



GRAVES OF INDIAN CHIEFS, NEAR YALE, B.C.

The Indian work of the diocese of New Westminster comprises the Thompson Indians—who live at Lytton and along the banks of the Fraser, Thompson, and Nicota—and the Yale Indians—occupying the banks of the Lower Fraser from a point nine miles above Yale down to Chilliwack, and, in the fishing season, at the coast.

Two missionaries, maintained by the Society for the Propagation of the Gospel and living at Lytton, have charge of the Thompson Indians, one remaining on the spot to keep up the Sunday and week-day services and to be at hand for emergencies, while the other visits the various settlements scattered over the 200 miles that embrace the district. Lytton possesses a fully appointed church, and a small Indian hospital, opened last year. The government have undertaken to build here an industrial school for boys during the present year, to be placed under the management of the English Church.

At Yale there is a school for native and half-breed girls maintained by the Sisters of All Hallows, Ditchingham, and supplemented by an annual grant from the Indian Department. The rector of St. John's Church, Yale, who is chaplain to the Sisters, holds services in the Indian church at Yale at the great festivals and other occasions, but, for lack of stipend, there is no missionary attached to this district. Churches have been built at three different places in Indian settlements below Yale, but there is no priest to minister in them. The maintenance of the hospital at Lytton and the securing of a resident doctor there for the Indians is as yet an unsolved problem. The older Indians are, of course, gradually dropping off, and the younger generation demands from the Church and all who feel an interest in the Indian race prompt and earnest efforts to provide for their future welfare, not only in spiritual matters, but morally and physically.

Funds are greatly needed to provide for the services of a third clergyman. The present grant of £300 from S.P.G., and intended originally for a single missionary, has now to maintain the two missionaries. Upon its first division it was supplemented from the Diocesan Fund, but the state of that fund at the present time will not allow of any augmentation being given to the Indian work. The church at Lytton, built by the Indians themselves nine years ago, is not likely to last much longer, and the Indians are now collecting amongst themselves money to replace it with a more lasting structure.

The prayers of all faithful people should be offered at this time for the guidance of the clergy and laity of New Westminster in the choice of a bishop.

THE ARCHBISHOPS OF CANTERBURY.

(Continued.)

COURT influence sometimes secured election of an archbishop. It was so in the case of the successor of Edmund. Queen Eleanor, wife of Henry III, had an uncle named Boniface, the brother of her mother, Beatrice, who was also the mother of three queens—the Queen of Navarre, the Queen of Sicily, and the Queen of the Romans. Boniface was the son of Thomas, Count of Savoy, and as such owed allegiance to the king of France. This did not recommend him in England, and the queen, with all her influence, found it hard to procure a bare majority of the monks of Canterbury in his favor. This secured, the consent of Pope Gregory IX. was next required. Gregory, as a friend of Henry III., would have consented, had not death stepped in to prevent it. In order to influence the next pope (Celestine), the queen sent a petition, signed by a bare majority of the English bishops—and this she had hard work to secure—favorable to the appointment of Boniface. But Celestine also died before giving the necessary assent. Innocent IV., however, his successor, for his own political reasons, consented and Boniface of Savoy was consecrated Archbishop of Canterbury at Lyons in January, 1245, after the see had been vacant for over four years.

During the vacancy King Henry made all he possibly could out of the revenues of the diocese, to such an extent, indeed, that Boniface, even before his consecration, was obliged to visit England to investigate and protest against the unrighteous spoliation.

There could not well be a greater contrast than that between Boniface of Savoy and his quiet and saintly predecessor. Worldly-minded and violent, the new archbishop showed that the days of quietude and repose, as far as