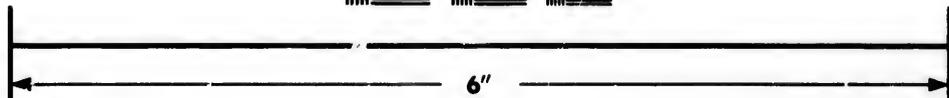
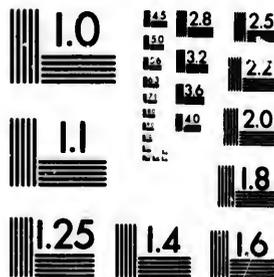


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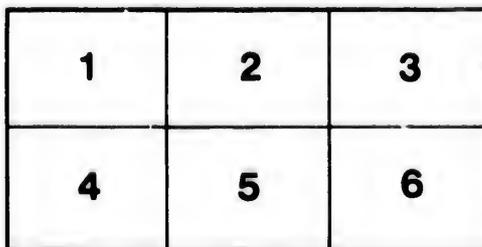
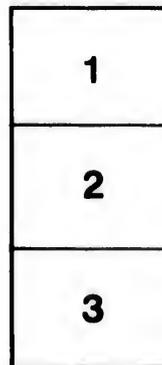
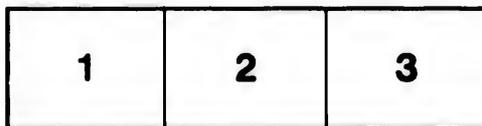
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HAND BOOK

OF THE

Church of England Missions

IN THE ELEVEN

DIOCESES OF SELKIRK, MACKENZIE RIVER, MOOSONEE,
CALEDONIA, ATHABASCA, COLUMBIA, NEW WEST-
MINSTER, SASKATCHEWAN, CALGARY,
QU'APPELLE, AND RUPERT'S LAND;

WITH

ILLUSTRATIVE EXTRACTS FROM THE REPORT OF THE INDIAN
DEPARTMENT AT OTTAWA, AND FROM THE REPORTS OF
THE FOUR GREAT CHURCH OF ENGLAND MISSION-
ARY SOCIETIES, ETC., IN ENGLAND,
FOR THE YEAR 1892.



By ^{John} J. GEORGE HODGINS, M.A., LL.D.,

BARRISTER-AT-LAW, AND HONORARY LAY SECRETARY OF THE SYNOD OF THE
DIOCESE OF TORONTO.

PRICE 10 CENTS.

TORONTO:

PRINTED FOR THE WOMAN'S AUXILIARY OF THE DIOCESE OF TORONTO,
BY ROWSELL & HUTCHISON.

1893.

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PREFATORY NOTE.

THE Missionary operations of the Church of England in the eleven Dioceses named on the Title Page of this Hand Book have, of late years, attracted much attention on the part of Church people in the Dioceses to the east of Manitoba and the North-West. The increased interest in these Missions is due to the efforts of the Canadian Board of Domestic and Foreign Missions, but especially to the active efforts of its vigorous coadjutors, the Women's Auxiliaries, of the various Dioceses in the Ecclesiastical Province of Canada, in bringing the claims of the North-West Missions especially, so constantly before the Anglican public. To these Auxiliaries the Church is greatly indebted for the widespread interest which has been created in the Mission cause generally, and which is being kept up by means of the numerous Branches which the Auxiliaries have established in the Parishes and Missions of the various eastern Dioceses.

This being the case, it was felt that the Auxiliaries were greatly hindered in their work for want of reliable and detailed information in regard to the number and extent of the mission work and schools in these distant Dioceses, as it was from them that they were constantly receiving pressing applications for aid in money, clothing, etc. It was considered desirable, therefore, to obtain such information of this kind as was possible, and to publish it for the use of the Women's Auxiliaries generally. The Woman's Auxiliary of the Diocese of Toronto has taken the initiative in this matter; and it is due to their enterprise and liberality that this Hand Book has been published. It should, however, be borne in mind that the Auxiliary is in no degree responsible for any of the statements or opinions which I have made or expressed in this Hand Book, especially those on page 10.

To obtain the necessary information for the Hand Book has been a troublesome and difficult task. As a rule, there has been apparently a want of appreciation in some of the North-West Dioceses of the object aimed at by such a publication; and that indifference has been shown by many of those whom it was supposed would naturally have been most interested in such a work as this and in its object.

I have rarely been able to get much more than a mere list of the Clergy and other workers in the Mission Field, and in a few of the Schools. And even that has been sent without a word of commendation of the object aimed at, or of the efforts thus made to advance the cause of Missions in these far-off fields of labour.

However, by the aid of extracts from the Report of the Indian Department at Ottawa, (and of the good offices of those in that Department, etc.*), and also from the Reports of the great Missionary Societies in England, I have been enabled to get together a large amount of most valuable information in regard to the Missions and the numerous Church of England Schools in the various Dioceses of the North-West. This information, being largely in detail, will, it is hoped, greatly aid the members of the Women's Auxiliaries in forming a just estimate of the comparative merits of the many claims made upon them for aid in promoting Mission Work in the Dioceses concerned, and in giving supplementary aid to the subsidized Church of England training institutions, day and boarding schools for the Indians in the vast regions lying to the west and north of this Province.

J. GEORGE HODGINS.

TORONTO, 22nd November, 1893.

In his letter to the *Algoma Missionary News*, of November 16th, the Bishop of Algoma closes with the following remarks :

"(1) Despite church papers, missionary magazines, and pulpit and platform addresses, the majority of the laity are still profoundly ignorant of the details of the Church's Missionary work, whether at home or abroad.

"(2) The Clergy are directly responsible for their ignorance in so far as they fail to give their people this information, whether from neglect or because they fear that what may be contributed to some missionary object is so much lost to the Parish.

"(3) The 'live' Parishes all through the country are those that 'look not only on their own things, but also on the things of others;' the 'dead' Parishes are those that 'live unto themselves.' E. A."

The first paragraph of these remarks furnishes an excellent reason for the publication of this Hand Book. The second might possibly be held to apply to those who have failed to supply for it the necessary information asked for.

J. G. H.

* I am especially indebted to Mr. McGillivray, of the Department, to Mr. Kemp, of the Synod Office, to Mr. Emerson Coatsworth, Jr., M.P., of this city, for kind services.

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* The information asked for relating to the Diocese of New Westminster was received from the Bishop just before the last part of this Hand Book was printed off. It is, therefore, inserted on page 60, which see.

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H A N D B O O K
 OF THE
Church of England Missions
 IN THE NORTH-WEST, Etc.

Chapter I.

**GRANTS IN AID OF CHURCH OF ENGLAND MISSIONS AND
 SCHOOLS IN MANITOBA AND THE NORTH-WEST, ETC.**

As to the financial support which the Church of England Missions in Manitoba and the North-West generally receive from various sources, the following information has been compiled from the official reports of the Societies, etc., concerned, and for the years designated.

It should be noted that neither in the Report of the Church Missionary Society, nor in that of the Canadian Board of Domestic and Foreign Missions is any detail given as to the specific grants made to the several Dioceses in the North-West, or to Algoma. The amounts granted in each case are given in the Report *en bloc*, and in that form, with two exceptions, I give them as follows:—

1. CHURCH MISSIONARY SOCIETY.....	£21,289 11 1
2. SOCIETY FOR THE PROPAGATION OF THE GOS- PEL IN FOREIGN PARTS :	
To the Diocese of Rupert's Land	£1,774 13 9
" " Qu'Appelle.	1,228 2 0
" " Saskatchewan	2,972 5 6
" " Calgary	640 0 0
" " New Westminster ..	580 5 6
" " Caledonia	300 0 0
" " British Columbia....	823 8 1
" " Algoma
	£8,318 14 10

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3. SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE :

To the Diocese of Rupert's Land	£1,048	0	0
“ “ Saskatchewan	1,395	0	0
“ “ Calgary			
“ “ New Westminster ..	105	0	0
“ “ Caledonia	115	0	0
“ “ Qu'Appelle	601	10	0
“ “ Athabasca	40	0	0
“ “ Mackenzie River	350	0	0
“ “ Columbia	335	0	0
“ “ Algoma	305	0	0
			£4,294 10 0

4. COLONIAL AND CONTINENTAL CHURCH SOCIETY :

Rupert's Land	£490	0	0
Algoma	295	4	5
Saskatchewan.	175	0	0
Calgary	20	0	0
			980 4 5
			£34,883 0 4
Equivalent to, @ \$4.87 per £1 sterling ...	\$169,880	28	

NOTE.—The grants by the Society for the Promotion of Christian Knowledge are given chiefly for Sec Endowments and the building of Churches, etc. Grants of books, (value not stated), were also made by the Society to the Dioceses of Columbia, New Westminster, Qu'Appelle, Saskatchewan, Calgary, Rupert's Land and Algoma: also grants, in books, to the value of £4 each, to Mr. B. Totty, of the Diocese of Selkirk; the Rev. R. H. L. Gilling, Rev. H. Dransfield, and Messrs. J. W. Jones, C. W. Houghton, J. Rower and G. Gill, of the Diocese of Rupert's Land; and one of the value of £3 to Mr. W. G. Walton, of the Diocese of Moosonee.

5. INDIAN DEPARTMENT OF THE DOMINION GOVERNMENT :

Grants to seventy-one Day and six Industrial or Boarding Schools, estimated at. \$53,692 00

6. CANADIAN BOARD OF DOMESTIC AND FOREIGN MISSIONS FROM 1ST AUGUST, 1891, TO 31ST JULY, 1892 : *

From the Diocese of Huron	\$3,408	85
“ “ Niagara	2,089	96
“ “ Toronto	7,695	53
“ “ Ontario	2,515	37
“ “ Montreal	2,974	28
“ “ Quebec	1,698	94
“ “ Fredericton	640	89
“ “ Nova Scotia	1,332	99
“ “ Algoma	8	72
Sundries	33	20
Total	\$22,398	73

*Mr. Mason, the Treasurer, under date of November 3rd, promised to send later details, but, up to the 22nd, had not done so.

CHURCH OF ENGLAND MISSIONS.

7. APPROPRIATIONS FOR THE STIPEND OF THE BISHOP OF ALGOMA :

By the Diocese of Huron.....	\$1,100 00
“ “ Niagara	500 00
“ “ Toronto	1,000 00
“ “ Ontario	400 00
“ “ Montreal	500 00
“ “ Quebec	300 00
“ “ Fredericton	300 00
“ “ Nova Scotia	400 00
Total	<u>\$4,500 00</u>

8. GRANTS FROM WOMEN'S AUXILIARIES TO MISSIONS IN MANITOBA, ALGOMA, AND THE NORTH-WEST, GENERALLY, 1892-93 :

From the Diocese of Huron	\$1,287 40
“ “ Niagara.....	212 34
“ “ “Unappropriated”	6 41
“ “ Toronto.....	5,704 48
“ “ “Unappropriated”	33 20
“ “ Ontario.....	845 11
“ “ “Unappropriated”	84 29
“ “ Montreal	566 72
“ “ Quebec	813 35
Total	<u>\$9,652 30</u>

SUMMARY OF THE FOREGOING GRANTS AND APPROPRIATIONS TO MISSIONS AND SCHOOLS IN THE NORTH-WEST, ETC. :

1. Church Missionary Society.	£21,289 11 01
2. Society for the Propagation of the Gospel in Foreign Parts	8,311 14 10
3. Christian Knowledge Society.	4,294 10 00
4. Colonial and Continental Church Society.....	980 4 5
	<u>£34,883 0 4 = \$169,880 28</u>
5. Indian Department of the Dominion Government ..	53,692 00
6. Canadian Board of Domestic and Foreign Missions..	22,398 73
7. Appropriation for the Bishop of Algoma's Stipend.	4,500 00
8. Grants from the Women's Auxiliaries	<u>9,652 30</u>
Total	<u>\$260,122 24</u>

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NOTE.—The total expenditure for Missions by the Protestant Episcopal Church in the United States for 1892-93 were:—Domestic, \$126,540; Indian, \$44,378; Coloured, \$52,472; Foreign, \$172,806. Total, \$396,286; of the Canadian Board D. & F. M., (1891-92), \$38,384; of the C. M. S., (1892-93), \$1,209,940; of the S. P. G., (1892), \$637,713; of the C. and C., (1892-93), \$210,740; of the C. K. S., (1892), \$274,195.

SUPERVISION OF THIS LARGE EXPENDITURE.

From these figures, I find that the various Church of England Missions and Schools in the Dioceses of the North-West, (including Manitoba), and Algoma, have received from various sources—eight in number—the very large sum, in 1892-93, of \$260,122.24 for their support, or over a quarter of a million of dollars.

One of the principal objects which, I had hoped, would be accomplished by the establishment of a General Synod for the Dominion of Canada, was the supervision of the large sums which it was understood, were being sent from various quarters yearly for the support of these missions and schools.

In the tentative scheme for this General Synod, adopted at Winnipeg in 1890, it was agreed that two of the objects which should come within the jurisdiction of the proposed General Synod would be, as stated in section 5, clauses :

“(b) The missionary and educational work of the Church.”

“(f) The education and training of candidates for holy orders.”

The Winnipeg scheme was adopted by the General Synod itself at its meeting in Toronto in September last, so far at least as these clauses were concerned. The only alteration made was the insertion of the word “general” before the word “missionary” in clause (b).

In proposing the adoption of the Winnipeg scheme by the Toronto Synod in 1891, one of the reasons which I gave, and which was embodied in the resolution, (which was adopted by the Synod), was that it would promote “greater economy and efficiency in the missionary and educational work of the Church.” I had in view the large expenditure in the North-West for this two-fold object, when I proposed the resolution in question. No doubt each Diocese looks carefully after its own expenditure ; but the idea was that to a General Board would be entrusted the duty of supervision and expenditure, so as to ensure economy.

Beyond appointing an Educational Committee, the General Synod did not, it appears, agree upon, or even propose, any scheme, whereby this supervision and economy might be secured and promoted. This is much to be regretted, in view of the fact that demands upon the Dioceses in Eastern Canada for aid in support of these largely subsidized missions and schools are constant, and are increasing every year. Many even think that these constant demands interfere very much in lessening the subscriptions for Home Mission work. Hence prudence is desirable.

9. MISCELLANEOUS GRANTS BY THE WOMEN'S AUXILIARIES:

	Foreign Missions.	Home Missions.	Education of Missionary Children, etc.	Auxiliary Expenses.	Balances on hand.
Diocese of Huron.	\$653 78				
“ Niagara	148 24	\$ 103 00	\$159 50	\$189 14	\$666 92
“ Toronto	965 60	1,901 69	210 00	132 83	386 64
“ Ontario	313 48	66 50	480 00	317 65	871 72
“ Montreal. . .	185 65	30 50	5 00	170 75	314 98
“ Fredericton.	12 00	195 95	51 94
“ Quebec	244 97	60 00	143 56	64 44	361 39
	\$2,511 72	\$2,173 69	\$998 06	\$1,070 76	\$2,653 59

SUMMARY OF THESE EXPENDITURES BY THE WOMEN'S AUXILIARIES:

Domestic Missions, No. 8, on page 9	\$9,652 30
Foreign Missions	2,511 72
Home Missions	2,173 69
Education of Missionary Children, etc)	998 06
Expenses	1,070 76
	\$16,406 53

Making a grand total of \$16,406.53 expended for Home, Domestic and Foreign Missions by the various Women's Auxiliaries in the Ecclesiastical Province of Canada for the year 1891-92, leaving a balance of \$2,653.59 on hand.

The total expenditures of these Auxiliaries for the triennial period of 1890, 1891, 1892, as reported by them at the Annual Meeting in Montreal of September, 1892, and printed in their triennial Report, were as follows:—

Diocesan, or Home Missions.....	\$5,013 86
Domestic “	20,577 81
Foreign “	7,271 33
Other Dioceses not included in “Home” or “Domestic” Missions	121 72
Missions “Unappropriated”	141 05
Education of Missionaries' Children.....	978 00
Miscellaneous.....	604 43
Diocesan Expenses	3,664 81
Diocesan Balances	6,704 01
Total	\$44,481 02
The Money Value of 940 Boxes and Bales for the three years.....	\$34,735 29
“ Junior Branches	1,675 72
The Grand Total.....	\$80,892 03

Chapter II.

GRANTS AND EXPENDITURE BY THE WOMAN'S AUXILIARY OF THE DIOCESE OF TORONTO.

The grants, etc., made in 1892-93 by the Woman's Auxiliary of the Diocese of Toronto, were as follows:—

To the Mission Fund of the Diocese of Toronto	\$1,901 69 *	
To the Diocese of Algoma	2,626 26	
“ “ Rupert's Land	372 25	
“ “ Qu'Appelle	52 46	
“ “ Saskatchewan	89 50	
“ “ Calgary	1,819 05	
“ “ Athabasca	233 00	
“ “ Mackenzie River	363 13	
“ “ Moosonee	24 25	
To “British Columbia”	124 48	
To Sabrevois Mission	95 60	
To Foreign Missions in India, Africa, etc ..	965 60	
“Undesignated,” etc	33 20	
Newfoundland Relief Fund	150 25	
Springhill Miner's Hospital	20 00	
Expenses of Auxiliary	317 65	
Education of Students, etc	480 00	
		\$9,671 32
Balance in Bank		871 72
Total		\$10,543 04

Chapter III.

EXPENDITURE FOR DIOCESAN HOME MISSIONS.

The number of Home Missions supported by the various Dioceses in the Ecclesiastical Province of Canada, and the amounts paid by them in the shape of Missionary Stipends, are reported as follows:

	MISSIONS.	STIPENDS.
Diocese of Fredericton	44	\$26,657 95
“ Nova Scotia	31	4,600 73
“ Quebec	30	25,435 64
“ Montreal	40	14,796 83
“ Ontario	53	11,198 86
“ Toronto	46	9,809 78
“ Niagara	12	1,998 95
“ Huron	75 “ Missionary Clergy”	17,876 27

* This item is given in the Toronto Synod Journal of 1893, page 99, as \$2,005.10.

Chapter IV.

SPECIFIC INFORMATION AS TO THE NORTH-WEST.

Much of this Hand Book is compiled from the Report for 1892, of the Department of Indian Affairs at Ottawa. The references to the schools, etc., in it are of the more value because they have been made by disinterested parties. It is proper, therefore, to make some extracts from the Report itself, so that the Auxiliaries may understand more correctly the nature and spirit of the management by the officers of the Department of the Church of England and other Schools in the several North-western Dioceses.

Under the head of "Education," the Deputy of the Superintendent-General of Indian Affairs, says:—

"Increased efforts have been put forth during the year by all interested in this the most effective means for the elevation of the Indian race, with the result that satisfactory progress has been made: and the increase in the average number of pupils at the various Industrial Institutions and Boarding Schools demonstrates that the prejudice of the Indians against such establishments is being rapidly overcome; and that a change of sentiment in that respect has set in. This is very creditable to the management of these schools; for it must be mainly due to the same, that the Indians have been brought to see educational matters in a different light from that in which they used to view them; a result effected no doubt by their observing the kind treatment extended to their children, and the great improvement in the appearance and manners of the latter, after a course passed at the schools, as well as the acquisition by them of useful knowledge both of a literary and industrial character.

"It is hoped also that the buildings for the institutions proposed to be established at Brandon in Manitoba, Red Deer River Crossing in the North-West Territories, and Alert Bay in British Columbia, will be completed and ready for occupation at an early date. It is considered to be preferable to fill the institutions already in operation, and, if necessary, to enlarge the buildings, so as to afford increased accommodation for pupils, than to erect any more new structures, until at least an absolute necessity for doing so is made clearly manifest. With this object in view, amounts have been placed in the estimates for 1893-94 to be submitted to Parliament, which, if voted, it is intended to expend in the enlargement of the institutions on Kuper Island, at Kamloops, and at William's Lake, in British Columbia, to such an extent as will admit of fifty instead of, as at present, twenty-five pupils being lodged

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in each of these institutions. . . . As regards Boarding Schools, only two additional ones will be established—one at Medicine Hat, the other in the eastern part of the District of Saskatchewan."

The number of Industrial Institutions and Boarding Schools in Manitoba, British Columbia, and the North-West Territories which will shortly be in operation is as follows :—

Manitoba.....	4	Industrial.	4	Boarding Schools.
British Columbia	7	"	2	" "
North-West Territories....	5	"	20	" "
			<hr/>	
			16	Industrial. 26 Boarding Schools.

"As regards the Day Schools on Indian Reserves, as has been repeatedly said, the circumstances incidental to their being established on Reserves of themselves make them a very imperfect means of education; and the salaries which the Department finds itself able to offer are totally inadequate to induce well qualified and certificated teachers to undergo the hardships and deprivations attendant upon filling such positions on the Indian Reserves. It is, therefore, only in cases where the amount paid by the Department is supplemented by a grant from the religious denomination, under whose auspices the school is conducted, that a properly certificated teacher's services can be obtained; and even then, it is with difficulty, as no residences are provided for the teachers. To meet this want there are, therefore, only two alternatives open to the teacher, neither of which can be regarded as pleasant, viz., either to lodge at an Indian house, or to occupy a portion of the school building as a residence. Neither of these modes of lodgment necessarily involves very cramped quarters, within the former, the additional discomfort of uncongenial surroundings, if nothing worse.

"The Day Schools in the various Provinces, the District of Keewatin, and the North-West Territories may be enumerated as follows :—

"Manitoba (including Keewatin)	50	Day Schools.
"North-West Territories (two of these are of the semi-boarding type)	70	" "
"British Columbia	13	" "

133

"The aggregate number of Indian Day Schools in the Dominion is 241. And it is a remarkable fact that the best reports of attendance and progress are received from schools situated in those portions of the Dominion where Industrial Institutions and Boarding Schools are in operation, the prospects of being considered fit for promotion to schools of a higher type, seeming to act as a stimulus to the pupils to excel."

The Commissioner of Indian Affairs at Regina says :—

“Fair progress has been made throughout (the North-West) with regard to Education. The aggregate number of names on the rolls is somewhat less than for the preceding year. This is in part due . . . to some extent to the gradual . . . substitution of Industrial and Boarding Schools at a distance from the Reserves for Day Schools on them. . . There has been an advance of one hundred and thirteen in the number of the aggregate average attendance.

“The cost of pupils at Industrial Schools, wholly supported by the Government, varies a good deal, the main causes being the comparative cost of laying down supplies and of securing the services of efficient employés at different points. I may remark in passing that to get suitable employés, more especially females, to go to points distant from railways, and to remain, is a matter of extreme difficulty, and necessitates the offer of proportionate inducements.

“Striking an average between the four schools at Qu'Appelle, Battleford, High River and Regina respectively it is found that the *per capita* cost of instructing, feeding and clothing each pupil has been \$121.75 $\frac{3}{4}$.

“It will thus be seen that the cost of maintenance is considerably less than at kindred institutions in the United States, where a considerable proportion of the expenditure is understood to be defrayed by philanthropic societies, whereas the whole cost of our Industrial Schools proper falls directly upon the Government.

“The assistance given to Boarding Schools has been increased from an annual *per capita* grant of \$60, to one of \$72.”

The Inspector of Indian Agencies in Manitoba says :—

“The increased interest in the education of their children, the gradual improvement in the construction and cleanliness of their dwelling-houses, and the enlargement and better cultivation of their gardens are most encouraging indications of their intellectual and physical development.

“The condition of Indian Schools within this superintendency is perceptibly improving; more capable teachers are employed; the services of incompetent ones are dispensed with, and more commodious school-houses are erected for the convenience of instructors and pupils.”

The Inspector of Protestant Schools in Manitoba and the North-West Territories says :—

“In the Manitoba Superintendency the schools, generally speaking, need much attention and some little expenditure to put them in proper order. . . . It is a fortunate matter that Mr. Inspector McColl, who, within his superintendency, acts as Superintendent of Indian Schools, is instinct with high educational aims, and in harmony with the opinion that changes in line with advanced thought should be brought about.

"In the North-West Territories some very marked improvements are visible. . . . There continues to be some improvement in school-houses and their appointments; step by step proper school conveniences are being obtained, and the service is generally improving. . . ."

In summing up, the Inspector says :—

"A want is still felt in regard to text books, a series of reading books adapted to the understanding of pupils who are learning the language in which they read concurrently with reading itself is much needed. The topics of a series that would be suitable are quite different to those of the ordinary ones in use in 'English' Schools, and year by year this comes to be more clearly felt by our best teachers. A text book for 'English' would be of great value, especially to such teachers as find it difficult to originate wisely chosen lessons. Another for 'Geography,' of a much more elementary type than anything we now have and prepared on the 'synthetic' plan in its first stages, would be very useful.

"In Boarding and Industrial Schools hygienic conditions are now better observed. On the whole every care seems to be taken of pupils, and their food and clothing come up to a proper mark. I may again mention that an extension of school facilities and a further organization of educational effort will have to be provided for before all Indian children can be brought under school influences."

INDIAN ANTAGONISM TO EDUCATION.

"During the year I have, with some closeness, gone into an analysis of the sentiment against education which has been found in the Indian tribes; antagonism, not apathy, is referred to here. It appears to be quite true that Indians who are converted to Christianity are wanting in this spirit of antagonism, whilst those who are still pagan in profession or spirit entertain it. Starting from this point plenty of grounds are discovered for the belief that the latter rest their objections upon the feeling that the school and church are allied, and that it is adherence to the 'faith of their fathers' which gives rise to unwillingness to send their children to the school-house, they believing, rightly or wrongly, that school attendance is a step towards conversion to the faith of that denomination which controls the school, and no doubt such is the case, as the usefulness of schools in mission work goes to show. Church successes promote school attendances, and school attendance contributes to church success; but perhaps the alliance prevents the education of many heathen children, who if educated under circumstances unobjectionable to their parents might be evangelized in greater numbers and at a greater rate. Indeed, it becomes a question as to whether secular education or religion is more acceptable to the pagan, and there seems to be abundant evidence to show that he will most readily accept the first.

"There is much to show that what has been spent in the past on Indian education in this country has not been wasted, but that, on the contrary, it is bearing good fruit, and I have much pleasure in reiterating the assurances of past years as to this."

The Visiting Indian Superintendent of British Columbia, in his Report, says:—

"In visiting the Indians throughout the province I was much pleased by the many signs of advancement to be seen, and by noticing to a great extent the increase of different industries amongst them, and the consequent comfort and contentment visible.

"The Industrial Indian Schools established . . . continue to give the greatest satisfaction, and to promise the most favourable results in the future."

INDIAN LIFE IN THE NORTH-WEST—PAST AND PRESENT.³

In his Report on the "Pas Agency" the Agent thus graphically sketches "Indian Life—Past and Present," as he has observed it:—

"Spring, summer, autumn, and winter, have each a time of interest to the Indian and those in communication with him. In days gone by, so long as he had plenty to eat and drink to-day, the enjoyment of the present hour was, as a rule, sufficient for him, rarely making provision for cases of emergency. And there is a tendency to this to the present day. I have often wondered, (and have frequently reminded the Indians of the fact), that they have not learned more from the very squirrels, whose habitual forethought strikes the traveller as he journeys through the woods. But while leading a life of purely nomadic character, so long as he possessed his gun, fishing tackle and traps; neither he nor his children were cultivated in habits of industry or educated for future usefulness. No doubt there were exceptions; but they prove the rule. It is well indeed for the Indians that the Government appeared upon the scene in time to show to them "a more excellent way" both by precept and example; for the unmistakable signs of decline in their former mode of subsistence but show too plainly, that had not their great "Mother" the Queen adopted them as subjects of her Dominion, they would in all probability by this time have greatly diminished in numbers from lack of sufficient food and clothing, and through the ravages of disease. The ancient manner of Indian life—hunting is failing, and he should be grateful, (and some of them are alive to the fact, and appreciate it), that there are put into his hand, by all the various machinery now at work for his good, the means of supporting himself and those immediately dependent upon him, by the exertions of his own hands, while his children have a free education for future callings. He is beginning to learn how to earn bread by the sweat of his own brow. Not that encouragement is given for the hunt entirely to cease; but instructions are given in a variety of

ways to make an Indian see the advantage of using the golden days of summer, so as to be prepared for the long months of winter. But this is not an easy task. Long days of toil, and anxious nights of thought, (yea, and at times anxious nights of toil), are not among the least efforts put forth to raise the tenacious descendants of the once savages of this country out of habits of improvidence, indolence and extravagance, to those of forethought, thrift and carefulness. Through nearly eighteen years' work among the Plain and Wood Indians I have found these among the hardest of temporal things to teach them. But I am persuaded the Indian, by being gently but firmly led, has begun to walk alone, though like the child beginning to walk, he is not left alone, but walked, guided and supported. Stumble he does and sometimes falls, and that at very little things; but these are only lessons taught by his own unwitting Primer, which when learned, teach him to take the advice of those who know better than himself. Thus he is gradually learning to live by his own exertions, though perhaps reluctantly parting with the "beggary elements" of pauperism. He is no longer out of the way but on it, and I could point to instances where he knows it and is thankful for it."

SCHOOLS OF VARIOUS KINDS.

The number of schools in Manitoba, British Columbia and the North-West reported by the Indian Department is 175, classified as follows :—

Industrial Schools	16
Boarding Schools	26
Day Schools	133
	175

Of these seventy-seven are under the auspices of the Church of England—six of which are Industrial or Boarding Schools; forty-eight are Roman Catholic, twelve Industrial, etc.; twenty Methodist, two Industrial, etc.; thirteen Presbyterian, eight Industrial, etc.; two undenominational. The cost to the Dominion Government of the Day, Boarding and Industrial Schools in Manitoba, British Columbia and the North-West Territories was \$154,174.12 in 1891-92. Of this sum, the expenditure has approximately been as follows :—

Church of England Schools	\$53,692
Roman Catholic "	52,810
Presbyterian "	14,850
Methodist "	12,804
"Undenominational" and Miscellaneous Expenses	20,018
	\$154,174

**Chapter V.—CHURCH OF ENGLAND SCHOOLS,
In Manitoba, British Columbia, and the North-West Territories.**

REPORTED AS IN THE PROVINCE OF MANITOBA.

No.	Name of School.	Name of Teacher.	Pupils on the Roll.	Average Attendance.	Remarks.
1	Assabaska.....	R. B. Grant	22	9	Minimum salary from Government \$300; maximum \$304.
2	Big Eddy	C. J. Pritchard.....	59	30	ditto.
3	Black River.....	Douglas Allan	32	27	ditto.
4	Broken Head River.....	A. K. Black	16	12	ditto.
5	Chemawawin	Robert Bear	27	19	ditto.
6	Crane River	John E. Bruce	19	12	ditto.
7	Ebb and Flow Lake	John Farel.....	12	7	ditto.
8	Upper Fairford	Rev. George Bruce	25	15	ditto.
9	Lower Fairford	W. m. Anderson	26	13	ditto.
10	Fort Alexander.....	A. W. Kincaid.....	29	8	ditto.
11	Upper Fort Alexander	Donald Flett	31	14	ditto.
12	Frenchman's Head.....	John Hill	26	5	ditto.
13	Grand Rapids	James Settee, Jr.....	40	26	ditto.
14	Hollow Water River	William Wood	27	7	ditto.
15	Hungry Hall	W. J. Smith	8	3	ditto.
16	Islington	D. E. Spence.....	27	11	ditto.
17	Jack Head	J. Johnson	24	11	ditto.
18	Lac Seul	Rev. J. H. Pritchard	30	8	ditto.
19	Little Saskatchewan	Thomas Sinclair	24	11	ditto.
20	Long Sault (Rainy River)	W. J. Southam.....	21	6	ditto.
21	Manitou Rapids	W. C. R. Garrioch	22	4	ditto.
22	Moose Lake	Melville Leffler.....	30	18	ditto.
23	Muckle's Creek (St. Peter's)	K. McKenzie.....	16	8	ditto.
24	Pas.....	W. m. R. Taylor.....	41	26	ditto.

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PROVINCE OF MANITOBA—Continued.

No.	Name of School.	Name of Teacher.	Pupils on the Roll.	Average Attendance.	Remarks.
25	St. Paul's Industrial School (Hereafter to be wholly supported by the Dom. Government).	Rev. Wm. A. Burman (Prim.)	66	60	Received a grant of \$100 per annum for each pupil up to 80.
26	St. Peter's South	Rev. F. McDougall	42	27	Minimum salary \$300; maximum \$504.
27	St. Peter's East	B. McKenzie	18	9	ditto.
28	The Dalles (Winnipeg River)	John Kipping	17	7	ditto.
29	Wabigoon	Henry I. Johns	27	5	ditto.
30	Wabuskang	D. W. Wood	24	8	ditto.
31	Washakada Home (Inclus. School)	A. E. Wilson, Superintendent	30	23	Elkhorn receives a grant of \$100 per annum per pupil up to 80.

REPORTED AS IN THE PROVINCE OF BRITISH COLUMBIA.

No.	Name of School.	Name of Teacher.	Pupils on the Roll.	Average Attendance.	Remarks.
1	Alert Bay (Vancouver Island)	Rev. A. J. Hall	19	8	Government at- lowance \$12 per capita up to \$500 per annum.
2	Gwayastumo (Zawadinnek)	A. W. Corker	36	27	
3	Hazleton	Rev. J. Field	28	5	
4	Kincolith	Rev. W. H. Collinson	30	16	
5	Kitlope Mission	Rev. A. D. Price	21	8	
6	Massett (Queen Charlotte Islands)	Rev. John H. Keen	65	27	
7	Nanaimo (St. Augustine) Van. Is.	Henry C. Evans	32	14	
8	Songhees (Victoria) Van. Is.	John F. Raynes	26	13	
9	Yale (All Hallows)	Sister Alice	21	20	

REPORTED AS IN THE NORTH-WEST TERRITORIES.

No.	Name of School.	Name of Teacher.	Pupils on the Roll.	Average Attendance.	Remarks.
1	Battleford Industrial Institute	Rev. T. Clarke (Principal)	109	101	All expenses paid by Government.
2	Blackfoot (Old Sun's Camp)	Hugh F. Baker	66	17	Minimum salary \$300; maximum salary \$504.
3	Blackfoot (Eagle Rib's Camp)	John Forbes	58	27	ditto
4	Blackfoot (Boarding)	Rev. J. W. Tins (Principal)	21	14	Food and clothing allowed, not money.
5	Blood (Bull's Shield)	E. F. Hillier	44	15	Minimum salary \$300; maximum salary \$504.
6	Blood (Bull's Horn)	J. Hinchliffe	30	7	ditto
7	Blood (Red Crow)	B. H. Robertson	69	11	ditto
8	Blood (Indian Girls' Home)	A. E. Busby	10	6	Food and clothing allowed, not money.
9	Day Star	James Slater	16	10	Tonchwood Hills Agency. Minimum salary \$300; maximum salary \$504.
10	Eagle Hills	Mary Price	20	14	Battleford Agency ditto
11	Emmanuel College	Rev. J. A. Mackay (Prin.)	21	19	Receives \$100 per annum per pupil up to 20.
12	Gordon (Boarding School)	Rev. Owen Owens	16	12	Receives \$72 per annum per pupil up to 20, and \$12 per pupil for day scholars.
13	Jack Fish Creek	E. R. Applegarth	15	10	Mooson, in Battleford Agency. Minimum salary \$300; maximum salary \$504.
14	James Smith	J. F. D. Parker	16	6	ditto
15	John Smith	M. Wilson	21	13	Duck Lake Agency ditto
16	Key	Rev. T. W. Cunliffe	14	10	Duck Lake Agency ditto
17	Lac la Ponge	Joseph Hunt	12	8	Keys, Fort Pelly Agency ditto
18	Little Pines	C. A. Lindsay	17	13	Carlton Agency ditto
19	Many Shot At's	H. E. Baker	18	13	Battleford Agency ditto
20	Montreal Lake	Thomas Badger	23	12	Nt. Blackfoot Agency ditto
21	Oak River (Stoux)	C. H. Hartland	19	5	Carlton Agency ditto
22	Onion Lake	Isaac J. Taylor	10	6	Oak River, Birtle Agency ditto
23	Piegan	Rev. H. T. Bourne (Prin.)	47	14	Onion Lake, or Fort Pitt ditto
24	Piegan (Boarding)	"	10	5	Piegan Agency ditto
25	Sandy Lake	Alexander Seymour	15	9	Piegan Agency ditto
26	Sarcee No. 1	Rev. H. W. G. Stocken	18	4	Attakakoop, Carlton Agency ditto
27	Sarcee No. 2	Percy M. Muller	24	6	Sarcee Agency ditto
28	Shoal River	E. H. Bassing	29	17	Sarcee Agency ditto

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27 North-West Coast Agency.
21 Cowichan Agency.
13 Lower Fraser Agency, \$60 per pupil up to 25 pupils.
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Chapter VI.

DIOCESE OF SELKIRK.

This Diocese was set apart from the Mackenzie River Diocese in 1891. It lies between that Diocese and the United States Territory of Alaska, and directly north of the Diocese of Caledonia. Its name, the Bishop thinks, is from "Selig Kirche," or "Holy Church." Its Bishop was the former Bishop of the original Diocese of Mackenzie River. In a letter from him, dated the 21st of June, 1893, he says :—

"By request of our Metropolitan, I send you a list of our Diocesan Clergy and Mission Agents.

"Our Missionaries are not charged with other duties than those of preaching and evangelizing, and the Indian pastorate, together with the care of their Indian Schools; including, in some cases, a few boarders.

"MISSION STATIONS AND AGENTS.

"*Buxton Mission*, Upper Yukon River : The Right Reverend W. C. Bompas, D.D. ; Mrs. Bompas, and a school-mistress.

"*Selkirk Mission*, Pelly River : The Venerable Archdeacon T. H. Canham and Mrs. Canham, Rampart House, Porcupine River ; The Rev. Benjamin Totty, and four native Catechists.

"PROPOSED NEW STATIONS.—Stewart River, Salmon River and Herschel Island. Herschel Island is in Mackenzie Bay, and at the extreme north-west corner of the Diocese."

NOTE—The Missionary and other Reports furnish no further information.

There is an interesting letter from Mrs. Bompas in the "Leaflet" for November, page 23.

Chapter VII.

DIOCESE OF MACKENZIE RIVER.

This Diocese was formed out of Rupert's Land in 1865, and separated from Athabasca, which lies to its south, in 1874. Selkirk was formed out of it in 1891, and is on the other, or western side of the Rockies from it. In a letter from the Bishop, dated from Fort Simpson in August, 1893, he said :—

"The Metropolitan of Rupert's Land has forwarded to me your request for the names and stations of all Missionaries, Catechists, Teachers, etc., engaged in my Diocese. I have much pleasure in sending you the following :

A minimum salary of \$300 per annum is paid to the Teacher of each Day School, and \$12 per annum for each pupil over the number of 25, and up to the number of 42 ; the maximum salary not to exceed \$504 per annum. It is expected that these salaries are supplemented by the different religious bodies under whose auspices the schools are conducted. Exceptions are noted in the case of Colleges, Boarding and Industrial Schools, etc.

"THE CLERGY.

"The Venerable R. McDonald, D.D., St. Matthew's Mission, Peel River. This Missionary is also engaged in translating the Old Testament and in school teaching.

"The Rev. John Itssielta, (native), a Deacon, assists the Archdeacon and spends a great part of the year in the woods, instructing his fellow countrymen.

"The Rev. T. O. Stringer, B.A., Missionary to the Esquimaux along the Arctic Coast.

"The Rev. J. Hawksley, Holy Trinity Mission, Fort Norman. He also teaches school.

"The Rev. W. Spendlove, St. James' Mission, Fort Resolution, Great Slave Lake.

"The Rev. T. J. Marsh, Hay River Mission, Great Slave Lake.

"The Rev. Mr. Marriott, St. Philip's Mission, Fort Wrigley.

"LAY HELPERS.

"Miss Lawrence, Matron of the Diocesan School at St. James' Mission, Fort Resolution, Great Slave Lake.

"Mr. S. Lawrence, farmer, fisherman, and fireman, or provider, at the Diocesan School, Fort Resolution.

"Mr. John Webb, Catechist and Scripture Reader at St. David's Mission, Fort Simpson; also Lay Helper to the Bishop and School Teacher.

NOTE BY THE BISHOP:—"There are also three male, and one female, Christian Leaders amongst the Peel River Indians."

EXTRACTS FROM MISSIONARY SOCIETIES' REPORTS.

"Bishop Reeve paid a short visit to England for the purpose of carrying through the press some portions of the Scriptures and other books in the Syllabic character. On May the 15th, 1893, he admitted to Deacon's Orders, at Toronto, two graduates of Wycliffe College there, (who were appointed to work in his Diocese). Fort Roa, one hundred miles from Fort Resolution to the north, and Fort Providence, one hundred and seventy miles to the west, are under the nominal superintendence of the Rev. Mr. Spendlove of Fort Resolution. There is no Protestant teacher at either place. Fort Simpson is the oldest, but not the most encouraging Station in the Diocese. About one-half of the Indians are Roman Catholics. The Rev. J. Hawksley was placed here by Bishop Bompas in July, 1891. He remained there until the arrival of Bishop Reeve, in July, 1892, when he removed to Fort Norman. Mr. Marsh, a Deacon from Wycliffe College, Toronto, has been placed at Fort Liard."—*Report of the Church Missionary Society, 1892-93.*

“Fort Simpson, my headquarters, was the scene of my first labours in the mission field twenty-three years ago. On returning to it, after an absence of thirteen years, many changes are noticeable, and many memories, some sad, some pleasant, are awakened. . . . The stations in the two extremes of the Diocese are more than 1,100 miles apart, and the west are nearly 200 miles from each other. . . . Fort Resolution, a Hudson Bay Company's post, is on the south-east shore of Great Slave Lake. We have there a Mission Station and a Diocesan School [No. 35 on the list of Schools in the North-West Territories]. The latter has been in existence only two years. . . . Annual subscriptions of £10 for the support of a school would be very thankfully received. . . . Fort Norman is a nicely-situated place 300 miles north of this. . . . Our Indians here are not numerous, but the work amongst them has been encouraging on the whole. Before a missionary was stationed here I used to visit them every spring, and was often much cheered by their readiness to learn. I trust Mr. and Mrs. Hawksley will be spared to continue the good work carried on by Mr. Kirkby, Bishop Bompas and others. A fort half-way between Forts Simpson and Norman is Fort Wrigley. . . . The Indians there are wishful for a missionary, but I have no funds to place one there; and, I fear, unless some one sends a substitute, we shall lose them all. From another party of our adherents, (the Trout Lake and Hay River Indians), there is the same crying need. Some years ago, when I spent several weeks amongst them in the woods, they gave me more encouragement and showed more eagerness to learn than any other Indians I ever taught. They became adherents, and remained loyal for years, but now they are beginning to leave us, because there is no one to visit them occasionally and teach them. It is sad to think that the work of years here, (and at Fort Wrigley), is being lost and going to the benefit of the Romanists. But what can we do without men or means?”

“Peel's River is in the land of the Midnight Sun. To see the sun at midnight you must arrive not later than the end of June. . . . The ride thither down the majestic Mackenzie River would give you great pleasure. Its immense extent; its great width; ‘its long reaches,’ some of them stretching far beyond the horizon; its high banks, the lofty hills, bare and barren, some of them hiding their heads in the clouds; the solitude, the stillness, the dearth of animal life—all this is so different from what it is in England. . . . Arriving at Peel's River, and receiving a warm grasp of the hand from the Indians and others, we are cheered to know that, whereas at nearly all the other posts Romanism is predominant, here the reverse is the case. . . . The Venerable Archdeacon Macdonald has laboured long and faithfully amongst them, and has been much blessed in his labours. He is now busily engaged in the work of translation. The New Testament, Psalms, Pentateuch, Prayer Book, and a Hymn Book have passed through the press already. . . . Many of his people can now read

the Word of God in their own tongue. . . . School work is carried on under many disadvantages. The eighty scholars are taught some at the Mission and some in the woods, but their desire to learn enables them to surmount these obstacles. . . . Besides the Indians, a considerable number of Esquimaux come hither to barter their furs. They are still heathen, and it is for their evangelization that Mr. Stringer has nobly devoted himself. They are a peculiar people, very different from the Indians in many respects. Both men and women came out to greet us. . . .”—*Letter of Bishop Revere in the Report of the Colonial and Continental Church Society for 1892-93.*

NOTE.—There is no reference in the Report of the S. P. G. to the Missions in this Diocese.

Chapter VIII.

DIOCESE OF MOOSONEE.

This Diocese lies directly south of the Hudson Bay, and is intersected by James Bay, its southern projection. The name is said to mean “Moose Deer Walk” or “Run.” In a letter from its lately consecrated Bishop, the successor of the lamented Bishop Horden, (who for forty-two years laboured in the Diocese—twenty-one years as Missionary and twenty-one as Bishop), dated the 17th of August, 1893, he said :—

“I beg to enclose you the best answer I can furnish to your queries for the Woman’s Auxiliary which were forwarded to me by Bishop Machray.

“I wish the Women’s Auxiliaries could stir up the Church for us. I lectured under the auspices of the Toronto Auxiliary last summer, and preached in four pulpits, and received many indefinite promises ; but I have received but little in fulfilment thereof. We are in pressing need of men and money just now :

“THE CLERGY.

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|---|---|
| “The Right Rev. Jervois A. Newnham, D.D., Bishop of Moosonee, Moose Fort. | “The Rev. E. Richards, Rupert House. |
| “The Rev. E. Lofthouse, Churehill. | “The Rev. W. G. Walton, Fort George. |
| “The Rev. R. Dick, Trout Lake. | “The Rev. E. Peck, Ungava. |
| “The Ven. Thomas Vincent, D.D., Archdeacon, Albany. | “The Rev. J. Sanders, Matawakkumma ; vacant, York Fort. |

“CATECHISTS, ETC.

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| <p>“ Mr. Samuel Turner, Lay Reader, etc., Moose Fort.</p> <p>“ Messrs. Henry Leask and H. Smallboy, unpaid Lay Readers, Moose Fort.</p> <p>“ Messrs. David Anderson and Peter Kacheche, paid occasional Teachers, Mooso Fort.</p> <p>“ Mr. George Stoney, York Fort.</p> <p>“ Two Lay Readers at Churchill.</p> <p>“ Messrs. J. Wesley and J. Kichesbick, paid Catechists, and other</p> | <p>voluntary Lay Readers, at Albany, Fort Hope, etc.</p> <p>“ Mr. Joseph Pool and another, at Rupert House, etc.</p> <p>“ Mr. G. Swanston, paid Catechist, and one Indian Parley, paid at Fort George, etc.</p> <p>“ Mr. Thomas Pigeon, and some voluntary Indian helpers, at Matawakumma and Flying Post, etc.”</p> |
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NOTE BY THE BISHOP.—“ Almost all Catechists and all Missionaries teach in schools, Indian and English. One or two Catechists also work for the Mission as servants. We want to open three more stations, if we can get men and money.”

EXTRACTS FROM THE CHURCH MISSIONARY SOCIETY'S REPORT.

“ At Moose Factory the Rev. Mr. Newnham—now Bishop of the Diocese—shared with the late Bishop the pastoral work. The Rev. E. Richards . . . visited Waswanape, a few hundred miles up Rupert's River, and held two services daily, as well as school for the children, during his stay. . . . Archdeacon T. Vincent mentions as a noteworthy fact that there is no case of death from starvation among the Indians of his station. . . . Among the few resident Indians the work of the station is of the ordinary pastoral character; but each year, Albany, like most of the stations in the Mission, is visited by a number of Indians, who, after a few weeks spent there, return to spend another twelve months in the depths of their native wilds. For these, special classes are arranged, and the brief opportunity is improved to the utmost to instruct them in the elementary truths of Christianity and to urge on them the necessity of repentance and of a new heart. As one of the visible fruits of this work, the Archdeacon mentions a young man, who not only received the truth, but led several families of his relatives to a knowledge of Christ. . . . Rev. E. J. Peck went on the ice fields to visit the Eskimos. . . . At one time he was caught in a fearful storm and had to remain on an island. . . . The people were, as usual, most kind, and a fine opportunity was afforded him of laying before them the claims of that Saviour who had died for them. . . . He was engaged in the winter of 1891-92 in translating St. Matthew's Gospel from the Labrador dialect into that spoken by the Eskimos in his district. . . . Archdeacon G. S. Winter . . . commenced the translation of *Peep of Day* into Cree during the previous winter. . . . Regarding the Fort Churchill people, the Rev. E. Lofthouse

writes that nearly all the adults are regular communicants ; . . . there is no open sin, and I believe, (he says), there is a real desire to know more of the truths of God's word. . . . About one hundred Eskimos visited the station in the summer. . . . Mr. Lofthouse accompanied them to Marble Island. He found many proofs that the Gospel had been carried to that Island, and even further north, by the Eskimos instructed at Fort Churchill from time to time. He met on this trip an Eskimo named Powow, who, he says, is 'a true Christian,' and is doing a good work for God with the other Eskimos. . . . In July, 1892, Mr. Lofthouse visited Marble Island, but a severe gale prevented him from getting to the Eskimos' tents. There were only nine, but when he got there a party of Eskimos came from Chesterfield Inlet, and altogether there were fifteen tents, in nearly all of which were two families, while in some there were four. Here the Mission party stayed two days, and every moment was fully occupied in teaching. One night in a large tent there were nearly one hundred people gathered together. They listened eagerly to the story of God's love, and prayed the missionary to come again and teach them. . . . There were many other tents seen on the trip. To the hundred which stayed at the Mission Station during the summer, the Gospel has been preached 'in hope'; but there are many not yet reached."—*Report of the Church Missionary Society for 1892-93.*

The Church Missionary Society, in its Report for 1892-93, pays a high tribute to the late Bishop Hordon, of Moosonee, who died on the 12th of January, 1893, after a service as Missionary and Bishop of forty-two years. The Report says that the Bishop

"Was privileged to see the work of evangelization begun and carried on with marked blessing among all the Indian tribes within the extensive borders of his Diocese, and the beginning of a Christian literature in the local dialects of all the four languages used, viz: Cree, Ojibbeway, Chipewyan and Esquimo. The work which especially engaged his own labours during his last years was the revision of Dr. Mason's Cree Bible; and it is a touching circumstance that these two labourers, who were the first C. M. S. occupants respectively of Moose and York Factories, and whose united labours gave the whole Bible, translated and revised, to the Cree Indians, died within a fortnight of one another—the Bishop at Moose Factory, and Dr. Mason at Long Horsley Vicarage, in Northumberland."

NOTE.—The Report of the Society for the Propagation of the Gospel contains no reference to the Bishop. The Religious Tract Society, of London, England, has published a record of the Bishop's labours in a book entitled: "Forty-two Years Amongst the Indians and Eskimos. Pictures from the Life of the Right Reverend John Hordon, First Bishop of Moosonee. By Beatrice Hatty. Pages 223. Illustrated."

Chapter IX.

DIOCESE OF CALEDONIA, B.C.

The Diocese of Caledonia founded in 1879, is situated between the new Diocese of Selkirk on the North, New Westminster on the South, and Athabasca on the East, and includes in its jurisdiction, the Queen Charlotte Islands.

In a letter from Bishop Ridley, dated Metlakatla, July 7th, 1893, he says:—

“I have great pleasure in sending to you the names and addresses of Clergymen, Catechists and Teachers, etc., engaged in Missionary Work in my Diocese:

“ THE CLERGY.

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| “The Right Reverend W. Ridley,
D.D., Bishop, Metlakatla, B.C. | “The Rev. J. Field, Hazleton,
Skeena River, B.C. |
| “The Venerable W. H. Collinson,
Archdeacon, Kincolith, B.C. | “The Rev. A. E. Preece, Kilwanga,
Skeena River, B.C. |
| “The Rev. R. W. Gurd, Principal
of the Refarandi Institution
Metlakatla, B.C. | “The Rev. J. B. McCollough, Ai-
yensch, Nass River, B.C. |
| “The Rev. F. Stephenson, Kilkatla,
Skeena River, B.C. | “The Rev. J. H. Keen, Massett,
Queen Charlotte Islands, B.C. |

“(All of the above Clergymen are C. M. S. Missionaries.)

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| “The Rev. Temple Pyemont, Port
Simpson, B.C. | “The Rev. C. Quinney, Port Es-
sington, B.C. |
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“(The above two Clergymen are S. P. G. Missionaries. Mr. Pyemont returns to England in April, 1894. This vacancy will probably be filled by a Clergyman from the Diocese of Saskatchewan.)

“All of the above are Missionaries; but the S. P. G. Clergy minister chiefly to the Whites. The C. M. S. Clergy also minister to the Whites at the canneries. Nearly all of our Clerical staff migrate to the canneries in the summer, because there all races: Whites, Indians, Chinese, and Japanese congregate in great numbers.

“ LAITY.

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| “Vernon Ardagh, M. D., Caledonia
Hospital, Metlakatla, B.C. | “Mr. S. Hogan, Missionary on the
Skeena River for one year. He
returns to the coast after that
interval. |
| “Mr. J. Stephenson, Teacher at
Kilkatla, Skeena River, B.C. | |

" LADY MISSIONARIES.

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| <p>"Miss Dickenson, Honorary Matron of the Girls' Home, Metlakatla, B.C.</p> <p>"Miss West, Principal of the Metlakatla School, B.C.</p> | <p>"Miss Appleyard, Matron of the Caledonia Hospital, Metlakatla, B.C.</p> <p>(All are trained nurses.)</p> |
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"Many of the wives of Missionaries ought to be recorded as Missionaries, because they assist the school and among the sick, etc.

"Before the end of the year, I am expecting another lady from England to assist my wife in the work. Her name is Miss Hicks. She is the sister of my Commissary in England, and will be an honorary worker.

" NATIVE CATECHISTS.

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| <p>"Paul Kanaskilas, at Massett, Queen Charlotte Island, B.C.</p> <p>"R. Morgan, at Kincolith, B.C.</p> <p>"Stephen Mason, at Kincolith, B.C.</p> | <p>"One at Aiyensh under the Rev. J. B. McCullough, lately appointed—name not at hand.</p> <p>"C. Ridley, at Kilwanga, Skeena River, B.C.</p> <p>"T. Lewis, at Gardener's Inlet, B.C.</p> |
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"During the winter, extra Catechists are employed, but only the names of those in constant employment are given in the foregoing list.

" SCHOOL TEACHERS.

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| <p>"Sarah Sequis, Assistant Mistress, Metlakatla, B.C.</p> | <p>"Mary Kanaskilas, School Mistress, at Massett, Queen Charlotte Islands.</p> |
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"I am very anxious to find a young clergyman to succeed Mr. Pyemont at Port Simpson, and another for Claxton."

EXTRACTS FROM THE REPORT OF THE INDIAN DEPARTMENT.

"The Indian Industrial School at Metlakatla, is carrying on its work successfully under Rev. Mr. Scott's care.

"The Hospital at Metlakatla has been much improved, and its accommodation extended. It is proving quite a boon to the sick of all classes in the neighbourhood."—*Report of Mr. A. W. Vowell, Visiting Indian Superintendent, Victoria, B.C.*

"I am pleased to report that the Government Industrial School here (Metlakatla), is still an unqualified success; and the Mission Schools and Churches throughout the Agency are all striving for the advancement of the Indians."—*Report of Mr. C. Todd, Indian Agent, Metlakatla, B.C.*

"Since the opening of the school about three years ago, thirty-six boys were admitted into this institution, and twenty-four are still on the roll. Eight of these can pass a fair examination in the Fifth Standard, five in the Fourth, four in the Third, six in the Second, and one is only making a beginning. Twelve work at carpentering, and four of these are also taught shoemaking.

"In learning anything mechanical in the school-room, such as writing and drawing, or at their trade in the workshop, the pupils show as much aptitude, and, I think, rather more interest in, and application to their work, than would be exhibited by white children; but in intellectual work they cannot be favourably compared.

"They are very fond of music, and painstaking in trying to learn it.

"I am very happy to report that supplies of lumber and other materials required for a new school-house and for much needed additions to the main building were received and that the work is being carried out. The difficulties arising from insufficient accommodation will soon be overcome."—*Report of Rev. John R. Scott, Principal of the Metlakatla Industrial School.*"

NOTE—All the expenses of this School are borne by the Dominion Government.

EXTRACTS FROM THE ENGLISH MISSIONARY REPORTS, 1892.

"Port Essington has cost me much labour and worry. There was so much pressure placed on Rev. Mr. Pyemont, during my absence in England, to go to Port Simpson to establish a settled work there, that he left Port Essington, the more important station, for Port Simpson. . . . Mr. Pyemont's settlement at Port Simpson, I had not intended as soon as this. . . . There is much enthusiasm, however, at Port Simpson, and more than \$700 were raised or promised at the first meeting called to consider the building of a church there. . . . It is well to be soon in the field, and I hope that this new station will fulfil the hopes built on it, and become a bright centre of Divine light and life.

"The Essington Church would have been closed but for the exceeding kindness of one of the Canadian Missionary Society's Missionaries—the Rev. R. Gurd, who, every Friday, starts off in a canoe on the twenty-five mile voyage to Essington, and returns on Monday to his work here—which, in his absence, I do my best to keep going. I am expecting Rev. Mr. Quinney from Manitoba. . . . Since I engaged him his Bishop, (of Rupert's Land), offered him the Parish of Emerson—a more attractive place than Essington—but he had given me his promise, and I am expecting him now.

"As far as the Gospel has now spread, war and pillage have ceased. There is not a heathen Indian left between the Skeena and the Nass rivers, that is, as far as the boundaries of our Empire.

"Just beyond, in the United States territory, not ten miles distant, heathenism is the same as of old. Ten miles yet further along the coast there has been this winter much bloodshed among the heathen. . . .

The knowledge of Jesus has made the difference ; and it is to the honour of our Church that she was the first to point the latter [their Christian neighbours in British territory] to that Saviour, and has never ceased to hold up His cross before them as the only way of life and real progress."—*Letter from the Bishop of Caledonia, in the Report of the Society for Promoting the Gospel in Foreign Parts, dated Metlakatla, January 19th, 1893.*

"The Rev. R. W. Gurd has been in charge of the work at Metlakatla during the Bishop's absence in England. He refers to the hearty response made by the Indians to his appeal for funds for the purpose of renovating the Church. . . . Mr. Gurd believes that a deep spiritual work is going on among the Christian Indians. A Girls' Home, under Miss. E. G. Stephenson, was opened by the Bishop on the 21st October, 1892, with five inmates. . . . the number increased to fifteen in a few weeks. The work at the Hospital varied from time to time. It was seldom that there were no in-patients. The out-patients averaged five or six daily. During the canning season, however, Dr. Ardagh was more busily occupied at the mouth of the Skeena, where the average of patients was from fifteen to twenty daily. Miss West, who undertakes the nursing of the patients, and Miss Dickenson, with some of the girls under her charge, also went to the canneries, visiting the people, and holding classes for women and children. In like manner, at the spring fishery on the Nass River, during March and April, and at the salmon canneries in June and August on the Skeena River, Archdeacon W. H. Collinson held services in the Mission Church, which was attended by the Christians of his own station, Kincolith, and of Aiyansh, higher up the river."

After speaking of the special services for Indians and Whites at the Mission Station and at the fishing camps during the summer season, the Archdeacon says :—

"An open-air service was added towards the close of the season, at which our earnest, devoted, and zealous voluntary native teacher, Philip Latimer, took a leading part. In this way all were brought under the sound of the Gospel message. In this manner the good seed has been sown widely. We need only the mighty power of the Holy Spirit to cause the seed to spring up and bring forth abundantly in changed hearts and lives to the glory and praise of God."

The Rev. J. Field of Hazelton, on the Skeena River, thus refers to the death of an Indian woman who was baptized in 1889. He says :—

"Martha Nelson was certainly the most promising of our little band. So far back as the Bishop's time at Hazelton, when, still quite a little girl, she identified herself with the Church party ; and, although living in a heathen den, she steadily persevered until she was admitted

to the Church. From that time to the time of her death she was a pattern Indian woman, wife and mother, continuing unshaken in her allegiance to her Lord. . . . During her illness, her heathen friends, many of whom are medicine people, were indefatigable in their efforts to turn her aside. The doctors, or medicine men, begged, entreated, threatened, yea, they even disowned her at the last, but they did not prevail." —*Report of the Church Missionary Society for 1892-93.*

NOTE.—In a letter from Archdeacon Collinson, published in the "Laflet" for November, page 34, he states that the Village of Kincolith was destroyed by fire in September, including the new Church, which they vainly tried to save. Many families were left destitute and homeless. Help is urgently needed.

Chapter X.

DIOCESE OF ATHABASCA.

This Diocese, set apart in 1884, lies directly south of that of Mackenzie River, and between the Dioceses of Caledonia and the northern part of Saskatchewan. Calgary is directly to the south of it.

In a letter from the Bishop, dated St. Paul's Mission, Chipewyan, June 22nd, 1893, he says :—

"The Bishop of Rupert's Land, in a letter, dated April 25th, just received, writes that you wish to have the names and stations of all Missionaries in this Diocese, and their occupation, whether purely ministerial, or including school and other work. The following is the list :

" THE CLERGY.

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| "The Right Reverend Richard Young, D.D., Bishop. | "(Vacant), St. Saviour's Mission, Dunvegan. |
| "The Rev. J. R. Lucas, St. Paul's Mission, Fort Chipewyan, includes school work. | "The Rev. G. Holmes, St. Peter's Mission, Lesser Slave Lake. |
| "The Rev. M. Scott, St. Luke's Mission, Vermillion, includes school work (Irene School). | "The Rev. H. Robinson, St. Andrew's Mission, White Fish Lake (Mr. Robinson is desirous of opening a school, if means are forthcoming). |
| "The Rev. J. G. Brick, Christ's Church Mission, Smoky River, includes school work and Industrial Farm. | "Mr. D. Weaver, Wabiskaw (not yet organized). |

" SCHOOLMASTERS.

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| "Mr. A. J. Warwick, Irene School, Vermillion. | "Mr. — Millar, Lesser Slave Lake." |
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NOTE BY THE BISHOP:—"I would venture to suggest to the Woman's Auxiliary the advisability of communicating with any of these Missionaries whom they may feel inclined to assist, as to their needs, and what articles of clothing, etc., would be really useful before taking action. I suggest this as I feel sure that the Woman's Auxiliary of Canada is anxious to be practically useful; and again, the heavy freight charges after the goods leave the railroad render it necessary only to send what is absolutely useful."

"A humorous piece in the Christmas number of the *Canadian Missionary Magazine*, in the column for the 'Woman's Auxiliary,' gives some idea of the rough handling pieces undergo in coming out here, and the necessity of careful packing. The article is entitled 'The Experiences of Two Missionary Sacks.'"

The Bishop gives the following further information:—

"The Rev. J. R. Lucas has made good progress in the acquirement of Chipewyan. His knowledge of medicine is proving very serviceable, and wins for him a welcome entrance to the tents, and a ready hearing for his message at Fort Chipewyan.

"Beside the children who attend the Mission School and are resident at or in the neighbourhood of the Fort, he is now getting children of Indian parents from Fort McMurray, some 170 miles distant.

"The Rev. M. Scott, at St. Luke's Mission, assisted by the new Principal of the Irene School, (No. 37 on the list of North-West Schools), is just completing an addition to the house formerly occupied by the Bishop, which will make it a convenient building for boarding Indian children—of which there are twenty-five in the School. Most of the children accompanied their parents to their hunting grounds this summer. Mr. Scott, writing, says that they are beginning to return. Mr. Warwick, a promising young Missionary from England, is sharing in the study of the Beaver language with Mr. Scott.

"The Services at Christ's Church are well attended. The Sunday I was there, (last autumn), I gave an address in Cree, and afterwards a sermon in English. The prayers are partly in Cree and partly in English. Mr. Beech had just threshed a good crop of wheat, oats and barley off the Mission Farm, and was busy threshing for his neighbours.

"The Rev. G. Holmes, is doing brave good work at Lesser Slave Lake, and is cheered and strengthened by a wife, (formerly Miss Perks), like-minded with himself.

"Not without checks and disappointments, the work at St. Peter's Mission is decidedly and steadfastly growing. Mr. Holmes has also just completed a home for the reception and boarding of Indian children.

"One Missionary, the Rev. Henry Robinson, writes very hopefully of the work at St. Andrew's Mission, White Fish Lake.

"He has just received two families by baptism into the Church. The head of one having hitherto shown himself very hostile. During

the Bishop's visit, the previous autumn, while the other Indians crowded the little Mission House and showed an eagerness for instruction, he held sullenly aloof. Now, under the quickening influence of the Gospel, his enmity has been cast aside, and he has joined himself to the Church."

NOTE.—The "Bishop's Annual Letter, 1892-93," contains further details as to his Diocese.

EXTRACTS FROM CHURCH MISSIONARY SOCIETY'S REPORT, 1892-93.

"The Bishop visited all the stations during the year. In the Irene School, at Vermillion, there are now twenty girls . . . In June, 1892, the Bishop and the Rev. Mr. Scott visited Chipewyan. . . . While studying the language, they could do very little missionary work among the Indians, but their efforts among the Hudson Bay Company's people have been blessed. The Bishop writes brightly of his visit to Smoky River, Lesser Slave Lake, and White Fish Lake."

The Report of the Colonial and Continental Church Society for 1892-93, states that

"During the past year, new grants have been made for the far West of Canada . . . one of these grants was made to the Bishop of Athabasca, for Missionary Work in that vast Diocese."

No amount of the grant is given in the Financial Statement of the Society in its Report for 1892-93.

NOTE.—There is no reference in the Report of the S. P. G. to the Missions in this Diocese. And the only reference to the schools in the Report of the Indian Department, Ottawa, is the insertion of their names in a list of the North-West Schools, viz., the ones at Fort Chipewyan, Lesser Slave Lake, and the Irene Training Institution at Vermillion. See Nos. 34, 36 and 37 in the list of Schools in the North-West. Each of these schools receive \$200 a year from the Department.

Chapter XI.

DIOCESE OF COLUMBIA.

This Diocese includes the Island of Vancouver, and the islands lying adjacent to it. It was formed in 1859—ten years after that of Rupert's Land. In 1879, the Dioceses of Caledonia and New Westminster were formed out of it.

CLERGY.

Bishop: The Right Reverend W. W. Perrin, D.D., Victoria.

NOTE.—I asked the Bishop, when he was in Toronto in September, to send me particulars as to his Diocese. That he promised to do; but up to the time of going to press, (22nd November), I have not heard from him.

The Report of the S. P. G. gives no list of the Clergy, etc., in this Diocese.

The Report of the C. M. S. gives only the names of Mr. and Mrs. Corker on Vancouver Island and mentions that there are "thirteen native teachers" employed.

EXTRACTS FROM OFFICIAL REPORTS.

"An Annual Conference of Missionaries was held at Alert Bay, Vancouver Island, in May, 1892. During the year the Rev. A. J. Hall prepared St. Luke's Gospel in the Kwa-gutl language. On Christmas Day of 1892, Christ's Church was opened at Alert Bay, and proved a most interesting event. A branch of the C. E. T. S. was started in April, 1892, by Mr. A. W. Corker, and has had a good effect in preventing drunkenness. The evil influence of the heathen "pot latch," or gift giving, is seriously felt, however, in promoting this and other evil habits."—*Report of the Church Missionary Society for 1892-93.*

"Bishop Hills was compelled by increasing years and weakness to resign his charge. He left the Diocese in a very different condition from that in which he found it. Everything had to be done by him from the beginning. . . . The spiritual growth of the Diocese has not lagged far behind its material development."—*Report of the Society for the Propagation of the Gospel, etc., for 1892.*

Alert Bay School, (No. 1 on the list of British Columbia Schools).—
 "At Alert Bay, and throughout the Kwawkewith Agency, the natives are looking forward anxiously to the time when they may be able to send their children to the school which is in course of construction at that place, and which is expected to be ready for the reception of pupils before the close of the year 1892."—*Report of Mr. A. W. Vowell, Visiting Indian Superintendent, Victoria, B.C.*

"A new church is being built by the Rev. A. J. Hall, Church Missionary Society, which, when completed, will no doubt prove a further means of improving the condition of these Indians, and will also be an ornament to the Bay. . . .

"In March I visited the school of the Tsa-waw-ti-enenth Tribe, at Gwa-yas-dums, where Mr. A. W. Corker is teacher. The attendance was very good and the children attentive, and had made some progress since last year, though they had been away for six months at their summer village at Kwa-ee. After school they engaged in a game of football; nearly all the village joined most heartily in the game, which is capital exercise for them. . . .

"The conduct of the Indians during the last twelve months has been very good, at times they have obtained more or less liquor, but in the spring a number of young men under Mr. A. W. Corker formed a Temperance Society, which has over forty members, and this has been of great assistance in checking the liquor traffic."—*Report of Mr. R. H. Pidcock, Indian Agent, Alert Bay, B.C.*

Chapter XII.

DIOCESE OF NEW WESTMINSTER.

This Diocese was formed in 1879, out of that of Columbia. It lies directly east (on the main land) of that Diocese. The Diocese of Caledonia lies directly to the north of it and Calgary to the east; and it reaches south to the United States boundary line.

CLERGY.

Bishop: The Right Reverend A. W. Sillitoe, D.D.

NOTE.—The Bishop was asked, when he was in Toronto in September, to send me particulars as to his Diocese. This he promised to do. I also wrote to remind him of his promise; but up to the time of printing this Hand Book, 22nd November, I have not heard from him.

The Report of the S. P. G. gives the following names of the Clergy in this Diocese, viz.:—Rev Messrs. H. H. Gowan, New Westminster; J. C. C. Kemm, Kamloops; A. R. Macduff, Ashcroft and Nicola; T. W. Outer, Okanagan; A. J. Reid, Kootenay; A. Shildrick, Kamloops; R. Small, Lytton and Yale; F. Yolland, Ashcroft. Catechists, William Meshell, Lytton; George Swallow, Yale.

The Report of the C. M. S. contains no list of Clergy in this Diocese.

EXTRACTS FROM ENGLISH MISSIONARY REPORTS.

“The early part of the quarter was marked by the gathering of the Indians at Hope. . . . There were about 200 in all. This place, (Hope), was in Mr. Croucher’s district, who is in charge at Yale, besides being Chaplain to the All-Hallows Sisters and their School. . . . The Sisters came bringing the pupils of the Indian School at Yale; and one of the most notable features of the first day was the public drilling of the Indian children, and the distribution of prizes by Bishop Hills. . . . His Chaplain, Mr. Good, spoke in a plain, practical and helpful way to those present, who were his former scholars and followers. It was quite inspiring to hear the Indians take up the old hymns he had taught them, and a stirring sight it was to see them clustering round him in the church enclosure during the afternoon.”—*Letter of the Rev. R. Small, in the Report of the Society for the Propagation of the Gospel, etc., for 1892.*

NOTE.—The Reports of the Church Missionary Society and Colonial and Continental Church Society contain no reference to the Diocese of New Westminster. That of the Christian Knowledge Society, in addition to the money grants which it records on pages 60 and 77, states, on page 60, that grants of books have also been made to several Missions in the Diocese.

Chapter XIII.

DIOCESE OF SASKATCHEWAN.

This Diocese was formed out of that of Rupert's Land in 1872-73. It lies north of the Diocese of Qu'Appelle, and east of those of Calgary and Athabasca. It borders on the northern part of the Diocese of Rupert's Land.

Acting Bishop: Right Reverend Cyprian Pinkham, D.D., D.C.L., Bishop of Calgary.

Under date of July 29th, 1893, the Venerable J. A. MacKay, D.D., Archdeacon of Saskatchewan, wrote to me as follows:—

"I have been instructed by the Bishop of Saskatchewan to send you the names, locations, and addresses of all Missionaries, Teachers, and Lay Readers engaged in work among the Indians in the Diocese of Saskatchewan. I now enclose a list in a form that, I hope, will be useful for reference:—

"THE CLERGY.

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| " Ven. J. A. MacKay, D.D., Archdeacon, Emmanuel College, Prince Albert, N.W.T. | " The Rev. John R. Settee, Sandy Lake, Carlton, Saskatchewan. |
| " The Rev. John Hines, Devon or Pas Mission, Cumberland, Saskatchewan, N.W.T. | " The Rev. Robert Inkster, Red Pheasant's Reserve, Battleford, Saskatchewan. |
| " The Rev. Edward Cook, Cumberland, Saskatchewan. | " The Rev. Donald D. McDonald, Thunderchild's Reserve, Battleford, Saskatchewan. |
| " The Rev. John Sinclair, Cedar Lake. | " The Rev. R. McLennan, Stanley Mission, North of Prince Albert, Saskatchewan. |
| " The Rev. A. H. Wright, Nepewewin Mission, Fort a la Corne, Saskatchewan. | " Mr. J. R. Mathewson (theological student), Onion Lake, Saskatchewan. |
| " The Rev. John Badger, St. James' Mission, Pukahn, Saskatchewan. | |

"LICENSED LAY READERS.

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| " Mr. Joseph Badger, St. James' Mission, Pukahn, Saskatchewan. | " Mr. Robert Umpherville, Pahanon Settlement, Saskatchewan. |
| " Mr. Simon Apochin, Sandy Lake, Carlton, Saskatchewan. | |

“TEACHERS, WHO ARE CATECHISTS, OR LAY READERS.

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| “ Mr. John Hope, Onion Lake, Saskatchewan. | “ Mr. Louis Cochrane, Devon or Pas Mission, Cumberland, Saskatchewan. |
| “ Mr. C. A. Lindsay, Little Pine's Reserve, Saskatchewan. | “ Mr. J. R. Settee, jr., Moose Lake, Cumberland, Saskatchewan. |
| “ Mr. C. T. Demarais, Thunderchild's Reserve, Saskatchewan. | “ Mr. Thomas Bear, Sturgeon Lake, Prince Albert, Saskatchewan. |
| “ Mr. W. J. Hope, Sweet Grass Reserve, Battleford, Saskatchewan. | “ Mr. Thomas Badger, Montreal Lake, Prince Albert, Saskatchewan. |
| “ Mr. Louis Ahenukew, Stony Lake, Carlton, Saskatchewan. | “ Mr. Melville Lettler, Cedar Lake, Cumberland, Saskatchewan. |
| “ Mr. J. F. D. Parker, Nepowewin Mission, Fort a la Corne, Saskatchewan. | |

“TEACHERS.

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| “ Mr. William Drewer, Sandy Lake, Carlton, Saskatchewan. | Mission, Cumberland, Saskatchewan. |
| “ Mr. W. R. Taylor, Devon or Pas | “ Mr. Lundy, Pas Mountain, Cumberland, Saskatchewan. |

“SELF-SUPPORTING PARISHES IN THE DIOCESE OF SASKATCHEWAN.

“1. *St. Alban's, Prince Albert*; and *St. Augustine's, Colleston*.—Two churches, one of them inadequate; no parsonage. Venerable Archdeacon George MacKay, B.D.

“2. *St. Paul's, St. Andrew's, St. Catherine's* and *St. Leonard's*.—Three churches; no parsonage, but one is to be built. Rev. B. Barton, Missionary; Mr. S. Pavier, Lay Reader.

“3. *Duck Lake* and *Carlton*, etc.—No church and no parsonage. Mr. K. N. Williams, Lay Reader, acting under Archdeacon J. A. MacKay, who visits these missions from time to time.

“4. *Birch Hills, Carrot River*.—At present under Rev. A. H. Wright, Missionary; Mr. D. Parker, Lay Reader. No church and no parsonage.

“5. *Saskatoon*, etc.—No church and no parsonage.

“6. *Battleford* and *Bresaylor Settlement*.—One church, but no parsonage. Rev. E. Matheson, Missionary. Two clergymen needed: stipends, say \$1,200; for churches, \$500.

EXTRACTS FROM THE REPORT OF THE INDIAN DEPARTMENT.

Onikap School on the Pas Indian Agency, (No. 24 on the list of Manitoba Schools).—“I can report with thankfulness that the schools in operation in this Agency have, as a whole, made very fair progress during the year. I consider this one of the most important

branches of the work. The Church Missionary Society has, I think, done its best in trying to send teachers who take an interest in the vast and tedious work of developing the intellects of these naturally crude and dull, but docile, and fairly capable scholars. The visit of Mr. Macrae, Inspector of the Protestant Schools in Manitoba and the North-West Territories, was quite an event, and was very beneficial in its effects upon the teachers themselves, which is again reproduced in the pupils, as observed at my frequent examinations. There is now a very fair average attendance; and the parents and guardians evince a desire that their children should quickly learn the English language. There has been an interesting and beneficial work carried on by Mrs. Hines at the Pas, and by Mrs. Pritchard at the Eddy, the respective wives of the clergyman and school teacher at those places. These ladies have taught a number of the Indian women and girls to knit. The yarn supplied by the Department for this purpose has been of immense service in thus placing in the hands of those who have learned to knit, a number of warm articles for winter use . . .

"The two Schools on this (Pas) Reserve, (Nos. 2 and 24 on the list of Manitoba Schools), are doing well, the attendance being excellent. Already a few of the scholars have been sent to a higher School at Prince Albert. The special marks of success noticed by me are in English composition and arithmetic. A few cases of fair penmanship are also observable. During the year the former teacher at the Pas has left, and another succeeded him. The Eddy teacher will probably be removed to Grand Rapids; but it is hoped that the Church Missionary Society will furnish another immediately. . . .

"It is just to state that each and all who have been engaged through another year in civilizing nearly 1,000 Indians have rendered much assistance to the Agent, and, therefore, to the Indian Department. But outside of all this important work, there are many efforts put forth for the spiritual and eternal welfare of these people, though, perhaps, not in many cases highly appreciated by them. But where such work is valued, there is cause for thankfulness, and a confident hope that many of those once in darkness and superstition but now in the light of the Gospel of Christ shall be a crown of rejoicing in the great day, that faithful labour in the Lord's Vineyard has not been in vain; for His Word shall not return unto Him void."—*Report of Mr. Joseph Reader, Indian Agent, Cumberland, N.W.T.*

"One of the most sensibly conducted Schools was found at Big Eddy, under the Pas Mission, where the Rev. Mr. Hines lends his great energy to educational improvement, and the teacher works in accord with the common-sense curriculum, which the Department has adopted and declared to be the standard."—*Report of Mr. J. Ausdell Macrae, Inspector of Protestant Schools in Manitoba, etc.*

Battleford Industrial School, (No. 1 on the list of North-West Schools).—"I commenced my inspection of the Battleford Industrial

School 10th October, 1891. The staff consists of Rev. T. Clarke, Principal; J. B. Ashby, Assistant Principal; Miss Redmond, Acting Matron; Mrs. Ashby, Governess; J. Gatley, carpenter; J. J. Mathews, blacksmith; W. McNair, farmer; Nellie Hayes, seamstress; E. Mathieson, nurse; H. Bousquet, acting cook; Susan and Sarah (Indian girls), servant and laundress. The salaries of all these persons are paid by the Government, viz.: Rev. Mr. Clarke, \$1,200; Mr. Ashby, \$600; Matron, \$350, etc. (Total expenditure for the school, \$4,240.)

"Since my last inspection the Principal's house has been completed, also the laundry, except the drying room upstairs, which was not finished. A sewing room in the attic of the main building has been plastered and is a convenient and comfortable place for the girls to work in. The basement has also been finished, and makes a good recreation place. The drain has been completed so as to carry off the sewage. The fences were in good repair, and the whole place was in the best possible order. The crop was more or less a failure, with the exception of the turnips. Sixty tons of hay were stacked for winter feed. The cattle on hand were: cows, 15; other cattle, 19; total, 34.

"There are one hundred and twenty pupils on the roll, seventy boys and fifty girls; average attendance, one hundred and ten. Eight boys follow blacksmithing, ten carpentry, and ten farming. One boy, Edgar Bear, has gone to Emmanuel College, Prince Albert, to qualify himself as a teacher. Another, Alexander Sutton, is earning \$1 a day on the Canadian Pacific Railway near Calgary. Another boy is working as a millwright at Onion Lake, and another in a saw mill. Those in the workshops seem to be very expert with tools, and they do their work in a workmanlike manner. Most of the outside buildings, and some of the schools and other buildings on the Reserves, have been built by these boys, under the directions of Mr. Gatley, the instructor. The school-room has been enlarged by taking in the dining room, and is now a cheerful and comfortable place. The services on Sundays, and other meetings, are held in this room. The boys' dormitories are on two flats, and are nicely arranged. The beds have clean ticks, filled with straw. The beds have pillows and sheets, and the boys are all supplied with night-shirts. Shelving and boxes are close at hand, where the boys place their clothes. A bath-room adjoins. There are two baths, and fourteen wash-basins fitted in on a platform. There is a tank constantly filled with water and kept ready, not only for the use of the boys, but in case of fire. Grenades and fire buckets are all through the building, the latter kept filled with water.

"The girls' dormitory is a bright and cheerful room. The beds were tidy, and the place was in the neatest possible state. The girls have a bath-room similar to that of the boys. The pupils hold a meeting once a week for mutual improvement. I had the pleasure of being present on one of these occasions, and was well pleased at the proficiency displayed. The girls, especially, proved themselves very clever. The

boys and girls speak English very well, and pronounced the words clearly and distinctly; this was particularly noticed at the Sunday services, in which they all join heartily. They are very orderly and polite. Mrs. Cameron, who has been Matron for the past year, had just left, much to the regret of the staff; and her place was filled by Miss Raymond, a lady from Ontario, who was proving herself eminently qualified for the position. The institution will be fortunate if Miss Raymond's services should be permanent.

"Mr. and Mrs. Ashby continue to take a lively interest in the pupils, and, no doubt, much of the success is due to their constant over-seeing. Miss Hayes is deserving of special notice for her efforts in the sewing-room, and for the good progress the girls are making under her teaching. The girls are working well, sewing, knitting, and doing general housework.

"The Principal allows nothing to escape his notice, and is ever on the move. The greatest economy is observed in all the departments, and the greatest care is taken of things generally. The house is in good order, and perfect cleanliness is strictly observed. Some of the boys play the violin, and it is a source of amusement to themselves as well as to the other pupils.

"There are the best proofs that the labour and time bestowed in trying to improve these Indian children have not been in vain; and the Principal and his staff are to be congratulated on having brought the Institution to its present state of efficiency."—*Report of Mr. Alexander McGibbon, Inspector of Indian Agencies and Reserves, Saskatoon.*

The John Smith School, (No. 15 on the list of North-West Schools).—"The Schools under my supervision are making fair progress, and I desire to make special mention of the success attached to (*sic*) the School on John Smith's Reserve, where Miss Wilson, the teacher, exercises all her powers to instruct and civilize her pupils."—*Report of Mr. R. S. McKenzie, Indian Agent, Duck Lake.*

"Miss Wilson, teacher on John Smith's Reserve, and a few others, deserve mention as most painstaking earnest teachers who are performing good work."—*Report of Mr. Ausdell Muerse, Inspector of Protestant Indian Schools, Regina.*

Sandy Lake School, (No. 25 on the list of North-West Schools).—"The Schools of the Agency have done good work, especially those of Sandy Lake . . ."—*Report of Mr. M. J. Finlayson, Indian Agent, Carlton.*

NOTE.—After receiving Archdeacon MacKay's list, I wrote and asked him to give me some particulars, of these missions, and also some account of Emmanuel College, but I have received no reply from him in regard to either matter up to the 22nd of November.

Chapter XIV.

DIOCESE OF CALGARY.

The Diocese of Calgary includes the whole of the civil division known as the Territory of Alberta. It formed part of the Diocese of Saskatchewan from 1873, (when that Diocese was set apart under the episcopal supervision of the Right Reverend John McLean, D.D., D.C.L., its first Bishop), until 1887-88, when it was constituted a Diocese by the Archbishop of Canterbury, and the Right Reverend Cyprian Pinkham, D.D., D.C.L., (then Bishop of Saskatchewan), was, by his own choice, appointed as its first Bishop, with jurisdiction over Saskatchewan, until its own Bishop was appointed.

Having written to Bishop Pinkham for information in regard to the Missions under his jurisdiction, he replied that he had requested the Archdeacon of Saskatchewan, and the Rev. J. W. Tims, of Calgary, to give me the information desired.

INDIAN MISSIONS.

Under date of 15th May, 1893, Rev. J. W. Tims, writes:—

“At the request of the Bishop of the Diocese, I send you the accompanying memorandum:

“*Prigan Mission*.—St. Peter's commenced in 1879, Rev. G. (now Archdeacon) MacKay. Missionary now in charge and Principal of the Home, Rev. J. Hinchcliffe. Mr. Hinchcliffe has also to teach both Boarders and Day Scholars. He has one service in English on Sundays attended by the Government employes and mission party.

“Mrs. Hinchcliffe.

“Miss Brown, Matron of the Girls' Home.

“Post Office, Macleod, Alberta, N.W.T. Bales should be addressed to Macleod, *via* Calgary.”

The Official Report on Indian Missions in the Diocese of Calgary for the year ending December 31st, 1892, states that Mr. Hinchcliffe

“Has been in charge of this (St. Peter's) Mission since April, 1892. His time has chiefly been devoted to the Boarding School in which he has, in addition to his Missionary Work on the Reserve, to give instruction. Hitherto, the Home has been able to accommodate fifteen girls only. It is hoped, however, this summer, to build another wing for the accommodation of fifteen boys. There is every prospect of filling it as soon as completed, as the Missionary's report shows. \$400 has been asked for from Government, and \$400 more will be required to meet the full expense of the addition for boys.”

Missionary's Report.—The results of our work in the Boarding School are fairly satisfactory to ourselves, though we have not accomplished all we hoped. Our girls are very nicely behaved, and no one who does not see them can form any idea of the difference between them and the girls in the camp.

"The boys who attend our Day School are begging to have a Home for boys. One man brought his son to us, and the little fellow wept bitterly because we could not take him in. However, it has been decided to build a Home for the boys, and consequently, I must appeal for assistance in clothing, bedding, crockery, etc., so as to have all things in readiness by the time the building is finished."

The Report of the Indian Department at Ottawa states that all of these Schools receive a minimum grant of \$300 a year. The maximum is \$504.

"*Blood Mission, St. Paul's*, was commenced in 1880, by the Rev. S. Trivett. The Rev. F. Swainson, is now Missionary in charge and Principal of St. Paul's Homes. Mr. Swainson has one English service each Sunday for the Mission staff, Government employes and settlers in the vicinity.

"Mrs. Swainson, Matron of the Girls' Home.

"Miss A. Symonds, Assistant Matron of the Girls' Home.

"Miss Wilson, Female Teacher in Girls' Home.

"Mr. D. Swainson, Male Teacher in Girls' Home.

"Mr. A. F. H. Mills, Teacher and Catechist at Bull's Horn School.

"Mr. A. J. Hewson, Teacher and Catechist at Bull's Shield School.

"Mr. S. Collins, Teacher and Catechist at Red Crow's School.

"(Mr. Collins is also a licensed Lay Reader and assists Rev. Mr. Swainson in the English services.)

"Post Office, Macleod, Alberta, N.W.T. Bales, etc., should be addressed to Macleod, *via* Calgary."

The Official Report on Indian Missions, up to the 31st December, 1892, states that

"The Blood Reserve is the largest Reserve in the Diocese, the Indians being scattered over forty miles of territory. This makes the work of the Missionary difficult. Day Schools are established at different points on the river, by means of which about a hundred children are brought under instruction. The irregularity of their attendance is, however, a great drawback, and every effort is now being made to enlarge the Boarding School accommodation. During the year, the Girls' Home has been completed, and will hold twenty-five children. At the last visit of the Bishop of the Diocese it was formally opened, free of debt, and the same day news was received that the Government would grant \$750 towards a Boys' Home at the same place, provided the money

be expended before June 30th. An effort is now being made to raise \$850 in order to put up a \$1600 building which will accommodate thirty or forty children.

"When the Girls' Home was opened there were fifteen children in residence, and it would have been full but for the want of clothing for dormitories and children. Will friends sending bales to this Mission remember girls' dresses and pinafores?"

"*Missionary's Report.*—My first year's residence at this place was completed about two months ago, and looking back I see the work has made fair progress, the most encouraging being among the children. We have three Day Schools on the Reserve, and in addition to these we have a Boarding School for girls, accommodating twenty-five. The work here has been most encouraging. Six of the elder girls were baptized a short time back, and many of the others are now professing their faith in Jesus. In addition to the baptisms mentioned above we have also been asked to baptize a number of infants, some of whom were dying at the time.

"These Indians are slowly learning to appreciate the benefits of education. A short time ago the Indian Commissioner called, and several of the chiefs, Red Crow, Thunder Chief, Bull Shield, and others, asked that a 'Home' might be built at the C. M. S. Mission for their boys. This was most encouraging to me."

EXTRACTS FROM THE REPORT OF THE INDIAN DEPARTMENT.

"There are three Day Schools under the control of the Church of England in the Blood Agency, (Nos. 5, 6 and 7 on the list of North-West Schools—one, the 'Indian Girls' Home,' No. 8, is also on the list). They have an average attendance of fifty-three pupils, making a total of sixty-three pupils receiving instruction—including ten pupils attending the Boarding School of the Mission of the Rev. Mr. Swainson, formerly of the Blackfoot Indian Mission. An English service is held every Sunday afternoon."—*From the Report of Mr. Alexander McGibbon, Inspector of Indian Agencies.*

NOTE.—There are four schools on the official list of the Department as above, with the number of 153 on the roll, and with a recorded average attendance of thirty-nine.

"The Church Missionary Society have secured the services of Mr. A. D. F. Mills, a University man, a school teacher, at Bull Horn village, and Mr. Herbert, a certificated teacher, at Red Crow village. . . . Mr. Swainson who is in charge of the Church of England Mission here tells me that they are about to enlarge the Home and increase the staff so as to allow them to take twenty-five girls."—*Report of Mr. A. G. Irvine, Indian Agent, Blood Reserve Agency.*

"The Boarding School under the supervision of Mr. Swainson will, I think, show good results in future; the children are clean, neatly

dressed, well fed, and are apparently very happy and contented."—
Report of Mr. W. Pocklington, Indian Agent, Piegan Reserve.

Blackfoot Mission, St. John's, was commenced in 1883, by the Rev. J. W. Tims. He is Missionary in charge and Principal of the St. John's Homes; he is also Incumbent of St. Andrew's, Gleichen, a small village on the Canadian Pacific Railway, the inhabitants of which are chiefly railway employes. The following is the staff:—

"Miss A. Garlick, Matron of the Girls' Home.

"Miss Dunlop, Assistant Matron of the Girls' Home.

"Mr. C. R. Haynes, House Manager of the Boys' Home.

"Mrs. C. R. Haynes, Matron of the Boys' Home.

"Miss Symonds, Lady Missionary.

"Mr. H. F. Baker, Teacher of St. John's Home.

" , Junior Teacher of St. John's Home.

"(Day Scholars are also taught in this School.)

"Mr. S. J. Mahood, Teacher and Catechist, Many Shot Ats School.

"Mr. Charles Mills, Teacher and Catechist, Eagle Rib's School.

"Post Office, Gleichen, Alberta, N. W. T. Bales, etc., should be sent to Gleichen, C. P. Ry."

The Diocesan Official Report on Indian Mission Schools, up to the 31st of December, 1892, states that: "In this, as in other Indian Missions, there has been progress during the year. The Boarding School has been enlarged and filled with children. While this report was being prepared a number of head men, fathers of families, promised the Rev. Mr. Tims, the Missionary in charge, that if another building were erected of the same size as that now in operation, it would be filled with their children, as soon as ready. This is most encouraging; and we hope that the friends of the Mission will do all they can towards providing the funds, viz., \$2,200, for this purpose.

"The old school-house, built in 1884 of logs and mud, is now too small as well as too dilapidated for further use. It is intended to build a larger and more suitable building this year (1893), which can be used as a Church and school combined until such times as a proper Church edifice can be erected. It is hoped that one-half the cost of this (\$400) will be met by the Indian Department, leaving \$400 to be collected from amongst the friends of the Mission. This is most urgent.

"*Missionary's Report.*—There has been one adult baptism during the past year, that of a young man who for some time had been a regular attendant at our services, and for a short time was at the Elkhorn Industrial School. He was very sick at the time of his baptism, which took place in the Indian house he was occupying. He received the name of Daniel. He died early on Easter Day, and was buried the same day on the brow of a hill overlooking the Mission. There are no more adult baptisms to report yet. I believe we shall have some soon, both from Indians in camp and from some of the older boys in the Home.

"The services have been fairly well attended and fairly regularly, by some of the Indians during the year. Besides the Sunday services we have had daily prayers, morning and evening, throughout the year in the school-house. They are attended by members of the Mission party and boarders chiefly, but other Indians are often present.

"With help from the Indian Department, and from friends in East Canada and England, we have been enabled to enlarge the Boarding School to more than treble its former size, and make accommodation for thirty-five children. There are thirty-four now in the Home, so that we are nearly full. Many of the children are handed over to us for a number of years by their parents or guardians. The children range from five to fifteen years of age. Many of them know the Lord's Prayer, Creed and Ten Commandments by heart, in their own tongue, and the more advanced lads are reading the Scriptures with me. The Bishop of the Diocese visited this Mission on December 11th and 12th, and formally opened the building which is now to be called the 'St. John's Home for Indian Boys and Girls.'

"Three Day Schools have been kept open during the year. In Eagle Rib's village, eleven miles distant, we have erected a good school and teacher's residence at a cost of \$800, one-half of which was met by the Government."

EXTRACTS FROM THE REPORT OF THE INDIAN DEPARTMENT.

"One of the boys of the High River Industrial School is now working as a regular carpenter on the Rev. Mr. Tims' new Boarding School building. . . . This Boarding School, (No. 4 of Schools in North-West list), is now being enlarged by the addition of two wings; one 50 x 32 feet, and the other 32 x 18 feet; two stories, frame and shingled roof. There are at present, in the part that is finished, fifteen boys and six girls. The boys live in the building, and the girls at the Mission. When the building is completed there will be accommodation for thirty-five or forty pupils. The boys will occupy one end and the girls the other, with a dining-room in common in the centre. One portion cannot be completed at present, as the Rev. Mr. Tims says that he has not the money to do so."—*Report of Mr. Alexander McGibbon, Inspector of Indian Agencies, Saskatoon.*

"The new Boarding School at the North Reserve has been finished and will accommodate twenty-five or thirty children, being under the control of Rev. Mr. Tims. I think it will be a success, much more than Day Schools. At present there are three Day Schools; the attendance is rather irregular, as the Indians move about a great deal during the summer months for berries and new feed for their horses, which takes the children away from the vicinity of the schools."

NOTE.—The Indian Department reports three Church of England Schools on the Blackfoot Reserve, viz., that at "Old Sun's Camp," at "Eagle Rib's Camp," and the Boarding School under Rev. Mr. Tims. This latter is allowed food and clothing, instead of a money grant.

"*Sarcee Mission*.—St. Barnabas, was commenced in 1886, by the Rev. R. Inkster. The Rev. H. W. G. Stocken is now Missionary in charge, and Principal of the St. Barnabas' Homes. Mr. Stocken has services for the settlers, in addition to Indian work at five or six centres.

"Mr. S. J. Stocken, assistant at the St. Barnabas' Homes. He is a licensed Lay Reader, and assists in Missionary work among the settlers.

"Matron: Vacant; one is greatly needed.

"Mr. W. G. White, Teacher at St. Barnabas' School. He is also a licensed Lay Reader, and assists at Missionary work among the settlers.

"Mr. Percy Stocken, Teacher at the Upper Camp School.

"Post Office, Calgary, Alberta, N.W.T. Bales, etc., should be sent to Calgary, by the Canada Pacific Railway."

The Diocesan Official Report on these Indian Missions concludes with the following statement of their "Present Needs":—

"*For St. Peter's Mission, Piegan Reserve*.—\$400 to meet \$400 asked for from the Government for a new wing to accommodate 15 boys; \$200 to build a kitchen for the Home—the present kitchen is required to enlarge the dining-room; clothing, bedding, and crockery for next winter's use, for both boys and girls; \$112 to repay the Missionary what he has personally expended on the Mission account.

"*For St. Paul's Mission, Blood Reserve*.—\$850 to meet \$750 already granted by Government for erection of a Boys' Home, and which must be used before June 30th; \$400 to build a teacher's house in Red Crow's Camp—Mr. Collins is at present in an old log shack with mud roof; \$120 for purchase of a good team of horses, clothing, kitchen, and dining-room requisites for 25 girls and 25 boys, before August 1st; \$120 per annum to supplement salary of teacher in Bull Shields' School.

"*For St. John's Mission, Blackfoot Reserve*.—\$2,200 towards erection of an additional Home to accommodate forty more children; \$400 to meet a Government grant for the erection of a new School-Church much needed; \$20 to make up sufficient money for the purchase of a suitable organ for the mission; \$150 per annum to supplement teacher's salary at Eagle Rib's School.

EXTRACTS FROM THE REPORT OF THE INDIAN DEPARTMENT.

"A new building was in course of erection near the Church and School-house. It is proposed to use this building as a boarding establishment for Indian children in connection with the Mission conducted by the Rev. Mr. Stocken, (No. 26 on the list of North-West Schools). The building is 24 x 24; two stories high; log and shingled roof. . . . Six new Indian houses had been built during the year. The inside of the houses are kept fairly clean, but there is room for improvement. They were warm and comfortable. Some of them have no bedsteads, tables, or chairs, but most of them had good warm blankets and house utensils.

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such as pots, pans, dishes, etc. The Rev. Mr. Stocken gave the Indians a great feast at the Mission on the afternoon of January 7th, 1892. The whole of the Indians, men, women, and children from both villages were present, and they enjoyed themselves thoroughly. A number of articles of clothing were distributed at the close of the feast. The Rev. Mr. Stocken makes an annual collection of clothing, provisions, etc., in Calgary, for this purpose.—*Report of Mr. Alexander McGibbon, Inspector of Indian Agencies, Saskatoon.*

"The Schools have been better attended than formally, although it is difficult to compel the children to attend, as the parents take very little interest in School matters. A Boarding School has been in successful operation since May (1892), on the Sarcee Reserve, and pupils were obtained without difficulty."—*Report of Mr. Samuel B. Lucas, Sarcee Indian Agent.*

"SELF-SUPPORTING PARISHES IN THE DIOCESE OF CALGARY.

"1. *Calgary*, Church of the Redeemer.—Self-supporting since the autumn of 1887. A frame church, but no parsonage. Rev. A. W. F. Cooper, D.D., Minister.

"2. *Lethbridge*, St. Augustine's.—Practically self-supporting since 1891. A brick church, which will soon be too small, but no parsonage. Rev. H. C. Rich, Minister.

"3. *Edmonton*, All Saints'.—Practically self-supporting since 1892. The church is quite inadequate; no parsonage. Rev. C. Cunningham B.A., Minister.

"MISSIONS FOR SETTLERS.

"1. *Belmont*, (including Clover Bar, Poplar Lake, Sturgeon, Fort Saskatchewan, Beaver Lake and Beaver Hills settlements).—Rev. Canon Newton, Ph.D., assisted for the summer by Mr. G. C. Deasum. There is no parsonage or church, but two churches are to be erected this (1893) summer. There should be three active clergymen in addition to Canon Newton.

"2. *South Edmonton*, etc.—Mr. W. Beal, Lay Reader for the summer months. There is no church and no parsonage.

"3. *Innisfail and Red Deer*.—The whole country between Olds and Wetaskewin (100 x 40 miles.) There is one church at Innisfail and two others in course of erection elsewhere. There is no parsonage. Rev. H. B. Brashier, the Missionary, should have at least two additional clergymen. Messrs. A. Griffin, H. A. Cray, and E. Hooper are Lay Readers, and John Smith occasionally. Rev. S. J. Broughall, M.A., of Toronto, to assist during the summer months.

"4. *Milford*, (but practically from Kananaskis to Langdon, on the Canadian Pacific Railway, with Springbank, Jumping Pond, etc.)—One church at Milford, but no parsonage. Rev. W. F. Webb, B.A., Missionary; Mr. S. C. Smith, Lay Reader.

"5. *Fish Creek*, St. Paul's, Pine Creek.—One church and one parsonage, (Sarcee Reserve). Rev. H. W. G. Stocken, Missionary; Messrs. S. J. Stocken and W. G. White, Lay Readers.

"6. *Bauff*, *Cannmore*, and *Anthracite*, (practically from Kananaskis to Laggan, on the Canadian Pacific Railway).—No church and no parsonage; but two churches, it is hoped, will be erected this year (1893). Rev. W. H. Barnes, Missionary.

"7. *Gleichen*, St. Andrew's.—One church. Rev. J. W. Tims, Missionary.

"8. *Macleod* and vicinity.—One church and one parsonage. Rev. A. Hilton, Missionary.

"9. *High River* and *Sheep Creek*.—No church and no parsonage. No Missionary at present, but the Mission is looked after by Rev. H. W. G. Stocken and his brother.

"10. *Pincher Creek* and *North Fort*.—One church and one parsonage. Rev. H. H. Smith, Missionary.

"PRESSING NEEDS OF THE DIOCESE.

"1. Five clergymen at once.

"2. Three sums of say \$600 per annum and two of \$200 per annum for their support.

"3. Funds to help to build inexpensive churches, say \$1,000 per annum.

"Immigration is just now chiefly to Alberta, (Calgary), although Saskatchewan is receiving a share. This may, of course, at any time change."

EXTRACTS FROM THE ENGLISH MISSIONARY REPORTS.

"Archdeacon J. A. MacKay says that out of seventeen clergy in the Diocese, thirteen are engaged in Indian work. . . . Emmanuel College, at Prince Albert, which is now recognized by the Indian Department of the Canadian Government as a Training Institution for Indian Teachers, is under the Archdeacon's superintendence, and receives an annual grant from the Government [at the rate of \$100 per annum for each pupil up to the number of twenty. The number of pupils officially reported on its roll is twenty-one]. . . . At Sturgeon Lake, an Indian Reserve twenty-four miles north of Prince Albert —'the last stronghold of heathenism in the Saskatchewan'—three adults were baptized during the year. . . . Sandy Lake, (formerly called Asissippi), and its out station, Stony Lake, are under the Rev. J.

R. Settee, who commends his Indians for morality, industry and sobriety. . . . A Teacher, who also conducts Sunday service, has been placed at Montreal Lake, ninety miles north of Prince Albert." (See No. 20 on list of Schools in the North-West.)—*Report of the Church Missionary Society.**

"The Diocese of Calgary has appealed to us for help. The Diocese of Saskatchewan covers 200,000 square miles; that of Calgary 100,000. Settlers are pouring into both Territories. No single Bishop could rightly supervise such enormous tracts of country. So the Society was asked to provide a fresh endowment for the new See of Calgary about to be constituted, and it voted £1,000 to meet £9,000 raised from other sources."—*Report of the Christian Knowledge Society, 1892.*

"I noticed a good deal of improvement at Fort a la Corne and the Pahonau settlements, both in the Nepowewin Mission, under the Rev. A. H. Wright. . . . Mr. Wright is ably supported by Mr. Dyke Palmer, the Teacher and Lay Reader for the Mission. . . . The S. P. C. K. is most kind in giving grants for churches, but the sums so given are now comparatively small, and no help can be secured for parsonages. . . . Steps have been taken for the erection of churches during this year at Banff and Canmore, on the main line of the Canadian Pacific Railway, and at Bowden and Red Deer, Poplar Lake and Sturgeon, north of Calgary. . . . The Indian work in the Diocese of Calgary is becoming more interesting, and gives greater encouragement almost every day. Each of the four Missions, (Blackfoot, Blood, Piegan and Sarcee), has its ordained Missionary, who can minister to and freely converse with the Indians in their language; and its staff of Teachers, Lady Missionaries, etc. . . . The Piegan Mission is partly supported by an annual grant of \$400 from St. James' Cathedral, Toronto."—*Letter of the Bishop of Calgary in the Colonial and Continental Church Society's Report for 1892-93.*

NOTE.—The Report of the S. P. G. contains only a reference to the Bishop's visit to England, during which, the Report says, he "gave much time to advocating the claims of the Society, to which he was always forward to say his Diocese owed so much."

Chapter XV.

DIOCESE OF QU'APPELLE.

This Diocese was formed in 1884, out of the Diocese of Rupert's Land and Saskatchewan. It lies directly south of Saskatchewan and between the Dioceses of Rupert's Land and Calgary, and it borders on the United States.

* This Report contains a good deal more information, but it is practically included in what I have given from other sources.

Bishop: The Right Reverend W. J. Burn, D.D., who in 1893 succeeded Bishop Anson, who had resigned.

NOTE.—After the visit of the Bishop to Toronto, I wrote to him, asking for particulars as to his Diocese. I have received from him no reply up to the 22nd of November.

The Report of the S. P. G. for 1892, gives the following list of Clergy in this Diocese, viz., Rev. Messrs. H. S. Akhurst, Qu'Appelle Station; T. G. Deal, Grenfell; W. E. Crown, Moose Jaw; L. Dawson, Regina; G. N. Deble, Cannington, Manor and Moose Mount; W. H. Green, Whitewood; F. W. Johnson, Regina; W. G. Lyon, Moosomin; W. Nicholls, Medicine Hat; J. P. Sergeant, Fort Qu'Appelle; H. S. Teitlebaum, Churchbridge, etc.; G. P. Terry, Souris.

The Report of the C. M. S. contains no list of Clergy in this Diocese.

EXTRACTS FROM OFFICIAL REPORTS.

“The Station at Touchwood Hill was occupied during the year, with the sanction of the Winnipeg C. M. S. Finance Committee, by a clergyman kindly placed in temporary charge by the Bishop of Qu'Appelle, in whose Diocese it was situated.”—*Report of the Church Missionary Society for 1892-93.*

NOTE.—The Report of the Society for the Propagation of the Gospel, etc., merely refers to the appointment of the present Bishop.

“*Day Star School*, (No. 9 in the list of North-West Schools).—“The School is taught by Mr. James Slater, a native of the country. There were fourteen children present on the occasion of my visit; some of the children were well dressed. The Teacher said that the children attended with fair regularity; and that they were making good progress. The School-room was clean and comfortable. Near it is a long building where it is intended to teach the girls to manage a dairy, and to make butter. Mrs. Slater, the wife of the school-teacher, attends to these duties. Early in the spring she commenced making butter, with much enthusiasm and success. The women are said to be good knitters; and the children of the Day School had knitted eight pairs of socks, to be sent to the Agency. A good many rush mats were made, and they would have made many more had they found sale for them. They have collected rushes and willow, to make both mats and baskets during the winter.”—*Report of Mr. T. C. Wadsworth, Inspector of Indian Agencies, N. W. T.*

“The Schools are doing very well, and a fair attendance was obtained. The prejudice against education is fast dying out, many of the most stubborn Indians have given in and are sending their children regularly.

“Good work has been done by the instructresses amongst the women, the fact is noticeable when visiting their houses or attending the sewing or washing classes held, which have been most beneficial. The women make baskets, mats, brooms, soap, butter, straw hats, birch bark pous, knitted socks, mitts, and mufflers; many suits of boys' clothing for the Regina Industrial School have been made.”—*Report of Mr. Hilton Keith, Indian Agent, Touchwood Hills.*

"*Shool River School*, (No. 28 on the list of North-West Schools). The number on the register of this School is twenty-two, and the average attendance is ten. This School is a branch from Key's School here. They are both under the direction of the Church of England, and are doing fairly well."—*Report of Mr. W. E. Jones, Indian Agent, Fort Pelly, Assiniboia.*

Chapter XVI.

DIOCESE OF RUPERT'S LAND.

The Diocese of Rupert's Land was set apart in 1849, and the Right Reverend David Anderson, D.D., appointed first Bishop. On his resignation in 1864-65, the present Bishop was appointed. It reaches to the Dioceses of Saskatchewan and Moosonee on the north, and to Algona on the east.

Bishop of the Diocese, Archbishop of the Province of Rupert's Land and Primate of Canada, the Most Reverend Robert Machray, D.D., LL.D., and Prebte of the Order of St. Michael and St. George.

The Venerable Archdeacon Phair, under date of the 2nd of June, 1893, writes as follows:—

"I have been asked by the Metropolitan to prepare and forward to you a list of the Clergy and other Workers actually engaged among the Indians in the Diocese of Rupert's Land.

"CLERGY.

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| "The Venerable Archdeacon Phair, Superintendent of Missions, Manitoba. | "Rev. B. Spence, Missionary at White Dog, Rat Portage P.O. |
| "Rev. George Bruce, Missionary and Teacher at Fairford, Kinosota P.O. | "Rev. T. H. Pritchard, Missionary and Teacher at Lac Seul, care of Hudson Bay Co., Wabigoon Tank P.O. |
| "Rev. Gilbert Cook, Missionary and Teacher, at Manitoba House, Kinosota P.O. | "Rev. J. E. Graham, Missionary and teacher Frenchman's Head, care of the Hudson Bay Co., Wabigoon Tank P.O. |
| "Rev. Alfred Cook, Missionary at Fort Alexander, Peguis P.O., Lake Winnipeg. | "Rev. George Prewer, Missionary at Wabigoon, care of the Hudson Bay Co., Wabigoon Tank P.O. |
| "Rev. R. Coates, Missionary at Broken Head River, Peguis P.O., Lake Winnipeg. | "Rev. H. Cochrane, Missionary and Teacher at Hungry Hall, Rat Portage P.O. |
| "Rev. J. Anderson, Missionary at St. Peter's, Dynevor P.O. | "Rev. W. Owen, Missionary at Long Sault, Rainy River P.O. |

" CATECHISTS AND SCHOOL MASTERS.

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| " Mr. E. H. Bassing, at Shoal River, Kinosota P.O. | " Mr. John McDougall, at St. Peter's, Dynevor P.O. |
| " Mr. Edwin Sewal, at Little Saskatchewan, Kinosota P.O. | " Mr. John Kipling, at The Dalles Rat Portage P.O. |
| " Mr. H. Hartland, at Oak River, Griswold P.O., Man. | " Mr. John Evans, at Wahbesh kang, care of the Hudson Bay Co., Wabigoon Tank P.O. |
| " Mr. John Newton, at Hole River, Manigolagan P.O., Lake Winnipeg. | " Mr. W. W. Wood, at Lac Seul, care of the Hudson Bay Co., Wabigoon Tank P.O. |
| " Mr. George Stokes, at Black River, Peguis P.O. | " Mr. W. J. Southam, at Long Sault, Rainy River P.O. |
| " Mr. James Miller, at Fort Alexander, Peguis P.O. | |

" CATECHISTS.

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| " Mr. J. Johnstone, at Jack Head, West Selkirk P.O. | " Mr. B. LeClere, at St. Peter's, Dynevor P.O. |
| " Mr. John Henderson, at Fort Alexander, Peguis P.O. | |

" SCHOOL MASTERS.

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| " Mr. John Favel, at Crane River, Kinosota P.O. | " Mr. W. C. R. Garrioch, at Manitou Rapids, Rainy River P.O. |
| " Mr. D. Flett, at Fort Alexander, Peguis P.O. | " Mr. Wood, at Little Forks, Rainy River P.O. |
| " Mr. J. Cox, at St. Peter's, Dynevor P.O. | |

" SCHOOL MISTRESSES.

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| " Miss H. McKenzie, at St. Peter's, Dynevor P.O. | " Miss C. McKenzie, at Clandeboye, Dynevor P.O. |
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NOTE.—After receiving this list from Archdeacon Phair, I wrote to him, asking for some particulars in regard to these Missions. As I received no reply from him, I wrote to Rev. Canon O'Meara on the subject. From him I received the following letter, dated "Winnipeg, 10th October, 1893: I am in receipt of your favour, re Indian Work. I have no information at my disposal. The Secretaries of the C. M. S. have all the information necessary or available. Shall be seeing Archdeacon Phair in a few days and will try to get him to send you some fuller details than he seems to have furnished to you."

Not having received the information desired, I wrote to the Archbishop on the subject. No further reply has been received, however, up to the 22nd of November.

EXTRACTS FROM THE REPORT OF THE INDIAN DEPARTMENT.

"Upper Fairford School, (No. 8 on the list of Schools in Manitoba).—At the upper division of the Reserve, near the Episcopal Mission, a new School-house was built under contract last summer (1891). It is furnished with patent seats, desks, and the necessary fixtures. The

school has been conducted for many years by the Rev. Mr. Bruce, who appears to be much interested in the advancement of the children under his charge. The other School on the Reserve—Lower Fairford. (No. 9 on the list of Manitoba Schools) is, and has been for a number of years, fairly conducted by William Anderson, a native of the country.

"The number of Indians within my inspectorate are 9,434, of whom 3,261 are Episcopalians, 3,343 are heathens, 1,487 are Methodists, and 1,320 Roman Catholics, and 23 Brethren. There are 5,003 children," etc.—*Report of Mr. E. McColl, Superintendent Inspector of Indian Agencies, Winnipeg.*

"*Lac Seul School*, (No. 18 on the list of Manitoba Schools).—At the Lac Seul School, (Rev. T. H. Pritchard, Master), there were twenty children present, all in Standards I. and II. (English School Books); the other children had all gone picking berries. There are seven children from this Band at the St. Paul's Industrial School, (No. 25 on the list of Manitoba Schools). The Church of England Mission have a nice little church here, and the Indians are assisting to build a steeple to it this year. The Rev. Mr. Pritchard preaches both in Indian and English, and he is well liked by the Indians, who attend church regularly." *Report of Mr. John McIntyre, Indian Agent, Saconne.*

"I can report with thankfulness that the Schools in operation in this Agency have, as a whole, made very fair progress during the year. I consider this one of the most important branches of the work. The Church Missionary Society has, I think, done its best in trying to send Teachers who take an interest in the vast and tedious work of developing the intellects of these naturally crude and dull, but docile and fairly capable scholars. The visit of Mr. Inspector Macrae early last fall was quite an event, and has been very beneficial in its effects upon the Teachers themselves, which again is reproduced in the pupils, as observed at my frequent examinations. There is now a very fair average attendance; and the parents and guardians evince a desire that their children should quickly learn the English language.

St. Paul's Industrial School, (No. 25 on the list of Manitoba Schools).—"St. Paul's School, (Rev. Wm. A. Burman, Principal), has been flourishing and producing most satisfactory results."—*Report of Mr. Hayter Reed, Indian Commissioner, Regina.*

NOTE.—This School is now supported wholly by the Dominion Government. The Rev. Mr. Burman, in the "Leaflet" for November, reports a debt still due on the School of nearly \$4,000. He gives no particulars, however.

"There are two institutions in the Manitoba Superintendency to which it would be improper not to give special notice, viz., (St. Paul's, or) the Rupert's Land Industrial School (Church of England) and the Little Sioux Boarding School at Portage la Prairie (Presbyterian). On a very different scale, under widely diverse circumstances, most excellent work of the same sort is being done in these two institutions. The first

(St. Paul's), has many pupils, good buildings and conveniences, is well furnished, has a well appointed staff, and in both, proper habits of life and thought are being formed, the moral faculties are being developed, common sense is present, pedantic aims absent, and characters are being formed which can scarcely fail to reflect credit upon those to whom the important responsibility of forming them is entrusted. The Rev. Mr. Burman of the one, and the Lady Principal of the other (Little Sioux Boarding School) may be congratulated upon their successes."—*Report of Mr. J. Ansdell Macrae, Inspector of Indian Protestant Schools for N. W. T., Manitoba and Keewatin.*

"*Fort Alexander School*, (Nos. 10 and 11 on the list of Manitoba Schools).—At Fort Alexander, last summer, two elegant new School-houses were erected and furnished with very superior patent seats and desks and other necessary articles. This reserve is amply supplied with Schools for the requirements of the Indians. During my inspection of them last autumn, only two were open. The attendance of pupils was irregular, especially at the lower Protestant School, (No. 10 in the list), where the Teacher, not giving satisfaction, was dismissed, and another appointed in his place. The children attending the other Schools are progressing favourably."—*Report of Mr. E. McColl, Superintending Inspector of Indian Schools, Winnipeg.*

"Two fine new School-houses have been built here by the Department to replace very old ones; furnished with globe, desks, etc., for which the Indians are thankful and proud."—*Report of Mr. A. M. Muckle, Indian Agent, Claudihoys.*

"*Wabigoon School*, (No. 29 on the list of Manitoba Schools).—The Rev. Mr. G. Prewer is building a house on this Reserve and trying to Christianize the Indians . . . The children are fairly regular in attendance at School, and I am much pleased with the progress they have made. (No. 29 in list of Manitoba Schools). Mrs. Johns is teaching the girls to sew and knit; samples of the latter were shown to us, and would compare favourably with that of any white woman. The Teacher and his family are on very friendly terms with the Indians, by whom they are well liked and respected . . . At Frenchman's Head, on the Lac Seul Reserve, the Rev. Mr. Prewer has begun the erection of a Church."—*Report of Mr. John McIntyre, Indian Agent, Fort William.*

"*St. Peter's South School*, (No. 26 on list of Schools in Manitoba).—During the last quarter, Mr. R. McDougall, the new Teacher at St. Peter's School, South, had sometimes an attendance of over fifty treaty, and fifteen non-treaty children, (this is more than the building can accommodate); and his average attendance for the quarter was over thirty-seven."—*Report of Mr. A. M. Muckle, Indian Agent, Claudihoys.*

"*Broken Head River School*, (No. 4 on list of Schools in Manitoba). — "The Broken Head River Indians are fortunate in having a comfortable School-house and an excellent teacher."—*Report of Mr. E. McColl, Superintending Inspector, Winnipeg.*

"The School at Broken Head is about the same as last year, the attendance not being what it should be, but the people are such wanderers, and they always take their families with them."—*Report of Mr. A. M. Muckle, Indian Agent, Claudeboye.*

Chemawawin School, (No. 5 in the list of Manitoba Schools).—"The chief mark of progress here is the School under the tuition of an Indian. Young as he is, Mr. Bear has shown to all his visitors that it is possible not only for an Indian to be educated himself, but also to be able to teach the young with a quiet, indefatigable zeal which, to say the least, is remarkable. Should this School continue to make such fair progress, there will probably be produced out of the once raw material on the very borders of the rat swamps some interesting scholars whose intellects can be further developed in a higher institution."—*Report of Mr. Joseph Reader, Indian Agent, Moose Mountain.*

Oak River School.—"There is a Day School on the Reserve under the auspices of the Church of England; it was not in session at the time of my visit."—*Report of Mr. T. P. Wadsworth, Inspector of Indian Agencies.*

"A Day School is maintained at this Reserve under the auspices of the Episcopal Church, but the attendance is very irregular, and little progress has been made. The location of the School-house is not central enough. The building also is too small. I was glad when you [the Superintendent General] authorized the erection of a new and suitable building near the centre of the Reserve, and I trust when it is completed in September next (1892), that the children will find it so much more convenient and comfortable that the attendance will be both regular and large."—*Report of Mr. J. A. Markle, Indian Agent, Birtle.*

EXTRACTS FROM THE ENGLISH MISSIONARY REPORTS.

"The clergy of the Diocese of Rupert's Land are now more than seventy in number, and many more are needed. The work is constantly changing: old Missions have to be divided, and the settlers have to be followed, as they spread themselves over the country. Although this Diocese is more than forty years old, it is only within the second half of that period that there has been any growth, and *that* growth, owing to the country being thrown open and railway lines laid down, has been, without exaggeration, absolutely unprecedented in any other part of the world."—*Report of the Society for the Propagation of the Gospel, etc., for 1892.*

"On the west of Lake Winnipeg is Jack Head, a station occupied by Mr. Jeremiah Johnstone, a native Christian from St. Peter's settlement, who speaks two Indian languages as well as English. The work, Archdeacon Phair says, is very uphill. The majority of the Indians are heathens, and the influence of Roman Catholic Government officials is used to hinder Mr. Johnstone's efforts: but he has, notwithstanding,

made good progress in winning the people's confidence. . . . Between Fairford and Jack Head are found Little Saskatchewan, St. Martin's Lake, Sandy Bay, and Lower River, out-stations, with resident Teachers. . . . [See Nos. 17 and 19 in the list of Schools in Manitoba.] Hole River, another out-station, is occupied almost exclusively by heathen Indians, and those, too, of the lowest type, having for years been in contact with unprincipled whites, whose vices they have too readily adopted. The Archdeacon thus refers to Mr. Newton, the Catechist here and a devoted Christian: 'When I stayed with this lonely worker a few months ago and realized his position, how cheerful in his loneliness, how courageous amid difficulties, I could not help feeling what the grace of God can do. Surely a bright, intelligent young Christian fellow, who can spend his lonely days, and still lonelier nights, among a people who have so little in common with him, and so few attractions, must be possessed with a motive that is really pure and good. . . . There are three days in the year the Indians call the 'Great Praying Days'—Christmas, Good Friday and Easter Sunday. Those Indians who spend the winter far away from the Mission in search of fur bring over their calendars before leaving, and have those days marked with red ink, so that by marking the days as they pass they may know exactly when to leave their hunting grounds, in order to be present at the services on these days.'—*Report of the Church Missionary Society for 1892-93.*

"It is a serious question with us how to get the necessary means for giving grants to our Missionaries. We have now fifty in the new settlements. We have elected a General Missionary to raise funds in Manitoba and also in 'Canada' (1) . . . Our self-supporting congregations have to support their own clergy, and we may expect each Mission to raise \$400, or at any rate, \$300. The scattered population in our Missions is small . . . The Rev. Mr. Gill, at Minnedosa, is doing excellent work . . . Mr. Coggs is working, I believe, faithfully at Poplar Point, but his field is not very encouraging . . . A very able young clergyman (Mr. Mathewson) is at St. Andrew's. This is a large half-breed settlement along the river, with two district Churches besides the principal Church . . . St. Peter's is an Indian parish, with a mixture of half-breeds. The clergyman (Mr. Anderson) is one of our best scholars, and able and most devoted young man . . . Russell parish is one of peculiar interest from a colonial point of view, as it contains Dr. Barnardo's large Manitoba farm. A very devoted clergyman, a student of Wycliffe College, Toronto, is in this parish. I have every reason to believe that he is doing excellent work . . . McGregor is a new Mission. The gentleman in charge, a student of St. John's College, has been the first resident Missionary. He is greatly liked in his Mission, is indefatigable, and is doing well."—*Letter of the Bishop of Rupert's Land in the Report of the Colonial and Continental Church Society, 1892-93.*

In an interesting account of his Diocese, published by the Bishop of Rupert's Land in the *Mission Field*, he appeals for help to place the Church in that Diocese on an independent and self-supporting basis.

"We have now in the Indian Homes, Washakada, Elkhorn, sixty-eight pupils, and I expect before long to have the full number of eighty children. Mrs. Wilson had a very successful visit to the Indian Department at Ottawa, and to the different 'Women's Auxiliary Missionary Societies' through Eastern Canada. Enough was raised to entirely clear the debt."—*Illustrated Letter of Mr. A. E. Wilson, Superintendent of the Homes at Elkhorn, in the Colonial and Continental Church Society's Report for 1892-93.*

NOTE.—The Indian Department at Ottawa allow this School a grant of \$100 per annum for each pupil up to the number of eighty.

"One of the most important parts of our educational work has been the grants given to help to train a native ministry. Over 430 students have been helped in the last twenty-five years at a cost of £22,500 . . . During the past year, scholarships have been allowed from the Block Grant at the Standing Committee's disposal for fourteen students in training for Holy Orders in the Dioceses of Quebec, Montreal, Rupert's Land, etc. . . . In addition to this, theological student ships amounting to £570 were granted to the Dioceses of Rupert's Land, Saskatchewan, and Honolulu, for students who did not come within the terms of the Block Grant."—*Report of the Christian Knowledge Society for 1892.*

DIOCESE OF ALGOMA.

NOTE.—On the 7th of October, I wrote to the Bishop of Algoma for the usual information in regard to his Missions and Diocese generally for this Hand Book. Absence from home, and other engagements have, however, prevented him from sending me the desired information.

The Report of the S. P. G. for 1892, gives the following list of the Clergy in this Diocese assisted by the Society:—Rev. Messrs. A. H. Allman, Uffington; James Boydell, Incebridge; W. A. J. Burt, Port Carling; A. W. H. Chowd, Emsdale; W. Evans, Schreiber; W. H. French, Gravenhurst; F. Frost, Shegulandah; G. H. Gaviller, Parry Sound, (left); G. Gillmor, Rosseau; M. C. Kirby, Fort William, West; Thomas Lwyd, Huntsville; H. P. Lowe, Aspdin; C. J. Machin, Honorary Missionary, Port Arthur; C. Percy, Bark's Falls; P. G. Robbison, retired, Bark's Falls; A. J. Young, North Bay.

The Report of the C. M. S. gives no list of Clergy in the Diocese.

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DIOCESE OF NEW WESTMINSTER.

(See page 37.)

NOTE.—The following information was received from the Bishop of New Westminster just before this sheet of the Hand Book was printed off.

"LIST OF CLERGY, INSTITUTIONS, Etc.

"Bishop: Right Rev. Acton Windeyer Sillitoe, D.D., New Westminster, B.C.

"Archdeacon: Ven. Charles T. Woods, M.A., Sapperton, B.C.

"THE CLERGY.

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| "Rev. H. S. Akehurst, Nelson. | "Rev. H. H. Gowen, New Westminster. |
| "Rev. W. Baugh Allen, Chilliwack. | "Rev. T. Green, B.A., Penticton. |
| "Rev. W. Bell, M.A., Surrey. | "Rev. H. Irwin, M.A., Bishop's Secretary, New Westminster. |
| "Rev. C. Croucher, M.A., Yale. | "Rev. J. C. C. Kemm (in England). |
| "Rev. G. Ditcham, Sapperton. | "Rev. T. Williams Oterbridge, Lansdowne. |
| "Rev. A. A. Dorrell, Trenant. | "Rev. A. Shildrick, Kamloops. |
| "Rev. H. Edwardes, Lytton. | "Rev. R. Small, M.A., Lytton. |
| "Rev. H. G. Fiennes-Clinton, B.A., Vancouver. | "Rev. P. D. Woods, Sapperton. |
| "Rev. E. P. Flewelling, Vancouver. | "Rev. Field Yolland, Ashcroft. |

"LICENSED LAY READERS.

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| "James Ferguson Armstrong, Esq., Golden. | "Joseph McKee McLenna, Esq., Langley. |
| "E. Harrison, Jun., Esq., Clinton. | "H. C. Ridley, Esq., Nicola. |
| "Cyril Joyce, Esq., M.A., Lansdowne. | "J. Stone, Esq., Barkerville. |
| "Richard England Leonard, Esq., Vancouver. | "H. E. Whittington, Esq., Vancouver. |
| | "C. F. Yates, Esq., Vancouver. |

"INSTITUTIONS.

"*All Hallows' School for Girls*, Yale; under the management of the Sisters of All Hallows', Ditchingham.

"Sister Superior: Sister Amy. | "Governess: Miss Miller.

"*Diocesan Orphanage*, Vancouver.

"Lady President: Mrs. Sillitoe. | "Sec.-Treas.: Rev. H. G. F. Clinton.

"*St. Luke's Home*, Vancouver; a Voluntary Nursing Institution and Church Home.

Superintendent: Sister Frances, G.S.V.

"*St. Bartholomew's Hospital*; in connection with the Lytton Indian Mission.

"Patron: The Bishop.

"Superintendent: Sister Frances,
G.S.V.

"Medical Officer: Dr. Williams.

"Chaplain: Rev. R. Small.

"Secretary: Miss Buie.

"INTERPRETERS.

"George Swallus.

"William Meshell."

The Bishop furnishes the following additional information:

"The population of the Diocese, including Indians and Chinese, is about 60,000.

"The number of Clergy, 20 (including the Bishop); Communicants, 1,735; Confirmations in 1892, 135 (56 males, 79 females); Baptisms, 382; total amount of money raised within the Diocese for Church purposes, \$18,370; contributions to foreign missions, \$345. There are four churches in Vancouver and three in New Westminster; the parish Church in this city is the Cathedral.

"A Mission to the Chinese has been commenced in New Westminster and Vancouver, and a native Chinese Catechist has been appointed to work in both cities—between which there is hourly communication by means of electric cars.

"The most important development has been in Kootenay, on the line of the Canadian Pacific Railway, where silver mining is assuming large proportions. A number of new villages and towns have sprung into existence; chief among which are Nelson and Kasto, where a Mission has been opened by the aid of a grant from the S. P. G. These communities are small and are widely separated from one another.

"The General Mission Fund of the Diocese is so small that the Bishop can place but one man where Methodists and Presbyterians are able to place two, and sometimes three.

"The Indian Mission prospers. There is a prospect of increasing the number of Clergy among them, not by increased means, for there is only the S. P. G. grant of £300 to depend upon, but by increased self-denial and devotion on the part of the Clergy.

"The School for Indian Girls, under the Sisters of All Hallows', at Yale, makes satisfactory progress every year."

NOTE.—An extract in regard to this Diocese from the Report of the S. P. G. for 1892 will be found on page 37 of this Hand Book.

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Miller.
I. G. F. Clinton.

GEOGRAPHICAL REFERENCES TO MISSIONS IN THE
DIOCESES.

- ASSABASKA, East of the Lake of the Woods, Ontario.
 ALBANY, at the mouth of the Albany River, West side of James Bay.
 BATTLEFORD, on the Battle River, near its junction with the Saskatchewan.
 BLACKFOOT RESERVE, on the Bow River, South of Gleichen, C. P. R.
 BLACK RIVER, an eastern tributary of the Lake Winnipeg.
 BLOOD RESERVE, on the Pelly River, a tributary of the Saskatchewan.
 BUNXTON, on the Yukon River, near the Alaska boundary.
 CHURCHILL, at the mouth of the Churchill River, Hudson Bay.
 CRANE RIVER, a tributary of the northern part of Lake Manitoba.
 DAY STAR RESERVE, South of the Big Touchwood Hills.
 DUNVEGAN, on the south-western Peace River, Southern Athabasca.
 EBB AND FLOW LAKE, northern extension of Southern Lake Manitoba.
 FAIRFORD, between Portage Bay, Lake Manitoba and Lake St. Martin.
 FORT ALEXANDER, Winnipeg River, near its entrance into Lake Winnipeg.
 FORT A LA CORNE, on the Saskatchewan River, East of Prince Albert.
 FORT CHIPPEWYAN, at the Western end of Lake Athabasca.
 FORT GEORGE, at the mouth of Big River, East side of James Bay.
 FORT LIARD, on the Liard, or Mountain River, South-West corner of the Diocese.
 FORT NORMAN, on the Mackenzie River, West of Great Bear Lake.
 FORT PELLY, on the Assiniboine River, East of the Touchwood Hills.
 FORT RESOLUTION, on one of the mouths of the Great Slave River.
 FORT SELKIRK, on the Pelly River, at its junction with its western tributary.
 FORT SIMPSON, on the Mackenzie River, at the junction of the Liard River.
 FORT VERMILLION, on the Peace River, near the junction of the Boyer River.
 FORT WRIGLEY, on the Mackenzie River, North of Fort Simpson.
 GORDON RIVER, North of the Little Touchwood Hills.
 GRAND RAPIDS, the out-flow of Cedar Lake into Lake Winnipeg.
 HAY RIVER, a southern tributary of the Great Slave Lake.
 HAZLETON, on the Skeena River, Babine Mountains.
 HUNGRY HALL, on the Rainy River, Ontario.
 KEY RESERVE, on the North Assiniboine River, near Fort Pelly.
 KILKATLA, on the Skeena River, Diocese of Caledonia.
 KINCOLITH, near the Pacific Coast, North of Queen Charlotte Islands.
 LESSER SLAVE LAKE, a western tributary lake of the Athabasca River.
 LITTLE PINES, on the Battle River, near Poundmaker's Reserve.
 METLAKATLA, on the Pacific Coast, South of Fort Simpson.
 MONTREAL LAKE, North-East of Prince Albert, and between it and Stanley.
 MOOSE FORT, on the Moose River, South-West end of James Bay.
 NEPOWEWIN, on the Saskatchewan River, North of Fort a la Corne.
 ONION LAKE, North of the Northern Saskatchewan River, to the East.
 PEEL RIVER, a tributary of the Mackenzie River, in the "Land of the Midnight Sun."
 PECAN RESERVE, on the Old Man's River, a tributary to the Pelly River.
 RAMPART HOUSE, on the Porcupine River, a tributary of the Northern Yukon River.
 RUPERT HOUSE, on Rupert River, near its mouth, James Bay.
 SANDY LAKE, North-West from Prince Albert, Saskatchewan Diocese.
 STANLEY, on the Churchill River, North of Prince Albert.
 STONY LAKE, North of Prince Albert, Saskatchewan Diocese.
 SMOKY RIVER, a southern tributary of the Peace River.
 STEWART RIVER, a tributary of the Yukon, between Buxton and Selkirk.
 STURGEON LAKE, a tributary source of the Saskatchewan, N.-W. of Prince Albert.
 SWEET GRASS, on Battle River, South-East of Little Pines.
 THE PAS, or DEVON, near Indian Pear Lake, North of Lake Winnipeg.
 THUNDERCHILD RESERVE, on the Northern Saskatchewan River, to the East.
 TROUT LAKE, source of the Fawn River, a tributary of the Severn.
 UNGAVA, a Bay, South of Hudson Strait, the entrance to Hudson Bay.
 YORK FORT, at the mouth of the Hayes River, Port Nelson, West Hudson Bay.

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