

wanderings are over, and they gradually adopt the mode of obtaining a livelihood in vogue amongst their white neighbors.

With this change it must be remembered the Indians are now more easily reached than of old on the plains. But with this come many difficulties then unknown, difficulties inevitable when the Indian is brought face to face with civilization, which he does not understand, the basis of which is altogether different from anything within his experience.

So much then for the past and present of the Indian himself. The mission at Touchwood was for many years the centre of the missionary work in the district, and places as far apart as Fort Qu'Appelle, Fort Pelly and Long Lake, were visited at intervals by the missionaries and catechists of the Church Missionary Society in England. We cannot give better proofs of the success of these missionaries than the fact that in nearly every band that are to-day on reserves in Assiniboia there are some of their converts or children of their converts. There were no other missionaries in the field in those days. The work was chiefly directed by the late venerable Archdeacon Cowley. After Touchwood Hills came Fort Pelly. To-day the two most numerous bands at Fort Pelly are occupied by Roman Catholic and Presbyterian missionaries. One out of the four Reserves at Touchwood Hills is now Roman Catholic. File Hills are in the hands of Presbyterians. All the Reserves on the Qu'Appelle River and lakes are either Presbyterian or Roman Catholic. The Moose Mountain Reserves are left to themselves, as are also the Nut-Lake Reserves. Out of the whole territory there are only four now actively occupied by us.

When our bishop, Rt. Rev. Dr. Anson, took charge of the diocese, there was but one missionary to the natives throughout the vast diocese. To-day there are three priests and two laymen at work. But this number is far from adequate to cope with the work. Our bishops would most willingly place more men in the field, but funds for the purpose are not to be found. Two of the clergy have schools under their care as well as religious work. The one on Gordon's Reserve is partly a boarding and partly a day school. The clergyman there therefore finds his hands more than full. An assistant ought to be at work here. There is a regular congregation of Christians on this Reserve of from 60 to 70 persons, but they have not yet had a house wholly set apart for the worship of God amongst them. They have one in course of building, but they need about \$300 more to finish it. For money they must depend upon their brethren who are in possession of more of God's gifts than they have. What labor they can they give.

At Fort Pelly there is a church recently built, thanks to the energy of the missionary and his friends. The congregation there too has amongst its numbers some recent converts. We feel sure

that were it possible to pay better attention to the work converts would not be any fewer in these days than they were in the past.

Work is being carried on on Day Star's and Poor Man's Reserves by school teachers and the missionary of the Church Missionary Society—the only missionary they have in the diocese at present. This society have withdrawn their support from this part of their former field altogether with this solitary exception. Why so promising a field should have been left at such a critical time is more than we can understand. As it is, much that has been done in the past needs to be done over again, whereas if the work had been continuous their former years of toil would by this time be bearing fruit.

The ancient heritage of the Indians has been disposed of, and the sons and daughters of the Canadian Church in great numbers have become owners and occupiers of the old hunting grounds of the Indians. With this acquisition the Canadian Church has had an obligation laid upon it to see that the Indian has every fair and available chance of becoming Christians and heirs of the better heritage which is in heaven. We must not think that because the Government is doing a noble work among them that that is all that is needed. The Government does not pretend—and could not if it did—to teach them religion. That is the special province of the Church of Christ. There are men and women in the Church who discharge their obligations well and do much work of love besides. But the good works of *some* does not justify or even excuse the apathy of others. The appearances are that the Church in Canada is either poorer or much more thoughtless regarding her North-west missions than either the Methodists or Presbyterians. We, however, prefer to think that the present state of things is only, as it were, a lull in the movement. That the Churchmen of Canada all over will yet prove to the world that the missionary spirit is not dead amongst them, and that no part of their vast field of labor shall be neglected by them. The Home Missions in Canada call earnestly for support, and should no doubt be first considered so long as the Church of England in Canada has heathen within her own territory.

The work in this diocese of Qu'Appelle can be assisted by contributions of money. Cards for collecting may be had from the Rev. L. Dawson, Regina, or Rev. W. E. Brown, Moosejaw, and from those working amongst the Indians. The smallest coin will be accepted.

The Woman's Auxiliaries of Canada have rendered very valuable service in the past. Let it be remembered that as the Church does its work more thoroughly there will be increased obligations for a few years. Therefore, the work of the Woman's Auxiliary cannot be dispensed with for some time to come.

Our Boarding School could be materially assisted by gifts of furniture, bedsteads, desks, etc.,