

Indian woman claimed that she took Topsy because her mother threw her away; but Topsy says that they quarrelled over her, and this woman took her so that she could look after her children while she was at work; and many a time has this child of five years been seen going up and down town with a papoose strapped on her back.

In finding out from Topsy her first impressions of school life, she says: I cried when they took me there because I did not know anyone, but when there two weeks I liked it, for I thought they were kind to me. When hearing people talk English I thought I would never learn to speak that way.

It is almost incredible that in a few short years, a child accustomed to roam the woods winter and summer, almost naked, could be taken in and made fit to go out into homes where dainty things are kept and be trusted to sweep, dust, etc., and especially to have children entrusted to her care; but such has been the case with our girls, three of whom are at service.

Especially would I speak of Topsy tonight, because the prediction has frequently been made that if anything could be made of her, there would be hope for all. In the home of Mrs. Brown, where she has been for the last year, she is giving good satisfaction and found very trustworthy. Her work consists of washing, ironing, scrubbing, assisting in baking, cooking, etc., and because of her kindly disposition the children are entrusted to her care. Topsy also realizes the duty of helping others, for of her wages she always lays aside a part. When collections were being made for the India famine fund she willingly placed a dollar in the plate.

We have never less than 25 children boarding in the school and at present 27. Fourteen of this number are of such an age as to make more work than they do, and as the children have no other help than Miss Fraser and myself, all the washing, ironing, mending, darning, cooking and baking is done by a few girls not over fifteen years of age.

The baking of bread consists of about seventy loaves per week. Take out of the day four hours in which the children are taught a common school education and you will see what a busy life these children lead.

In holding forth the virtues of these children I do not mean that they are faultless: they have their faults, but I doubt if in the end they are any more grievous than our own. I often find that where they fail is just along the line where we have been too exacting. What should we expect of children with only a few years' training away from homes that are filthy and influences that are degrading?

In questioning the children as to their impressions of school life they all say they are glad they came to school so that now they can earn their own living; and especially were we struck with the answer of one girl who said "I am glad I came to school to learn of Christ. I never heard of him but

once and that was from a Minister in Nee-pawa; but now that I have learned of Him I tell my father and mother and they say they believe in Him too." Four of our girls are members of Knox Church, but we believe many more are trusting Christ for salvation.

The parents now see the usefulness of school life, for where once it was almost an endless task to persuade these parents to send their children to school, they now bring them when old enough; and where once runaway children were hidden and shielded, they are now brought promptly back.

We had a very good example the other day. A boy ran away in the evening and the next morning we watched the mother bringing him across the prairie holding him by one hand and in the other a gad fully six feet long. A very few years ago this same woman had grave doubts of the usefulness of a school.

The tepee work is an outcome of school life, for if any of these children must return to life on the reserve, a corresponding work should go on in these homes so that the influences may not drag them downwards. The work we try to do is to gain the confidence of all. How closely they watch you. How quick to detect anything that does not give them the justice they think they deserve. We visit every tepee as often as possible, compliment them upon any improvement either in their homes or on their person.

We have one obstacle and that is the opposition of the medicine men. They are especially active now and have been since last summer, for they think the work of the Mission is lessening their power. Last summer there were a number of deaths and three of these were given a Christian burial.

Especially at the last were they determined to have their way, and I think if ever I felt fear creep over me, it was as we stood that evening by the corpse ready to put it in the coffin we had made ourselves at the school. A number of stalwart Indians came in, talking very loud and saying if we buried that child according to our rites they would all die and it was because the missionary came among them that so many were dying.

We reasoned with them and said it must be as the mother said. If she wished a Christian burial we would give it; if according to Indian custom we would not interfere. After long moments of waiting they carried the coffin to the Church where Mr. E. Brown conducted service. Now behind the Church there is a burying ground with four graves side by side; but to show how custom still rules, a few Sabbaths ago the snow was all cleared away and apples and biscuits placed on the graves for the spirits.

Another hindrance is the "pow-wow" and "Dakota worship." These the medicine men like to have when we have our gatherings and anyone invited incurs the displeasure of the medicine men if they refuse; so you may see the courage needed to withstand. For a long time these gatherings