



EMMANUEL COLLEGE, PRINCE ALBERT, N. W. C.

Fish Lake, afterward Asissippi, sixty miles north of Carlton House, in charge of John Hines, a catechist, assisted by Geo. McKay, a native of the country.

In a circular appealing for pecuniary aid, issued about the time of his settlement at Prince Albert, the bishop wrote the following description of his great missionary sphere:— "The Diocese of Saskatchewan has an area of 700,000 square miles. Its boundaries are the territory of Montana, U.S., on the south, the Rocky Mountains on the west,

characteristic zeal for the building up of the college and the weak scattered missions of the diocese.

In 1874 it became necessary to form a missionary diocese in the farther west, and Archdeacon McLean's name at once suggested itself to the Bishop of Rupert's Land and others for the office of organizer and chief pastor. His consecration took place at Lambeth, on the 3rd of May, 1874. The Archbishop of Canterbury was consecrator, assisted by the Bishop of London and St. Asaph, Bishop Fauquier of Algoma, and Dr. Anderson, first bishop of Rupert's Land.

The diocese of Saskatchewan extended nearly 800 miles from one end to the other, and its nearest mission station was remote about the same distance from Winnipeg.

On the morning of January 28th, 1875, Bishop McLean set out from Red River for his new home, leaving his wife and family to go out in the following summer. It was quite a unique journey. The cariole in which he travelled was a light oak sled, with parchment sides, drawn by four trained dogs. The luggage and provisions were drawn on two sleds also by dogs. Three Indians accompanied him, one to lead the way and tread down the snow with his snow shoes to make a path for the dogs, and one to run by the side of each team. Acting under commission from the Bishop of Rupert's Land, he held a series of confirmations and services all along the route. Thus he journeyed for more than a thousand miles over trackless wastes of snow, sometimes on the lakes, at others along the course of rivers, and again through the woods. In this primary tour the bishop visited Nepowewin Mission, a field occupied some years previously by the Church Missionary Society, and served by a native missionary, Rev. Luke Caldwell, who died shortly after; Prince Albert, having a population of about 500, but no church building; and White

the diocese of Athabasca (constituted in 1874 and now formed into the two dioceses of Mackenzie River and Athabasca) on the north, and that of Rupert's Land on the east. It thus forms the centre of the North-West. The diocese presents a most interesting field for effort among the Indians, of whom 3,000 are pagans and altogether unevangelized. The tribes within its boundaries are the Plain Crees, the Blackfeet, and for some time past the Sioux refugees from the United States. The Church of England has as yet almost entirely neglected the heathen Indians of the Saskatchewan. Even at this moment she has not a single Indian mission within an area of over 2,000 square miles, a section of country embracing all the Blackfeet and the majority of the Crees. The cost of travelling through the country in its present state can hardly be understood by those accustomed to the conveniences of civilization. There are no roads, no public conveyances, no hotels. Every journey therefore becomes a sort of expedition requiring a special outfit. In the summer, horses and men have to be hired. In the winter, long journeys can only be accomplished by using trains of dogs. The bishop has travelled in this way from 1,000 to 1,200 miles every winter. Sleeping nearly every night in the open air, with the thermometer ranging from 20 to 40 degrees below zero."

The bishop began his work with one clergyman in full orders, a native deacon and a catechist, in all three missionaries. Early in the year 1876 he met in conference with Rev. John Hine and Rev. J. A. McKay, at Prince Albert, when it was resolved to take active measures to prosecute missionary work among the Indians of the plains, and make use for the purpose of the proposed government conference with the Indians which was to be held in August. Previous to this, however, the bishop himself had formed a divinity class to train