

John Horden, First Bishop of Moosonee: Diplomat and Man of Compromise¹

JOHN S. LONG

JOHN AND ELIZABETH HORDEN arrived at Moose Factory in 1851. Horden was ordained deacon and priest by Bishop David Anderson of Rupert's Land in 1852, was consecrated as first Bishop of Moosonee in 1872, and died at Moose Factory in 1893. Visitors to Moose Factory today can see his grave in the old Hudson's Bay Company (HBC) cemetery, and his church, St Thomas', built between 1856 and 1864. He is commemorated in Moose Factory, in his native Exeter, and in the calendar of the Canadian Prayerbook.²

Background: Early Contacts and Missionary Activity

Indians were settled in the James Bay lowlands long before the arrival of Europeans in 1668, when the *Nonsuch* and its crew wintered at Charles Fort (later Rupert House and now Waskagonish). Two years later the HBC received an exclusive royal charter to trade in, colonize, and exploit the Hudson and James Bay hinterland. Other posts were soon built at Moose Factory and Fort Albany (now Kashechewan). The Rev John French briefly served as HBC chaplain, and during a period of French rule following the Treaty of Ryswick the Jesuits Charles Albel and Antoine Silyv were active in the region. After its return to British hands in 1713 it was judged too dangerous for clergy, and none were sent out until 1840, when the Wesleyan Methodist Missionary Society recruited the Rev George Barnley.³ This venture was inspired by the lofty aims of converting the Indians and providing the HBC servants with a chaplain, and the sectarian one of forestalling an advance by Oblate priests based at Timiskaming and Abitibi.

Barnley introduced baptism and Christian marriage to the Indians, and the syllabic script was adopted during his tenure. The Lord's Prayer and the Ten Commandments were then translated into the local Cree

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dialects, and a manuscript dictionary compiled. A church was built over the winter of 1840-41, and a parsonage was completed in December of 1846. The mission flourished, however, when conflict developed between Barnley and the Company authorities, particularly Chief Factor Robert Miles of Moose Factory. There were racial overtones to this; Barnley's wife Jane was English, while Miles' wife Betsy was of mixed British and Native blood. The local halfbreeds took umbrage at Barnley's efforts to reform their habits, he and his wife became social outcasts, and they abandoned their mission in the summer of 1847.⁴ But the religious meetings he had begun for the Indians continued, and the villagers continued to hold Methodist prayer services in the church on Sunday mornings before Miles read the service of the Church of England.⁵

Miles was willing and indeed eager to see Barnley replaced. "If a Bachelor person comes here during my stay" he wrote to HBC Governor Sir George Simpson, "we shall endeavour to be as kind to him as we were to Mr Barnley (with all his perverseness) but if his successor is equally disposed to ride *me* and my *wife* in the same domineering and insulting manner, I think it likely we will wince a little occasionally. I have every respect for the Clergy when they confine themselves within their own sphere."⁶ By the summer of 1848, when it was evident that the Wesleyans would not send a replacement, Miles was urging Simpson to obtain a Church of England clergyman from the Church Missionary Society: "I am really pestered with applications both from Whites & Indians in this respect, whilst at the same time, since I have lost two of my front teeth, it is a Labour with me now to read the Service".⁷

The Oblates in James Bay

The Oblate J.N. Laverlochère had briefly visited Moose Factory in the summer of 1847, much to Barnley's distress. The following year he returned, this time bearing a letter of introduction from Simpson. Miles allowed him to put up a cross on the island "where our Indians from Temiscamingue & Abitibi usually encamp". While expressly forbidding the priest to winter near the Bay, Simpson had ordered Miles to afford him hospitality; hence when Laverlochère asked leave to visit Fort Albany on the Company sloop, Miles felt he could not refuse. The trip entailed no extraordinary trouble or expense, and Laverlochère's absence made Miles' own job easier; in summer when the factor was especially busy, the priest was a nuisance. Defending his decision to Simpson, Miles wrote that the priest had made no converts at Moose

Factory and would likely make none at Fort Albany, even though Thomas Corcoran, the Chief Trader at Fort Albany, was “of that Church”.⁸

While the priest was away, Miles declined to baptize an Indian child, and on his return to Moose Factory Laverlochère performed two christenings. The wife of carpenter James King, herself a Roman Catholic, took the Indian women to listen to him, but Betsy Miles told them “that it was not good for them to change their religion, altho . . . there could be no harm in [Laverlochère’s] Baptizing their infants”. Miles reported to Simpson that though Laverlochère could converse fluently with the Indians and many went to hear him, none were moved to convert. This lack of success and Miles’ refusal to let him use the church seem to have affected their relations; when he returned with another priest in the summer of 1849, Laverlochère complained of drunkenness among the Timiskaming Indians camped at Moose and accused the factor of interfering with his work; a charge Miles denied. Yet the Oblates returned in the summers of 1850 and 1851.⁹

The Church Missionary Society

The Church Missionary Society was founded in 1799 as the Society for Missions to Africa and the East. It did no work in North America until 1820, when it sent the Rev John West to Red River, with the HBC guaranteeing his salary. West was sent out to minister to the needs of the Selkirk settlers (who, however, were mainly Presbyterian by upbringing) and to counter the missionary efforts of Roman priests who had arrived in 1818.

By the 1840s, while the Wesleyan Society was in disarray and out of connection with the Canadian Methodists, the CMS was solidifying its organization in Rupert’s Land. The diocese, with its see at Red River, was formed in 1849. In October of 1850 its Corresponding Committee recommended Moose Factory to the parent Society as the best site for a new missionary station. The HBC was willing to make the existing church and parsonage available and contribute £100 a year towards the chaplain’s salary.¹⁰

Bishop Anderson advised that the new mission would require a man with much discretion and prudence, one who would give no offence to the Company’s officers and yet would “steer an independent course”. The Rev Robert James, Secretary of the Corresponding Committee,

reported the results of his inquiries among Red River settlers who knew the James Bay situation. The Indians showed promise, he wrote, but Miles was a bad influence on them. The new missionary should be warned against interfering with the fur trade; above all, he must not suggest to the Indians that the Company underpaid them for furs. “He may behold oppression towards those whom he will regard as his children, but his indignation must amount to nothing like resistance, for after all the present oppressive system is to a Missionary’s usefulness and the Indian’s welfare the less of two evils. From the first he must shew firmness towards Mr Miles, who though a professing Christian and a Member of the Church of England, is much more alive to his temporal than eternal interests.” He must have “a good understanding” with the HBC, “hitherto . . . a hindrance, almost the only one”. He ought to be married.¹¹

James considered Moose Factory the only good site for a permanent mission in the region. It already had a parsonage and a church. The new missionary would have to be supplied with flour, hams, and other essentials at the outset, since there were few local resources to draw on; but the climate would allow growing potatoes, barley, wheat, and oats in time, though the HBC could be expected to oppose all such efforts.¹²

The HBC was under pressure from the Roman Catholic Bishop of Montreal, who promoted the Oblate mission, and anxiously wished to find a Protestant alternative. It urged the Society to appoint a missionary early in 1851, offering free passage for him on its summer supply ship; but for want of candidates, the Society had still not recruited anyone by April. In the end it decided to send out a schoolteacher-catechist “rather than leave vacant such an important station”.¹³

John Horden

When the Society approached him about going to Moose Factory, Horden was engaged as a tutor at a boarding-school in Devon and planning to attend the Society’s training-college at Islington, to prepare for missionary work in India, while his *fiancée*, Elizabeth Oke, was taking instruction from the Home and Colonial School Society. The CMS was impressed by Horden’s “great intensity of Christian character”. A blacksmith by training, he was “steady and humble, and prepared for rough work”. But since he was only twenty-two, the Society considered his appointment temporary; a replacement would be sent out in

1852, so that Horden could go to Red River for theological training. Following ordination, Horden would be posted to Rupert House or Fort Albany; “the extent of the field may warrant two men, and the efforts of the Romanists may stir up financial support”.¹⁴

In London Horden and CMS Secretary Henry Venn met with Barnley, who expressed a “cordial concurrence” at the CMS takeover of his former mission. In this he had the backing of the Wesleyan Missionary Society, which saw the CMS as an ally in a common struggle with the Church of Rome. With Barnley’s help Horden began learning the Cree language and the syllabic script. Now married, he and Elizabeth embarked for Rupert’s Land with detailed written instructions. He was warned to expect “many perplexities and trials”, requiring humility, meekness, and Christian constancy. Often he would have to act on his own responsibility and judgement, though obtaining counsel through correspondence with Red River and London. Besides serving as cate-chist, he was to oversee the schools, give instruction himself in the “higher branches of learning”, and teach the Indians the faith. Elizabeth was to supervise the girls’ schools and teach the Indian women; she would find that many of them were already used to attending church on Sundays. Horden was not to assume the role of an ordained minister, but as a scripture-reader he was to confront the Oblates and “thus counteract their fatal influence and fortify the minds of the people against insidious attacks”. Above all, he must remember that he had been sent out as an evangelist for the Indians’ benefit. He was therefore to master their language, and visit them at their “winter quarters and summer resorts”.¹⁵

Within a few months the Society was reporting to Bishop Anderson that Horden’s letters showed “much maturity of judgment, Christian principle and activity of mind”, and were a good deal more informative than those usually received from the field. When he visited Moose Factory himself in the summer of 1852, the bishop found it “more like an English village than any other sphere in the country”; the Indians were “pretty well off and kept in tolerably constant work”, and Miles’ hospitality left nothing to be desired. What most impressed the bishop, though, was his young missionary’s “great competence and fluency” in the Cree language. He resolved to ordain Horden deacon and priest and station him at Moose Factory permanently. The Rev E. A. Watkins, intended to replace Horden, was sent instead to Fort George on the east coast of James Bay.¹⁶

Bishop Anderson gave Horden new instructions. He was to consider Fort Albany and Rupert House out-stations of his mission, visit them, and choose an Indian at each to gather his countrymen for instruction in Horden’s absence. He was to establish Indian schools, translate religious works into the Native tongue(s), and run a winter day school for the villagers at Moose Factory; this might become a residential school in time, but that would need approval from Sir George Simpson. In dealing with the Oblates, Horden was to use discretion.¹⁷

Diplomacy and Compromise

In discussing the missionaries’ “race to the northern sea”, John Webster Grant observed that “As company and mission discovered the advantages of . . . symbiosis and as each came to recognize that the other was in the country to stay, their relations gradually mellowed”. This quickly happened in James Bay, largely owing to Horden’s tact. Unlike the Barnleys, Horden and his wife became friends with the Miles family. While it troubled Horden that the HBC allowed its servants to travel on Sundays, he recognized the local circumstances that made that inevitable. In winter, when all provisions had to be hauled by the men on toboggans, food for an extra day or two meant heavier loads; in the severe subarctic weather, a day of pious inactivity could prove fatal; and the issue had led to serious breaches between Barnley and Miles. The Society wisely advised Horden to compromise: not to begin travel on Sundays, but once *en route* to proceed as conditions dictated.¹⁸

Later Horden was to observe both Natives and Europeans gathering logs or shooting spring geese on the Sabbath; but again he did not judge these transgressions harshly. When a spring break-up threatened a flood, so that townspeople stayed home from church to prepare and the cannons had to be fired as a warning, Horden acknowledged the emergency. This was surely no small compromise for a man who believed that “if the Sabbath is not observed, everything else holy and good is neglected too”.¹⁹

The Company’s medical officer, Scotsman Alexander Long, tried Horden’s conscience by “living in sin” with Nancy Neveu (*née* Swanson), a Native woman whose husband had abandoned her and returned to Scotland. Horden confessed that they lived together comfortably, and that in other respects Long was “among the most moral of men on the island”, but in his eyes that did not excuse the sin. He would gladly have

married them if he could, “if for no other cause than to rid the Settlement of the odium”. As it was, he admitted not knowing how to act towards the couple, and feared that intervention would only “excite much ill feeling without producing any good, as Barnley did”. The Society advised him to make no public pronouncement on the matter; he had, after all, been sent primarily to minister to the Indians, not his fellow-countrymen.²⁰

The Wesleyan prayer meetings, in which Native women took part, troubled Horden’s Church-of-England sensibilities, but he recognized that these gatherings had been an important influence in keeping the people “from the clutches of the Romish Priests” following Barnley’s departure. He also thought this type of service valuable in allowing the Indians to express themselves.²¹

Horden considered the Company’s prices for supplies unjustifiably high, and asked the CMS to request a missionary discount. The Society took this up with James at Red River, who advised that it was better to bear with a little extra expense than to precipitate a collision with such a powerful body as the HBC. When the Bishop raised the matter with Simpson, the Governor bluntly invited him to try importing goods more economically himself—an impossibility, since the Company effectively monopolized transport.²²

Privately Horden complained that he could neither build nor obtain labour without the Company’s permission, nor establish new missions. Simpson could and did forbid the Company servants to marry Indian women. Horden concluded that the Company was “not interested in anything which would in any way tend to the advancement of the Indian”. The Indians got less than full value for their furs. The Company frowned on communications with newspapers. Only with great difficulty did Horden obtain release for two Native HBC servants, John McKay and John Sanders, who wished to take holy orders; he claimed that the Company kept its servants perpetually in debt, never letting them know how their accounts stood, so that they could not leave their posts. Yet the CMS, too, regarded its Native trainees as valuable commodities, and similar tensions developed when Native James Vincent chose to leave the mission for service with the HBC.²³

At first Horden openly confronted the alcohol problem. At his first Christmas he observed that many of the “whites likely have sore heads”; “a great deal of drinking took place”, and Native youths were “drawn

into the net”. Horden tried to counter this by visiting each servant home to discuss the proper observance of Christmas, and in 1853 he expressed “great hopes for the Europeans despite the form of service”. By this he meant that even though the men had had a week’s holidays, had been allowed to buy all the liquor they wished, and were crowded thirty or forty together in a room, this year nearly all had tried to avoid drunkenness. In October of 1855 he was busy preparing the hymn “Be ye therefore sober” for the English-speaking congregation. When two members of the adult male Bible class were lured to the men’s house one evening, he remarked how necessary it was “to guard the young from those who would lead them astray, even those who should be the missionary’s support”. In 1861 he noted that there was “invariably some drunkenness among the Europeans”.²⁴

In later years, though, except for a rare comment that one of them had undergone a religious experience, and happy remarks when pious Native girls married like-minded settlers, Horden came to write very little about the servants, dismissing most of them as “drunkards &c”. Early in 1870 he wrote that he was occupied “much as a home clergyman would be”. Apparently he had come to accept the settlers’ vices as simply part of the pastoral challenge confronting any clergyman.²⁵

Translations

In *The Land of Moosonek*, Olive Mackay Peterson called Horden “the most wonderful thing that ever happened to the Indians” at Moose Factory. Less partial writers have praised his accomplishment in translating religious works into Cree and Ojibway. But this, too, needs qualifying. Although Horden as master translator received the credit, many Natives helped with the work. Horden did not have to invent the syllabic script, but found it already adapted to the local dialects. And some might question his translations. When dealing with animals unknown to the Natives, for instance, he simply carried over such English words as *goat* and *camel* into his translations, instead of attempting some meaningful paraphrase as later translators working on the east side of James Bay were to do. In the Nicene Creed, Horden rendered “I believe in one God” as if it were “I believe there is a God”.²⁶ Yet the translations remain an achievement, not least because they gave the Indians a literature and a distinctive script that has become an important mark of their national identity. Nor does this seem (as John Webster Grant argued in *The Moon*

of *Wintertime*) to have weakened their oral tradition; today the very elders who best preserve and foster that are also staunch Anglicans and masters of “Ay-ee-oo-ah”, as they call the syllabic script.²⁷

A Man of his Time

Horden's Victorian upbringing showed itself in his racial views. On his sudden death in 1893, the care of the diocese briefly devolved on Archdeacon Thomas Vincent, a veteran clergyman of mixed blood. But Horden had rejected Vincent as his successor; as a “half-caste”, Horden and other Europeans considered him unfit. Instead a newcomer was chosen, the son of a clergyman Horden had known in England; on 6 August 1893, Jervois A. Newnham was consecrated as second Bishop of Moosonee.²⁸

Some might criticize Horden's cosy relationship with the HBC, contending that he should rather have championed the Indians; but Barnley had tried that and failed. The truth is that Horden's tact and ability to compromise go far to account for his long and successful career in the North, in which he accommodated the needs of his mission to the physical, social, and political realities of his time and place.

1 The chief sources for Horden's life are the Church Missionary Society (CMS) records in England, available on microfilm at the General Synod Archives (GSA); his letterbooks and translated works in the GSA; Beatrice Batty, *Forty-Two Years Amongst the Indians and Eskimo: Pictures From the Life of the Right Reverend John Horden, First Bishop of Moosonee* (London 1893); T.C.B. Boon, *The Anglican Church From the Bay to the Rockies: A History of the Ecclesiastical Province of Rupert's Land and Its Dioceses From 1820 to 1950* (Toronto 1962), 124n; A.R. Buckland, *John Horden, Missionary Bishop: A Life on the Shores of Hudson Bay* (Toronto c.1895); Richard Faries, “The Late Bishop of Moosonee”, *Montreal Diocesan Theological College Magazine*, 1 (1893) 76-84; Richard Faries, “John Horden”, in William Berta Heene, ed., *Leaders of the Canadian Church*, 2nd series, (Toronto, 1920) 201-223; Edmund J. Peck, “John Horden”, in William Berta Heene, ed., *Leaders of the Canadian Church*, 1st series, (Toronto 1918) 137-170; Charles Henry Mockridge, *The Bishops of the Church of England in Canada and Newfoundland* (Toronto 1896); James Scanlon, *Letters From James Bay, 1883-1885: Bishop John Horden* (Cobalt: Highway Book Shop, 1976); John S. Long “Education in the James Bay Region During the Horden Years”, *Ontario History*, LXX (June 1978) 75-89; O.M. Peterson, *The Land of Moosonee* (n.p., 1974); Morris M. Zaslou “Re-devotus at Moose Factory, 1882”, *Ontario History*, 53.2 (1961) 80-94; and

Zaslou, “The Dilemmas of the Northern Missionary Diocese: The Case of the Anglican See of Moosonee” *Laurentian University Review*, XI (1979) 101-116. I am grateful to Mrs Terry Thompson and Mrs Dorothy Kealey of the General Synod Archives for their generous assistance.

2 Visitors may wonder why Horden was not buried in the church graveyard. His thirteen month-old daughter, Ellen Hudson Horden, had been buried there in 1861, before the present graveyard was consecrated, and Horden was simply buried beside her. Mrs Horden died in England in 1908; *The Moosonee and Keewatin Mailbag*, V (October 1908) 146. Horden is remembered in the liturgical calendar on January 12th.

3 Patrick J. Julig, “Prehistoric Site Survey in the Western James Bay Lowlands, Northern Ontario”, unpublished paper based on “Human Use of the Albany River From Preceramic Times to the Late Eighteenth Century” (M.A., York University, 1982); Donald F. Bibeau, “Fur Trade Literature From a Tribal Point of View: A Critique”, in Thomas C. Buckley, ed., *Rendezvous: Selected Papers of the Fourth North American Fur Trade Conference, 1981* (St Paul 1984) 83-91; John S. Long, “The Reverend George Barnley, Wesleyan Methodist, and James Bay's Fur Trade Company Families”, *Ontario History*, LXXVII (March 1985) 43-64. During the 1920s old Fort Albany was abandoned; Roman Catholic residents moved to a new Fort Albany, and Anglicans moved to Kashechewan.

4 Long, “Barnley”

5 Hudson's Bay Company Archives (HBCA), Miles to Simpson, 14 February 1847, D.5/24/f 249-52

6 *Ibid.*, 15 February 1848, D.5/21/f 72-75

7 *Ibid.*, 5 July 1848, D.5/22/f 329-334

8 *Ibid.*, 5 July & 7 July 1848, D.5/22/f 329-334, 337-340; Elaine Allan Mitchell, *Fort Timiskaming and the Fur Trade* (Toronto 1977) 174ff; Gaston Carrière,

Histoire documentaire de la Congrégation des Missionnaires Oblats de Marie-Immaculée dans l'est du Canada. Ire partie, de l'arrivée au Canada à la mort du fondateur (1841-1861), Tome III, (Ottawa 1961) 202ff; Long, “Barnley”

9 HBCA, Miles to Simpson, 23 August 1848, D.5/22/f 554-555; 10 & 14 February 1849, D.5/24/f 238-252; 1 & 5 September 1849, D.5/26/f 7-9 & 21-22; 3 July 1850, D.5/28/f 331-333; 13 August 1851, D.5/31/f 287-290

10 Boon, *Anglican Church*, 57-61; John Webster Grant, *Moon of Wintertime: Missionaries and the Indians of Canada in Encounter Since 1534* (Toronto 1984) 98ff; CMS, Minutes of a Meeting of the Corresponding Committee held at Red River, 30 October 1850, and Bishop of Rupert's Land to Rev H. Venn, 27 November 1850, A-79. On the history of the CMS, see Eugene Stock, *The History of the Church Missionary Society: Its Environment, Its Men and Its Work* 3 vols. (London 1899) and *The History of the Church Missionary Society* (London 1916); and, Gordon Hewitt, *The Problems of Success: A History of the Church Missionary Society 1910-1942*, 2 vols. (London 1971-7)

11 CMS, A-79, Bishop of Rupert's Land to Venn, 27 November 1850, & Rev R. James to Secretaries, 26 November 1850

12 *Ibid.*, James to Secretaries, 26 November 1850

- 13 Mitchell, *Fort Timiskaming*; CMS, A-76, Venn to Bishop of Rupert's Land, 3 April 1851
- 14 CMS, A-76, Venn to Bishop of Rupert's Land, 7 June 1851; A-104, Horden to Wright, 9 December 1879
- 15 *Ibid.*, A-76, Venn to Bishop of Rupert's Land, 7 June 1851; Henry Venn & H. Straith's Instructions of the Committee to . . . Mr John Horden and Mrs Horden, 7 June 1851
- 16 *Ibid.*, Venn to Bishop of Rupert's Land, 25 March 1852; A-79, Bishop of Rupert's Land to Venn, 10 August 1852; A-79, Bishop of Rupert's Land to Major Straith, 11 June 1853; John S. Long "The Reverend Edwin Arthur Watkins, Missionary to the Cree of Fort George, 1852-1857," *Papers of the 16th Algonquian Conference* (Ottawa 1985)
- 17 CMS, A-88, Bishop Anderson's Instruction to the Rev John Horden, 1852
- 18 Grant, *Moon of Wintertime*, 109; CMS, A-79, Horden to Rev W. Knight, 26 January 1852; A-75, Knight to Horden, 8 April 1852
- 19 CMS, A-88 and 89, Horden Journal, 27 May 1855, 3 and 7 May 1857, 29 April 1860, 20 April 1861, 24 June 1862
- 20 CMS, A-79, Horden to Knight, 26 January 1852; A-75, Knight to Horden, 8 April 1852; HBCA, Horden to Simpson, 10 January 1853, D.5/36/f.47; Long to Simpson, 15 March 1853, D.5/36/f.421-422
- 21 CMS, A-75, Knight to Horden, 8 April 1852; A-79, Horden to Knight, 26 January 1852
- 22 *Ibid.*, A-79, Horden to Lay Secretary, 27 January 1852; A-76, Straith to Bishop of Rupert's Land, 10 June 1853, Confidential; Bishop of Rupert's Land to Straith, 31 October 1853 and Horden to Lay Secretary, 1 February 1854
- 23 *Ibid.*, A-79, Horden to Lay Secretary, 30 August 1855; A-88, Horden Journal, 17 September 1857; A-110, Horden's Statement Respecting Moosonee, 1882; A-89, Horden to CMS, 24 January 1868; A-98, Horden to CMS, 26 January 1870
- 24 *Ibid.*, A-88 and 89, Horden Journal, 2 and 25 December 1852, 1-5 January, 4 March and 31 December 1853, 5 September, 20 October and 23 December 1855, 7 June 1857, 23 March 1859, 25 December 1861; A-79 and A-88, Horden to Venn, 7 January 1853; A-89, Horden to Venn, 1 February 1860; A-112, Henry Nevitt, Extracts from Journal for the Year 1883, 1 January 1883
- 25 *Ibid.*, Horden to Venn, 15 January 1862; A-99, Horden to CMS, 13 September 1870; A-98, Fleming, Another Snowshoe Trip, 23 January 1858; A-104, Keen to Wright, 15 June 1880; A-88, Horden's Annual Letter, 20 January 1857
- 26 Peterson, *Land of Moosonee*, 9; interview with Canon R. E. Louttit, D.D., Moose Factory, 2 April 1984, taped and transcribed through the assistance of the Canadian Ethnology Service; National Museum of Man; conversation with Andy Fairies, 1984
- 27 Joyce M. Banks, "The Church Missionary Society Press at Moose Factory, 1853-1859", *Journal of the Canadian Church Historical Society* XXVI (October 1984) 69-80; Karen Evans, *Mashnahan: Native Language Imprints in the Archives and Libraries of the Anglican Church of Canada* (Toronto 1985); David H. Pentland & H. Christoph Wolfart, *Bibliography of Algonquian Linguistics*

(Winnipeg 1982); John Stewart Murdoch, *A Bibliography of Algonquian Syllabic Texts in Canadian Repositories* (Ottawa 1984); John David Nichols' review of Murdoch's *Bibliography in The Canadian Journal of Native Studies*, IV (1984) 169-172; Grant, *Moon of Wintertime*, 112; C. Douglas Ellis, "A Proposed Standard Roman Orthography for Cree", *Western Canadian Journal of Anthropology*, IV (1971) 1-37

28 John S. Long "Archdeacon Thomas Vincent of Moosonee and the Handicap of 'Metis' Racial Status" *The Journal of Canadian Native Studies* 3, 1 (1983): 95-116. See also John S. Long "Treaty No. 9 and Ontario's Fur Trade Company Families: Northeastern Ontario's Halfbreeds, Indians, Petitioners and Metis" in Jacqueline Peterson & Jennifer S.H. Brown, eds., *The New Peoples: Being and Becoming Metis in North America* (Winnipeg: University of Manitoba Press, 1985); forthcoming

Annual Meeting

All members are welcome to attend the 1985 annual meeting of the Society to be held at Trinity College, Toronto, 8 November. Details will follow.