**10-Bishop David Anderson sermons and other Anglican Church sources**

**99pages**

**Note re parts 1-20: Friesen’s notes on Rev. David Anderson’s Sermons:** An inconvenience associated with my transcribed excerpts from sermons is that the notes were taken in WordPerfect in 2006 and translated into a Word document years later. A few punctuation marks are wonky and only partly corrected. The Call Numbers in square brackets were taken in the University Library, Cambridge in 2006, March 2011, Sept-October 2012, mainly in the Commonwealth Collection.

 **Pages 3-43: Bishop David Anderson Sermons**

**1**-Rev. David Anderson M.A. *“*The Believer: Welcoming the Redeemer’s Call*” A Sermon preached on Sunday December 19, 1847. By the Rev. David Anderson, M.A.”* in David Anderson *Two Sermons Preached at St. Paul’s Chapel, Kilburn, in December, 1847, on occasion of The Death of Ellen, Wife of The Rev. David Anderson, M.A.* (London: J. Hatchard and Son, 1848) pp. 49-88 [1848.7.26]

**2-**David Anderson D.D. Lord Bishop of Rupert’s Land *A Charge Delivered to the Clergy of the Diocese of Rupert’s Land, at his Primary Visitation*. (London: T. Hatchard, 1851) 48pp. [6.17.21]

**3-**David Anderson, D.D. Lord Bishop of Rupert’s Land. *“The Seal of Apostleship: An Ordination sermon Preached at St. Andrew’s Church, Red River, on Sunday, December 22, 1850"* (London: T. Hatchard, 1851) 31pp. [6.18.43] [copy in Wpg Anglican archives]

**4-**The Bishop of Rupert’s Land. *Notes of the Flood at the Red River, 1852* (London: Hatchards, nd ([1852]) [RCSA.A.680c.10] [David Anderson]

-David Anderson, D.D. *Notes of the Flood at the Red River in 1852* (Second edition: London: Hatchards 1873) [73.6.964]

**5-**The Bishop of Rupert’s Land *The Net in the Bay; or, Journal of a Visit to Moose and Albany* (London: Thomas Hatchard 1854) [xix.36.63]

 David Anderson D.D. First Bishop of Rupert’s Land *The Net in the Bay; or, The Journal of a Visit to Moose and Albany* (Second edition: London: Hatchard’s 1873) [73.6.861]

**6-**David Anderson D.D. Lord Bishop of Rupert’s Land. *A Charge delivered to the Clergy of the Diocese of Rupert’s Land, at his Triennial Visitation, in July and December, 1853*" (London: Thomas Hatchard 1854) 59pp [6.20.18]

**7-**David Anderson D.D. *“Children Instead of Fathers: A Christmas Ordination Sermon, preached at St. John’s Church, Red River, on Sunday December 25 1853”* (London: Thomas Hatchard 1854) [only? copy in Wpg Anglican archives]

**8-**David Anderson D.D. *The Winner of Souls: A New-Year Ordination Sermon, Preached at Saint John’s Church, Red River, on Tuesday, January 1, 1856*" by David Anderson, D.D. Lord Bishop of Rupert’s Land (London: Thomas Hatchard, 1856) 32pp [6.21.21.2

**9-**David Anderson D.D. Lord Bishop of Rupert’s Land. *A Charge Delivered to the Clergy of the Diocese of Rupert’s Land, at his Triennial Visitation, May 29, 1856."* (London: Thomas Hatchard 1856) 54pp [6.21.27]

**10-**David Anderson D.D. *The Heart Given to God and the Work: An Ordination Sermon, Preached in the Cathedral of Christ Church, Oxford, On Sunday, December 21, 1856*" by David Anderson D.D. Lord Bishop of Rupert’s Land Published by request. (London: Thomas Hatchard 1857) 24pp [6.21.21.1] [also Wpg Anglican archives]

**11-**David Anderson D.D. *Britain’s Answer to the Nations. A Missionary Sermon Preached in Saint Paul’s Cathedral, on Sunday, May 3, 1857* (London: Thomas Hatchard 1857) 36pp.

**12-**The Bishop of Rupert’s Land *The Circle of Light; or, The Conjuror’s Confession* (London: Thomas Hatchard 1857) 16pp. [1857.6.271]

**13-**Bishop of Rupert’s Land *PAPĀMAS; or, The Chief’s Address* (London: Thomas Hatchard nd [1857]) [1857.6.241]

**14-**David Anderson, D.D. Lord Bishop of Rupert’s Land. *A Charge Delivered to The Clergy of the Diocese of Rupert’s Land, in St. John’s Church, Red River, at his Triennial Visitation, January 6, 1860* (London: Hatchard and Co. 1860) 58pp [6.19.52.1]

**15-***Address to Prince of Wales from Clergy of Diocese of Rupert’s Land 28 May 18*60

**16-**David Anderson D.D. Lord Bishop of Rupert’s Land *The Truth and the Conscience: An Ordination Sermon Preached at St. Andrew’s Church, Red River, On Sunday, July 21, 1861"* (London: Hatchard and Company 1861) 35pp [8.34.17] [also Wpg Anglican archives]

**17-**David Anderson, D.D. Lord Bishop of Rupert’s Land *A Charge Delivered to The Clergy of the Diocese of Rupert’s Land, in St. John’s Cathedral, Red River, at His Fifth and Last Visitation, January 6 1864"* (London: Hatchard and Co., 1864) 64pp

**18*-****“Sermon I. Preached in the Parish Church of St. James, Bristol, on Sunday Morning, January 8, 1871,”* by the Right Reverend Bishop Anderson, D.D., Vicar of Clifton [Th.3.47]

**19**-Right Rev. David Anderson, D.D. Vicar of Clifton, Formerly Bishop of Rupert’s Land.

“ *‘The Gospel in the Regions Beyond’: A Sermon preached in Lambeth Church, On Sunday, May 3, 1874, at the Consecration of the Bishops of Athabasca and Saskatchewan*.” Published at the Request of His Grace the Archbishop of Canterbury (London: Hatchards, 1874)[4.32.29]

**20**-Right Rev. Bishop Anderson, D.D. Formerly Bishop of Rupert’s Land; Vicar of Clifton “Morning Sermon” in *Two Sermons Preached in St. James’ Memorial Church, Clifton, on Sunday, January 16th, 1876, on the Death of the Rev. Beedam Charlesworth, A.M.* (London: Hamilton, Adams, and Co. 1876) pp. 5-17 [6.51.34]

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**30- M.P. Wilkinson “The Episcopate of the Right Reverend David Anderson, D.D., First Lord Bishop of Rupert’s Land 1849-1864” (MA thesis, University of Manitoba 1950)77**

**31-Church Missionary Society papers—mfm copy, U of Manitoba Library, Reel31 77**

**32-British and Foreign Bible Society Papers (Cambridge University Library) 82**

**33-Gerald Friesen – toward a paper: “David Anderson’s Red River: enthusiast in his first term (1849-1856), mission advocate in England (1856-57), and sadder wiser elder during his second term (1857-1864)” 85-99**

**David Anderson sermons and charges:**

**1-Rev. David Anderson M.A. “The Believer: Welcoming the Redeemer’s Call” A Sermon preached on Sunday December 19, 1847. By the Rev. David Anderson, M.A.” in David Anderson *Two Sermons Preached at St. Paul’s Chapel, Kilburn, in December, 1847, on occasion of The Death of Ellen, Wife of The Rev. David Anderson, M.A.* (London: J. Hatchard and Son, 1848) pp. 49-88 [1848.7.26]**

 And Sermon 1 by Rev. Edward Rhys Jones 12 December 1847 “Death Swallowed Up In Victory” pp 13-46: Two weeks ago, on Friday, she was a little unwell. On Monday she gave birth to a sister for her brothers. Then the baby died in a few hours. And a disease that had not been suspected took the mother within four more days. Three children left – and father – to mourn.

Anderson says she has gone to a new home – He quotes a series of her last statements, including quotations of the lord’s words, and her calm serenity: -- “I can scarcely see you now” – then the Lord’s prayer, -- the simplicity of her faith – does it not remind us – prepare to meet your God?

 “… one day in those courts is better than a thousand spent in this vain world…” [85]

**2-**David Anderson D.D. Lord Bishop of Ruperts Land

***A Charge Delivered to the Clergy of the Diocese of Ruperts Land, at his Primary Visitation*. (London: T. Hatchard, 1851) 48pp. [6.17.21]**

 Dedication: “To the Clergy of the Diocese of Rupert’s Land, This Charge, published at their request, is dedicated, with sincere respect and esteem, by their affectionate friend and brother, David Rupert’s Land.

 I had hoped “to have assembled you for my Primary Visitation towards the close of last winter, very soon after my arrival among you. But upon more mature consideration, I determined to defer it until I had obtained some acquaintance with your spheres of ministerial duty, and had also gained some insight into the Indian character, and formed some idea of the prospects of the Church throughout this land.” Thus -- delayed delivery position of minister differs from that at home here, the Church is composed partly of those of European habits, partly of those brought in from heathenism!

 I “acknowledge with gratitude the paternal advice and counsel received from many prelates before leaving England, particularly from that revered prelate, whom the Providence of God has elevated to the highest position in our church, and from him, on whom has devolved the charge of ordaining for colonial dioceses, yet I found it impossible to gain from any the exact information which I desired, on those peculiar features which give to a colonial diocese a character altogether its own.” [6]

I learned little exact information from those I consulted except from one who worked on the formation of the diocese of Barbados, (Rt. Rev. W. Hart Coleridge, Bishop of Barbados and warden of St. Augustine’s College, Canterbury, who died Dec. 1850. [7]

But no exact counterpart in Barbados, or Australia or New Zealand. “The tenure by which this territory is held by the charter of the Hon. Company, -- the fact that when we gaze on the lakes and rivers and mighty interlying plains of Rupert’s Land, not a single city or town meets the eye; -- the manner in which a small body of settlers planted in it by a benevolent nobleman, [Selkirk] forms now the centre of light, the little oasis in the wilderness; -- the way in which over the rest of the country, the forts are thinly scattered, with but a handful in each professing the Christian faith, and all darkness around; the method in which the native population seek their subsistence, wandering about from spot to spot, according as the necessity of the chase, the want of fish or of wood may compel them; all this, joined to many other things which readily suggest themselves to your own minds, stamp upon this diocese a distinctiveness of feature, to which, I am bold enough to affirm, no parallel exists at the present hour on the surface of the globe. [7]

This makes our work with the gospel unique – we must pay close attention “to those circumstances which make our lot peculiar, -- to dwell on them carefully and patiently, until we feel that the gospel, as a remedial message, is to be adapted to what we see around us…. Our duty is with the present moment; so to study the condition and character of the land wherein we dwell…” that we can “imprint upon it the mark and stamp of heaven….” [8]

Soon, with a Victoria bishopric, the “chain of sees would be complete” America, thence to China, Calcutta, Bombay to Jerusalem, Mediterranean to Gibraltar Canada - A glowing thought, that the Church of the British Isles should span the world! [9-10]

But life and energy must come from Britain. England must still be regarded by us as the heart and centre of life...Our wisdom would be to keep up a lively intercourse with the Church, whence we are sent forth; not to labour independently of her... but to adapt, as much as may be, our own internal government...[10]

He warns of the approach of evil – notes Newman’s lectures, and several doctrinal dangers – “the tendencies which we have to dread, as likely to lead to the rash speculations of the Continent and the doctrinal errors of the Church of Rome,-- the evils of Formalism or a refined Mysticism.” [21]

Anderson does not worry: “But such errors trouble us not in the more immediate practical duties to which we are called. Indeed I have not much fear of their appearing among ourselves. Called as I have been to the office which I now hold at a very early age, and soliciting on that ground a double interest in your prayers, my confidence would be in the character of my clergy, in their faith ripened in trial and adversity, and strengthened by many a shock. Our practical work removes us from the atmosphere of theological controversy; our distance from home keeps us in some degree of ignorance of it; and yet, as dutiful sons of the Church of England, we cannot be idle spectators of what threatens her interests or affects her peace.” [22]

“What are the leading characteristics of your work on which I ought to dwell, -- what the hindrances which check a greater activity and devotedness to God, -- what the encouragements which His gracious hand spreads before us? [24]

“Now I am inclined to give prominence to the necessary secularity connected with your ministerial work…. Has there not been a great amount of secular labour laid upon those engaged in the ministry of the word? And necessarily so…. I do not mention this to wish it otherwise… [25]

He warns of the snare of physical labour its good and necessary but we require “increased spirituality of mind to counteract the tendency of such employment.... [26]

“Let us not, then, on this account, labour the less, brethren, but let us pray the more... 26

Nor ought the effect of climate to be omitted, as something against which you have to combat. Now, healthy I believe it to be, although the extremes of heat and cold are so great; yet it is trying, and has an influence of its own. It stands in the way of many social improvements, the period of possible labour being so short; and when the country is bound up for so many months, there is little disposition to indulge in much labour for the sake of mere appearance. Plus anticipation of floods All this, as I need not tell you, creates in the native mind an indifference, a quietude, which arrests the attention on first arrival. Am I wrong in saying that something of this effect creeps over European minds after a long sojourn here? Ought we not to struggle against the inroads of such a feeling? We certainly have not the enervating torpor which the heat of India often produces; and in the clear, dry cold of winter there is felt an elasticity of spirits which counteracts, in some measure, the effect of summer. Yet still the tendency of the climate is to lead to a degree of apathy uncongenial with spiritual growth. So many causes may arise to destroy the effects of labour, that the spirit to labour decays.” [27-8] ….

But the greatest and most formidable check is still unnoticed, and that is the difficulty which you have to encounter as regards language. Here, of course, I speak especially to those engaged in native work; and yet to which of us is it not a hindrance? We all behold the Indian continually, we gaze upon him as a fellow-creature, possessing the same immortality with ourselves, we notice him as he passes, and he gives and receives the usual salutation of his countrymen. He proceeds onwards, and thinks that God has created different races for different ends, and that an insuperable barrier divides the White from the Red man. We know that God has created all of one blood, yet we cannot tell him this; our tongue cannot speak to him of a Saviour, and warn him of the terrors of a world to come. Now it is a small thing to master the difficulties of a language. And so it might be if it were one; but the number of dialects meets us, and creates a fresh difficulty. Blessed be God, much has been already done among the natives, and the prayers of our own beautiful liturgy ascend up in their tongue every Sabbath day in four congregations at least in this land. But then, in visiting these, I find varieties in each. There are the two races of different tongues, though evidently sprung from one common origin, the Saulteaux and the Crees; and of the latter there is the Cree of the Plains and the Cree of York, of Churchill, and of the Low Countries. I have but little hesitation in adopting the Cree of the Saskatchewan, or that of the Plains, as the purest, or, to use the term, the most classical; but of those around me there are few who speak it in purity of pronunciation and accent. Of those with whom I am myself brought into immediate contact, almost all speak the other, the Chippeway or Saulteaux dialect, and that only in a degenerate form. [29-30]

...my ear is now pretty well accustomed to its sound, and the vocabulary becomes daily more familiar to me. When the words fill the mind, and suggest themselves to the memory, -- when, if that day should ever arrive, I can think in the language, I should be much more in a position to write it and reduce it to system; for whatever be its origin, it is, brethren, a noble language, or the remains of a noble tongue. It is very philosophical and systematic, as a reference to that grammar which still stands as a solitary one, and to the author of which I bear a willing testimony of gratitude to-day,\* [See *Grammar of the Cree Language*, by J. Howse Esq.] will prove to any one. It is very complex and artificial, as the structure of the verbs alone would be sufficient to show. I do not imagine that it possesses many roots, and that would make the formation of a dictionary (in which one of yourselves has made great progress) [Rev. J. Smithurst] comparatively easy. Therein it would resemble Hebrew, as it does also in its system of prefixes and affixes, and in its number of conjugational varieties of a single verb. Among the classes into which philologists have divided languages, it has obtained the name of Polysynthetic, from the facility with which it can group together a number of ideas in one word.\* [M. du Ponceau; Humboldt; Prichard’s Researches vol. v. pp. 302-320; Schoolcraft’s *History of the Iroquois*, chap. xi] [31] In this flexibility, and the ease with which compound verbs are formed, it seems to resemble the Greek language.... To my own ear (it may be from partiality) it sounds now with softness and sweetness, whether in the full Indian service, which I heard at Cumberland, and in which I sought to take a feeble part, or in the sermons of him who is the first native minister, of my own ordination, in the land. [32]

“The question of orthography remains still in some measure unsettled. To a symbolical system I feel opposed, as it seems to present a double labour to the Indian, to learn the symbols in order to acquire his own tongue, and afterwards our alphabet for the study of the English language. Nor do I see myself the gain of adopting an alphabet differing much from our own, artificial and unnatural although ours may be. Our object is to teach the Indian through our language, and to introduce him to our habits of thought. Our object is not to lose the amount of labour bestowed on the Cree and Chippeway language in the grammars already compiled, but rather to abridge and introduce more of system. A short grammar of the two languages, a few elementary lesson-books and primers might first be prepared; and then we should be the better fitted for the solemn and responsible task of translating the volume of inspiration. All this, my reverend brethren, we must do ourselves, for the fact is, that none of those who speak the language, and interpret for us, understand it grammatically; they can speak, but they cannot analyze, they can give us a sentence, but they cannot parse its words.

For the very use of language as an instrument has to be taught to the Indian. He knows not the Bible, the book of God, and we wish to give him the word of life; but we must take a lower level, and remember at the same time that he knows not any book, nor the value of those mysterious signs which give us the thoughts and feelings of others, who lived and breathed many thousand years ago. And this you must have felt yourselves as a metaphysical difficulty, one may say, impeding your free intercourse with the Indian. You talk to him of the life of the Saviour, His miracles, His crucifixion, and ascension; and the Indian, when you tell him of the blind restored to sight, or the dead brought to life, answers by producing some tale or legend, which has passed from mouth to mouth, and been received as traditionary truth, of some similar case among themselves. He cannot discover the difference he thinks as much credit may be [33] attached to his legend as to our Gospel. He has to learn the value of a book; how its contents travel from age to age, how it can come with the seal of antiquity upon it, and claim the reverence and homage of mankind. He has to learn this of any book, and then he will come to look as he ought upon the book of God, the voice of the Most High speaking to us from heaven. [34]

“Let me not be understood as speaking with anything of despondency of the language and its difficulties. Far from it: a mighty step has been taken in the ordination of one native of the soil to plead with his fellow-countrymen in their own tongue. And now that his preparation for orders is over, I hope to have much more time to devote to such studies. In this work I would solicit your freest suggestions: the more immediate consideration of it I would fix for summer….” And Anderson hopes Rev. J. Hunter will be back to help.... [34]

“Has any real progress been made?” compare with thirty years ago – no minister to comfort and encourage…. “We can scarcely imagine the condition of the family, when no matrimonial bond had been solemnly entered into, no blessing of God invoked on the union: we cannot imagine children growing up without any dedication to the Saviour in infancy, no education to prepare them for their duties in life, none to fit them for an endless eternity. We cannot imagine the dead consigned to the grave without a religious service, -- no minister to comfort the bereaved and to solemnize the occasion to those left behind…. And is there change now? [35]The gospel has won influence in Red River Settlement and among the scattered Indians. [36] Our position - I compare it with what existed in apostolic times, between the Day of Pentecost and the publication of the first gospel or epistle....

The Indians already recognize a power and life in the treasure we possess; they acknowledge that a greater than human arm is with the white man; they feel that on him their arts of conjuring are ineffectual; that there is no enchantment against Jacob, neither any divination against Israel. [37]

There is more strict discipline here than at home. The services at St Andrews, Middle and Indian churches There is scarcely an improvement which I could desire, and to them I may add Christ Church, Cumberland. [38]

“If at the Upper Church [St. John’s?] some things still remain, which will require change, it is because I am unwilling to make any alteration, until the tenure of that church is finally settled, and the question of the church-lands decided….” [39] I hope that the service in the school at St. James will soon be a church; Moose Lake has begun, via Mr. Hunter, and a catechist is working there this winter, and Mr. Budd will go there “when he can leave Cumberland.” [39]

Clergy numbers: 10. Four have parochial charges, four native charges. And the catechist, Mr. James Settee working with Mr. Hunt.

Schools of the settlement They are very numerous, more so than the population would require, were it not that the houses are built only on the bank of the river, and chiefly on one side. A solid, substantial, and scriptural education is thus afforded. There is no excuse for any child growing up without instruction, as in each school there is a proportion of free scholars, through the liberality of the Church Missionary Society. There is, as the result of these schools, together with the respective Sunday-schools, an amount of intelligence among the young which agreeably surprised me on first coming hither, and from which I augur the happiest consequences as regards the rising generation. [41]

and the higher school besides conducted with great zeal by Rev. J Macallum, who died just the day I arrived: Dying the day of my entrance into the Red River, his wish was that the first offer of it [the school] should be made to me by those whom he left behind. And God seemed to direct me not to refuse. It has laid upon me more of labour, but that labour has been its own reward. To it, in anticipation of the future, I have given the name of St. Johns Collegiate School. Should I be permitted to rebuild the church there, it would be St. Johns, my own cathedral church, called so after the apostle of whom we think to-day. Near it would be rebuilt then, if circumstances permit, with more of architectural plan, the collegiate school…. It would in part be an “institution for the training of a native ministry, St. John’s College. And over all, whether the youth training in wisdom’s ways and growing daily in earthly knowledge, or those to be prepared in theological study for the service of the sanctuary, I would inscribe as the motto of duty and of hope, ‘In thy light shall we see light.’” [42]

These are “the peculiar portion of a missionary Bishop. The population appears small; but how are they to be approached and gathered together? Conferences with Indians I have held from time to time, -- messages of inquiry I have sent. Three of these are not without hope, though at the time unsuccessful: the one with the Indians of Beaver Creek, in consequence of Mr. Cochran’s self-denying visit there; another with those of Lac la Pluie; the third, in which there was no drawback, with those of Swan River.” [43]

Grateful to CMS for clothing, feeding and sheltering “the poor Indian and his family. Also to the SPCK for contributions to building churches and schools. To the Bible Society for bibles; to SPG I hope for aid in future. And to the late Alex Leith, Chief Factor in HBC service Cumberland, for a gift that will establish a fund for the diocese. [45]

“Although our eager wishes for the spiritual welfare of the Indian may at times go beyond the views of the Hon. Company, to who[m?] God has committed the government of this land, yet surely we ought to make some acknowledgment for the courtesy and kindness, which have marked an intercourse of many years….” [46] It has supported this bishopric. I hope that soon we will “in our public services unite in prayer to God for those bearing rule in the land, that they might ever use the power, of which they are stewards, with a view to the glory of God, and the best and highest interests of those committed to them. Such a form of prayer I hope shortly to sanction, as used in other colonies and dependencies of the British Empire.” [46]

What may be the future destiny of the land we know not; whether the gradual diminution of the means of subsistence, the failure of the chase and fishery, the increasing want and distress of the Indian population, may bring in a brighter day of Gospel light, is know [sic] only to God. Our concern with them is as immortal beings, whose souls we must endeavour to save. [47]

**3-David Anderson, D.D. Lord Bishop of Rupert’s Land. The Seal of Apostleship: An Ordination sermon Preached at St. Andrews Church, Red River, on Sunday, December 22, 1850" (London: T. Hatchard, 1851) 31pp. [6.18.43]**

 Dedication: “To the Church Missionary Society, the founders of The Church in Rupert’s Land, This Sermon is gratefully inscribed by Its First Bishop

 Sermon focuses on the text: “The seal of mine Apostleship are ye in the Lord.” 1 Cor.ix.2

And it deals with “apostolic labour”

Anderson ordains three: Rev. J. Chapman, Middle Church: he shared with me, “in a subordinate sphere,” as Scripture Reader, my brief period of church work in All Saints Church, Derby, and “he gladly and cheerfully consented to share my trials and difficulties, and to be associated with me once more….” He has served a year of “trial and probation,” which is required by the church of her clergy “ere she promote them to the fullest exercise of ministerial authority.” [9] Having served in “the lower order of the ministry,” he may now “obtain the highest authority which we can bestow.” [10] You remind me “of the land whence we came together; I am reminded that my commission and apostleship are derived from that country, whose is the high privilege to send the Gospel to the remotest nations of the earth.” [11]

 Second, the Rev. W.H. Taylor, late of Spaniards Bay, Newfoundland, now of St James’s District, Assiniboine, who is to me “a comparative stranger.” He reminds me that, “though sent out to this far distant spot, it is not to a solitary, an isolated diocese, that I have come; that this is but one of the dioceses of British North America, -- that a close link ought to bind together, -- one spirit animate the whole body. He comes to us to-day from Newfoundland….[and has travelled through the United States, bringing me “letters and charges from four bishops of the American Church….” [12] Re Taylor’s new district: “Your labour will be among those who have left their homes and settled here; among some, who have fought in the service of their country and are now fixed with their families around them in habitations of their own. They will be your settled charge, and in labouring there, you may perhaps do something for the poor Indians who encamp among them, unwilling to remove far from the graves of their fathers.\* [There is in that quarter an Indian burying-ground. After I had written the above, an Indian encamped thereabouts, willing to build and settle, said to me it must be in that direction, as his father’s grave was there.] [12-13] [This may be St. James parish?]

 And a third, one who will make this day remarkable in the history of the church in Ruperts Land. He will call me off from the thought of the home I have left, to this, the home and country of my adoption. Elsewhere one might forget the mighty and ennobling thought of the number of the redeemed people of God, -- one might forget the extent of the land to be subdued. But Christ reminds us, ‘Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice.’ ….The sight then of him before me, the duty and privilege to which I am now called in connexion with him, would prove that Christ is gathering out His sheep even here. The few sheep in the wilderness, the little bands of Indians scattered over the surface of this mighty land, are not unnoticed by the Saviour. The same Redeemer who beholds the masses of the dense population with which the mother-land teems, regards also with pity and compassion the remnants it may be of a once larger population thinly scattered over the wilds of the West, and He has, we trust, purposes of mercy, days of brightness yet in store for them.\* [The gradual melting away of the Indian tribes is we fear too true: how blessed then if, as Europeans advance, they can hold up among them the true lamp of life, and transmit it to all future generations!”] This day is an earnest of better things. One from among them is now before you, already blessed in turning many of his countrymen to righteousness;\* [Mr. Henry Budd, who as catechist prepared the way for the Missionary Station at Cumberland. He was first sent thither in 1840, and Mr. Smithurst, on his visit to the Station in 1842, found no less than eighty-five candidates for baptism. Since the arrival of the Rev. James Hunter in 1844, Mr. Budd has been laboriously occupied there with his duties as schoolmaster and catechist.] ….Is he not then a seal of mine Apostleship, if not only believers are raised up, but ministers from among them? If the other cases prove that I am sent from the Church of my home, -- that I am linked with the Church in other dioceses – surely he will prove that I am sent to the Indians in Rupert’s Land…. [Anderson then addresses] “my Indian brethren; for from among yourselves one stands forth to say, ‘Send me as a herald to my own kinsmen, according to the flesh, send me to beseech them in Christ’s name, Be ye reconciled to God.’” [14-15-16]

 Anderson speaks to Budd: “You, my beloved brother, (for surely to-day we ought to recount the way by which God has led and guided you,) can remember the day when the hand of God found you, thirty years ago, a child engaged at the time in your boyish sport. God’s servant asked you to follow him, God made your youthful heart willing; but it cost your mother a heavy pang to part with you. She lives, however, to see this day, and surely has reason to rejoice in the sacrifice which she then made.\* [Mrs. Budd is now very aged, and remembers, though indistinctly, the taking of York Factory by the French, under La Perouse, in 1782. She understands very little of English; how great then her gratification in hearing her son explain in her own tongue the plan of salvation! To carry this message to others, she is willing to give him up with little expectation of ever seeing him again on earth. [16]

 “Gladly would I have kept you here to minister by my side, and assist me in intercourse with the Indians around. Many would wish to retain you here, no one more so than myself; but I know the wants of that spot to which you go. I know the desires of your countrymen there for the word of life. Go then to your brethren, and may the Spirit of the lord go with you.” [18]

 In an appendix, Anderson explains that John West named “his young charge” after the Rev. Henry Budd, of White Roothing, Essex, for whom West served as Curate before leaving England: “In the baptismal Register it stands thus: --“July 21, 1822. Henry Budd, an Indian boy, about ten years of age, taught in the Missionary school, and now capable of reading the New Testament, and repeating the Church of England Catechism correctly. (Signed) John West.” He also quotes a letter from the English minister to his namesake, dated 25 April 1850, in which the first Budd thanks him “for your kind and affectionate letter of last year,” warning the younger man that he may not live out the year, his 77th, and signing it, “Your affectionate father …”[27-8]

**4-The Bishop of Rupert’s Land. *Notes of the Flood at the Red River, 1852* (London: Hatchards, nd ([1852]) [RCSA.A.680c.10]**

 Frontispiece: “The Bishop’s Residence, Red River. (From a sketch by one of the Indian scholars.) Dated at “St. Andrew’s, Red River, June 14, 1852”

 “All was hastily compiled from the rough notes taken at the time, during the few days which preceded my departure for Moose. The manuscript was then committed to a sister’s hand, to mature and complete.” He mentions that “the diocese stands already so much indebted to a female pen for the interest excited in its favour at home…” [Who? Not Susannah Moodie -- ] So he acknowledges three women: his sister, and the pen holder, and a third, “the benefactress who has so munificently founded the Mission of Islington, for which I am about to start…” [1]

 Then the flood…., the Collegiate School, etc.

**David Anderson, D.D. *Notes of the Flood at the Red River in 1852* (Second edition: London: Hatchards 1873) [73.6.964]**

Preface is signed “D. R. St. Andrews, Red River, June 14,1852.”

‘Preface to the Second Edition:’ Why a republication? Because “it is almost necessary as an introduction to the *Net in the Bay*,” which is passing into another edition. [A handful of new notes are appended.] “Clifton Vicarage, Feb. 10th, 1873.” [Clifton, now part of Exeter]

 Appendix: No. IV “List of scholars, with date of their appointment: -- 1850. I. Colin Campbell McKenzie. II Roderick Ross. 1851. I. Peter Jacobs. II. James Ross. 1852. Robert McDonald. The scholarships are 30 l. a year, and are held for three years.”

Frontispiece: “The Bishop’s Residence, Red River (From a Sketch by one of the Indian Scholars.)

**5-The Bishop of Ruperts Land The Net in the Bay; or, Journal of a Visit to Moose and Albany (London: Thomas Hatchard 1854) [xix.36.63]**

 Dedication: “To an esteemed Christian lady, and a beloved brother, this narrative of a visit to our eastern missions, fostered by their liberality, is gratefully and affectionately dedicated.”

 -excellent map before p. 1 on Diocese of Rupert’s Land: Islington is 60-80 miles east of Ft. Alex, north by northwest of Rat Portage….

 4 months, 2400 miles [preface, Red River, April 1853]

Trip began 28 June 1852: saw my students with Cochrans at St. Andrews parsonage they went there to flee the flood I was rejoiced to find them in good health, good order, and good spirits.

Another copy: [RCS.A.62p2.24]

**David Anderson D.D. First Bishop of Rupert’s Land**

***The Net in the Bay; or, The Journal of a Visit to Moose and Albany* (Second edition: London: Hatchard’s 1873) [73.6.861]**

“Preface to Second Edition” – “a call has arisen for this little volume” after an interval of twenty years…. – written at “Clifton, Feb. 10, 1873.” With an additional chapter pp 299-328 – “a short abstract and summary of the more prominent events since our first visit.” [xiv] [Clifton is now part of Exeter]

Second trip – 1855 – I had an assumption about triennial visitation, perhaps – “it was the custom at home…”.

Mr. Horden at Albany wanted help with school at Moose – I brought Thomas Vincent, “a young pupil from St. John’s College. Also used the printing press to issue some portions of Scripture, including “devising additional syllabic characters as necessary for the Esquimaux sounds…” and printing my pastoral address “to be conveyed to those Indians whom I did not see in person.” [302]

1856 – returned to England after seven years away, “to place my boys at school…” [304], to raise funds, and to seek spiritual refreshment and invigoration…” [305]. En route, found York Factory under Rev. W. Mason much different – “the services were both in English and in Indian…” as at Moose [306]. My sister has sent an east window for the church.

 We visited “my own College” Exeter College, Oxford, where he laid the foundation stone of the new chapel [309], preached the Ordination sermon at the Cathedral of Christ Church [at the invitation of the Bishop of Oxford]

returned via Quebec (welcomed by Bishop Mountain), Montreal, Toronto, and preached opening sermon at diocese of Minnesota in St. Paul. My sister accompanied me. From St. Paul, she traveled in a light buggy while I took to the saddle: “we were passing through the country of the Sioux, a tribe of Indians proverbially treacherous and stealthy.” [313]

- reached Red River and preached on the sixty-first Sunday since our departure

 - Third visit to Moose was 1860, this time via Sault Ste. Marie, to Michipicoton River, where “Christian Indians” crewed the canoes [317-8], met “the native catechist, Mr. John Mackay whose aged father lived in Red River. At Moose, Thomas Vincent was admitted to deacon’s orders. “…fifteen were confirmed speaking the Indian tongue only, and fourteen who could be examined in the English language. This was now coveted as a distinction, and regarded as a mark of advance.” [320]

 I then went to Quebec, where I met my two younger sons, who came out from England to spend their holiday with me in Canada.” And I presented to the Prince of Wales during his Montreal visit some loyal addresses, including one from the Indians, of Red River.

 The largest ordination in number took place in Red River in 1863, including Thomas Vincent.

 In early summer 1864 we took the prairie route toward St. Paul, joined the railway much closer than previously, and reached England in mid-July.

 He recalls that he was consecrated as bishop in Canterbury Cathedral in 1849, and now in 1872 Horden was consecrated as a missionary bishop for Moose.

**6-David Anderson D.D. Lord Bishop of Rupert’s Land. A Charge delivered to the Clergy of the Diocese of Ruperts Land, at his Triennial Visitation, in July and December, 1853" (London: Thomas Hatchard 1854) 59pp [6.20.18]**

Dedication: “To the Clergy of the Diocese of Rupert’s Land, this Second Charge, published at their request, is affectionately and gratefully dedicated, by their faithful friend and brother, David Rupert’s Land.

 The charge was delivered in substance and outline at Christ Church, Cumberland, in July and in fuller form in Red River in December. [27]

 Anderson: I am offering a survey and that will give a sense of perspective, of the world in which the members of our church labour, and of the region in which we in this country and diocese labour. It gives us hope, and lightens our burdens, “to feel that we are not cut off from the Church of Christ at home, but very closely bound to her by affection, interest, and common privileges.” [5-7] There is life and energy in Britain, and in the Church. The poor at home are receiving comforts a sense of progress if no war intrudes and progress is possible in the next generation.

 “The movement, of which I then felt it necessary to make some mention, has not apparently advanced with any rapidity since. The open and declared assumption of the Church of Rome has, in the opinion even of many of her friends, been antedated, and made at too early a period, before Britain was yet ripe for the measure. It has served to open the eyes of many to her true character, and few comparatively have since joined her ranks.” [9] “…And yet Rome still has her converts, and we are challenged to account for them…. It is not the bold declaration of truth which has carried so many over; it is rather the fascination of music, the vision of a fancied antiquity, the unfounded assumption that she alone has the truth and the key of knowledge. [In a footnote, Anderson quotes the Archbishop of Dublin, who says the educated classes who “embraced Romanism, have done so, for the most part, by their own admission, not from investigation of evidence, and on grounds of rational conviction, but by deliberately giving themselves up to the guidance of feeling and imagination….”[10] Anderson goes on to blame an ignorance of history and doctrine for this rise of Romanism, and also “ignorance of prophecy.”

 But we shouldn’t go down the road of greater legislation: “Next in importance to the Papal Aggression, would be the subject of synodical action, and the revival of Convocation. Episcopal conferences have been held in Australia and Canada and diocesan synods at Toronto, Exeter, Melbourne, Adelaide, and the Cape – where debates about points of doctrine have caused difficulty. We should stick to matters of “discipline.” “Thus every colonial diocese has, I believe, felt the necessity of some legislative enactments on the subject of marriage, questions of difficulty continually arising, of a different nature and complexion from any presented in the mother country.” [He cites the admirable charge of the bishop of Melbourne on the subject, “a Charge so full of valuable matter on ministerial duty, that I have circulated it among my clergy, as leaving little unsaid on the details of pastoral work.” [17-18]] We also need a form for the admission of converts into the church – our form “presupposes far more knowledge, and a higher degree of civilization and intelligence than can be expected in an entirely heathen land. [Cape Town reference] Therefore we assume a latitude.” Therefore, we need, too, a distinct prayer for infant churches and young converts. And an archbishop or metropolitan “as a medium of communication with the Primate and the Church at home…” – over Australia, America, Eastern and Western India, “yet all still holding as suffragans under the see of Canterbury.” [19-20] We also need the creation of “a fixed metropolitan see” in Calcutta and Sydney, in Quebec and Jamaica, “these four archiepiscopal sees, would indicate a spirit of self-confidence, and, while it would confirm the hearts of many, it would, I think, tend to weaken not a little the aggressive movements of Rome.” [20] Things are going well – “Borneo is as a beacon in the Eastern Archipelago, Loo Choo has now her settled ministrations, and the little island of Pitcairn, colonized by the sin of man, is now rejoicing under the peaceful shadow of the Gospel! Oh! How could the Church enjoy practically a greater liberty than this, -- a greater liberty to carry abroad the standard of the Saviour, and plant His banner wherever the flag of Britain waves?” [22-23]

 Now “…to the local survey of our own work and diocese.

 “Now the transition is very great in directing our thoughts from the stir, -- the restless activity which agitates the world, -- to the scene which meets the eye across this mighty wilderness. Here, an almost unbroken sameness prevails,-- there is no tide of population pouring in, no rapid advance of internal civilization. And yet I trust there is growth, -- that the desert begins to smile….The land has been long desolate and waste. She is now beginning to enjoy her Sabbaths…The Indian, whose heart was long cold and cheerless as his own long winter, is not warmed by the promises of God….” [24-5]

 Our own numbers steadily increase: We had 5 clergy when I arrived, 10 at my last visitation, and now we are 15. [25] An “Eskimo” is being educated at Fort George, and a “Chippewyan” is “under training with Rev. R. Hunt” who will “gain some insight into their language.” I have visited all the infant stations except Fort Pelly and Nepowewin. We have divided the diocese in three, “which I announce officially to-day, with the creation of the two archdeaconries, the one of Assiniboia, and the other of Cumberland and York. To the one archdeaconry I have appointed, and admitted in your presence, the senior clergyman among us, as a small token of approval of the labours of more than a quarter of a century in this settlement, which in no little measure he has contributed to found. [The Rev. W. Cockran, of St. Andrew’s Church.] [27-8]

Rev. James Hunter will be archdeacon in Sask (Christ Church, Cumberland). I wish to reward his “practical wisdom in planting and conducting subordinate stations on the Saskatchewan” and his “energy in carrying out translations into the native tongue….” [28]

We have two consecrations, though not of new churches, St. Paul’s and St. John’s, the latter in effect a Cathedral Church until we can build a more suitable structure. [29] And we have two new Churches – [the new stone Church at the Indian Settlement [St. Peters] and St. Jamess church on the Assiniboine.] progress.

Eight ordinations -- six ordained priests and five deacons.

Having ordained Mr. Budd deacon when he was here, “it was a pleasure to admit him to the higher order of the ministry at Cumberland in the very presence of his brethren, with all around us tending to mark him out as the native evangelist and pastor of the north. Yet of all the ordinations, if I may venture to say it, the one so lately witnessed by you would possess the deepest interest; an ordination once more of three candidates, as in the winter of 1850, an ordination comprising one native reared and trained among yourselves, \*[The Rev. James Settee] …. And we have held ten confirmations, with considerable numbers….

Schools: “In education…we have still almost unmingled satisfaction. The Schools have certainly risen rapidly during the period of three years, and are still continuing to rise. We can contemplate with pleasure the present state of St. Johns Parochial School, and the Model or Training School of St. Andrews. In these the instruction afforded is of a superior order, and the improvement made is proportionate. The Collegiate School of St. Johns was established in some measure for a different purpose, but in the open scholarships it would draw its supplies from all, and so stimulate both masters and pupils to exertion. It is now fully known and seen by the last election, that talent and promise wherever discovered will be rewarded, and the motive is appreciated and felt. Parents begin to feel the importance of the work, and in three pleasing instances they have come forward during this summer, anxious to build and raise new schoolrooms.... [32] Brethren, in these things I rejoice, and call upon you to rejoice with me, for we can have ‘no greater joy than to hear that our children walk in the truth;’ it is a joy, of which none can deprive, to feel that for more than thirty years our Church has led the way, and carried on practically the work of education in the land. The result of our experience in this department would be, that in teaching anything can be accomplished here: the power of acquisition is great, and the memory unusually retentive, but the ñ*0oç*,\* the knowledge and experience of life, on which the power of reasoning so much depends, this we cannot give; the sphere is too limited and confined. It is this which still induces us to hold back, and not as yet found anything of a College on a larger scale, towards which so noble a donation had been offered on my leaving England. But meanwhile we have done what we could...we have worked with the material afforded, and something, perhaps I ought to say much, has been done, although we often pant and long for more. [32-3] [\*I had at first some scruples in using the term, but I felt encouraged by finding it employed by Professor Merivale in his evidence before the Oxford University Commissioners. It expresses what no other single word will. Of two passages of Aristotle I now feel the deep practical wisdom, Ethics, I. Chap. 3, sect. 5, and VI. Chap. 8, sects. 5,6; they form the best commentary on what we find to be the practical difficulty in educating, and above all in forming character in this land.] [33] [Check this out?\*]

 And the schools at the stations do well – 80 at the daily school at Christ Church, 91 at Sunday-school. And “higher up the English River a Sunday-school with nearly fifty, where the senior class could repeat, almost without error, the opening chapter of St. John in our own language, and in the native tongue; this would surely prove that education is penetrating the land and producing some impression, and that the darkness is gradually passing away.

It is surely an era in the history of our country, that we have now the first Gospel in the Cree tongue, printed in clear and bold type, so as to be capable of use in our Schools. The two languages will thus be taught simultaneously in them, and will be brought into contact with each other; the English will still be communicated, or we give up all hope of permanent improvement and civilization, and to this will be added the Indian, for we find the cases not uncommon in which the pupil can read the chapter in our tongue, and yet receive from it but few ideas. By reading it also clothed in their own language, the terms, even when not strictly equivalent, force them to think, to institute comparison, and to reflect, and then something of the fuller meaning of Scripture enters their mind. New ideas, of course exist, and new terms in the translation, or new applications of older terms; these are suggestive to them of deeper thoughts, and thus the saying of the Indians themselves is no more than what we might have expected beforehand, that their language has become much enriched, since used for the purposes of religion. The Bible is doing for their dialects, if we may venture to say so of a ruder tongue, what it did for the Greek language in the days of the Apostles, and for the English language at the period of the Reformation. That the translation is as yet perfect, one cannot imagine; but that it is intelligible – that it conveys the meaning of Scripture, and contains not any serious mistakes, I feel convinced. It will be the basis of future work…. [34]

I note the publication of a large portion of the prayer-book in the Syllabic character, as printed at home, but prepared at Moose, and since that the establishment of a printing press for the same system, at that station. I was sorry to find, that an impression had been conveyed by my previous Charge, that I had wholly condemned the use of these symbols, and I would not lend my sanction to any translations made in them. Such was far from being my intention, but even if I had felt more decidedly at the time, I trust that I should always have had sufficient candour to alter any such opinion, if upon experience I ascertained it to be unfounded. I have, I admit, since that time become more familiar with the system, and seen it in active operation at Moose and Albany, and on the Saskatchewan and English Rivers. As a matter of taste and scholarship, I still prefer the other for the eye, and would recommend it to any clergyman wishing to understand and speak the language: I still feel that it will be that which will carry us on towards the successful analysis of the tongue, and to the comprehension of its grammatical [35] structure. But the ease with which the Indian can both read and write in the Syllabic character, the rapidity with which he can acquire it, the little compass into which he can throw a few hymns and leading texts, these practical advantages recommend it to me for the Indian, who comes to inquire about Jesus, who has only his few hours to spare, or at most only a few days to spend with the minister. He is at the Fort for but a short time, and then leaves to pass his winter at a distance, and we want to give him something which may rest on his mind, to which he may recur, which he may use on his solitary Sabbaths with his family, or with a tent or two around him. Our problem is, to turn to best account the little fragment of time during which we see him; and I am sure of this, that your hearts would warm to see parents, some of them declining towards the grave, learning the mysterious signs, and finding delight in connecting syllables, or producing in the boat by the way, the Hymn-book, and reading over and singing from it some of the songs of Zion. It was said by a great orator and statesman of old, that the opportunities of war admit not of delay... [Pericles, in Thuc. I. 142] and if we are to rescue souls from Satans grasp, if ‘the prey is to be taken from the mighty and the lawful captive delivered,’ then must we teach the symbols, and give the Indian the Creed, the Lords Prayer, and the Ten Commandments and a few texts, which a Christian ought to know and believe for his souls health, we ought to give him these on a single sheet, as a precious breast-plate, better far than any charm or amulet.... I would only add that in the cognate Sauteux dialect we have more abundant helps; in it, we have the four gospels and the Prayer-book of Dr. O’Meara’s translation, the Ogibwa [sic] New Testament, as published in America, and several simpler elementary works, prepared for the American Board of Missions. The task, which would next present itself, would be to adapt the Syllabic system to the Chippewyan tongue, and beyond that, as always ultimately desirable, to reduce that difficult language, so as to admit of expression in the letters of our own alphabet.[36]

We thank the generous benefactors – the CMS endowments of our churches and schools, the SPG support of one clergyman, and the Colonial Church and School Society for another. And the Christian Knowledge Society helps with schools and books; the Bible Society supplies Bibles; the Religious Tract Society gives volumes of interest… How godlike the lofty mission of Britain, when viewed in this light!39 And friends who helped after the 1852 flood. The flood of 1852 was a disaster but only a transient affliction...[40]

Diversity: “But there is also diversity apparent in the work. No two spheres are exactly the same…. So too the labour among the Sauteux at Islington would differ much from that among the Crees. Later in giving in their adhesion to the Gospel, more obstinately wedded to their own ways, with more of the pride of soul, they yet manifest some nobler traits of character when brought under the yoke. Of most, if not all, of those who have laboured among them, it is the opinion, that they will in the end make greater progress in the school of Christ….” [42-3]

We need patience. Our standards for success must be different. We ought to reflect for how short a time the Gospel has been proclaimed here, and moderate our expectations thereby. We cannot thus look for the same results of Christian experience, the same maturity of the divine life, as in parishes favoured with every privilege, and that for many a by-gone year.

Consider, too, how little there is to stimulate to mental and spiritual activity. At home, and in almost every other colonial diocese, there is a large amount of energy around, and some bright Christian [48] patterns, there is a might cloud of witnesses, of whose hope in death they have heard, all leading onward and upward. But where there is more of monotony and stagnation, and the mind is left to prey on itself, and there is no reaction from without, the spiritual progress must be slower, the change of thought and habits must be very gradual. [49]

So - study your flocks, see what works, measure actual results

 Note losses: Rev. J. Smithurst to Elora (Toronto), and Rev. Robert James (ill health); and the Presbyterians, who formed a separate congregation – “natural it was that they should long for the Church of their fathers, natural that, when opportunity offered, they should seek to join it.” We held out hopes of a different result, and now “can only pray that the grace of God may be with them…” [51] And the flood hurt.

 Note growth: a fresh station on the Assiniboine – The Rev. G. O. Corbett, Colonial Church Society…

 Note new branches: The Indian settlement has thus its branch school on the margin of the lake at Broken Head River, while nearer to itself the Sauteux school, unoccupied for some years, has been revived. Christ Church has her branches at Moose Lake and the Nepowewin; Ruperts House and Albany are visited periodically from Moose; and Fort George will extend its care to Little Whale River, and the Eskimos who frequent it. [52]

 “The sight, indeed, of Rome – the thought of her late invasion of the liberties and privileges of Britain – the manner in which she sends forth her emissaries to every land, may at times sadden the spirit. But it, as we have seen, she is really weakening at the heart, and these are but the convulsive movements at the extremities to conceal this, then may we feel that the coming struggle, though it may be violent, will be short….” [52-3]

**7-David Anderson, D.D., Lord Bishop of Rupert’s Land. Children Instead of Fathers: A Christmas Ordination Sermon,” Preached at St. Johns Church, Red River, on Sunday, December 25, 1853." (London: Thomas Hatchard, 1854) 32pp [6.20.22.1]**

 **David Anderson D.D. “Children Instead of Fathers: A Christmas Ordination Sermon, preached at St. John’s Church, Red River, on Sunday December 25 1853” (London: Thomas Hatchard 1854) [copy in Wpg Anglican Church archives]**

 Dedication: “to His Grace The Archbishop of Canterbury” signed “David Rupert’s Land. St. John’s, Red River, January 2, 1854.”

 Opens with celebration of Christmas gospels. Also our day of Ordination, delayed for a week. “And we have…invited those of other congregations to join us, and would only pray that the Holy Spirit might be present in the abundance of His gifts;…” [7] he speaks too of Egypt and Arabia and Babylon, Rome and Jews and St. Paul, the first martyr Stephen, of Smyrna and Gaul and Lyons, of missionaries (by name) in Asia and America [7-15]

 “The fathers and founders of our Church are mostly taken from us; one only entitled to the name still remains, and whom that very pre-eminence would mark out as the one best fitted by years and usefulness for the office to which he is to be raised this week.\* [The Rev. W. Cockran, now Archdeacon.] But their children occupy their places; to two of those before me the name applies, -- to the one without a figure, to both, I trust, in spiritual meaning. We hope that the day affords some token that the roots of the native Church are deepening in the land.” [18-19]

 “…we look to such as you, my brother \*[Mr. James Settee, Native Catechist, then to be ordained Deacon.] not to forget your kinsfolk, but to labour for their immortal weal. We want such links between the Indian and ourselves. With the Bible in our hands, and our hearts yearning over their souls, we are still powerless, comparatively, to declare the things of our God. The words falter on the lip, the sentences are broken and interrupted. But not such difficulty or backwardness need paralyse your tongue. Trained in our own schools, you are familiar with our thoughts and feelings, and instructed in the compass of the Scripture, and familiar, too, with the thoughts and feelings of the Indian, you bring salvation near to him, looking back on the method by which God enlightened your own soul. You can sit in friendly intercourse with them, as I have seen you by the Lake, you can dissipate some of their difficulties, and, in effect, preach Jesus unto them. You can offer up the [19] prayer, as I have often heard you, in words which carry their hearts upward to the throne of God. Our motive in ordaining you would be the felt confidence that you gain influence over the Indian mind, and that you use that influence in endeavouring to lead him to the Saviour. I know that you have sought guidance whence strength alone can come, and that it is in the deep sense of your own insufficiency, ‘in weakness, and fear, and in much trembling,’ that you undertake this office; and I would only pray that, while we look to you as our mouth to the Indian, the Most High God may be to you for a mouth and wisdom.

 “And what a value does the day stamp upon our schools! How little did you imagine when you first trod the opposite creek, that after the lapse of twenty-nine years you would be set apart here to the service of the sanctuary. He who received and welcomed you on arrival, he who placed and taught you in school, and subsequently baptized you, is long since dead; you are called to honour, but he is not here to know of it ….\* [“The Rev. D.T. Jones. It was then the rule not to baptize any of those taught in the school until they could repeat the Catechism, and at least a chapter of Scripture.”]

 Rev. Thomas Cockran, B.A., Master of St. Johns College School: Reared in early years in the very school over which God has now placed you, .... you need no other voice to tell you, that eternity must try our work, and that the best instruction is that which links most closely heavenly wisdom with every branch of earthly knowledge. View, then, those committed to you as children now, but as those who are to be fathers in Israel hereafter, and may many of them be indeed ‘trees of righteousness, the planting of the Lord, that He may be glorified.’ Some will become teachers, a few, it may be, ministers of God; nearly all will be scattered over this wide land; who can calculate the mighty influence to be exerted by them? [21]

 Rev. G.O Corbett, originally English?, arrived from Montreal Colonial Church Society [ p22] – to go to Headingly.

**8-David Anderson D.D. The Winner of Souls: A New-Year Ordination Sermon, Preached at Saint Johns Church, Red River, on Tuesday, January 1, 1856" by David Anderson, D.D. Lord Bishop of Rupert’s Land (London: Thomas Hatchard, 1856) 32pp [6.21.21.2]**

 Text: “He that winneth souls is wise.” Prov.xi.30

 It is something in which all might engage, not just Ministers. But some will lose their own souls. That is foolish.\* [It is not a little remarkable that the expression, universally employed by the Indian, when speaking of one who refuses to embrace Christianity, is, ‘He is too foolish, -- *Oosam Kaképatissu*.”] [11]

 From whose grasp are we to rescue and deliver the soul? Satan. [12-13] How do we win souls? By the Spirit. [16-17] And “the Word of the living God. It was the weapon by which the evil one was foiled by the Redeemer, and it is the weapon by which the Spirit still acts in robbing Satan of his spoils….It is the armoury from which we draw our spiritual weapons; it is the wisdom of God, which makes foolish the wisdom of this world.” [19] And sermons enable us to deliver it.

 So go to your fields: pray very earnestly for yourselves, for us, and for those still in darkness….the heathen, for the time is short during which their souls can be won; let us be more active to win than Satan to destroy; and let us think of that blessed time, when, with some saved souls, we hope to enter for ever into the joy of the Lord.”

 Appendix C:

“1. The Rev. James Settee, admitted to Priest’s orders.” After high water prevented the planting of a station at Red-deer’s River, and Indians failed to gather around at Shoal River, he is “now placed at Fairford as his head-quarters, from which he is to itinerate, and undertake missionary tours to Berens River, Shoal River, and Fort Pelly.”

2. Rev. W. West Kirkby, formerly of the Metropolitan Training College, Highbury, ordained Priest. He is master of the CMS’s “Model Training School, and assistant minister of St. Andrew’s Church, Red River.”

3. “The Rev. H. George, son of Henry George, Esq., Surgeon, Kensington, ordained Deacon. While preparing for orders, he laboured as a catechist at Fort Alexander. Owing to my approaching departure from the diocese, he was subsequently ordained Priest on June 1st. He then proceeded at once to take charge of the Indian Station at Christ Church, Cumberland, where he is for a time associated with the Rev. Henry Budd.” [32]

**9-David Anderson D.D. Lord Bishop of Ruperts Land. A Charge Delivered to the Clergy of the Diocese of Ruperts Land, at his Triennial Visitation, May 29, 1856." (London: Thomas Hatchard 1856) 54pp [6.21.27]**

 Dedication: “To the Venerable the Archdeacons of Assiniboia and Cumberland, in whose hands, during a temporary absence, the diocese is left in full confidence, *this third charge* is affectionately inscribed.” [3]

 “Necessity compels me on the present occasion to anticipate the usual period of our assembling together. From the nature of the climate, the winter affords for the most part the more favourable opportunity for meeting in any number, as the highways are then more accessible, and our brethren from a distance can come in at less personal inconvenience and sacrifice. But Ill be away next winter [5] so I’ve “chosen for our purpose the anniversary of my own consecration.” “Such a day was in the olden time styled the Bishop’s Birthday;… it has been connected, too, with our infant collegiate establishment and its elections; and for these reasons its adoption today would commend itself to all who have at heart the highest interests of religion in this land.\* [It is not a little singular that the first Bishop of Rupert’s Land, a territory granted by royal charter by Charles II. to his cousin Prince Rupert and others, should have been consecrated on the anniversary of the restoration of that monarch. The consecration, too, took place at Canterbury, where he rested on the eve of his entry into the metropolis.”]

 We fight infidelity: I hoped to rely on the words of Bishop Alonzo Potter delivered in Philadelphia in 1853-4. He sent a copy of his lectures, “but through the irregularity of the post it unfortunately never reached me.” [10] I rely, too, on other “champions of the truth, such as Watson, and Paley, and Horsley, to stem the torrent of infidelity….also a charge of the excellent Bishop Porteous, in which he dwells very forcibly on the flood of infidelity, which seemed likely to deluge England in the year 1794.” [11]

 We have met in this way twice before. We “confer together regarding the cure of souls;…war has ended and we can look forward to a time of peace.[7-8]

Notes morbid and restless craving after an Ideal Optimism. Refers to Oxford University and East India Bills and weaknesses of debate thereon. [15-18]

The system dwelt on in our Second Charge, that of the Church of Rome has, we are convinced, lost ground since we last met. In publicly announcing from the seat of infallibility, as an assured doctrine of the faith, a doctrine repugnant to the plain letter of Scripture, and opposed by many leading authorities within her own pale, she has surely not a little damaged her own cause. Our own position as regards Rome has thus improved, and she stand convicted before the world of an error of no little magnitude.... [18]

“For what is our present position today?....We are more established than we were seven years ago. Now, by the word used, I do not mean that we possess anything of power or ascendancy – anything of that political pre-eminence which is associated with the kindred word at home. We have not any advantages, as an establishment, over the souls and consciences of men. If we are more established, it is by the development of our own intrinsic powers, by our own personal energy, by carrying out as much as possible united and common system with mutual and happy co-operation... [20] “It is a mighty advantage to be connected with that Church of the Reformation, which gave birth to Cranmer, and Latimer, and Ridley, -- to feel that we are descended from those, who watered the Word sown with their blood. It is a greater ground of confidence to feel that we are in doctrine and fellowship linked, as closely as may be, with the Church of the Apostles….” [20-21]

“Even this, however, stands us in little stead in a new land, where every man is tried by his own practical worth, by his effective power... [21]

We are more established – that is, we have five, we might almost say seven organized parishes.... with both minister and flock each attached to the other You are more bound to your work than you were a few years ago. [22] And I don’t anticipate changes soon – “A period of relaxation you may take, and such a period I deem very desirable, that in the Church there should be the furlough as in the civil service: yet you all speak of this as your sphere and work; and even those who leave us for a time seem only to return with renewed zest. Am I wrong, then, in arguing from these symptoms, that we are more established?

“We are, too, much more generally known. How few could be found many years ago, who knew anything of Rupert’s Land or the Red River? Pass from county to county, and there was an almost universal ignorance of their very names. But now how different!.... [22] As the mysterious electric fluid has opened communication with the remotest parts, and made it as rapid as thought, so, surely, there is a more extended Christian sympathy diffused by God throughout his Church than in former times. [23] ... Now this sympathy and intercommunion of spirit [extending around the globe to mission stations in Australia and the Pacific] are from the Lord. They increase with the increased facility of communication, with the bringing together of the ends of the earth, which we witness in this age, with the breaking up of the kingdoms of this world, and the fusion of the spiritual kingdom throughout the whole. Our own communication with other lands has increased greatly in the last three years. The visits of our brethren to England, especially the late visit of one of our arch-deacons, have brought us much before the public eye. [23-4]

The work will still be “wearing, in some cases more so than before.

In the Settlement, the generation of those who came out in earlier times will soon have passed away, and there will remain those born in the land, and educated in its associations. Now there are few who will affirm that such are fully equal to their parents: there is found in every colony a slight depreciation in the next generation. An education they may obtain equal, in some cases superior to that of their parents; but there is not the same steady industry, the same versatility and power of meeting difficulties. They are thus a heavier burden to the minister of God; they require more assistance, more counsel and direction.” [24]

And in the Missionary Station, there is “a burden of no little weight. It is not the individual alone; there is the family. If a profession of faith is to be made, there must be the clothing – if the means of grace are to be attended, there must be the house – for the first year or two there must be food. [24-5] ….They require to be taught to think, to look beyond the present hour; they have to be guided by the hand in each step, as they emerge from a state of nature and barbarism, into the very lowest rudiments of civilization. [25-6]

“In this lengthened effort, after the Indian has crossed the boundary line, and said in substance, I will be as you are, ‘Thy people shall be my people, and they God my God,’ we have few to aid and assist us. It is this poverty which wears us down. Those who acquired an independence in the land, for the most part, leave it, and the minister of God is left to struggle on with an augmented family, and yet with diminished resources. There is not the energy of other colonies; much of the life-blood is withdrawn; many of the young, the bone and sinew of the land, leave it, and go to try their fortunes abroad.” [26] this increases our difficulties

And it is more particularly forced upon [26] our attention at the present time by the large number of Plain Indians, who are encamped in our immediate neighbourhood, and who (with whatever other motive they may have come hither) have expressed their desire to have a minister of God sent among them, and the means of civilization placed within their reach.\* [Footnote: “It seemed more than a fortuitous coincidence that a large body of Plain Indians should have been in the settlement at this time. I feared that they would pay me their formal visit during the delivery of this Charge, and I therefore sent to say that I should be happy to see them in the afternoon, or the following morning. Accepting the latter proposal, the four Chiefs came the next day with a large retinue, amounting in all to nearly two hundred, and the greater part of the clergy being still with me, we held a conference, at which addresses were made on both sides. Though unattended with immediate effect, it will, I am convinced from what passed, tend to break up the system of heathenism ere very long. One of the Chiefs has since been baptized, but he had been an inquirer for several years before.] [27]

The costs of this missionizing are great the same methods cannot continue. Might we not, however, extend effort in some directions, if more of an industrial character were stamped on the undertaking if it were fully understood that, in return for the priceless blessings imparted to the convert, we should in every case expect some equivalent in the shape [27] of labour? I notice that at the foot of the Himalaya Mountains there are what are termed Industrial Schoolmasters, and that in their hands the mission becomes almost self-supporting. This were an idle dream for some time in this country, but in endeavouring to carry our missions towards the Rocky Mountains, or towards the Arctic Sea, might we not do well to make some return of labour an understood condition of membership?[27-8]

Besides, it is sufficiently manifest, that we cannot expect to multiply European labourers, nor can we hope to obtain for many others salaries of large amount. This, then, would lead to the question, Can no other method be adopted for carrying to the benighted Indians the truth of God? Now, by one of your own number the suggestion has been offered, whether something of Colportage might not profitably be adopted; whether an Indian, who has received the truth in the love of it, might not be sent forward to communicate to his countrymen the Word which he has found precious to his own soul. The suggestion seems to us worthy of consideration; and now that the Colporteur might take with him large portions of the Word, the Prayer-book, and some simple tracts, both in the Roman and Syllabic characters, the way seems more open in the providence of God. Few, it is true, are fitted for such a task and errand; but your own minds can suggest one or two, who, had they been free and disengaged, would have been invaluable and trustworthy.\* [The system is, in effect, carried out at present by one catechist, at the Lakes of Qu’Appelle, and by a second at Fort Alexander. What is to be wished is the extension of the same machinery beyond the Portage La Loche.] [29]

“Should we live, then, to return among you, it would be our earnest desire to inaugurate a new period, by becoming ourselves a Missionary Church .…” sending out our own missionary, supported by ourselves, -- “to throw out branches is the mark of a fruitful vine….” [29-30]

Anderson notes the development of dioceses in the Pacific and India: To endeavour to raise man is thus the glory of the age to raise the Dyaks to raise the Zulu, the Patagonian, and the Indian. [30] “We would contemplate, then, a more aggressive inroad on heathenism, in a more direct form, should life be spared.... [31]

What, then, would be the missionary requirements? It must almost unnecessary to say, that at the root must lie ardent love for souls….And it is equally superfluous to say that there must be also a patience which never wearied by discouragements and crosses, and a spirit of prayer which faints not,…. I wish now rather to speak of gifts less commonly notices, and which experience alone brings out to view.

There must be, brethren, much self-reliance, as a primary element of success…. [32]

And next to self-reliance we would place constructive power…. [enabling people to work together in one direction]…. this art of producing unity which is wanted in the missionary….

Of intellectual attainment and acquired knowledge, you may yet expect me to speak. Perhaps it might suffice to say, that in the work there is employment for the very highest….But we cannot think the same amount of acquirement alike necessary in all….I have not, as a rule, required the acquaintance with the ancient languages, which is deemed, and most wisely so, an indispensable qualification at home. We want special instruments for a special work; but, if admitted to the ministry without a longer period of previous training, you stand pledged to the more constant study of that which may supply the deficiency – the diligent and laborious study of the great writers in our own tongue….The necessity would vary much according to the spot, and the amount of intercourse with the Indian. That the language, whatever the dialect may be, can be acquired in a very short time, I think sufficiently proved from what has been done in our Eastern missions. But beyond the mere language, it is very essential to study the tone of thought and feeling. It was said of an illustrious linguist, a late Cardinal of the Church of Rome, that, in commencing a language, he endeavoured to gain its rhythm and general flow; in the Indian languages we may discern something in the tone of thought which, if grasped, becomes a key to the wishes of the speaker. The language of the Indian, you well know, bears a close resemblance to his life. He never enters on his subject at once; but the practised ear can, from a few sentences, or even words, discern, by a kind of instinct, the remoter subject to which he is tending. Study, then, the language, those of you whose life and sphere are [36] among the Indians; but, besides this, study much their minds and thoughts, so as to acquire influence and command over them; condescend to lend the patient ear to their tale, with its many bends and windings; and after so gaining their hearts, unfold to them the story of grace – the glad tidings of great joy – and, as you speak, pray that God may give them the hearing ear and the understanding heart. [36-7]

To carry out such a missionary enterprise, “it would be absolutely necessary to abstain from questions of mere worldly politics. This is, indeed, an acknowledged principle in all missionary operations…. To entangle ourselves in local matters is too sure to defeat the object of our high calling, and to circumscribe, rather than to extend, the kingdom of that Master whom we serve.” [37]

That the next seven years will be productive of great changes in the land we feel assured. Our own desire would be to see additional settlers introduced, and immigration, though for a time on a very cautious scale, encouraged. At a period when the mother country is overstocked and over-peopled, it would seem that a land which could furnish support for the industrious might take off a part of the population. Judging by the reports of those who have left us and gone elsewhere, the means of life are, on the whole, more easily procured here than in other spots; and we believe that, over the surface of the land, some situations might be found as fertile, and offering as fair returns to the agriculturist, as the Red River.” [38]

“Our hope, too, would be that, in any plan for the amelioration of the land, the avenue to the highest employments to the positions of greatest trust should be thrown open to the native, as in the recent case of Eastern India. As education advances, this would afford the strongest stimulus to exertion, to find that birth would never operate as a cause of exclusion, but that with merit and application all might rise. [38]

“To effect, however, political changes, or even to interfere in them, is not our province; to hold an opinion, after the experience of the past, and to support it with sufficient reasons, is the common privilege and birthright of all. But if in political matters powerless, in social improvements, and their recommendation, we possess no small weight. In these respects, too, changes may be before us, through the increase of machinery, the subdivision of labour, the encouragement of the manufactures of the country, and the introduction of special trades. Indeed, as you well know, a settled society is only just commencing among us, emerging from that wild and irregular state, in which all were of necessity obliged to undertake everything for themselves. It is our legitimate province to endeavour to give a healthy tone and direction to this gradual progress of society, as it uprises around us. [39]

Nothing should be deemed trivial “As regards the dwellings of the poor, I would ask you to use your influence in promoting improvement in their internal arrangement. Much has already been done by recommending, and even insisting on, the subdivision of the houses, where different members of a family were under the same roof. This is alike necessary for comfort, and important as regards the moral well-being of the household. [39]

“Let me also request you to discourage those very large gatherings which often take place at marriages. Some apology might be offered for such general invitations, when the settlement was small, forming, as it were, but one family; but, as the population increases, it cannot be necessary to enlarge the number to such unreasonable dimensions. It has often materially lessened the resources of the young couple for many years, and, what is of greater consequence for us to notice, it has been the prolific source of much evil…. [40]

“We cannot too strongly express our dislike of the large numbers that are often found by the bedside of the sick or the dying. It is kindly meant, but it is kindness sadly misapplied. Nor can we approve of the watching the livelong night by the corpse. The deeper feelings of the bereaved would rather seek solitude a place in secret where to weep than to be exposed to the gaze of others at such a sacred season. And, when the body is to be carried to the house appointed to all living, rather seek to diminish the attendance, and confine it to the relatives and nearest friends, than embrace a circle of indiscriminate mourners. [40-41]

 Thus “family comfort would be increased, domestic holiness augmented; and, while the tide of joy and grief would not be lessened, it would flow, I cannot doubt, in a deeper and more consecrated channel. [41]

And now a summary of work performed: Our numbers have increased, though one has withdrawn, “circumstances over which neither he nor I could exercise any control; but, as his heart is still with us, as it is his eager wish to return, … I can hardly deem him lost to us.” Had he been with us, and had we gone to Sask. to ordain another labourer, we would be twenty today instead of eighteen.

“In ordinations, four European labourers have been added to our little band...

Rev. Staines of Fort Victoria died in a shipwreck en route home. Rev. Edward Cridge, late Incumbent of Christ Church, Stratford, has filled his place at Vancouver. [41-2]

St. James Church, Assiniboine, has been opened one which, in effect and finish, would form a good model for any future structure. [42] SPCK gave 200 pounds, and the rest by voluntary subscriptions. Churches are completed, but not yet consecrated, at the Indian settlement and at La Prairie.” [42]

“We are still, beyond all doubt, the chief organ of education in the land. On the two rivers alone, or, as it might be said, within the extended boundaries of this colony, we have twelve schools; at the out-stations as many more. The influence of these four-and-twenty schools cannot be small. As in other countries, we have to lament over the apathy of parents, who might by a judicious exercise of authority, and by some little self-sacrifice, keep their children much longer at school. Once started in life, they look back on the past with regret, and they constantly confess to us their deficiencies with unavailing sorrow. Those fully trained and educated by us are found not inferior to those whom they meet in life, able to compete vigorously with others who have enjoyed much greater advantages. The want still is depth and solidity of character. The experiment of a distinct female school of a higher stamp has now [43] been made for five years; and has I trust, been appreciated through the country. For the sake of the young, especially those necessarily separated from their parents at a very early age, and feeling deeply the mighty importance of raising the female mind, as affecting the well-being of the next generation, I am willing, at whatever cost, to risk a second attempt; and I have endeavoured to obtain a suitable successor to her whose loss to the country we have now to deplore. [43-44]

 “At St. John’s a Board of Trustees has been established, who will act as guardians of the property connected with the Collegiate School, and keepers of the Diocesan library. The latter now numbers more than one thousand volumes, a number small in itself, but considerable when the difficulty of inland carriage is taken into account. They now bear the stamp, device, and motto of St. Johns College. And yet I feel that the very name of College may at times perplex and bewilder, from the scanty number which we can assemble in the land, and the little claim that we can make to anything approaching to college life. But, as I think of and use the word, I revert to bygone years, and the meaning of the term in early times. In this sense would I employ it, as embracing not the pupils and scholars alone, but the bishop and clergy also, forming a missionary college in a dark land. I would regard each clergyman as a member of that College, and it thus becomes a centre, uniting us all. In this light it is no longer a vision or an ideal thing, but a living and substantive reality. The Library would be the proof of its existence, which speaks to the eye and mind of all, comprising within itself the collected wisdom of ages for the use of the present and every future generation in this land. [44-5]

 At Moose, I prepared “a Pastoral Address to those Indians whom I was unable to meet. It was translated and printed off in a very short space of time, after which it was signed by myself, and circulated through the country. I hope to be able to continue this practice yearly, or each alternate year….” [45] “I was delighted to find the amount of food which was being supplied in that quarter for the Indian mind, and the eagerness with which they asked for a new book….but for the lack of paper at the time many other useful books would have been in circulation last summer….” – note that two additional Gospels and a short Catechism have been prepared.

.... a few Sundays ago, while officiating at St. Andrews, my eye fell with delight on the Indian Gospels and Prayer-book, lying side by side in the reading-desk with the Bible and Prayer-book in our own tongue. To these we hope may soon be added some simple elementary [45] compilations, and a dictionary of the Cree language.... [45-46] “For the Gospels we have to thank the Bible Society; for the printing press at Moose, and the found of Syllabic type, the Church Missionary Society.” [46]

The Severn Indian asks for copies of the “Word of Life” in Syllabics, “but with some slight changes from the Moose dialect.” And much work has gone into the Chipewyan translation via syllabics, with a few additional characters, just as at Moose conference, “it was agreed to add a few symbols to adapt the system to the wants of the Eskimo.” [46] The number of our own clergy who can now address the Indian, and speak to him in his own tongue, would be at least seven; the number of those who have translated portions of Gods word would be six, to four of whom the language was not their vernacular tongue. [47]

Why am I leaving for a temporary absence? “After the completion of seven years I wish to render up some account of my stewardship…. We derive as a Church so much from others, that it is only right that they should have the fullest information how the work advances. With the condition of every station I am now perfectly familiar, from personal inspection and oversight. I become, therefore, the representative of you all, and in leaving you would bear both you and your work in my heart.

There is too a very large debt of gratitude which I am anxious to discharge….[49]

 And we can “make even an additional appeal. It has surely been a blessed period for Britain, since God poured out on her the spirit of enlarged charity, -- since God made her his almoner to the very ends of the earth….” [49-50] We need special collections – for a cathedral church, more missionary work, larger educational effort.

 “And the last object I would mention would be to gather fresh life and vigour from the sight of home activity and intercourse with Christian friends.” – “a year of relaxation from severer duty….” – not idleness, but constant work “on behalf of this country and its interests….” [51] “My health is wholly unimpaired…”

 “And, if thus diligent while we have been together, I cannot doubt that you will be doubly so when my eye is removed.” – I’m the boss, and you report to me – and now to the “senior archdeacon on the spot, so that all would be left in regularity and order.” [52]

**10-David Anderson D.D. The Heart Given to God and the Work: An Ordination Sermon, Preached in the Cathedral of Christ Church, Oxford, On Sunday, December 21, 1856" by David Anderson D.D. Lord Bishop of Rupert’s Land Published by request.**

**(London: Thomas Hatchard 1857) 24pp [6.21.21.1]**

 Dedicated to the Bishop of Oxford and the priests and deacons of Christ Church – “by one who often, when afar off, thinks upon Oxford and the past.”

 The four appointed ordination seasons are impressive moments when servants “go forth on their work and errand, to commence their labours…” [5-6] This is a moment made greater by simultaneity: “It is the season most universally selected for the purpose over the face of England. In almost every cathedral the same solemn work is advancing this morning, and very large will be the multitude of preachers sent forth today….[6] “it is now permitted us to extend the range of our thoughts. Not only is it a season so closely linked with the welfare of each Diocese at home, but is that most commonly observed also over the widely extending field of labour abroad.\* [We have ourselves held seven ordinations in the seven years at this season; five of them as on this very Sunday; in 1853, for other reasons the ordination took place on Christmas Day; and our last was necessarily deferred for one week, until the opening day of the new year. In this way it has been our privilege, in the providence of God, to hold our ordination at the Red River on January 1, 1856, and on December 21 of the same year to preach the ordination sermon within the walls of our own University.”] There, too, are others joining with us to-day, and could we bring into one view their position as similarly engaged, from the distant East to the remotest West, it would present the animating spectacle of simultaneous prayer for one common end – prayer for those who so deeply need it, the ambassadors of the Saviour throughout every region of a fallen world.” [7]

 You have studied the sciences, and the languages of antiquity, and theology, “but as yet you have only entered the porch and gateway of the great master-science…. Nor can you be at any loss to know what this field is. It would be the Bible and the heart of man….” [12-13] “…to make Christ and Him crucified prominent throughout….” [14] “There must be an identity, a correspondence not to be mistaken, between the exhortations of the pulpit and the exhibitions of character, as witnessed by the people in the intercourse of the week. The conduct must be such as to give the impression of transparent sincerity that we preach, not because the duty lies upon us, but because we long for souls; that we seek to lead men to God, not because it is our calling, but because we wish their truest well-being. A cheerfulness of Christian demeanour is therefore all-essential, such a cheerfulness as shall convey to others the undoubted persuasion that we are ourselves possessed of inward happiness, that we have succeeded in obtaining that joy and peace in believing, which we do not hesitate to recommend from our own experience. The influence of such an habitual serenity, in winning and attracting the weary and heavy laden, we can scarcely overrate.” [19-20]

**11-David Anderson D.D. Britains Answer to the Nations. A Missionary Sermon Preached in Saint Pauls Cathedral, on Sunday, May 3, 1857" (London: Thomas Hatchard 1857) 36pp.**

Dedicated to Lord Bishop of London, Rt Hon. And Rt. Rev. Archibald Campbell, Lord Bishop of London, thinking of the happy time of the days of boyhood spent together, 32 years ago invited to speak of the wants of the Indian of the wilderness...

Is there mission progress? Is not Britains a moral weight among the nations the weight of Christian character and Christian influence: Is not her greatest glory the guardianship of the truth of God is not her high vocation its dissemination throughout the world? [14]

What a change comes when the poor betake themselves into Zion....the land may remain outwardly the same, the severity of climate and the extremity of want may bring low, but there is in the tent the lamp which leads to endless day; there is, as the poor Indian pines away, shivering at times, and hunger-stricken, a hope that cheers with the prospect of a place in the mansions prepared for the redeemed. [23]

I come as a messenger from afar, to tell you of those over whom the providence of God has placed me, and to entreat for them your sympathy and prayers....I feel it a pleasure to lift up my voice here for the scattered flocks in the wilderness, for the poor Indian, who (in the eloquent and striking language of a native chief, then a heathen, now a brother in the faith) is a poor son, yet made and stamped with the same hand that made the white man, and who would call to his brother the white son to come on the weather side of him of the severe cold of the north, as a protection and shelter to his needy brother. [25]

What, then, shall be the answer which I carry back? Shall I tell the converts that you regard them not as strangers and foreigners, but as fellow-citizens with the saints, and of the household of God; that you think of them as built on the same foundation; and that, though thousands of miles separate, your hopes and theirs rest for eternity on one rock? Permit me to carry back such a reply, and to bear with me the assurance that we shall not be unremembered in your petitions. Think of our land, as stretching to where the sun dips in the Western Ocean; think of it as stretching northward, to where the sun is hidden and veiled for months. [25]

It is for an infant Church that I plead. Weve had only 40 years.

List of donations and collections:

SPCK 500

HBC 500

Bishop of Ruperts Land 100

T B Horsfall 100

Archdeacon Cochran 100

mrs. Cochran 100

Adam Thom Edinburgh 10

G. Simpson Esq. 2 2 0

**12-The Bishop of Rupert’s Land *The Circle of Light; or, The Conjuror’s Confession* (London: Thomas Hatchard 1857) 16pp. [1857.6.271]**

 God may teach us through the heathen. I offer the following incident – “…not, let it be remembered, an imaginary tale, but an actual occurrence, an event which happened but yesterday in a remote outpost of the far-distant West. It was recorded at the moment by the Missionary\* [The Rev. James Settee] in his journal, without note or comment; but, when it met our eye, it appeared capable of profitable enlargement, and well worthy of being treasured up. He had been called to visit a sick child in the bosom of a heathen family. Disease was doing its work, and the visible decline and wasting away of the body told too plainly that human remedies were in vain. Very painful always is such a sight in the Indian tent, for though there is the tenderest affection on the part of parents, there is but little of that delicate alleviation of the sufferings of the sick bed, which civilization and refinement have discovered. We have seen the young man pining away in rapid consumption, but from day to day, as we have visited him, there was not the privacy of the sick chamber; he was in the crowded tent along with the rest of a large family; his feet might gather warmth from the central fire, but there was the cold and piercing wind circulating around his head.

 In the present case it was a child. The minister of God spoke affectionately to the parents, and doubtless offered up prayer with them … nothing was said….After his departure, in their eagerness to try every expedient, they had recourse to their former superstitions. A noted conjuror came in, and persuaded them to allow him to use his arts. He sang and drummed, and conjured all the evening, in the vain hope that the fatal disease might yet be arrested and life prolonged. At last he approached the parents and honestly confessed that he could do nothing there, because there were too many praying people around the spot. ‘I SEE,’ he said, “A CIRCLE OF LIGHT AROUND THE DWELLING OF THE PRAYING MAN.”

 Such was the conjuror’s confession, and very soon after the little one died. It was, however, no solitary incident.” – has happened before – including: “Another similar instance we have ourselves heard of not far from the same spot. It was in the earlier history of the Fairford Mission, when the Rev. A. Cowley was in charge of it. There was at the time a great panic among all the Indians of the place; rumours of evil had reached their ears. An impression was abroad, that their little settlement was to be attacked, and that they were all to be driven forth. Pakwunchees (the Stump), an old Indian, came one morning to the minister, and related to him his dream of the previous night. He had beheld, he said, in the night, the great object of their dread and fear, and seen him drawing near to the settlement; but, after approaching it on every side, he was obliged to withdraw, for he found a fence raised up around, through which he could not find admittance. Such was the dream, which had comforted the old man, and which appeared to him only natural. His waking thoughts agreed with the visions of the night, and, although he lived and died a heathen, yet he doubted not that an invisible hedge encircled the people of God.

 Now in these things we behold a fact, capable, we think, of abundant illustration, from which we may draw lessons of deep and momentous importance. [pp 5-7]

 That is – “the Circle of Light around the people of God.” – they possessed “the angel of God’s presence…”

 “Nor, surely, are we going beyond the limits of reason in arguing that Israel’s defence is Britain’s safeguard and shield. The heathen believe, as we have often heard, that it is the presence of the Bible, which renders nugatory and void their arts of magic.”

 Thus, “… we can say of the little oasis in the desert, -- a spot the farthest, perhaps, of any British colony from civilized life or the means of protection. Often do we hear of danger elsewhere, from the fickleness of the Indian character, of death and bloodshed over the frontier, or beyond the Rocky Mountains; how is it that we have scarcely a fear of such things, that the Indian has ever befriended the settler of the Red River? Separated by many hundred miles from the nearest city in the south, from Canada in the east, from the shores of the Hudson Bay in the north, and those of the Pacific in the far-distant west, -- we can only feel our entire dependence on the outstretched but invisible arm of the Most High.” [9-10]

**13-Bishop of Rupert’s Land *PAPĀMAS; or, The Chief’s Address* (London: Thomas Hatchard nd [1857]) [1857.6.241]**

 I read of Indians before I left, “but how different, after a residence of some years among them, to be able to return and speak of Indians, whom I have seen and heard, whose voices and faces I know, and the grasp of whose hands I have felt!

 “When crossing over Lake Winnipeg last August, with the members of my family on our homeward journey, we met the boat from Fairford on its way to Red River…. [and received] “a large packet of letters….”

 “The letter, which I thus caught at with the greatest eagerness, was one from a heathen chief, with whose name I had long been familiar, and who had been reported to me for some time as an earnest but cautious inquirer. No one had suggested to him the idea of forwarding an address to Christians in Britain through me; it was purely his own thought.

 And yet, judging from the effect which has been produced wherever it has been read, I cannot doubt that the thing was from God. It is given as dictated by himself, taken down by the Rev. Jas. Settee… one of my native Clergymen; the idiom of the Indian, the style and character of thought among them, are probably more closely preserved than if it had passed through the hands of an European….

 ‘Fairford Station, August 7, 1856.

 ‘My Friends across the Great Waters,

 One of your sons, who has visited our land, and whose presence has cheered the Indian heart, whose spirit is in imitation of his Great Father, is now about to return home to refresh himself in the circles of his father’s house for a time, I am told. By him I send my thoughts drawn out in this paper to say, As God has given you all His will, endued you with so much understanding, and reason, and might, you cannot think it wrong for a son of want, a poor son, stamped and made with the same hand that made my white friends, to hear the cries of the sons of want for help, to his brother the white son, to come on the weather side of us, of the severe colds of the north, as a protection and shelter to your needy brother. Our eyes are directed to you for help in everything. God has given you the means to draw the Indian family by His word, which is read and taught to us, and you have other means to help our fathers in this land to do more good, and very necessary for a country like this. I shake hands\* [The Indian way of sending compliments….] with all my praying fathers, and brothers, and sisters in your land.

 ‘My letter. My name given me by my late father, ‘PAPĀMAS + his mark.’ [p. 6]

He has since “come forward to profess himself a follower of Jesus…” [9] Mr. Stagg writes, under date of November, that he, his wife and children “were baptized on Sunday, taking the name of Woodhouse, after the good rector of St. Clement’s, Ipswich.” Then, on Nov. 24, “Shaweas, his wife, and family, were baptized yesterday. Oh, what a blessed triumph of the Gospel! This man was one of the most noted conjurors in these parts.”

 “How was Papāmas led to the profession of the faith? It was not in his case an instantaneous work, it was not on the impulse of the moment. He had for many months been a partial worshipper, attending on the services when opportunity presented itself, and listening eagerly to the portions of Holy Writ. In this way those unbaptized come up continually with their Christian brethren; they remain at the extreme end of the school or chapel; they gaze for a time without kneeling; they remain seated while others pray. They are almost for a period, if we may venture on the comparison, as in a court of the Gentiles. But, while they are seated as spectators, they hear something which the Spirit writes upon their heart, and it is seen that God’s word never returns to Him void…. [13-14]

**14-David Anderson, D.D. Lord Bishop of Rupert’s Land. A Charge Delivered to The Clergy of the Diocese of Ruperts Land, in St. Johns Church, Red River, at his Triennial Visitation, January 6, 1860" (London: Hatchard and Co. 1860) 58pp [6.19.52.1]**

 Dedication: “to the Right Rev. G.J. Mountain, D.D. D.C.L. Lord Bishop of Quebec, And now senior colonial bishop, the first who confirmed and ordained in this land, This Fourth Charge is affectionately and respectfully inscribed by his faithful friend and brother, David Rupert’s Land. Red River, Jan 14.”

 I reluctantly “gave up the idea of meeting you, as usual, on St. John’s Day….”

 We deal today with “The Crees and the Sauteux, the two largest tribes…. And a large body of Chippewyans, and a very few of the Sioux;\* [Three, who had intermarried, were baptized and confirmed at Headingly. It seems not unlikely that more of the tribe may penetrate into this country. As the territory of Dacotah becomes settled, the Sioux (or Dacotahs) will in all probability be driven northwards.” [6] And in the eastern district, Mr. Horden preaches in Norwegian to “the Norwegians in the Hudson’s Baby Company’s service at Moose factory” as well as in “the Indian tongue.” [6] We may also deal with others as we most west and north: “Among these would be the Blackfeet, towards the plains, the Siccanees and Loucheux towards the extreme north.” [6]

 “…our ranks still unbroken by death. Indeed, the healthiness of the land for the European may now be established upon grounds which place the matter beyond dispute….” One of you here for 34 years, average of the 7 longest is 17 years, my own episcopate in its 11th year, compared to the 7-year average span of the first three bishops of Sierra Leone [7]

 “Politically, no change has as yet passed over the land. Several social improvements have taken place, marking a new era, and betokening progress. The river communication has been opened up; the road over the prairies has been traversed; and the appliances of modern science have rendered more easy the production of some of the necessaries of life.\* [Besides these might be specified the publication of this Charge on the spot for the first time.] But the greater change has not yet come. There is a general expectation that the present year may usher it in, and that during its course the southern portion of the land, or at least our own settlement, may become a direct colony of the Crown. The boon was granted with great promptitude by the late Colonial Secretary to British Columbia, and I can scarcely doubt that the nobleman who has succeeded min if office, and whose attention has for so many years been directed to the subject, will be prepared ere long with a comprehensive measure bearing on the condition of this territory. For this, as a body, we have ourselves petitioned the two Houses of Parliament, from the persuasion that the highest interests of the country may in this way be best promoted. [8]

Two new dioceses created – Huron in east, BC in west – “our boundary is now marked and definite, and the Rocky Mountains would limit our view in looking towards the Pacific. We have, too, a third new diocese immediately adjoining us to the south – that of Minnesota, in the Sister Church of the United States. We extend from Huron to Rocky Mountains, and south to Minnesota we are too small in population and too large in size … [9] “And at the heart and centre we remain very isolated – we are still the oasis in the wilderness.” It is too hard to reach our neighbours on either side, Canada and Columbia, “and make us to be, in something more than name, the highway of the west.” [10]

Hindrances There is the very migratory character of our most settled population [10] .... It weakens parishes, and very materially checks education, rendering it more expensive and difficult to be extended to all. It keeps the mass in a state of greater poverty, and prevents their growth and rise. It lessens the amount of public spirit and local attachment, and perpetuates many of the habits of Indian life. It parts and separates, where, if united, all would be combination and strength.

Religious life is not deep enough, too stagnant people hear eagerly, but then lapse “Measuring themselves rather by that from which God hath saved them – the condition of the heathen who know not God – than by the standard of by-gone generations and of other countries, they are satisfied with smaller attainments – they rest contented with a lower level and do not press forward to the measure of the stature of a perfect man..... And in Indian circles, there is too much movement, too much competition, less hopeful condition: “An excitement has seized the Indian mind, and he is little inclined to give a calm and patient attention to the claims of the Gospel. A wider competition is afloat; and baits are held out by the unscrupulous which the poor Indian is too weak to resist. A greater difficulty has thus been found in selecting and planting new stations….” And the old stations have greater troubles: “At all events the Indian is less hopeful and more difficult to act upon than he was found to be five years ago.” [12]

Our common acknowledgement would be, that the interval since we last met has not been marked with such distinct success as previous periods – that some of our sanguine expectations have only been faintly realized.” [12] Why all this difficulty? A greater measure of power put forth by Satan in the days in which we live, not only here but over the whole earth. [13]

 We have had the flames of war. Must note that agents of Romanism are at work in England too. [14] But we note many signs of hope too, including donations to CMS. And we have had “the pleasure of those monthly clerical meetings for prayer and the study of God’s word, and conference on ministerial duties and trials, at most of which I have been able to be present and take part with you.” [22]

 Then Anderson celebrates the King James version of the bible, and notes some small but excellent revisions of it. And he notes questions about revisions of the Prayer-book – “May the heads of our Church, in any future change, be guided by the wisdom which is from above, and may they carry with them the consenting voice of all those branches of the Church which are now scattered so widely over the world!” [33] – Anderson is not a radical.

 I’ve been temporarily absent – but spiritual refreshment was fully realized. I was away sixty Sundays, and arrived back on a Saturday, and preached in my own pulpit on the sixty-first. [34] I saw “the consecration of a beloved friend and companion of early youth to his high and weighty office – the charge of what he has truly designated as ‘the greatest diocese in the world,’ the Metropolitan See of London.” [35] And I preached “the Ordination Sermon before my own University” and laid the foundation-stone for the new chapel of my own college [Exeter] I preached on successive Sundays in St. Patrick’s and St. Paul’s cathedrals. Also at Winchester Cathedral. Spoke at many meetings. Met the great agencies upon which we rely. We must be grateful to the Principal of Islington College, Rev. C. Childe, now Rector of Holbrook, Suffolk. I thank many donors. On return, visited our Church in Canada and the US.

 I visited Christ Church and the English River, saw “the canoes and tents of the Chippewyans on the bank of the English River. Their naturalness of manner, and frank and open cordiality with Mr. [and Mrs. – mentioned later] Hunt, left on my mind the most pleasing remembrance. They seemed the first-fruits of a tribe. With pain I declined to admit to baptism many who importunately sought it. I took their little ones as a pledge, and promised that, God willing, they should soon have some one to preach among them in their own tongue.” [43]

 We held 9 confirmations, confirmed 331 in all, and not yet at la Prairie. [44-5] We held 4 ordinations, for 3 deacons and 2 priests. And 2 more labourers came. And a 3rd, offered services free as a missionary – she is at Fairford, as a fellow-labourer….

 “One of our own party on our way home – as one of my own children, for years previously under my care; he had gained the love and affection of all at the Missionary College when the hand of God laid him aside, and he returns weakened in body, but, I trust, much ripened in spiritual things.” I hope “his native air should restore him during the winter, so that I may yet lay hands on the son as I have done on the father, and that the name introduced among us may pass down to yet another generation and become rooted among us.” [45-6]

 We are 21 today. We lost Rev. Charles Hillyer to England.

 The work of translation continues. Mr. Mason: the Syllabic Bible is in press, “at the joint expense of the Bible and Church Missionary Societies.” Also two editions of the Prayer-book (CMS) Hunter’s translation for York and Sask, Horden’s for Moose and East Main. Also: “The Rev. Peter Jacobs, educated among us, is mentioned in the report of the Foreign Translation Committee of the C.K.S. as assisting the Rev. Dr. O’Meara in translating the Pentateuch into the Ojibwa language.” [46]

 For myself: “Separation from my children I must of course feel as a trial to which I was not subjected during my first period of seven years; but it is a trial common to missionary life….” I’m also sorrowful about the delay re Cathedral HBC gave 500 pounds, and so did Christian Knowledge Society (the latter to be paid on completion). [47-8]

I regret to say that education of a higher stamp has rather fallen behind. The want of openings in the country for those trained, the growing nearness to the superior advantages of Canada and England, leave few on the spot willing to devote the necessary time to the prosecution of more advanced studies: education in consequence languishes; schoolmasters are scarce, and remain but a short time at their posts. [49] **David Anderson, D.D. Lord Bishop of Rupert’s Land. A Charge Delivered to The Clergy of the Diocese of Ruperts Land, in St. Johns Church, Red River, at his Triennial Visitation, January 6, 1860" (London: Hatchard and Co. 1860) 58pp [6.19.52.1]**

How to attract the young I mean those who have passed from their years of education, and have just entered on the freedom of life. They are a source of deep anxiety to us all. The object is to retain a hold upon them to promote in every way self-improvement and to lead to [50] the cultivation of domestic habits. A successful effort has been made in one quarter to interest them in church music, and we trust that the introduction of our present hymn-book has been an aid in this direction. Young Mens Christian Associations for the discussion of a given subject have also been attempted, and should they lead, as we hope, to the encouragement of a taste for reading and the promotion of study, will doubtless be attended with profit. Lectures, too, intended chiefly for the same class, have occasionally been given on general subjects, during the past winters, in many of our school-rooms. In this, however, we are so dependent on the clergy, and so devoid of the means of illustration or experiment,\* that comparatively little can be done. [\*This was the chief difficulty when Professor H. Y. Hind, of Trinity College, Toronto, kindly gave some lectures on astronomy and natural philosophy.] [50-51]

We pray for God’s help with others: “We have reason to believe that prayer for the same object will during the week almost encircle the globe, and if the Saviour has promised an answer from the Father where even two agree in the petition which they ask, what may not faith expect if believers throughout the wide world agree at one season in one common request?” [53] From “Punjaub, and many parts of India, by many throughout Britain; and her in the Far West….”

We labour in a land of difficulty and paradox. Our double trial is its vastness and its smallness its vastness, so that we often strain the eye until lost in the contemplation of the untrodden soil to which no messenger of peace has yet penetrated and for which we are in a measure accountable..... Its smallness, too, so that we often ponder over the thinness of its population and our inability to produce mighty results, or work on a larger scale..... We cannot traverse the land in its length and breadth; and if we could do so, over hundreds of miles we should not meet a fellow-creature. We cannot plant the wilderness with settlers and thriving villages, for this is not our vocation, and would require far mightier resources. [54]

Remember those who could not be here while your own domestic comfort and happiness increase, as I think they have done the last few years… forget not to think of those who labour, and labour alone who look out, from week to week, on the same scene the snowy waste, the ice-bound river or bay in winter, and the unvaried landscape in summer, and on a very few souls.... While you have derived some encouragement and refreshment from the social and ministerial intercourse of this happy season, think of the comparatively cheerless monotony which may be their lot. [55]

But think of our blessings – consider the deaths of our colleagues in India, in China, the yellow fever of the West Indies, the graves in Sierra Leone – “How great the blessing – a healthy land, and ‘peace in all our borders.!’”

“A peculiar privilege, too, to be witnesses, it may be, in the latter days of the world’s history. Who shall lift the veil and foretell the events which may transpire in the decade of years on which we have just entered? …. [one prophecy – 1260 years since the Decree of the Emperor Phocas in the year 606, and also “the retirement of Mahomet to the cave to frame his system” in the same year 606.] [57] “… we can only say that the signs deepening and thickening around Rome would lead us to await the issue with dread expectancy. But if so, we live on the eve of a crisis, on the eve of mighty and stupendous events. The hour of God’s judgment may be at hand; the cry of the angel may not be so far distant, ‘Babylon is fallen, is fallen.’” Ours may be the ministry which shall precede the time of the end, and, after a short period of severer trial over all the earth, Israel’s deliverance may draw on, and the fullness of the Gentiles be at length brought in.” [58]

**15-Address to Prince of Wales from Clergy of Diocese of Ruperts Land 28 May 1860**

In this, the distant land of our adoption, the religion of our forefathers is extended far and wide, and with it the feeling of dutiful attachment to the British Crown. Along with settlers from the British Isles are mingled worshippers from the Indian Tribes, the original proprietors of the soil; and in many of their varying dialects prayer continually ascends for their Great Mother, their Sovereign Lady Queen over the Waters.[62-3]

Newcastle thanks them for their wishes.

**16-David Anderson D.D. Lord Bishop of Rupert’s Land The Truth and the Conscience: An Ordination Sermon Preached at St. Andrews Church, Red River, On Sunday, July 21, 1861" (London: Hatchard and Company 1861) 35pp [8.34.17]**

 He is ordaining three: Rev. T. Thistlethwaite Smith, C.M.S. who relieves Rev. Robert Hunt at Stanley, English [Churchill] River; Thos. Cook, Catechist, Cumberland House; Henry Budd, Jun., of the Church Missionary College, Islington;

 The service reminds us of the past, of nine years ago, “when the waters of the previous flood were abating….” [8] “Nine years have rolled along – once more the waters have overspread the land – again are we emerging from a flood, not of equal severity with the preceding one, yet perhaps even more crushing, as coming the more unexpectedly after so short an interval, and blighting the fair hopes which had been cherished of a more prosperous future about to dawn on the land. Again we are compelled to sow in tears.

 This service reminds us, too, that last year, at Moose, “not in the settlement, or before a large and crowded congregation, as to-day, but when more than a thousand miles distant from you, where the Indian work is vigorously and successfully carried on, in the simple and unpretending Mission Church on the shore of the Eastern Bay…” on July 11, 1860, Rev. T.H. Fleming C.M.S., was ordained priest, and Mr. Thos. Vincent, Catechist, Deacon. [8-9]

 We shall now be 25 “devoted to the ministry of souls in the land, we are tempted to look upon it as a fair and goodly band; and we thank and bless God for the number, in comparison of the past. But, though now the tenth Bishop in the British possessions from sea to sea, our own surface and territory remains still so mighty, so impracticable, that we can only lie low in the very dust ….” [9] What are we doing in this “difficult and arduous warfare”? “Such is our subject – that the truth, if rightly divided, carries with it evidence and power to the human conscience.” The Bible, “the sacred volume” -- begins with “a Paradise, but a Paradise soon forfeited and lost; and from that moment there is sin, the curse, and death. In the closing chapters there is a Paradise restored and regained, access once more to the tree of life…. But between these limits, it is the history of a sin-stained, sorrow-stricken world.” [10-11] Later, Anderson continues by quoting: “Ought not this to be our highest aim, to ‘preach not ourselves, but Christ Jesus the Lord?’ – our one determination, ‘to know nothing among our people but Jesus Christ, and Him crucified?” Here would be the one all-sufficient answer….” [14]

 First, to Thistlethwaite Smith: it is painful, “after having gained the affections of young and old, parents and children, to have you separated from my own flock. Painful, for me to lose you myself, after you have for a year served with me ‘as a son with a father’ in the bonds of the Gospel. But we are few of us entirely free to act or to choose for ourselves or others. Few less free than a Bishop, for he must seek not his own things, but the good and welfare of the churches at large…. You go to do a double work – to labour among two tribes, the Chippewyan and the Cree. I place the former first, for though sent to both, I would regard you as in a more especial manner the Apostle of the former. The Cree work is so far matured by publications and translational labour, that all is in a measure ready to your hand. Should you be able by God’s grace to lay as secure a foundation – to reduce as fully to form and symmetry the Chippewyan tongue, you will have achieved a great work, and secured for yourself the gratitude of thousands yet unborn.” [24]

 To Thos. Cook: “…your first step into the sacred office. You are to ‘put your hand to the plough,’ and never again to look back; you are to be ‘an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity.’ You have, however, had some experience and acquaintance with the work. From a child, with almost your earliest recollections, you witnessed the planting and growth of the Indian settlement which your late father aided much in promoting, labouring in the instruction of the young, and in the settlement of the early converts for more than fifteen years. In the same quarter you afterwards took part yourself in training the little ones of the flock, and very many of these personally attached to you, and we may presume benefited by your instructions, are here to-day to be your witnesses, to hear your vows, and follow you with their prayers. Some among them remonstrated with me when I moved you hence, and thought, as they expressed it, that their good was being sacrificed to the welfare of smaller stations abroad. You went forth, however, cheerfully when called on to do so, and for some years have carried on the good work in the Indian field. It was thought your father was attempting much, when laying the foundation of an infant church here; is it not a mark of progress that you should endeavour to do the same five hundred miles to the north and west? Your sphere would be Cumberland and Carlton, spots of growing interest, the latter especially, we feel assured, destined to play a more conspicuous part in the future history of this land. While others go to that neighbourhood in pursuit of perishable treasure, led thither by the gold that glitters and coon comes to an end, you go to gather up some jewels to place in the Redeemer’s crown....” [25-26]

 To Mr. Henry Budd Jun.: “And what shall I say to you, my dear young friend, to whose ordination and ministry I have looked forward with only too fond a hope? No anxiety do I feel about your fitness for the work before you, as regards intellectual acquirement or spiritual experience. It is only the delicacy of your earthly frame which causes me any solicitude….But we rest assured that God has His work to effect by you, and it is not for us to measure the length of ministry which may be allotted to you. If, however, its span may be the shorter, ‘be instant in season and out of season,’ preach not only by the lip in the pulpit, but also in private, by unfolding the comfort wherewith Christ hath comforted and sustained you….As I ordained your father, the seal in a peculiar sense and first-fruits of my apostleship ten years ago, it is no ordinary privilege to be spared and permitted to ordain his son. How many, who have watched over your growth, are here to-day to witness your self-consecration to the Lord! Your father, who gave you to God in infancy, and permitted you to go to a distant land with the eager expectation of receiving you thence fitted and qualified to be an ambassador of the cross. The Archdeacon\* [Hunter, then in charge of Christ Church, Cumberland], under whom and in whose school you gathered up the first lessons of sacred truth, and lisped your first prayers and hymns. More I cannot add, except that, as it was my happiness to train your opening mind and educate you as one of my own children, so now it must be one of the greatest pleasures of my life to give you to the service of the sanctuary. Should the shadows of Heaven gather prematurely around you, we feel still that the words dropped from your lips in the interval may be only the more precious, the more fruitful in winning souls. We grudge you not an earlier entrance into Heaven’s rest, should God so appoint, for we know that ‘to depart and be with Christ is far better,’ but we would earnestly pray to-day that God may restore you to bodily health and strength, and that years of usefulness may be granted you in the earthly vineyard.” Mingled with our prayers will be those of “your companions and associates, to whom you were endeared in that school of the prophets, the Missionary College at Islington. Those who were over you there will hear with pleasure the tidings of this day, and those with whom you took sweet counsel, now scattered in their fields of labour in Asia Minor and India, in Africa and British Columbia, will delight to bear you in their hearts at that hour, when by mutual consent you join, though parted, in intercessory prayer for a blessing on your common work.

 Nor is it a little remarkable, that the day of your father’s baptism is that of our own Ordination. Thirty-nine years ago to-day\* [July 21, 1822, when the Rev. H. Budd believes that he may have been about seven or eight years old] did Mr. West, the first clergyman in the land, baptize your father…. On this same day, this sacred Anniversary, marked and hallowed by this recollection, would I send you forth. May God in His great mercy recruit your strength; may He make His grace sufficient for you; may He perfect His strength in your weakness. ‘God be gracious unto thee, my son.’ ” [27-8-9]

 - The Word is the ultimate and superior rule, which is to find its way to the heart, and comment itself to the enlightened conscience. [22]

- nice words on Thos Cook and Henry Budd

**17-David Anderson, D.D. Lord Bishop of Rupert’s Land A Charge Delivered to The Clergy of the Diocese of Ruperts Land, in St. Johns Cathedral, Red River, at His Fifth and Last Visitation, January 6 1864" (London: Hatchard and Co., 1864) 64pp**

 It is dedicated to the Archdeacons and Clergy by “David Rupert’s Land” and signed at “West Dingle, Liverpool, August, 1864”

 In the “Preface” he writes that “Circumstances preclude my return to the country which has occupied my thoughts and energies for fifteen years. In a few weeks I shall drop the accustomed signature which connected me with the largest Diocese, in territorial extent, committed to any living Bishop. [v] But I find that “a sphere of wide and extended usefulness awaited me on my arrival in England; so that, while health and strength last, I shall thus still be able to work in the vineyard…. Rupert’s Land must always have a large part in my affections and my prayers….” vi

 “A Charge… My Reverend Brethren, We have all, I trust, come up hither at this time, after prayer to God for guidance and direction…. a season of refreshment and encouragement….”

 “Once more have I been compelled to defer my visitation. Circumstances prevented me from holding it, as have been proposed, in May, when some of the Clergy came in from their Stations…. Four years, instead of three, have thus (much against my inclination) intervened since we last met.” [8]

 Time has elapsed, “death has still proved himself the mighty leveller…”, including the Prince Consort [Albert], [8-9] and Bishop Mountain of the See of Quebec, “the Senior Colonial Bishop of our Church” [13] from 1836-1863?, following his father, bishop of Quebec 1793-1826; and in our own body, Mr. Fleming at Albany [14]

 And the Primate [Archbishop Sumner?]: my links are close: “Admitted to Holy Orders by his Lordship when Bishop of Chester, advanced afterwards to the Priesthood, and subsequently consecrated by him to the high office which I hold (the only colonial Bishop, if I mistake not, in this very position), I must ever regard his memory with fond and affectionate respect. He was my friend and patron in my early ministerial life, and his friendship and kindness continued to the last.” He then became Primate. “His eye took now a wider view; it ranged over the churches of the dispersion, the widely scattered branches of the Colonial Church, as well as the Dioceses of the Church at home…. [11]

 “Indeed, if we were asked to select the three points to which the efforts of the late Archbishop were most directed, and in which his influence was most successful, we should mention a greater distinctness in the statement of doctrinal truth, a stricter enforcement of the practical duties of the Clergy, and a ready willingness to co-operate in a friendly spirit with the good and excellent of other communions….” [11-12]

 There are subjects “much more to be deplored than death. To us, as ministers of the Gospel, as those concerned with the welfare of souls, the most painful topic is the gradual spread of a spirit of Scepticism and Infidelity.” [15] He tackles especially the Bishop of Natal, whose faith is “unsettled,” a state that has led him to question parts of the Bible and, in the Natal bishop’s words, “what is the residuum of real fact left behind when the Pentateuch is thoroughly examined.” [17] Anderson replies: “Can he teach others if himself not fully assured whither his own course may carry him?” The Bench of Bishops has “joined in a strong condemnation of such a melancholy work.” But note that the Natal Bishop “levels against the clergy generally a sweeping charge of using with conscious insincerity the Word of God. To this I doubt not you would give an indignant answer … [to his] tone of fixed defiance – an unblushing assertion of the solitary possession of the Truth.” [18]

 Debates within the Church “…our church is not so strong in the interpretation of the Old as of the New Testament….” [But] “Many of the arguments advanced as based on the so-called ‘higher criticism’ admit of easier refutation from any well-instructed minister of God.” Anderson then tackles the OT issues -- who wrote what, are some books “void of historical truth…” [20] – this is the Scepticism to which he referred at the beginning. “And, indeed, the intellectual trial is not confined to our own Church – it is a mark of the age, and is found in other communions. It exists in France, as well as in most of the Churches in Britain. From the experience of the past, we may hope that a period of rash and unbridled Scepticism may lead to a reaction in the other direction – that the naturalism and materialism of the present day, the wild and extravagant assertions which have been put forth under the guise of historical criticism, may give way to a period of deeper, humbler, and more reverential study of God’s Word. [23-4]

 There are clouds “on the political horizon” too. Symptoms of difficulty in Europe. War in New Zealand, though small, “would surely show the necessity of troops in this settlement and country. Too grateful we cannot be for that peculiar Providence which has hitherto watched over and protected us. The fear of the Indian has never disturbed us: God has given us favour in the sight of the heathen. … But still we have scarcely the security of former times, and there is a measure of growing independence in the Indian mind which would dictate the wisdom of precaution.” [24-5]

 US Civil War – “the desolation of a fair land – the sufferings of a noble people….” [25] We are close to these people: “We cannot be insensible to what is taking place so near us; from over the frontier, not many miles off, we can almost hear ‘the sound of the trumpet, the alarm of war.’…. I know not one who has pleased more boldly and perseveringly on behalf of the Indian than Bishop Whipple. I know not a truer or warmer friend of the Chippeway or the Sioux. [27] He had begun a mission at Faribault among the “Dacotahs” when that ill-fated massacre took place which brought a portion of the Northern Army into the adjoining State, and is likely to consign the remnant of that unhappy nation to the sword. Oh, that they had been wise, that they had understood these things, and had known beforehand their day of visitation! How manifest the power of Satan here to blind and to destroy! At the time when Christian love was ready to gather them under her wings, and place them within the fold of the Redeemer, that spirit of barbarity, that fiendish thirst for blood, suddenly reappears among them, which is bringing upon them a righteous vengeance, and will eventually sweep them, it is to be feared, from the face of the earth. The nearest parallel, indeed to the massacres in Minnesota and on the Upper Missouri would be in those of Cawnpore and Eastern India, Satan exhibiting a similarity of agency in either hemisphere. But these are only the outskirts of the [US Civil] war. At the heart and centre it still continues to rage with little of abated violence, and the winter has closed upon it with very small hopes of peace. [27]

 “It is time … to pass to a review of what we ourselves have done….” [28]

 After our last meeting, I visited Moose again…. Then “partly because of family reasons, we took Canada on our way. While there, I preached in the four Cathedrals of Quebec, Montreal, Toronto, and London, and also in Ottawa ….” [29] Four month absence.

I saw the arrival of and spoke to Prince of Wales in Montreal Having been commissioned by yourselves to do so I had the honour of presenting to His Royal Highness the loyal Address of the Governor and Inhabitants of the Colony, also that of the Clergy, which were subsequently graciously acknowledged on the part of the Prince by the Duke of Newcastle. [appendix] [29]

“The close of our own visit was saddened by the death of one, to whose administrative talent the country owes much, and from whom I had always received much courtesy and kindness, the late Governor-in-Chief of Ruperts Land.” [30] [George Simpson]

 Since then, “With the exception of one happy trip to Fairford, I have been unable to leave home for any time.” I have been occupied with the building in which we are now assembled – “I feel most grateful that the general effect of the whole is pleasing to the eye. I often gaze with pleasure at the tower, with its pinnacles pointing [30] heavenwards, especially when seen in the light of the sun going down in the west, with those gorgeous tints which mark the days decline in our clear climate; and to all the bells give forth a cheerful sound of a Sabbath morn, inviting to the worship of Almighty God.... [30-31] Thank “friends at a distance… to many of their kind gifts I have referred before, and would now only add the mention of the bequest of an aged and revered friend [“J. Clarke, Esq., Beaufoy Terrace, Maida Vale, a highly esteemed member of St. Pauls Chapel, Kilburn, where I once ministered for a season,”] whose legacy of 250 *l* [pounds] assisted in the completion of our tower.” [31]

Ours is one of ten mother churches “stretching from the Atlantic to the Pacific.” [32]

We have our own branches -- 4 churches on Red, 4 on Assiniboine, plus Devon, Stanley, Fairford, Westbourne, York, Fort Simpson, Moose and Albany all with churches built or in progress. [32] Would we could plant one at Fort Yukon [Youcon]

Priests ordained last Whit-Tuesday Rev. T. Vincent, Rev. H. Budd, jun., Rev. J.A. Mackay, C.M.S., and Rev. Thomas Cook, S.P.G. all of them born in the land, all sent forth to different spots. The [33]four in their birthplaces would, I delight to think, represent to some degree the extent of territory those mighty rivers which are the arteries of the land, Ruperts River, Albany River, the Red River, and the Saskatchewan.

 This place “ought to be besides, if I mistake not, an Intellectual centre. Here, according to the idea of our Church, would be the means and instruments of learning. The College would be here in theory, if not in fact. In a more thinly-peopled and isolated diocese it may be impracticable to collect a sufficient body of well-qualified teachers’ it may be difficult to assemble a nucleus of students, who shall carry on their pursuits with the life and competition of other spots. The work may, for these reasons, be better conducted elsewhere, at least for a time, as we have partly learned from experience. But still, in sending forth a Bishop, the Church would suppose him an intellectual centre; and if in other lands, how emphatically in this, so far removed from the appliances of civilized life! It is on this account that I look with pleasure on the Diocesan library of about fourteen hundred volumes, which is now formed and deposited among you…. [You many study and learn here] Most works bearing on the exposition of the Word of God are there; a portion of the standard works of our own Divines: there, too, as necessity obliges us to have knowledge of them, are attacks on the faith, for which we blush, but along with them also the best replies which the watchmen on Zion’s wall, who could not hold their peace in such days of rebuke, have sent forth against the foe.... with our growing facility of communication, it will not be so difficult hereafter to supply that which is lacking…. [35]

We partake of the characteristics of both a Missionary and a Colonial diocese – “there is a great and essential difference (though often unnoticed)….” And the former predominates. Anderson cites Rev. Henry Venn, “one who has never made trial of Missionary life, but whose occupation has been the survey from a distance of a thousand such fields, and whose ripe experience, so acquired, generalizes the result in a view which none with the scene before them could draw more correctly. ‘The work,’ says that servant of God, whose care as it were, is of all the Missionary Churches, ‘is so varied, and its emergencies so sudden, that the evangelist must be left to act mainly on his own responsibility and judgment. It pre-eminently requires independence of mind, fertility of resource, a quick observance of the footsteps of Divine Providence, a readiness to push forward in that direction, an abiding sense in the mind of the Missionary of personal responsibility to extend the kingdom of Christ, and a lively conviction that the Lord is at his right hand.’ These, my Reverend Brethren, are words of weighty wisdom, and very sinful would it be in one placed in authority to repress, by a rigid adherence to form, that yearning love of souls which would seek to break forth on the right hand and on the left, and would become all things to all men, if by so doing you might save some.” 37-8

One change has taken place here, “at the heart and centre of the continent”:

 The Company so long connected with the government and best interests of the country has passed away, and the one, which succeeds, enters upon its duties pledged to open up the land by direct communication from Canada to Columbia. That these are only preparatory steps I feel persuaded, an intermediate agency which will be superseded by something more permanent. The next Session of Parliament will, I make little doubt, grant at least to a portion of the territory the privileges of a Colony of the British Crown. No one, I think I may say, is more anxious to carry out these plans for the future than our present Governor-in-Chief. For him we have now introduced the usual form of Prayer, assimilating thus our worship to that of Canada.\*[“Prayer for the Governor. To be used after the Prayer for the Royal Family in the Morning and Evening Services, and after that for the Queen in the Communion Office.”] [38, 64] Nor can any deliberations of weightier importance be imagined, than those in which, with Her Majesty’s Colonial Secretary and the newly-appointed Governor of the Company at home, he may be called to take part, by which the face of the wilderness may be changed, and unity of law and order, and the comforts of social life, cover this land in its length and breadth.” [38-9]

We are 23 in number, 5 Deacons and 6 priests, the Europeans being to the Natives in the proportion of one to four. I think this would in some measure prove that we are seeking to do our part, and it would, I humbly imagine, give us some claim on help from abroad. [39]

79 confirmed at Indian Settlement total in all of 307 in 9 different events throughout land. [40]

 Of stations opened since we last met: Charles Pratt at Touchwood Hills (Claremont Station); Fort Youcon [Yukon] on the Russian frontier, and Fort Ellice, is likely to prove a spot of growing importance, as it must almost of necessity remain ever on the highway of the West, taken up by the SPG. Churchill, on the Hudson Bay, is occupied by CMS. [41]

We are in Missionary Field – as our colleagues in India are – “bear with me, then, if I ask you to concentrate your thoughts on your own work, while, without a very strict methodical order, I endeavour to review in something of sequence that which is entrusted to you.” [42]

First, the treatment of Inquirers? [43] “What is the line of scriptural teaching adapted to his case: “May we not unfold the book of Nature, and, opening our volume, teach him [the heathen inquirer] that ‘the heavens declare the glory of God, and the firmament sheweth His handiwork?’” and follow St Pauls words re Gods message. ... in answer to any vain idea that the white are of a different race, assert that God hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us. “…On these, and other passages ready to our hand, we engraft the explanation of the attributes of an omniscient and omnipresent God.” [44]

 Anderson praises itinerant missionary activity, and then adds: “But in the work of Extension, we soon feel the want of the tongue of the learned; or, if able to speak a word in season in it, we want something to leave behind. As subsidiary to it must come, therefore, the Printing of Translations.” [51]

 What has been done: Mason has carried the Old Testament in Syllabic Form through the press during his stay in England. A “very minute Dictionary of the Cree language has lately been taken home by the Rev. E. A. Watkins, the fruit of the labour of many years. It embraces more than a mere Dictionary: from the arrangement of words under common roots, it serves also as an etymological help; and from the natural significance of the Indian words, it is in measure almost a Phrase-book. The Foreign Translation Committee of the Christian Knowledge Society has, at my request, kindly undertaken its publication. From what I have seen of it, my impression would be most favourable of the general accuracy of the work, which promises to be a valuable manual, especially for the youthful Missionary.” [52-3] We also propose to translate “The Pathway of Safety” by Rev. Ashton Oxenden – Mr. Smith is working on it and I hope to take it with me in a few months for publication. [53] And a “small elementary work in a new tongue, reduced to a syllabic form by Mr. Kirkby – a few prayers and Hymns in the dialect of the Slave Indians….printed in New York, and not in England, by which more than a year was saved in its introduction among the Indians of the North – no inconsiderable period when souls are concerned.” [53] And “the Zincographic Press left at Stanley by Mr. Hunt is now in full operation: by means of it Prayers for the Indians, Music for congregational use, and illustrated Vocabularies for the School have been neatly executed under Mr. Smith’s superintendence.” [53]

Schools:

“Now here we can scarcely report so favourably. The desire for higher education has much diminished; the dispersion of the settlers over a wider area has made it impossible to overtake them with Schools. As a consequence, the attendance on the individual Schools is smaller, the School is less remunerative, and in itself less interesting to the Master; and, as other more lucrative openings present themselves, few comparatively are willing to undertake the necessary toil and drudgery of tuition. [54] Perhaps we should change, let winter months be devoted to instruction, “giving the Master freedom for a larger portion of the summer.” And hold school for only four hours at the out-stations. “It would be a bright day for the land if the industrial labour of the children, or of adults at the Station, could in some way be turned to profitable account, as seems done so successfully by Mr. Duncan in his very promising and interesting settlement on the Pacific.

“There are two establishments in which I have every confidence, in which those who wish can secure for their families the benefits of a more advanced Education, and which I would most cordially recommend to all. \*[I refer to that of Miss Davis at Oakfield, St. Andrews, and that of Mr. Samuel Pritchard, more recently established, at the Elms.”] Still, should I return, I should be glad if I could re-establish that on which my heart has ever been set, but for which the country did not afford sufficient development – a Seminary, with the usual branches of a Collegiate Education.” [55] We need “two trained Masters, one for Indian, the other for English work, to give a fresh impetus to the machinery already set a-going. It would be a mighty boon, and might lay the foundation of a future supply of Native Pastors to fill up vacancies in the land, and provide at the same time for a permanent staff of candidates for our various scattered Schools.” [55]

 One other subject: all do not find success – “some are left behind in the race of life, and that with very insufficient means. Do not circumstances point to the necessity of a more Systematic Provision for the Poor?…. widows and orphans, …the blind, the deaf, and the dumb….” I don’t “propose anything of a compulsory rate; far rather would I leave it to the spontaneous exercise of Christian charity.” [56] But we need more systematic care, ensuring that extreme cases do not escape notice.

 Concluding pages: “Another Septennial period has nearly passed away: in a very few months I shall have completed fifteen years in the Episcopate, at which time I had always intended to take some rest and repose. In leaving you again, it is, we must all feel, with greater uncertainty as to the future as years roll on.” [56-7]

 “The links which bind us to each other are, I trust, increasing. There is a growing unity in the work of God over the world. Christians now take in a wider survey, they look across dividing oceans and take in the scattered children of God at a glance. There is unity of life, there is unity of prayer, as we are experiencing this week.

 The links, too, which unite us to another world are surely also increasing….

Appendix B:

 “With the adjoining Diocese of Minnesota I have ever had the most friendly intercourse. In 1857 I preached at the opening of the Convention, at the request of the venerable Bishop Kemper. I was also present at the first Convention held by his successor, Bishop Whipple, in 1860….”

Appendix C:

 The Address presented to the Prince of Wales by the Bishop, 27 August 1860:

Congratulations on safe arrival “on this mighty continent.” Regret not all of us can greet you in person. Send our hearty wishes and warm affections…. “In this, the distant land of our adoption, the religion of our forefathers is extended far and wide, and with it the feeling of dutiful attachment to the British Crown. Along with settlers from the British Isles are mingled worshippers from the Indian Tribes, the original proprietors of the soil; and in many of their varying dialects prayer continually ascends for their ‘Great Mother,’ their Sovereign Lady Queen over the Waters.”

 “We trust that at some future day a Royal visit may be extended even to our remote land, and to the shores of the Pacific beyond, embracing thus the breadth of the whole continent, and the dominions of our gracious and beloved Queen, from sea to sea.”

 Signed on the behalf of the Clergy of the Diocese of Rupert’s Land, David Rupert’s Land. ‘Bishop’s Court, Red River, May 28, 1860.’”

Appendix D:

 Prayer for the Governor [see above] -- is this Dallas?

**18-“Sermon I. Preached in the Parish Church of St. James, Bristol, on Sunday Morning, January 8, 1871, by the Right Reverend Bishop Anderson, D.D., Vicar of Clifton” [Th.3.47]**

 New year, death of several vicars beloved by all. Of one, Anderson says that they had discussed several ministers “abroad” – one at Fairford, Rupert’s Land [Rev. George Bruce, C.M.S.] and the other “taken off by an early summons,\* [The Rev. Henry Budd, Jun., C.M.S.]” [10-11].

**19-Right Rev. David Anderson, D.D. Vicar of Clifton, Formerly Bishop of Rupert’s Land.**

**“ ‘The Gospel in the Regions Beyond’: A Sermon preached in Lambeth Church, On Sunday, May 3, 1874, at the Consecration of the Bishops of Athabasca and Saskatchewan.” Published at the Request of His Grace the Archbishop of Canterbury (London: Hatchards, 1874) [4.32.29]**

 Invocation: “The preach the gospel in the regions beyond you.” – 2 Cor.x.16

“These words contain within them the end and object of Apostolic labour. They are the very echo of the last charge of the Redeemer, -- ‘Go ye into all the world, and preach the Gospel to every creature.’ [5]

 “A quarter of a century ago this month [29 May 1849], I was myself sent forth to cement and consolidate the infant Church in Rupert’s Land. It were idle to deny that it appeared at the time a long and difficult way. The voyage through the icebergs and the Straits (the only method of approach in those days), the long subsequent weeks of exposed travel up the country, brought me at last to my destined home. It was an oasis in the wilderness, the scene already of successful missionary toil, where devoted men of God had laboured and scattered seed, and that with a large blessing, for five-and-twenty years….”

 “That spot have now become the centre of a growing and thriving community, with the prospect of a yet more rapid enlargement, through the tide of emigration which is setting in…. Here, my excellent successor… devotes much energy and power to large educational efforts, convinced that the hopes of the future would mainly depend upon the training of those who may be the ministers and missionaries of the next generation. Here he has his College of St. John’s, cradled and nursed in its infancy by myself; here he plans a Cathedral Chapter, some members of which shall form a Professorial Staff – a Theological Faculty….”

 And now Bishops for Moosonee (Horden, in 1872), Saskatchewan (John McLean, 1874) and Athabasca (W. Carpenter Bompas, 1874).

 To McLean, Anderson says: while village and church and school “may spring up under your superintendence, forget not the Indians of the plain. Let the remnants of the noble race be sought out and gathered in; visited, as much as may be, in their wandering and roving life; settled down, if God permit, in families and permanent and peaceable habitations. It will be yours to contribute towards the solution of that problem which has, perhaps, received its best illustration within the limits of the Hudson Bay territory – the possible preservation of the Indian race, its reception of the privileges of Christianity, and its participation of the blessings of civilized life.” [13] To Bompas, he makes similar comments, re Esquimaux.

 “Thus, Christian friends, after the lapse of eighteen centuries are we still endeavouring to drink more deeply into the spirit of the Apostle’s words, and to present before our minds more vividly the responsibilities of the regions beyond. From our Island Home how many the opportunities and open doors….China … Japan…India…Africa…South America…In our own former land in the North, how unfavourable, it might have been said, the spot first selected, how inaccessible, how unlikely to prove a successful centre of Christian light and life!...It is a matter of unspeakable gratitude to myself that, in the nine years of my own retirement from the work, I should have been permitted to take part in the consecration of four Bishops, who will now have the oversight of our Church in that land…. And let the inscription on the banner of our Church be ever clear, and legible, and bright, that hers is the call, the privilege, the high mission ‘to preach the Gospel inn the regions beyond.’” [15-16]

**20-Right Rev. Bishop Anderson, D.D. Formerly Bishop of Rupert’s Land; Vicar of Clifton “Morning Sermon” in *Two Sermons Preached in St. James’ Memorial Church, Clifton, on Sunday, January 16th, 1876, on the Death of the Rev. Beedam Charlesworth, A.M.* (London: Hamilton, Adams, and Co. 1876) pp. 5-17 [6.51.34]**

 From the *Clifton Chronicle* 12 January 1876: death of Rev. Charlesworth. His great desire was that he should be succeeded by Mr. Horsley, “and Bishop Anderson very considerately acceded both to his wishes and those of his congregation. I need scarcely add that Mr. Charlesworth was decidedly Evangelical, and warmly attached to the Church of England.”

 From Anderson’s sermon: Charlesworth had worked long and hard in Darfield, Yorkshire: “It was a period, I am led to believe, of wide-spread awakening in the Parish – a season of some trial; for Evangelical truth was only beginning to take root. The effect was visible and marked; and the affection manifested from time to time towards him by his former parishioners proved how much they felt indebted to him.”

 On how a minister influences a congregation and a community: “But passing from the grave, I ask you to realize the after-life of the Minister on earth. Yes, on earth; for unwilling should I be to think that his ministry is over and done. His words will surely continue and abide with you. The expressions of a sermon – the winning appeal or the pointed warning – the clear and lucid statement of doctrine – the explanation of a passage of Scripture – a word in the pulpit – an exhortation in the family circle – a passing remark on the occasion of a meeting by the way – these will bear fruit. They will pass from parent to child, from this generation to the next; and so they will be as a life – a living power and influence – even until Christ shall come.”

**21-Memorial and Memorial Tablet in Bristol**

Rev. Beaver H. Blacker ed. *Gloucestershire Notes and Queries* III (London: Wm. Kent & Co., 1887) in Cambridge University Library

**“1460 – Memorial of the late Bishop Anderson, of Clifton.** – The Right Reverend David Anderson, D.D., son of Captain Archibald Anderson, H.E.I.C.S., was born in London, February 10, 1814. He was educated at the Edinburgh Academy, and at Exeter College, Oxford, where he graduated B.A. 1836, M.A. 1838, and (honoris causa) B.D. and D.D. 1849. Having been ordained a deacon in 1837, and admitted to priest’s orders the same year, he held the office of vice-principal of St. Bee’s College, Cumberland 1841-47, and the perpetual curacy of All Saints’, Derby, 1848-9. On the 29th May, 1849, he was consecrated for the newly founded bishopric of Rupert’s Land, North America, which he held until his resignation in 1864, when he was appointed by the Simeon trustees to the vicarage of Clifton, Bristol, vacant by the death of the Rev. John Hensman. In 1866 he became chancellor of St. Paul’s Cathedral. In consequence of severe illness, which put an end to his zealous and untiring services in the ministry, he resigned the vicarage of Clifton in 1881, but continued to reside there until his death in 1886….”

**Memorial tablet** in marble in parish church of Clifton: “.…He proved himself a loving and faithful pastor and preacher, and by his consistency and courtesy, by his tenderness and sympathy, he gained the confidence and esteem of his parishioners, and the sincere affection of many friends….’The love of Christ constraineth us.’ 2 Cor. V. 14 ‘We were gentle among you.’ 1 Thess. Ii.7. This tablet is erected as a loving tribute by some of his attached friends. CLIFTONIENSIS” [pp 603-4]

**From: *Gloucestershire Archives****,*

**Re: Reverend David Anderson:** Thank you for your e-mail. The parish of Clifton is within the Diocese of Bristol. This means all the parish records, sources on the history of the area, personal papers of individuals or families (if such papers have survived and been deposited) and  records naming individuals such as rate books and directories will be held at Bristol Record Office, 'B' Bond Warehouse, Smeaton Road, Bristol BS1 6XN, 0117 9224224, [**bro@bristol-city.gov.uk**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=mailto%3abro%40bristol-city.gov.uk).However, in case David Anderson’s local connections went beyond Bristol city and district, I will advise you on also searching the sources we hold at Gloucestershire Archives. The best way to identify key material on any subject, person or place is through our online catalogue. By using the following instructions you will be making a search of all our original material as well as the secondary sources that are held partly at Gloucestershire Archives and partly at the Local Studies centres which are based at six of the major libraries in the county. If you want to view any material from one of the libraries you will need to contact them directly. I will gladly advise you on their contact details at your request. The online catalogue is accessed via the following link; [**http://www.gloucestershire.gov.uk/archives-catalogues**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.gloucestershire.gov.uk%2farchives-catalogues). From this page you need to click on "Online catalogue" to access it and choose "Quick Search".  You then need to enter relevant keywords into the "Any text" box and click "Search".  You can click on "Overview of records" to call up a description of each of these items.  The "Title" column, which is really a description, could be sufficient  for you to assess whether the documents are of use to you but, if not, click on the blue number to the left of each entry, and this will bring up a more detailed description of the item.I undertook some searches on your behalf. Searches for David Anderson and for Reverend Anderson just produced one relevant result, a copy of a sermon written by Anderson. The details are as follows;

*SB3.45GS- Faithful and fruitful- two sermons preached in the Parish Church of Saint James, Bristol, on the Sunday after the funeral of the Rev. William Bruce, M.A., late vicar of St. James, with a brief account of his ministry. Includes biographical introduction - Sermon I, preached on Sunday morning, January 8, 1871, by the Right Reverend* ***Bishop******Anderson*** *- Sermon II, preached on Sunday evening, January 8, 1871, by the Rev. W. H. Barlow (****Bishop*** *David* ***Anderson*** *was vicar of Clifton, W. H. Barlow was vicar of St. Bartholomew's)*On the basis of the item above I also undertook a search for Bishop Anderson as well as a final search for John Norquay. Unfortunately neither of these searches were successful. However it is important to understand that the full content of the records is not indexed. Therefore the results you find by searching our catalogue will not necessarily be all the relevant material we have. This is particularly the case regarding secondary sources such as books and articles. It is possible that within such sources on the relevant area or subject there could be relevant information and we do have some limited secondary sources for the Bristol area.  If you do feel our sources could be of potential use to you, you are very welcome to visit the Archives whilst you are in the UK. The full details of our opening hours and location can be found using the following link; [**http://www.gloucestershire.gov.uk/visitthearchives**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.gloucestershire.gov.uk%2fvisitthearchives).  You do not need to make an appointment to visit as we do not operate any kind of booking system. However, in order to make the most out of you visit, it is possible to pre-order documents to be waiting for you on your arrival.  Customers can make pre-orders of a maximum of three items if they provide at least two working days notice of their visit.  Alternatively we can take larger pre-orders if you provide at least five working days notice of the visit.  To pre-order documents you must have the full references for each individual item you require from the catalogue.  You will be able to order up further items, three at a time, on the normal production runs.  These run once every hour throughout the day and take approximately thirty minutes.If copies are required we allow non-flash photography of most documents subject to purchasing a camera permit at the cost of £5.00 per day.  The copies must be for personal use only and you must complete and sign a copyright declaration form listing all documents photographed.  Sometimes it is also possible to photocopy items, at a cost of 50p per A3 or A4 page, but this is dependent on their size and condition and staff will be able to advise about this. However very large items, fragile items, bound volumes and items containing coloured inks cannot photocopied. There is no charge to use the Archives, but please note that there is a charge of £2.50 per car per day to make use of the onsite car park. For your first visit to the Archives you are required to bring some proof of identity to show your name, home address and signature, such as a driving licence.  We have a coffee lounge with a hot drinks machine where you may purchase drinks and consume any food you bring with you.  I hope the above information and the details for the Bristol Record Office are helpful.

Yours sincerely,

Helen Timlin Archives Assistant

 Gloucestershire Archives, Clarence Row, Alvin Street, Gloucester, GL1 3DW

Tel: 01452 425295

Website: [**www.gloucestershire.gov.uk/archives**](http://www.gloucestershire.gov.uk/archives)

***From the Web – re Clifton 1868***

[Description(s) from *The National Gazetteer of Great Britain and Ireland* (1868)
Transcribed by Colin Hinson ©2003]

URL of this page: http://www.genuki.org.uk/big/eng/GLS/Clifton/Gaz1868.html

CLIFTON, Gloucestershire - Extract from National Gazetteer, 1868

[**Description(s) from *The National Gazetteer* (1868**)]

"CLIFTON, a parish and suburb of the city of Bristol, in the hundred of Barton Regis, in the county of Gloucester, 1 mile to the W. of Bristol, of which city it is generally reckoned a part, being included within the borough. Its name is derived from its situation on the cliffs overhanging the river Avon, which, rising at St. Vincent's Rocks to the height of 308 feet, command extensive prospects of sea and land, varied with highly picturesque scenery. The rocks abound in fossils, and a variety of quartz called Bristol diamonds. Many rare and delicate plants, as the Arabis stricta, Geraneum sanguineum, &c., are found growing wild, especially round St. Vincent's Rocks.

Clifton is supposed to have been resorted to by the Romans on account of its waters, and to have been the site of the station Abone, as traces of a large camp 510 feet by 300 are met with on Clifton Down. It continued neglected, however, till 1695, when the Hot Wells' pump-room was built; it then rose rapidly into favour, and continues to flourish, not only as a fashionable watering-place, but as the favourite residence of the Bristol merchants and other persons in affluent circumstances.

The waters of its springs are sulphureous, and are considered medicinal in cases of scrofula, inflammation, and stomachic complaints; at the time of the Lisbon earthquake they turned red as blood, and the river, which ordinarily rises 45 feet at high water, went back. In order to accommodate the numerous visitors, the New Victoria Pump-rooms were built by a private company. This building is a noble structure in the Grecian style of architecture, with a richly sculptured portico of Corinthian columns; it contains a fine hall, 117 feet by 55, in which concerts and public meetings are held, and a ball-room, 70 feet by 30.

The town is designed in handsome squares, crescents, and terraces, as Lansdowne square, Cornwallis and York-crescents, the Paragon, the West Mall, and several broad streets, as Queen's-road, in which most of the public buildings are situated. On this street is the Bristol Academy and School of Practical Art, erected in 1857, in the Italian style, containing a fine bust by Flaxman. It is attended by upwards of 2,000 pupils. A college has been lately erected by a company styled the "Clifton College Company", with very handsome buildings, the schoolroom being one of the largest in England; the education given is of the highest character.

Clifton also contains a blind asylum, in the early English style; Bishop's College, in the Elizabethan style; assembly-rooms, libraries, baths, Union poorhouse, dispensaries, besides numerous hotels and boarding-houses. On Cliff Down is West's Observatory, under which is a cave, or hermitage, 80 feet deep, called the Giant's Hole; and near Durdham Down, where is a fossiliferous bone cave, are the zoological gardens.

Crossing the river to Leigh Woods is the elegant suspension bridge removed from Hungerford-market in 1862. The first of the wire coils, 1,100 feet in length and weighing 2 tons, was successfully suspended across the chasm at St. Vincent's Rocks on the 3rd of June, 1863. The huge stages on either side of the river, together with the anchorage, have occupied between five and six months in their erection. The temporary bridge, of which the present coil of wire is the first support, will occupy about a fortnight in completion, and all this will be only the preliminary operation necessary for the men to work over the immense span of 700 feet.

The living is a perpetual curacy in the diocese of Gloucester and Bristol, value with the curacies of Dowry and St. James's annexed, £782, in the patronage of Simeon's Trustees. The parish church is a modern building, erected in 1822, and is calculated to accommodate 1,700 persons. There are also the following district churches in this parish, all of which are perpetual curacies: St. John the Evangelist, at Redland, value £140, in the patronage of the bishop; Trinity Church, in the patronage of trustees; Christ Church, in the patronage of Simeon's Trustees; and St. Paul's and St. Peter's, in the patronage of the incumbent.

The Roman Catholics have recently erected an elegant cathedral, and the Independents, Baptists, and Wesleyan Methodists have places of worship, all of which are ornamental buildings of modern erection. Schools are attached to most of the churches and chapels, and spacious National and British schools have recently been built on the most approved plans.

Clifton enjoys all the literary advantages of a large city from its proximity to Bristol, and has one newspaper of its own, the Clifton Chronicle (Conservative), established in 1850, and published on Wednesday. Clifton is the head of a Poorlaw Union and registration district, but is included in Bristol new County Court district. The races which took place in April are discontinued."

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*[Last updated 3 May 2011 - 18:18 by Rosemary Lockie]*

**22-Herbert Anderson visit to Manitoba 1878**

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| **JNPapersA - 27** | March 2, 1878 | Letter | Diocese of Rupertsland | City (Winnipeg)  | Norquay, John | Acknowledging subscription of $5.00 Diocese andstating he has had a letter from Judge Johnson whostates he may expect a visit from Mr. Herbert Andersonany day. |

 Archbishop Machray [R. Rupertsland] “Dear Mr Norquay: I have recd yr letter enclosing subn of $5.00 for the Dise: Fd for Easter 1878. I have heard from Judge Johnson that I may any day expect a visit from Mr. Herbert Anderson, the Bishop’s youngest son. I hope you will be able to meet him here some evening. I am, very sincerely, R. Rupertsland”

**23-Biographical notes: David Anderson and John Bird Sumner:**

**DCB: Frits Pannekoek: “b. 10 Feb. 1814 in London, England, the only son of Captain Archibald Anderson; m. 1841 Miss Marsden, and they had three sons; d. 5 Nov. 1885 at Clifton (now part of Bristol), England.**

David Anderson was educated at the Edinburgh Academy and at Exeter College, Oxford, where he graduated with a **ba** in 1836 and **ma** in 1838 (later receiving a **bd** and in 1849 a dd *honoris* *causa*). His academic career, however, was not outstanding. His attempt to win a fellowship at Exeter was such a strain that five days before his examination he collapsed from “nervous exhaustion.” Instead he was forced, rather reluctantly, into the only other “respectable” calling – the church….

Even upon his arrival at Red River, via York Factory (Man.), in October 1849 the bishop found himself involved in a rather hot debate with the settlement’s Presbyterians. This group, remnants of the efforts of Lord Selkirk [Douglas\*] to settle Scottish crofters on the plains early in the 19th century, thought they had too long suffered the ministrations of the clergy of the Church of England. After years of dispirited searching, the Presbyterians finally secured the services of a clergyman of their persuasion, John Black, who arrived in September 1851. Although they left the Anglican Upper Church (later St John’s Church) peacefully, the Presbyterians demanded both compensation for their interest in the pews in which they had sat for some 20 years and the right to continue to bury their dead, according to Presbyterian practice, in the churchyard of St John’s. The bishop, however, announced that he intended to make St John’s his cathedral and to consecrate its graveyard, an act which would have prevented burial other than by Anglican practice. The resulting debate was so acrimonious that the London committee of the HBC, which governed Rupert’s Land, had to intercede, and it advised the bishop to accommodate the Presbyterians. Although the bishop complied, his relations with them, the most prosperous element in Red River, were never to be improved. So bitter were his feelings that he refused the Presbyterian congregation the use of St John’s while their church was under construction, declined all assistance from them after the great flood of 1852, and prevented Presbyterian students from attending his school.

      Anderson did attempt to provide leadership in the years of discontent that followed his arrival in the settlement. He was a prime figure in the temperance movement, and he was at the forefront of the agitation to secure some change in Red River’s constitutional status, arguing that the inhabitants of the settlement should have some direct involvement in their own government. One strategy, suggested by the Reverend Griffith Owen Corbett\* and the Reverend John Chapman, was for the settlement to become a crown colony and the bishop supported this idea by signing a petition to the Colonial Office in 1862. A more radical movement led by William K**ennedy**, Donald Gunn\*, and James Ross\* advocated annexation to Canada. When the fight between the two groups became bitter and their opposition to the HBC apparent, Anderson withdrew from the agitation.

      The situation was further complicated in 1862 when the Sioux threatened the settlement [*see* Tatanka-najin\*]. The Council of Assiniboia, of which the bishop was a prominent member, petitioned the Colonial Office for troops. But those pressing for a change in the political status of the settlement saw the petition as an insidious plot by a malevolent council dominated by the HBC to crush their movement. Then in December 1862, the Reverend Mr Corbett, who had opposed the request, was jailed for allegedly attempting an abortion on his maidservant; she, gossip had it, was pregnant with his child. Supporters of reform again argued that the charge was another HBC conspiracy, this time to get rid of the parson, a sympathizer. Anderson, who had initially advised Corbett to flee the settlement, held his own investigation and concurred with the finding of the court that Corbett was guilty [*see* James H**unter**]. In turn Anderson was condemned as an agent of the company conspiracy and his relations with his parishioners, always distant at best, were strained.

      Anderson’s problems in Red River were due in large part to his inability to control his divided and contentious clergy. His most prickly subordinate was the Reverend William Cockran\* who had been in Red River since 1825 and had substantial influence in the settlement. Cockran also exerted considerable influence over Anderson and pressed the vacillating bishop to approve missions at Beaver Creek and at Portage la Prairie. It was also Cockran who in 1851 secured the resignation of the Reverend John Smithurst\* because of allegations, unsubstantiated, of improprieties. Cockran and his considerable clerical and lay following considered themselves the settlement’s watch-dogs against popery, Presbyterianism, and the native clergy, and managed to drag Anderson through an unending mire of contention and controversy.

      In spite of these problems Anderson did have some successes. He placed the church on a firm footing and nurtured the roots of a creditable educational system. In 1849 there had been five Church of England clerics in Rupert’s Land supported primarily by one missionary society in London, the Church Missionary Society; by 1864 there were 22, supported by the CMS, the Colonial and Continental Church Society, and the Society for the Propagation of the Gospel in Foreign Parts. Anderson was not able, however, to spread these clergy throughout Rupert’s Land. In spite of short forays and the establishment of a few small missions the majority remained at Red River; HBC governor Sir George Simpson\* had observed that the settlement had more clerics per person than any other part of the British empire. Although this concentration of clergy was due in part to Anderson’s reluctance to press the HBC for further assistance, he was in fact too embroiled in events at Red River to direct his attention to the interior. He travelled only infrequently during his episcopacy, including visits to Moose Factory (Ont.) and Fort Albany (Ont.) in 1852, 1855, and 1860, and to the English River district (Ont.) in 1859.

      The activity dearest to Anderson’s heart was education. Shortly after his arrival in Red River he had purchased the Red River Academy from the estate of its former proprietor, the Reverend John Macallum\*. Anderson renamed the academy St John’s Collegiate School, introduced a rigorous course of classical studies, modern languages, and mathematics, and began a library which by 1855 numbered 800 volumes. The school, also a seminary, provided a thorough education and managed to send two scholars to the University of Cambridge and one to the University of Toronto, as well as eight priests to interior missions. In 1855 Anderson turned over management of the college to Thomas Cochrane, William Cockran’s son. Because of intemperate drinking habits, however, Thomas Cochrane was not popular in the community. His unpopularity, combined with easy access for the settlement’s youth to American boarding-schools and an increasing dislike of the Church of England in the settlement, forced the closing of the school in 1859.

      It must have been with some relief that Anderson quit Red River in 1864. The Corbett affair had rendered his position in the settlement untenable and he chose to retire to the serenity of Clifton, England. Here he could be close to his three sons who were in English boarding-schools. But his interest in Red River continued. As vicar of Clifton, and after 1866 as chancellor of St Paul’s, London, he worked assiduously for the diocese of Rupert’s Land collecting funds and speaking whenever asked. After a lengthy and debilitating illness, he died in 1885, leaving his sons a total of £674 10*s*.]

http://www.biographi.ca/009004-119.01-e.php?&id\_nbr=5339&interval=15&&PHPSESSID=p5r4jfmva4c1glk68rus8b5a50]

**[Oxford DNB: Nigel Scotland: “John Bird Sumner 1780-1862”: Eton, Kings (Cambridge), Durham, appointed by Wellington as bishop of Chester in 1828: etc: “moderate” and “temperate” evangelicalism [excerpt]:**

“Sumner's nineteen years at Chester, a diocese that included most of industrial Lancashire, were widely acclaimed as a model of leadership, pastoral care, and clear-sighted policy. His strategy for the diocese had four key aspects: the greater provision of church accommodation, especially for the poor; the encouragement and support of the clergy; the advocacy of lay visitors and lay helpers; and the provision of education. Sumner first mooted the possibility of lay workers as support for the clergy in his charge of 1829. ‘Let the minister of a populous district’, he wrote,

using careful discrimination of character, select such as ‘are worthy’ and ‘of good report’ … [that] they may lessen his own labour by visiting and examining schools, by reading and praying with the infirm and aged, by consoling the fatherless and widows in their affliction. (Sumner, Charge, 1829, 23)

Sumner promoted the building of churches by initiating and supporting church building societies, such as the Chester Diocesan Building Society, which he founded in 1843. In all, he consecrated 233 new churches. Unlike many earlier nineteenth-century prelates, Sumner saw one of his major roles as that of *pastor pastorum*. During his time in the diocese, 671 new day schools were built, and he was also a major influence in the founding of Chester Training College in January 1839. Inevitably he began to receive widespread public acclaim. On 5 May 1843 Sir Robert Peel spoke in the House of Commons of ‘my admiration of the conduct of the Bishop of Chester who has effected so much improvement in the diocese which has the good fortune to be under his charge’ (Hansard 3, 8, 1843, 1287).

In 1848 Sumner was elevated to the archbishopric of Canterbury, a move which delighted Queen Victoria. A major factor in his appointment was his earlier refusal to sign the remonstrance organized by Samuel Wilberforce against the appointment of Renn Dickson Hampden to the see of Hereford in 1847. Sumner's achiepiscopate was beset with controversies, which included the Gorham affair, the restoration of the Roman Catholic hierarchy, the revival of convocation, and the publication of Essays and Reviews (1860). Other issues of less national import included the Ecclesiastical Commission Bill and the beginnings of ritualism associated with the second phase of the Oxford Movement….”

 Throughout his long ministry Sumner was a ‘moderate’ rather than a ‘Recordite’ evangelical, eschewing the premillenarian fervour, biblical literalism, and ghetto mentality of evangelical extremists. Lastingly influenced by Simeon, he held to a faith which focused on evangelism, preaching Christ crucified: he himself frequently ministered at Clapham church, the evangelical Mecca, and was an ardent supporter and encourager of evangelical societies. He was prominent on the platforms and at the meetings of those societies which had their roots in Clapham, such as the Church Missionary Society, the British and Foreign Bible Society, and the Lord's Day Observance Society. The Church Pastoral Aid Society and the Society for Promoting Christian Knowledge also enjoyed his patronage. He remained staunchly opposed to Tractarianism, warning his clergy against a movement which he believed to be undermining the protestant church; he condemned the bad faith of ministers who, although successors of the sixteenth-century reformers, traduced their achievement. Sumner himself did not go uncriticized, his moderation being interpreted by Tractarians as ineffectuality: his second cousin Samuel Wilberforce and W. E. Gladstone, both high-churchmen, accused him of Erastianism, although Wilberforce's disparagement was clearly coloured by his disappointment at failing to secure the primacy in place of Sumner.”

 [http://www.oxforddnb.com/view/article/26785?docPos=6]

**Nigel Scotland *John Bird Sumner: Evangelical Archbishop* (Leominister, Herefordshire: Gracewing, Fowler Wright Books 1995)**

 Re Archbishop of Canterbury John Bird Sumner’s appointment of David Anderson: “He informed Earl Grey that Anderson ‘was for many years in my Diocese of Chester and is a person whom I can very confidently recommend.’ Anderson, ‘a highly esteemed evangelical clergyman,’ was consecrated in Canterbury Cathedral and proved to be a great traveler and encourager under whose leadership new mission stations were opened up and the Bible translated into Native American languages.” [p. 146] [J.B. Sumner to 3rd Earl Grey, 14 March 1849; E. Stock *History of the CMS* (1899), vol 2, p. 312, 333-325 [sic]; see also *Dictionary of National Biog*.

Scotland writes of “Sumner’s strategy of expansion…” [134]. The Colonial Office was willing to accept it but insisted that new sees and dioceses would have to be preceded by fund-raising to pay for the costs. This was the church’s responsibility, not the government’s.

 Two issues: episcopacy, and relations of Colonial diocese to governments.

Bishop Samuel Wilberforce wanted each new mission to be led by a bishop – “the episcopal order” must accompany the church’s growth. Sumner did not agree – his was the evangelical position that “missions that are not so headed may not be advisable in many cases.” [136] Venn was even more evangelical, writes Scotland – early stages of mission “were better left to the unhindered pioneer missionary or the planning of the missionary Society.” [136]

 High churchmen “resented the increasing government interference with Church of England rights and privileges….” Evangelicals thought colonial church should have less autonomy and the colonial dioceses “should be more directly under the influence of the British Government and the Colonial Office.” – thus, less likelihood of Oxford Movement. And better working context for missionaries, esp. if high church bishops were trying to interfere with them.

 This gap between low and high church widened in mid-century. Low became alienated from SPG, and its donations became vulnerable. Debate over amalgamation of all the missionary societies ensued. “Sumner had always stood for the independence and authority of individual missionary societies.” [138] Missionary work depended on spontaneity – people “spontaneously prompted by the Holy Spirit.” {Scotland – 138}

 Sumner did also want to mend the rift between English and American clergy [139] – thus Anderson’s careful words??

 Sumner was closest to CMS. Venn was one of his closest friends. CMS stood for autonomy of its own people and operations from bishops’ control. Including Venn’s policy of “nativisation” – which Sumner supported.[141-2] – thus no need for “the finer details of the C of E’s ecclesiastical machinery” [142]

 Despite low churchmen’s drift to CMS, Sumner continued to support SPG and its “literary arm, the SPCK.”

24-***Lambeth Palace archives: Index: some letters re Bishop David Anderson***

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| [**2**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27FP/Jackson/F/53%27&dsqCmd=Show.tcl)  | FP Jackson 53 | Anglican churches and clergy in Canada; India; New Zealand; Australia; Africa; the West Indies; Hong Kong; Japan; Protestant Episcopal Church in the United States of America | 1869-1885 |
| [**3**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27LC/1867/1/154-6%20passim%27&dsqCmd=Show.tcl)  | LC 1 ff. 154-6 passim | Anderson (David), former bishop of Rupert's Land | 1867 |
| [**4**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27LC/1867/4/215-6%27&dsqCmd=Show.tcl)  | LC 4 ff. 215-6 | Letter from Anderson (David), former bishop of Rupert's Land | 1867 |
| [**5**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Longley/3/26%27&dsqCmd=Show.tcl)  | Longley 3 f. 26 | Testimonial by David Anderson, former Bishop of Rupert's Land, on behalf of the Revd. W.H. Stirling | 9 January 1868 |
| [**6**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Longley/6/132-133%27&dsqCmd=Show.tcl)  | Longley 6 ff.132-133 | David Anderson, former Bishop of Rupert's Land | 28 August 1867 |
| [**7**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Longley/6/134-135%27&dsqCmd=Show.tcl)  | Longley 6 ff.134-135 | David Anderson, former Bishop of Rupert's Land | 27 May 1867 |
| [**8**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Longley/9/11%27&dsqCmd=Show.tcl)  | Longley 9 f.11 | George Smith, former Bishop of Victoria, Hong Kong; David Anderson, former Bishop of Rupert's Land; Edmund Hobhouse, former Bishop of Nelson |  |
| [**9**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/76-104/79/101-2%27&dsqCmd=Show.tcl)  | Tait 79 ff. 101-2 | Congratulatory letter from ANDERSON (David), Bishop of Rupert's Land | 1856 |
| [**10**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/76-104/81/262-4%27&dsqCmd=Show.tcl)  | Tait 81 ff. 262-4 | ANDERSON (David), Bishop of Rupert's Land | 1864 |
| [**11**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/105-160/106/153-4%27&dsqCmd=Show.tcl)  | Tait 106 ff 153-4 | ANDERSON (David), bishop of Rupert's Land (1849); incumbent of Clifton, Gloucestershire (1864) and chancellor of St. Paul's cathedral, London (1866) | 1857 |
| [**12**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/105-160/143/111-12,%20116-18%27&dsqCmd=Show.tcl)  | Tait 143 ff 111-12, 116-18 | ANDERSON (David), bishop of Rupert's Land (1849); incumbent of Clifton, Gloucestershire (1864) and chancellor of St. Paul's cathedral, London (1866) | 1865-1866 |
| [**13**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/105-160/147/226-37%27&dsqCmd=Show.tcl)  | Tait 147 ff 226-37 | ANDERSON (David), bishop of Rupert's Land (1849); incumbent of Clifton, Gloucestershire (1864) and chancellor of St. Paul's cathedral, London (1866) | 1867 |
| [**14**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/105-160/158/159-62,%20193-4,%20224-7,%20231-2%27&dsqCmd=Show.tcl)  | Tait 158 ff 159-62, 193-4, 224-7, 231-2 | ANDERSON (David), bishop of Rupert's Land (1849); incumbent of Clifton, Gloucestershire (1864) and chancellor of St. Paul's cathedral, London (1866) | 1868 |
| [**15**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/161-296/171/269-270%27&dsqCmd=Show.tcl)  | Tait 171 ff. 269-270 | ANDERSON (David), Bishop of Rupert's Land | 1868 |
| [**16**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/161-296/214/430-431,%20434-438%27&dsqCmd=Show.tcl)  | Tait 214 ff. 430-431, 434-438 | ANDERSON (David), Bishop of Rupert's Land | 1849, 1864 |
| [**17**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/161-296/226/141-4%27&dsqCmd=Show.tcl)  | Tait 226 ff. 141-4 | ANDERSON (David), Bishop of Rupert's Land | 1876 |
| [**18**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/161-296/226/276-281%27&dsqCmd=Show.tcl)  | Tait 226 ff. 276-281 | ANDERSON (David), Bishop of Rupert's Land | 1876 |
| [**19**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/161-296/234/217-218%27&dsqCmd=Show.tcl)  | Tait 234 ff. 217-218 | ANDERSON (David), Bishop of Rupert's Land | 1877 |
| [**20**](http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqDb=Catalog&dsqSearch=RefNo==%27Tait/161-296/243/163-164%27&dsqCmd=Show.tcl)  | Tait 243 ff. 163-164 | ANDERSON (David), Bishop of Rupert's Land | 1878 |

 |

***Lambeth: Church of England Archives***

**Archives [archives@churchofengland.org]**

Dear Professor Friesen

Thank you for your message. We do not hold a collection of Anderson correspondence, but there are various items among our collections relating to him:

[**http://archives.lambethpalacelibrary.org.uk:8080/archives/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqCmd=Show.tcl&dsqDb=Persons&dsqPos=0&dsqSearch=(((text)='david')AND((text)='anderson'))**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2farchives.lambethpalacelibrary.org.uk%3a8080%2farchives%2fdserve.exe%3fdsqIni%3dDserve.ini%26dsqApp%3dArchive%26dsqCmd%3dShow.tcl%26dsqDb%3dPersons%26dsqPos%3d0%26dsqSearch%3d%28%28%28text%29%3d%27david%27%29AND%28%28text%29%3d%27anderson%27%29%29)

I am slightly perplexed by the reference to Archbishop Sumner, most of whose papers do not survive.

You would be welcome to visit the Library to consult this material. For information on visiting the Library, including details of what documents you need to bring to get a reader's ticket, visit our website: [**http://www.lambethpalacelibrary.org/content/access**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.lambethpalacelibrary.org%2fcontent%2faccess)

If you wish you can let us know in advance when you are coming and order material in advance, to save time on the day.

For correspondence in the other archives you name, try contacting the following.

For CMS:

[**http://www.nationalarchives.gov.uk/archon/searches/locresult\_details.asp?LR=150**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.nationalarchives.gov.uk%2farchon%2fsearches%2flocresult_details.asp%3fLR%3d150)

For SPG:

[**http://www.nationalarchives.gov.uk/archon/searches/locresult\_details.asp?LR=162**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.nationalarchives.gov.uk%2farchon%2fsearches%2flocresult_details.asp%3fLR%3d162)

For SPCK:

[**http://www.nationalarchives.gov.uk/archon/searches/locresult\_details.asp?LR=12**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.nationalarchives.gov.uk%2farchon%2fsearches%2flocresult_details.asp%3fLR%3d12)

For Clifton material, try the local archives at Gloucester and Bristol:

[**http://www.nationalarchives.gov.uk/archon/searches/locresult\_details.asp?LR=40**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.nationalarchives.gov.uk%2farchon%2fsearches%2flocresult_details.asp%3fLR%3d40)

[**http://www.nationalarchives.gov.uk/archon/searches/locresult\_details.asp?LR=2**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.nationalarchives.gov.uk%2farchon%2fsearches%2flocresult_details.asp%3fLR%3d2)

 I neglected to mention that you will also find some material on Bishop Anderson in our printed books collection if you search our online catalogue:

[**http://bookscat.lambethpalacelibrary.org.uk/**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fbookscat.lambethpalacelibrary.org.uk%2f)

Dr Rachel Cosgrave, Senior Archivist, Lambeth Palace Library, London SE1 7JU Tel: 020 7898 1400 Fax 020 7898 1043

**25-Society for the Preservation of the Gospel: Rev. W. Taylor letters & reports in Bodleian Library, Oxford University**

***SPG at Bodleian: contains Rev. W.H. Taylor letters and reports from St. James, Red River***

E Series (reports from missionaries)

E3 pages 1277-94 (reports dating from 1858)

E6 pages 959-968 (1859)

E10 page 2145 (1861)

E11 pages 439-446 (1862)

E14 pages 1465-81 (1862-4)

E16 pages 933-945 (1864)

E18 page 1003 (1865)

E20 pages 1113-1121 (1866)

D Series (original letters from missionaries)

D13 pages 813-21 (letters dating from 1851)

D13 page 843 (1854)

D13 page 875 (1857)

D26 page 1865 (1860)

D26 page 1897 (1863)

D26 page 1917 (1863)

D26 page 1997 (1866)

D26 pages 2095-99 (1867)

Taylor p 32 school Oxford- Bodleian – Society for the Propagation of the Gospel

I can confirm that there are papers in the SPG archive from the 1850s onwards relating to Rupert’s Land. I have found one letter from David Anderson to the SPG in 1849 specifically mentioned in the catalogue (C/CAN/GEN 6, 23b) but there is also material relating to Rupert’s Land in the D series (original letters from missionaries), Copies of Letters Received series, Copies of Letters Sent series and the missionaries’ reports. It may also be worth checking the annual reports and committee minutes.

 Photography (no flash)  of the SPG archive is permitted for personal research purposes therefore you may wish to bring a camera.

 You are welcome to visit later this year. You will need to apply for a Bodleian reader’s ticket and information about this and the application forms can be found at [**http://www.bodleian.ox.ac.uk/bodley/services/admissions**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.bodleian.ox.ac.uk%2fbodley%2fservices%2fadmissions) . Please note that for access to the archive collections both Form A and Form B should be completed and that part of Form B should be filled in and signed by a recommender such as a colleague at your university or at Robinson College. When you arrive in Oxford you should first go to the Admissions Office in the Clarendon Building on Broad Street (see map at [**http://www.bodleian.ox.ac.uk/bodley/library/locate/central\_bodleian**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.bodleian.ox.ac.uk%2fbodley%2flibrary%2flocate%2fcentral_bodleian)) where the tickets are issued. This library is a few minutes walk away (see map at [**http://www.bodleian.ox.ac.uk/bodley/library/locate/local\_area**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=http%3a%2f%2fwww.bodleian.ox.ac.uk%2fbodley%2flibrary%2flocate%2flocal_area)).

Our opening hours until 8th October are Monday to Friday 9am to 5pm. From  8th October (when the Oxford University term begins) we will be open Monday to Friday 9am to 7pm and Saturday 9am to 1pm. It would be helpful to know when you plan to arrive.Do contact me if you have any questions.Yours sincerely,

Lucy McCann
Archivist
Bodleian Library of Commonwealth & African Studies at Rhodes House
South Parks Road
Oxford OX1 3RG
Tel: 01865 270908
Email: [**lucy.mccann@bodleian.ox.ac.uk**](https://owa.ad.umanitoba.ca/owa/redir.aspx?C=9b185e5264db4ec3ad9588d6a44e33e5&URL=mailto%3alucy.mccann%40bodleian.ox.ac.uk)

**26-Church Missionary Society Birmingham:**

***The rainbow in the North : a short account of the first establishment of Christianity in Rupert's Land by the Church Missionary Society*** / by S. Tucker (Sarah), d. ca. 1859. [London : James Nisbet 1851]

***Catalogue of the papers of the general secretary's department : 1799-1949*** / catalogued by Rosemary A. Keen. [London : **Church** **Missionary** **Society** 1992]

***Catalogue of the papers of the Missions of the East Asia (Group 1) Committee*** / catalogued by Rosemary A. Keen. Vol.1, Canada Missions 1821-1930. [London 1983

**27-Archives of the Diocese of Rupert’s Land Winnipeg MB [5 Sept 2012] (Nesbitt Bay)**

Christmas 1853 ordination sermon

M/1/1 Photograph of Anderson as portly older gentleman

M/01/2 Photograph of young Anderson – good looking, young Victorian

M.1 handwritten document with wax seal, dated 18 Feb 1854:

 “Whereas Murdoch McDonald hath twice appeared before us praying to be married by License or by Banns to Frances McCorrister: -- whereas also it is alleged that the said Murdoch McDonald hath been and is already married; whereas also we have received certain and credible testimony that the woman, to whom it is said he was married, hath had offspring by another man: -- We, taking these premises into consideration, and viewing the said M M as released a vincula matrimonii by the adultery of his Wife, do hereby permit of his Marriage to the aforesaid F MC, their Banns having been published for three Sundays, and no impediment having been brought forward.

 We issue this declaration as there is not in the Land any Court, Civil or Ecclesiastical, which pronounces on such cases, and in consideration of the great uncertainty which attaches to the Marriage Contract in the Country, yet at the same time distinctly stating that this is not to [be] viewed as a precedent affecting future cases.

 Given under our Seal….David Rupert’s Land”

Attachment: “Affidavit of J. E. Harriott Esq Registered W.H. Taylor

 “at the particular request of the Rev. Mr. Cockran I state that the wife of Murdoch McDonald had a child by another man after he left her. [sgd] J. E. Harriott” “Received by me Feb 18 1854 D.R.”

M1: “A Form of prayer to be used in all churches of the Red River Settlement … 5 May and on the Sundays following until further notice” “Discontinued June 20th”

Handwritten, sgd David Rupert’s Land

 Various amendments to the order of service, incl Psalms 29 and 93 instead of the psalms for the day;

 And: “In the end of the Litany immediately after the Prayer, we humbly beseech thee O Father & the four following Collects shall be used: O Almighty Lord God – who for the sin of Man didst once drown all the world except eight persons &c – as in the prayer for Fair weather

O most powerful & glorious Lord God, at whose command the waters arise, & pass over the earth so as to overflow it, we they creatures, but miserable sinners do in this our great distress cry unto Thee for help – Save, Lord, or else we perish! We confess that which we have been safe & seek all things quiet and plentiful about us, we have forgotten Thee our God & refused to hearken to the still voice of Thy word & to obey thy commandments. But now we see how terrible Thou art in all Thy works of wonder, & the Great God to be feared above all. And therefore we adore Thy Divine Majesty, acknowledging Thy power, & imploring Thy goodness. We are a little flock far removed from other lands, & from the habitations of our fellow men, & very dependent are we on Thy fatherly hand, O our God – Help us that, Lord, in this our hour of need, and save us for Thy mercy’s sake in Jesus Christ, Thy son our Lord, Amen.”

 Etc for other services….

M1: “Address from clergy of diocese of Rupert’s Land August 1856 W.H.T.”

 On the occasion of your departure for England “Seven years have now passed since your Lordship nobly gave up all the comforts & prospects of Home and crossed the mighty Deep to undertake the important charge & enter on the administration of a newly created &very remote Indian Diocese. …”

… not an easy undertaking

“… the kindness of your disposition & affability of your manners have won the hearts & affection of many & the goodwill of all.”

We “beg to express our sentiments of respect & regard to Miss Anderson, who accompanied your Lordship, to share the toils and fatigues of the wilderness -- to lighten by her affection & sympathy your cares, & to aid by her many efforts, the work nearest your heart.”

 We thank you for your advice, continual encouragement, wish you well on your journey….

I.S. MacLaren “Bishop Anderson’s Landscape Tour by Canoe Across Northern Ontario in 1852” *Northward Journal* 34 (1985) 4-22” [copy in Wpg Anglican archives]

Cites: “The Bishop of Rupert’s Land’s Narrative of his Visit to Fairford, Manitoba,” *Church Missionary Intelligencer*  II (1851) 257

Frank A. Peake “David Anderson The First Lord Bishop of Rupert’s Land” *Journal of the Canadian Church Historical Society* 24 (April 1982) 3-46 [copy in Wpg Anglican archives]

**Rev. S. C. Sharman “Bishop Anderson Arrives” *Rupert’s Land News* May 1999**

 Left Gravesend 6 June 1849 on HBC ship Prince Rupert with sons, sister, Rev and Mrs Robert Hunt and Mr and Mrs Chapman

 Landed York Factory 16 August 1849. Preached 2 Corinthians 10:14 “We are come as far as to you also in the preaching of Christ”

 Left York on 29 August, Mr Hunt diary – arrived 3 October at Lower Fort, “Found that the Co. had prepared a double house for us, the one part for His Lordship, the other for his Chaplain….” [Sharman says the Big House, L Ft Garry]

 5 Oct – funeral of Rev John McCallum

 7 Oct – Sunday – preached in Old St Andrews (wooden church east of present stone church, which had not yet been completed]

 19 Dec – consecration of stone church, with Rev Robert James, and 27 parishioners’ petition for consecration, approved by Coldwell of HBC. Attended by Wm Cockran and Robt Hunt, plus John Smithurst, Adam Thom, the Registrar, parishioners

 23 Oct – first ordination in St A. – John Chapman deacon

Canon Bertal Heeney *The Founding of Rupert’s Land and Its First Bishop* (Winnipeg: St. Luke’s Church 18 June 1929)

**28-St. John’s College Fonds- University of Manitoba Archives**

Norquay and other grads of St John’s Collegiate School

 -included Col. R.T. Caldwell, fellow and later Master of Corpus Christi College, Cambridge, and 10th Wrangler in 1865.

 - Rev. Thomas Cochrane, formerly Master in SJ Collegiate School, left 500 pounds to Cochrane Scholarship Fund, and certain shares in Bank of Montreal to form a Fellowship in the College. [from T C Boone notes on “Short History of C of E in Rupert’s Land” 1951]

**UA1:**

**“Dr. E. M. Kinnear: Photocopies of Archival Material related to College history”**

 ***T.C.B. Boon “A Short History of the Church of England in the Diocese of Rupert’s Land” (ms typescript, np) 1951 13 pp.***

John West: Oct 1820 first service, CMS missionary and HBC chaplain. He left 1823.

David Jones: spent 15 years at Red River

John Macallum (boys) and Mrs Lowman (girls) – 1833 Red River Academy

William Cockran: b 1798, ordained 1824, arrived Red River 1825, moved to St Andrew’s in 1831and fdd a log school at Sugar Point where Joseph Cook was teacher, and then built St Peter’s Dynevor (first service Jan 1837). He left St Andrews in 1845 for dual role in St Peter’s and the Upper Church. After Anderson arrived, Cockran initiated work at Portage in 1853 because many Middlechurch farmers had moved west. He moved there permanently in 1857, and services were held in his own log house (about 20 feet square), and A C Garrioch, son of one of these pioneers, says seats were planks laid across blocks, 18 inch aisle at centre, unpainted table at front, the top of which served as pulpit, desk, and altar. Died in 1865, “services held in each of the churches which he had built as his body was borne on the long journey to St. Andrews…” p. 4.

Rev John Smithurst, arrived summer 1839, committed self to “Indian Settlement”, studied Cree compiled dictionary, left in 1851.

Rev Abraham Cowley, arrived 1841, opened mission station at Partridge Crop (Fairford) in 1842, ordained as priest by Bishop Mountain in 1844 visit, stayed until 1853, then moved to St Peter’s Dynevor 1853-1887

Rev Robert James arrived 1845 to succeed Cockran at St Andrews

Rev James Hunter in same year took charge of The Pas mission. Mrs. Hunter died there and in 1851 he remarried to Jean Ross, daughter of C F Ross of Norway House. He became incumbent at St. Andrews in 1856, returned to London in 1866.

James Leith, C F in Athabasca District, died in 1838, left 12,000 pounds for propagation of Protestant faith amongst Indians. Court overruled relatives, 1849.

**Anderson** consecrated in Canterbury Cathedral 29 May 1849, along with Bishop of Victoria (Hong Kong).

 b 10 Feb 1814 in London, father officer in East India Company. Educated at Edinburgh Academy and Exeter College, Oxford, 1836. Ordained deacon and priest 1837 by Bishop of London, served in north of England. Arrived H Bay 7 June 1849 with sister, and 3 boys, and Rev Robert and Mrs Hunt, who were going to Stanley Mission north of Lac La Ronge, and with John Chapman, who was going to Middlechurch.

 Bought Macallum’s school from executors of Mac’s estate with aid of a grant from SPCK, called it “St John’s Collegiate School”, hoped to train clergy and catechists.

 Expansion under Anderson: from 5 to 22 clergymen; from 3 points served outside settlement to many more …

 “He loved the Indians and they had a great regard for him.” (P 7) – “a saintly and scholarly man…” Matheson said he had “a soft pleasing voice and a gentle manner….” – he loved music, and read widely – left books to College

Rev W H Taylor -- St James

Rev. Robert Machray – Sydney Sussex College Cambridge – maths 1855; consecrated bishop 1865 at Lambeth Palace – 39 years bishop – vigorous leadership, “deep spirituality and strong convictions

 Re-founded St John’s College 1866, opened in Nov., incorporated by Leg. In 1871.

 d 1904

Rt Rev Samuel Pritchard, b. 1852, succeeded Machray in 1905. Father was John Matheson, Selkirk settler, mother was Catherine, “came of Hudson’s Bay Company stock”, entered St John’s College School in 1866 d 1942

***UA 1: Box 16: Board 1855-1894***

**“First Records of the College”** **handwritten journal**: “Collegiate Board of Saint John’s” was constituted 22 May 1855, 9 members (3 lay, 6 clergy)

* Later in the volume the institution is referred to as “St John’s Collegiate School”

 Resolution 6: Henry Budd and J S Clouston appted joint librarians

 5 Carron stoves

“…the school would be for the instruction of the young in religious and useful knowledge, and combined with this, there would be a Higher Department for the training of Catechists and Candidates for the Ministry.”

“Schedule No. 3: Scholarships Appointments were first made by the Bishop in 1850. They were founded for the encouragement of religious and useful learning, for the promotion of a spirit of laudable ambition and in order to assimilate St. John’s College as far as possible, with kindred institutions whether in Colonial Dioceses or in the Mother Country.

 The Scholarships are tenable for three years during which period the Scholars enjoy free Board and receive in addition #10 per Annum, making the total value of the Scholarships #30 a year:-
 The Election takes place on the place on the 29th of May the anniversary of the consecration of the first Bishop. This is viewed as the Commemoration day and celebrated as such with special Service and sermon –

 To these Scholarships, Exhibitions have occasionally been added by individual Benefactors….

**Lists of Scholars**

1850 Colin Cambell McKenzie\* 1st Scholar Roderick Ross 2nd Scolar

1851 Peter Jacobs 1st James Ross\*\* 2nd

1852 Robert McDonald \*\*\* Scholar

1853 William Inkster + 1st Scholar Henry Budd 2nd Scholar

1854 Archibald James Anderson 1st Scholar Benjamin McKenzie 2nd William T.D. Caldwell 3rd Scholar

\*now Scholar of St. Peter’s Coll. Cambridge

\*\* now scholar of University Coll. Toronto

**\*\*\*** now of the C.M.S. Missionary at Islington

+ Now Master of St. John’s P. School & Col/l Surveyor

**List of Exhibitioners**

1853 Thomas Cook – Ven. Archd. Cochran

Henry Cockran Rev. T. Cochran

1854 John Norquay Rev. T. Cochran”

 **At bottom of page, in Ellen Cooke’s copy, which G. Burman permitted her to photocopy, appears this addendum: “Recorded by me WHT” [or W A T?]**

List of books given and possessed by the library – *Essays on the Church, Essays on Romanism, Essays from the Time, Robertson’s Scotland, Robertson’s America, McFarlane’s Mountains, Oliphant’s Black Sea, Carne’s Lives of Missionaries, Strive Key to Uncle Tom’s Cabin, Eton Latin Grammar, Gospels Syllabic Cree, etc*

The next meeting minutes recorded – 30 May 1866 – “no second meeting was ever called” of the board as constituted originally by Anderson. Thus: “That the Board feeling that they never had the College practically put into their hands, and having little or no knowledge of its circumstances resign whatever was committed to them into the hands of the Bishop that arrangements may be made for beginning the College ‘de novo.’ Sgd: R Ruperts Land, Abraham Cowley, W.H. Taylor

***UA 1: Box 16: Board 1855-1894***

**“First Records of the College”** **handwritten journal**: “Collegiate Board of Saint John’s” was constituted 22 May 1855

**Next volume: “College Board Recordbook Item #2”**

T Norquay appears in list of Under School Senior Scholars 1876, received 12 of 20 marks, where the “small prizes” went to Joseph Prince (18 marks) and Joseph McKay (17 marks).

 In the list of regulations in October 1877, it is noted that students must attend all lectures, must wear “Academical Dress at all lectures & at meals and at Morning and evening prayer and when they call on the Warden or any of the Professors on any business” and must be in their rooms by 8:30pm

UA1: Warden’s Papers, box 22, Fol. 1

Printed leaflet: **R. Rupert’s Land: *“To the Parents and Guardians of Boys at St. John’s College School Jan 23rd 1875”***

“The Boarding Charges have remained very much the same as they were in the days of the Revd. John Macallum.” The college provides 3 meals, “plain but substantial, and no trouble is spared to procure the first quality in every article.” The meals are the same as those at St. Peter’s College, Westminster, “one of the six Great Public Schools of England,” where I spent most of the last ten months. And “They are such as Undergraduates had when I was at the University of Cambridge. Except on Sundays only one course – meat of various kinds – was placed on the Undergraduate tables. For those who wished there was usually in the kitchen soup or tarts that could be ordered and paid for as Extras.” At Sidney Sussex College, Cambridge, the dinner for undergraduates was supplied at cost price. There the charge for dinner alone was “as much as the whole charge here for Boarding, including Bedroom, service, and Laundry.”

 Here, we charge $3 a week for boys under 16. Costs have gone up. “The teachers are entirely paid by endowments or by funds that I have procured from various sources. Additional furniture and all improvements have been paid from other funds.” We no longer get the #100 from HBC.

 We will now charge Boarding – just to pay for itself. Tuition will have a set fee.

 Laundry will be extra, but parents may wish to make special arrangements.

 “The other point has reference to French. The Council considers that French should not be an extra subject, but that every boy should learn it if the Head Master thinks his age and other studies will allow it.” Thus, it will no longer be an extra fee, and the general fee per term will rise $12.50. [sic: go up by …]

 After 1 August 1875, Boarding will be $75 per term for boys under 16, and $85 for boys over 16.

Printed booklet: “St John’s College, Winnipeg Graduates 31st July 1928”

Listed under Fellows, M.A. is “Norquay, Rev. A.T. (B.A. 1893) 1897

And under another typed list: “Alumni in Theology. Sheet No. 3.” Norquay, Rev. A.T.

**UA 1 Box 20 Warden’s Letterbooks 1877-80**

Winter Weather 1870s

**Canon Grisdale to Mr. Taylor 7 March 1876**

“We are just getting over a long winter. The snow still covers the ground with her mantle. Just in front of our house it lies in drifts …. This winter the thermometer has been lower than for some years past. The lowest reading was nearly 42~ below zero and very often it was below 30~. However, the winter season is very pleasant and enjoyable. The air is clear and dry and bracing. There is never a day when one is absolutely obliged to stay indoors, and on most days we can drive out in cutters, with the bells tinkling merrily. Our little son is just over three years old and he is able to go out very frequently in a little sled drawn by dogs.”

 He says he is “Professor of Systematic Theology and Senior Canon in St. John’s Cathedral”

**UA 1 Box 2 Council**

**Handwritten 2 volumes: “Minutes of Council Meetings July 31st 1871 – Oct. 25th 1888 R. Rupert’s Land, Chancellor”**  and **“Minutes of College Council meetings Jan 16 1889 – Sept 5th 1923”**

JN first appears as member of Council at the meeting of 12 July 1875, along with the Bishop, Chief Justice Wood, Hon Colin Inkster, and Canon Grisdale, when the plans were being reviewed for a new building to be erected on the south side of the gymnasium for the accommodation of four theological students on the second story and an additional classroom on the ground floor. He missed several meetings and then attended the meeting of 23 Oct 1876, which considered the organizing of a Ladies School with the aid of the Finance Committee of the Church Missionary Society – a letter from Rev. N. Wright “on the subject of establishing a school for the daughters of the upper classes in the Province of Rupert’s Land, & offering #1500 in aid of the said object.” The meeting agreed to proceed. Reprs of this Council were then named to sit on the Board – Wood, Canon O’Meara, Norquay, and Inkster.

 JN present next at Council meeting of 7 May 1877 and again on 29 May/77.

 On 19 June 1877 Honorary Fellows of the College were elected, beginning with “The Right Reverend Bishop Anderson, formerly Head of the College” [p 40]. The Council then elected members to sit on the Senate of the Provincial University for four years from the present date: Rev. A Cowley; Canon Grisdale; Rev O’Meara; Rev. S. P. Matheson; The Honble J Norquay M.P.P.”

 The College’s address to Lord Dufferin, GG, on his visit to the College, was approved at a meeting of 11 August 1877. It mentioned that St. John’s grew out of the school established by the first C of E clergymen in “this country” and that “For many years it has supplied a higher education to the sons of gentlemen throughout Rupert’s Land. Many who have been educated at it have risen to positions of importance and several who have held Scholarships here have similarly distinguished themselves when they have gone to Universities in England and Canada.” It noted that, in the previous five years, it had spent “above $16,000… in enlarging and fitting of the Buildings ….”

 The next meeting JN attended was 31 Jan 1879. They hired a master of the College School from Sidney Sussex College, Cambridge, at a salary of $1000.

 JN Present 3 Sept 1879.

 JN -- And 2 Sept 1880.

 At the 28 July 1881 meeting, JN was again elected as a member of the Council of the U of M, for a one year term. He wasn’t at this meeting.

 He was present at the Council meeting of 19 Dec 1881.

Each time, the minutes begin with: “The meeting was opened with prayer.”

 JN was appointed to Council at the 3 Jan 1883 meeting – but not present. He missed all the meetings that year.

 JN next appears at a Council meeting on 13 April 1888, along with several members who have joined in recent years – Joseph Wrigley, W. R. Mulock, and Heber Archibald

 At 25 Oct 1888 meeting, a long list of men were recommended “under the new Statute 20 for the title of Associate in Arts and as eligible for the Senate:… [60 or more names follow] including T. Norquay Esq, and JG Norquay Esq

 JN attended 12 Feb 1889, as did C J Brydges:

Norquay agreed “to take charge of the proposed Bill on its passage thru’ the Local Legislature and his Lordship the Chancellor was authorized to sign the necessary petitions on behalf of the College.” [p 12]

**UA 1 Box 155 “Library miscellaneous ledgers”**

**Handwritten:** record book of volumes borrowed and returned. No Norquay appears therein 1866-1890. W Kennedy does appear in 1880s.

**UA 1 Box 155 “meteorological register 5 Mar-12 July 1876” [!]**

**UA 1 Box 99 “Bursar 1882-1943”**

**File 1: “Subscriptions towards the erection of the New St John’s College” ca 1882-3**

 W Kennedy 500.00, Dr Schultz 1000.00, J H Ashdown 500; etc

**UA 1 Box 82 “Registrar 1873-1929”**

 **File 1:** “Steward’s account book 1873-1879”

Very interesting – all purchases, allowances to students, salaries to staff, hardware and food etc., even clothing

**UA1, Box 48 “Warden 1955-56”**

File 3 “Warden’s Papers Historical Files “

**29-Ecclesiastical Province of Rupert’s Land Papers (Archives of Manitoba)**

**PAM: Ecclesiastical Province of Rupert’s Land Papers**

**Box P338:**

Anderson (Red River) to John Anderson, Peter Garrioch and others, La Prairie 25 April 1851 [copy]

 Yes, Cochran will work with you and eventually settle with you in that district, and organize a school in “the missionary charge of Laprairie and the district around…”

 “I deem the undertaking and important one, as affording an outlet for the surplus population of the Red River Settlement and as a very likely means of producing an effect on the poor wandering Indians & leading them to settle in families and adopt the habits of civilisation….”

**- PAM: Ecclesiastical Province of Rupert’s Land Papers**

**Box P338:**

Venn to Anderson, 3 April 1851

“…It was rather a relief than a disappointment to the Committee to find that there is no present need of a separate Establishment for the Society’s seminary. From the character & circumstances that you have kindly given us of the six students on the Society’s list it is clear that they would not form even the nucleus of such an institution as the Committee originally contemplated, namely of pure natives or half-breeds of mature Christian character, devoted to Missions work & apt to teach. Until such a class can be formed it is clearly better that the education should be general, & no special provision be made….St John’s College [the Committee] would suggest that this establishment should be one of general education wholly under the Bishop….We have little doubt that the S.P.C.K. would give an additional #1000 for this scheme, so that you wd have ample funds for building. The Socy will continue to support Divinity students at St John’s College as at present until it has its own separate institution for special missionary training.

Venn signs: “Extracted from the Minutes: Committee of Correspondence 25 May 1849” Resolved:

 Shortness of time before Bishop of Rupert’s Land departs, thus we make an immediate grant to the North West America Mission of #500 “for the establishment of a Church Missionary Seminary in Rupert’s Land for the education and training of Native teachers under regulations to be agreed upon between the Committee and the Bishop.” And one of the 10 additional missionaries to be sent out can act as a tutor in the proposed institution.

 “3. That a limited number of Native Catechists or other pupils be maintained at the proposed institution at the expense of the Society, with a view to their Ordination and employment in the Mission.”

Venn to Anderson, 5 June 1849: on general CMS principles for your mission:

“… In the case of your Lordship’s diocese, the Committee now express their wish that such experienced Christian Teachers as Henry Budd & James Settee & any other of the same rank should be regarded as Candidates for Holy Orders, to receive such training, & to be admitted to Holy Orders at such times as you may judge proper. It appears to the Committee very desirable that Henry Budd should spend the next winter at the Red River under your Lordship’s superintendence to enable you to judge of the standard of our Native Teachers. ….

 You will perceive by the Resolutions that it is the purpose of the Society to establish a [Head?] Seminary at the Red River with the view of training up a Native Ministry & for that purpose they have voted a sum of #500, which you will be at liberty to draw for if any building can be procured suitable for the purpose….

 Though the ultimate object of the Institution must be that of a Theological School or College, yet in the first instance it will probably be necessary to begin with a humbler design & to admit general scholars & such as can pay for their education, as it is to be feared that very suitable Divinity Students can be procured till education is more generally diffused…. [But we’ll depend on you to tell us the “wants & capabilities of the country”]

 Mr Hunt will spend his first winter at the Red River and can help with schooling.

**PAM: Ecclesiastical Province of Rupert’s Land Papers**

**P338: Minutes of the Corresponding Committee and Finance Committee 1850-1876 [typescript copies]:**

**28 Dec 1853** meeting of Corresponding committee, notes Mr Stevens taught school at Little Britain of St Andrew’s parish, at #15 per annum to be paid to him, provided he has pupils to that amount at the rate of 15/ a head.” [p 14] And another school at Sugar Point in the same parish, with Donald McDonald as master with #20 on the same conditions. “The school if to commence the first week in the year….” And same arrangement for the school at Portage la Prairie.

**2 January 1855:** committee “hailed with pleasure the arrival of Mr George … in accordance with the Society’s wishes that he should spend the first year in Theological training with the Bishop devoting much of his time also to the native languages and in the formation of a Bible Class for young men for which there is a favourable opening.”

**15 May 1855:** Thomas Cook has been for two years at St John’s and will now go to the station at Nepowewin. Peter Erasmus, who has been in charge there, will “come in for further instruction.”

**30 May 1856:** will erect a school at Fort Alexander;

“Joseph McDonald if willing be appointed to the School at Mapleton in St. Andrew’s or the Grand Rapids’ district.”

Schoolmaster at Portage la Prairie be left to Rev. C. Hillyer to select…

That an assistant be engaged for the school at St. Andrew’s or the Grand Rapids. …

**21 October 1856:** Mr Mayhew be in charge of the Rapids School, relieving Mr Kirkby so that he “may give himself wholly to the duties of an organizing Master and general Superintendent of all the C.M. Schools, in addition to his other duties as Assistant Minister of the Grand Rapids District.”

**26 October 1859:** “They felt grateful for the Society’s liberality in the allowance made for Mr. H. Budd Jr; they were thankful to find that his health had materially improved by the sea voyage; and should that improvement continue, they would look forward with much hope to his becoming a Candidate for Ordination in the course of a year, and becoming ultimately, if spared, a valuable addition to the Missionary body.”

**10 January 1860:**  Archdeacon Cochrane proposes having three schools in the Portage mission and to support about 30 Indian children

**8 February 1861:** Committee decided “to commence operations early in the ensuing spring at the Grand Point on the Red River a short distance below the Roseau River. They have appointed Mr. A. Barnard a very competent Ojibway Scholar to undertake and organize a Station there.”

**28 December 1865:** Cochrane went to Canada briefly, returned to Red River, and died a few weeks after his return.

**5 September 1866:**Students in the College on the Church Mission List are: George Bruce, Fairford; Baptiste Spence, Islington; Kenneth McDonald, brother of Rev R. McDonald; and Henry Prince, Indian Settlement

**30 October 1866:** note that a minute that discusses appointing catechists to HBC posts distinguishes “there are many menservants European, Half-breed and Indian. The latter class is on the increase and includes Heathen. These servants are married to Half-breed and Indian women….”

**7 August 1867:** “The Committee resolved on the following rules with respect to Candidates for the Scholarships of the Society at St. John’s College. 1st. That a Candidate be of the age of 16 years at least. 2nd. That he be able to speak one of the Indian languages. 3rd. That he be required to sign the following engagement. I, A.B. hereby bind myself to engage in the service of the Church Missionary Society for the space of 5 years after leaving St. John’s College or to refund to the C.M.S. the Expenses they have incurred in my Education at St. John’s College.”

**10 March 1868:**Revs. Cowley, Henry Cochrane, and Mr. Thomas Sinclair be a board of examiners to examine Rev. R. Phair in the Saulteau language…” **6 March 1869: Phair said he couldn’t pass it, asked for a year’s grace, and to have Mr. Spence associated with him for the year.**

 George Bruce, catechist, (to be appted missionary on terms below) and Baptiste Spence, catechist, offered “a Title for Ordination by the Bishop, in Lent, 1869, the sum of 75# pounds Sterling per annum with the view of his being appointed Native Pastor at Islington.” They accepted – 7 May 1868 meeting.

**12 November 1868:** John Sinclair, “a long tried Indian school master” sent to the growing colony of Christian Indians at the foot of the Grand Rapids, Saskatchewan “to do what he could in the education of the children and the religious instruction of the said Xtian Indian Colony at the Grand Rapids…”

**PAM: Ecclesiastical Province of Rupert’s Land Papers**

**Rupert’s Land Missions – Estimate for the Year ending September 30th 1871 [p 95]**Schools are mentioned at Scanterbury, St Andrews, St Peters, St Clements, Laprairie, Lansdowne, Islington, Cumberland, Nepowewin, English River, Fairford, and Manitoba [sic], Touchwood Hills, Fort Pelly, York Factory, Moose, Albany,

 Plus St John’s College

**26 February 1872: Finance Committee** met, noted Rev H George letter “in reference to the Westbourne Mission stating that that locality ‘is now occupied by Emigrants’ that ‘the Halfbreeds are taking every available opportunity to sell out’ and that ‘the Indians of that place will be on the reserve.’ “ – thus, they will discontinue the mission, leave the chapel and mission buildings to the Bishop to dispose of.

**17 May 1875:** Rev. H. Cochrane is the son in law of Henry Budd – they are at Devon Mission – latter subject to “growing infirmities”

**23 October 1876:** decide to organize “St. John’s Ladies’ School”

**P338 “Anderson, David 1849-1851” file: Boon 1505:**

**Anderson to Sir George Simpson 25 August 1853**

 “I am also happy to find that Colin McKenzie and Roderick Ross had the benefit of your counsel & advice – the former is a promising mathematician and will, I hope, do well at Cambridge – the latter will be with me this winter and probably proceed by the ship next year in company with Mr & Mrs Hunter, should the answer of Governor Colvile be favourable.”

**P338 “Anderson, David 1849-1851” file: Boon 1505:**

**Anderson “David Rupert’s Land” to the Governor & Council of Rupert’s Land [HBC] 12 June 1852**

(handwritten copy of the time) from “The Red River” and to “My Dear Governor” – summary of state of affairs: “Regarding Education I have to acknowledge the liberality of the offer which you made to supply the Young Ladies establishment with provisions at the usual price for the next Winter. With this promise I doubt not that the School of the Cross under the valuable superintendence of Mrs. Mills will be able to surmount every difficulty, & prove itself worthy of all encouragement. With this seasonable promise & the prospect of the continuance of the grant of 100# for the joint schools, I hope to be able also to carry on the Collegiate School, and not to face the painful necessity of dismissing those under my care & sending them to their parents. On the resignation of Mr. Pridham, it has been placed under the able superintendence of the Rev. Thos. Cochran B.A. who is a very practical & efficient teacher. Under his care I will still offer the best education to any committed to me …[& having?] attention to their private life.

 The exact locality of the School I cannot specify. It must be for a few months at the Indian Settlement, & then as the waters subside circumstances will decide whether I repair & rebuilt on an extensive scale above, or whether I erect some Collegiate buildings in St Andrew’s Parish or elsewhere.”

Many letters about consecrated ground, who can be buried where, sale of pews, etc. **1850-3**

**Boon 2504 [PRL-84-4] Unusual marriage issues:**

**PAM: Ecclesiastical Province of Rupert’s Land Papers**

**David Rupert’s Land “Episcopal Sentence in the case of James Johnston & Mary Ann Bird” 11 December 1854**

Contains Elizabeth Bruce deposition: she “did state upon oath that Mary Ann Bird or Johnston was in her house delivered of a female child on the 27th day of Feby last past…”

And James Johnston deposition: he stated “upon oath that the said Mary Ann Bird or Johnston did from the day of marriage the 20th day of June in the year 1850 entirely deny him all conjugal rights, & had separate Bed and Board while in his dwelling….”

Anderson’s ruling: “ whereas …she… has denied to him all conjugal right & fellowship after the time of such lawful marriage, and whereas … [she] did voluntarily absent herself for the space of three years, or more, from Bed & Board of the said James Johnston, and whereas [she] did in the Month of February last past give birth to a child by illicit intercourse, & now has left the country…”

Therefore “James Johnston be released from all tie and and claim obligation and duty to the said Mary Ann Bird, or Johnston, & that he is at liberty to contract Matrimony within the degrees of consanguinity allowed by Law….”

**David Rupert’s Land “Episcopal Sentence in the case of Henry Maxwell, Chief Trader, Hon. Hudson’s Bay Company and Catherine Maxwell, formerly Catherine Macintosh, his wife…” December 17 1861:**

 “On account of charges investigated into and sifted before James Anderson Esquire, Chief Factor, Hon. Hudson’s Bay Company at Portage la Loche, in 1858: and because the Parties have now lived apart for a period of Three Years and a half, and because we have not any Consistory Court which can pronounce as adjudicate on such cases….”

 Anderson rules: “…do hereby decree and pronounce the entire separation [of the two] … giving to the said Parties power to contract Marriage again, and also giving to any of our own clergy, permission and authority to re-marry either of them.”

**Boon1002 PRL-84-4 Anderson to Machray 8 August 1865**

**from 2 Royal Park, Clifton** re documents for Machray’s signature to be forwarded to SPCK.

Etc.

**File: “Gerald H. Wade (depositor) Boon 1104 PRL 84-5”**

Document: “Originally ‘The Red River Academy’ typescript, no author, nd.

 Describes frontispiece of Anderson’s “Notes on the Flood at Red River 1852” – says the drawing was made by Peter Jacobs, an Indian scholar at Macallum’s school, probably about 1844. The buildings “stood on the bank of the Red River in front of St. John’s churchyard.”

**Anderson’s consecration – apparently, there is a full description in the *Guardian* of 6 June 1849. Henry Venn preached the sermon. The large choir was completely filled and many stood in aisles and nave.**

**PAM: Ecclesiastical Province of Rupert’s Land Papers**

**One page of *The Weekly Sun***, (Winnipeg), 11 August 1887 “The Provincial Synod” p.7

 Offers a history of the ecclesiastical province of Rupert’s Land, from Rev John West and his Indian boys’ school, to ladies school set up by Mrs. Jones (d. 1836)

 “In 1853, a number of Indians residing at Portage la Prairie, petitioned the C.M.S. to send them a missionary. Two years afterwards Archdeacon Cochran went there and erected a substantial church. Towards the cost of this church the governor, the bishop, and other friends subscribed, and the Indians gave their labor. In 1857 the archdeacon settled there and remained in charge till his death, which occurred in 1865. Five years afterwards two more churches were erected, one at Poplar Point, and the other at High Bluff, mainly through the archdeacon’s exertions.”

 Moose Fort – received from Bishop Anderson’s brother a gift of #2000 to establish a mission there. John Horden sent

 In 1856, when Anderson went to England, the province had 12 schools in Red River and another 12 at missions.

**Rev Thomas Cochran:**

**Executive Committee, Pioneers of Rupert’s Land “Review of the Claims of ‘The Pioneers of Rupert’s Land 1836 to 1870” pamphlet, (Winnipeg: n.a., 20 March 1914)**

 **Isaac Cowie, secretary**

Rev. Thomas Cochran came in 1834.

This pamphlet asserts strongly the rights of “whites” who came to Rupert’s Land between 1836 and 1870, including farmers from Ontario, missionaries, medical men, founders of Wpg, HBC agricultural settlers, HBC soldier settlers, HBC regular officers and men. Some people got land from Canadian govt, including owners of river lots, those who received grants of halfbreed scrip, and “original white settlers’ grants” to those who arrived in “the Red River Country” before 1836 and their descendants born after 1835 and up to 26 May 1874

 BUT: other “original white settlers” who came between 1835 and 1870 were deprived of equal rights

**PAM: Ecclesiastical Province of Rupert’s Land Papers**

**P339 Ecclesiastical Province of Rupert’s Land Boon 2001 PRL-84-7**

**pamphlet – “Report of the Diocese of Rupert’s Land, by the Bishop and Clergy at the Red-River Settlement” (London: W.M. Watts 1865) sgd by R. Rupert’s Land and 6 clergy, including Rev. Henry Cochrane, C. and C.Ch.S., Headingley**

 Offers a survey of the settlement: gives thanks to Anderson and Archdeacon Cochrane, notes that the Settlement from St. Mary’s Portage la Prairie to the end of the Indian Settlement near L Winnipeg stretches nearly 100 miles, contains 11 parishes, with churches and “school chapels” – the latter at Westbourne, St Mary’s, Portage la Prairie, St. Margaret’s at High Bluff, St. Ann’s at the Poplars, Headingley, St. James, St John’s, St. Paul’s, St. Andrew’s, St. Clement’s, Mapleton, and St. Peter’s. –8 ministers for about 4000 people. [3-4] When Anderson left in 1864, there were 22 clergymen, of whom 8 were “natives of the country.” [2]

 “The members of our Church are partly converted Indians, partly half-breeds, from the marriages of Europeans and Indian women with a few Europeans. There have been some settlers from Canada and the United States within the last few years; but the rest of the European population may be regarded as either having come with the Selkirk emigration from Sutherlandshire early in the century, or having been introduced by the Hudson’s-Bay Company as labourers in their employment.” [4]

 “…there is a good deal of comfort among industrious families. But from the extraordinary isolation of this country – for it is still about 400 miles from the nearest town, or rather village, of the United States – there is little opportunity given to any of the inhabitants of seeing the customs of civilized life. The result is, a peculiar social condition. Nearly every thing, except the common necessaries of life, can be obtained best and cheapest by importing from England.... At present, men without capital, who would soon get a comfortable living here, are unable to come from the expense of the journey; and men with capital have no sufficient inducement, from the isolation of the country.”[4-5]

 The Selkirk people, “and many of the other Scotch,” seceded from the English church when it became possible to do so – they now have “two Presbyterian ministers, many elders, and three chapels” [6]

There are ten missions of the CMS and one of the SPG scattered across a land “almost the size of Europe”, where congregations of “professing Christian Indians” are attached, though usually for short periods of the nature. “The nature of the country, and the means of livelihood are such that the Indian population is necessarily scattered. In almost any part of the country, excepting at the trading ports or a Mission station, where a few families may constantly reside, a person may travel in any direction for days without chancing upon a single Indian.” [8]

“The heathen Indians possess absolutely nothing in the world but their tent, blanket, gun, and kettle, and these they almost always have in advance from the Company. In some cases the Indian converts in the stations nearer the Settlement possess cottages, farming implements, and a few cattle.” [9]

The CMS proposes that missionaries should know the Indian language of his district. This is important but “there are so few persons speaking any individual Indian language, and there is such necessary intercourse between them and those engaged in the trade of skins and furs who speak English, that it is most desirable, in the instruction of children, and in the training of catechists, to give great prominency to the English language.” [10’

Translations are costly – thus, only some important passages in Old Testament, and gospels of St Matthew and St John, and Epistle to the Romans of New Testament [11]

Schools – none belonging to the Church in this diocese, but in the parishes they are maintained by the CMS. We need a higher school. “There are no longer such young men as Bishop Anderson had it in his power to encourage for the ministry.” [13] We need a theological institution “if the work of the Church in the Settlement, and through its extensive Mission fields, is to be stable and abiding…. But we have to consider not only how a Native Church amongst us can be led to be self-supporting and self-extending, but how self-government can be introduced. If we ask the people to give, we must give them a voice in the disposing of their gifts. Besides, the building up of the Church must depend much on its members being led to feel themselves a part of that Church.” He proposes a vestry in each parish as a means of administration and finance ….

**P339 Ecclesiastical Province of Rupert’s Land Boon 2053 PRL-84-7**

32 letters from David Anderson to Robert Machray, handwritten, mainly from Clifton (Bristol), between September 1865 and June 1878. He regularly reports on the sums obtained from the annual sermon and service dedicated to missions in the Cdn NWest.

**19 September 1865:** [Clifton]

 “…You would be astonished at the return of Archdeacon Cochrane. I feel that it will rather strengthen your hand, especially in this way that you will hear from him the tale of the last forty years – a story which is fast passing from our memories. I would have you gather much from him in this way, which you could not otherwise obtain. He wrote me a most characteristic letter from Toronto, saying he felt if he gave up the work, it wd be ‘ending in the flesh’ – He is after all a noble man.

**Anderson to Machray 23 October 1865 [Clifton]**

 “…David and Herbert have left for Cambridge. This last has the news adjudging David’s ….???

**Anderson to Machray 11 December 1865 [Clifton]**

 “It was singular that as your arrival was preceded by death …[Macallum as I arrived, Archdeacon Cochrane “only a week or two before you appeared in the Settlement.”

 “Red River is the problem as the Bp of Chester says of ?Sirispol. There is so much of change & so little of depth & solidity of character. You speak of the music of St. Clements[? Andrews?]. The best music of a congregational character I ever heard being at St John’s & the Indian Settlt & the Middle Church. But the voices are gone. Peter Badger, the best with Mr. Cowley, has gone to the Wesleyan station, Norway House, & the young men are scattered.

 I am glad that Mr. Black has consented to take office in the Corr Committee. He is your one leading man of religious character & quiet calm judgment. All the other leading residents have died or left except for Mr. Logan and Mr. Pruden.” [Please give them] by affectionate regards. “You will have found already that the next generation do not come quite up to the old stock.”

**P339 Ecclesiastical Province of Rupert’s Land Boon 2053 PRL-84-7**

32 letters from David Anderson to Robert Machray, handwritten, mainly from Clifton (Bristol),

**Anderson to Machray 18 Jan 1866**

Various bits of news – then: the “most awful disaster” of the “London” for Australia, went down off Plymouth, 270 dead, “among them my old College friend the Rev. Woolley, Principal of the University of Sydney. Judge Black remembers him well. He was elected Scholar against me the one year at Exeter & I regarded him I fear with some little envy. Next year I was chosen Scholar, & we were great friends. He [torn off] afterwards a good deal & became very broad in view. He was certainly as a young man most pleasing.…”

 “I had a letter from Governor Dallas this week – he was in good spirits.”

 “I have an invitation from the Abp to attend the Meeting of Bishops at Lambeth Feb 5th: I fear I shall not be able to go up.”

 “Kindest regards to all friends at the Red River – especially the Logans, P—d—s, Inksters, Bowens?, Gretes. Mr. Brown & wife & others too many to name, & believe me, Yr affecte Friend & Brother, David Anderson DD Bishop.”

**Anderson to Machray 7 June 1866 Clifton [Answd Septr 12/66]**

….much work here….I have received your letters after yr return from your Trip. I cannot but think the ….estimate of Pratt & s. Caldwell. After a f.. othis acquaintance with Indian character you will I think fis… this more. They have within this way done a good work & I have a great respect & regard for them. I trust yr respect may yet become …

 For I … I feel at present much depressed in saying much regarding the land. I cannot press upon others to give to the cause, if it is only so little. I knew … an opinion of the work & I fees some in you now still their has been a men successful … and then than in anyt other land. I know not whether they may have largely fallen back in the last two years but If so, then safe to say all i… in my heart when your opinion on the spot is so different. If you cd only realize the country as it was 17 years ago or 40, you wd I think discern the growth….

 I only …that you may have 8 other Native Clergymen raised up in the next 10 years, but the difficulty is to find them. May the Spirit raise them up.”

**Anderson to Machray 24 July 1866 from Fairlie Burn Lancs[?]**

 We’re here enjoying the neighbourhood. My brother has taken this house and we are all (large party) with him. ‘It is quite renewing the recollections of childhood, as we lived on the Clyde as children more than 40 years ago.”

 Herbert will pay the rest into your account when he returns to Cambridge….

 I saw with interest the acct of yr Confirmn in the Ecls Newsletter. The general tendency of the present council of E…. will be to assimilate the Diocese of Rupert’s Land more & more to Canada. The two countries will be & are connected more closely & so will gradually the Churches. The last act of the present Parlt will be to sanction the Confederation of the Provinces, & the completion of the Grand Trunk in Nova Scotia. These will be very important steps, & if to them we add the completion of the Atlantic Telegraph, wh we …may be effected this week, few years will have been more important & momentous than 1866.

 So our dear old friend Mr. Logan is gone….Give our affectionate regards to Mrs. Logan & assure her of our cordial sympathy. With his departure & that of Archdn Cochrane the generation of original settlers is almost disappearing or rather I shd say that of the older inhabitants….

**Anderson to Machray Clifton 28 Augt 1866**

 ….new parsonage soon ready -- our servants get in this week, and we in less than a fortnight. “It is a most kind gift of the good people.”

 “This will find you at home after your trip to York. I shall look eagerly for yr. acct. of how you found Mr. Mason & matters there. I suppose you wd consecrate the Church: it is a sad pity that it is only a summer one. There will be St Peters in the Settlement to consecrate in the Winter & also La Prairie, so that this next while I fancy yr year of Consns after that of Confirmations….

 “I hope you will begin with a goodly number at College. You rather hands is that we had only one meeting of the Board but Col Caldwell [Colvile?] left the R River, Mr Black went to Australia so that I had all on my own shoulders & had to act for the best. It was a very busy scene when the Boys were all there, my own, those of Col Caldwell, the Budds, Mr. Inkster, McKenzie & Ross, Macdonald & Cook, H Cochrane & many others. To this was added the young Ladies School at St. Cross with 22 under Mrs. Mills. But the outlay was enormous, as the salaries of all who came from England had to be made up & …[?] their going out & home. It was thus a heavy burden and a great source of anxiety from year to year. No trust cld then be effected, but through oneself. …

 “Now matters will be facilitated. The foundation period has passed, & a second era has begun or perhaps more strictly 1822-1849 would be the first period. The next 15 years the second with the formation of the Native Ministry and the Third now dates from 1865 a period I note that one of depth consolidation & extension.”

**Anderson to Machray Clifton 30 Oct 1866**

….church property…

 ‘My son David will I think look for … to the London diocese in June. Much as I shd like to have him with me it is perhaps not the wisest course.”

**Anderson to Machray, 11 Feb., , 1867**

**Anderson to Machray, 22 April: Archie, my eldest, is between Halifax and Gibraltar as far as we know. Son David is in Alexandria, Herbert “is at the bow in your boat...Cambridge.”**

**“The news of today is sufficiently alarming – the xxx[?] of Russian America to the U States for 7,000,000 # -- What will become of the Youcon? Of course it is safe but neither B Columbia, nor Canada as a whole can feel very comfortable regarding the step.”**

**Anderson to Machray, 22 May 1867**

**Anderson to Machray, 15 October 1867**

 **Son David awaits ordination. My eldest is now engaged to a young lady in Halifax, “of a very nice family, her mother’s a Cunard. She is a daughter of Col. Frankleigh [?] & her uncle another Col Franklyn is my son’s own Commander in the Brigade.”**

**Anderson to Machray, 29 Jan 1868 – mention of HBC and the Leith Trust and how to secure it on more solid and advantageous terms.**

 **4 May 1868**

 **17 July 1868**

 **14 Sept 1868—Archie at the Artillery Depot, Warley, Essex[?]**

**“But now I must pass to R River topics. Very saddening news the word of the grasshoppers & their devastations – even sadder the tale of the Hurricane & the death of Peter Matheson, our obliging & kind young neighbour. … Besides this there is the afflicting visitation of the locusts – the want of seed & of flour. I shd imagine you wd be able to make some provision for both in passes through the U. States. By stating the case & pleading, you wd be able to get some flour …. There is an appeal in The Times**

 **5 October 1868 --**

**18 Nov 1868**

“You will have learned by telegram that the Bp of London is the Abp. I am myself of course much overjoyed, but, of considerations of a personal character to put aside, I don’t think that any of the other names suggested would have the same weight or power to cope with the difficulties of the day as the Bp of London. He has a large measure of power in the House of Lords and then he is a good Chairman & President for Commissions Ritualistic & other….”

 Bp of xx goes to London – good preacher , favourite at St. James Piccadilly when rector, … “I know him and like him.” “The wd not have the Bp of Oxford at any price, & the object was….” Etc gossip

 Gladstone, W.H. Smith, Gladstone, George Fox,…

 Books: “I note your book club thrives. The Life of Elliott of Brighton is excellent. Greater Britain by Dilke [word illegible] good, Australia, Canada etc India Bryce’s Holy Roman Empire is a Bore although by one who is pronounced by his friends a kind of Arnold.

11 January 1869

 Reads the Nor’Wester

 “My sister’s collection for the Red River District has gone an admirably. It now amounts to one hundred guineas, 105#...”

 “What a pity the Wesleyans shd have come in to create additional division. They certainly cd not imagine that they had a field or a case to enter the Settlement wh was adequately supplied with the means of Grace….”

 “You will be surprised to hear that my youngest Herbert has determined to go out to Ceylon. He takes his degree next month & probably will start for the Island in April. He goes to a young friend, a son of Sir James Elphinstone, whose name you know well. The son wishes to come home in a year for a year or two. Herbert wd manage the estates during his absence & then start on his own account. It may enable him to settle down at an earlier period of life on a competency & a parent ought not to stand in the way of this from the selfish desire of keeping a son near him. He will have his BA degree in March…. [good: “will give him prestige, so that he may have some Govt appointment if he can keep it with his other work.”]

 “There is I hear a strong letter form Mr. Black of the Presbyterian Ch in The Times but I have not yet seen it. Write me fully on receipt of this.

 Get the seed in early

Added: Jany 19th: [sorry for delay in sending this]: “I have received the Circular of Gov Mactavish on the R River District. Also a letter from G. Cook. I fear it will be a severe winter for all.

 Herbert has gone to Cambridge, so now my sister’s collection of 105# in all for the District is fully paid to yr account.

21 Feb 1869

 Note re interest on endowment: “Far better that they shd. Transfer the Endowment dto the Dominion Stat [?] with 6 percent, giving you thus a clear & comfortable income. … “Fom Gov. Dallas I hope to ascertain what he thinks will be done regarding the HBCo’s payment of the #300.”

“… I have received today the NorWester of Dec. 24th. It does not much improve in matter. I am glad to see that the new road to the Lake of the Woods is making progress. …It would open the country more than anything else.”

16 April 1869

 Collected 100# and 121# for CMS

 “…And now the change has come & you are really a part of the Dominion of Canada. [as church structure – synod, house of bishops, …

 Herbert got Second Class in Tripos, “which was creditable to him, as he had to sacrifice much of his time to matters connected with the boat race.” He was very popular at Cambridge. Has left for Ceylon. “a great trial parting with him. I doubt not God will bless him.”

 “Gov McTavish was here on Sunday last, but suffering from a bad headache & I did not see him. I note he may be down again on Sat. as he does not leave until a week after. …

19 April “I am so glad that I left this for Mr. McTavish has been down. We called yesterday after Church – this morning he called & I have taken a short walk with him. I at once put the question about yr. income, the 300# per ann. He thinks it perfectly secure & that there can be no doubt of their being bound …[illegible[ to carry if out. This was to me very good news. He is much in favour of the transfer of the Leith Fund, so now we must move every agency to effect it….He spoke most kindly of yourself.

16 June 1869

…”we are so grieved at the death of Wm [Mr?] Inkster…cut down so early and one likely to have been useful. I enclose a few words of condolence, wh please convey to his family.”

12 July 1869

To London re Leith Trust – “The 300# a year is safe, of this there is no doubt whoever may pay it.

9 Feb 1870

“I was glad to receive yr letter written on New Year’s Day. We had begun to feel anxious about the Settlement, from the accounts in the newspapers.

I had purposely delayed the collection in church as it was awkward to plead for a rebellion (so long & difficult to state how matters really were). I awaited tidings from yourself & can preach with greater ease & confidence, being now able to say that I have tidings from you of this year and also intelligence by telegram that the insurrection is at an end. I hardly expect very much as the congregation have sent me lately a gift of the sum of #380 for my lawsuit about Trinity Curch and they are now raising #400 for my new infant school wh will cost altogether about 1150#.”

 “Red River has been before the public eye every day: all ask about it, Bristol papers even have notices in their leaders about it. All know that there has been an insurrection of some kind. Though you want the more, not the less, on that account, the public mind wd rather so favourable, you wd not have the …… to xxxx wd Aristotle says is essential to successful pleding. The roads connecting you with Canada will I imagine now proceed with rapidity, so that in a year may change your aspect considerably. We hear that four companies of the Rifles (Canadian) go to the Red River with a battery of the Artillery. This will give you more to look after & plan. On all these grounds I sd still reconsid [?] 1871.

22 May 1870

“We have felt very much for you during the late events. I hope you have ere this received my letter. I have to thank you for more than one: my last from you is your short one of March 12th. The copies of the New Nation have all come safely to hand. …

 New re sermons, collections…

 “I was staying in London with my friend Mr. W H Smith, Member for Westminster, & the one evening went with him to the House of Commons. Was it not singular that I had not been three minutes seated before Red River was mentioned. It was the debate on the Colonies – a committee being moved for my Mr Tomens [?] the member for Cambridge, who was long in Australia. The House was not very full & Lord Bury, who knows Canada well, moved the previous question. I trust all will be settled & arranged with Canada during this summer.

 I am still of the same opinion regarding your coming home. If you could possibly remain over the winter, your prospect for collecting would be a hundredfold greater. None will be likely to contribute much, while all is doubt & even worse. & then too the door of Canada would be closed at present….

May 6th. [Things begin to look brighter]. “In Parlt a note is expressed that all may yet be peacefully arranged. We see that the new name proposed for the province – that of Manitoba – not an ugly name as far as regards our past associations. It will be a tiny oblong rectangle on the map or rather hardly that, as the ends will scarcely be rectangular. We now fully hope that all will be peace….”

Herbert has bought 300 acres of coffee land in Ceylon.

“We see very full letters with the details of the Red River from Miss Lane. She is a good letter writer & gives a graphic sketch. Perhaps the panic is a little stronger at St. Andrews than at St John’s. It is quite like Fame ‘vires acquirit eundo’.

 I am reading the Life of Burns (of Kilsight & Dundred) of China – an interesting biography.

28 May 1870

“I am in receipt of yours of May 28th & in fear you have still a good deal of anxiety for the state of affairs around you. My impression is that there will be no bloodshed, but that Canadian Bill will be accepted.

Come next year, not this – “no one will be inclined to give at present”

 Sorry to hear you lose “so many of the better part of the community, Judge Black & Dr Cowan, etc “

 “I hope the union with Canada may tend to strengthen the land eventually & give you stability & growth.”

Every bishop wants money – “Mr Duncan from Metlakatlah wants 6000# a small demand!”

7 July: Yours of 7 June arrived yesterday. Glad you won’t come home until next year.

 “I am now reading Bp Strahan’s Life by Bp Bethune. It is interesting though dry in the form in wh it is put together. It might have been a book of much fuller information on the Canadian Church in the hands of an abler writer. [Mountain and Strachan have not been fortunate in their biographers]

I saw mr and mrs Thom and old Mrs Bird last week in London.

17 July 1870

I rejoice that you postponed your trip. “Now that peace is restored, & the provl Govt accept the Manitoba Bill I think you will have a pleasant winter. The first faces of Canadian society will rather be an advantageous element – it will infuse a new ingredient for wh I think you will prove grateful. I hope Mr. Archibald may prove a Churchman & a helper in good works. I fancy I know cousins of his connected with New Zealand & New York.

…”Thanks for the New Nation, wh comes most regularly.”

28th November 1870

Rec’d The Manitoban, No 1, “to which I heartily wish success & if you place me as a subscriber for a year, I shall reimburse you when we meet. …the Rev. C.H. Wallace has lunched with us & read his Britten’s Journal of his entry into Fort Garry. He speaks in it much of your kindness & yr. visit to see him down at Bishop’s Court.”

 “We also hear of the arrival of the Gov at the Indian Settlement, so we hope that peace & tranquility now reign. Mrs Cowley gave us the narrative of the Governor coming in upon them at night.”

 ‘You are not then really a part of the Dominion, Rupert’s Land one of the dioceses of Canada. “

 “What changes in a year in R Land, but what changes over the world in the latter part of 1870! Paris still sorrows but in extremities: with Russia there will I like to think be peace.”

30 Jan 1871

“I see British Columbia joins the Dominion, which now stretches from sea to sea. What an object for all the Bps now to meet together if possible: Bp Hills might visit on his way out, & you on yr way home.

12 April 1871

Wonders about MB and northern boundary – is it small, or does it extend to north?

 Adds on 13 April: Paris Commune

The last two letters are much later:

22 August 1877: travelled around Scotland. Glad to hear of the “growth of yr Educational work at St. John’s College & in your Ladies’ College as well.

 I esteem it a very high honour to have been elected an Honorary Fellow by yr Faculty & shd wish you to return my warmest thanks.

29 Jan 1878

Collected 50# for Rupert’s Land – Canon Grisdale preached. Next year – your turn?

My sister has given 10# to the Ladies’ College

Reports of Conference [annual?]1866-1887 volume 1 (**P339 Ecclesiastical Province of Rupert’s Land B/S 4200/4201 PRL-84-7**

*Report of the Synod of the Diocese of Rupert’s Land. October 19th 1889…*(Winnipeg: Manitoba Free Press Print. **1889**)

“serious losses” this year: first, C. J. Brydges “An attached churchman and an exemplary citizen, he could ill be spared in this young community.” [13]

 “But we have to lament the death of another leading layman – a native of this country – one associated with us from the beginning of our Church organization – one, who by education in our Church College, and by having a seat in almost all our Church Councils was altogether identified with us, the Honorable John Norquay, late Premier of this Province. He was a lay delegate of the conference which resolved itself into the first Synod of Rupert’s Land, and, I fancy, he was a member of every Diocesan and Provincial Synod, and of our Executive Committee till last year. He was specially useful to us in the legislation we required. And always there stood out the kind heart and amiable disposition, that endeared him wherever he was known…. Whatever interested students or boys had always the deepest interest for him. Only last May he drove down with four of his boys – all alumni of St. John’s – to the sports of the boys.” We hope to set up a s’ship in his memory. [13-14]

Norquay p. 13 – great

Read: Machray – 2 addresses on history of church in Rupert’s Land ca. 1898

**30- M.P. Wilkinson “The Episcopate of the Right Reverend David Anderson, D.D., First Lord Bishop of Rupert’s Land 1849-1864” (MA thesis, University of Manitoba 1950)**

-Duncan Finlayson role in the creation of the bishopric 1849 (Letter DF to D Ross 29 May 1849)

-John Bird Sumner, a loyal evangelical and supporter of CMS

-John Ryerson *Hudson’s Bay* (Anderson sermon pp. 63-64)

-**Corbett “Notes on Rupert’s America”**

1. **Memoir of Rev Henry Budd: An Autobiography London 1855**
2. **Hundreds of people gathered at the ferry on 31 May 1864 to see Anderson and sister depart**
3. **Very little money in settlement, and Dallas insisted on barter for farm goods, 1862, reducing currency even more. Troops and missionaries alone had cash, along with HBC savings, pensions Wilkinson MA thesis 177-80**

**31-Church Missionary Society papers--microfilm copy, U of Manitoba Library**

 **Notes on Reel 31**

-handwritten copy of Anderson’s 1852 flood book: ms “was then committed to a sister’s hand, to mature and complete.” St Andrew’s, Red River, June 14th, 1852

- **Anderson to Venn 22 Nov 1849** : “…When we parted at Gravesend, I remember your expressing a fear that I should be disappointed on my arrival at the Red River in the religious state of the settlement. Let me say that my first impressions have been very different. I have found all in a more advanced and settled state than I could have anticipated.”

 Upon his arrival he preached at the Rapids Church, and “it was densely filled & many men outside at the door & windows, endeavouring to see & hear….I was not a little delighted to find 167 communicants…. They sing with heart & soul – the first burst of music, when they all joined in the Psalm of praise quite upset & surprised me – indeed I have not heard any sound sweeter to my ear since leaving England. The more I learn of that congregation, the more I like them & the more cause I have for admiring Mr. James’ labours among them….The old church is part falling into decay, but the new one…” is nearly completed….

 Upper church – plans for grounds with bishop’s court and college – need a tutor –“I should like one well versed in Trigonometry & …mathematics ….There will be 16 in the school after Xmas….Now of additional students whom I have invited as Free students, there is Mr. Budd for the next winter only. Mr. Budd’s eldest son & Mr. Settee’s eldest son, & three from Norway House. This makes 6 in all which will be sufficient for a start. … All these excepting Mr. Budd are very young, too young to answer the wants of the Diocese for many years. The subject has been such….the possibility of raising the ministry generally in the estimation of the country. It will depend entirely on a native ministry. It will not be the case. The fear is their not possessing sufficient influence. It was therefore so great pleasure to me to find that the two head boys at present in the school expressed a wish to enter the ministry, & had their parents not opposed this, they are of those who wd have some weight in the land. They are boys of very good ability & before they wd be ready for orders, their attainment would be quite that of the average at home. They are both reading Virgil at present & the one … can read the Greek Testament fluently. This however I meant not to venture until I got the sanction of their friends. One of them wd make a good tutor or school teacher in the interval being of 15 years[?]

…could you find me a good practical master, a young man preparing for …whose heart is in the work?”

To Venn, 22 Jan 1850 19 Dec was day of consecration of the new church at the Rapids, “very sharp and cold, and we had to start betimes to accomplish the distance, (about 14 miles) in sufficient time. The sight on the River was a very pretty one, and if it could have witnessed from the bank by friends at home, it would I am sure have yielded them much gratification. We were quite a cavalcade – the [illegible] carioles one after another from this end of the Settlement and as we approached the Church many more fell into the line. At times the sun shone brightly on the pure surface of the snow, and caused a dazzling reflection -- and all this was heightened by the pleasing sound of the bells on many of the horses…..[700-800 present] Many were there from the Indian Settlement, many from the upper end of the settlement, who witnessed the solemnity for the first time, having previously only known of a Consecration by report…. I cannot describe my own personal feelings – my gratification at witnessing such a sight, the Indian and the Briton uniting in dedicating a fresh temple to the living God .

 A week later he went back for an ordination at St Andrews, and the next day went to the Lower Fort, and the day after that to the Indian Settlement: “The ride from the Fort to the Indian Church is the prettiest in the Settlement and the day was bright & beautiful, so that I saw it to great advantage. The greater part of the way you drive through the woods, until you suddenly come on the river as a small island where the river widens & forms a large sheet of water, almost like a lake, between the island & the Indian Church. The flag was hoisted in front of the house of the Chief Piguys and before Mr. Smithurst’s house in honour of my arrival. In the afternoon I visited the Chief & conferred with him for some time, & hearing that his Grandson was to be baptized the next day I promised to do this myself. In the evening according to good old English custom Mr. Smithurst distributed some meat & vegetables among the poor. He gave 6 lbs of beef and ¼ of a bushel of turnips to each of the widows of the settlement. “

 Then a Christmas service – first half preached in English by Mr. Hunt, the remainder in Cree by Mr. Smithurst – then baptized Chief’s grandson, then a short Indian sermon, a translation of one on the “Image of God” in Jowett’s *Christian Visitor* read by the school master. “The singing in the afternoon was remarkably good – they seem to enjoy it themselves & having been well trained by Mr. Smithurst with some additional instruction from Mr Hunt, they can now sing taking parts extremely well. …

 Before I left Mr. Smithurst’s house, the Chief called & I found it was to present a calumet of peace – it is a pretty one with an ornamental handle, the mouthpiece is from the celebrated red stone. …mentioned by Cattlin. It had been given to the Chief in a war with the Sioux, & he begged my acceptance of it. Immediately after I took leave with many very pleasing recollections of my first Christmas in this distant and remote land.

-David R Land to Henry Venn, 29 Nov 1852: Thomas Cochran will undertake duties at the Collegiate School; I’ll be writing up my Moose trip during the winter leisure hours “if I can indeed obtain any….”

 I visited St A school on 2 Nov to open it – “It is indeed a noble schoolroom, and through the kindness of the Society most admirably furnished with maps, books being other requisite. We formed in singing some hymns, after which I read a portion of God’s word, Proverbs III, and addressed the children from it. After a short prayer, we commenced the actual business of the school, inspecting first the beautiful maps and examining them in their knowledge of Geography. A few of the parents were present – more would have been there, but they did not feel sure that I would be down, as the day was cold, with some snow on the ground. As it was, I should have been sorry to have missed the gratifying sight, besides being anxious to give Mr. Kirkby every encouragement in my power at starting. The school is now in active operation – Mr. Kirkby a great favorite with both parents & children – he promises to be a great help there. In the Day School, he has I believe, nearly 60 children, in the Sunday School upwards of 90.

* Anderson to “My dear friend”: “I did not allude in my last to Mrs Mills School – let me not forget to tell you that it works admirably & is very popular. The education furnished is far beyond what the country possessed before…. They are carried on in Music, French, Drawing & German….

-**8 Feb 1853 (Anderson to “my dear friend” [Henry Venn]):** Red River, Rupert’s Land: “We have had an admirable examination of the Parochial School attached to the Upper Church, which has of late passed from your hands. It is now under the charge of Mr Peter Jacobs – it is most creditable to him, & I feel much gratified that one trained under your eye should be so useful at so early an age – he has nearly 60 under his care, & their progress during year was such as quite to astonish me. He is very promising, he was one of the Secy’s Divinity students, until appointed last year to this school.”

**Margaret Anderson to my dear sir, 12 March 1858 (mis-filed):** “… in my brother’s absence….” – notes Govt expedition at Carlton (18 men have left here to join it); Capt Palliser is now on his way from Canada – they will then head for Rocky Mtns. “The other Canadian Expedition has been surveying a route across from this towards Lac la Pluie: boats, we are told, are to be sent from Canada to examine the Lake & water communication, with the view of getting goods brought hither from Lake Superior instead of from York…. Prices have risen with expedition and troops from Canada – expectations and prices are up. There is fear that locusts will affect the next crop. This happened many years ago.

 “We rather imagine that the way in which the tide of public opinion has suddenly turned against the East India Company may tell against the H.B.C., when the matter again comes on. The present policy of the Co here seems to be to make themselves as independent of the Settlers as possible, as they are preparing to farm largely & buying up all the cattle they can get hold of. As this is something quite new it looks as if they were expecting some change.”

 “…my brother… He is now at Fairford & I trust the change may do him good, for he had been a good deal depressed for some time. We feel very much the separation from the dear boys, indeed it has almost been the first trial of the bitterness of leaving home this winter, as when they were with us we carried our home with us. After the full enjoyment of Christian society & the constant excitement & change of the past year, it is no wonder that he feels at times the want of these things here. ….” Yours very sincerely, Margt [J?] Anderson

**Anderson to Venn, 13 June 1853** – Marriage questions, seeking your legal advice: “Questions submitted:

 1 Has a clergyman a right to insert the name of the Father of the Child in the case on an Illegitimate Birth? NB: The practice before my arrival had been to refuse Baptism, until the father acknowledged his child, & his name inserted in the Baptismal Register. I do not feel that we can delay Baptism in all such cases: but I wish to then have as a right to insert the name of the supposed father on the authority of the Mother? Is such a Register legal?

2 What period of absence is sufficient to cancel a marriage & return the wife e circulo mater mori? Several (many more formerly) have served in the country, and, after completing their five or ten years in the HHB Co’s service, left & went home. Their wives were in some cases abandoned, & [illegible] for marriage to others, what is the legal period which cancels the first marriage & leaves the ….[illegible]

3 Is it true that impotence on the part of the husband, if admitted before two witnesses, [illegible] a sufficient disqualification for marriage so as to leave the wife free to contract another marriage” NB There is one such case, & both parties would be willing to be released from the marriage bond.

4 If no cohabitation has ever taken place after marriage, is it thought that the parties can be released from each other, say after the period of three or four years? NB There is one such case. A young woman induced by her parents & once persuaded was married to a man, whom she disliked at the time. She never had gone near him, & has never from that day sojourned under his roof. He feels it very hard, that, through her conduct, he is prevented forever from contracting another marriage .”

**23 June 1853 – from Margaret to Venn**: “…I am not sure if it was since my brother wrote that the old French Bishop here died. He was very quiet & inoffensive, but we fear if younger man succeeds him, there may be more of opposition.”

**29 July – Ibid** – Bishop has reached Cumberland safely, a relief to my mind, “for the weather after he left this was very rough for so frail a bark as his canoe on the lake.” Poor crop last year, promise of abundant crop this year.

 The Northern Council of the HBC seems to be “displeased” with Bishop’s sending Watkins to Fort George – “and I suppose to punish the Bp. for transgressing last year Sir George Simpson refuses his request to occupy Fort Alexander. This will I know be a great trial to my dear Brother on his return for he had intended placing Mr. McDonald there & I do not think he will be inclined to submit to have his hands tied in this way. It is only those in high places who wd thus limit the work.” – most of the men in charge at Co. posts rejoice in clergyman’s presence. “From the Bp’s peaceable disposition he has been very unwilling to assume anything of a hostile attitude, but I think if it were made publicly known at home that the Co endeavor to fetter his efforts so much, public opinion might be expressed in a way that wd force them to adopt a different course. The matter must in some measure be brought to a point for it is vain his expending time strength & means in training up natives for future usefulness, if the Govr is to say that ‘the very rapid increase of our mission is likely to produce inconvenience.’ Is the Co to bar the way to future progress. The Bp will write more fully on this: excuse my touching on such points at all, but I cannot but feel keenly with & for him.””

 My brother is no builder or farmer. I have to make do – as both.

Re Mrs Mills: her numbers are increasing – “the gentlemen in the service have just brought in 4 girls to her & 2 boys in the Bp’s school, none of whom can speak English & all as wild & untamed as the Buffalo on the prairies. I think if such had been among her first pupils poor Mrs. Mills wd have taken fright & run away. It is indeed very trying work to have to civilize & reform girls of 14 & 16, who have grown up without the slightest notion of restraint or order, & the more so when they cannot even understand you when you speak to them. Her daughters are most unwearied in their exertions & their influence with girls of their own age probably does as much as all their mother’s instructions….

**August 5th 1853[a postscript]: “…**I am going to take all that came out for the missions, medicine, clothing &tc under my own care. There is a great deal that is very useful but much that is quite unsuitable for Indians, such as suits of white for boys – those who sent such things cannot know the impossibility of keeping them clean even with dark clothing. I think the best plan will be to dispose of those things wh can [illegible] available for the mission schools amongst the settlers here, & let the [ ] go towards securing the expense of freight.” [Margt J Anderson]

**Anderson to Venn 30 August 1853** “My Dear Friend…” – Mr Settee is in the Settlement, having arrived last week: he is a [?] teacher & practical, & will study with a view to the …[?] The chief new practice among our clan is --- activity, & the … I have given up one half of my ground to the Rev. Thos Cochran, who offers to --- it entirely with the aid of the free ship [?] pub & the scholars. This is quite a change… [? for the better?] …David Rupert’s Land

 Also in this section a letter from Anderson to Venn, dated 3 August, written in Christ Church, Cumberland House.

Personnel issues are a big deal – who goes where, gets leave, is ill, needs supplies, can be promoted, at what salary, whether a trip’s cost can be reimbursed in full, and whether new appointments can be hoped for, and to complain about the hike in the pemmican tariff at Norway House to 5d this summer from 2 ½ or 3d.

**2 November 1853 ‘my dear friend’** --

 “On our first arrival we had regarded the fires on the plains with apprehension, but had latterly got accustomed to them, & thought nothing of them. We have had however one most disastrous in its consequences. It was caused most incautiously & thoughtlessly on Sunday evening & in a few hours caused great devastation. The wind was very high & for a time carried it over, but behind the Settlement: afterwards it set in for the North & West, & came right toward us. It is most providential that the suffering was not greater. Large numbers have lost all they had, & in this way they must kill off their cattle for feed them they cannot. The loss of horses is very great, 34 are known of already – one individual loses 7, a sad loss indeed, & in one spot, called the oak hammock 27 lie dead. Only one individual has been seriously burnt on the face & hands – he was a fearful object then I saw him the day before yesterday, but there is no danger in his case, as he is a strong young man. It has come upon us in a moment, but will leave a gloom over all for the Winter. It is as in the Flood, we cannot mitigate it much, we cannot multiply the Hay – we cannot take an unlimited number of their cattle off their land. It is peculiarly painful for visiting so many households over the settlement, chiefly in the Middle District & St Andrew’s, where the fire came nearer, & where the cattle pasture at.”

28 dec – he’s more cheerful – “We have just had a very happy season, …Sunday (Xmas Day) I held my [illegible], yesterday my visitation & today we have had our meeting of the [..Corr?] committee.

**1 feb 1854** – sends ms to Hatchard. “I have written a letter to him , and think he will probably undertake the risk as with the Charge & Sermon of 1850; if not I have referred him to my brother in Lincoln [Leicester? Limelond] My good sister has again taken the [ ], and the whole is therefore, I trust, sufficiently distinct. …”

**13 July 1854 My Dear Sir:** “You will already have learned that there is a change in the arrangements of the HHBCo as regards their monetary system. It is in fact a ready money system with an issue of gold & silver instead of the former Paper System & a credit of one year.” It causes problems during the transition but may work out in the end.

**19 Dec 1854 My Dear Friend:** “… We are at present passing through a season great distress, & in our healthy settlement the deaths are universally present. It was a low fever in the autumn – it is now Hooping Cough, wh is carrying off infants & children under 6 years of age in large numbers. There are several funerals each day at St Andrew’s Many each week in all our Parishes. The good Col. has been called to suffering – one …little child was taken from them on the morning of Sunday last – a very delicate boy from his birth, but one who had given many proofs of love for better things. He was my namesake & godchild, from the month of my arrival in the Red River. It is the first death in this little circle. Mrs. Colville feels it deeply, but is …supported by her trust in the Saviour’s unchanging love. I inter the little one tomorrow.”

**30 July 1855 My Dear Friend from Bishop’s Court, Red River Church Missionary Society Papers, Mfm Dafoe Library : Reel 31**

“…We had lately a most satisfactory Examination of the Collegiate School, at which our good Governor Col Colvile, & Judge Johnson were present. The instruction is fully equal to that of most English Preparatory Schools. The Head Scholar in Classics & Mathematics is Henry Budd, who has now been with me for five years. He is a very modest steady young man about the age of 18 or 19. I feel almost sorry that he has not the advantage of a year at home, to enlarge & [ ] is ideas & to give him that depth of character which is difficult for them to gain here.” It would be nice for the Society to grant him a year. Shd the committee agree, he [???] wd I am sure defray his passage to England…. “Let me say that he is a good scholar, has read 3 or 4 books of Herodotus with great ease & 3 plays of Euripides. He went to parishes with his Greek Testament by his side, & with him had a [?little Divinity Reading?].. My own son [?Arely] …stands first in the Coll. School & as next year my own sons & three of the Col. […] going to England, I shd be glad that Henry Budd might accompany them & have the advantage of a short period at home.”

 “To one of the parochial Schools I wd also make reference, & it is that of St Paul’s (the Rev J Chapman) in the centre of the Settlement. The Master there is Mr Samuel Prichard, son of one of the oldest settlers. To his salary, the Socty contributes #22-10 & the congregation of St Paul’s (known as the Middle Church) make it up to 50#. ….It is an admirable school, very solid & practical. There were 49 present on the occasion, but the number was small from the Hooping Cough. It has …64 on the books.”

**7 Jan 1856** “Our winter continues intensely cold, the coldest in the recollection of those who have been 30 or 40 years in the country: for three weeks the thermometer has scarcely been above 40^, generally 45 or 50 below zero. And yet it is unusually healthy – very little illness compared with last winter, wh was very mild. It is however very difficult to escape being frostbitten: all are a little marked.

**6 May 1856** “Dear Major…” [H. Straith?] [Church Mission House, Salisbury Square]

 “The only claim which I still have to make on your … would be 30# for two pupils at the Missionary Society’s expense at the Collegiate School. One of them I brought with me from Moose for training, Joseph Turner, & after two years he may probably return thither again to take charge of Mr Hordern’s School.”

**9 June 1856** “Last week on the anniversary of our Consecration (May 29th) I held my Third Visitation of the Clergy….[sermons etc]…. It was rather singular that a large body of Plains Indians should have come to the Red River at the very time. The day after the Visitation, they came to pay me a visit to the number of nearly 200. We had held in the morning the meeting of the Corr Commtte so the Clergy were still with me. They arrived in the afternoon, some on horseback, some in carts, some on foot, & after firing off a quantity of gun powder as they approached, they took up their place in two semicircles on the lawn. We had a long conference, many addresses on either side: Archdn Cochran beseeching them in very pointed words to give up the pursuit of war & their roaming life, & to settle down. Archdn Hunter then addressed them in their own language, & afterward at my request offered up a prayer in Cree. We gave them some bags of flour & a bag of pemmican & a few special presents to the Four Chiefs. It will I think be productive of good & tend to treat of their customs & prejudices. One of the chiefs, who has been long [under another traitery], has since been [illegible ]: he is the Chief of the Portage La Prairie Indians, & in baptizing him I selected the name of our excellent President, baptizing him Henry Pellan, & his son John Pellan after the Rev. J Pellan of St. Marylebone. Our own Chief Peguys happened to be present at the time, &, after the baptism was over, gave him an excellent address, beseeching him to pray to God, & lead a new life, & to trave[ ] oftt? Other Indians, into …

**CMS Papers Finding Aid: Index in AM – transcript of mfilm #480**

Cf: note E A Watkins Journal Mapleton 1857-58 [p 22 of index]

 J P Gardiner 29 nov 1869 – 4 dec 1870 Journal St Andrews [p 24]

*Colonial Church and School Society* [London Metropolitan Archives] [mfm – LAC]

 Supported 1 clergyman in 1854 –presumably G. O. Corbett



[LAC online catalogue] : mainly annual reports and minute books; corresp bombed in war.]

**32-British and Foreign Bible Society Papers (Cambridge University Library)**

**BSA/D1/2 “Foreign Correspondence Inwards, Anderson David Bishop of Rupert’s Land, Letters 1850-57**

Bishop Anderson (The Red River, Rupert’s Land)to Rev. A Brandran Secretary of the Bible Society, **24 Nov 1849**

 Thanks for the bibles and testaments you sent with me before I started for the distant settlement.

He orders 24 Gaelic Bibles and 150 various editions in English: “I should like for myself…” plus 85 English and 12 Gaelic for York Factory, and 24 french and 72 various for Caledon House, Prince Rupert.

Anderson (The Red River, Rupert’s Land) to Rev and Dear Sir **6 November 1850** – further grant of bibles, thanks – “The demand for the Bibles has been very great….”

 The Gaelic Bibles “have been cordially welcomed by many and, being offered an excellent type, many far advanced in years, who left Scotland in their childhood, & who still retain the recollection of their own tongue & have a natural preference for it, are now daily studying them, and reviving their acquaintance with what was familiar to them in their earlier years. Although one may question the [direct?] advantage of it in this country, they are teaching also their children to read God’s word in their favourite language.”

Anderson to Rev. G. Browne, My Dear Sir **25 June 1851**

Rev. Brandran and Lord Bexley died – I’m sorry to hear.

 “Two months ago I saw an old Indian endeavouring to learn to read and spell in the Day School at the Station of the Rev. A. Cowley, in order that he might read God’s Work, which was his great ambition and only last Sunday I saw some aged women at the Indian Settlement trying to read verse by verse in the Sunday School, out of the Society’s Testament in large type.”

Anderson to Rev. G. Collison, 2 January 1852

Death of late lamented secretary.

 Requests 24 French Bibles and 12 French Testaments – “I have neither in that language. I have often a request made for them.

Anderson (Cumberland NWA) to Rev. G. Collison, 3 August 1853

 [first page is missing] “….in the hands of the Society, and I do so the more readily because from taste and inclination I was not at first prepossessed in favour of the syllabic system. As a matter of taste & scholarship I would long to see the language in its fullest development placed side by side with other languages & capable of comparison with them. But as an engine of present & immediate good, I cannot be [illegible?] [?] [?] I have witnessed last year on James Bay & this summer on the Saskatchewan & English River. The Indian will read the few leaves, the [illegible? Portable?] where marked with these characters: in them the Word of Life is intelligible to him, & …

…in the shape through which he finds the readiest access to them, who is “the Way, the Truth, and the Life” …

James Hunter (Cumberland Mission, NWA) to Rev. G. Collison, 8 August 1853

 He asks for many Bibles and Testaments, incl 120 French and 48 Gaelic versions – a total of 558 in all.

Anderson to the Secretary, , 20 December 1853 August 1853

Encloses Hunter’s note – Hunter “has a purely Indian field of [mission?] with the Ch Missy Socy, but he has a good position for the dispensation of God’s Word from being on the highway for the Rocky Mountains and for the Arctic Sea. In this way I have long wished that he should have something of a Depot of Bibles of different descriptions, so as to be able to furnish the boats and crews which pass in large numbers in the summer months.”

 If Society agreed, he could keep the stock, sell when he could, replenish when necessary, and remit funds to London.

 “I have read with extreme interest the papers & reports sent to me by the last ship The Ch M Socy has you are possibly aware published the Gospel of St. Matthew in the cree language. When the other 3 Gospels are finished with the acts, & the whole is revised & corrected, I always entertain the hope that your mother Society would then publish the collected translation & add it to your [henemos] version of the Word of Life.”

 And mail me by Pembina, United Sates, “the answer will reach me more speedily than by the way of Canada.”

Anderson to Rev. Mr. Beyne [?] 13 June 1857

Inquires whether boxes of Bibles for me, and for the Presbyterian Church have been forwarded.

 “Regarding the translation of St. John, I have to state the contribution [?] for this [??] in complying with my request. At present I think it [?] better to depone [?] until 1858, when the Rev. W. Mason will (DV) be in England and could in person carry it & other translations through the press. As matters stand, on the ship org goes out in a year, this shd only lose them a few months.”

**BSA/E3/1/3 B & FBS “Editorial Department Extracts from Letters Commencing 28 November 1856”**

Bishop of Rupert’s Land Anderson letters: 81, 103, 117

#81: 19 March 1857, from Glasgow: “I have with me in Manuscript the Gospel of St. John in the syllagic form, [b?]as translated by the Rev. W. Mason. The Society once made a grant towards the publication of such a work abroad. May I ask if they wd be willing to undertake the publishing of his gospel at home. If so, I wd forward to them the MS which is now at the Church Mission House, Salisbury Square. It wd be of infinite service to the poor Indians around York and on the Saskatchewan.”

#103: 15 May 1857 from London: “In answer to your application regarding the translation of st. John’s Gospel, I wd say (1) that 600 might be sufficient as an issue. If the Society prefer 1000 while printing they wd be of use in the land.

 (2) The Rev. Mr. Barclay wd I think undertake the revision He was formerly at Moose, sent thither by the Wesly Missy Society and is acquainted with the characters. If the Society wish me to ask him to undertake the task, I shall do so most willingly.

 (3) The Indian word for baptize is not changed as the translation was made by Mr. Mason before I left the country and before I was aware of the wishes of the Committee.”

#117: 13 June 1857: “Regarding the translation of St. John into the language of the Cree Indians, I have to thank the Committee for their promptness in complying with my request. At present, I think it had better be deferred until 1858 when the Rev. W. Mason will (DV) be in England and could in person carry it and other translations through the Press. As matters stand, and the ship only goes out once a year, this wd only lose them a few months.”

**33-Gerald Friesen – toward a paper: “David Anderson’s Red River: enthusiast in his first term (1849-1856), mission advocate in England (1856-57), and sadder wiser elder during his second term (1857-1864)”**

 Anderson’s tenure can be divided into two eras. The divide falls in 1856-57, when he traveled to England for an intense year during which he preached in several leading churches, including Christ Church Cathedral, Oxford, and Saint Paul’s Cathedral, London. As he told his flock later, he had been away for sixty Sundays, arrived back on a Saturday, and preached in his own pulpit on the sixty-first. [34] During this fourteen-month furlough, he had witnessed “the consecration of a beloved friend and companion of early youth to his high and weighty office – the charge of what he has truly designated as ‘the greatest diocese in the world,’ the Metropolitan See of London.” [35] He preached “the Ordination Sermon before my own University” and laid the foundation-stone for the new chapel in his own college [Exeter]. He preached on successive Sundays in St. Patrick’s and St. Paul’s cathedrals and also at Winchester Cathedral, he spoke at many meetings, and he met the great church funding agencies upon which Red River schools and churches relied. He raised money and, during his return journey, he visited colleagues and churches in both Canada and the United States. It had been a truly exciting year. But he had left his three boys in England where they would be going to school. He was taking up a task that seemed unchanged by the passage of a year and, perhaps, more daunting than he had remembered. The Diocese of Rupert’s Land was simply less interesting for him upon his return.

 The bishop had entered his diocese with enthusiasm in 1849. When the settlement was inundated in the devastating flood of 1852, he took the “transient affliction” in stride, proposing simply to rebuild and carry on. In his exhaustive report at the end of his first seven years, he spoke proudly of progress. [Charge, Triennial, 1856, p 20-21] He was not as cheerful or resilient when a less serious flood disrupted life in Red River in 1860: “Nine years have rolled along – once more the waters have overspread the land – again are we emerging from a flood, not of equal severity with the preceding one, yet perhaps even more crushing, as coming the more unexpectedly after so short an interval, and blighting the fair hopes which had been cherished of a more prosperous future about to dawn on the land. Again we are compelled to sow in tears.” [8] The difference in tone suggests something of the atmosphere in Red River when John Norquay was entering his adult years in the late 1850s and early 1860s.[[1]](#endnote-1)

**Anderson’s summary, disappointment by 1857-64:**

The reason for such a campaign, and for increasing unease in the settlement of some eight or nine thousand people, was that Red River seemed to be foundering just as events in the wider world, including just a few hundred miles away in St. Paul, Minnesota Territory (which became a state in the United States in May 1858), promised a rapid increase in economic activity. The nagging feeling of disappointment was evident in the tone of Bishop Anderson’s triennial pronouncements on the “state of the diocese.”

 Eventually, the lack of scope and encouragement for his teacher graduates disappointed Anderson. [Check sermon source?] According to a story in *The Nor’Wester*, a report that may have been written by James Ross, the newspaper’s publisher and a one-time beneficiary of Anderson’s generosity: "Parents continually requested that their sons might not learn Latin and Greek and, so far from finding any demand for this higher education, the effort was sustained for some years at heavy pecuniary loss."[nw14feb60? CHECK] A combination of financial shortfalls and the clash of cultures put an end to the ambitious program about 1858 or 1859? [check all sources]

 He was far from the only one to contribute to this end. The number of local schools in the English language ranged from xx in the early 1850s to xx in the mid-1860s. Most of the teachers, like Norquay, had grown up in the settlement and studied at these same schools. But none was particularly pleased with the occupation.

 The church’s relations with the civil power, in this case the Hudson’s Bay Company, would always be fraught. As Margaret Anderson recognized in an unauthorized letter to Rev. Henry Venn, written while her brother was away from Red River, the Company tried to control the bishop’s influence and to ensure maximum gain while appearing to offer all the support asked for. The bishop wanted the community to develop steadily and to offer fair access to opportunity. He believed his students could take on greater responsibilities in the settlement and farther afield. This may be one of the reasons why he ran into trouble with George Simpson, whose aim was to keep Red River small and undeveloped in order that the fur trade might continue undisturbed. But Anderson did not back down: “Our hope, too, would be that, in any plan for the amelioration of the land, the avenue to the highest employments to the positions of greatest trust should be thrown open to the native, as in the recent case of Eastern India. As education advances, this would afford the strongest stimulus to exertion, to find that birth would never operate as a cause of exclusion, but that with merit and application all might rise. [38] This is the kind of message that Norquay would have welcomed and taken to his heart. [He could hope that “merit and application” might shape his future.]  **[David Anderson D.D. Lord Bishop of Ruperts Land. A Charge Delivered to the Clergy of the Diocese of Ruperts Land, at his Triennial Visitation, May 29, 1856." (London: Thomas Hatchard 1856) 54pp [6.21.27]**

There are clouds “on the political horizon” too. Symptoms of difficulty in Europe. War in New Zealand, though small, “would surely show the necessity of troops in this settlement and country. Too grateful we cannot be for that peculiar Providence which has hitherto watched over and protected us. The fear of the Indian has never disturbed us: God has given us favour in the sight of the heathen. … But still we have scarcely the security of former times, and there is a measure of growing independence in the Indian mind which would dictate the wisdom of precaution.” [24-5] **David Anderson, D.D. Lord Bishop of Rupert’s Land A Charge Delivered to The Clergy of the Diocese of Ruperts Land, in St. Johns Cathedral, Red River, at His Fifth and Last Visitation, January 6 1864" (London: Hatchard and Co., 1864) 64pp**

 Will John Norquay find a happy career in teaching? See quotes in chapter 3 from David Anderson, D.D. Lord Bishop of Rupert’s Land. A Charge Delivered to The Clergy of the Diocese of Ruperts Land, in St. Johns Church, Red River, at his Triennial Visitation, January 6, 1860" (London: Hatchard and Co. 1860) 58pp [6.19.52.1]

**Schools, 1864 – This** place “ought to be besides, if I mistake not, an Intellectual centre. Here, according to the idea of our Church, would be the means and instruments of learning. The College would be here in theory, if not in fact. In a more thinly-peopled and isolated diocese it may be impracticable to collect a sufficient body of well-qualified teachers’ it may be difficult to assemble a nucleus of students, who shall carry on their pursuits with the life and competition of other spots. The work may, for these reasons, be better conducted elsewhere, at least for a time, as we have partly learned from experience. But still, in sending forth a Bishop, the Church would suppose him an intellectual centre; and if in other lands, how emphatically in this, so far removed from the appliances of civilized life! It is on this account that I look with pleasure on the Diocesan library of about fourteen hundred volumes, which is now formed and deposited among you…. [You many study and learn here] Most works bearing on the exposition of the Word of God are there; a portion of the standard works of our own Divines: there, too, as necessity obliges us to have knowledge of them, are attacks on the faith, for which we blush, but along with them also the best replies which the watchmen on Zion’s wall, who could not hold their peace in such days of rebuke, have sent forth against the foe.... with our growing facility of communication, it will not be so difficult hereafter to supply that which is lacking…. [35]

We partake of the characteristics of both a Missionary and a Colonial diocese – “there is a great and essential difference (though often unnoticed)….” And the former predominates.

Anderson cites Rev. Henry Venn, “one who has never made trial of Missionary life, but whose occupation has been the survey from a distance of a thousand such fields, and whose ripe experience, so acquired, generalizes the result in a view which none with the scene before them could draw more correctly. ‘The work,’ says that servant of God, whose care as it were, is of all the Missionary Churches, ‘is so varied, and its emergencies so sudden, that the evangelist must be left to act mainly on his own responsibility and judgment. It pre-eminently requires independence of mind, fertility of resource, a quick observance of the footsteps of Divine Providence, a readiness to push forward in that direction, an abiding sense in the mind of the Missionary of personal responsibility to extend the kingdom of Christ, and a lively conviction that the Lord is at his right hand.’ These, my Reverend Brethren, are words of weighty wisdom, and very sinful would it be in one placed in authority to repress, by a rigid adherence to form, that yearning love of souls which would seek to break forth on the right hand and on the left, and would become all things to all men, if by so doing you might save some.” [37-8]

We pray for God’s help with others: “We have reason to believe that prayer for the same object will during the week almost encircle the globe, and if the Saviour has promised an answer from the Father where even two agree in the petition which they ask, what may not faith expect if believers throughout the wide world agree at one season in one common request?” [53] From “Punjaub, and many parts of India, by many throughout Britain; and her in the Far West….”[1860 charge]

We labour in a land of difficulty and paradox. Our double trial is its vastness and its smallness its vastness, so that we often strain the eye until lost in the contemplation of the untrodden soil to which no messenger of peace has yet penetrated and for which we are in a measure accountable..... Its smallness, too, so that we often ponder over the thinness of its population and our inability to produce mighty results, or work on a larger scale..... We cannot traverse the land in its length and breadth; and if we could do so, over hundreds of miles we should not meet a fellow-creature. We cannot plant the wilderness with settlers and thriving villages, for this is not our vocation, and would require far mightier resources. [54] [1860 charge]

 Schools are no longer the engines of development I had hoped for: “Now here we can scarcely report so favourably. The desire for higher education has much diminished; the dispersion of the settlers over a wider area has made it impossible to overtake them with Schools. As a consequence, the attendance on the individual Schools is smaller, the School is less remunerative, and in itself less interesting to the Master; and, as other more lucrative openings present themselves, few comparatively are willing to undertake the necessary toil and drudgery of tuition. [54] Perhaps we should change, let winter months be devoted to instruction, “giving the Master freedom for a larger portion of the summer.” And hold school for only four hours at the out-stations. “It would be a bright day for the land if the industrial labour of the children, or of adults at the Station, could in some way be turned to profitable account, as seems done so successfully by Mr. Duncan in his very promising and interesting settlement on the Pacific. [in chapter 3 now]

“There are two establishments in which I have every confidence, in which those who wish can secure for their families the benefits of a more advanced Education, and which I would most cordially recommend to all. \*[I refer to that of Miss Davis at Oakfield, St. Andrews, and that of Mr. Samuel Pritchard, more recently established, at the Elms.”] Still, should I return, I should be glad if I could re-establish that on which my heart has ever been set, but for which the country did not afford sufficient development – a Seminary, with the usual branches of a Collegiate Education.” [55] We need “two trained Masters, one for Indian, the other for English work, to give a fresh impetus to the machinery already set a-going. It would be a mighty boon, and might lay the foundation of a future supply of Native Pastors to fill up vacancies in the land, and provide at the same time for a permanent staff of candidates for our various scattered Schools.” [55] from: David Anderson, D.D. Lord Bishop of Rupert’s Land A Charge Delivered to The Clergy of the Diocese of Ruperts Land, in St. Johns Cathedral, Red River, at His Fifth and Last Visitation, January 6 1864" (London: Hatchard and Co., 1864) 64pp

 What did a bishop do? He encouraged his flock and its ministers, he studied the needs of both and tried to find ways to fulfill them, and he conducted the local administration of this considerable institution. Personnel issues were always prominent: who goes where, gets leave, is ill, needs supplies, can be recruited, can be promoted, at what salary, and with what reimbursement for the cost of this or that? Anderson wrote regularly to the various arms of the church in London, particularly those that sponsored overseas activities, to report on the effect of their gifts and to solicit more. He tried to maintain good relations with the real power and government in the North-West, the Hudson’s Bay Company, while pushing them to support the church’s missions and to set its prices for his purchases as low as possible; thus, for example, in one year he complained about the doubling of the price of pemmican at Norway House (to 5d this summer from 2 ½ or 3d) and in another thanked the Company for “the liberality of the offer which you made to supply the Young Ladies establishment with provisions at the usual price for the next Winter. With this promise I doubt not that the School of the Cross under the valuable superintendence of Mrs. Mills will be able to surmount every difficulty, & prove itself worthy of all encouragement. With this seasonable promise & the prospect of the continuance of the grant of 100# for the joint schools, I hope to be able also to carry on the Collegiate School, and not to face the painful necessity of dismissing those under my care & sending them to their parents.

[Anderson “David Rupert’s Land” to the Governor & Council of Rupert’s Land [HBC] 12 June 1852; in EPR: P338 “Anderson, David 1849-1851” file: Boon 1505:

. [Cf: Anderson to Venn 30 August 1853 written in Christ Church, Cumberland House]

 Saint John’s Collegiate School preoccupied Anderson, requiring his services not just as administrator but also as instructor, and the next few years passed quickly. When he told his friend and supervisor, Venn, at the end of 1852, that he hoped to complete an account of his important mission journey to Moose Fort during the “winter leisure hours,” he added: “if I can indeed obtain any….” [David R Land to Henry Venn, 29 Nov 1852] Anderson had so many tasks in relation to the school: he raised funds for its operations, sought out the likely candidates for higher education, taught them and ensured that they were well-taught by his colleagues, examined them in the various disciplines and on their spiritual development, and then encouraged them as they took up posts scattered across the northwestern interior of the continent. [One illustration of his concerns was his note to the CMS financial officer in London: “The only claim which I still have to make … would be 30# for two pupils at the Missionary Society’s expense at the Collegiate School. One of them I brought with me from Moose for training, Joseph Turner, & after two years he may probably return thither again to take charge of Mr Horden’s School.” [Hordern?][6 May 1856 Anderson to “Dear Major…” [H. Straith?] [Church Mission House, Salisbury Square] Church Missionary Society Papers, Mfm Dafoe Library : Reel 31]

 When Norquay was young, and Anderson was starting out, Rupert’s Land presented an exciting prospect. Anderson emphasized the healthy qualities of the climate but worried about its effect on the ambitions and perseverance of his flock; Norquay took the hot summer and extended cold winters in his stride while learning how to put such qualities as ambition and perseverance into practice in his life. Anderson expressed the concern that preoccupied them both in his first survey of the diocese in 1851:

 “Nor ought the effect of climate to be omitted, as something against which you have to combat. Now, healthy I believe it to be, although the extremes of heat and cold are so great; yet it is trying, and has an influence of its own. It stands in the way of many social improvements, the period of possible labour being so short; and when the country is bound up for so many months, there is little disposition to indulge in much labour for the sake of mere appearance. [Anticipation of floods also affects us.] All this, as I need not tell you, creates in the native mind an indifference, a quietude, which arrests the attention on first arrival. Am I wrong in saying that something of this effect creeps over European minds after a long sojourn here? Ought we not to struggle against the inroads of such a feeling? We certainly have not the enervating torpor which the heat of India often produces; and in the clear, dry cold of winter there is felt an elasticity of spirits which counteracts, in some measure, the effect of summer. Yet still the tendency of the climate is to lead to a degree of apathy uncongenial with spiritual growth. So many causes may arise to destroy the effects of labour, that the spirit to labour decays.” [27-8] …. A Charge Delivered to the Clergy of the Diocese of Ruperts Land, at his Primary Visitation. (London: T. Hatchard, 1851) 48pp.[6.17.21]

 Anderson did not change his thinking over the course of his fifteen years in Red River. In 1860 he returned to the theme of climate, suggesting that they lived in a healthy environment: “…our ranks [are] still unbroken by death. Indeed, the healthiness of the land for the European may now be established upon grounds which place the matter beyond dispute….” He noted that one of his colleagues had been working in this land for thirty-four years, that the average of seven who had served longest was seventeen years, and that his own episcopate, now in its eleventh year, was already longer than the average of seven years for the first three bishops of Sierra Leone [7] He even enthused about this fact: But think of our blessings – consider the deaths of our colleagues in India, in China, the yellow fever of the West Indies, the graves in Sierra Leone – “How great the blessing – a healthy land, and ‘peace in all our borders.!’” [57?] David Anderson, D.D. Lord Bishop of Rupert’s Land. A Charge Delivered to The Clergy of the Diocese of Ruperts Land, in St. Johns Church, Red River, at his Triennial Visitation, January 6, 1860" (London: Hatchard and Co. 1860) 58pp [6.19.52.1]

 The matter of peaceful indigenous peoples also played on his mind:

“… we can say of the little oasis in the desert, -- a spot the farthest, perhaps, of any British colony from civilized life or the means of protection. Often do we hear of danger elsewhere, from the fickleness of the Indian character, of death and bloodshed over the frontier, or beyond the Rocky Mountains; how is it that we have scarcely a fear of such things, that the Indian has ever befriended the settler of the Red River? Separated by many hundred miles from the nearest city in the south, from Canada in the east, from the shores of the Hudson Bay in the north, and those of the Pacific in the far-distant west, -- we can only feel our entire dependence on the outstretched but invisible arm of the Most High.” [9-10] The Bishop of Rupert’s Land The Circle of Light; or, The Conjuror’s Confession (London: Thomas Hatchard 1857) 16pp. [1857.6.271]

 The climate was not simply a matter of burning heat or chilling cold. It was, rather, a term that encompassed such other factors as Christian energy, the danger of monotony and torpor, the limited sphere of action that undermined one’s best intentions, the temptations of drink and dance and sex.

 He believed that his apprentice scholars would be able to live and excel in – even to integrate – the two worlds. But he held firm to an English definition of faith and the good life. By introducing purpose and urgency into the Anglican educational enterprise in Red River, Anderson was making such an accommodation possible.

 Had there been progress in Red River in the thirty years after the arrival of the first Anglican missionary in 1820? Speaking at the end of his first year, still in the first blush of enthusiasm, Anderson asked his listeners to consider this land when there was no minister to give comfort and encouragement: “We can scarcely imagine the condition of the family, when no matrimonial bond had been solemnly entered into, no blessing of God invoked on the union: we cannot imagine children growing up without any dedication to the Saviour in infancy, no education to prepare them for their duties in life, none to fit them for an endless eternity. We cannot imagine the dead consigned to the grave without a religious service, -- no minister to comfort the bereaved and to solemnize the occasion to those left behind…. And is there change now? [35]The gospel has won influence in Red River Settlement and among the scattered Indians. [36] Our position - I compare it with what existed in apostolic times, between the Day of Pentecost and the publication of the first gospel or epistle.... A Charge Delivered to the Clergy of the Diocese of Ruperts Land, at his Primary Visitation. (London: T. Hatchard, 1851) 48pp. [6.17.21], pp 35-6.

 In Anderson’s initial thinking, the Bible, the clergy’s ministrations, and the promise of salvation made all the difference.

1853-4 Students may read a chapter in our tongue, but “receive from it but few ideas.”

 1856 – the conversation of the Indian is slow, roundabout, and the listener must have a patient ear,

 1856 – Indians need aid – from state of barbarism to very lowest rudiments of civilization…

 Anderson talks to four chiefs

 We need the BOOK, our story of miracles vs. his “some tale or legend” – they “recognize a power and life in the treasure we possess…a greater than human arm is with the white man”

 1856: The natives can travel “the avenue to the highest employments…” But: “The want still is depth and solidity of character” …

The Indians already recognize a power and life in the treasure we possess; they acknowledge that a greater than human arm is with the white man; they feel that on him their arts of conjuring are ineffectual; that there is no enchantment against Jacob, neither any divination against Israel. [37]

There is more strict discipline here than at home. The services at St Andrews, Middle and Indian churches There is scarcely an improvement which I could desire, and to them I may add Christ Church, Cumberland. [38] [A Charge Delivered to the Clergy of the Diocese of Ruperts Land, at his Primary Visitation. (London: T. Hatchard, 1851) 48pp. [6.17.21

 In the early years, Anderson clearly believed that progress in the condition of his diocese was possible. He recognized that students’ and indigenous peoples’ learning powers were great, “and the memory is unusually retentive….”

[Brethren, in these things I rejoice, and call upon you to rejoice with me, for we can have ‘no greater joy than to hear that our children walk in the truth;’ it is a joy, of which none can deprive, to feel that for more than thirty years our Church has led the way, and carried on practically the work of education in the land. The result of our experience in this department would be, that in teaching anything can be accomplished here: the power of acquisition is great, and the memory unusually retentive, but the ñ0oç,\* the knowledge and experience of life, on which the power of reasoning so much depends, this we cannot give; the sphere is too limited and confined. It is this which still induces us to hold back, and not as yet found anything of a College on a larger scale, towards which so noble a donation had been offered on my leaving England. But meanwhile we have done what we could...we have worked with the material afforded, and something, perhaps I ought to say much, has been done, although we often pant and long for more. [32-3] [\*I had at first some scruples in using the term, but I felt encouraged by finding it employed by Professor Merivale in his evidence before the Oxford University Commissioners. It expresses what no other single word will. Of two passages of Aristotle I now feel the deep practical wisdom, Ethics, I. Chap. 3, sect. 5, and VI. Chap. 8, sects. 5,6; they form the best commentary on what we find to be the practical difficulty in educating, and above all in forming character in this land.] [33] [1854 charge: Check the Aristotle: \*\*\*\*]

“It is surely an era in the history of our country, that we have now the first Gospel in the Cree tongue, printed in clear and bold type, so as to be capable of use in our Schools. The two languages will thus be taught simultaneously in them, and will be brought into contact with each other; the English will still be communicated, or we give up all hope of permanent improvement and civilization, and to this will be added the Indian, for we find the cases not uncommon in which the pupil can read the chapter in our tongue, and yet receive from it but few ideas. By reading it also clothed in their own language, the terms, even when not strictly equivalent, force them to think, to institute comparison, and to reflect, and then something of the fuller meaning of Scripture enters their mind. New ideas, of course exist, and new terms in the translation, or new applications of older terms; these are suggestive to them of deeper thoughts, and thus the saying of the Indians themselves is no more than what we might have expected beforehand, that their language has become much enriched, since used for the purposes of religion. The Bible is doing for their dialects, if we may venture to say so of a ruder tongue, what it did for the Greek language in the days of the Apostles, and for the English language at the period of the Reformation. That the translation is as yet perfect, one cannot imagine; but that it is intelligible – that it conveys the meaning of Scripture, and contains not any serious mistakes, I feel convinced. It will be the basis of future work…. [34]

David Anderson D.D. Lord Bishop of Rupert’s Land. A Charge delivered to the Clergy of the Diocese of Ruperts Land, at his Triennial Visitation, in July and December, 1853" (London: Thomas Hatchard 1854) 99. 33-4; [59pp [6.20.18]

 Anderson saw two worlds when he arrived. At that early moment, he believed his challenge was to understand “the Indian character,” which he saw as a form of “heathenism,” and to build bridges from the indigenous peoples to “those of European habits.” A Charge Delivered to the Clergy of the Diocese of Ruperts Land, at his Primary Visitation. (London: T. Hatchard, 1851) 48pp. [6.17.21] p 6?

This perception had evolved considerably over the next quarter-century. When he reviewed his career from a comfortable home in Bristol in 1874, he spoke of accommodation between the two camps, though the camps themselves remained intact and apart: he was addressing the fact that three new dioceses had been carved out of the original diocese of Rupert’s Land, now administered by the Bishops for Moosonee (Horden, in 1872), Saskatchewan (John McLean, 1874) and Athabasca (W. Carpenter Bompas, 1874). To Bishop McLean, Anderson says: while village and church and school “may spring up under your superintendence, forget not the Indians of the plain. Let the remnants of the noble race be sought out and gathered in; visited, as much as may be, in their wandering and roving life; settled down, if God permit, in families and permanent and peaceable habitations. It will be yours to contribute towards the solution of that problem which has, perhaps, received its best illustration within the limits of the Hudson Bay territory – the possible preservation of the Indian race, its reception of the privileges of Christianity, and its participation of the blessings of civilized life.” [13] To Bompas, he makes similar comments, re “Esquimaux.”

Thus a greater sense of tolerance, and a clearer definition of the peoples of this land – “Indians of the plain,” “Esquimaux,” – and a willingness to see the “Indian race” could continue to exist, though within the “privileges” of the church and the “blessings of civilized life.”

Monotony: “but the… knowledge and experience of life, on which the power of reasoning so much depends, this we cannot give…” --- later: little to stimulate mental and spiritual activity here – monotony and stagnation David Anderson D.D. Lord Bishop of Rupert’s Land. A Charge delivered to the Clergy of the Diocese of Ruperts Land, at his Triennial Visitation, in July and December, 1853" (London: Thomas Hatchard 1854) 59pp [6.20.18]

Indians lack depth of character: 1856 – Indians need aid – from state of barbarism to very lowest rudiments of civilization…

 Anderson talks to four chiefs

 We need the BOOK, our story of miracles vs. his “some tale or legend” – they “recognize a power and life in the treasure we possess…a greater than human arm is with the white man”

 1856: The natives can travel “the avenue to the highest employments…” But: “The want still is depth and solidity of character” …

We must listen because they have something to bear witness to: 1856 – the conversation of the Indian is slow, roundabout, and the listener must have a patient ear

 Native missionary: “you gain influence over the Indian mind… lead to Saviour…”

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Anderson’s sermons, from 1850 to 1864; and his Notes of the Flood at Red River in 1852, and his The Net in the Bay (1854): [see notes, 2006];

Anderson to Venn, CMS Papers, Dafoe: 1 feb 1854 – sends ms to Hatchard. “I have written a letter to him , and think he will probably undertake the risk as with the Charge & Sermon of 1850; if not I have referred him to my brother in Lincoln [Leicester? Limelond] My good sister has again taken the [ ], and the whole is therefore, I trust, sufficiently distinct. …”

 “the sphere is too limited and confined.

 No place like it in the world

 “A glowing thought, that the Church of the British Isles should span the world” – gifts of sponsorship -- “how godlike the lofty mission of Britain when viewed in this light… ”

 Native language and translation problem, at first opposed to syllabics, later steps back from this criticism; [Cree as a “noble language”] [ syllabics work well “ease with which the Indian can both read and write in the Syllabic character… the rapidity with which he can acquire it… ”

 Native missionary: “you gain influence over the Indian mind… lead to Saviour…”

 Progress is possible

 Learning powers are great, “and the memory is unusually retentive, but the… knowledge and experience of life, on which the power of reasoning so much depends, this we cannot give…” --- later: little to stimulate mental and spiritual activity here – monotony and stagnation

 Church of Rome: 1856 – it is losing ground

 Telegraph and global communication 1856 – global public knows Red River better

M1: “Address from clergy of diocese of Rupert’s Land August 1856 W.H.T.” On the occasion of your departure for England “Seven years have now passed since your Lordship nobly gave up all the comforts & prospects of Home and crossed the mighty Deep to undertake the important charge & enter on the administration of a newly created &very remote Indian Diocese. …”

 … not an easy undertaking

 “… the kindness of your disposition & affability of your manners have won the hearts & affection of many & the goodwill of all.”

 We “beg to express our sentiments of respect & regard to Miss Anderson, who accompanied your Lordship, to share the toils and fatigues of the wilderness -- to lighten by her affection & sympathy your cares, & to aid by her many efforts, the work nearest your heart.”

 We thank you for your advice, continual encouragement, wish you well on your journey….

I.S. MacLaren “Bishop Anderson’s Landscape Tour by Canoe Across Northern Ontario in 1852” *Northward Journal* 34 (1985) 4-22” [copy in Wpg Anglican archives]

Cites: “The Bishop of Rupert’s Land’s Narrative of his Visit to Fairford, Manitoba,” *Church Missionary Intelligencer* II (1851) 257

Frank A. Peake “David Anderson The First Lord Bishop of Rupert’s Land” *Journal of the Canadian Church Historical Society* 24 (April 1982) 3-46 [copy in Wpg Anglican archives]

CMS Papers Finding Aid: Index in PAM – transcript of mfilm #480

Cf: note E A Watkins Journal Mapleton 1857-58 [p 22 of index]

 J P Gardiner 29 nov 1869 – 4 dec 1870 Journal St Andrews [p 24]

V Red River in the 1850s: the Anderson vantage point[?]:

 including fire and flood, whooping cough, HBC politics, monetary system; the cold of winter; paradoxical view of healthy climate; Palliser and development; 1856 “home” and depression; commitment to Indians; Rome; telegraph & communications; decline of school and Cochran’s drink;

Cf: WLM intro in Colvile HBC Record Society volume

 M.P. Wilkinson “The Episcopate of the Right Reverend David Anderson, D.D., First Lord Bishop of Rupert’s Land 1849-1864” (MA thesis, University of Manitoba 1950)

7 Jan 1856 “Our winter continues intensely cold, the coldest in the recollection of those who have been 30 or 40 years in the country: for three weeks the thermometer has scarcely been above 40^, generally 45 or 50 below zero. And yet it is unusually healthy – very little illness compared with last winter, wh was very mild. It is however very difficult to escape being frostbitten: all are a little marked.

23 June 1853 – CMS Papers, Dafoe: from Margaret Anderson to Venn: “…I am not sure if it was since my brother wrote that the old French Bishop here died. He was very quiet & inoffensive, but we fear if younger man succeeds him, there may be more of opposition.”

**Flood 1852**: Archives of the Diocese of Rupert’s Land Winnipeg MB [5 Sept 2012] (Nesbitt Bay)M1: “A Form of prayer to be used in all churches of the Red River Settlement … 5 May and on the Sundays following until further notice” “Discontinued June 20th” Handwritten, sgd David Rupert’s Land [1852]

 Various amendments to the order of service, incl Psalms 29 and 93 instead of the psalms for the day;

 And: “In the end of the Litany immediately after the Prayer, we humbly beseech thee O Father & the four following Collects shall be used: O Almighty Lord God – who for the sin of Man didst once drown all the world except eight persons &c – as in the prayer for Fair weather

 O most powerful & glorious Lord God, at whose command the waters arise, & pass over the earth so as to overflow it, we they creatures, but miserable sinners do in this our great distress cry unto Thee for help – Save, Lord, or else we perish! We confess that which we have been safe & seek all things quiet and plentiful about us, we have forgotten Thee our God & refused to hearken to the still voice of Thy word & to obey thy commandments. But now we see how terrible Thou art in all Thy works of wonder, & the Great God to be feared above all. And therefore we adore Thy Divine Majesty, acknowledging Thy power, & imploring Thy goodness. We are a little flock far removed from other lands, & from the habitations of our fellow men, & very dependent are we on Thy fatherly hand, O our God – Help us that, Lord, in this our hour of need, and save us for Thy mercy’s sake in Jesus Christ, Thy son our Lord, Amen.”

 Etc for other services…

**HBC relations with Anderson/Machray**:

-Duncan Finlayson role in the creation of the bishopric 1849 (Letter DF to D Ross 29 May 1849)

-29 July 1853– Ibid- Margaret: – Bishop has reached Cumberland safely, a relief to my mind, “for the weather after he left this was very rough for so frail a bark as his canoe on the lake.” Poor crop last year, promise of abundant crop this year.

 The Northern Council of the HBC seems to be “displeased” with Bishop’s sending Watkins to Fort George – “and I suppose to punish the Bp. for transgressing last year Sir George Simpson refuses his request to occupy Fort Alexander. This will I know be a great trial to my dear Brother on his return for he had intended placing Mr. McDonald there & I do not think he will be inclined to submit to have his hands tied in this way. It is only those in high places who wd thus limit the work.” – most of the men in charge at Co. posts rejoice in clergyman’s presence. “From the Bp’s peaceable disposition he has been very unwilling to assume anything of a hostile attitude, but I think if it were made publicly known at home that the Co endeavor to fetter his efforts so much, public opinion might be expressed in a way that wd force them to adopt a different course. The matter must in some measure be brought to a point for it is vain his expending time strength & means in training up natives for future usefulness, if the Govr is to say that ‘the very rapid increase of our mission is likely to produce inconvenience.’ Is the Co to bar the way to future progress. The Bp will write more fully on this: excuse my touching on such points at all, but I cannot but feel keenly with & for him.””

-13 July 1854 My Dear Sir [CMS official]: “You will already have learned that there is a change in the arrangements of the HHBCo as regards their monetary system. It is in fact a ready money system with an issue of gold & silver instead of the former Paper System & a credit of one year.” It causes problems during the transition but may work out in the end.

-Palliser:Margaret Anderson to my dear sir, 12 March 1858 (mis-filed): “… in my brother’s absence….” – notes Govt expedition at Carlton (18 men have left here to join it); Capt Palliser is now on his way from Canada – they will then head for Rocky Mtns. “The other Canadian Expedition has been surveying a route across from this towards Lac la Pluie: boats, we are told, are to be sent from Canada to examine the Lake & water communication, with the view of getting goods brought hither from Lake Superior instead of from York…. Prices have risen with expedition and troops from Canada – expectations and prices are up. There is fear that locusts will affect the next crop. This happened many years ago.

 “We rather imagine that the way in which the tide of public opinion has suddenly turned against the East India Company may tell against the H.B.C., when the matter again comes on. The present policy of the Co here seems to be to make themselves as independent of the Settlers as possible, as they are preparing to farm largely & buying up all the cattle they can get hold of. As this is something quite new it looks as if they were expecting some change.”

 “…my brother… He is now at Fairford & I trust the change may do him good, for he had been a good deal depressed for some time. We feel very much the separation from the dear boys, indeed it has almost been the first trial of the bitterness of leaving home this winter, as when they were with us we carried our home with us. After the full enjoyment of Christian society & the constant excitement & change of the past year, it is no wonder that he feels at times the want of these things here. ….” Yours very sincerely, Margt [J?] Anderson

 -commitment to Indians:

9 June 1856 “Last week on the anniversary of our Consecration (May 29th) I held my Third Visitation of the Clergy….[sermons etc]…. It was rather singular that a large body of Plains Indians should have come to the Red River at the very time. The day after the Visitation, they came to pay me a visit to the number of nearly 200. We had held in the morning the meeting of the Corr Commtte so the Clergy were still with me. They arrived in the afternoon, some on horseback, some in carts, some on foot, & after firing off a quantity of gun powder as they approached, they took up their place in two semicircles on the lawn. We had a long conference, many addresses on either side: Archdn Cochran beseeching them in very pointed words to give up the pursuit of war & their roaming life, & to settle down. Archdn Hunter then addressed them in their own language, & afterward at my request offered up a prayer in Cree. We gave them some bags of flour & a bag of pemmican & a few special presents to the Four Chiefs. It will I think be productive of good & tend to treat of their customs & prejudices. One of the chiefs, who has been long [under another traitery], has since been [illegible ]: he is the Chief of the Portage La Prairie Indians, & in baptizing him I selected the name of our excellent President, baptizing him Henry Pellan, & his son John Pellan after the Rev. J Pellan of St. Marylebone. Our own Chief Peguys happened to be present at the time, &, after the baptism was over, gave him an excellent address, beseeching him to pray to God, & lead a new life, & to trave[ ] oftt? Other Indians, into …

28 dec – he’s more cheerful – “We have just had a very happy season, …Sunday (Xmas Day) I held my [illegible], yesterday my visitation & today we have had our meeting of the [..Corr?] committee.

**Whooping cough**:

19 Dec 1854 My Dear Friend [Venn]: “… We are at present passing through a season great distress, & in our healthy settlement the deaths are universally present. It was a low fever in the autumn – it is now Hooping Cough, wh is carrying off infants & children under 6 years of age in large numbers. There are several funerals each day at St Andrew’s Many each week in all our Parishes. The good Col. has been called to suffering – one …little child was taken from them on the morning of Sunday last – a very delicate boy from his birth, but one who had given many proofs of love for better things. He was my namesake & godchild, from the month of my arrival in the Red River. It is the first death in this little circle. Mrs. Colville feels it deeply, but is …supported by her trust in the Saviour’s unchanging love. I inter the little one tomorrow.”

**Rev. William Cockran on schools:**

 Parish schools enabled a sizeable proportion of the local population to acquire a measure of literacy as well as some familiarity with Biblical texts and church teachings. These small log shanties with their benches (no desks), and slates (to be cleaned with a cloth when filled), were not nearly as ambitious as St. John’s Collegiate School but they tried to inculcate respect for literature and the church.[[2]](#endnote-2) Rev. William Cockran described their context when he was living in the Indian Village at St. Peters in 1852: “At home [in Great Britain], schools prepare a child for the duties of life &, as knowledge is power, he sets his heart to acquire it..... Here [in Red River] …neither Poets, nor Philosophers, nor Statesmen are in request, therefore our schools produce none, but hardy men who can wage war with the bush, can pull an oar, can stand erect under a piece, & run a quick pace with 200 lbs weight between their shoulders, these are the champion of the day, the men in request & our schools produce them.”

 Cockran noted that the bigger children had to assist their parents in feeding and sheltering the household. Their study habits were thereby undermined, he wrote, so the teachers expected little: “At the book, the slate, or the pen our boys are heavy & listless. But if an oar or a paddle require a man or a bushel of grain or any other weight to be removed from one place to another all is life. The little fellows get the weight poised between their shoulders. Exclaim ‘hurrah boys,’ & off they run as fast as their little feet can carry them.”

 Though he was writing to his superiors and would have been conscious of the donors who might be reading his letter, Cockran’s explanation of his motivation, and that of his missionary and teacher colleagues, can be trusted: “to reverence the Supreme Being,” “to read the scriptures,” and “to treat each other with kindness & humanity.”[[3]](#endnote-3) [CHECK: ALSO IN ENDNOTE: [CMS/PAC, A 84, pp 18-20 – or is this taken from PAM, CMS Papers? Or both? Cockran to the Church Missionary Society in London, 26 July 1852] [or is this from John Foster’s ms?]

**Machray’s survey: General scene of 1860s**:**P339 Ecclesiastical Province of Rupert’s Land Boon 2001 PRL-84-7**

on the cover page: “Rt. Rev. David Anderson, D.D. Bishop 1849

 Ven. Archdeacon Cochrane, 1825

 Ven. Archdeacon Hunter, M.A. 1844

 Rev. A. Cowley 1841

 Rev. J. Chapman 1849

 W.H. Taylor 1850

 Henry Budd ----

 Rev. T. Cochrane, B.A. 1852

 John Horden ----

 R. Macdonald ----

 James Settee 1853

 Wm. Mason 1854

 Wm. Stagg ----

 W.W. Kirkby 1854

 H. George 1856

 J.P. Gardiner 1858

 H. Cochrane ----

 T.T. Smith 1860

 Thos. Vincent ----

 H. Budd jun. 1861

 Thos. Cook ----

 J.A. Mackay 1862

 Robt Phair 1864

 W.C. Bompas 1865 [added in ink, handwritten]

pamphlet – “Report of the Diocese of Rupert’s Land, by the Bishop and Clergy at the Red-River Settlement” (London: W.M. Watts 1865) sgd by R. Rupert’s Land and 6 clergy, including Rev. Henry Cochrane, C. and C.Ch.S., Headingley

 Offers a survey of the settlement: gives thanks to Anderson and Archdeacon Cochrane, notes that the Settlement from St. Mary’s Portage la Prairie to the end of the Indian Settlement near L Winnipeg stretches nearly 100 miles, contains 11 parishes, with churches and “school chapels” – the latter at Westbourne, St Mary’s at Portage la Prairie, St. Margaret’s at High Bluff, St. Ann’s at the Poplars, Headingley, St. James, St John’s, St. Paul’s, St. Andrew’s, St. Clement’s, Mapleton, and St. Peter’s. –8 ministers for about 4000 people. [3-4] When Anderson left in 1864, there were 22 clergymen, of whom 8 were “natives of the country.” [2]

 “The members of our Church are partly converted Indians, partly half-breeds, from the marriages of Europeans and Indian women with a few Europeans. There have been some settlers from Canada and the United States within the last few years; but the rest of the European population may be regarded as either having come with the Selkirk emigration from Sutherlandshire early in the century, or having been introduced by the Hudson’s Bay Company as labourers in their employment.” [4]

 “…there is a good deal of comfort among industrious families. But from the extraordinary isolation of this country – for it is still about 400 miles from the nearest town, or rather village, of the United States – there is little opportunity given to any of the inhabitants of seeing the customs of civilized life. The result is, a peculiar social condition. Nearly every thing, except the common necessaries of life, can be obtained best and cheapest by importing from England.... At present, men without capital, who would soon get a comfortable living here, are unable to come from the expense of the journey; and men with capital have no sufficient inducement, from the isolation of the country.”[4-5]

 The Selkirk people, “and many of the other Scotch,” seceded from the English church when it became possible to do so – they now have “two Presbyterian ministers, many elders, and three chapels” [6]

There are ten missions of the CMS and one of the SPG scattered across a land “almost the size of Europe”, where congregations of “professing Christian Indians” are attached, though usually for short periods: “The nature of the country, and the means of livelihood are such that the Indian population is necessarily scattered. In almost any part of the country, excepting at the trading ports [posts?] or a Mission station, where a few families may constantly reside, a person may travel in any direction for days without chancing upon a single Indian.” [8]

“The heathen Indians possess absolutely nothing in the world but their tent, blanket, gun, and kettle, and these they almost always have in advance from the Company. In some cases the Indian converts in the stations nearer the Settlement possess cottages, farming implements, and a few cattle.” [9]

The CMS proposes that missionaries should know the Indian language of his district. This is important but “there are so few persons speaking any individual Indian language, and there is such necessary intercourse between them and those engaged in the trade of skins and furs who speak English, that it is most desirable, in the instruction of children, and in the training of catechists, to give great prominency to the English language.” [10]

Translations are costly – thus, only some important passages in Old Testament, and gospels of St Matthew and St John, and Epistle to the Romans of New Testament [11]

Schools – none belonging to the Church in this diocese, but in the parishes they are maintained by the CMS. We need a higher school. “There are no longer such young men as Bishop Anderson had it in his power to encourage for the ministry.” [13] We need a theological institution “if the work of the Church in the Settlement, and through its extensive Mission fields, is to be stable and abiding…. But we have to consider not only how a Native Church amongst us can be led to be self-supporting and self-extending, but how self-government can be introduced. If we ask the people to give, we must give them a voice in the disposing of their gifts. Besides, the building up of the Church must depend much on its members being led to feel themselves a part of that Church.” He proposes a vestry in each parish as a means of administration and finance ….

1. David Anderson D.D. The Winner of Souls: A New-Year Ordination Sermon, Preached at Saint Johns Church, Red River, on Tuesday, January 1, 1856" by David Anderson, D.D. Lord Bishop of Rupert’s Land (London: Thomas Hatchard, 1856) 32pp [6.21.21.2] David Anderson D.D. Lord Bishop of Rupert’s Land The Truth and the Conscience: An Ordination Sermon Preached at St. Andrews Church, Red River, On Sunday, July 21, 1861" (London: Hatchard and Company 1861) 35pp [8.34.17]; and David Anderson D.D. Lord Bishop of Rupert’s Land. A Charge delivered to the Clergy of the Diocese of Ruperts Land, at his Triennial Visitation, in July and December, 1853" (London: Thomas Hatchard 1854) 59pp[6.20.18] p.40 [↑](#endnote-ref-1)
2. Mrs. James Good recalled these details about her St. James school career in the mid-1870s in Mary McCarthy Ferguson *A History of St. James* (St. James MB: no publisher 1967) p 12 [↑](#endnote-ref-2)
3. .The long letter by William Cockran was written in the “Indian Village” (St. Peters) to the Church Missionary Society in London, 26 July 1852 [CMS/PAC, A 84, pp 18-20 – or is this taken from PAM, CMS Papers? Or both?] [↑](#endnote-ref-3)