



HUDSON'S BAY FOUR-IN-HAND.

difficult for travellers, who know the road, to find these essentials duly combined.

After passing the wooded ridge the trail follows a fresh-water creek until the banks of the first Hart River are reached. At this point it flows with a steady current. The channel, flanked by a heavy growth of willows, twists amid the low swampy grounds, a favorite haunt of ducks, and sometimes, in the early spring or fall, patronized by the geese.

A series of sandy ridges covered with tamarack comes next. A stunted growth of ground-creepers, intermixed with low bush cranberries, strawberries, etc., unbroken by tangles of undergrowth and fallen timber, offers a shady vista, welcome after the hot sun of the open ridges. Then some heavily wooded country somewhat hilly, with plenty of fresh-water creeks, until, about sixty to seventy miles from Lesser Slave Lake, an open prairie country is reached.

We are now on the watershed of the Peace River country, and the road very soon brings us to the banks of the second Hart River.

Where the trail strikes the prairie one seems to have struck a settled country. Long stretches show marks of the mower, while at times stacks of hay may be seen in all directions. It is the Hudson Bay Company's hay-grounds, where they get the winter supply for their transport cattle.

The house and sheds of the caretaker, empty during the summer season, is the only sign of human habitation to relieve the solitude.

The plateau between the Lesser Slave Lake and the Peace River is drained by the two Hart rivers, known as the first and second, the one running into Lesser Slave Lake, and so into the Athabasca River; the other into the Peace River. These waters, after a course of some 800 to 1000 miles, once more flow together in Great Slave River beyond Lake Athabasca.

In the far north of the Canadian Northwest there are said to be two hundred thousand Indians. The first missionary paddled up to them in a birch-bark canoe in 1820, when they were all pagans. Ten thousand of them are now Christians.

THE ARCHBISHOPS OF CANTERBURY.

REIGN OF HENRY VIII.

(Continued.)

WHEN all England was talking about the great divorce case between Henry VIII. and his wife Katharine, we read of two great men, Dr. Gardiner, Secretary of State, and Dr. Fox, the Lord High Almoner, being engaged in conversation with Dr. Thomas Cranmer, a Fellow of Jesus College, Cambridge. Their topic was naturally the divorce case. Dr. Cranmer gave it as his opinion that the point to be settled was, Was it lawful for a man to marry his brother's widow or not? If not, then Henry and Katharine were never man and wife, no matter how many years they had lived together. This opinion was reported to the king, who immediately sent for the quiet Cambridge divine, as he wished to know more of him. In his own rough language, he was a man who had got "the right sow by the ear." So commenced a busy and notable career.

Thomas Cranmer was born on the 2nd of July, 1484. His father was a country gentleman of Nottinghamshire. He was sent to Cambridge and was elected a Fellow of Jesus College, but, falling in love with "Black Joan," an innkeeper's daughter, he resigned his fellowship and married the young woman of his choice. Within a year, however, his wife and newly-born infant died, and were buried in one grave. He then applied, as an unmarried man, for his fellowship again and received it. Having been admitted to holy orders, he proceeded to the degree of Doctor of Divinity, which he obtained. When he attracted the notice of the king, he was simply a private tutor. As a divine, however, he was also a lawyer, and as such was useful to the king.

And Cranmer from the first was a man who readily did the king's bidding. He was engaged as the leading counsel in the state lawsuit, and left the dingy drudgery of Cambridge for the bright and attractive precincts of the court. He was appointed one of the royal chaplains, and was sent as an embassy to the pope to urge upon His Holiness the impor-