

as Henry Budd after the Rev. Henry Budd, one of the founders of the Church Missionary Society, became the Rev. Henry Budd, whose labours in this country in converting the heathen are in the memory of living men. After him came the Rev. Mr. Jones, the first C. M. S. missionary in this part of the country, who was followed by the Ven. Archdeacon Cochrane, whose great work is known to all. His Lordship then gave a rapid sketch of the missions of his own diocese, and spoke of the great work done by the missionaries, but still he had to say that there were about 3,000 heathen Indians to whom no Protestant had carried the Gospel.

His Lordship then introduced Chief David Landon, of White Dog, on the Winnipeg river, who spoke eloquently through the Rev. Mr. Anderson as his interpreter, of the wants of the heathen.

The Rev. Mr. Anderson himself was the next speaker, followed by Rev. Mr. Owen, Rev. Mr. Burman, Rev. Mr. Settee and Rev. Canon O'Meara. Councillor Kent, who spoke through Ven. Archdeacon Phair as his interpreter, spoke most touchingly of all that God had done for him, and how much he wanted the white people to send the Gospel to all the heathen. The addresses of all were most interesting and were listened to with great attention.

On Tuesday an interesting deputation of Indian Missionaries and other clergy waited on His Honor the Lieutenant-Governor of Manitoba at Government House.

The deputation consisted of David Landon, Chief at White Dog; Joseph Kent, Councillor at Fort Alexander; Ven. Archdeacon Phair; Rev. Canon O'Meara; Rev. A. E. Cowley; Rev. J. Settee; Rev. W. Owen; Rev. J. G. Anderson; Rev. Alfred Cook; Mr. Hartland; Mr. J. Johnston. Archdeacon Phair presented the members of the deputation to His Honor and then read an address signed by Chief David Landon and Councillor Joseph Kent on behalf of their respective bands of Indians, as follows:

To His Honor the Lieutenant-Governor of Manitoba and Keewatin:

SIR,—We are pleased to stand before you this morning. We know you stand before the Queen and have power. We do not stand here for ourselves; we have come to speak for others as well. We believe you will hear us for them and for ourselves, and that the words we say this morning will be put away in the right place.

The first thing we would like to speak about is that which has brought us here—our religion. It has changed not only ourselves, but almost everything about us. Our tents have been turned into houses and our dog-trains into horse sleighs. Our food used to come largely from the nets and snares, but now it comes largely from the land. There has been a power to do all this, and that power is the power of the great Book. We have heard, you have heard, and perhaps our great mother, the Queen, has heard of much power in this big country; but it has been the power to break the laws and make more trouble and thought for the head steersman standing where you are. We would like to remind you this morning of a thing that we think is very well known, that among all the people that we represent, this great Book and its teachings have been able to keep us, in all times of trouble, law keeping Indians; and we would like to say this morning, on behalf of our people, that we who believe in the Father in Heaven feel as keenly as any other people the trouble and mischief that disturb our land; and we wish we could say to everyone that there is but one thing to make men live in peace together.

One thing more: our people would like us to say that we thank those who have given us schools, and we feel glad that our young people are profiting by them. We have never had them, and feel behind in this matter; but we think that the schools might be much better managed. The men you send are too small. We do not mind small men; but these seem to be the smallest men you have. We think this because you give them so little. Sometimes we feed them with rabbits and other things, for we don't like to see them starving. Cannot you send us bigger men, men that you can pay a little better, men that are not afraid of the great Book.

Then we want to speak again about the houses our children are to-night in. They are too small, some of them not so big as one room in your teaching houses here. The Indian needs rooms; he has a big country, and you give him a very small house in it.

Our young men will be pleased when we tell them of the things we have seen and heard in this large village, and when we tell them that we stood before you and gave their words to you. We are thankful to you for hearing us; we are thankful to the praying people for hearing us and speaking nice words to us. We are very thankful to be able to go back and tell our people that the white people are not tired of sending us the great Book. We have always been taught to think about it coming from across the big water, but now we see for ourselves it is coming from nearer home; and we hope all our people will hear it soon.

We want to finish this by asking you to use all your power and any power the great Mother gives you to keep wicked men from bringing fire water and other bad things among our people at treaty times.

We wish you, on behalf of our people, all blessings and good things that our Father in Heaven can give. (Signed)

DAVID LANDON, Chief,
JOSEPH KENT, Councillor.

His Honor replied (Ven. Archdeacon Phair interpreting) in substance as follows:—

"I see you here with much pleasure, for since I came to this country, a very young man, I have known the band whose chief and councillor you are, and it pleases me to be able to say that all I know of you is good, and while it is not in my power to do many of the things you ask, I have always, and will always bear testimony to the loyalty to the Queen and general good conduct of your bands at times when sorely tempted to do otherwise." His Honor then gave instances highly creditable to the Winnipeg and English River Indians, and having briefly alluded to the hospitality he had himself received in the wigwams and houses of these bands when he sorely needed it, in passing through their country, said that he felt pleasure in being able to extend to the Chief and Councillor, both of whom he knew, a hearty greeting and some slight return, and said that in memory of their good conduct in former days he would present the Chief and Councillor with a flag which they were to hoist on every Lord's Day, and on the birthday, the accession day and the day on which the crown was placed on the brow of our temporal Sovereign. Regarding many of the matters contained in their request, he would advise them to see Superintendent McColl, who was a friend to the Indians, before they went back, but promised that, while he had no power himself, he would ask the consideration of the heads of the Indian department to the various matters of which they had spoken, and from the great head of the Government down they have friends. He stated that they must not suppose, when far away at their homes, that they were forgotten, and paid a high tribute to the work of the late Ven. Archdeacon Cowley, the work of Archdeacon Phair, and the earnest zeal of the younger missionaries who stood around.

With reference to the complaints of the evils consequent upon the introduction of liquor, His Honor explained the boundaries of the District of Keewatin, in which only he had power to deal summarily with the evil they complained of, and giving a summary of the law prevailing there, he promised to rigidly enforce it in that part of the country where the southern Keewatin boundary touched the Winnipeg, English and Albany rivers; and speaking of its destructive effect on all missionary effort, he closed by a reference to the manner in which they had spoken of the great Book and its glad tidings to Indians and white alike.

Councillor Kent, for whom the Rev. Mr. Anderson interpreted, then made a short and appropriate speech, for which he was thanked by his Honor; and that venerable native missionary, the Rev. James Settee, followed in the same strain in excellent English, after which Rev. Canon O'Meara made a brief but eloquent comment upon the address and reply, the reception closing with refreshments in the dining room and a visit to the conservatory, which both chief and councillor declared to be a return to summer again.

CARMAN.—On Sunday, January 4th, we had a most enjoyable visit from the Rev. Canon O'Meara, of St. John's Cathedral, Winnipeg. Service was held at Miami in the morning at 11 a.m. When the Rev. Canon preached a most powerful and impressive sermon to a large and appreciative congregation. An evening service was also held at Carman, at which service the hall was crowded to its utmost capacity, there being fully 200 people present. Canon O'Meara again preached, taking for his text Psa. 36, 9, "With thee is the fountain of Life," from which subject he deduced many practical and profitable lessons. The Holy Communion was administered at both services. The Canon has left behind him a very favourable impression, and all will be glad to see and hear him again.

I now take the liberty of informing our friends that we are making a strenuous effort this winter to raise sufficient funds to build a church next summer. As our present place of holding service is too small and otherwise inconvenient to allow us to carry on the work satisfactorily, and as the wheat crop in this section of the country has been almost ruined this year, partly by the drought in the early part of the summer, and partly through the excessive rains and frosts in the fall, it will be impossible for our people to contribute but little toward this object. We should, therefore, be very glad if our friends and readers of the CANADIAN CHURCHMAN would help us in this respect; by doing so they would thus supply a very pressing need and materially help forward the work of the Church in this part of the Mas-

ter's vineyard. All subscriptions should be addressed to the Rev. F. Robertson, Carman, Man.

QU'APPELLE.

QU'APPELLE STATION.—The Lord Bishop of the diocese is on a visit to Winnipeg, where he is to preach in All Saint's church. St. John's College school reopened for Lent term on Jan. 12th, the Rev. W. Nicolls, B.A., principal, being now assisted by the Rev. T. Greene, B.A., of Trinity College, Dublin.

Mr. F. W. Johnston, now a theological student of St. John's College, is a specimen of a successful farmer in the North-West. After repaying all his outlay and taking a trip to England, he has let his farm near Chickney to a gentleman from Minnedosa, having taken up this autumn a splendid harvest. He has acted for several years as lay-reader in the church, and is now studying in St. John's College with a view to ordination. A new font has just been erected in the pro-cathedral of St. Peter, the result of the children's sale of work last August.

British and Foreign.

It is reported that Miss Cusack, the "Nun of Kenmare," has decided to become a Methodist deaconess.

It is said that the Bishop of Lincoln will not appear before the Privy Council on the forthcoming appeal by the Church Association against the Archbishop's judgment, either in person or by counsel.

The Rev. John Elliott, of Randwick, Gloucestershire, the oldest clergyman in the Church, entered upon his hundredth year last month, and next month he will have completed the seventy-second year of his incumbency of Randwick. His principal infirmity is deafness. He is a widower, and his youngest son is sixty years of age.

With the special confirmation recently held at Manchester Cathedral, the round for the present year was concluded. The total number of confirmees presented to Bishop Moorhouse and his coadjutor, Bishop Crammer Roberts, at various churches during the year is officially returned at 13,504. Of these 5,248 were males and 8,256 females.

A benevolent Scotchman, Dr. Henry Muirhead, of Glasgow, has expressed his sympathy with women's work by leaving a large sum of money in his will, to endow a college where women may be taught medicine, surgery, dentistry, chemistry and electricity.

Though the Diocese of Liverpool is still without a cathedral, the deficiency does not prevent a great deal of good Church work being done. The Bishop, who is approaching his four score, has this year confirmed over 7,000 persons at 57 different centres. The females confirmed were 4,522, the males 2,551.

A Moravian missionary named Leizen, with his wife, certainly is to be written with those who love their fellowmen. For thirty years he has been preaching and working at a station in the Thibetan Mountains, without the sight of a European face, and with the post-office fourteen days distant, separated from them by the high passes of the Himalayas and dangerous streams.

Some particulars are given of the foundation of the first Roman Catholic Mission of Kilima-Njaro, the site selected being in territory of the Sultan of Matschame, a vassal of Mandara, 3,937 ft. above the sea. A large caravan is on its way to the place, under two German Fathers, accompanied by twenty-five Christian youths from the orphan home at Bagamoyo. When they have built their huts and cultivated lands, these young men are to return to fetch Christian wives from the girls educated by the sisters at Bagamoyo.

A missionary movement has arisen within the walls of Trinity College, Dublin. A body of men, who desired a mission to work in some place where they might be allowed to be together and maintain their connection in some way with Dublin University, have been met in a warm spirit by the Society for the Propagation of the Gospel, and are to be located in Chotanag Pool, in India. The Society for the Propagation of the Gospel will contribute £100 per annum per man, and the College Committee £40 per annum per man for maintenance and personal expenses; but the missionaries will get no settled stipend.