

people in each band, etc., and their efforts at self-support. Only, in the tables where values are set down, bear in mind that it does not mean value of property that is under the Indians' private control. Also deduct one-quarter of each sum in the crops returns, as I think that the majority of those figures are 25 per cent. too high, and you will have an idea of the standing of all the treaty Indians, that is, Indians living south of the height of land from the coast of Labrador to Lake Athabasca, or up to the watershed of the St. Lawrence and Great Lakes, and the English River and Saskatchewan watersheds, and thence to the coast. All are reported upon in that book. It will be a great help to you in your decisions, I am sure. I will write to the Deputy Minister of the Interior myself, asking him to send the book to you.

In the religious census returns, bear in mind, also, that both our Church, the Romans, and the sects, claim that many unbaptized belong to them; so that the religious census will not give the number of Christians.

In all directions where there are schools, I see signs that the Indians are improving their temporal affairs. But the religious progress is slower. Last summer the Touchwood Indians revived the "Sun Dance," which had not been practised here since 1887 before; but I think that it has not been altogether a harm, as our Christians—some by my advice—went to see it, and came back far stronger in their convictions of its "foolishness" and "brutality." But there is a very plain reason for the Indians' lack of religious progress. It is because missionaries are so few. Our Church has three Indian missions in the whole diocese—Fort Pelly church and day schools (13) for Key's band, population 127; Gordon's Reserve, St. Luke's Church day and boarding schools (27), Touchwood Hills, population 155; Poor Man and Day Star, Touchwood Hills, day school (13). Number of Church population 185, none baptized.

Attached to each of these missions there are thirty or forty half-breeds who have left the treaty by accepting scrip in commutation of their annuities. Scrips are sold, value spent, and they are worse off than the Indians now. As far as they are concerned, they are the same to us as the other Indians, and must needs be taught, watched, Christianized, and prayed for.

In this diocese there are 1,509 heathens not claimed to be under any Christian influence at all. Our Church is doing far less to teach the Indians in the diocese of Qu'Appelle than in any other diocese in Canada, and why? In the first place, for lack of funds. We lack the funds because we have not placed the matter before our Church in sufficiently strong terms. I am also afraid that there were a few of us who doubted the possibility of Christianizing the heathen

Indians. Nothing more absurd or more insulting to our own appreciation of our faith could be harbored in any man's mind. If we do our part in planting the seed in sure faith that in God's own time the fruit will come, there is no doubt of the result, even amongst the much-abused, but withal hard to convince, Indians. The diocese of Qu'Appelle should, without delay, open two new missions to heathen; also increase the number of the staff at two of the present missions. This is not the opinion of one solitary person, but that of all the workers, and of those acquainted with the work in this diocese. We hope that those who are able will help us to cope with our great task.

Before closing, allow me to recapitulate the needs of this mission:

Eight hundred dollars cash to build a church for this reserve.

Clothing for school children, boys and girls. We shall be glad to furnish measures of pupils.

Old and new clothing, comprising overcoats, coats, pants, shirts, drawers, vests, mufflers, mitts, tuques—for Indians. Clothing for women, of all kinds, old and new, and blankets and shawls, also quilts.

I hope and pray that you will be able to interest some in our behalf, with both money and clothing.

OWEN OWENS.

Miss Montizambert, Quebec.

SOME PRACTICAL SUGGESTIONS FOR A WOMAN WRITING HER FIRST MISSIONARY PAPER.

THE manner in which the invitation to write a missionary paper is received has a great deal to do with its success or failure. If it is accepted in a half-hearted, ungracious way, as if it were a great bore and you only accepted because you were ashamed to decline, you may rest assured that you will receive no enjoyment in writing your paper, and your hearers but little pleasure and profit in listening to it. So, begin by accepting the invitation to take a country or topic for a certain month with a gracious manner, and say you will do the best you can. It will be of as much help to the president of the society as to yourself.

Do not wait till a few days before the meeting to begin your paper, as so many do, but as soon as you reach home write down your topic, and begin to cast about in your mind what you would like to say and what books you can consult.

Enthusiasm is a requisite for success in any undertaking, and in writing a missionary paper it holds a first place. By using the following methods, enthusiasm can be kindled: