

east. At the conclusion the Archbishop delivered his allocution, in which he welcomed the prelates from all parts of the world, and expressed the fervent hope that this meeting would be for God's glory, and for the furtherance of the work which God had committed to them to do. These conferences were not brought about by the imposition of the will of any authority, but by the spontaneous desire of the Bishops throughout the world to discuss great questions of interest to all, and to strengthen the bonds of union and love between all those who are in communion with the See of Canterbury, that the Church's power for the extension of the Gospel might be increased in all lands. The services being over, Dr. Maclear, the Warden of St. Augustine's College entertained the Bishops at luncheon. Admirable and feeling speeches by the Warden, the Archbishop of Canterbury, and Bishop Whipple, of Minnesota, Lord Northbourne, Major General Sir Charles Warren, K.C.B., Lord Selborne, and other distinguished laymen were present. On Sunday the presence of so many prelates from a distance made many strangers available for English pulpits. The cathedral was again crowded both morning and evening, when Dr. Alexander, Archbishop of Armagh, and Bishop Boyd Carpenter, of Ripon, gave of their best and each kept their hearers spell-bound for an hour. At St. Paul's cathedral there was a very large congregation, including the Archbishop of York and the Premier of Newfoundland in the morning, when Bishop Doane, of Albany, preached. Dr. Perry, Bishop of Iowa, preached in the afternoon. At the evening service the Right Rev. Dr. Cowie, Primate of New Zealand, was the preacher. At Westminster Abbey Right Rev. Dr. Seymour, Bishop of Springfield, preached in the afternoon, and Right Rev. Dr. Potter, Bishop of New York, in the evening. On the Monday morning following, at nine o'clock, between 70 and 80 of the Bishops received the Communion at a choral celebration held in Westminster Abbey, after which they repaired to the room in Lambeth Palace for the conference, where the 198 Bishops who had accepted the invitation to be present at the fourth Lambeth Conference assembled at 11 o'clock and answered to their names (except the Bishop of Natal, who was too ill to be present). The subject for the opening day was "The Organization of the Anglican Communion," the appointed speakers being the Bishops of Brechin, Capetown, Jamaica, Long Island, Manchester, Pennsylvania, Salisbury, and Tasmania. On Tuesday the subject was the "Relation of Religious Communities within the Church of England to the Episcopate." It was introduced by the Bishops of Bloemfontein, Fond du Lac, Oxford, and Wakefield. In the afternoon the subject was the "Clerical Study of Holy Scripture." The speakers were the Bishops of Adelaide, Gloucester, Bristol and Worcester, and Bishop Barry. At the conclusion of the day's proceedings the Bishops were photographed in their robes, forming a striking and picturesque group. They met again for conference on Wednesday morning, when the subject discussed was "Foreign Missions." (a) The duty of the Church to the following (i) Ethnic re-

ligions, (ii) Judaism, (iii) Islam. (b) Development of native churches. (c) Relation of missionary Bishops and clergy to missionary societies. The invited speakers were the Bishops of Arkansas, Newcastle, Colombo, South Tokyo, and Stepney. In the afternoon "Movements on the Continent and Elsewhere" were discussed. The invited speakers were the Bishop of Albany, the Archbishop of Dublin, and the Bishop of Gibraltar. In the evening the members of the Conference were guests of the Lord Mayor at dinner at the Mansion House.

(To be continued.)

MISSIONARY WORK IN THE DIOCESE OF MOOSONEE.

The Lord Bishop of Moosonee occupied the pulpit of St. Andrew's-by-the-Lake, Toronto, on Sunday morning, August 15th. Basing his remarks on Romans v. 13-14, his Lordship gave a most interesting and instructive address upon the work of the Church in his large diocese. The territory over which his jurisdiction exists contains no less than 600,000 square miles, and stretches from Labrador to the North-West Territories. His diocese lies partly in the Provinces of Quebec and Ontario, and partly in Keewatin. It lies all round Hudson Bay, and that part of it has been settled more or less for the past 200 years, it having been and still being the headquarters of the officials of that well-known company, the Hudson Bay Co.

Moose Factory, where his Lordship resides, is situated on James' Bay, and it is the chief place of importance in the diocese. The nature of the country differs very greatly from dioceses in the N.W.T., for it is very thickly wooded, and there is no open land capable of cultivation. It is, moreover, a diocese without any towns, roads, post-offices, mails, or colonists, for there is absolutely no opening for colonists in that region. Again, it is a country in which there is no use for horses. The only white people to be found therein are the missionaries and the officials of the Hudson Bay Company. The rest of the inhabitants consist entirely of Indians, and in the far northern parts, of Esquimaux. There are three tribes of Indians to be found within its borders, viz., Crees, Chippeways, and Ojibeways. These Indians are all hunters, and are consequently continually on the move, and as they have no settled place of abode—there being no Indian reserves in that part of Canada—it is very difficult for the missionaries to find much opportunity of teaching to them the truths of the Gospel. It is only possible to teach the Indians for any length of time during one period of three months in the year, when they are encamped around Moose Factory—which is in the summer time. Despite the difficulties in telling the Indians of the Gospel, quite a number have been led to profess Christianity, and it is calculated that in the whole diocese there are some seven or eight thousand Indians who are members of the Church of England, of which number some 800 are communicants. The Indians to be met with round about Moose Factory are a law-abiding race, and are clothed decently, and many of them can both read and write. At Moose Factory there is a day school for the Indian children, and during the summer months a daily service is held each evening at 7 o'clock, which is well attended by the Indians, and often an address is given by one of their number, seven or eight of whom can speak well in public. There are ten clergy in the diocese, five of whom are Indians, and three others half-breeds. The Bishop spoke at some length of the work done by these clergy, and also of bands of Indians located to the north of Moose Factory, and also at a

place named Spit Lake, which is north of Winnipeg, where the Christian Indians are carrying on themselves the Church of England services, and who are entirely without the benefit of resident missionaries. These are visited at rare intervals by the Bishop, and he has both baptized a number of the children and married several couples who were living together, but had never been married according to the rites of the Church. His Lordship gave many interesting details also of the work which is being carried on amongst the Esquimaux, and gave several instances of the great cruelties and superstitions which find a lodgment amongst them. He said that the great trial of the missionaries in his diocese was their state of isolation. There are only three mails in the year at Moose Factory, and only one in most places. It takes one year to communicate between Moose Factory and Fort Churchill, which is the northernmost port in the diocese. All goods, even Canadian goods, reach them by way of England, and in regard to food there is a great scarcity in some parts; in fact it was not long ago since one of his clergy was obliged to send his wife and children home to England, for fear in case they remained with him that they would die of starvation. Many of the Indians in the diocese are in need of both food and clothing, and often they die of starvation, for they receive no help in any shape from the Canadian Government. Travelling in the diocese is done entirely in canoes, by dog trains, or on snow-shoes. It is 300 miles from Moose Factory to the nearest railway, and it took the Bishop 17 days to perform this journey, and it will take him 12 days to cover it on his return journey. The Bishop spoke of the work done by the Archdeacon Vincent, who has been for 40 years at work in the diocese, and who lives at Albany. It takes the Archdeacon a month to travel over the district, which is in his immediate charge. His Lordship also spoke of the self-denying work done by Dr. Lofthouse, who lives at Churchill, and whom he had visited about two years ago. The Bishop was the first white-faced visitor the doctor had seen for six or seven years. Towards the end of his address the Bishop mentioned the fact that he has one clergyman, who is in deacon's orders, who will be obliged to travel 400 miles on snow-shoes in order to receive priest's orders at his hands!

In conclusion the Bishop strongly urged upon the congregation the great need that there was amongst Church people living in more favored parts of the world, taking a more real and lively interest in the lives and work of those pioneers of the Cross of Christianity, such as are to be found in his diocese, and to be ready to aid and help them at all times as far as they were able. The Bishop's able and interesting address was listened to throughout with the closest attention, and will, it is hoped, be productive of much good to the missionary cause.

OUR LETTER FROM ENGLAND.

From our own correspondent.

It is pleasing, Mr. Editor, to learn how well the distant parts of the Empire have kept the Diamond Jubilee—exactly as we in the Motherland could have expected. Indeed, I am not sure that you do not excel us in your genuine regard for the gracious and righteous sovereign who has for so long controlled the destinies of our world-wide Dominion. And how fitly Rudyard Kipling has reminded us all of our responsibility. You will have read his noble recessional, beginning:

God of our fathers—as of old,
Lord of our far-flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet
Lest we forget, lest we forget.