

pearance and manners reminded me very much of the smiling, sociable little Blackfeet in the Rev. J. W. Tims' Mission in Alberta. The Superintendent, Mr. Chase, seemed thoroughly devoted to his little charges, and they all appeared to be very fond of him.

Mr. Chase kindly drove me out to visit the Tesuque Indians, about eight miles from Santa Fe. This was the first time I had ever seen an Indian Pueblo village, and it was very interesting: the houses built of bricks made from the red adobe soil, and arranged in terraces one above another, which were reached by rude-looking ladders, placed on the outside. I stayed all night at this Pueblo village; being the guest of the Governor, whose name was Diego. I supped off goatmeat and paper bread, and slept on the floor. Next morning the Governor drove me in a delapidated waggon, with a miserable little pony, back to Santa Fe. One of the pupils at Mr. Chase's school gave me his Indian name, "Gultklide," and I gave him my name, "Wilson," in exchange. All the pupils were still heathen. Santa Fe is a curious old place. There is still the old adobe palace, which used to be the Government building under the Spanish, with walls five feet thick. One end of it is now the Post Office; the centre the Governor's Residence, and the other end a Museum. The San Miguel Church is said to be the oldest church in America, and it is kept now as a show place, 25 cents being charged for admission.

Women's National Indian Association.

SUCH is the title of a pamphlet which has come recently into our hands. It shows at a glance that in the States the women have roused themselves and are actively engaged in caring for and ministering to the necessities of the poor down-trodden Indians. Would be glad that something of the same kind could be done in Canada. What do our Canadian women know of the condition and wants of the Canadian Indians? How many of them are leaving home and parents and going out two-and-two to live among the Indians, become one with them, teach them by example as well as by precept how to live here and how to prepare for eternity? In a little pamphlet, published recently by the W.N.I.A., we find the following headings: "Duties Neglected," "General Condition," "Indian Capability," "Indians not Paupers," "Indian Evangelization"; and in another paper is a long list of Indian tribes and communities that have as yet *no Christian teachers among them*; conspicuous among them are the Navajo Indians in New Mexico—17,358 in number. *Seventeen thousand Indians, and no one to teach them!* Whether

or not such a state of things prevails in Canada, nobody seems to know—and *does anyone care?* If only we had room we would like to insert a number of extracts from the W.N.I.A. papers. Should any Canadian ladies wish to learn about the work, we give herewith the address of the Secretary, Miss Helen R. Foote, 2105 Spruce street, Philadelphia, Pa.

Linguettes.

DURING our recent trip in the United States we were brought into contact with Indians of more than forty different tribes, all speaking different languages; and we prepared a rough comparative vocabulary, taking down the words as pronounced from the Indians' lips. Since our return home, we have got this vocabulary into shape and put it in the form of a pamphlet, with spaces left for additional information as to grammatical construction, general history, etc. These pamphlets we are filling in so far as we are able, from our notes on hand, and then sending them for correction and the addition of more material to those who either aided us in the first instance, or whose names and addresses we have been given, as persons competent to give the required information. So far we have on hand partial information concerning the language and history of *eighty Indian tribes*. We shall be very thankful if any persons living among Indians, or interested in Indian linguistics, will send us a post card, stating their address and the language with which they are familiar, and we will then send them one of our pamphlets. We shall be also most grateful for either the gift or loan of any books bearing on Indian history or Indian language.

Jottings.

THE Rev. R. Renison, of the well-known Neepigon Mission, is in great want of funds to enable him to complete his new church. Few know or appreciate the great difficulties of that mission. All the material for building has either to be brought by dog sleigh and toboggan forty or fifty miles in winter, or by canoe and portaging through long portages in summer.

James Appikokia, the Blackfoot boy, former pupil at the Shingwauk Home, is married and about to build himself a house near to Mr. Tims' dwelling. A kind friend has sent him two plated knives and forks to start housekeeping with.

RECEIVED.—Several copies of the "Boys' Own Paper," for Our Indian boys, from H. C. Patterson, Cornwall. Also, a kind contribution of \$4 from Mrs.