

interesting service in St. Luke's church he and his wife were baptized by the names of Matthew and Sarah. His surname is Kewatin (North Wind.) They have since become communicants, and camp near us whenever they come in. Another encouraging case was that of a young Beaver woman whose husband has the reputation of a wife beater. During the starving time of last winter she used to come about once a week to the Mission for food. We taught her, but she seemed heavy and unimpressionable. They left in the spring and we did not see her for some time. One pouring wet day she came to the Mission drenched with the rain. She proceeded to divest herself of the shawl slung over her back, and drew from its wet folds a little black eyed Beaver baby, her first-born. She had trudged through rain and mire that her baby might be baptized. Mrs. Young, and Archdeacon Reeve, who were staying with us, stood sponsors. I baptized him by the name of Samuel.

We have a woman now with us at the Mission whose sad story forcibly illustrates the want and privation which at present prevails among the Indians of this country. She was one of a camp of about nineteen persons. They were starving. Two young men left the camp to try once more to secure moose. They fell in with the hunters of another band who supplied them with meat and urged them to return and succor the survivors. They returned to find all dead but two sisters. They had evidently camped apart, and there was too strong evidence that they had sustained life by cannibalism. They had, however, left. Of these two sisters only one turned up at the nearest Hudson's Bay post, emaciated to skin and bone and almost naked. Her account, from which she has never swerved, was that she and her sister had started off together for the Fort. She suspected her sister of intending to kill her. One night she was awakened by feeling her touch her foot. She did not sleep again from fear, but sat up on the opposite side of their little fire and then when her sister slept she took the gun they carried with them and shot her. She started off, hardly knowing whither she was going but finally returned to find that she hadn't killed her sister, who had crawled after her for some distance through the snow and then died. Rendered desperate by hunger, aggravated by the intense cold, she once more resorted to cannibalism. Driven from all Indian camps she wandered for a long time, a fugitive, from place to place. Last winter without snow shoes and with hardly anything to eat she started for our Mission. How she accomplished the journey in the intense cold is a mystery. The people at the Red River post were quite certain she must have perished. She is a large powerful woman, quick and clever though often sulky. She often speaks with much evident sorrow of the past. She is most ready to learn, and repeats the Creed and Lord's Prayer in Cree without hesitation and without mistake. Our missionary, Mr. Scott, is taking great

pains with her, and we trust that ere long she may be seated "clothed and in her right mind," at the feet of Jesus."

In July I had the pleasure of meeting such of my clergy as could attend in our first Synod. A service was first held in St. Luke's church with Holy Communion, with an offertory for our Clergy Endowment Fund. After lunch the Synod held its session in the church, being the only convenient place for meeting, closing with the blessing at 10.45 p.m. The next day, Saturday 7th, two or three committees sat which had been appointed on the previous day, one being to draw up a memorial to the Minister of the Interior, stating the present serious condition of the Indians in this portion of the North-West Territories. Sunday, the 8th, an ordination service was held in St. Luke's church, when I admitted Rev. G. Holmes, of St. Peter's Mission, Slave Lake to priest's orders, assisted by Archdeacon Reeve, and Revs. A. C. Garrioch and M. Scott. The sermon was preached by Archdeacon Reeve. In the afternoon a very interesting missionary meeting was held at which each missionary gave some account of the encouragements, difficulties and successes that had marked the work at their several missions.

Our missions are at present, St. Paul's, situated near the Hudson Bay Co.'s Fort Chipewyan, on Lake Athabasca. Here Archdeacon Reeve labors among the Chipewyans with a sprinkling of Crees; 270 miles away on Peace River is the Mission of St. Luke. The missionary in charge, Rev. M. Scott, labors among Crees and Beaver Indians. At this point is the Irene Training School for Indian and other children, together with a Mission farm under the superintendence of the Principal, Mr. E. J. Lawrence. About 250 miles away is the Christ Church Mission, Rev. J. G. Brick in charge. He spent last winter in Canada raising funds for an Indian school and farm to be commenced at this point. His return last spring was delayed by the illness of Mrs. Brick. He is now I expect on his way in. From 60 to 70 miles is the Mission of St. Saviour, Dunvegan, where the Rev. A. C. Garrioch labors among the Beaver Indians. About 170 miles from Dunvegan is St. Peter's Mission on Lesser Slave Lake, Rev. G. Holmes in charge. His work is among a Cree population with more or less intermixture of European blood, but with this exception in language and habits essentially Indian. He has had much encouragement in his work last winter and several baptisms. I hope before long to establish an outpost at St. John's in the far western part of the diocese, and a resident missionary in the neighborhood of Fort McMurray on the eastern boundary. For the latter post I have Mr. Robinson just arrived, and stationed with Mr. Holmes at Lesser Slave Lake, as the best spot for acquiring the Cree language.

On the Tuesday following the Synod Archdeacon Reeve and myself started for this Mission,—a journey of 270 miles. Our conveyance was a Toronto built canoe, some 14 feet long and 33 in