

cribes in 1815 the state of things: "I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades, but none of a place of worship, even upon the smallest scale. I blush to say that over the whole extent of the Hudson's Bay territories no such building exists." And there was no school. He did not live to see the change, but in 1820 the first English clergyman, the Rev. John West, came to the country. He was a chaplain of the Hudson Bay company, and also a missionary of the Church Missionary society. In many respects he was a man far in advance of his times. He planted the first church and the first school, and thus commenced a companionship which I trust will never cease. The education of the soul should never be divorced from that of the mind. Religion deserves our best. Education should be its handmaid. Our worship and service of God may be advanced and elevated by the cultivation of our mental and intellectual powers. The more our view is widened, enlarged and corrected by accurate knowledge, the more we should realize the infinite attributes and love of God. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." And then, on the other hand, moral and mental gifts and thoughts require the restraining, purifying and strengthening influences of religion. *Otherwise, the story of man's sin in the past, in some new form may be repeated.* "They became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools." Yes, the influences of religion must be sought to govern and guide our life, if that life is to be healthy and agreeable to the mind of God. The Archbishop of Canterbury, speaking lately to the boys of Rugby School, on the position which the soul should be educated to hold in our life, said that in the first place, it was the duty of the spiritual to govern the material; that in the second place it was the duty of the spiritual to educate, elevate, refine and sanctify the material and that in the third place, it was the duty of the spiritual to do these things in such a way that the whole man should be presented, as a whole offering, to God. That is the full object of religious education. Thus religion was united to education, in St. John's, at the outset, and I hope the union will ever continue. We have difficulties in giving religion its rightful place. We want helpful accessories for encouraging in worship, a reverent and devotional spirit. A tasteful chapel, conveniently situated for the college, would be a priceless boon. But we have started early. There are always pressing necessities for the secular teaching and our people are not yet able to help largely. But in God's good time, all will come, if we follow on. When Mr. West started the school, he had the highest end in view. He meant it to be a school of the prophets. At that time spiritual effort may be said to have been confined to the natives of the country. Indian lads were brought in who might be trained to teach their people. Long years after, a spiritual awakening among the Spokane Indians in the far West, was traceable to the teaching in this school in those first days. One Indian clergyman, the Rev. Jas.

Settee, is still living in advanced years, who came to the school in 1823, shortly after, Mr. West left for York Factory on his return to England.

Mr. West was here for too short a time, only three years. *Under the excellent men that succeeded him, changes seem to have been made.* We cease to hear of a school for training workers among the Indians. There was an elementary parish school, and a higher school for the children of those in better circumstances, chiefly officers of the Hudson's Bay Company. The higher school came under the care of a teacher of very special ability, the Rev. John Macallum, a Master of Arts of King's College, Aberdeen. Many of the pupils rose to the highest positions in the Hudson's Bay Company's service, as Chief Factors McMurray, the Hardisties, McKenzies, Bell, and others. One of his pupils, Dr. Isbister, held an eminent position as a scholar, being head master of the Stationer's School, London, Dean of the College of Preceptors, and an editor of the Educational Times. He always took a most lively interest in the country, and left his fortune to the University. *vic*

The Bishop of Rupert's Land was founded in 1849, when the crown nominated as the first Bishop, Dr. David Anderson, scholar of Exeter College, Oxford. The country was still so isolated, that he had to come by Hudson's Bay. The ship left the Thames, in the beginning of June, and arrived at York Factory on August 29. The Bishop reached Lower Fort Garry, on Oct. 23. On the same day Mr. McCallum died. The Bishop felt that he must take the headship of the school, and for seven years it enjoyed the privilege of his accomplished scholarship. The Bishop now gave the school, the name of St. John's College, and chose for it the admirable motto, "In Thy light shall we see light". There was no foundation for scholars in those days, but the Bishop and some others gave annual gifts which were awarded from year to year to year, as scholarships. It may be interesting to you to have read the list of scholars, which was kept up to 1854, inclusive.

The election took place yearly, on the 29th of May, the anniversary of the consecration of Bishop Anderson. This was at that time kept as the commemoration day, and was celebrated as now, with a special service and sermon. The scholars were:

Colin Campbell McKenzie, afterwards scholar of St. Peter's College, Cambridge, and for many years, superintendent of Education in British Columbia.

Roderick Ross, who was for a short time also at St. Peter's College, Cambridge, and became a Chief Factor of the Hudson's Bay Company.

Peter Jacobs, who became, I believe, a clergyman and Indian Missionary.

James Ross, scholar of University College, and a gold medalist of the University of Toronto.

Robert McDonald, now Archdeacon McDonald, of the Diocese of McKenzie River. He has translated the whole