

other Church in the world possessed. Alluding to the attacks made upon the English Church in the course of the controversy, the bishop said the controversy was carried on on the other side with the most blatant and scurrilous abuse. He was known familiarly now as the Stepney bladder, and he could not do a better thing for the Church of England, or a more hostile one to the Church of Rome, than publish the personal attacks made upon himself. As to the question of ordination, it was beyond all doubt that the English Church from the earliest times had the framing of its own ordinal. The ordinal of the Saxon Church had details and features which no other ordinal had. Some of these details had been taken into the Church of Rome, but there were others which were not to be found in any other Church. None could produce any sign or indication of any interference with the Anglican manner of consecrating bishops, priests, and deacons by any external Church at all. They were left to do it for themselves in a proper, catholic manner, and did it. There was a sort of idea that the early English Church leaned upon Rome in some way for support, but he ventured to assert that nothing of the kind, as a matter of fact, took place. They must not allow to their Roman friends in England any sort of claim to be any part at all of the Catholic Church of England. The Romans went into schism in the reign of Queen Elizabeth, and in schism they have ever since lived. They put themselves into schism by cutting themselves off from the true and lawful Catholic Church of England, which the Church of England was, and the Romish Church was not. It was not left to English people to defend the validity of their own orders—the validity of Anglican orders had been from early times, and was now maintained by many eminent Romans.

#### BISHOP YOUNG'S INTERESTING ANNUAL LETTER.

The sessions of the General Synod of Canada and of the Provincial Synod of Rupert's Land have prevented my making the usual visitation of our missions in this diocese. My annual letter is generally a review of the work in connection with my personal visits to the missions. My journey to Wapuskaw last February, of which I sent a special account, is the only visit I have been able for the above reason to make. I cannot regret the hindrance, as these gatherings in Synod, where we come in contact, not only with our fellow workers throughout the Province of Rupert's Land, but throughout Canada, are naturally most refreshing and helpful. We who are called to labour in the wilds, perhaps appreciate these opportunities and value them more highly than those who are constantly in contact with others, and are in touch with all that is stirring and of interest in the work of the Church. As I am thus unable to follow the ordinary lines on which my letters to the friends and supporters of our work are written, I will in the first place write on one or two points of more general interest.

At our first gathering in Synod in this diocese, I urged the necessity of a steadfast endeavour on our part to promote reading, not only among the children, but also among adult Indians. I advised, for this purpose, the use of the syllabic characters in large plain type, and added, "What we need is a very simple syllabarium and the Gospels, a Primer, and Manual of Devotion, with a selection of hymns, published in large, plain syllabic characters." The suggestion was heartily taken up and a committee formed to consider the matter. At our second session I reviewed what had been done in the way of gathering information and preparing manuscript. A loss of translation and manuscript in transmission rendered us unable to avail ourselves of Archdeacon, now "Bishop," Reeve's presence in England for printing a book of instruction, prayers, etc., at the S.P.C.K.'s establishment under his supervision. At the same time I expressed a hope of being able to get what we wanted done at the printing department of the St. Paul's Indian School near Winnipeg. At our third session I had to regretfully state "that our work of translation and of book-making hangs fire." I had already, however, come to the conclusion that the most satisfactory thing was to possess a font of type of our own to ensure its being simple and in large type. I reported the arrangement I had made with the Toronto Type Foundry while in Toronto during the previous winter, for casting the necessary syllabic characters in "pica," and with the Bryant Publishing Co. for doing the printing. Finally I decided to do our own printing and took lessons while in Winnipeg during the

winter of 1894-95. We have now printed off two books of Prayers, Hymns and Instructions, the latter including the Apostle's Creed and the Ten Commandments. Just now my assistant, Mr. Gordon Weston, is busy striking off St. Mark's Gospel in these characters, and I trust, early next year, to be able to place this Gospel in the hands of our Indians. The Indians who possess the books already struck off, express their appreciation of the clear large type and the freedom from "breathings," viz., marks of aspiration, marks of emphasis, punctuations, etc., which of whatever use to the English reader, only serve to puzzle them. I am thankful to say there has been a readiness on the part of Government to recognize and assist our Indian School work, perhaps more than in previous years. We are receiving a "per capita" grant for the children boarding at the Lesser Slave Lake School, of \$60 towards cost of board and tuition and grants in aid towards teachers' salaries at Vermilion and Chipewyan.

I may say here that the position of our schools is widely different from those on the Reserves. Excepting in the case of the Lesser Slave Lake School, we have to provide the children's food. Here a portion of the contents of the bales comes in very usefully. The missionary can use articles not required for clothing the children to purchase fish or meat for the Indians. This is better for them than indiscriminate giving. To give to those who are capable of supporting themselves and their families, only serves to pauperize them. On the other hand there is always a ready recognition on the part of our missionaries of the needs of the aged, of widows, of the sick and of the infirm. I have not yet full returns of the bales, etc., sent to the missions in Athabasca, from "The Missionary Leaves Association" in England, and from the "Woman's Auxiliary of the Church of England" in Canada. But I have reason to think there has been little, if any, falling off from last year. I was glad of the opportunity Miss Montizambert's visit to Winnipeg afforded for talking over several matters affecting the sending out the mission goods. I myself feel the value of the presence at such representative gatherings, as the General Synod, of some of the leading officers of the "Woman's Auxiliary," and I trust that distance may never deter their being present on such occasions. I think I am only expressing the feeling of our missionaries generally, when I add that a visit to this side of the Atlantic by a representative of "The Missionary Leaves Association" would be most welcome. We owe a deep debt of gratitude to them for their valuable help.

I am glad to say that we have finished the Church building at the Athabasca Landing, and trust ere long to complete the proper furnishing. Dear friends in Toronto have sent us an appropriate chancel carpet and communion cloth, also a very nice communion set and table linen and bell. I take this opportunity of heartily thanking them for these kind gifts. We have lost the valuable services here of Miss Wooster, sent out by the "W.A." of Winnipeg, by her marriage to the Rev. W. G. White, of St. Andrew's Mission, White Fish Lake. She has, however, only been drafted from the "Volunteers" into the "Standing Army" of missionaries' wives who, as a body, have done so nobly in the missionary field. My daughter, who has recently joined us from "Haverhill Ladies' College," is for the present taking her place. Through the instrumentality of the "Church of the Ascension," Hamilton, we have also the great pleasure this winter of having my sister, Miss Young, with us. She is studying Cree and thus preparing herself for work among the Indians of the North-West. We shall miss the Rev. G. Holmes this winter at Lesser Slave Lake. His influence has been felt not only in the immediate neighbourhood of St. Peter's Mission, but we owe to his exertions the commencement of our missions at White Fish Lake and Wapuskaw, entailing long and arduous journeys, only practicable in the winter. Last February we met at Wapuskaw, entailing on each of us about the same distance to cover. I shall miss his presence there next February if permitted to carry out my intention of visiting Wapuskaw en route to White Fish Lake and Lesser Slave Lake.

I am thankful to say the Mission House at Wapuskaw which contains within its walls Indian hall, school room, missionary's and teachers' quarters, dormitories, etc., is completed. The cost is much beyond all grants and all subscriptions as yet received. I can only hope our friends, both in Canada and England, will by increased subscriptions enable us to balance the mission account. At present it is very seriously on the wrong side. The Rev. C. Weaver is most earnest and whole souled in the work. I feel sure that, under God, his efforts cannot fail of a blessing in gathering many of the Indians there into the Church. Since writing the above I have received a letter from him. He had just returned from a visit to one of the "Winter Camps." After the autumn fishery many of the Indians leave their log-houses along the lake and form camps at convenient points from which they visit their traps and hunt the moose. Unless actually short of food, a

visit by the missionary to these camps often affords a valuable opportunity for instruction. Mr. Weaver mentions three Indians, Albert, Yellow-knee, and Akosin, as nearly ready for confirmation and desirous of becoming communicants. He also writes of the desire of Indians from Trout Lake to send their children to school at Wapuskaw. Until Mr. Holmes' return from England next year, the Rev. W. G. White is in charge of St. Peter's Mission. The last time I heard from Mr. White there were already twenty-five children in the school and two old scholars acting as assistants. Before leaving here for the Provincial Synod of Regina, I received a very touching letter from the Rev. H. Robinson, about the death of his wife, full of Christian resignation under the heavy bereavement. The trial was rendered the heavier because of his isolated position with no white women within many miles. He had to entrust the baby to an Indian girl and do as best he could for the other two children, the miners, traders and settlers being either single or married to half-breed or Indian women. He asked whether there was any prospect of securing the services of an earnest Christian through the "W.A." to take charge of his children.

Whilst at Regina, I heard of a Miss Macknight who appeared in every way suitable, and who eventually decided to offer to take charge of Mr. Robinson's children. She is evidently much loved by those who know her. I therefore feel sure she will be a great help and comfort to Mr. Robinson in the trying circumstances caused by his wife's sudden death. We are hoping that connected as Miss Macknight is with Holy Trinity congregation, Winnipeg, that the Winnipeg branch of the "W.A." will therefore transfer the help they have given us for Miss Wooster to her. The state of the Rev. M. Scott's health has been a cause of much anxiety. Elected one of the delegates to the Provincial and General Synod, he came in in June and went on to Winnipeg. On my arrival there I found him in the General Hospital, having had to undergo an operation for a malady brought on by overstrain of his nervous system. I am thankful to say all went well, and though unable to take his place in Synod, he recovered sufficient strength to face the long and trying journey back to his work on the Peace River. I received a letter from him written from Lesser Slave Lake, en route. I trust with renewed health and strength he has been able to resume his valuable work among the Indians there. In conclusion, I commit our work, of necessity carried on in the face of many difficulties, often sufficient to tax very severely the faith and patience of our missionaries, to your support, to your heartfelt interest and prayers, that it may please God to make use of His servants for the salvation of souls and the extension of His Church.

P. S.—Subscriptions for the diocese, or for any special mission in it, can be paid, in England, to H. Malabar, Esq., "Missionary Leaves Association." In Canada to either myself or the Rev. W. A. Burman, 383 Selkirk Avenue, Winnipeg, Man.

#### OUR LETTER FROM ENGLAND.

(From our Correspondent.)

Writing on the last day in the old year and in Old England itself, one cannot help referring to the loss our Church has sustained in the death of the late Primate. We shall miss his cheery New Year's greeting, always so quaintly expressed. It was my privilege once to have an hour's interview with the late Archbishop in Lambeth Palace, and I was surprised to find how intimate was his knowledge of the colonial Church, and how real was His Grace's desire to bind daughter Church and mother in the closest ties of Christian policy and affection. At that time there were too many of the colonial clergy only too anxious to come to the mother land, some of them who had entered the colonial Church on far too easy terms. Time, however, has remedied all that, and now the examinations abroad are quite as stiff and as thorough as those at home. There are two ways in which a refreshing connection can be maintained between the mother Church and her daughters, and the first is by means of the deportational system. We have just had, for example, Mr. Editor, one of your own clergy, the Rev. R. W. Samwell, on a visit to the west of England, and most acceptable were his sermons and his week day addresses. It does us all good here at home to learn how the Church is pushing her way in new lands, and to know that where the Old Flag waves the older Cross is carried to bless and sanctify the country and people. Mr. Samwell in turn will carry back to his parish and diocese fresh impressions of the activity and intensity of Church life in England. Then we are much hoping that the new junior clergy missionary movement will lead to some of our younger priests offering themselves for a limited time for service in the frontier districts of the Church. Provided the men from us have something to give to you on your side in the way of