

upon the action of the Provincial Synod next September—will stay the not very creditable publication of names of 'successors' elected by those who are not interested in the first degree. For newspapers, for party interests or otherwise, to advance names in this connection is simply an impertinence.

The first step towards the election of lay delegates from Algoma to the Provincial Synod were taken last month.

Rev. T. Llwyd, of Huntsville, Commissary, and Rural Dean of Muskoka, is, we regret to hear, lying ill at home. The gentleman had an attack of la grippe, and, going out before he should have done so, he first strained his back splitting wood, and then drove ten miles to visit a sick parishioner. As a result he was forced to bed, where, for several days, he suffered great pain. His medical attendant, however, hopes to have his patient up again in a few days.

Mr. A. H. Campbell, of Toronto, who for a number of years served this diocese as honorary treasurer, sends us for publication a statement of the present position of the Episcopal Endowment Fund of the Diocese of Algoma. There is at present invested in debentures \$50 000, and at credit of the account in the bank \$3,882 53. On the 1st April there will be added interest \$337 50, and on the 1st May an additional amount of \$825.

The following leaflet, which speaks for itself is given in the *Algoma Missionary News* for January:

CHRIST CHURCH, MENTONE in connection with the Colonial and Continental Church Society, (Adjoining the Hotels des Anglais, d'Italie, and Bellevue). The services are as follows:

*Holy Days.*—11 a.m., Holy Communion.

*Week Days.* Wednesday.—11 a.m., Holy Communion, with short address.

*Friday.*—10 30 a.m., Choir practice; 11 a.m., Litany, with short address.

The chaplain will be thankful for help in the choir. Ladies and gentlemen able and willing to assist will kindly attend the practice at 10.30 a.m. on Friday.

The chaplain wishes to make the acquaintance of all his congregation, and will be glad if visitors will leave their cards in the box in the church porch, that he may call on them.

The maintenance of the church, including lighting, heating, cleaning, repairs, etc., as well as the chaplain's stipend, is entirely dependent on voluntary contributions, there being no endowment, and no subsidy from any society. Visitors and others, who appreciate Church privileges in a foreign country, are therefore requested to contribute liberally to the offertories.

THE BISHOP OF ALGOMA, Chaplain.  
Hotel Santa Maria, November, 1894.

### Diocese of Rupert's Land.

His Grace the Primate is able to be about his accustomed work.

Ven. Archdeacon Phair has returned from the East, having collected about \$1,000 for Indian missions. Collections are taken up in all our parishes during Epiphany for our Indian work.

There are 14 clergy engaged in active work who reside in the city of Winnipeg. Four are connected with the Cathedral and College; eight are engaged in parochial work; one is Immigrant Chaplain, and one Superintendent of Indian Missions. The population of the city is only about 38,000. The Church is laying deep foundations in Winnipeg.

PERSONAL.—Rev. David W. Pickett, M.A., of Greenwich, New Brunswick, with his wife, have been visiting Winnipeg, and were the

guests of Canon Pentreath at Christ Church Rectory. Canon Pentreath was a pupil of Mr. Pickett's many years ago at the Collegiate School, Windsor, N.S.

### Diocese of Qu'Appelle.

St. John's College and School, which were the subject of so much thought, work and outlay on the part of Bishop Anson, have passed completely out of the hands of the Church, the Synod having repudiated all responsibility for them. The section of land and buildings have been purchased by some gentlemen, and a company formed to arrange an Agricultural School for young Englishmen, who wish to learn farming. At one time there was an Agricultural College, Boys' School, and Brotherhood of Labor connected with it.

Bishop Burn has taken up his residence at Moosomin during Mr. Milton's absence in England.

### Diocese of Calgary.

Rev. C. H. Andras, M.A. (Cantab), has been appointed incumbent of Wetaskewin and Missionary from Otakwa to Hoffman on the C. P. R. Mr. Andras speaks French, German, Russian and Danish.

Rev. S. C. Smith, Deacon, has become curate of All Saints', Milford, under Rev. F. W. Webb, and Rev. S. J. Stocken, curate of St. Andrew's, Pine Creek.

### Diocese of Mackenzie River.

(From Bishop Roeve.)

ST. DAVID'S MISSION,  
Fort Simpson, Mackenzie River, N.W.T.,  
November 20th, 1894.

SIR,—I have much pleasure in again sending you a copy of my annual letter, and trust it will not be without interest to your numerous readers. Having given, in the summer, such a long account of the work amongst the Esquimaux leaves comparatively little to say about it at this time. There is, however, another visit of Mr. Stringer's to report, and it is with much thankfulness to Almighty God that I am able to tell of such an encouraging one. It was made at the end of winter. Not having enough food to enable him to take a man with him, he started off on May 11th on snowshoes, accompanied only by the Esquimaux boy who had been with him all the winter; and, after a week's tramp through the snow reached their encampment, about a day's journey from the coast. They gave him a hearty welcome. One of the chiefs, and the wife of the other (who was off hunting) ran at full speed to meet him as soon as they saw who it was, and he says, 'I think it was not mere curiosity, or love of gain, that prompted them in their welcome, but a real hospitable feeling of pleasure.' He stayed with the young chief, Kokhlik, who had sent him a warm invitation in the winter, and who did all he could to make the visit pleasant, providing his guest with the best of everything that could be obtained. They remained there about a week encamped on the ice, and then began to move up the river, sometimes travelling on sleds, sometimes in boats, according to the state of the ice, until June 12th, when the river became clear of ice, and they encamped at the foot of the Cariboo hills, about 100 miles from the coast. A most irregular life is led when they are thus on the move. Sometimes they travel by day, sometimes by night. Sometimes they have but two meals a day, sometimes half a dozen. Sometimes they sleep only a few hours, at other times twelve! But he says, 'strange to say this

life seems to agree with me, and I am healthy and happy.' On one occasion, when food was scarce, he went out with a party to hunt, and succeeded in killing a couple of deer, more than anyone else, and this pleased them and raised him in their estimation. At first there were about two hundred persons together, men, women and children, but they gradually separated, some going by one channel, some by another, and some remaining behind, until only fifteen were left in his party, whom he accompanied to the fort, where they arrived June 25th.

Writing of the visit, he says: 'I consider that I have had a very pleasant time all through, am very glad that I made the trip, and think it will not be lost time. I have been doing what little I could to teach them and learn the language. As often as possible we have had little services together, which have been as a rule quite hearty. Some of the 'Huskies' seem much interested and anxious to learn, but others are indifferent. It is slow work, and will be slow work. There are years of patient labor before the one who under God evangelizes this people. While I hope that some fruit may be reaped soon, still I believe it will be many years before there will be any great change. At first I was impatient that they should all be Christianized at once, but I do not think as a rule, that is God's way here or anywhere else.'

Whilst the Esquimaux were all at the fort the French priest made strenuous efforts to induce them to attend his services, and some of them did so one Sunday. He then told them that those who wished to be saved were to go again the next when he rang the bell; but none of them went. Afterwards when a few stragglers happened to go in he became angry, tore a book in pieces and threw it in the fire, saying 'That is the way the Esquimaux will be burned if they go on as they are doing!' that is preferring the Protestant religion to his own. But whilst this was going on the chief Kokhlik, and several others, went to our mission and said they had made up their minds to decide in favor of Protestantism, and to have nothing to do with the Romish priests! May God the Holy Spirit strengthen them in their determination, and lead them to Him, who is the Way, the Truth, and the Life.

Amongst their neighbours and former enemies, but now friends, the Tukudh Indians at Peel River, the work is progressing steadily. The majority of them assembled in summer for religious instruction. Daily service, day school, Sunday school, Bible classes, etc., were held for them, and the Holy Communion was administered by Archdeacon McDonald and his assistant, the Rev. John Tassietla. On one occasion there were fifty three communicants. Four adults left the Church of Rome and were admitted into our Church by baptism at their own request. Several unpaid Christian leaders were appointed, who gladly accepted the office. These with the native clergyman render valuable assistance when the Indians are broken up in small parties and scattered over thousands of square miles of country, conducting prayers, teaching to read, etc., etc. The Archdeacon reports grave misconduct on the part of some of the Indians at La Pierre's House, but does not say what it was. Influenza had been fatal amongst some of the old people, and several happy deaths occurred, testifying to the reality and power of the Gospel. One old man said, 'There is light all around me. Angels have come to convey me to heaven.' Another exclaimed, 'Angels have come to bear me away, do you hear the rustling of their wings?' And a third, two hours before his death, said, 'God has shown me that He accepts a little done for Him as much. I have had a glimpse of the blessedness of those that love and fear Him.'

At Fort Norman I had the pleasure of admitting to the priesthood the Rev. J. Hawkley, the clergyman in charge, and of confirming three of his people whom he had prepared in