

he became Metropolitan of Rupert's Land, and in 1893, at the first general Synod of the Church of England in Canada, he became Primate of all Canada. The names of Archdeacon Fortin in Winnipeg and Canon Rogers are well known to Montrealers. The latter has been most energetic in his efforts to collect money to forward the work of missions in Rupert's Land. He says fully one-third of the Church of England people of Manitoba are without services. The people themselves are doing their best.

St. Paul's Industrial School for Indians is very flourishing. There is also a mission for Sioux and Dakota Indians near Griswold founded by Rural Dean Burman in 1880.

At Islington the Rev. J. A. Maggarth is doing good work. In Rupert's Land there are fifty-five missions, so of course it is impossible to attempt to enumerate them. Only twelve are self-supporting, and there are ten missions without services.

Archdeacon Phair has just been amongst us, and given us a most interesting description of the work being carried on amongst the Indians of Rupert's Land, where he has been engaged in their civilization and evangelization for the past thirty years. He specially appealed for Dynevor Hospital, on St. Peter's Reservation, which is under the charge of Dr. Rolston, who generously offered his services without hope of remuneration. The Washakada Home seems to have a bright future before it; the new building is very fine. Mr. and Mrs. Wilson and Mrs. Vidal have been most efficient and zealous workers.

Qu'Appelle was set apart from the Diocese of Rupert's Land in 1882. Its first bishop was the Hon. and Rev. Adelbert Anson, who collected large sums of money in England for work in the Diocese, and brought out with him a staff of workers, eight priests, one deacon and six lay readers. Active work was at once begun at Regina, the capital of Assiniboia, but afterwards Qu'Appelle was chosen as the See City on account of its more central position. A Theological and Agricultural College (called St. John's) was founded, a school for boys started, and several churches built in the Diocese. But the work was most discouraging, and Bishop Anson resigned and returned to England in 1892. He had spared neither his time, his energy nor his means, but utterly disheartened he felt he must give it up.

His successor, the Rev. W. J. Burn, was consecrated in Westminster Abbey, March, 1893, and immediately came out to his diocese. Through the generosity of Lord Brassey, a new See house was built at Indian Head, also a school for girls and a church. Bishop Burn said of his diocese, that life was a continual struggle, and the isolation very trying. He

delighted in spiritual work, but found the financial burdens of the diocese very heavy. He died very suddenly in 1896, after little more than three years' work in Qu'Appelle. The Provincial Synod of Rupert's Land two months later elected the very Rev. John Grisdale, Dean of Rupert's Land, to the vacant bishopric, and he was consecrated in Winnipeg. He had been connected with missionary work in Rupert's Land for twenty years, and his wide experience in the field is of great benefit to the diocese of Qu'Appelle. The Gordon Indian School is working well but needs financial help. Work among the heathen Indians at Fish and Nut Lakes was begun in 1896. Saltcoats Hospital supplies a long felt want. Here again the work is cramped for lack of means. There is a mission at Fort Pelly, and an Indian School at the Touchwood Hills, where Rev. Owen Owens laboured for many years.

We now turn to the Diocese of Moosonee. When Mr. John Horden came out from England in 1851 as a C. M. S. missionary at Moose Fort, one of the trading posts of the Hudson's Bay Co., the Indians were barbarous and cruel, some of them being actually cannibals. In the summer of 1852 Bishop Anderson of Rupert's Land travelled fifteen hundred miles to this inaccessible portion of his diocese to welcome the new missionary who was already working energetically, and who had won the love of the Indians, and mastered their language in less than a year. The Bishop was so much pleased with his earnestness and zeal that before he left Moose Fort he ordained Mr. Horden deacon, and then priest. Mr. Horden was a great linguist. Besides the Cree language he learned Eskimo, Norwegian and Ojibbeway, and translated the gospels and prayers into syllabics, and printed them himself, the C. M. S. having sent him out a printing press and outfit. As he had previously known nothing about printing this was a great undertaking, and caused him much labour and anxiety. To his great delight he was successful, and there was great rejoicing when he had accomplished the task. In 1872 he was recalled to England to be consecrated Bishop of the newly formed Diocese of Moosonee. He had trained the Indians to work and to give and five churches had been built in his diocese, he, personally, having assisted, in no small degree, with the manual labour. He died early in 1893, being "faithful unto death," and was succeeded in the bishopric by the Rev. J. A. Newnham, so well known in Montreal, who was consecrated in Winnipeg in August, 1893. He had previously been working with Bishop Horden in the diocese for nearly two years. Archdeacon Vincent has been labouring in the diocese for more than forty years, having gone out from Winnipeg