blackness and flat features of the true African—nearly, all the women, looking to me so like the old "aunties" and "maumers" of the Southern States, each with a bright cotton or black dress, as the case might be, but all with the big snowy white apron and kerchief, and enormous colored bandana turban on the woolly heads, and almost every one with a folded handkerchief and a large Prayer Book or Bible in her hands, was ready to press forward the moment an opportunity for doing so occurred ; old men were plentiful amongst the numbers, but I do not remember seeing many young ones, but it must always be a very touching sight to look on the dark faces, many of them full of excitement and emotion, aroused by the services leaving an impression strong at the time, though probably, owing to the negro nature, not lasting.

This church was not distinguished for the elegance of the decorations. The members had evidently thought that quantity was the great thing needed, and that quality might be left to take its chance ; in each corner were the long stiff fronds of the Sago palm, standing up like so many spears, stiff and straight, against the white walls and big bunches of roses and geraniums stuck about in all directions. However, it was all very fragrant and sweet, which was, perhaps, rather a fortunate circumstance in a church crowded with natives in the tropics.

At Trinity Church the arrangements of the flowers, texts, altar, pulpit, etc. were each more beautiful in its way than the others. The church itself was built of the porous white stone of which the coral formation of the Bermudas is composed, and in the distance had almost the effect of marble ; it was beautifully situated on a hill almost in the centre of Hamilton, and thus commanded an exquisite view of the islands, large and small, and the glorious sea with its wonderful prismatic hues glowing and sparkling in the sunshine. The interior was much like that of a miniature cathedral, with rows of pillars forming broad aisles, a vaulted roof, and the organ placed at the side.

Trinity Church has since then, I grieve to say, been burned down. So I am doubly glad to think I can remember Hamilton with the white church on the hill as the most conspicuous object when approaching the town. I have never heard if it has been rebuilt—but nothing can erase from my mind the remembrance of the Easter Sunday in Bermuda.

LET the true spirit of consecration obtain among parents, and the number of volunteers for Foreign Missions will be at once increased twenty-fold.—  
*R. G. Wilder.*

## The Canadian Church Magazine AND MISSION NEWS.

A Monthly Magazine published in the interest of the Domestic and Foreign Missionary Society of the Church of England in Canada.

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.  
Back numbers to a limited extent can be supplied.

REV. C. H. MOCKRIDGE, D. D., Editor and Manager, Hamilton, Ont.  
REV. J. C. COX, B. A., Business Agent, 28 Park Road, Toronto, Ont.

APRIL, 1888.

### DOMESTIC AND FOREIGN MISSION- ARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.\*

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The next meeting of the Board will be in Montreal on April 11th, the second Wednesday after Easter.

WE congratulate the Hon. G. W. Allan, a member of our Board of Management, upon his elevation to the honorable post of Speaker to the Senate of the Dominion.

THE Rev. Dr. Courtney is to be consecrated Bishop of Nova Scotia on St. Mark's day, April 25th, by the Metropolitan. The Bishops of Ontario and Quebec, are expected to assist at the consecration.

THE Bishop of Algoma is about to leave for England to plead for his Diocese. He hopes to sail on the 7th of April, when he should be remembered in prayer.

THE Bishop of Newfoundland (Dr. Llewellyn Jones) lately made a cruise of visitation of his diocese in a schooner belonging to Rev. J. J. Curling, who generously bore the whole cost of the journey, amounting to about \$1,500.

A MEMORIAL to the late Archbishop Trench in the form of two Trench scholarships in Alexandra College, Dublin, is about to be raised, and friends in Canada are asked to contribute towards it. All information regarding it may be obtained from W. F. Stockley, Esq., Fredericton, N. B.

THE *Church Missionary Intelligencer and Record* says:—"This year the Domestic and Foreign Missionary Society of Canada sent us £308, besides helping the Society for the Propagation of the Gospel still more largely." Thus is the Church in Canada doing some work at length as a Church in the foreign field.

\*See Canon XIX, Provincial Synod.

In the Royal Navy, where daily prayers are constantly said, the service of heathen seamen often results in their conversion to Christianity. The regular daily prayers of the Church, if continually used everywhere, would themselves prove to be effective missionaries.

THE great event of the month gone by has been the death of William I., Emperor of Germany, who was born at the close of the last century (March 22nd, 1797), and who lived to see the present century wear on close to its end. His son, now Frederic III., suffering under a fell disease, scarcely expected to be Emperor, and his reign will probably be as brief as the closing moments of his life threaten to be sad.

A YOUNG Parsee lady named Sarabji, has just completed a distinguished University course in England. Indian ladies of this description ought to prove useful in propagating Christianity among their own people.

A WONDERFUL movement in favor of Christianity is now going on in Burmah, where the natives are shewing a surprising eagerness to be taught the precious truths.

THE *Japanese Gazette* says, with regret, that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout Japan. Professor Knox, of Tokio, in the February *Missionary Review of the World*, anticipates that Japan will be fully christianized by the close of the present century.

MR. WIGRAM, of the Church Missionary Society seems to be a great "tourist." After visiting places all over the world we now read of his "touring" in Ireland. His trips, it is needless to say, are always in the interest of missionary work.

It is said that more than two thousand two hundred students of various colleges and seminaries of the United States have offered themselves for service in foreign lands.

THE Rev. Dr. Satterlee, of New York, has been elected assistant Bishop of Ohio.

REV. E. M. BLAND has been inducted Rector of St. George's Church, St. Catharines, Ont.

THE Bishop of Moosonee, Dr. Horden, has written to us in high appreciation of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS, sending at the same time a handsome contribution towards its funds.

REV. E. F. WILSON has been obliged to abandon his proposed trip to England with his Indian boys. He may go alone.

## OBITUARY.

The Very Rev. Michael Boomer, LL. D., Dean of Huron, died in London on March 5th, at the age of 78. Dr. Boomer was for many years rector of Galt, Ont., and is well known in Canada as one of the early workers in the Church.

Rev. Dr. Smithett, of Omemee, died on Saturday morning, March 24th, at Omemee, after an illness of five months. Dr. Smithett has been for several years a prominent clergyman of the Diocese of Toronto.

The Hon. Josiah Burr Plumb, Speaker of the Dominion Senate, died on March 12th at his home in Niagara. In him the Church of England has lost a devoted member. He took an active interest in his own Diocesan Synod of Niagara and in the Provincial Synod, and was a member of the Board of Management of our missionary society.

Helen P. Nelles, widow of Thomas Racey, late registrar of the County of Halton, died on Feb. 28th at Milton, Ont., Diocese of Niagara, at the advanced age of 84. She was the third daughter of the Hon. Abraham Nelles, and a relative of the late Archdeacon Nelles, of Huron Diocese. She proved herself to be a worthy descendant of U. E. Loyalists and a helpmeet for a husband, who, in 1812, and subsequently, shouldered his musket in defence of the United Empire. Mrs. Racey was a devout and consistent member of the Anglican Church; a regular communicant whenever health and opportunity offered. Her piety was not so much in words as in deeds. She fell asleep in Jesus. Her end was peace.

## SASKATCHEWAN AND CALGARY.

EMMANUEL COLLEGE, Prince Albert, Saskatchewan, is going on in a very satisfactory manner under its new Warden, Ven. Archdeacon John A. Mackay, D. D. This institution was founded by the first Bishop of Saskatchewan in the year 1879. Its origin and object are best stated in Bishop McLean's own words. "The origin of Emmanuel College was in the sense of need I entertained for a trained band of interpreters, school masters, catechists, and pastors, who being themselves natives of the country, would be familiar with the language and modes of thought of the people."

Through the efforts of its founder, a great deal has been done. Besides obtaining the funds expended on the present buildings, including the house occupied by the late Bishop, which his successor, whose headquarters are at Calgary, does not need, and that will therefore for the present be used in connection with the college, and acquiring 192 acres of excellent land, Bishop McLean invested the sum of \$10,023.42 for the endowment of a Chair of Divinity (held by the Warden). Moreover, during his life time two scholarships,

viz, the McKay and Louise scholarships, were founded, for which \$700 and \$540 respectively have been invested.

Its value as a diocesan institution may be estimated from the fact that of the twenty-three clergy now in the two Dioceses of Saskatchewan and Calgary, nine received their training there, and the college with its collegiate school has afforded educational advantages to many catechists, teachers and others. Bishop Pinkham has associated with himself in its management a number of local gentlemen. It is under the patronage of the Metropolitan of Rupert's Land.

Funds are needed to pay the portion of Rev. Canon Flett's stipend, which he receives as assistant Professor of Divinity, for the salaries of other teachers, who are from time to time required, and to make necessary repairs and additions to the college buildings. There is no debt upon them. The present Bishop desires to carry on the work on the lines laid down by his predecessor, in the sentence quoted above, continuing the college as a memorial of the thought and energy its founder expended on it, and he confidently appeals to those who honor noble self sacrifice and to whom the memory of the just is blessed, to aid him in the effort.

In view of the efforts now made throughout the North-West to educate Indian children, Emmanuel College ought to be able to perform a most important and prominent part.

Mr. Donald McDonald, late a student of Emmanuel College is doing an excellent work as teacher and catechist at Onion Lake near Fort Pitt. It is hoped a clergyman will soon be placed there.

Rev. John Badger, native pastor at the Nepowin Fort a la Come, recently visited the Indians about Montreal and Candle Lakes.

The Bishop of Saskatchewan, who has been for some weeks doing the work of the Rector of Calgary during his absence on a brief visit to Ireland, spent the first Sunday in March at Banff and Anthracite. Services were held at the National Park, the Hot Springs, and Anthracite. All the congregations were excellent, but at the last named place one of the largest congregations ever seen in the North-West, greeted the Bishop.

Mr. George Grisdale, an excellent young man, is to be stationed at Anthracite at once. Steps are being taken for the immediate erection of a church there. There is ground for hoping that Anthracite with its increasing mining population will soon become self-supporting.

Rev. E. P. Smith, Bishop's Chaplain, is performing the duties of travelling missionary in the neighborhood of Calgary. He has been taking services regularly at Fish Creek, Banff, Anthracite, etc., and he visits the Blind Man settlement, between Calgary and Edmonton, occasionally, where a resident clergyman is urgently needed if funds for his support could be obtained. The Blind Man settlement is about 100 miles north of Calgary.

## Woman's Auxiliary Department.

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

*"The love of Christ, constraineth us."*—2 Cor. v., 14.

The Woman's Auxiliary to the Board of the Domestic and Foreign Missionary Society of the Church of England in Canada:—

President, Mrs. Medley, Diocese of Fredericton; Vice-Presidents, Mrs. Williams, Diocese of Quebec; Mrs. Sweatman, Diocese of Toronto; Mrs. Baldwin, Diocese of Huron; Mrs. Hamilton, Diocese of Niagara; Mrs. Henderson, Diocese of Montreal; Mrs. Tilton, Diocese of Ontario; Recording Secretary, Mrs. Houghton, 111 Union avenue, Montreal; Corresponding Secretary, Mrs. Tilton, 251 Cooper street, Ottawa; Treasurer, Mrs. Gregory, Hamilton.

### PRAYER.

O Lord, Jesus Christ, who in the days of Thy flesh didst vouchsafe to accept the services of faithful women, who ministered unto Thee of their substance, we beseech Thee to grant Thy blessing upon our endeavors, to aid and encourage Thy missionaries, that, both they and we, following the example of Thy saints, may never falter under discouragements or difficulties, but go forward in faith and hope, looking unto Thee, who with the Father and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

### RUPERT'S LAND.

The following has been circulated generally among the churchwomen of Winnipeg, to awaken an increased interest in the work of the Woman's Auxiliary:—

DEAR FRIEND,—Being a Winnipeg Churchwoman, and more or less interested in Church work, I take for granted you have heard of the recent formation of the Diocesan Woman's Auxiliary, under the presidency of Mrs. Grisdale. But perhaps you have not been asked to become a member, and do not see how you can add to your present busy life any more mission work. Or perhaps you have joined it, and finding the interest somewhat flag, and its objects and importance not very clear to your mind, you have virtually dropped your membership. In either case let me try and stir you up, by a short account of what this Auxiliary has already done, and hopes in the future to do. It aims at being such a supplement to the Diocesan Mission work as is the "Church Extension Society" to the S. P. G.; or the "Missionary Leaves Association" to the C. M. S., or to come nearer home, the similar Auxiliaries in the Dioceses of older Canada; an united effort of all Churchwomen.

(1) To uphold the hands of our clergy, laboring in newly settled missions or among the Indians, by gifts of Church furnishings, clothes, books, etc., or

(2). To be the channel by which such gifts can be sent from the Eastern Provinces.

In the latter department we have not yet done much, our formation being too recent to be widely known; but by the work and contributions of second hand matter of many of our Winnipeg Church people, we have already been able to send out boxes to the following:—

Rev. W. A. Burman, Sioux Reserve, Griswold, Miss Mackenzie, Indian Mission School, Clendeboye; Rev. C. Weatherly, Birtle; Rev. J. Irvine, C. M. S. Mission, Lac Seul; Rev. J. Hines, Assinippi Mission, Saskatchewan.

Mrs. H. H. Smith, 5 Assiniboine street, kindly allows us her house on the first Tuesday afternoon of the month, for a workers' rendezvous, when contributions are brought in, new material taken home to work, and any incidental business arranged. The fee for membership is almost nominal, and goes towards freight on boxes, etc. It is but the "day of small things" with the Association as yet, will you not help us to embrace other branches of Mission work by your co operation? Give in your name to our secretary, Mrs. Rowell, 190 Hargrave street.

You may find things in the Auxiliary not precisely conducted as you wish, you may question the wisdom or comprehensiveness of our plans; gladly do we solicit all criticism and any suggestions when given us together with hearty prayerful sympathy. You may say you have in your home duties and special Church work enough to fill up your time, but I trust you may find, as I, also leading a busy life, have found, that you have still a little leisure, or a little material, a little money, or a little influence that you may give to the Master's work by the means of this Auxiliary. Believe me, Yours truly in Christian work and fellowship,

E. COWLEY, Vice-President D. W. A.

The days and places of meetings you will hear given out in church.

### DIocese OF HURON.

The annual meeting of the Woman's Auxiliary was held in Victoria Hall (London) on the 7th of March. Fifty delegates from branch associations had signified their intention of being present. The day began by Holy Communion at St. Paul's at 9 a. m., after which the morning session began. Both morning and afternoon sessions were largely attended. The President (Mrs. Baldwin), gave an admirable address, and papers were read on different branches of mission work, by four delegates. Rev. Cooper Robinson opened the meeting in an interesting address.

In the evening the annual public missionary meeting, under the auspices of the Auxiliary, was held in Victoria Hall, the Lord Bishop of the Dio-

cese in the chair, and many of the clergy on the platform.

The hall was quite full, rather an unusual circumstance, at a missionary meeting. The reports of the secretary and treasurer were read, showing a most gratifying result in the progress of the work.

This Diocesan Auxiliary has now 46 Parochial Branches, and the Treasurer's report showed that \$845.29 had been received by her during the past year, and boxes of clothing, etc., had been sent to the North-West to the value of \$1,132.30.

The Bishop gave an earnest address full of encouragement, and was followed by Rev. J. Farthing, Rev. C. O'Meara, and Rev. J. Ridley. A good collection was taken up in aid of the Auxiliary, and the meeting closed with the doxology and benediction.

### ALGOMA.

The seventh monthly meeting of the Woman's Auxiliary, Sault St. Marie, was held at St. Luke's parsonage, on Tuesday evening, March 6th. The following members were present:—Mrs. Greene, President, Mrs. Burden, 1st Vice President and Treasurer, Mrs. A. Bennetts, Secretary, Mrs. Campbell, Miss Frickleton, Miss Towets, Committee.

The meeting was opened with prayer by the Rev. F. F. W. Greene. The Treasurer's report was read and dues were paid by all the members present.

Moved by Mrs. Burden, seconded by Mrs. Campbell, That the members advance the sum of one dollar each for the purpose of buying material for present work, the funds in hand being insufficient. Carried.

Receipts of the evening, 60 cents. The meeting was then closed with prayer.

### A HISTORY OF WOMAN'S MISSIONARY WORK.

(Concluded.)

By Mrs. McLeod Moore, Prescott, Ont.

The Diocesan Deaconess Institutions, of which there are eight, including the celebrated one at Mildmay Park, which has a branch at Malta and one at Jaffa, constituted and directed by Church authorities, give a wide scope for humble and devout service of a kind which we cannot but feel must be especially blessed to the workers themselves. One of these English Deaconesses is working in the United States, where a Deaconess has been recently ordained in the American Church, the only event of the kind recorded in 400 years. The permanent diaconate of women is, however, one of the questions of the day. The nursing institutions, convalescent homes and cottage hospitals connected with Home Mission work, 73 in number, are scattered over England, most of them being regularly visited by the Queen or other members of the Royal Family. It is

almost impossible to give the average yearly admission into these Houses, as they differ materially in accommodation and means of support, but it varies from 25 to 1,500.

The Church of England temperance work is not left sufficiently in the hands of women to be claimed as a branch of this work proper, albeit they give very important aid, but the excellent and hopeful preventive and reformatory work is largely entrusted to female direction with the best results. It is carried on in various ways by earnest experienced workers, who are untiring in their care and watchfulness. The ladies associations for the care of friendless girls, with which the well known name of Miss Ellice Hopkins is prominently associated, are 100 in number and constantly increasing. The Young Woman's Help Society, with 72 branches has been in duration only seven years, but is found most useful. The Parochial Mission Woman's Association, working amid the very poor, and forming a link with the other societies, even with the Church itself, are great help. Two hundred of these women are employed, the larger number in the Diocese of London.

The Girls' Friendly Society, of which the Queen is patron, is assuming vast proportions. In England and Wales alone there are 101,000 members, 24,000 associates and 850 branches, besides the sister societies in Scotland, Ireland, America and some of the Colonies, also in one part of India. This great organization has for its motto, the injunction, "Bear ye one another's burdens," the members and associates being banded together for mutual help, sympathy and prayer. After listening to such statements as these it is with a feeling of surprise that we learn the Church of England Missionary Society organized at the close of the last century, and sending out 557 missionaries to 271 stations, have but 20 female missionaries. We remark in passing that the recent opening by this Society of a mission at Quetta on the Afghan frontier, which holds, so to speak, the key of Central Asia, will, it is hoped, open up new and valuable fields for woman's work; the Ladies' Union for London, with six hundred members, labors in connection with the Church Missionary Society. It also seems noteworthy that the London Missionary Society, 92 years in existence, with 1,367 missionaries working in many districts and expending yearly more than £124,000 sterling should send out only 27 female missionaries. These significant facts seem to call aloud for a reply. Who will give it? In addition to the above it may be mentioned that the Universities' Mission to Central Africa have twelve female missionaries on their staff. There is much that might be told of the Home Mission works, in which women of different denominations are equally interested with those of the Church of England, and when they meet on common ground such as the Young Woman's Church Association, the Working Girl's Homes, Homes for Friendless Women, Strangers' Shelters, Female Scriptural Readers' Associations, Flower Mission,

Christmas Letter Missions, Ragged Schools, Mothers' Meetings, Rough Teas, and many other valuable and interesting works; but though in full practical sympathy with such labors, and deeply sensible of their importance time restricts us on this occasion to the contemplation of some of the works of the Church with which we are immediately connected, and all those truly interesting details are of necessity omitted. If we turn to the world of letters great is the company of women who publish the glad tidings, who heartily consecrate their high talents to the Lord's works only, and as said by the late Miss Havergal, herself a devoted laborer to this special field, seem to receive their almost inspired utterances direct from His hand. So sacred is such work, that we but call attention to it as a very blessed ministry, lifted far above our praise or criticism, and of a usefulness to which we can put no limit.

Amongst woman's work in other than our own land not distinctively missionary, partly because unsectarian, we may instance that of Viscountess Strangford in the East, and more recently in Egypt, also the good services rendered by Lady Houlton at Malta, and Lady Brassey at Gibraltar, in connection with the Ancient Order of St. John of Jerusalem (revived in England about fifty years ago), which though too cosmopolitan to be denominational, is purely Christian, and is devoted to good deeds done in the spirit of their Divine Master, and thus most truly missionary, inasmuch as all work done in the service of Christ, whether for Jew or Gentile, must come within the shelter of his universal Church, of which He is the one foundation.

The Dames Chevalieres of this Order have upon their roll the Princess of Wales, Princess Christian and her Royal sisters, and many ladies of high rank. The few members of the Order in Canada have not any females among their number, but women are extensively associated with some branches of the work carried on both at home and abroad. Their handbooks of instruction in the care of the sick are translated for use in the Christian Girls' Schools at Lodiana, India, connected with the Society for Promoting Female Education in the East, and the training of Copt or European-Egyptian women as hospital nurses is one of the special works carried on by them in the Victoria Hospital, established by Lady Strangford at Cairo, of which the Queen is joint patron with his Highness, the Khedive of Egypt.

If time had permitted even of a glimpse of the numerous grand philanthropic undertakings, the direction and the furtherance of which occupies the attention of so many earnest women, as well as the labors performed by all those engaged in such branches of Church work as are difficult to give in detail with results that cannot be tabulated, what a noble army would be as it were brought out before us. If in recurring to the subject named for this paper we remember the more than Laodicean tendencies of the preceding age when Quietism wore

its worst aspect, and note the now historical fact that on the date of her accession to the throne the girl Queen Victoria, then only on the very threshold of her long and glorious reign, publicly declared her wish and intention to foster and protect all designs undertaken for the glory of God and the spread of the Gospel, and then turn our thoughts to the array of facts presented by even this partial retrospect, may we not say that the Church of England "has had a Queen for a nursing mother," and as predicted by the same prophet "her daughters have been nursed at her side?"

Our paper would be incomplete indeed without more than a mere passing allusion to the magnificent record presented by our sisters of the Woman's Auxiliary of the Board of Missions of the United States of America, in which we most heartily rejoice. Established only fifteen years ago it has branches in 44 Dioceses, and 300 Diocesan officers; and when we read that the sum total of their gifts in money, clothing and other things for a single year was \$234,000, it seems marvellous, and we, yet in our infancy, have just cause to glory in our elder sister.

The too feeble words in which the work of all these noble women is touched upon cover great facts, conveying great lessons which address themselves to all women present and to come. If we are humbled by a knowledge of the little accomplished by us who dwell in green pastures and beside the waters of comfort, still let each woman do what she can. If our lives are mute and inglorious to outward seeming, let them the more be "hid with Christ in God." That our aspirations should be checked, our desires thwarted, by the relentless force of what we call circumstances is a most familiar experience, but let us be strong and of a good courage, and having our lamps trimmed and burning, express in our deeds the true meaning of the simple lines—

"Do thy duty that is best,  
Leave unto thy Lord the rest"

### **Society of the Treasury of God.**

THE following letter from the West Indies, is an example of what the clergy can do if they will but believe that their people are only waiting to be taught. The Rev. Harold Gresham, who is mentioned therein, is the Organizing Secretary of the Society in the West Indies:—

"My operations in starting a branch of your Society were cut short by an illness which made it necessary for me to leave my cure. The matter, however, had not been entirely dropped, as two or three of my people had, through reading your literature, adopted a principle of paying a tithe with very satisfactory results to my funds. A subscriber of ten shillings monthly, on reading your monthly paper, No. 4, at once agreed to tithe his income, and the result has been that he now pays \$25 monthly. Another has increased his subscription to \$96 a year.

"Your post card reached me at a most appropriate time. Encouraged by the success met with by Rev. Harold Gresham, whom I know very well, I determined to bring the matter before my congregation on the first Sunday after Epiphany, and to invite them to commence this year to give one tenth of their income to God. On the Thursday following I received your card, and on the following Saturday my subscriber of \$96 per annum came to me in the vestry of my church and handed to me \$60 as the unexpended balance of his tenth for the year 1887.

"Encouraged by all these concomitant circumstances, I decided at once to start an association, and I did so on Monday, 16th of January, when I enrolled nine members. I intend, God helping me, to persevere, as I believe it to be the only right way of giving. I shall be glad to receive the *Systematic Giver*." Please send me (I will remit next mail, D. V.) 100 copies each of the *Tithe Scriptural* and the *Tithe Primitive*, and send me monthly from January, 1888, a copy of your monthly paper. I shall be glad to get any other literature you can spare. I send you a copy of my Report for 1886 that you may see how my funds stand. With best wishes for the society and with kindest regards for yourself. I remain, etc."

A priest of the American Church thus describes his method of teaching. It is not the first poor parish in which he has met with success:—

"In reply to your card I will give the account of our way here with this caveat. The ground of confidence is not system or method, but principle. The peculiarities of persons give strength to methods of their own devising, but the most perfect methods cannot be relied upon; even with them principles must be kept definite and lively.

"The congregation to which I minister is gathered in a small stone building, holding about 200 from the toilers in the mills. With but two or three exceptions the families are all connected with the mills, holding subordinate positions. The exceptions are mechanics and musicians, butchers or workers in iron. There is no one who can be called rich, or even well to do, save in comparison with those who live upon bare necessities. They are frugal however, and well contented; mostly English in birth. Fifty five are communicants, but we have not so many families, three and sometimes four being of one family.

"The church was built as a mission some twelve years ago, but it came to grief and was in charge of lay readers, when I agreed to take it upon three conditions:—

"1. That it should be independent of any other parish.

"2. That fifty people would promise in writing to attend its services with regularity.

"3. That these should also promise to offer of their substance to God, weekly, as He prospered them.

"I received admission for it as a church into our Diocesan Convention, upon Articles of Association

which made the only revenue of the parish, tithes and offerings, and required that the vestry should be communicants.

"As one enters the church, on either side of the passages or aisles, treasury boxes are conspicuously placed to receive tithes and offerings. There is no subscription list, no envelopes, no rental, no passing of plate or basin, but at the offertory the officers of the church receiving the basins from me at the chancel, go to the boxes and bring up from them and present their contents. The boxes are opened by key. The two lines on the upper part are marked 'Tithes and Alms,' while the line on the incline is for 'General Offerings.' The money falls into separate apartments, upon little dishes which are taken out by the officer, and emptied into the alms or offering basin. It is done in a trice, and being brought up to me I reverently place the basins on the altar.

"The following texts are painted in white upon the dark walnut boxes:

"'Withhold not good when in thy power.'

"'Honor the Lord with thy substance,' etc.

"'Remember the Lord thy God.'

"'Seek ye first the Kingdom of God,' etc.

"'Them that honor Me, I will honor.'

"'Every one of us shall give account of himself to God.'

"'Take heed, beware of covetousness.'

"'With what measur. ye mete, it shall be measured to you again.'

"On the doors is painted 'Offerings of God.'

"I teach, as they are able to bear it, the *tithe*, and I know about six who practice it. The money from tithes, for the few, is sometimes more than all received in the General Offering part.

"Those who tithe, I encourage to meet together and use their influence upon others. My hope under God for the permanent strength of the parish is in the tithes. I recommend to each family to have a home treasury box into which, when they are absent from church, they shall cast what they would have offered if they had come. Thus the weekly offering is upheld and much saved that otherwise would be lost. It is not without difficulty and patient reiteration that this feature is kept. I also divide (as I can) the people into decuries or bands of ten. I have no other guilds, etc., etc. A decury provides about the quantity of opportunity and fellowship in working the parish which is needed. Guilds, etc., etc., only take off money and attention from the regular services and offerings. When all the people learn the 'tithe' it will be time enough for elaboration. Our first year ended last Advent. Over \$900 (nine hundred dollars) were received by the boxes. I also ask that each family should put at least five cents weekly in the home treasury box for missions, and thus we contribute beyond the \$900—more than \$100—for missionary work.

"Our Convocation granted the work \$200, but I am so thoroughly encouraged by God's blessing, and so thoroughly persuaded that our Lord will

have his ministers to rely solely on Him when diligent, that I shall decline further help of this kind. Many worthy clergymen receive less than I have received, and I would take my portion with God, and not base it upon my own fancied or acquired needs.

"We keep the expenses of the church as low as possible. The choir, a very efficient one, is voluntary—all players and singers offer their services. The young people help each other in keeping the church and grounds in fair order. So out of our offerings not more than \$150 (one hundred and fifty dollars) goes for expenses. I live plainly and inexpensively among the people, and am as contented as I think I should be anywhere else,—perhaps more so. Let this suffice, unless you will ask more questions. . . . I would help in every way the restoration of substantial worship, and the sole dependence of the clergy upon Him who hires them, and not upon salaries and bargains with men for the delivery of what He sent them to give freely. As stewards they should collect what is due to their Master only.

### Books and Periodicals Dept.

*Tales of Western Life.* By H. R. A. Pocock, Ottawa; C. W. Mitchell.

This is a little work fresh from the press, dedicated to the "Riders of the Plains, and the Gallant North-West Mounted Police." Possessing in a marked degree vivid descriptive powers, Mr. Pocock has produced a little book which will certainly be widely read and warmly appreciated. After reading it one certainly has a better idea of the wild, strange life which goes on in the prairies and vast regions of the North-West. To give an idea of some of the very beautiful language used by the author in his descriptions we quote a few sentences from his story of "The Lean Man,"—an unfortunate Indian unjustly doomed to imprisonment. However irksome imprisonment may be to any one, it is doubly so to the North-West Indian, accustomed to roam at will over the boundless prairie, and there is something exquisitely pathetic in the unfortunate "Lean Man" gazing wistfully hour after hour through a loop-hole at the broad lands of freedom beyond. And thus Mr. Pocock describes it:—"The summer was ended, the harvest was gathered in, the winter began to send forth scouts to feel the way, and the full ripe year was waning to its close. And still 'The Lean Man' knelt at the loop-hole, or made his little daily excuses for access to the free air of heaven. He lay through the long nights wondering what would be done to him after the trial, and feeling in his numbed sensibilities only the one terror—Disgrace. And he said within his heart, and whispered it to himself, and heard the winds whisper the words at night: 'I will not be tried.'" At last placed in a guard room with two men to watch him, with true Indian powers of suffering in silence, he ended his



own life in a manner thus graphically described.—“‘The Lean Man’ slowly unbound the sash from his waist, and knotted the ends together—he thrust the knot through the loop hole—he drew the sash sharply back, catching the knot against the sides of a narrow gap between two logs—he pulled hard to make sure that the knot would hold. Then he sat a few moments in silence, and covered his face with his hands. He looked about him—the Sergeant of the Guard had taken a book and lay on the trestle bed beside his table reading, and the night around was infinitely still. Holding the loop of the sash the prisoner looked up towards heaven and prayed; then he placed his head within the loop and crouched down, leaning heavily with his throat against the sash. The Sergeant of the Guard was still reading—the two men were breathing quietly in their sleep—the ‘picquet’ came out from the stables and went and stood on the bank of the river near by—the mist lay over the valley, and all was still.

“The cold autumn day broke upon the world, and *reveille* echoed from the wooded sides of the little valley, and rang melodiously against the banks of the broad river; the sun rose triumphant over the mists, and the waters were resplendent before his slanting rays—but the Indian had gone to the place of his fathers, and his sad stern eyes were closed forever in sleep. This man had dared the long agonies of torture in utter silence, had crushed with determined hands the life within him, and had gone down to the grave triumphant, without one sound to tell the watchful soldier, who was actually in the same room with him, that the last tragedy was being transacted in a lingering anguish of suffocation.

“They buried him on the bank of the river, and one of the soldiers made two laths into a cross during an idle moment and set it over the grave. The Indian lay under the prairie flowers in the shadow of the cross; on the one side of him humanity rattled down the long dusty trail, and on the other lay the still expanses of silver, the broad, silent waters of the great Saskatchewan.”

The religious and missionary trend of many of the tales is evident, a sample of which is given in Our Young People’s Department, in the tale of “Buck Stanton.”

*Philip Hazelbrook, or The Junior Curate*, by Rev. Henry Faulkner Darnell, D. D. The Church Sherrill Co., Publishers, 41 and 43 Franklin street, Buffalo, N. Y. Price, in paper, 50 cents.

This is really a charming story in which English, clerical and social life is forcibly and interestingly brought out. The characters are well and truthfully drawn in every case. Each one is a type of a particular class of people. The principal character, as the name of the book implies, is Philip Hazelbrook, a young English gentleman, who against a rich father’s will, becomes junior curate in a struggling East London parish, and by his genial and open hearted disposition wins love from

the hardest hearts. His father, a wealthy cotton merchant, at first strongly opposed to the Anglican clergy, is at length brought, through witnessing the patient and self-denying work of his son and the clergy associated with him, to respect and love them.

There is throughout the story a pleasing mingling of the real with the unreal, and it includes, of course, the usual story of love which is beautifully interwoven with the other scenes. We gladly recommend it as suitable in every way for a parish or Sunday School library, and it should be widely read.

*Charles George Gordon*. A biographical sketch by Theodore M. Riley, S. T. D., Milwaukee, The Young Churchman Company. Price by mail, 65 cents.

This book, handsomely bound in red cloth, will no doubt be welcomed by hundreds of persons who do not wish the memory of so great and good a man as General Gordon to be early forgotten. The Church of England seldom does anything that might be construed into parading the piety and good deeds of her members, although abundant opportunities for doing so are continually presented. The late General Gordon is a noble example of true, practical piety, and any one who wishes to have the salient points of his life and character collected together in condensed and at the same time attractive form, will do well to send for Dr. Riley’s handsome little book. We hope to refer again to General Gordon in some future issue as an example of a true lay missionary of the age.

*The Laws of Happiness or The Beatitudes*. By Rev. A. G. Mortimer, D. D., New York. E. & J. B. Young & Co., Cooper Union. Price, 60 cents.

A series of devotional and useful meditations upon the “Beatitudes,” teaching our duty to God, ourselves and our neighbor.

*The Missionary Review of the World* for April is not only early in its appearance, but comes to us freighted with the richest treasures of missionary thought and life and information, gleaned by patient labor from all parts of the universal mission field, sifted, arranged and presented with remarkable skill and wisdom, so as to be made available for family reading, monthly concert, and Christian work in every field and department of life. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

## RETURNS BY PARISHES.

As yet returns of Domestic Missions, with amounts contributed by the various parishes, have not yet reached us from Montreal, Huron or Fredricton. Mr. R. V. Rogers, of Kingston, has sent us the returns for Foreign Missions (Epiphany) for the Diocese of Ontario,—the first received, but too late for the present issue.