

surely the Indians are beginning to adopt the customs and habits of civilized life.

The Blackfeet nation is divided into three bands—the Blackfeet proper, the Piegans and the Bloods, and their missionaries are respectively, Rev. J. W. Tims, Rev. H. Bourne and Rev. S. Trivett.

Of our visits to the two latter missions, I will speak in my next number.

The Blackfeet proper number at present about 1,900 Indians, and are scattered in small camps of about a dozen tepees each, on various parts of the large reserve.

Rev. Mr. Tims has been the only missionary of the Church working among these people. In the southern part of the Reserve, the Roman Catholics have a school and mission, but no other body of Christians has done anything for these Indians. When Mr. Tims arrived among them he was unable to speak or understand a word of their language, and the difficulty of learning it may be realized when it is remembered that it had never been reduced to writing and could only be learned orally. After some years of diligent study, in which Mr. Tims' health suffered considerably, he has written, and the Society for Promoting Christian Knowledge has published a Blackfeet grammar and dictionary, and the Gospel of St. Matthew, which latter is published by the Bible Society. That his work will be of inestimable benefit to other missionaries and workers among these Indians will readily be believed. Mr. Tims is assisted in his work by two school teachers, Mr. Haynes and Mr. Swainson, and by Miss Perkes, who has succeeded Miss Brown as matron of the Girls' Home, and who is supported by the Woman's Auxiliaries of the Toronto Diocese. Mr. Haynes also has charge of the boys, who are taken to live in the mission house, and Mrs. Swainson (nee Miss Tims) teaches the girls in the schools sewing and knitting. All are devoted to their work, and to the poor Indians in their charge. A new day school, that like the other two day schools is partly supported by the Government (which gives \$300 to the teacher's salary, but makes no provision for buildings, heating or other expenses), has been begun some miles from the mission house, after many earnest persuasions from Chief Eagle Rib. Of course no teacher can live on the grant received from the Government, and it is earnestly hoped that church people will realize the great importance of this new opening for missionary work, and contribute for its support, as only by voluntary contributions can this work be sustained, there being no fund from which to draw.

Our hearts sank within us when we saw in what wretched quarters the Girls' Home had been located from want of funds, and it is a cause of rejoicing that a building, small, but more suitable for the purpose, has been erected during the autumn.

Rev. Mr. Tims has applied to the Government

for money to pay for the erection of this building, and the item will be placed in the estimates for next session, when it is earnestly hoped that the appeal may be granted.

All who know anything of the lives the poor children live in their own homes, where whole families are crowded into one tepee or small hut of one room, and where the children hear vile language and witness vice of all sorts, anyone who knows this must feel the importance of taking these poor children and placing them in homes where Christian truths will be taught them by example as well as precept. Mr. Tims is one of the C. M. S. Missionaries, but neither that society nor the funds of the diocese can furnish any help for the schools or homes, and it rests upon Churchmen, especially in the eastern dioceses, to give to the utmost, so that the light of the Gospel may be made to shine on these darkened minds. Signs there are, and hopeful ones, even among the older Indians, of a break in the darkness. One of the minor chiefs, White Pup, has told Mr. Tims that he does not pray to the sun anymore, but to the God of the Christians, and the Indians attend the services and show much more attention than they used formerly to do, and this year for the first time consented to give up their cruel torture dance with which the sun dances conclude.

Great gratitude was expressed to us by the chiefs for the gifts of warm clothing sent by the branches of the Woman's Auxiliary, and in many a tattered garment we recognized what had once been the work of busy fingers of a Woman's Auxiliary worker, who, like Dorcas of old, makes coats and garments for her poorer brethren.

After we left Gleichen, we next went to visit the Sarcee Indians, near Calgary, and Mr. Tims kindly went with us to act as interpreter. These Sarcees are probably of the same family as the Beaver Indians, who live much further north, for their language is very similar, and quite different from the Blackfeet. They speak and understand the latter, however, as they have lived for many years near neighbors—from an Indian point of view. Rev. Gibbon Stocken has charge of this mission, in addition to the white settlement at Fish Creek. On account of Mrs. Stocken's ill-health, she and her husband have been in England for some months, and the mission is looked after by Mr. Stanley Stocken, the Incumbent's brother. The Sarcee Indians are not as fine looking a race as are the Blackfeet, but they are wonderfully intelligent.

There are two day schools on the reserve, and a boarding school is much needed, were there some one to take charge of it, and funds for its support. At present, Mr. Stanley Stocken is working single handed—even cooking his own meals. Do people in civilized homes ever realize the devotion of a life, which for Christ's sake is spent entirely alone among the heathen?