

\$200,000 for the enlargement of the College, the foundation of Chairs in English Literature, Moral and Mental Philosophy, History and Modern Languages, and also to build the much-needed College Chapel. Of this sum \$45,000 have been secured, headed by the munificent donation of \$10,000 by the Henderson family. Mr. Starr is likely to meet with encouragement in his work.

WHO WAS HE?—A recent number of *Church Bells* gave an interesting account of the setting up of 19 bells by the celebrated firm of Warner & Sons, London, England, in the Cathedral Church of San Francisco, Madrid. The paragraph stated that before the bells were lifted in position, a number of English resident, and a clergyman of the Anglican Church, Toronto, came to inspect them. We know of no clergyman at present absent from the city, except the Rev. W. S. Darling, the esteemed Rector of Holy Trinity, and it was, no doubt, this gentleman who witnessed the above interesting proceedings, the first peal of bells erected in Madrid. The Cardinal and priests were highly pleased with the tone of the bells, which are inscribed with a Jerusalem Cross, and the words "Iglesia San Francisco."

WYCLIFFE HALL.—There has been formed in connection with this school a reading and recitation club to assist in the work of the Literary Society. Mr. J. James was appointed chairman; Mr. G. J. Watson, Vice-Chairman; and Mr. G. E. Lloyd, Secretary. The Society will, no doubt, prove a very useful appendage to the Theological School, and, we doubt not, it will be successful.

LINDSAY.—A meeting of the Churchwardens and other members of the congregation of St. Paul's Church took place recently. All the plans which had been submitted of the proposed new building were examined and all were rejected. At last it was definitely decided to procure the services of Mr. Frank Darling, Toronto, to examine the ground on which the Church will be built, and after taking instructions from the authorities to draw a plan to order. This was a wise decision. Mr. Darling is by far the best designer of ecclesiastical structures in the province and we have no doubt he will submit a plan that will be approved. It is then expected that tenders will be asked for and the building proceeded with at once.

TORONTO—Church of the Ascension.—This is about the only Church in the city where the Temperance movement, so recently inaugurated here, has been kept alive. A meeting was recently held at which over 200 persons were present, and no less than 200 joined the Association, bringing the present membership up to over one hundred. Addresses were delivered by the Rev. H. G. Baldwin and Messrs. H. C. Dixon and N. W. Hoyles. At the close refreshments were served, and it was decided that the next fortnightly meeting should take the form of a concert.

PERSONAL.—The Rev. W. S. Rainsford was in the city for a few days last week.—The Rev. Ralph Brydges preached his farewell sermon at the Cathedral on the 18th inst. He leaves to take the position of Curate to his former colleague, Mr. Rainsford.—There seems a dearth of Missionaries in the Diocese. Several parishes are vacant and some curacies.—The Revs. Canon Dumoulin and R. W. E. Greene are preparing classes for confirmation.—The Bishop has several engagements at the end of this month but April is quite free and no confirmations were arranged for February. This is to be regretted, as country clergy generally find the winter months the best time for their preparation classes.

TORONTO—All Saints. We are glad to know that the erection of a new school-house for this parish is soon to be begun. Plans are now prepared and the building it is expected will be completed in a few months. For a long time the school-house, now in existence, has been full to overflowing, many classes meeting in the Church, and altogether the room was not suitable. We are convinced the congregation of All Saints', with their usual energy, will carry their project

to a successful issue and put up a model Sunday school-room.

NEW MAP OF THE DIOCESE.—In addition to his other qualifications our Bishop is an excellent draughtsman and a capital writer. He has during the intervals at his disposal during the last two years drawn up and executed with pen and ink a large map of the Diocese, by rural deaneries, the dimensions of which are about 4 ft 4 in. by 3 ft. 3 in. The county and township boundaries, railways, roads, churches and stations, lakes and rivers, &c., are all distinctly given, the boundaries of the different rural deaneries being traced in colours. The map is intended as a reliable guide to the Mission Board in its supervision of the mission work of the Diocese. It was transferred to the Board at its late meeting in February by his Lordship, who received the warm thanks of the members for the acceptable gift. It would be a good plan to obtain lithograph copies of the map for the use of the Rural Deans.

HISTORY OF THE CHURCH OF ENGLAND IN RUPERT'S LAND.

BY THE VENERABLE ARCHDEACON PINKHAM, B.D.

CHAPTER III.

EARLY in the spring of 1833, and with the care of the congregation at Grand Rapid now known as St. Andrew's, still upon him, Mr. Cochran began mission work at the Indian settlement. The condition of things at the time was as dreary as possible. Here, as at the Rapids, the Christian minister had not only to teach the principles of the Christian religion, but also the elements of civilization. This, from the character and habits of the Indians, was no easy matter. But Mr. Cochran was a man of a most resolute spirit. He had, after much thought, made up his mind as to what was best for the Indians, and this he set himself to bring about with an energy and determination which nothing could daunt, and his labor was not in vain. In October, 1835—after two and a-half years of incessant toil—he was able to say: * * * "Twenty-three little white-washed cottages are shining through the trees, each with its column of smoke curling to the skies, and each with its stacks of wheat and barley. Around them lie various patches of cultivated ground; here and there pigs are seen busily seeking for their food, cows are lowing for their calves, while in the centre stands the school house where sixty merry children "just let loose from school," are leaping, running or wrestling, and all is life and cheerfulness. It is but a speck in the wilderness, and the stranger might despise it, but we who know the difficulties that have attended the work can truly say that God has done great things, were it only that these sheaves of corn have been raised by hands that hitherto had only been exercised in deeds of blood and cruelty to man and beast."

For the mastership of his school Mr. Cochran was fortunate in securing the services of a most faithful and capable man, Mr. Thomas Cook (now incumbent of Westbourne). Mr. Cochran's first public services here were held on a week day evening. After a time he held an afternoon service every Sunday—retaining his morning and evening services at St. Andrews.

In 1836 the attendance had increased to one hundred, and the building of a church began to be thought of. In June of that year Mr. Cochran began its erection with his own hands, and before the end of the year it was completed. The opening took place on the 4th of the June following. In February, 1838, Mr. Cochran had the satisfaction of baptising Peguis, the Indian Chief, who, although he had all along been the missionary's friend, and had used his influence to induce members of his own family and others to become Christians, could not himself be persuaded hitherto to take this step.

In August of that year the Rev. David Jones, just before his departure to England, visited the Indian settlement to conduct divine service and deliver a parting address. On this occasion from two to three hundred Indians were present. At the close of the address, Peguis stepped into the

aisle and said: "You have spoken as you always do, as a father to his children, and I wish all would listen to you. I send by you a letter to the missionary men in England. Tell them not to forget me. I want the Word of Life to be always spoken in my land." When Peguis had finished, another Indian, a chief of the Muscaigoes, came forward and spoke to the same effect, adding with great energy; "Tell them to make haste, time is short and death is snatching away our friends very fast; tell them to make haste."

The following is the letter sent to the Church Missionary Society, accompanied by a red stone calumet, or pipe of peace:—

August 1st, 1838.

MY FRIENDS,—It has never been my custom to leave off in the midst of my work, but to finish it off-hand, and what I said to you in my former letter I intend to adhere to to the end of my life. My friends, my heart is sore to see our praying-master (Mr. Cochran) driven about like a slave to teach all the people here. You cannot know how far he has to go; I think you are killing our friend: you should send another to teach us. My friends, what are you about? There is not a summer but some of the French praying masters arrive, but I do not wish to go to them. I wish you alone to teach me the word of God. I am getting very old, my friends, but there are young people growing up who are instructed to seek everlasting life, and I sincerely hope they will find it. I do not now look so much to my body as to my soul, and I intend, therefore, to hold fast to your instructions. It was fully my intention that my son, whose hand wrote to you for me last year, should have been useful to you, but he is now no more; he has left me for ever; he sleeps by your church, and I hope to sleep there, too. I hope, therefore, you will more particularly consider my case. You may, perhaps, be discouraged as you hear that many of my young men do not wish to follow your doctrine; but you know perseverance goes a great way, and I think in time many will be brought in.

(Signed) WILLIAM KING,
Chief of the Red River Indians.

Mr. Jones having taken his departure, Mr. Cochran, who now became chaplain of the Hudson Bay Company, was, like each of the two missionaries whose arrival preceded his own, for a time alone, but his position was more trying than that of either Mr. West or Mr. Jones, for during the next fourteen months the care of the four churches and their congregations, extending thirty miles along the Red River, lay on him. And he did his duty nobly and well.

In the autumn of 1839 the Rev. W. Smithurst arrived and took up his residence at the Indian settlement. At this time the congregation was serious and devout, the school was regularly attended, and the pupils, who now numbered ninety-eight, were quiet and orderly.

From this time onwards to the present there has always been a resident clergyman at the Indian settlement who has been supported by the Church Missionary Society. The same noble Society has spent a great deal of money in the promotion of education amongst the Indians, while its friends have in many ways helped civilization. Visitors to the Indian settlement have been agreeably surprised to find the progress which has met the eye on every hand. During the most trying and critical times the Indians have been loyal to the British throne. Mr. Cochran and his successors for almost fifty years have been carrying on the good work of Christianizing and civilizing the Indians. They paved the way for the work of education which the Dominion Government solemnly pledged itself by successive treaties to perform. The public are little aware how, while an enormous sum is spent by the Indian Department, these pledges, the carrying out of which are of such vital importance both to the Indians and the country, are almost totally unfulfilled. The education that is even now going on is mainly by the continued aid, in one form or other, of Christian missionaries, who are systematically ignored by the government and its agents, except in so far as they take advantage of aid without which, with their present allowance for teachers, they would be utterly helpless.