NOTES

ON

North West Canada

AND

Missionary Work among

Red Indians & Eskimos

CARRIED ON BY THE

BIBLE CHURCHMEN'S MISSIONARY SOCIETY

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FOREWORD.

The Author has made no attempt to do other than put together notes of such particulars as he and others need, that we may understand something of the difficulties, conditions and needs of our Missionaries in Canada, and be able to pray for them, their people, and their work with definiteness and intelligence.

He would acknowledge the assistance he has had from the Rev. Canon Paul, Mr. E. A. Denyer, the Canadian Government and Railway Companies, and from the writings of Bishop Loftus, the Revs. J. Hines and Kitto, Messrs. Stefanson, Bilby, and others.

He relies on the facts quoted to awaken or deepen interest in the fascinating but difficult work of preaching and living the Gospel amongst Indians and Eskimos. The strong claims of the Settlers have not been forgotten, but are outside the purpose of these Notes, which mainly deal with Missions for which the Bible Churchmen's Missionary Society is responsible.

Worthing.

CHAPTER I.

CANADA.—*Its claim and greatness. The Country, Population, Railways, Provinces (Quebec, Ontario, Manitoba, Saskatchewan, Alberta).*

The Red Man and the Eskimo have always had a peculiar fascination for young and old. The story of Missionary work amongst them has been crowded with adventure and with the interest born of pioneer work in an almost unknown country; of courage and devotion, earnest zeal and a passion to carry the message of God to some of the remote peoples and places on the earth.

Country.

Canada is a great land, geographically, physically and potentially. Its areas of land and water are vast. Its lakes and rivers are, in size and importance, outstanding. Its history, development and progress are remarkable. Its possibilities are still immeasurable, as the natural resources of the country are developed by the ever-enlarging number of settlers. The Dominion Government are anxious to encourage emigration from England and Scotland to this end. During 1924 124,450 people came to settle in Canada, representing sixty-four different nationalities. To assure the truest advance the Churches of England and Canada need the prayerful interest and earnest service of faithful men of God to establish and maintain the highest civilization governed by the laws of God, as revealed by our Lord Christ Jesus, the Living Word, and in the Bible, the written Word of God.

Yet how little are we stirred by the knowledge that a large proportion of settlers and of the native races of the country are very imperfectly supplied with the ministry and service of the Church; some of the parishes and missions

being too often vacant or very rarely visited, and are at remote distances from home or settlement. If the following pages shall help in any degree to awaken revived interest and definite and earnest intercession for the work among settlers, and especially for the missions to Indians and Eskimos, this brochure will be justified.

Canada has a strong claim on us, being a great and important part of the Empire with which our British people have been put in trust. We may not shirk the responsibility involved. The natives and the settlers call to us with an insistent call, "Come over and help us." Much of the romance of early effort has passed, but for their highest and truest welfare the Gospel message must be passed on to gladden hearts and lives in the wilderness and the fields of Northern Canada.

Population.

The Dominion of Canada comprises the greater part of the area of North America, a total of 3,730,000 square miles. It is thirty-one times larger than the United Kingdom. The population is about nine millions, averaging about three persons to the square mile. In the southern and eastern portions of the country the population is dense, but much of the North-West Territories is still comparatively unknown and uninhabited, except here and there where trading centres have been established. Canada is divided into nine provinces.

The Maritime provinces, lying on the Atlantic Ocean, include Nova Scotia, New Brunswick, and Prince Edward Island. With these we are not now particularly concerned. The Central provinces of Quebec and Ontario border on the St. Lawrence River, the Great Lakes, and Hudson Bay. The prairie provinces are Manitoba, Saskatchewan, and Alberta. The total population of these is approximately 1,956,400, and of these the census of 1921 allotted to religious bodies: Roman Catholics, 350,168; Presbyterians, 421,357; Church of England, 326,000; Lutherans, 191,003; and Baptists, 65,177. In addition there are the great North-West Territories, which include the cold and desolate Arctic regions, and Yukon to the north, and British Columbia on the Pacific Coast to the west, which are, however, also outside our present purview

Railways.

Communication with the Dominion is provided by well-equipped and fast lines of steamships, which transport the visitor westward, from Liverpool or London, some 2,500 miles, in less than a week. The coast of Labrador and Newfoundland and Nova Scotia face us on approaching land. There are fine harbours at Halifax and St. John's, Quebec, and Montreal.

The Gulf of St. Lawrence, with the great province of Quebec to the north and New Brunswick to the south, leads westward en route to Ottawa, the capital of the Dominion of Canada.

The St. Lawrence River, 26 miles wide at its mouth, is the great water highway to the prairie districts and the North-West and Pacific Coasts. It runs almost due east to the Gulf for about 2,200 miles, expanding in its course into five great lakes.

In a country so rich in resources still largely undeveloped, and with lumber and commercial interests developing rapidly year by year, and with unlimited scope for settlers, railway communication is of very real importance. There are two great railway systems—the Canadian National Railways and the Canadian Pacific Railway, with a total mileage in the Dominion of nearly 40,000 miles. The former are owned and operated by the Government. The main line and branches afford communication with the remoter districts, and give facilities encouraging the settler and the farmer, and assisting effectively in the distribution of grain and timber and the products of mining and manufacture. In May, 1925, the Government decided to proceed with and complete the line to Hudson's Bay, towards which no progress had been made for some years.

The Pacific Line affords continuous travel from St. John, New Brunswick, to Vancouver in British Columbia, passing through Montreal, Winnipeg, Regina, Calgary, and the Rocky Mountains on the way. Recent advances have placed 200 further miles of area within reach of the centres of life and business.

Many of the mission stations are still remote from the railhead, and it still proves easier to transport sup-

plies to the centres of work in the great North-West by sea and river. It is well to remember that even now our missionaries, men and women, are often isolated and can communicate very infrequently with the Homeland.

Provinces.

The province of *Quebec* has a population of about two and a half millions, the large majority of whom are descendants of the original French settlers. It is bordered by Hudson Strait and Bay to the north and west. The climate is varied, but the winters are cold with usually an abundant snowfall. The largest city and commercial metropolis is Montreal; a great railway and educational centre. The City of Quebec is regarded as the most picturesque of the thickly-populated and busy centres of the southern portion of the province. Its citadel on Cape Diamond has interesting and historical associations. Its population is largely of French extraction, and is mainly Roman Catholic in religion.

Ontario is the adjoining province. Its size may be guaged by the fact that it is three and a half times as large as the British Isles, and nearly twice the size of France. The natural conditions are ideal for agriculture. There are over 15,000 factories, and nearly every village has some manufacturing plant. The lumbering industry, drawing from the vast forest lands, is of great importance. The Lakes Superior, Huron, Erie, and Ontario, and the tributaries of the great rivers, supply fish in abundance. The population of the province, mainly of Canadian birth, is about three millions, and there are over 6,500 public schools providing free education. This province is rich in minerals, forests, and manufactures, but even so it is essentially an agricultural country. It is estimated that in the northern area there are 20 million acres of virgin land as yet untouched.

The capital of the province is its largest city, Toronto. Its business interests are varied and important, and its railway and steamer facilities make it a great distributing centre.

The University of Toronto has about 5,000 undergraduates, the largest attendance of any university in the British Empire. To this is affiliated Wycliffe College, one of the most important theological colleges of the Anglican Church in Canada.

Ottawa, the capital of the Dominion, is well placed on a cluster of hills overlooking the Ottawa river. The Parliament Buildings and Government Offices add importance to the city. In the S.E. corner of the province, connected with Lake Superior by a chain of lakes and the Rainy River, is a wide area of large and small lakes and waterways known as Lake of the Woods, included in the diocese of Keewatin. It is a great pleasure resort in the summer months; but on the island and on the east side of the Lake are Reserves for Ojibeway and other Indians. This is the headquarters of the work of the Rev. Maurice Sanderson, a native clergyman and a graduate of St. John's College, Winnipeg. He was a missionary under C.M.S. at Jackhead and at Lac Seul, and is now connected with the Bible Churchmen's Missionary Society. He travels or itinerates in the south of the diocese visiting both pagan and Christian Indians.[A]

This part of the country is nearly level, and is well watered. Forest land is abundant, and large areas are reserved by the Government for the preservation of fish and game. The buffalo or wild bison, in number about 3,000, now roams over a large area of over 10,500 square miles, bounded by Peace and Slave Rivers, Great Slave Lake, and the Caribou Mountains. Hunting has been practically stopped, and in a few years the increasing stock will wander further afield, and Canada justly claims to have saved the bison.[B]

Manitoba, the adjacent province, extended northward in 1912, now includes the south-west shore of the Hudson's Bay. The first prairie steppe occupies above half the province, and is generally level at about 800ft. above the sea. Within this lie the large lakes—Winnipeg, Winnipegosis, Manitoba, and Dauphin. The Saskatchewan rivers flow into the first-named lake from the west. It is a great wheat-growing land, and dairy, fruit, and other farming are of its chief industries. The mineral products are copper and gold. Birch, spruce, poplar, jackpine, and tamarac trees abound.

From Winnipeg, the capital, the railways run in all directions, and are an increasing means of distributing the abundant natural resources liberally bestowed by the God of all the earth. It is also the seat of the University of Manitoba. The population of the province is about 630,000, those

A—For further particulars of the Society's work in this district see page 46.
B—"Geogr. Journ.," May, 1924.

British-born being in a considerable majority. Elk, moose, deer, bears, martens, beavers, with abundant prairie chickens and waterfowl, are to be found by hunters and traders. The capital sixty years ago was but a trading post of the Hudson's Bay Company and called Fort Garry on Red River. It is of special interest because the Church Missionary Society established at this place its first mission station in Canada in 1820, and for a hundred years maintained and extended its evangelistic work.

Saskatchewan is an almost perfect oblong, the United States and the vast North-West Territories forming its southern and northern boundaries. Originally the home and hunting grounds of Cree and other Indians, the vast prairie lands, plains, and forests have to some extent been cleared and cultivated by settlers from England, Europe, and the United States. Cities, towns and settlements have been increasingly formed. The native tribes have been gradually pushed back further and further north, except where, by treaty, Reserves chosen by themselves, have been allotted to them. The vast rolling prairies in the southern district give place to large forest lands, which, however, thin off as the remoter region is approached. The land is 1,500—2,000 feet above sea level. The climate is clear and bracing, the winters are cold, but the summer days are often hot.

A comparatively small part of the agricultural lands of the province have as yet been brought under cultivation. It is, however, the greatest wheat-producing province in the Empire. The grain crops, wheat, oats, flax, barley, rye, and other small grains are yielding increasingly. Cattle raising, dairy farming, mining, lumbering, fishing, and fur trading are among the principal activities. The population in 1921 was 762,000, the large majority being English-speaking settlers. Moose, Caribou, and elk in North Saskatchewan, and deer, bears, martens, beavers are found by hunters and traders, while prairie chickens and wild fowl are seen in great quantity. Lakes and rivers are numerous, and with the railways, now exceeding 6,000 miles, provide communication east and north. The capital city is Regina (population 40,000). Saskatoon (population 26,000), Prince Albert, and North Battleford are among the larger settlements, railway and water communication being easy.

The rapid growth of cities and townships may be aptly illustrated by the progress at Saskatoon :—" In 1903, 113 sanguine souls living in rude shacks formed its total population. It also possessed one tiny school and a poor railroad. In 1912, only nine years later, the population was 27,527 (in 1924 it is over 40,000) ; it possessed and supported three daily newspapers and three weeklies, two opera houses, 12 amusement halls, 14 parks, 13 modern hotels, 24 places of worship, a hospital, 42 miles of cement side-walks, 3½ miles of paved streets, with the advantages of electric light and telephone."

It is comforting to learn that English families, when coming to make new homes in Manitoba or Saskatchewan in the prairie district, need not say farewell to the flowers and fruits, the hedges and the roses, with which they have been familiar in the homeland. Fruit growing is being cultivated : crab apples, plums, cherries, raspberries and strawberries, and apples are gradually becoming familiar.

The northern portion of the province is sparsely inhabited. The Indians and Eskimo are still free to pursue their fishing and hunting. At regular periods they visit the factories, stores and depots established at strategic points by the Hudson's Bay Company. These in many cases form the centres and nucleus of the Church of England's missionary work. These are now largely dependent on the Bishops of the dioceses formed in 1872 or later, and the Bible Churchmen's Missionary Society, for the much needed funds.[x]

Alberta is another large province divided from British Columbia by the Rocky Mountains at the extreme south-west of the Dominion.

It is well watered, healthy, fertile, and well peopled in the southern districts. Towards the North-West Territories the mountains and hills are noticeable features of the landscape.

Fur trading is still an important industry in the north, and the otter, muskrat, ermine, marten, fox, badger, bear, wolf, and lynx are hunted or trapped.

Here again the population is increasing, and at the last census numbered nearly 600,000.

X—For some details of the stations and work of the latter see page 38.

The religious life and well-being of the peoples who have thus gathered and made homes in this great Dominion are of real importance and concern to all who have any realisation of responsibility for the fulfilment of the Lord's Commandment, "Go and preach the Gospel to every creature."

The Canadian Church, the Colonial and Continental Church Society, and the Bible Churchmen's Missionary Society are among the agencies which, on behalf of the Church, are endeavouring to fulfil the command. The resources, however, are limited, and unequal to the work involved. The call for men and means is urgent and real. By prayer, sympathy, and effort let us help forward the Kingdom of Christ in this important field of service. The true well-being of nations and peoples in any land depends on the keen proclamation of Divine love in Jesus Christ, and the power of the Holy Spirit to inspire and enable for a holy and self-sacrificing life.

CHAPTER II.

HISTORY.—*The early explorers Cabot, Cartier, Frobisher, Champlain. Conquest by the British. Hudson's Bay Company. Development of Church life and work in the Dominion.*

HISTORY.

The country now known as Canada was practically unknown until the 17th century. In the previous century John Cabot and his son Sebastian sailed from Bristol and explored Labrador, and the coast further south, and were the first Europeans to land in the country. In 1534 the King of France sent Jacques Cartier with two small ships and 120 men to further explore and set up a French colony and the French flag. They found the country more interesting than they expected, as they sailed through the Gulf of St. Lawrence. Cartier quieted the suspicions of the Indians who gathered round, and took back to France two of the young red men. In the following year he again reached the new land, and, proceeding up the River St. Lawrence, reached Hochelaga,

where he found over a thousand of the Algonquin tribe of Indians, who gave him friendly welcome. Near this settlement was a mountain whence an extended view of the river and country was obtained, and Cartier decided to spend the winter there, and a rude fort was built, and later a cross 30ft. high was set up on the shore.

In 1557 Frobisher arrived from England, but gained very meagre information.

In 1585 Davis sailed north and discovered the Straits which bear his name.

Several other attempts to establish French colonies were also made, but the difficulties and dangers proved too great till in 1607 Samuel Champlain was asked to pilot two ships—one for the fur trade, and the other with colonists, up to the spot where Cartier had wintered. Friendly Indian chiefs of the Algonquin and Huron tribes gathered to him. He joined them against the Iroquois or Five Nations tribes living in the forests south of Lake Ontario. For nine years Champlain was occupied in exploration, in attacks on his enemies, in protecting his colony, and in journeying to France. On one of his visits he wooed and married a Huguenot girl, the daughter of King Henry's private secretary. Her name is perpetuated in "Helen's Island" opposite Montreal. In 1613 he proceeded to the Ottawa river, and in due course discovered Lake Ontario. He introduced four Roman Catholic priests to Quebec, the first missionaries to the Indians. Champlain met the Hurons, and decided to attack the Iroquois, and, after vainly appealing to his allies to treat the Onondagas whom they attacked with less barbarity, was wounded, and was forced to winter with them. He returned in the following spring to Quebec, but the enmity aroused among the Iroquois became a constant source of peril. They consorted with the Dutch and other enemies of the French, who supplied them with firearms. Two years later 80 colonists were added to the 60 already in Quebec—the entire French population of Canada at that period (1619). Champlain became Viceroy of New France, and built a Government House at Quebec, which served as Governor's residence for two hundred years. "Fire water" introduced by some fur traders to the Indians increased blood thirst among them, and led to massacres and increasing danger to

the French colony, which gradually decreased to about 50—small in number, but hardy, hopeful, and earnest.

We must pass over the eventful period of the Governorship of Frontenac, which commenced in 1672. The power and influence of England was growing in the Northern Territory, and the effort to stem the tide led to important discoveries by the French of the great rivers, of the country known to us as the United States, and to the foundation of Louisiana, named in honour of the King of France in 1682. The enmity between the Iroquois Indians and the Illinois tribe, held in check for a while, reached a climax in 1689, when fifteen hundred Iroquois crossed Lake St. Louis, landed silently on the Island of Montreal, surrounded the principal houses at Lachine, and at a signal rushed in and massacred men, women, and children. Notwithstanding such perils and difficulties, the French steadily strengthened their position, and commercial enterprise advanced.

Space forbids details of the intervening period. Early in the eighteenth century relations between France and England became strained, and at length war broke out. In America the French armies were commanded by the Marquis de Montcalm, who gained several successes against the British till William Pitt, the great Statesman, found James Wolfe, born in 1827, who at 16 became adjutant to a battalion, and rapidly rose to be colonel. In 1758 he was sent as second in command with the expedition which captured Louisburg. This success was followed up by the decision to attempt the capture of the great stronghold of Quebec, and Wolfe was chosen by King George and Pitt to undertake the very serious task. The Fleet with the English Army sailed amidst the highest hopes, but with a due sense of the great difficulty of the enterprise. It reached Quebec June 27th, 1759, to the intense surprise of the French, and the Army landed some four miles below the city. Wolfe seized the heights of Louis opposite the city, and began its bombardment. By the end of July half Quebec was in ruins, but the French general refused to be drawn out to a battle. Attacks were made by the English without success, and delay helped the enemy. On the night of the 12th September the troops were in motion. Wolfe was the first to land, and the storming party silently clambered up the rocky face of the fortress. Before Montcalm

had even a suspicion of his antagonists' position, Wolfe had his splendid force within striking distance. The French attacked, but were repulsed, and then, amid the sound of bagpipes, the groans of the wounded, the war whoops of Indians, and the shouts of English and Scotch troops, the advance was ordered; and as the cry "They run, they run" sounded in his ears, the gallant commander, thrice shot, died content. Victory had been gained, and Canada won. Montcalm also was mortally wounded during the action, and remarked that he was happy not to live to see the surrender of the great fortress he had so bravely defended. Montcalm was buried without ceremony in Quebec, but the body of Wolfe was carried to England, and his remains lie, constantly honoured, in Westminster Abbey.

Since that time Canada has proved the home of thousands of settlers, and "the wilderness" has been reclaimed, and to-day is in large part cultivated, and producing heavy crops of wheat and other grain and fruit, and thereby ministers to the needs and advantage of the Motherland.

Britain is proud of and thankful for the Dominion of Canada and her other possessions. The nation realizes in measure, that she has grave responsibility for giving to the native population and to the settlers the knowledge of God and His love as revealed in the Lord and Saviour of men. The Church realizes also in measure, that she is "put in trust" with the Bible, the Word of God, that the good news of the provision God has made for the healing and help of nations and individuals may be passed on to the uttermost parts of the earth. It is with the purpose of fulfilling this responsibility that faithful and earnest men, and later, devoted women, have made missionary pioneering their life work.

Our interest passes northward to the great inland sea 800 miles long 595 miles in width, known as Hudson's Bay, and the North-West territories and Arctic region adjacent thereto.

In 1610 Henry Hudson, an English explorer, discovered the great bay. Sixty years later Charles II. gave a charter to the famous Hudson's Bay Company, which for two hundred years ruled the country west of the Bay. For fifty

years only three or four vessels ventured into the Bay. Englishmen, however, secured the sea fur trade. Frenchmen in canoes and snowshoes paddled and tramped to barter cheap goods for bear and other furs. Pierre Radisson was a notable leader of these men. At 16 he was captured by Indians, and in due course spoke the Mohawk and Huron languages. He went with Huron hunters to Lake Superior and the Mississippi and brought down to the coast for France on one trip 600,000 beaver skins. Such success quickened adventurous enterprize. Later he heard of white men being seen on the sea of the north, and travelled overland from Fort William with a party of Cree Indians. He was the first overland visitor to the Bay. It was by the Hudson's Bay Company's fur traders that the Frazer, Mackenzie, Yukon, and other northern river districts were explored. The agents of the Company were little kings in thêir respective districts. They usually were kind to the Indians, and traded successfully with them. The Company's forts or posts were completely palisaded and loopholed, and the agents' boys and girls were early taught to use firearms in case of need when "fire water" or other circumstances created trouble. This Company and another formed at Montreal became rivals, but eventually, war being so expensive, they amalgamated, and together held sway until in 1871 the Canadian Government took over the administration of the whole country.

Since the days of the Louis Riel rebellion of half-breeds in 1885,* when a new flag with the fleur de lis and the shamrock was hoisted over Fort Garry, the Indians have lived in peace, and under the beneficent guidance of Government officials, are somewhat increasing in numbers.

Development of Church Life and Work in Canada.

To meet the spiritual needs of the growing British colonies, the Diocese of Nova Scotia was founded in 1787, and six years later that of Quebec was established. But in response to the appeal of explorers, the Church of England, represented by the Church Missionary Society, in 1820 established an Evangelistic Mission at Fort Garry on Red River. Her work and influence have slowly but steadily advanced with the increase of population and the gradual formation of

* It was in this campaign that the present Bishop (Lloyd) of Sask. was severely wounded when rescuing a comrade.

the Dominion. The Bishoprics of Rupert Island and Montreal were founded 1849 and 1850. To-day the country has four ecclesiastical provinces :—

1.—*Canada,* including the dioceses of Nova Scotia, Fredericton, Quebec, and Montreal.

2.—*Rupert's Land,* including the dioceses of Ruperts Land, Moosonee, Saskatchewan, Athabasca, Mackenzie River, Qu'Appelle, Calgary, Yukon, Keewatin, and Edmonton, and Brandon.

3.—*Ontario,* including the dioceses of Ottawa, Toronto, Huron, Ontario, Niagara, and Algoma.

4.—*British Columbia,* including the dioceses of Columbia, New Westminster, Caledonia, Kootenay, and Cariboo.

Our present study limits details to portions of the Province of Ruperts Land. Bishop Anderson when appointed in 1849 had to reach his diocese via Hudson's Bay. He sailed from Gravesend on June 6th, and reached York Factory on August 16th. The further journey to Red River was by canoe and across Lake Winnipeg. This occupied nearly a month. In 1850 he ordained to the ministry Henry Budd, one of the early native converts, who had been lay catechist at Cumberland House, and to which he returned with the Bishop. The Bishop also found James Settee, another earnest native lay teacher, doing excellent work at Lac la Ronge, and founded a station at Stanley : to-day under the care of the Bible Churchman's Missionary Society (see page 43). The Bishop had "cold comfort." On December 6th, with 70 degrees of frost, they were living and sleeping in "a calico tent with of course no fire." On the 21st they moved into a small enclosed space called a "room," one side of which was a blanket. The heroic self-sacrifice of such early pioneers deserves to be recalled. Supreme love and devotion to God and confidence in the saving and uplifting power of the Gospel alone supported and cheered them till "signs following" the teaching strengthened their purpose and efforts.

Following the enlarging work of the C.M.S., and largely at their suggestion, the vast area assigned as the Diocese of

Ruperts Land was divided to permit of closer supervision and increased service. Bishoprics were appointed as follows :— Moosonee, Saskatchewan, and Athabasca in 1874; Qu'Appelle in 1883; Calgary in 1887; Selkirk in 1891; and Keewatin in 1901.

In this brief survey we can only give some details of those dioceses in which agents of the Bible Churchmen's Missionary Society are working.

Moosonee originally included the whole of the basin ot James Bay and land behind the southern and western shores of Hudson's Bay and the whole of Ungava. Its population now comprises about 6,000 Indians, 2,500 Eskimos, and 16,000 white people. The Canadian Pacific Railway and other lines are opening up the northern districts and affording to the Church enlarging fields of opportunity. There are at present 23 churches scattered through the diocese, and at each station there is a day school and Sunday school. The Church members are about 8,000, of whom 1,700 are communicants. The Bishop appeals for workers among Eskimos for Port Harrison, on the eastern shore of Hudsons Bay, and Blacklead Island, in the Arctic Circle. It is hoped that B.C.M.S. will support the missionaries on these stations.

Saskatchewan.—This diocese covers half the province, and has an area of 200,000 square miles. A large number of towns and villages have rapidly come into being. It has also a considerable Indian population in the districts served by the railways, a majority of whom are members of the church. The University and Emmanuel College (the Theological College of the Diocese) are at Saskatoon. The B.C.M.S. stations areat Battleford, Onion Lake, Thunderchilds Reserve, Sturgeon Lake, Stanley, Cumberland House, and Devon (see page 39).

Keewatin.—The population of this diocese, formed in 1901, is approximately 17,000 white people, 5,000 Indians, and 3,000 Eskimo. There are 21 churches. The northern portion of the diocese relieves Moosonee of all the mission stations on the west side of Hudson's Bay, and several of the Indian centres originally part of Rupert's Land. The B.C.M.S. stations are at Lake of the Woods, Trout Lake, and York Factory.

The needs of these and other adjacent dioceses are great and urgent. Men and women full of the Holy Ghost and with a passion for the souls of those far off and in darkness, would find large scope for zeal and active service. Constant support by prayer and means are also required, in order that the word of Christ may be fulfilled, "They shall come from the North and from the South, from the East and from the West, and sit down in the Kingdom of God."

CHAPTER III.

PEOPLE.—*Indians, White Settlers. Government Treaties with Indians—The Crees. Language, Syllabic Characters. Religion, Medicine Men. Eskimos.*

There is a considerable variety in the nationalities represented in the constantly increasing population of Canada.

When the French discovered the valley of the St. Lawrence River the population was almost wholly Red Indian and Eskimo, and of their number at that time it is impossible to form any estimate. The Indians were of several races or nations, *e,g.*, the Algonquins, the Iroquois, the Delawares, the Sioux, etc.

These were composed of many tribes and bands. They roved the vast plains and prairies of North America, and lived a primitive, untroubled life hunting the buffalo and fishing in the great lakes and rivers. They were fierce, cruel, and bitter as enemies, and the frequent conflicts between the tribes decimated their numbers seriously. Mention has been made of the efforts of the French to colonize the country, and when after the heroic victory of Wolfe at Quebec the country passed to the British, most of the French settlers remained, and there is still a considerable proportion of French-speaking people located in Quebec, the Maritime, and Prairie provinces. Since the conquest of Canada proper and the gradual inclusion of the Western provinces, the great North-West and Arctic territories, a strong stream of British immigration set in, so that now three-fourths of the population are of English, Scotch, or Irish birth or descent.

In Western Canada there are also considerable numbers of settlers from the European nations, and in British Columbia many Chinese and Japanese have found homes.

Our chief concern, however, is with some at least of the native tribes of Indians and the Eskimos of the Northern lands.

When the Dominion extended its area to include the outlying provinces, it was realised that the old regime, under which the Hudson's Bay Company had governed the North-West Territories and the more Northern portions of Manitoba, Mackenzie River, Saskatchewan, etc., between the West Coast of Hudson's Bay and the Rocky Mountains, must terminate. Arrangements were satisfactorily completed with the Company, and then efforts were made to arrange treaties with the tribes of Indians. It was a prolonged and difficult task, and in 1869-70 a rebellion was organised under a leader named Riel at Winnipeg. He exercised wide influence, especially among the French half-breeds, and misled the Indians as to the Government's proposals and promises. An expedition of British soldiers under the command of Garnet Wolseley was sent against the rebels. As the advance guard marched into the Fort Garry, Riel and a few of his supporters escaped through the back of the enclosure, and made their way to American territory, where they remained as outlaws for fifteen years.

In 1876 the Government took steps to settle treaties with the Plain Crees on the Reserves marked out by a special survey in consultation with the respective chiefs. Some thousands of them assembled at three centres.

The Sweetgrass chief voiced the natural dissatisfaction of some of the Indians :—

> "We hear that our lands are being sold. We do not want to sell our lands; they are our property. The country is getting ruined of fur-bearing animals since the white men have come."

They hoped to get a large sum of money besides an annuity. They did not care for the offer by the Government of cattle and farm implements, and were slow to realise that their best hope was in becoming efficient farmers.

The Rev. J. Hines (C.M.S.), in his most interesting story of missionary development at Sandy Lake, mentions that the treaties provided that the chief could decide where he and his followers wished to settle. The allowance of land was a mile square for every five heads. The Government pledged itself to pay every chief £5 a year and each of his four councillors £3, and every other man, woman and child £1. These annuities were to continue "as long as the sun shone and the river flowed." The Indians also received oxen, cows, farm implements, seed, grain, net, twine, and ammunition for hunting.

Governor Morris, who was sent to arrange with the Indians, in the course of his address to the eight chiefs who met him said :—

> "I am here because the Queen and her councillors have the good of the Indian at heart. The present condition of the Indians and their future have given rise to much anxiety. In the old provinces we have many Indians, and for a hundred years red and white hands have been clasped in peace. The Great Spirit made this earth we are on. He planted the trees and made the rivers flow for the good of all His people, red and white."

After speaking of his earlier efforts among the Indians in other districts, he continued :—

> "I see the Queen's Councillors taking the Redmen by the hand saying, 'We are brothers; we will lift you up; we will teach you, if you will learn, the cunning of the white man."

He pictured the advantage of living happily and peacefully on the Reserves, receiving the Queen's money to purchase clothing for the children, whilst they still enjoyed their hunting and fishing. He referred to the passing of the buffalo and the need of preparing for the days to come.

After prolonged talk and discussion, the Indian chief's final reply was :—

> "I thank you for this day and for what I have seen and heard. I also thank the Queen for sending you to

act for our good. I am glad for your offers. I speak this in the presence of the Great Spirit. I see nothing to be afraid of. I shall at once commence to clear some land, and others of the tribe will do the same."

It has been already pointed out that the Indians in Canada are of many different tribes, but the work of the B.C.M.S. is at present mainly among the Crees, one of the largest of the Algonquin nation. They were originally named Knistineaux, or Kristineaux, which was soon abbreviated into the Cree. They are found in Saskatchewan, Athabasca, Alberta, Manitoba, and Keewatin. Those eastward of Lake Winnipeg are sometimes distinguished as "Swampy Crees," those in the timbered region north of Saskatchewan as "Woody Crees," and those on the prairies to the south are called "Plain Crees."

They name themselves "Nehiyowuk," "exact speaking." Most of them have found settlement in reserves irksome, and with all the encouragement offered by Government, by missionaries, and traders, they very slowly find in agriculture inducement to intelligent activity and an adequate outlet for the greatly-missed freedom and independence associated with the earlier life of their race. Many of them are good hunters, boatmen and guides, and many still leave their reserves and wander over the uninhabited regions hunting for food and supply the necessaries of life by trading furs at the Hudson's Company's posts which are scattered over the country.

At a recent census it was reported that over 7,000 Cree Indians were located in Saskatchewan.

The official report of the Department of Indian Affairs, 1922, says :—

"The principal occupation of the Indians of Saskatchewan is mixed farming and stock raising. The close supervision which the Department has had over these Indians has tended to greatly improve their method of farming, and consequently their crops and income derived from them have greatly increased. Most of the Indians are well provided with good quality of machinery. As a rule they have good stock and suitable houses. In the outlying districts, however, hunting and trapping are still the main sources of in-

come, and will so remain until civilisation encroaches upon the hunting grounds.

"*Health.*—The health of the Indians of Saskatchewan has on the whole been good and shows some improvement over previous years. The Department has instituted a staff of nurses, with headquarters at Regina, which will be available for duty at any reserve when called upon. It is hoped that, by constant supervision and instruction, the health of the Indians will continue to show even greater improvement than in the past.

"*Dwellings.*—The dwellings of the Indians on the reserves, where farming is carried on, are now mostly of frame construction. The outbuildings, however, are generally of logs, but even there there has been some improvement."

The Rev. J. Hines has reminded the home Church that in Cumberland district there are still many log shanties in districts far removed from market town, doctor, and post office. Having been asked why the Indians dress so much like white men and have given up the blanket dress of days long since, he replied that skins had become scarce and that traders carry into the interior clothes manufactured in England or Canada to barter for the furs the Indians have secured in hunting. A heathen or lazy Indian may be found wearing a garment made of a dirty blanket, but civilisation and Christianity have awakened a better standard among the majority of the people.

Illustrated travels and fiction have made familiar the strong features and characteristics of these people. Usually mounted on horses, habited in leather garments, and always fond of feather adornments, they have constantly attracted interest in peace and war, and have proved how well worth while it has been, and is, to win them to lives of usefulness and inspire them with true ideals of perseverance and steady effort. The effect of true religious principles has been constantly evidenced in changed character and fidelity to that which they have learned and experienced of the power and love and goodness of the great Spirit whom they ignorantly worshipped till the light of the Gospel was given them.

The life of Indian women has of course changed with the changing circumstances. The happy activity of the wigwam life gives place to the comparatively confined and limited duties of the shack, often encouraging idleness, gossip, and monotony.

The Indian women have a great affection for their children. Sickness or death among them create real sorrow. To see a woman pacing to and fro outside the tepee chanting a sad wailing song, "Come back, come back to me," stirs profound sympathy. They have, apart from Christianity, no hope or solace in their sorrow. With hair unkempt, bereft of clean native dress, with clotted blood upon her legs and arms, and with a finger of her left hand cut off at the first joint, the women's need of the loving and gracious Saviour appeals with infinite pathos. The religion of Christ alone breathes comfort, peace, and hope of reunion in the dark hour of sorrow and bereavement. They wait in darkness, fear, and distress. Shall we not send forth the messengers of the Gospel of life and light and at once, for Death in Canada is busy day by day?

Of those who live in the settlements of the Hudson Bay Company, C. W. Whitney wrote (1895) in "Harper's Magazine":—

"They sleep and dance and smoke. Their sleeping comes as a well-earned respite after the day's task; their dancing has the outward appearance of a sacrifice to which they are silently resigned, and smoking is the accompaniment of work rather than a diversion.

"The woman's work is never finished. She chops the firewood, dries the fish and meat, snares rabbits, and carries her catch into the post on her back; makes and embroiders with beads the mittens, mocassins, and leggings; yields the lion's share of the scanty larder to her husband when at home, and when he is away gives her children her tiny allowance of fish and goes hungry without a murmur."

The hard lot of Indian mothers brings an early old age, to some extent modified by the thought and provision of a Government seriously concerned to ameliorate the conditions of life incidental to the Reserves.

The Cree language is beautiful, orderly, and precise.

The whole Bible, the Prayer-book, and a hymnal have been translated into Cree, and the British and Foreign Bible Society have with their usual readiness and promptitude helped the revision and printing of Scriptures.

The Rev. J. Hines says:—Cree is very expressive, though there are, as in all crude languages, no equivalents for some English words or expressions. "Thank you" is an example given. The nearest the Indian gets to it is: "Truly you have pleased me," the reason being that he does not expect to be thanked for anything he does spontaneously for another. Cree words are often long, as the syllables stand for a whole sentence in English. This method of compounding words is frequently adopted. The word "Saskatchewan" is an Indian word slightly corrupted. In Cree it is "Kis-sas-kat-chenwan," which means "rapid flowing stream."

The Indians had no written language until the Missionaries, with infinite pains and labour, gave it to them. Sometimes, however, they drew a rude picture of an animal with a piece of charcoal on a piece of birch bark. This they would tie to a stake on the river bank to inform passers-by that the animal was killed by them and the flesh was available for them if required.

Cree has two genders, masculine and neuter—or, rather, animate and inanimate—the feminine being referred to as "he," which, until clearly understood, might quite easily confuse a novice.

Their mode of reckoning time is peculiar, but has Scripture warrant. If asked on Wednesday when her husband left home and he had left on the Monday, the wife would reply, "It is now three days since he left."

The syllabic characters invented by John Evans, of the Methodist Church, in 1840, have greatly facilitated the use of educational and religious literature. By combination of circles, triangles, and words he formed 36 characters, each of which represents a syllable. He then translated the Bible —got thin sheets of lead from tea chests, melted them into small bars and with a pocket-knife cut out type, and from soot from the fire made ink. Birch bark served for paper.

With splendid perseverance he made a simple press. His own delight at success was great, but that of the Indians was greater. The Bible Society took up the matter and printed Scripture in syllabic characters. These are now used by all societies among tribes speaking Cree. It is easy now to teach in a few hours. Forty thousand copies of whole Bible or portions have been issued.

Religion.—A well-known writer on Canada has said with truth that " in Canada as in Africa and the South Seas the Gospel of Christ has won great victories over ignorance and sin."

The Rev. J. Hines, after thirty-seven years of active work amongst the Crees, " the Red Indians of the plains," says : " The Indians were not by any means unbelievers or irreligious ; they did not know about God's love as manifested through Christ, neither did they ask the great Father for anything in Christ's name." When he went amongst them no preacher had been sent. " They were children of nature." Nature taught them of a Great Spirit, " Manito," who made and controlled all things, and from personal experience they discovered another powerful force at work whose tendency was towards evil. They called him "Muche Manito," the Bad Spirit. They worshipped both, and were very superstitious with regard to anything they could not understand and explain. Some years ago it was reported that the Evil Spirit had entered a camp of Crees and possessed a man with a cannibal spirit, and one Indian was murdered. The medicine men failed and the poor victim was tortured to death. The religiously disposed prayed often. When starting on a hunt or when confronted by unknown circumstances they speak to the Great Father, and also try to propitiate the Evil Spirit, who might work them harm.

Usually in spring and autumn they would hold high festivals and would offer sacrifices to appease the anger of spirits supposed to be angry with them. Among the Crees the dog feast, among the Blackfeet the sun-dance were such occasions, the one a sacrifice to the great river, the other a

ceremonious entry to manhood and hardy endurance. Heathenism taught merciless revenge for wrong and had no regard for age or sickness. It failed to give response to the hungry soul.

None who heard the late Bishop Whipple tell of an experience he had of the deep unsatisfied need of a soul seeking God, will ever forget the pathos of his appeal to Christian men and women to give to the Indians the hope and comfort of the pure Gospel message.

He said that in the course of his journeyings an Indian followed him to his wig-wam. Asked why he had come so far the Indian replied, " White teacher, you have never gone into the dark forest and cried aloud, ' Manito, Manito, hear me. Speak to me," and, waiting long, have had no reply, and have returned to the lodge sad and disappointed. I met a Redman who told me that you had a great Book that told good news of the Great Spirit, and I have walked during four moons to see you. Teach me. Teach me." The Bishop took his Bible and told him of Jesus Christ the Saviour, and after some weeks during which he journeyed with him the sad Indian found light and peace and joy. Everywhere the heart is restless until it rests in Christ the only Saviour.

The Indians buried their dead on scaffolds raised on the prairie, or in lodges, hoping that in " the happy hunting grounds " they might find plenty and good. Christianity alone gives confident assurance of reunion, true happiness, and fullness of blessing for all who know and trust in Christ who died for all men.

In the northern parts itineration is difficult in summer time on foot. The elevated spots are separated by broad rivers, inundated marsh lands and lakes; consequently there are no roads and all travel is by canoe or boat.

In winter snow falls after the middle of November, and rivers and lakes are frozen to a depth of three or more feet. The staple food of the Indians in summer is fish. Most Indians leave the stations during October and take up winter quarters along the lakes and rivers, thus forming hamlets of two or three families at each place.

The Indian eats every animal he kills except the wolf, and it is no unusual thing to find fish, foxes, rat, wild cat, minx, etc., all stewing in the same kettle suspended by a tripod over an open fire.

In close connection with this subject is the influence, power, and work of the

Medicine Men.—Indians are subject to ills of body and soul, and are dependent on those who profess to cure the bodies and drive out the evil spirits which vex and hurt. The medicine men were the priests and doctors of the camps and lodges, and they united religion and the use of herbs and other medicine. They have exerted for good or ill great authority. Shrewd, initiated into the secrets passed down from one generation to another, they used their knowledge and charms sometimes successfully to combat disease, but their system, combined with their dress and methods, is on the whole seriously injurious and distasteful. Blankets, food, horses, and all kinds of Indian property were extorted or freely given to pay the medicine man and satisfy him lest he should use his arts in vengeance.

These men have constantly proved the most bitter opponents of the Missionary of the Gospel, and have exerted their influence to prevent acceptance of the message of salvation. The preaching of the love and power of God has proved oftentimes effective to a change of life, even among them, and the surrender of the medicine bag and its contents, and an ultimate convincing witness that the hardest heart may be softened by the Spirit of God. The civilised Indian clings to his respect and dread of the medicine man, but Christianity wins and transforms character and life.

The Eskimo.—In the days when the French were colonising Canada a French settler who was further North than most, met a strange-looking man, broad-faced, flat-featured, with sallow complexion, short in stature. He asked the Indians with whom he travelled, "Who is this?" They replied with contempt, "Jeschimon," which meant "a raw flesh eater." This became in time Esquimeaux, or, as we know it, Eskimo. The people name themselves

"Innuit," "the people," and, according to tradition, were the climax and last and most satisfying effort of Manito, the great God of creation. They live in the North of America and Asia, and are scattered over a very wide area. Their number is variously estimated from twenty to forty thousand. Originally they were more nomadic, but trading necessitated periodical concentration at centres, where also the necessities of life are more easily obtainable. Samuel Hearne, a chief factor of H.B.C., made important explorations in 1769 and 1770, and in 1772 met a party of Eskimo, who were at once massacred by his Indians. Comparatively little was known of these people, who were met by Scandinavian settlers in the remote past, but were rediscovered about 1720 A.D. by Hans Egede, the missionary. Dr. E. J. Peck says that having compared the Eskimo language with that of various Indian tribes there is no possibility of their having been originally an Indian fishing tribe, gradually pressed northward. He also tells us that they have no chiefs, no rulers, and no laws. They are peaceable in disposition and somewhat slow in learning. They have no system of religion, but wear charms and adopt some superstitious practices to avert illness and misfortune. They have also a number of unwritten taboos which are generally observed. Notions of heaven are very hazy. They have a material idea of heaven, with food in abundance and no blizzards to which those who are kind and those who have been drowned or killed while hunting attain.

Large numbers of this scattered race are in darkness and ignorance, and for their uplift and happiness need the Gospel of light and love and the knowledge of a personal Saviour and Friend. They live mostly in snow-built houses during the long winters. These may be fairly comfortable in calm weather, but in stormy periods or if the atmosphere within rises above freezing point moisture falls and great discomfort results.

The men are seal hunters and use sleds drawn by dogs. They wear two suits of clothing, one with fur inside, the other with the fur on the outside, and so clad they are able to face the fiercest cold. In summer they live in tents, and fishing and reindeer hunting are the chief occupations.

The story of the life and work of the Rev. E. J. Peck, by Arthur Lewis, gives interesting illustrated details of missionary work among the Eskimo, and Bishop Lightfoot has described heroic work among these people who are met at York Factory, Fort Churchill, and the remoter posts on the north-west coasts of Hudson's Bay and the hinterland. Mr. Bilby has also contributed much information concerning these northern people.

Mr. V. Stefansson, in his recent book on the "Hunters of the great North," has vividly pictured his journeys and experiences in Eskimo land. His description of the building of the "iglo," or snow house, is interesting. On one occasion, during a three days' blizzard, the dogs' eyes were constantly filling with drifting snow and caking with freezing slush. He says when the dogs cannot see they refuse to travel, and their eyes had to be frequently cleared. On arrival at his destination the mass of ice on his face weighed over ten pounds. In spite of such occasional hard experiences in winter the short summer time is not very enjoyable; the ground is rough without roads, and the sticky mud and streams and large pools of water in marshy land make travelling even more difficult.

Seal hunting and the stalking of Polar bears, essential for the maintenance of life, are often tedious and difficult.

In spite of difficulties and hardships, missionary work, even when the thermometer has stood at 40 degrees below zero, has been bravely carried on by men whose hearts are warm with divine love and who burn to tell the message to the farthest off and neediest of mankind.

Bishop Anderson reports that the Hudson's Bay Company have very kindly offered facilities for extending northward the ministrations of missionaries. Blacklead Island was for a time under C.M.S. as a centre of work, but for a long period now it has been left and the need of restarting the mission there and at other posts is urgent. B.C.M.S., will probably support two missionaries for work among the Eskimos if, in answer to prayer, suitable men are secured.

CHAPTER IV.

MISSIONARY WORK.—*Roman Catholics, John Eliot, Moravians, Church of England, Church Missionary Society, Wesleyans. Statistics (Keewatin, Moosonee, Saskatchewan) in* 1913. *Transfer to M.S.C.C.* 1920. *The difficulties of the Bishops. Bible Churchmen's Missionary Society. Results of Missionary Work.*

MISSIONARY WORK.

The work of preaching the Gospel of the love of God in Jesus Christ for all mankind among the Indians and Eskimo of Canada and the North-West has called forth the heroism, endurance, faith, and hope of the messengers of the Churches. In 1614 four Roman Catholic priests arrived from France, and began work among the Indians—Iroquois and Hurons—then located in the St. Lawrence Valley. Later they were joined by others as the number of French colonists increased, and for a time they gained influence and power.

Meanwhile John Eliot, the Apostle of the Indians, began in 1631 his epoch-making efforts among the American tribe of Indians in the district now known as Massachusetts, making for them a translation of the Bible, and he fired the soul of David Brainerd and others with evangelistic zeal.

The Moravians with splendid zeal and self-sacrifice sent missionaries to Labrador and Greenland, enduring hardships for the Gospel's sake, and only retired after 176 years of devoted labour, in 1900, in favour of the Lutherans in order that they might pass on to regions beyond as yet untouched. The Church of England in the eighteenth century took a real interest in the proclamation of the Gospel in Canada, the first Bishop of Nova Scotia being consecrated in 1787, followed in 1793 by the first Bishop of Quebec.

In 1810 and in 1819 proposals were made to the Church Missionary Society to establish missions, but beyond enquiries nothing was done.

In 1820 the Rev. John West, a curate of White Roding, Essex, was appointed by the Hudson's Bay Company chaplain to their post on Red River. Two years later it was agreed to adopt the work as a mission, and to open a school. In the same year Captain (afterwards Sir John) Franklin, returning from one of his expeditions, appealed to the Society to extend its operations to other Indian tribes, particularly pressing the claims of the Eskimo. The journey to Red River took the Rev. J. West five months. In 1821, after a visit to York Factory and Norway House, he organised an Auxiliary of the British and Foreign Bible Society for Ruperts Land and Red River, and we are informed that the Hudson's Bay Company's officers contributed liberally. In 1823 he again visited York Factory and obtained touch with some of the Eskimo.

In 1839 the Wesleyans, encouraged by the Hudson's Bay Company, established six stations with five missionaries under the Rev. James Evans, already mentioned.

The Roman Catholics visited Saskatchewan in 1843 and built some comfortable stations. They were successful in winning adherents, baptising the children, but they failed in civilising and elevating the Indians. In 1846 appeals were made by Scotch settlers for the ministrations of a Presbyterian clergyman, but for three years there was no response. Since then, however, good work has been done in several directions. Meanwhile, the C.M.S. work was patiently and amidst many discouragements maintained. In 1836 the missionaries dependent for supplies via Hudson's Bay were reduced to great straits, the annual ship being only able to discharge the mail bags; but Cockran, the undaunted missionary, wrote: "We have our Bibles left." In 1844 Bishop Mountain, of Montreal, visited Red River—a journey of 2,000 miles accomplished either by canoe or on foot. He found the total population 2,798 Roman Catholics, 2,345 Protestants, with 730 dwellings, 18 windmills, and one water mill. He was astonished at the progress made. He confirmed 846 candidates, including a large proportion of Indians, and greatly encouraged Cowley in his steady persevering labour, and his converts.

As an evidence of the effectiveness of the teaching and influence of the early missionaries, we read that when the

Canadian Pacific Railway was being built north of Lake Superior, a contractor hired Indian labourers, expecting seven days' work, but all the Christian Indians refused to disobey the command of the Great Teacher.

Dr. Eugene Stock, in his interesting history of C.M.S., summarises the advance which was gradually but persistently made by the Society and its agents. In 1849 there were three stations working—Fairford, to the north-west, where Abraham Cowley was in charge; Cumberland, on the Saskatchewan River, where James Hunter was carrying on the successful mission started by the Indian teacher, Henry Budd; and one, some 900 miles from Red River, at Lac la Ronge, where another Indian convert, James Settee, was teacher. We cannot follow in detail the extensions of the Society's work, to the Chipewyan, Tukuhd, and other tribes of Indians in the Athabasca and Mackenzie River areas.

In 1864 Cumberland was in charge of the Rev. J. A. Mackay (an Indian half-breed). Kirkby and McDonald were in the far North, and Horden (afterwards Bishop) was at Moose, on Hudson's Bay. At this time there was nothing that could be called Colonial life on this side of Canada except in the Red River Settlements, where a few thousand people were scattered along the rivers. Beyond, nothing but prairie, forests, rivers, and immense uninhabited tracts peopled by the nomads and dotted with Hudson's Bay Company's "forts." The city of Winnipeg was still a town of three hundred people.

In 1874 the newly-consecrated Bishop Bompas and his wife were sent forth to their distant diocese accompanied by another earnest practical layman, J. Hines, who went as a pioneer to Saskatchewan with instructions to seek a place where Indians could be given Christian instruction, and at the same time have the opportunity to learn the essentials of farming and agriculture, in view of the almost sudden failure of the buffalo, hitherto the main support of the Indians. The story of the Mission at Sandy Lake, the exciting incidents of the Riel Rebellion of 1885, and his later work at "The Pas" gives a vivid and intensely interesting picture of life in Saskatchewan, and of the gracious work of the Holy Spirit on the lives and characters of Indians. We would encourage our readers to gain an insight into the difficulties and hardships

of work among "The Red Indians of the Plains" by a perusal of the Rev. J. Hines's book with that title (S.P.C.K., 1915).

In 1913 the C.M.S. reported the following statistics, among others :—

Keewatin.—Seven out-stations, 2,275 native adherents, 478 communicants, seven schools with 148 scholars.

Moosonee.—Sixteen out-stations, 2,025 native adherents, 385 communicants, eight schools, and 511 scholars.

Saskatchewan.—Nineteen out-stations, 3,568 native adherents, 1,003 communicants, 22 schools, 397 scholars.

These figures give some indication of the extent and success of the work carried on during a hundred years.

In 1920, after a survey of the missions among Indians and Eskimo, the Canadian Church undertook future responsibility for that work, and accepted a parting gift from C.M.S. of £25,000. Mr. S. H. Gladstone (then treasurer of C.M.S. and now treasurer of the Bible Churchmen's Missionary Society) was one of those who attended at Winnipeg to mark the occasion.

The Missionary Society of the Church of England in Canada, widely known as the "M.S.C.C.," upon which the chief responsibility has rested, has helped the missionary dioceses by substantial block grants, and through its Indian and Eskimo Commissions maintains (with the help of the Government) Indian residential schools. For instance, in Saskatchewan, "St. Barnabas" at Onion Lake; "All Saints" at Lac la Ronge; and "Mackay" at The Pas.

In the report for 1923, recently issued, it is acknowledged that the obligations assumed in relation to the Indian Missions remain a chief responsibility, and it is hoped that by patience and perseverance the Church in Canada will eventually meet in full the work entrusted to her.

Meanwhile, the Bishops have struggled to hold on, but have found shortage of workers and financial difficulties have resulted in several stations being closed, and have involved a

serious reduction of spiritual influence and instruction. The results of the devoted service by faithful men and women have to some extent, therefore, been lost.

The M.S.C.C. has also made grants in aid of the work at Lac la Ronge, towards a School-House Church, and a teacher's shack at Pine Bluff, also towards a Church at Trout Lake. The missionaries in charge, however, usually have to fulfil the roles of architect, builder, carpenter, and do much manual work. They have also to collect substantial financial help in order to complete the equipment of the mission. We commend this indirect but necessary missionary work to the interest and prayers of our readers. A Church at Sturgeon Lake was built by the Indians themselves with the help of some B.C.M.S. friends.

When B.C.M.S. was formed in 1922, Bishops Lloyd, of Saskatchewan, Dewdney, of Keewatin, and Anderson, of Moosonee, asked for assistance for at any rate a period of years.

Bishop Lloyd, in appealing to B.C.M.S., wrote : " Unless helped now, some of the Indian Missions must close this year. We have 20 centres, but we are reduced to 12 ordained missionaries. If once our missions pass into the hands of the Romanists, we should never get them back."

The B.C.M.S. declined to make block grants in aid, but agreed to take over some missions and missionaries if the latter approved *con amore* the Society's foundation principles, viz., "An unerring Christ and a whole Bible." Five missionaries in Saskatchewan Diocese and three in Keewatin have therefore joined the Society, and the financial responsibility of their work has been accepted. It is of these stations we desire to give some brief account relating to their past story and their present conditions, needs, efforts, and hopes. We would also enlist the sympathy and prayerful support of each reader and friend of the Society in the personnel by whom the work is being done.

The results of missionary work can never be fully known to us, but from time to time God graciously encourages His faithful people by permitting them to see fruits of their labour.

We could quote from the journals of C.M.S. missionaries many instances of conversion from heathen darkness to

Christian light and hope, evidenced by years of devoted life and service for Christ. Instances among Indians will be found in the Rev. J. Hines' book, and among the Eskimo in the Rev. E. J. Peck's " Life and Work " by Arthur Lewis; but as examples we may quote from the " C.M. Gleaner."

A Missionary from Moosonee bears the following testimany to the work and help of a Christian Eskimo :—

" Moosonee, N.-W. Canada.

" We have just received very sad news from the north. My Eskimo helper—Moses—has poisoned himself, his wife and four children by eating putrid meat, raw, when starving. This is not only a great grief to me, but also a tremendous loss.

" He was first brought to Christ, I believe, one Good Friday, while interpreting for me. During the address he simply broke down and wept like a child. That was indeed a blessed moment, and my heart went up in prayer to God that He would deepen the impression and keep poor Moses from a callous reaction. God heard that prayer, for Moses has been my right-hand man ever since. Last winter he held services daily for the people during our stay in England. A Hudson's Bay Company's employee told me lately that it was truly wonderful to see how well the people attended the services, and how Moses conducted the services and spoke to them after the reading of a chapter from the Gospels. He was the first to come out boldly and speak for his Master, and I pray that we may see many more yet do the same."

The Bishop of Keewatin, writing to the C.M.S., bore witness to the reality of the Indians' conversion. As an instance, he mentions that when visiting Split Lake in 1905 he saw from his hut a splendid large moose swim across the river. It could easily have been shot, but it being the Sabbath the Indians sat still and calmly saw it escape. The Bishop's remark is : " I have travelled much with white men in this country, and know that not one in a hundred would have let the moose alone. These Indians, however, have the Bible and respect the Word of God. At the time they had no fresh meat, and were living on salt pork and flour."

The Rev. J. Hines tells how on Shoal Lake the leading medicine man and greatest conjuror of the district, after the death of his wife, which made a deep impression on him,

acknowledged his unfaithfulness to God and the teaching of Christ. He agreed to burn the rattle, charm and medicine and other professional items, and so once and for ever put temptation to use them out of his way. His name was "Yellow Bear"; his Christian name "Charles."

Archdeacon Faries, in a recent report from York Factory, says that Government surveyors and travellers have frequently testified that when they heard the Indians at family prayer, and saw their seriousness and earnestness in worship, they have felt ashamed of their own Godless lives.

The Rev. Egerton R. Young tells of a Cree Indian who came to fish in the great lake on the shores of which his log hut stood. Having secured a good catch, they put up the whole fish on a staging to be safe from foxes. One night, looking in, he said to his son in the wigwam, "My son, we go back (it meant a journey of 140 miles) to the hunting ground to join the mother. Put the Book of God in your pack." Later an uncle looked in, "Lend me the Book of Heaven that I may read a little. I have lent mine." So the Bible was lent, and when finished the man threw the book among the blankets and went out. It was overlooked and forgotten. Next day they strapped on their snowshoes and walked about 70 miles, then dug a hole in the snow and slept after a word of prayer to the Great Living God. Next day they tramped another 70 miles or so, and reached their home. At night the father asked for the Book of God. It could not be found, and his son told how it was left and left behind. The father was disappointed, but said little. Next morning he started back, and on the second day found his Bible in his brother's wigwam. The Indian walked 280 miles or more to regain the Book of God. Are we as keen concerning the Scriptures which are able to make wise unto salvation? That Indian loved the Bible. It goes down deep, and reaches men and women in sin and leads them to Christ the Saviour. They become earnest students of the Blessed Book.

He, too, tells how the Gospel and Grace of God changes hearts and lives. When he went he found womanhood treated with contempt and tyranny. He saw a big Indian with a rifle march into the encampment and shout to his wife, "Get up, you dog; go along the trail and bring in the deer I

have shot." She went and dragged the dead animal into camp, took her scalping knife and skinned the deer, then cut up a lot of flesh and boiled it. He would invite several of his men friends to the feast. The wife, sitting behind with the little girls, would wait till, having finished, the men would throw bits to the dogs and women. Such was life before the Gospel was heard and received. Some years after, that man and another brought his old mother to Church that she might hear the good words. So the word of God is mighty, and by the power of the Spirit breaks down opposition, softens hearts, and inspires love and reverence.—*Missionary Review,"* 1895.

CHAPTER V.

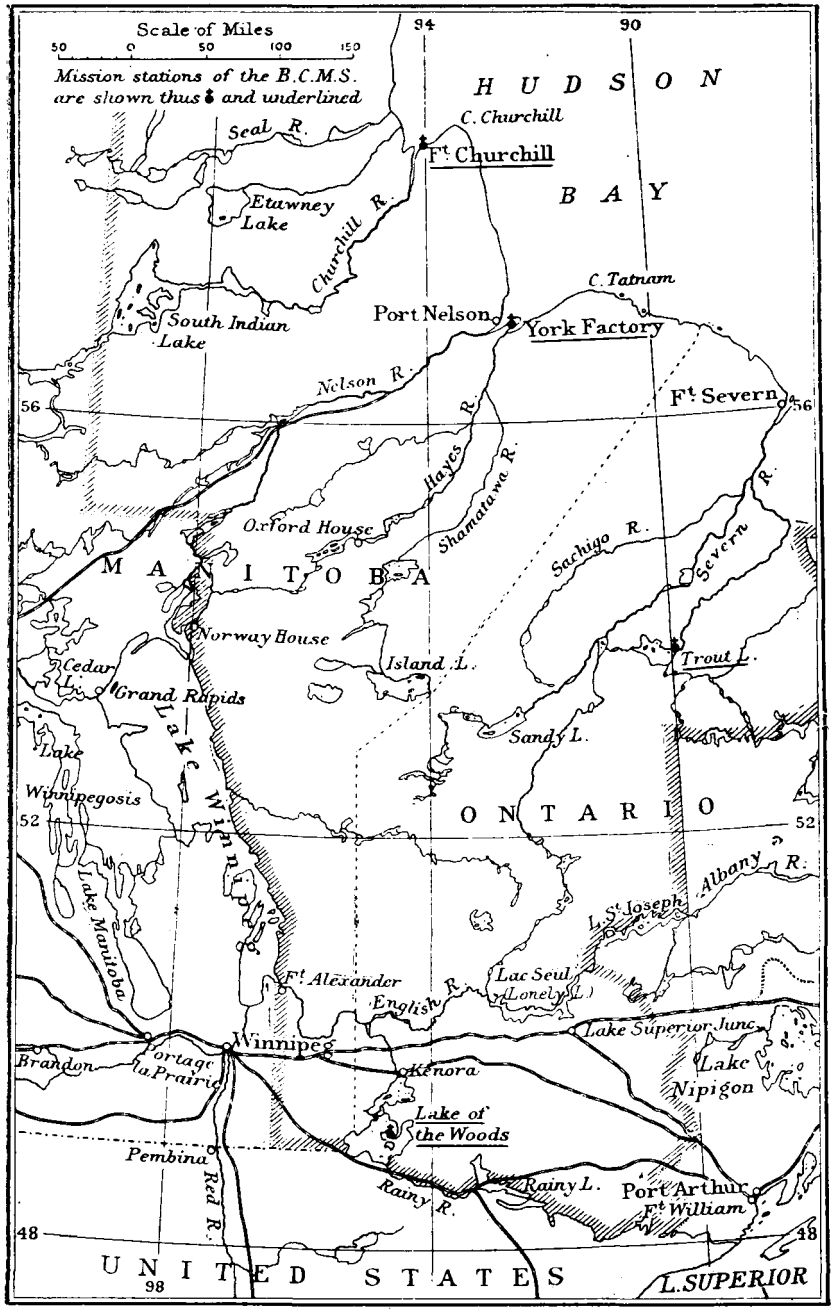
B.C.M.S. CENTRES. — *SASKATCHEWAN DIOCESE. Battleford Reserves, Sturgeon Valley and Lake, Stanley. Lac la Ronge, Onion Lake, Cumberland House, Devon or "The Pas." KEEWATIN DIOCESE, Lake of the Woods, Trout Lake, York Factory, Fort Churchill. MOOSONEE, Port Harrison, and Blacklead Island.*

Our Centres.

SASKATCHEWAN.

This province comprises 251,700 square miles, which lie in the centre of Canada's prairie land. Its boundaries are the United States and North-West Territories, Manitoba, and Alberta. It has an elevation of from 1,500 to 3,000 feet above sea level. The population in 1921 numbered 762,000, but the northern districts are as yet little known, and settlers await means of easy communication.

The Bishop of Saskatchewan, in an address at the Annual Meeting of B.C.M.S., May, 1925, said: We have forty Missions in the Indian Reserves in my diocese which are worked by the Church of England, and in addition there are two which are still wholly heathen. I should like to



PART OF KEEWATIN DIOCESE.

win for Christ the Indians in these, too. There was never a greater need, certainly not in the last forty or fifty years, than to-day that the real Christ, the whole Christ should be preached and taught "Treaty" Indians, and others need spiritual care urgently. In addition there are "half-breeds." The Canadian Church have three residential schools for Indian children, and they hope that these will have great influence on Indian life and work. Through July and August last the Bishop visited twenty of these stations in the northern area by canoe. It occupied two months, going as hard as he could. At Montreal Lake there are about 270 Indians on the Reserve. The little Church, built of logs, is 40ft. by 30ft., and 177 persons were crowded in for service. At one meeting he had 35 candidates for Confirmation, the Rev. A. Fraser acting as interpreter into Cree.

At Stanley, on the Churchill River, about 250 Indians are still on the Reserve. The Church seats 150, the rest sit on the floor. Twenty-seven candidates were Confirmed, and at the afternoon Communion Service 97 people partook of the Lord's Supper. On account of physical conditions the missionary can only minister to them five months in the year. Canon Paul leaves his mission in the South and makes the most possible of the opportunity.

At Pelican Narrows 128 souls want to be spiritually fed. Eighty attended service and 52 were Communicants in their poor little church. They were encouraged to enlarge their Church.

The Bishop's and the missionaries' visits cheer and help the Christians and condense the thought and prayer and interest of the wide circle of those who work and intercede for these scattered peoples.

The Bible Churchmen's Missionary Society's centres are as follows :—

Battleford is in the centre of the province towards the west. It is one of the leading centres of the fur trade. It became a station of C.M.S. in 1876. Around it are some of the Indian Reserves, in which the representatives of B.C.M.S. are now working.

The late Archdeacon Mackay was in especial charge of *Little Pines Reserve,* about 18 miles from Paynton, where he

resided, and about 40 miles west from Battleford, the Battle River running through it. Of this district it was reported in 1891 that progress was being made by the missionary in charge. The work, however, was difficult, and only confidence in the Holy Scriptures and the saving message it carried, with prayer, heartened the missionary. At one encampment visited, the headman told him that he had been to Heaven, and God made him a pipe (made of stone such as is used in Indian councils), and that he was sent back to earth to teach his people, as he knew the white men were coming. Such tales side-track the interest which the Gospel awakens. The school, which had been a successful agency, had temporarily been less well attended, but had been resuscitated.

Sweetgrass Reserve, which is twice the size of Little Pines, is half-way between the latter and Battleford, on its west side. It has a station on the Grand Trunk Railway, and is intersected by a small river.

Poundmakers' Reserve adjoins Little Pines on the Battleford side. A tributary of Battle river runs through it, and it has a station (Rossman) on the Grand Trunk Railway near its southern boundary.

This large reserve, 30 miles square, is named after one of the ablest Indian chiefs. When a lad he was met at a trading party by the Blackfoot chief Crowfoot, and adopted by him. He lived for many years in Crowfoot's camp, and rose to distinction as a statesman who had secured peace between the two tribes. He was tall, slender, and intelligent, with a high forehead. He found his people difficult to manage. They opposed the making of a treaty with the Canadian Government. They did not want their liberty restricted or to adopt settled life. Poundmaker, however, was loyal, and on the occasion of Lord Lorne's visit to the district he was attached to the Vice-regal party. Later, against his own wish, the tribe joined the Rebellion in 1885, and pillaged Battleford, but he eventually surrendered to General Middleton and was tried at Regina. In his defence he said:

"I tried hard to stop bloodshed. You did not catch me, I gave myself up. Now I am done." He was sent for three years to Stoney Mountain Penitentiary. On release he went to see Chief Crowfoot in friendship, but died soon after as a

result of an accident. He had a generous heart, great ability and vision, and exercised wide influence. He was a Roman Catholic, but his son was baptised by Archdeacon Mackay as a Protestant.

Such men are worth winning for Christ, who alone can satisfy the heart and direct the will to serve the highest interests of his people.

The Missionaries are encouraged when the attention of the chiefs and their tribe is turned to Christian thinking and practice. Church and School and visitation in the Reserve become instrumental in transforming and enobling character. Some 20 years ago this Reserve was a strong Roman Catholic centre, but the patient and earnest preaching of Protestant truth has in the power of the Spirit of God been effective.

Mosquito Reserve.—The Indians live in a village, and the missionary reports that it is not conducive to satisfactory and healthy development. The natives are, in spite of the ministries of the Church, still very primitive, unprogressive, and heathenish. There are Government day schools on the Reserve so that the rising generation are learning English, but their elders still use the Cree language. The Roman Catholic missionary is aggressive, and some natives, met by Mr. Sheasby when offered Scripture text cards were evidently embarrassed and, having looked at them, handed them back to him, being afraid of the priest.

Red Pheasant Reserve comprises about 24,000 acres. It is situate to the South of Battleford and the North Saskatchewan river, and adjoins the Mosquito Indian Reserve. It is near a station on the Trunk Pacific Railway. It has interesting and encouraging features. The help of the native catechist is invaluable, but the presence and service of a missionary is essential for iniative and effective result. It is now under the supervision of the Rev. W. Sheasby, M.A., who resides at Battleford about 20 miles distant.

It has to be borne in mind that physical conditions for work are not easy or always pleasant. A missionary itinerating to keep touch with his people in the winter and give them occasional services finds the going bad with the thermometer at 42 degrees below zero.

Within comparatively easy reach are Stoney and Sioux Reserves. The latter is the Canadian centre of a portion of the Sioux tribe who crossed the border from America and settled in the district.

Sturgeon Lake and Valley is situate 20-30 miles north of Prince Albert in the centre of Southern Saskatchewan. In 1902 Archdeacon Mackay wrote that it was one of the last strongholds of heathenism, but there were signs that after many years' labour it was giving way. The habits and conduct of the white people were a distinct hindrance, but Canon Paul is glad to report that a real improvement has been effected lately.

Again in 1910 it was reported that the Indians were indifferent to things spiritual. No power but that of the Holy Spirit can deal effectively with such a condition abroad, as at home. Our service to the missionary and his Indians is to pray definitely and continually that the spiritual need may be realised and the people led to hunger for Gospel food. The Indian clergyman who had been in charge has resigned after long service. Canon W. E. J. Paul is now resident missionary.

Harvest thanksgiving services were recently held in a new Church, although uncompleted, the weather being fine. The work of building has all been done by the voluntary labour of the Indians and the timber cut and sawn by them.

Canon Paul is giving all possible time to perfect himself in the Cree language. In the summer he travelled 300 miles by canoe, working south.

The following testimony to the effective service of Christian missions is worth noting. It was given by the Deputy Superintendent-General of Indian affairs :—

"Although a matter with which the Government has not been directly concerned, it should be pointed out that there has probably been no more potent factor in the elevation of the Indians than the religious instruction afforded them by the missionaries who are devotedly working to inculcate the principles of Christianity amongst the people, and who, moreover, largely co-operate in the work of their secular instruction."

This mission reaches a large number of Indians, approximately as follows :—Sturgeon Lake Reserve, 160; New Reserve (16 miles distant), 65; Montreal Lake, 270; Lac la Ronge, 400; Stanley, 250; Pelican Narrows (C.E., 135, R.C. about 300). At Sturgeon Valley there is a white settlement with some twenty or more Christian families. The Indians live by trapping and hunting and sell the furs to the Hudson's Bay Company (H.B.C.) or Revillon Freres who have trading posts at all the Indian villages. They live mostly in tents or teepees in summer, but shelter in one-roomed shacks in the winter. Some are farming, but it is hard for them to settle down and work steadily.

The attitude of the people to the Gospel is on the whole encouraging. Many of the younger men are keen about their Church, very willing to help, and some are really trying to bring others in. In the North a large number of the old people are living really consistent Christian lives, the result of the earnest example and teaching of C.M.S. missionaries. They have a simple faith in the Saviour's full atonement and are examples to other Indians.

Stanley was occupied by a native Christian Indian, Rev. J. S. Settee, as a mission station by C.M.S. in 1850. The Rev. R. Hunt (father of the Rev. Canon O. Stather Hunt) was the first white missionary to reach the place, and named it Stanley after "Stanley Park," his mother's residence in England. About 1900 the Roman Catholics were very aggressive.

Visitors have been struck by the fine proportions of the Church. It has a tower and spire. It stands well out on a point of land jutting on to the river. On a recent Easter Day the number of communicants was 98.

In 1906 a saw-mill was erected for the education and employment of Christian Indians, services being regularly held for the workmen.

Canon Paul travelled in July, 1923, visiting this and other stations eight to ten days north of the railway. The scenery is described as "very picturesque hereabouts, with many watercourses, interspersed with turbulent rapids and not infrequent waterfalls. We have nothing like it in England." —(Hines).

When in the north the missionary travels by canoe, his own, with one Indian, or by the mail or freight canoes with two Indians. The mail goes from Prince Albert to Lac la Ronge once a month only.

Lac la Ronge is just north of lat. 55 degrees, and about 20 miles south of Churchill River. It was a centre of fisheries, but since a road has been made from Prince Albert the character of the trade and place has somewhat changed. White men are more frequent visitors.

During the summer Canon Paul visits the bands of Indians who gather in the district.

Montreal Lake is some 100 miles south of Lac la Ronge, and is connected by the Montreal River. It is an isolated post, but during the summer months Indians are met there. Most of them have been under the influence of the missionary. The work there is consequently mainly pastoral, but is of real importance. We know at home how quickly spiritual aspirations and endeavours cool and fail without regular teaching and encouragement. It is equally true in the camps and settlements of the great North-West. The Church in England and Canada can reach and effectively help the scattered Indians by constant intercessory prayer.

Pelican Narrows, one day's journey by canoe from the Churchill River, between Mirond and Pelican Lake, five days out from Cumberland by canoe.

The Rev. J. Hines says " the services were conducted by Indians in the absence of a missionary. The Roman Catholics have a strong mission with one or more priests in constant readiness."

There are four comparatively small Indian Reserves within a radius of twenty miles, and occasional visits by the missionary are made as opportunity serves.

Onion Lake is situate N.W. of Battleford, 30 miles due north of Lloydminster on the North Saskatchewan River. It is a considerable distance from a branch of the Canadian National Railway.

Cumberland House.—This station on the Saskatchewan River is reached in summer by the weekly steamer from " The Pas," Manitoba, and after the " freeze-up " by horse-sled or dog-sled. This is also the nearest railway station,

and is by the winter road 50 miles and by the river in summer 95 miles distant. The Church Missionary Society began its work here in 1840, appointing thereto Henry Budd, one of the two boys whom John West took with him to Red River in 1822. He was a lay catechist ordained in 1850 by Bishop Anderson, who paid a visit to this station in the following year. The son of the other boy whom West started on Christian service was ordained in 1885, and was placed in charge of this station. That the Indians in this district were well taught is evidenced by the fact mentioned in Dr. Stock's history that a Canadian Government Commissioner called a chief to attend a council on Indian matters on a Sunday. He replied: "The Chief in Heaven says 'No,' and I say 'No.' . . . I must obey the Chief who says keep the day holy." All the Indians are evangelised and baptized. The present work is therefore mainly pastoral. They are great Churchgoers, and when within reach seldom miss attendance at the regular or special services. They travel far to be present at Holy Communion, and the requests for private Communion of the sick are numerous.

There is a Mission House at Cumberland and a new Church. "The Church of the Good Shepherd" is nearly complete. On the Reserve, about a mile and a half away, there is a "frame" Church building (St. Mark's.) At Pine Bluff there is a log Church building just completed, where the Roman Catholics also have a small but good Church. Services are held every Sunday, the missionary visiting once every five or six weeks the out-stations, including Red Earth and Shoal Lake, on the Carrot River at the foot of the Pas mountain. Itinerating is, however, very expensive, and is often difficult and dangerous.

Devon, now widely known as "The Pas," is an important centre on the border line between Saskatchewan and Manitoba. It was occupied by C.M.S. in 1840 as a station. It is some seventy miles below Cumberland on the Saskatchewan. It is the postal headquarters for the district, and is on the Hudson's Bay branch of the railway. Several considerable lakes are in the neighbourhood, and in the time when the Rev. J. Hines was in charge most of the Indians left their Reserves in October to go to their winter quarters for fishing or hunting. In 1889 a new mission house was

built. The congregation using the church was large, and he often had 130 communicants on a Sunday. The day school was also well attended. The church building became unsafe, and with the help of substantial home contributions, a new one, Christ Church, was erected, and became a centre of active and encouraging work. At that time the nearest doctor was at Prince Albert, 360 miles distant, and the missionary was often called upon to give advice and medicine. Later the Government sent an M.D. through the district once in three years!

Cedar Lake lies between The Pas (formerly called Devon) and Grand Rapids on the N.W. corner of Lake Winnipeg. It is south-east of the former. The Saskatchewan River runs into this lake, which is forty miles across. The Indian Settlement is at the northern end. There is no church, but the school, in the hands of an efficient and earnest teacher, has been and may be again the centre of Christian light and leading. It is in Manitoba province, but in the Saskatchewan diocese. It is to this place that the Bishop asked that an earnest teacher might be sent by B.C.M.S.

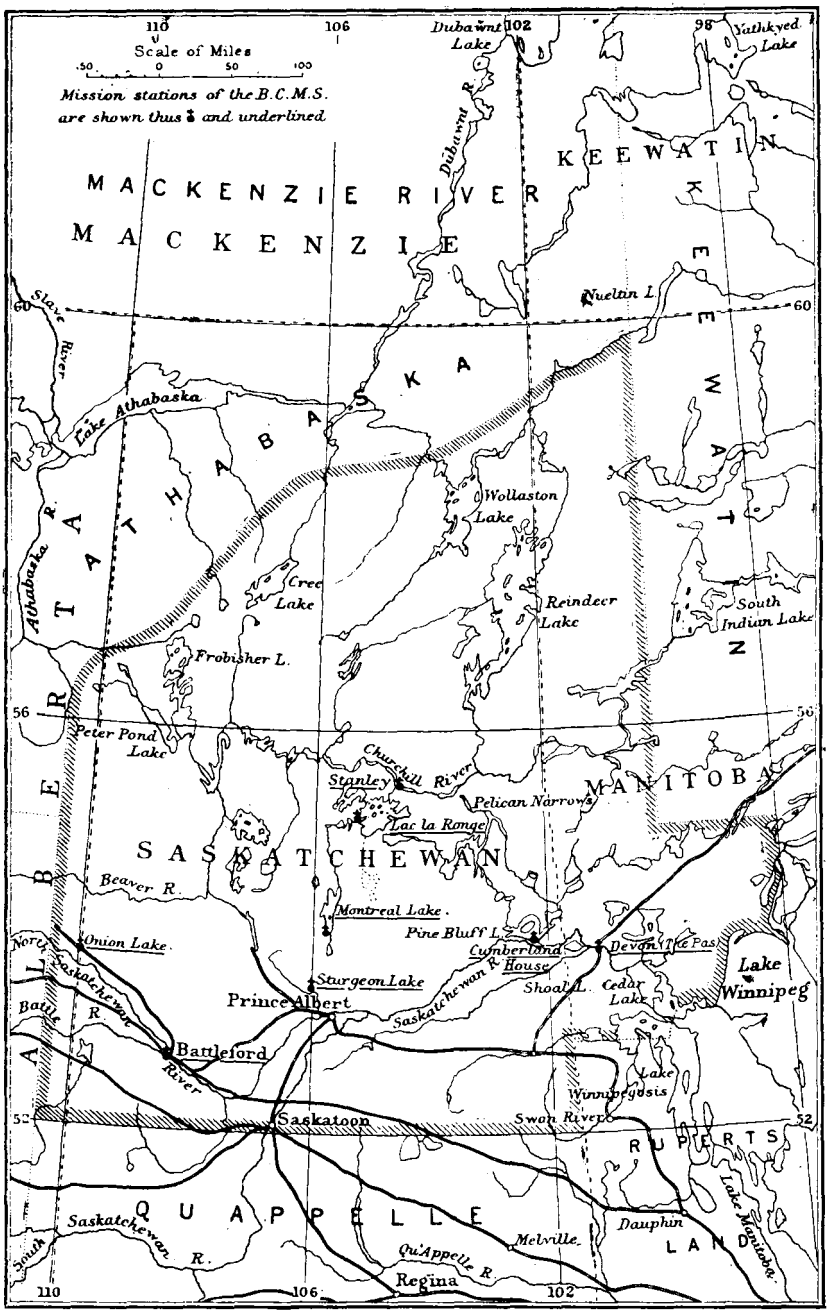
Keewatin Diocese.

This diocese was formed in 1902. It relieved Moosonee of all its missions on the west coast of Hudson's Bay, and Ruperts Land of most of the natives, and has more Indians and Eskimos than any other diocese in the Dominion except Saskatchewan, besides an increasing number of white settlers. The total population is about 25,000—17,000 whites, 5,000 Indians, 3,000 Eskimos. Many of the Indians are Christians. There are 21 permanent Churches, but only one in the south (Kenora) is self-supporting.

The area covered is the northern part of the province of Manitoba, giving it a considerable coast line to Hudson's Bay.

B.C.M.S. has taken over, at the request of Bishop Dewdney, three missionaries, and is responsible for their support—at any rate for a period of five years—in three widely separated districts.

Lake of the Woods.—Half way between Fort William and Winnipeg lies the chain of lakes known by this name, fed by Rainy River and drained into Winnipeg River. Fringed



SASKATCHEWAN DIOCESE.

by unspoiled woods its scenery is distinctly primitive. The station on the Canadian Pacific Railway for the district is Kenora, and the country and waterways have become a much used holiday resort.

Situate in the extreme south of the diocese, north-west of Lake Superior, there are Ojibeway Indians, some Christian, some pagan, among whom the Rev. M. Sanderson is working.

The Christian Indians have until recently been without missionaries or schools. Many have, therefore, relapsed into heathenism.

Mr. Sanderson, as travelling missionary to the Indians accompanied the Bishop, in July, 1923, on a visitation which is of interest, affording some indication of the character of work among the scattered groups who, but for devoted self-ignoring zeal, would have no ministry or spiritual help.

Trout Lake is 350 miles south-east from Fort York in the interior. Archdeacon Kirkby (C.M.S.) established a mission here in 1874, and a native clergyman, the Rev. William Dick, did a great work among the Indians during his 34 years' service, changing a heathen people into at least nominal Christians. His death in 1918 created a vacancy which has been acutely felt.

At present there are 800 Indians living on the islands and shores of the lake. They are a primitive folk, nominally Christian. For five years they had no resident missionary, but services were maintained by the Indians themselves. Bishop Dewdney, when visiting to instal the Rev. Leslie Garrett recently, confirmed after examination 146 in the open air, the Church being too small.

The Bishop writes: "'No mission is more promising or interesting than this of Trout Lake. The people cannot be called heathen but have much to learn and unlearn."

In July, 1923, the Bishop, accompanied by Archdeacon Faries, went with the Rev. L. Garrett to institute him at the station as the missionary in charge. The following notes of his journey are interesting:—

"We proceeded up Hayes River in two canoes. Next day the Indians saw two moose. The Bishop shot the smaller. After passing Steel River the Shamatawa River

was entered, and the Bishop was again successful in catching four good-sized fish, so fresh food was plentiful. An Indian camp was reached where a man was rafting firewood for York Factory. The Sturgeon River flows through banks luxuriantly green. Services were held on the bank on Sunday, much time being spent in hymn singing.

The following day Sturgeon Lake was reached and sailed through till Muskeg River was entered, yellow with lilies. The portage was hard in a broiling sun. The night was spent on shore, pestered by mosquitos and black flies. In due course the large wide Severn River was reached flowing between high clay banks."

The Bishop and his party were met by several men in birch bark canoes who greeted the visitors with glad shouts. The Church and a few buildings belonging to the H.B. Company were a striking background.

York Factory has been a missionary centre since 1854. It stands on the western shore of Hudsons Bay at the point where the Nelson and Hayes Rivers unite on entering the bay. The early missionaries experienced with the native peoples great hardships. Dependent on an annual ship which entered the bay with supplies, it occasionally happened that the ice closed in and precluded the possibility of reaching the station. Archdeacon Winter in 1880 describes a time of great privation in his diary :—

March 2nd (Sunday).—The deer hunters returned yesterday, but they did not succeed in finding any deer. They came to church to-day and are all looking very thin. My heart aches for them and their families. We used once more the prayer, "In Time of Dearth and Famine." The congregation responded with a loud "Amen."

March 11th.—We visited some of the huts. It was terribly sad to have to hear in every place a request for food. "Mechim, Mechim," that is "food," is a word that is uttered more frequently than any other.

March 14th.—Matters are not improving with regard to food. Two men were scarcely able to reach the fort this evening. One came to beg a little food. He was fearfully weak and so exhausted that he could hardly speak. How we pray for a cessation of their miseries!

March 15th.—The weather is still very cold—25 degrees below zero. When visiting to-day I was compelled to call attention to the filthy state of one of the huts. Many of the Indians do not regard cleanliness as a necessity to preserve health.

March 16th (Sunday).—Rather cold morning, 23 degrees below zero, and a strong wind. The Indian services were well attended, the singing and responses most hearty, which really surprised me, considering the appearance of the poor people. Some of them scarcely look like living beings.

March 22nd.—We have not had quite so many starving visitors this week, not because they are not starving, but because I have no food to give them. Only a half of the year has expired (from ship time to ship time), and we have already used and given away considerably more than our annual supply.

March 23rd (Sunday).—Good congregation to-day, but alas! I know full well what a large congregation means at this time of the year. The people are either afraid to go away from the place or have been driven to it by starvation. Some of them could scarcely crawl to Church.

March 24th.—C. P. died last evening, but this death would not have taken place if the poor girl could have been properly supplied with food. By night and by day their emaciated forms are before us.

March 26th.—I went to a few huts near, but it is painfully sad to hear the same words from every mouth—"Mechim," *i.e.*, "food." I know not what will become of the people unless there is some alteration. Humanly speaking it is a wonder that they give any heed to spiritual things.

April 4th (Good Friday).—Very few Indians have come in to keep Easter. The meaning of that is they cannot leave their families owing to shortness of food.

April 6th (Easter Sunday).—We have had three delightful services, and they would have been even more enjoyable if the faces of the majority had not been so unsightly. The hunters came last evening, late, but they had not succeeded in meeting any animals. The annual collections were made to-day, but are much smaller than usual. Eleven communicated at the English and 34 at the evening Indian service.

Two hunters with their wives came forward for the first time and received the symbols of Christ's body and blood with evident signs of deep emotion. I always take the opportunity of saying a few words to the communicants alone, and this afternoon I spoke about "the new life." Evening prayer, with communion, lasted from 3 till 6-15.

April 11th.—Yesterday every head was drooping, to-day every face is smiling, although no one has seen or heard of a single deer. Yet we know that the animals must be near, because the Fort dogs ran away this morning with their tongues hanging out of their mouths. This is always a good sign. The men followed immediately.

2-30 p.m.—All the men and some of the boys have done a good morning's work. A large number of deer are already lying dead in the woods. Grateful hearts know how to thank our heavenly Father.

The Ven. Archdeacon R. Faries, now B.C.M.S. representative at this station, has experienced this privation. In 1910 Bishop Lofthouse took four days in a boat less than 30ft. long to move forty miles, and for 48 hours, in consequence of adverse wind and storm, they were unable to land or even get a cup of tea. The petition in our Litany—

> "That it may please Thee to succour, help, and comfort all that are in danger, necessity, or tribulation, and to preserve all that travel by land or by water"

should be constantly used on behalf of our missionaries and their people in Northern Keewatin.

We are thankful that the hardships of service in these northern parts of the diocese of Keewatin are now to some extent ameliorated. More than one vessel per year visits the posts for trading, and the Canadian National Railway, though still at long distance, affords occasional communication with the south. The conditions, however, remain difficult, and the workers claim our sympathy and practical support.

The latest report, dated January 30th, 1924, tells us that there is a house with outbuildings for the missionary, also a large Church for summer use, and a small Church which can be heated in winter; also two school buildings for English and Indians respectively.

The English-speaking congregation numbers about 50 persons, while the Indian congregation often exceeds four hundred when they are in for trading purposes. Attendance at the celebrations of Holy Communion at Christmas and Easter, when they are seldom absent, entails much self-sacrifice and hardship. The Indians make frequent use of their prayer-book, read the Scriptures diligently, and in many wigwams or tents family prayer is regularly observed.

The Indians have contributed liberally towards a new Church, and have presented the mission on Trout Lake with twelve window frames for the missionary's house.

The discouraging features of the work are briefly the persistence among the people of superstitions which mingle with the Christian ideas of God and His dealings with mankind and the contamination by the vices of godless white men. The building of the Hudson's Bay Railway has exposed our Indians to great and constant temptations. A dispensary, in running which Mrs. Faries renders great assistance, is an important part of the work, the Canadian Government supplying medicines and other necessities. The out-stations include Port Nelson, on the north bank of the Nelson River, 12 miles distant, where a layreader resides and holds services; Severn, about 240 miles east, where there are 21 families, the chief being the lay reader-in-charge. On a recent visit of the Bishop 19 young people were presented for confirmation, 6 children were baptised, 48 partook of Holy Communion, and 3 marriages were solemnised. Thus the hearts and efforts of the missionary are strengthened. How great the need that the Holy Spirit should deepen and constantly sustain the reality of worship and life where religious privileges are so restricted by the isolation and rigours of the country.

Fort Churchill, 200 miles north of York Factory, is included in Archdeacon Faries' parish. The difficulty of obtaining fuel is a real problem. A considerable number of Eskimos are regularly trading at this post on Hudson's Bay. The missionaries at York Factory have now and again visited and, in the limited time available, taught them. About 1860 the Rev. J. P. Gardner spent two years at Churchill, but he was chiefly occupied in winning the confidence of the people, though

a few baptisms took place. A mission house was built and the station was subsequently occupied by the Rev. J. Lofthouse (afterwards Bishop) in 1886. But in 1890 an iron Church was erected under great climatic difficulties. Shortage of men has left this remote post without a resident missionary. Occasional visits from Fort York were, however, maintained. Bishop Lofthouse, in the interesting story of his life and work, entitled, "A Thousand Miles from a Post Office" (S.P.C.K.) tells of the difficulties of the work among the Chipewyan Indians and the Eskimo. On his arrival with his wife and an English maid he found a small dilapidated Church building. For some time it had to serve the double purpose of mission house and Church. A curtain hung across the centre divided it into two rooms, a combination living room, bedroom, and meeting place; the other a kitchen. During occupation it rained a great deal, almost as much inside as out. This station is held to be the coldest place in Canada and usually has a very heavy snowfall during the nine months winter, the remainder of the year being usually made up of bad weather and flies. Myriads of mosquitos and black flies during the brief summer plague missionaries and others, the lack of firewood adds to the discomforts and is often a cause of serious difficulty.

Bishop Lofthouse says: "The missionary is expected to be able to extract teeth, amputate limbs, and prescribe remedies for the many ills of life. He must also be ready to act as his own joiner, builder, blacksmith, bricklayer, mason, plumber, and labourer.

Truly, he adds, "the north country teaches patience and fortitude," and again whale oil and blubber occasion strong smells. I could go unwashed for a week, eat raw, half-cooked, or wholly uncooked food, and sleep on a 6in. plank with any sailor." But the travelling discomforts, difficulties, and dangers are severe tests of devotion to the Master whose command is successfully obeyed, of love for souls for whom He died and heroic zeal in the great task.

The Eskimos now use a post farther north for trading. They are very slow to learn and most of them are still pagans. Bands of Chippewyan Indians are also needing help and ministry.

Eskimo Point, 250 miles north of Churchill, has a trading post of the Hudson's Bay Company. When the Bishop visited the station in 1924 he found the Eskimos anxious to learn, and they pleaded for a teacher. He and the Archdeacon are hoping that it may be possible to respond to the call.

Here is a definite topic for intercession, and other places still further north are still in darkness. At Chesterfield, Baker Lake, Cape Fullerton, Repulse Bay, etc., where Eskimos gather there are urgent needs for earnest, faithful, hardy young men burning with zeal and love to go and win souls for Christ in regions where He is not known. The great question is: Who will go for Christ's sake?

CHAPTER VI.

B.C.M.S. MISSIONARIES. — The late Archdeacon Mackay, Rev. W. Sheasby, Rev. Canon W. E. Paul, Rev. A. Ahenakew, Rev. Canon Fraser, Rev. G. W. Fisher, Archdeacan Faries, Rev. M. Sanderson, Rev. L. Garrett.

NEEDS. WAYS OF HELPING. OTHER FIELDS. India, West China, Burmo-Chinese Frontier, South America.

OUR MISSIONARIES.

Saskatchewan.

The Venerable John Alexander Mackay, D.D. (deceased).—He was accepted by the C.M.S. in 1862. Born in Moosonee he was a pupil of the late Bishop Horden, and was first sent to Stanley. Later he became tutor in Cree at Emmanuel College, Prince Albert. He revised the whole Bible and prepared several books in that language, and, with Bishop Horden, put the Prayer-Book into Cree. His work lay in and around Battleford on the Northern Railway and on the North Saskatchewan River at its junction with the Battle River. He resided at Paynton. It was with deep

regret the society was informed that the Venerable Archdeacon, within a few months of his glad acceptance of service under B.C.M.S., was taken ill when visiting Thunderchilds Reserve with the Rev. E. Ahenakew, and was taken to the house of his friends, Canon and Mrs. Matheson, at Battleford. He never regained consciousness and passed to higher service on Monday, November 26th, 1923, aged 85 years.

A memorial service was held at St. George's, Battleford, when the Rev. E. Ahenakew, of Onion Lake, an Indian clergyman, gave testimony to his fidelity, zeal, and unique influence. He went about doing good. "He was a father to our race, not indulgent but kind and wise, ever burning with zeal for his Lord's cause, simple and Christlike in his daily life, tremendously effective in his work—a true man, an honest one, the noblest work of God." His name and work will rank with those of Bishop Bompas, Mackay of Uganda and David Livingstone. "Canada has lost one of her most interesting and useful men, and the Church, one of her most faithful and Christian servants, and the Indians their finest earthly friend, champion, and counsellor."

The body was taken to Prince Albert, was there met by the Bishops of Saskatchewan and Qu'appelle, and representatives of Government, and of clergy, ministers, and public men from many districts of Manitoba and adjacent provinces. At the service in the pro-Cathedral at Prince Albert Bishop Lloyd gave the address, recalling his varied, useful work for God and the people and as warden of Emmanuel College, Saskatoon.

The Rev. W. Sheasby, M.A.—He was converted when 19 years of age in a little seaside village in South Ireland. Later he kept three terms at St. Aidan's College, Birkenhead. He was ordained by the Bishop of Saskatchewan, and has spent 11 years under the Colonial and Continental Church Society in work among white -settlers and half breeds, latterly at Birch Hills. He volunteered for Indian work and has removed to Battleford, where he will have charge of five reserves (Little Pines, Sweetgrass, Poundmakers, Red Pheasant, Mosquito). He is 47 years of age,

is married, but without children. He visits the outlying reserves in summer with horse and buggie. He has a lantern, and finds it useful in teaching the life and work of our Lord. The Roman Catholic priests and the character of their teaching still prove a serious hindrance. The original plan of assigning the Reserves to the sole religious care either of Romanist and Protestant seems to be in abeyance. He has encouragements and proves "the efficacy of believing prayer." He has recently received through the "Wants Department" some new lantern slides illustrating "The Life of Christ," which are much appreciated.

The Rev. Canon W. E. J. Paul, B.A., LL.B.—He is young, the son of Lady Paul, well known in the South of Ireland. He went into Indian work about three years ago, as he writes, "with the express purpose of carrying on C.M.S. work and teaching the old Gospel truths." His work and influence lie farther north, and he lives at Sturgeon Lake, but in the summer time visits Stanley and the Churchill River district. Last summer he travelled 300 miles by canoe and later journeyed north to Lac la Ronge and Stanley. In winter he drives a pair of ponies and a sleigh, and needs to carry horse feed for the whole journey. In summer he travels by canoe. He writes that the young men at some Reserves give real encouragement, are often keen about their Church, regular at service and Holy Communion, and very willing to help. In the north a large number of old people are consistent Christians. Of the rest there is room for considerable improvement and much need for prayer.

The Rev. G. W. Fisher.—Born at St. Albans, Herts., he was a Church worker at St. Peter's parish and assisted at St. Paul's district Sunday School. He studied at Wycliffe College, Toronto. He asked to be taken on as a missionary of B.C.M.S. in August, 1923. He is married and in charge of Cumberland House, one of the oldest "posts" of the Hudson's Bay Company and a C.M.S. Mission since 1840. He pays occasional visits to Pelican Narrows, 125 miles north, and Red Earth and Shoal Lake Reserves, which lie 50 miles south. He travels by dog sled in winter and canoe in summer.

He is hoping to raise funds to put up Church buildings at Cumberland and at Pine Bluff, 35 miles distant, at the farther end of the lake. He works among Indians and half-breeds who live in log houses on Reserves, but are only confined thereto when the white settlers acquire land for farming. White people are few—five trading employees and a few trappers. He has spent a furlough in England and has received a hearty welcome as the first B.C.M.S. missionary to report in person. He enjoys good health and finds no "hardships in the missionary's life, though there are some inconveniences." He finds the dispensing of simple medicines of real use, and appreciates Mrs. Fisher's help in this department. An additional room built to the mission house for use as a children's hospital would be invaluable.

Rev. A. Ahenakew.—A Cree by birth and a graduate of Emmanuel College, Saskatoon. After completing his theological work he took a medical course in the Alberta University. He is now stationed at Onion Lake. He was travelling with the Ven. Archdeacon Mackay when that aged devoted worker was seized with fatal illness. He was chosen to give the address at the funeral service conducted at Prince Albert. He is one of the three specially selected clergymen to have general oversight of the Indian work in the diocese (western portion).

The Rev. Canon A. Fraser.—He graduated at Wycliffe College in 1905, and has from that time served in Indian missions in the eastern part of the Saskatchewan diocese. He has been at Devon, or "The Pas," about fourteen years, and has been a frequent traveller, assisting at vacant stations. He speaks Cree fluently. He is superintendent of the Indian work in the eastern section of the diocese.

Keewatin.

Rev. Maurice Sanderson. — A native clergyman, originally educated at an Indian day school, passing thence to a Church of England Industrial School near Winnipeg. Later he graduated at St. John's College, Winnipeg. He began missionary work under C.M.S. at Jackhead in 1902. In 1905 he was at Lac Seul, where he continued some years.

He is at present travelling missionary in the south of the diocese, visiting both Christian and pagan Indians. His headquarters are at Lake of the Woods on the extreme west of the Ontario province. He is in touch with Ojibeway Indians on the east side of the lake, and speaks their language. No evangelistic work has recently been done amongst this tribe, but an effort is now being made to reach and win them.

He visits the Reserves at Lac Seul, Islington, and Grassy Narrow, Eagle Lake, Whitefish Bay, Manitou Rapids, etc., with their remoter outstations, some approximately near the railways and others on the Rainy River.

At some of the mission stations resident missionaries have become a hope and not an actual experience. Occasional visits are helpful and necessary, but regular teaching by example and life are as essential to effective work in Keewatin as in England. The Indians mostly, if not entirely, belong to the Salteaux branch of the Ojibeway nation.

His headquarters are at Kenora, whence he is able to use the rail services to a certain extent. The district is large and involves considerable travelling, often on foot. There are nearly three thousand Indians, some being Roman Catholic and others Presbyterian. In places where no missionary work has been done the people are very hard to influence and win. At present he has not the active assistance of native laymen, but is more hopeful for their service in the near future.

Rev. Leslie Garrett.—Aged 25, he was educated at Wycliffe College, Toronto, and whilst there worked in Indian missions part of the year. He has been ordained deacon and appointed to Trout Lake (see p. 47), an isolated station on the River Severn, which he reached with the Bishop in July, 1923. It is 350 miles south-east of York Factory. The Indians are Crees, but the dialect is not as pure as that spoken further north. They are mostly nominal Christians. At Cat Lake there is a large band of heathen Indians who have never yet had a missionary. They are asking for a Church of England teacher. The liturgy proves helpful. He recently travelled six hundred miles on snowshoes, visiting outlying camps before he was able to take

train home. The only white people seen at Trout Lake are the manager of the Hudson's Bay Company and his clerk. Mr. Garrett was recently married (1924), and claims the prayerful interest of friends in England in the work to which he has consecrated his life. He only gets three mails a year.

The Ven. Archdeacon Faries was born at Moose Factory, and was educated at Montreal Theological College. He speaks Cree like a native. He was accepted by C.M.S. in 1894, and travelled in 1898 500 miles (from Fort Hope to Moose Factory) to be ordained priest. At Fort Hope, about 350 miles up the Albany River, Mr. Faries had experience of work among Ojibeway Indians and found them all attentive and generally earnest. Bishop Newnham visited York Factory in 1900 and found Mr. Faries in charge there, working among Chipewyan Indians and Eskimo. His visits to distant camps, *e.g.*, Fort Severn, 14 days' river journey by sailing boat (300 miles), and to South Lakes, 120 miles distant, where he found Indians cheerful though near starvation, evidenced his earnest activity. He is still in charge of the missionary work at York Factory at the mouth of Nelson River on the Hudson Bay. The little Church there established has sent out several keen native workers. In 1909 he translated the Prayer-book and a hymnal into Cree. His Archdeaconry covers a vast area (see under "Churchill and out-stations (p. 51).

Needs.

This imperfect account of B.C.M.S. Missions and missionaries will help us to realise :—

1. The need of *definite prayer* for Indians and Eskimo and their teachers.
2. The need to make this sphere of work again *a topic for information* eagerly sought and passed on to members of our Union branches and our fellow-workers.
3. The need for *more labourers* (men and women) to live the Gospel and to tell its glorious message of salvation through our Lord Jesus Christ.

4. The need of *practical sympathy.* A letter at half-yearly intervals to one of our missionaries would cheer the hearts of those at work, often in isolated positions or discouraging conditions.

5. The need for a *fuller appreciation* of the heroism, fervour, patience, and confidence of our workers for God and souls in N.W. Canada.

6. The need for a *Missionary Training Home or College* to which male Candidates may be sent preparatory to work in the Mission-field. A special fund has been started to meet the considerable initial expense. It is hoped that suitable premises have been secured.

Other Mission Fields.

The Bible Churchmen's Missionary Society has interests and workers in other fields.

In INDIA *the Rev. Dr. and Mrs. F. E. Keay* have acquired a bungalow at Saugor, Central Provinces, and have commenced a promising work among outcastes and others with the Bishop of Nagpur's warm approval. He has already baptised some in the district, which has over 800 villages. He hopes to visit and preach in the villages of the adjacent native States. The new missionaries are proving invaluable. An out-station at Amarmow has been opened.

The London Missionary Society have for some time desired to strengthen their work in South India, and have sold their property at Mirzapur, on the River Ganges, to B.C.M.S. There are five bungalows, a girls' school and hostel, and two Churches. It is an important centre for work and influence. The Rev. E. Morris Jones and other missionaries have taken up active evnagelistic work there.

At LUDHIANA, in Punjab, *Dr. Edith Brown,* anxious as to the future of the Women's Medical Training College, of which she was the founder, has transferred the chief responsibility of the work to B.C.M.S. The hospital, with 150 beds, is full, and the staff has been strengthened by the acceptance of two ladies, daughters of the Rev. C. G. Monro, who are at once leaving for India.

In WESTERN CHINA, *Dr. E. Maud Chidson* at Shunking (Szechwan Province) while learning the language is constantly using her abundant opportunities for teaching and healing. She has a Bible Class of native girls. Five new missionaries have been sent to her assistance, and it is hoped that B.C.M.S. will now press forward to occupy a large unevangelised district comprising Kwangan and Linshui, under Bishop Cassels and his assistant, Bishop Mowll. The condition of the country is still dangerous and unsettled. Suiting has been occupied by the society and progress is reported.

At NANNING, *Kwang-si, South China.*—The Hospital, Foundling Home, and Evangelistic work, so well established by Dr. H. Lechmere Clift, has been transferred to our Society. An active Christian doctor is urgently needed to help the present staff. The spiritual destitution of the city, with a population of 150,000, is appalling, and presents a great opportunity for effort and advance.

On THE BURMO-CHINESE FRONTIER.—*The Rev. and Mrs. A. T. Houghton,* and his sister, *Miss E. M. Houghton,* a fully qualified nurse, reached Mohnyin. It is on the Upper Burmah Railway, two and a half days' journey from Rangoon. The immediate district north is being administered by the British Government and is quite unevangelised. A bungalow, Church, and dispensary have been secured at Mohnyin, in the Hukawng valley. There are about 250,000 Kachins in this area and large numbers in the district beyond. These people are animists. There is a missionary and his wife, of the American Baptist Mission, doing educational work, but he does not touch the territory north of Myitkyina. Prayer for these missionaries will be appreciated by them. Interesting news from them will be seen in "The Messenger" from time to time.

In SOUTH AMERICA.—A gift received specially for work among some of the millions of South American Indians calls for prayer for a leader and recruits. A special committee is considering possibilities and plans.

At ARUA *in Africa.*—An offer of a Mission West of the Nile and N. of Lake Albert has just been made and accepted by B.C.M.S.

may be suggested :—

Prayer (personal and collective), using the B.C.M.S. Cycle of daily topics.

Personal Service.—When God, by His Holy Spirit, brings home the world's need and the society's call for workers, write at once to the Hon. Sec., B.C.M.S., 14, Victoria Street, London, W.C.

Home Service.—Ladies and girls can get to work and make useful articles for prizes and gifts at the missions, and supply the increasing claims on the "Wants Department."

Men can call friends together for a study class, to gain information as to the work and opportunities and God-given results in B.C.M.S. fields of interest and the wider needs of Jews, Mohammedans, and Heathen. Laymen are specially needed in every auxiliary and branch of the Society's work.

All can talk of God's work through this society and encourage the circulation of the "Messenger" (monthly, 2d.).

All can enlist Members for the *B.C.M. Union* for prayer and service (men and women), or among young people, membership of the Young Harvesters' Union connected with B.C.M.S., and report progress to headquarters.

Place and use a *missionary box* in office, home, shop, or other possible place, and look after it.

If there is a B.C.M.S. parochial secretary or treasurer *help him or her* in any possible direction, but get a holy fear of being useless or doing nothing.

Use the interesting sets of *lantern slides* which have been prepared. Particulars will be gladly sent from the office.

"Wants Department."—Mrs. Bartlett, Nailsea Rectory, Bristol, has opened a department to supply the needs of missionaries in furtherance of their work. Garments and gifts have been sent to Dr. and Mrs. Keay, and lantern slides to the Rev. W. Sheasby, N.W. Canada, and medicine and gifts to Dr. Maud Chidson, West China.

Remember *every day* and all day *B.C.M.S.* Ask for *the blessing of God* on all work and workers abroad and at home. Pray for *men and women* to consecrate life and talents for service in the hungry Mission-fields. Intercede often for and encourage *contributors, collectors,* and *Workers* and *Speakers.* For the *glory of God,* the *honour of Jesus Christ,* and in *obedience* to His *great command* :—" Go ye . . preach the Gospel . . to every creature." " Whatsoever thy hand findeth to do, DO IT with thy MIGHT."

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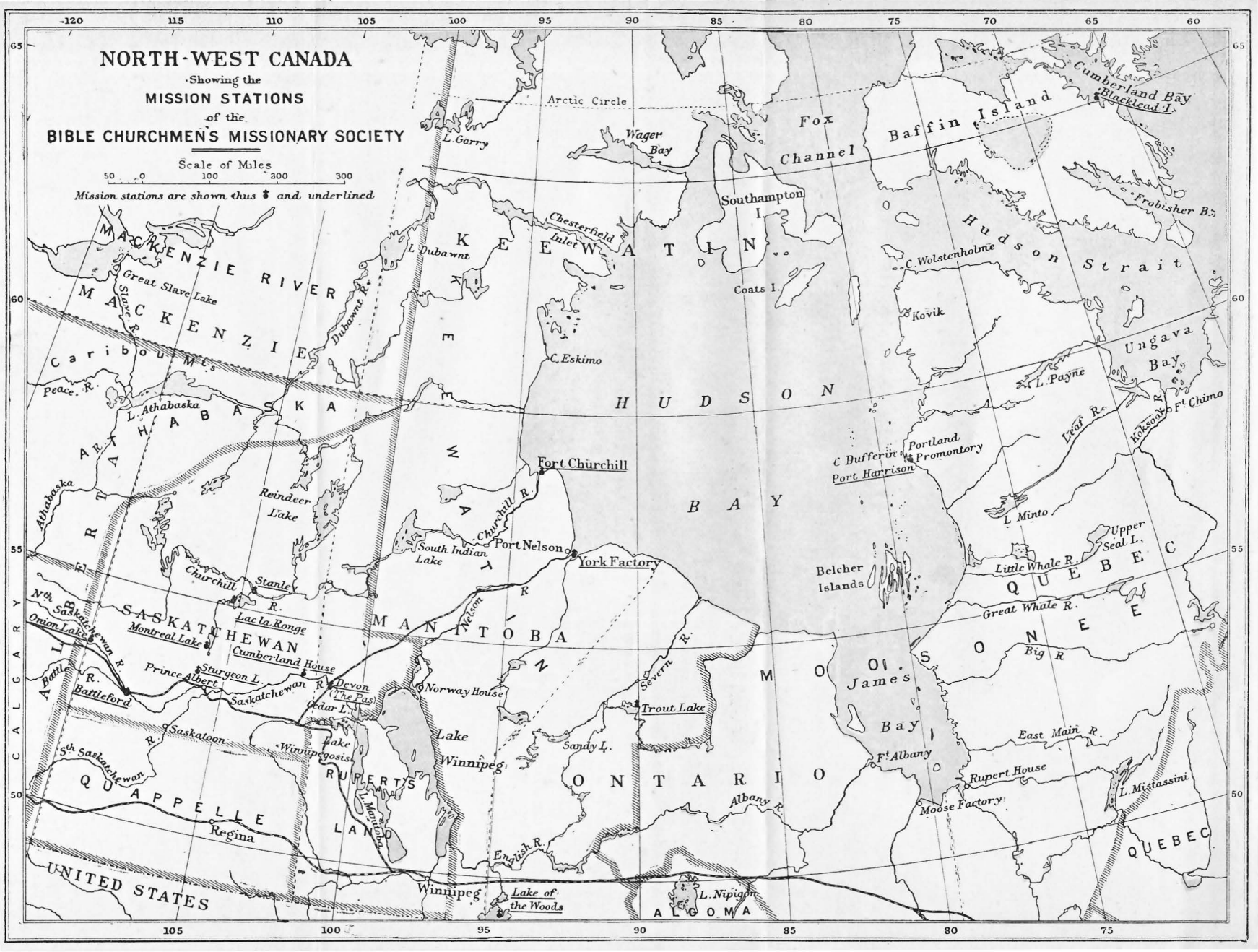
NORTH-WEST CANADA
Showing the
MISSION STATIONS
of the
BIBLE CHURCHMEN'S MISSIONARY SOCIETY
Scale of Miles
50 0 100 200 300
Mission stations are shown thus ⚘ and underlined
Arctic Circle
L. Garry
Wager Bay
Fox Channel
Baffin Island
Cumberland Bay
Blacklead I.
Frobisher B.
Southampton I.
Chesterfield Inlet
K E E W A T I N
L. Dubawnt
Dubawnt R.
C. Wolstenholme
Hudson Strait
Coats I.
Kovik
MACKENZIE RIVER
Great Slave Lake
Slave R.
MACKENZIE
Caribou Mts.
Peace R.
L. Athabaska
ATHABASKA
Athabaska R.
C. Eskimo
H U D S O N
Ungava Bay
L. Payne
Leaf R.
Koksoak R.
Ft. Chimo
C. Dufferin
Portland Promontory
Port Harrison
Fort Churchill
Churchill R.
B A Y
Reindeer Lake
South Indian Lake
Port Nelson
York Factory
L. Minto
Upper Seal L.
Little Whale R.
Belcher Islands
Q U E B E C
Churchill R.
Stanley
Nelson R.
Lac la Ronge
Great Whale R.
N. Saskatchewan R.
Orion Lake
Montreal Lake
SASKATCHEWAN
MANITOBA
Cumberland House
Prince Albert
Sturgeon L.
Battle R.
Battleford
Saskatchewan R.
Devon (The Pas)
Cedar L.
Norway House
Severn R.
Big R
M O O S O N E E
James Bay
Trout Lake
Saskatoon
S. Saskatchewan R.
Lake Winnipegosis
Lake Winnipeg
Sandy L.
East Main R.
Ft. Albany
Rupert House
L. Mistassini
RUPERTS LAND
Manitou
ONTARIO
Albany R.
Moose Factory
QUAPPELLE
Regina
English R.
QUEBEC
UNITED STATES
Winnipeg
Lake of the Woods
L. Nipigon
ALGOMA
CALGARY