

two Archbishops, that at parliaments and councils Canterbury was to sit on the king's right hand and York on the left. In the open street their cross-bearers were to walk abreast; in a narrow alley or gateway, he of Canterbury was to take the precedence. In confirming this arrangement the Pope designated the Archbishop of Canterbury "Primate of All England," and the Archbishop of York "Primate of England." This makes *all* the difference, and so the two Archbishops are designated to-day.

The first trumpet note of the approaching days of the Reformation was sounded in the time of the Edwardian Archbishops by John Wycliffe, who was said to have been born near Richmond in Yorkshire. His followers, as is known, created no little stir in religious circles in England and under the name of Lollards, were much persecuted.

(To be continued.)

A TRIP THROUGH OUR MISSION FIELDS.

BY MRS. WILLOUGHBY CUMMINGS

V.—SASKATCHEWAN AND CALGARY.

(Concluded.)



ON our way to visit the Indians under Rev. Mr. Trivett's care on the Blood Reservation, we passed through the flourishing town of Lethbridge, a town which has grown rapidly and which is destined to be a place of some importance in the near future. The rector, Rev. Mr. Pritchard, told us that it was expected the parish would very shortly become self-supporting, and that a mission room would shortly be opened for the miners at the neighbouring coal mines, for which a small organ was much needed.

The drive from Lethbridge to the Reserve is about thirty miles long and is diversified by the pleasure (?) of fording five rivers. Now some of these rivers, even when the water is low, are, to say the least, very disagreeable if not dangerous to cross, as the water at times reaches to the floor of a high carriage, and most exciting stories were told us of narrow escapes, such as carriages floating after heavy rains and other similar events. How little we at a distance ever think of the discomforts many of our missionaries have to endure!

The Blood Reserve is a very large one, sixty-five miles long and eighteen wide.

The mission house, "Omoisene" or big island, stands on an island formed by the river and a creek which runs into it about half-way down the Reserve, and one has to ford the river to reach it. The house and the property on which it stands belong to the Church Missionary Society. This house has lately been en-

larged by the addition of two wings intended to be used as a boarding school for Indian girls.

The Woman's Auxiliary of the diocese of Huron have lately sent a missionary, Miss Busby to assist Mrs. Trivett in the care and instruction of the girls who will live in the new "Home." Funds are badly required, not only to complete the building, but also for the maintenance of the children.

On the southern portion of the Reserve are two day schools. The first is about twelve miles and the second nearly twenty-four miles distant from the mission house.

The salaries of the two teachers are partly paid by the Government, but have to be supplemented by the Church. The chiefs on the northern part of the Reserve have repeatedly pleaded for schools for their children, as the distance is far too great to admit of their attending the schools I have mentioned, but their petition has to be refused, at least for the present, for want of funds.

On the Blackfoot, the Piegan and Blood Reserves the Church of England and the Roman Catholic Church only have missionaries to the Indians. On the latter Reserve the Methodists started a mission and built a good school-house but have since withdrawn. This school-house has been offered for sale to the Bishop and it is situated where a school is much needed—but alas, again comes the obstacle—want of funds!

We were present at two services for the Indians, on the Sunday we spent on the Blood Reserve. The school-houses were crowded and the children sang very heartily some hymns which had been translated into their own language, and the adults seemed to listen attentively to the words spoken to them, also in their own tongue. The sight was indeed strange to our eyes. The Indians were all wrapped in their blankets, with their long black hair, necklaces, brass rings and ornaments, and beaded moccasins, and many of the women and girls had papposes on their backs under their blankets, to keep whom quiet they kept their bodies swaying slowly backwards and forwards.

It is earnestly to be hoped that at no far distant time an effort may be made to erect a small church on this Reserve. Not only would this be for the advantage of the white settlers on surrounding ranches and the government officials on the Reserve, but a building set apart for the worship of God, and a service with things done "decently and in order" would be almost certain to have a great influence for good among these poor heathen. Rev. Mr. Trivett is one of the Church Missionary Society missionaries and has been at his post for ten years, having arrived at the time when the Indians went into treaty with the Government.

Our next visit was to the Piegan Reserve, where we found a very large gathering of Indian children, who had been waiting all day to wel-