



ers were to a considerable extent provided for in the same manner. Bishop Machray at once directed his attention to efforts for systematic giving. The weekly offertory was introduced at the Cathedral and in three other churches, and various efforts were made to induce the people to contribute towards the support of the Church and her ministrations.

In 1871 St. John's College was incorporated by an Act of the Local Legislature. The Bishop is Chancellor and Warden, as well as head master of the college school. The dean and four of the six canons of the Cathedral are professors in St. John's College. The professorships are all more or less endowed. The college has a number of scholarships and bursaries. It educates students in art and theology. It is affiliated to the University of Manitoba, the only degree conferring body in the Province, and is year by year increasing in importance and usefulness. There is a ladies' school in connection with the college, which is doing an excellent work.

In addition to his connection with St. John's College and its schools Bishop Machray is Chairman of the Provincial Board of Education, of which body he has been a member since its formation in 1871, and Chancellor of the University of Manitoba—positions that have enabled him to render invaluable aid to the cause of public education.

In 1874 an Act to incorporate the Dean and Chapter of St. John's Cathedral was obtained. The Bishop himself acted as Dean from that time to 1882, when the present Dean was appointed. The professors in St. John's College, and the two Archdeacons of the Diocese are the Dean and Canons. Their income is derived partly from their professorships, and partly from Cathedral endowments obtained by the sale of certain lands granted years ago for ecclesiastical purposes exclusively in connection with St. John's Church.

The number of clergy in the Diocese of Rupert's Land is between forty and fifty. Of these five are in charge of congregations by whom they are wholly supported. The other parochial clergy are all more or less supported by their congregations.

THE HALF-BREEDS OF THE NORTH-WEST.

By REV. GEORGE FORNEREY, M. A., Rector of All Saints', Hamilton, and Rural Dean.

WHEN a school boy, I stood one Sunday evening at the confluence of the River St. Francis and the Massawippi, in the Province of Quebec. Presently an Indian came paddling down the St. Francis, and beached his canoe within a rod of me. I was awe-struck at the sight of a live Indian, and with breathless interest watched him, as he jumped ashore, kindled a fire, baked a greasy bannock, jumped into his canoe again, and finally disappeared down the river—like a visitant from another world. Had I then been told that I was destined to spend two years of my life among red men wilder and more savage than my visitor, and to make many a meal of half-cooked bannock and pemican, awe would have given place to consternation. But even so it was ordered, for the spring of 1877 found me journeying, in company with a friend, to the distant region of the Saskatchewan, where afterwards I listened at night to the dismal tom-tom of the Cree and the melancholy howling of the wolves, and witnessed by day the hideous "buffalo dance" of the naked Sioux. East of Winnipeg, along the highway of travel, one sees comparatively little of half-breeds or Indians, but in the main street of that growing town stalks the Indian brave, decked out in ochre and feathers, "with his martial cloak around him"—a very dirty blanket—while the Half-breed, his half-brother, so to speak, is High Sheriff, or occupies a seat in the Executive Council of the Province.

Prior to the Red River troubles of 1869, a large part of the settled population within the limits of what is now the Province of Manitoba, consisted of Half-breeds, *i. e.* descendants of the employees of the old "Nor'-West" and "The Hudson's Bay" Co.'s and their Indian wives. They eked out a living by a primitive mode of agriculture, by hunting, by trading in furs, and by freighting goods from Minnesota to Fort Garry and other points further west.

In 1869 the change came and the Council of Assiniboia was superseded by the Government of Canada. This was the signal for the inauguration of a large immigration of whites, both from the older Canadian Provinces and from Europe. It was more than the average Half-breed could endure. Accustomed to almost unlimited acres for his own use, and to the boundless prairie for a common, he now saw the white swiftly and surely hemming him in. With the white man came the