

has also received from Miss E. B. Westmacott, England, a magic lantern with which he hopes to raise some money towards a new church at Richard Landing, a station in his mission.

**BARDVILLE.**—Dear Mrs. O'Reilly.—We the undersigned scholars of the C. E. S. School, of Bardville, through our Superintendent, desire to thank the Church Woman's Mission Aid Society, for their kind presents sent to us for the Christmas tree, which has proved a nice treat for us at this season of festivities. We shall long remember you for your great kindness in thinking upon us in this section. Wishing you all a Merry Christmas and a Happy New Year. Nellie Bard, Otteli Totty, Minny Lurkey, John Harper, Ed. T. Austin, Rudolph Totty, John Naismith and thirty-five others. I also desire to return my great thanks to the ladies and yourself. Yours obediently, Henry Austin, Superintendent and churchwarden, C. E. S. S. Bardville. We wish you to please send this to the Church papers.

**PORT SYDNEY.**—The Rev. R. W. Plante, acknowledges the following contributions toward the fund for rebuilding the parsonage at Port Sydney:—S. A. Openshaw, Southport, England, a cheque for ten shillings; Miss Letroy, Uppercross, Reading, England, a cheque for four pounds; E. Bosanquell, Bristol, England, a cheque for one pound one shilling; Mrs. Chas. Coate, Memphis, Tenn., five dollars. Also express my gratitude and thankfulness, through your columns, for the valuable contributions sent me for the "Christmas tree" in my mission, and also for general purposes. I am deeply indebted to the following friends for the above:—Geo. E. Robinson, Esq., Mrs. Robinson, Mrs. Geo. Codd and the Ven. Archdeacon Lindsay, of Waterloo, Que.; the Rev. Canon Henderson, Montreal; the Rev. A. H. Baldwin, Mrs. Buchan and Miss Spence, of Toronto; also from St. Peter's Church, Toronto, per Mrs. Boddy, a box; from St. Luke's Church S. School, Waterloo, P. Q., per Mrs. Robinson and Mrs. Codd, a parcel; from St. Timothy's Church S. School, Collingwood, Ont., per Miss McMaster, a parcel and a valuable and choice lot of Christmas cards from an unknown friend in England.

**RUPERTS LAND.**

*Outline Sketch of the origin and growth of the Church of the North-West.*—The first Church of England clergyman engaged in missionary work in Rupert's Land, was the Rev. John West, who came here from England in 1820, or just sixty-four years ago. Toronto was still "Muddy Little York;" Kingston had not yet, by twenty years, become the capital of United Canada; Ottawa (then Bytown) was little better than a group of huts in the heart of a wilderness; and, indeed, the whole "Ottawa valley" was an almost unbroken forest. The age of steamboats had only dawned. The primeval "batteau" still did duty on the St. Lawrence and the Ottawa as the principal vehicle of transportation. Access to Rupert's Land and the Red River, or Selkirk settlement, where the fine city of Winnipeg now stands, was by way of Hudson's Bay, and in the sailing vessels owned by the Company of that name; first to Port Nelson, and thence by sledges traversing many hundreds of miles of the bleak, rugged and unbroken solitude. What a 'trip' that must have been over this then desolate region. The missionary life here to-day is far from being "a bed of roses;" What then must it have been in those early days?

Mr. West was brought here by the H. B. Co., probably acting in conjunction with the English "Church Missionary Society." He was followed in 1823, or three years later, by the Rev. Mr. Jones; and in 1825 by the Rev. Mr. Cochrane, who was subsequently Archdeacon of Assinaboia, and died here.

In 1841 the Rev. Abraham Cowley was sent out to Montreal with a view of his accompanying Bishop Mountain, of Quebec, to the Red River Settlement. This, however, was found to be impracticable; and he returned to England. The following year he came out to York Factory; and, in 1844, was raised to the priesthood by Bishop Mountain, who had reached the Red River that year, travelling the entire distance from Lachine in a canoe. This must have been a most formidable undertaking; but the Bishop always felt a deep interest in the spiritual welfare of Rupert's Land. He arrived here on the 19th of May, forty years ago; and the 22nd of June held the first confirmation ever held in the North-West, the same day on which Mr. Cowley was priested. Shortly afterwards he set out on the return trip; and arrived at Quebec in the month of August. From this statement it will be seen how great was the lack of Episcopal oversight forty years ago in that vast region now covered by no less than six bishoprics, presided over by a

many Bishops; every one of whose dioceses is immense in its geographical extent, and most difficult of operation. A Bishop out here truly needs all the heartfelt sympathy and substantial help which can be spared by the Mother Church and her elder daughters.

But, to return. About the time of Bishop Mountain's visit the first effectual step was taken toward the foundation of a Bishopric for Rupert's Land. It came in the shape of a bequest for that purpose, of £12000 sterling, by Alexander Leith, a Chief Factor of the Hudson Bay Company. The H. B. Co. itself also executed a deed about the same period, adding an annual grant of £300 sterling to the Episcopal stipend; and this has been continued to the present day. The "Leith bequest" is invested in the 3 per cent consols, England. Rupert's Land was erected into a See by letters patent, issued 21st May, 1849.

The Bishopric, thus constituted and endowed, was offered to, and accepted by, the Rev. David Anderson, who was born in 1814; and consequently then about thirty five years of age. He received his primary education at the Edinburgh Academy; where he had as a fellow-pupil in the same class, Archibald Campbell Tait, late Archbishop of Canterbury. Subsequently he entered at Oxford; where he graduated; B. A. in 1836, and M. A. in 1839. He held, successively, the Vice-principalship of St. Bees College, Cumberland; and the perpetual curacy of All Saints church, Derby. After his resignation of the bishopric of Rupert's Land in 1865, he returned to England; and received the Rectory of Clifton, which he still holds. He is now seventy years of age; and in a most enfeebled state of health.

The consecration of Dr. Anderson as the first Bishop of Rupert's Land took place in Canterbury Cathedral in 1849. On the 7th of June in the following year, to the great relief, doubtless, and unbounded delight of Bishop Mountain, he sailed for York Factory, and reached the Red River Settlement in October.

Meantime the Rev. John McCallum, who had been ordained by Bishop Mountain, and had been in charge of the first school in the Red River settlement, had died—in 1849. From his Academy, St. John's College School has been developed. Mr. Isbister, since then a liberal benefactor of the church, had been one of his pupils; some of whom, uniting together, founded a scholarship,—contributing £1160 sterling for the purpose. Mrs. and the Misses McCallum, also, have presented St. John's College with his valuable library, together with an Annual donation of £30, for the purchase of philosophical instruments and other apparatus; amongst which is a chrometer which cost \$1000.

Bishop Anderson was a widower, with three sons. His sister kept house for him during his residence in Rupert's Land. The schools of the settlement were taught by excellent masters; and sustained by the C. M. S. The first Missionary meeting was held on the 10th of January, 1850; at which Colonel Caldwell, Governor of Assinaboia, as the whole country was then called, contributed £50 sterling.

On the 22nd December, 1850, Bishop Anderson ordained the first native missionary, the Rev. Henry Budd. He laboured at Nepowewin, on the Saskatchewan, at Cumberland, and at Devon. Here, after a long career of great usefulness, he died, deeply regretted. He was an able man, and a faithful servant of his Master.

In the Spring of 1852 the Red River overflowed its banks, deluging the country far and near. Bishop Anderson, who resided at St. John's, was obliged to flee for refuge to the parish of St. James' on the Assinaboine, now within the limits of the city of Winnipeg. He made his escape in a bark canoe, managed by two Indians. The old St. John's church, which had undergone a somewhat costly renovation, was reopened in June of that year. The preceding year a brother of Bishop Anderson had donated the sum of £2000 sterling to the C. M. S. for the purpose of assisting in providing the ministrations of the church in the Territory about Moose Factory, and Albany on James' Bay; and, thus stimulated and encouraged, the society had sent out Mr. Horden as a Catechist in those parts.

In the summer of 1852 the Bishop set out for a visit to that portion of his vast diocese. The journey thither occupied nearly a month; and the visit itself, three weeks. On Sunday, the 22nd of August, he ordained Mr. Horden deacon. The candidate was presented by the Rev. E. A. Watkins, who had arrived at Moose Fort the Thursday previous. One week later the Rev. Mr. Horden was raised to the priesthood; and, in 1873, when the first subdivision of the diocese of Rupert's Land was made, he was advanced to the Episcopate as the first Bishop of Moosonee. Many of your readers will remember his visit to Ontario, some three or four years ago, after thirty years labour in the bleak inhospitable regions about Hudson Bay. During Bishop Anderson's visit he baptized twenty-five infants and seven adults; and confirmed 180 persons in all. There are now about 1,600 Christian Indians, and two or three hundred

whites, on the shores of James' Bay, subsisting chiefly by fishing and the chase.

In 1853, the Bishop visited the Missions at Cumberland and English River. The missionaries at these points had evidently laboured to some purpose. Speaking of what he found here, his Lordship made use of the following words: To see a day-school of eighty at Christ Church, and a Sunday-school with 91 children to find, higher up, a Sunday-school of nearly fifty; in which the senior class could repeat, almost without error, the first chapter of St. John in our own language and in their native tongue, would, surely, prove that education is penetrating the land, and producing some impression; and that the darkness is gradually passing away." Such was the language of Bishop Anderson thirty years ago.

His first charge to his clergy, who then were only ten in number, had been delivered in 1850. His second occurred in 1854; when two Archdeacons were created, and named respectively Assinaboia and Cumberland. The name of the former was subsequently altered by Act of Synod to that of Manitoba.

(To be continued.)

**UNITED STATES.**

**VIRGINIA.**—The Church in Virginia has now thirty-one missionaries out of her 153 clergy and two Bishops. She has besides 90 lay readers and more than 13,500 communicants.

The *Church Press* says: In Chicago alone there are now pending 647 divorce suits. Bad as that showing is, Philadelphia is ahead of it by 61, there being 718 docketed for hearing in that city. Of these 426 have been brought by wives against their husbands and 293 by husbands against wives. Seven are cross-suits, and several cases are those in which the woman, finding that the man who professed to marry her was already married to another, brings the suit in her maiden name. It would be interesting to know how many of these parties belong to the Church in America, how many to the Roman Church, and how many to the denominations outside of each. Meanwhile it might not be an unprofitable task to set about an inquiry as to whether this awful state of things is due to a nearly inconceivable amount of looseness in morality, or to a culpable laxity in the marriage laws of Illinois and Pennsylvania.

**ENGLAND.**

The golden wedding of the Bishop of Salisbury was celebrated lately. The members of the prelate's family were present, and presented him with a gold chased cross. The Bishop, who is in his 61st year, is in excellent health.

**BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS.**—The annual summary of British contributions to societies engaged in foreign missionary work was lately completed by Canon Scott Robertson, vicar of Throwley, Kent. It shows that during the year 1883-4 the total sums contributed in the British Isles to Missionary Societies for their foreign work, were:

Church of England Societies .....	£491,647
Joint Societies of Churchmen and Nonconformists .....	192,086
English and Welsh Nonconformist Societies .....	841,046
Scotch and Irish Presbyterian Societies ...	198,209
Roman Catholic Societies .....	8,544

Total..... £1,216,530

The total (which exceeds that of any former year) does not include any income from investments, nor balance in hand at the beginning of the year, nor any foreign contributions.

**THE ANGLICAN CHURCH IN RUSSIA.**—Last spring the Bishop of Gibraltar paid an episcopal visit to South Russia, the Crimea, and the Caucasus, and, according to a pastoral letter just issued by his Lordship, the resident British population at Odessa is 233, at Nicolaieff 27, at Sebastopol 24, at Kertch 12, at Batoum 6, at Tiflis 11, at Rostoff on the Don 10, at Taganrog 21, and at the iron and coal mines and smelting works of Hughesoffka, 300. The Bishop says that, though this colony of our countrymen has been established at Hughesoffka for ten years, there is neither a clergyman there to provide for their religious wants, nor an English school for the instruction of the children. At Elizabetgrad, in the Kherson government, and in the city of Kieff and that of Kharkoff, places probably out of his Lordship's jurisdiction, as they were not visited by him, there also reside little knots of Britishers, probably 10 or 12 souls in each place.