

Rev. J. Hines, receives no aid or recognition at the hands of the different branches of the Woman's Auxiliary, and would be very grateful for some clothing.

After three days travel we arrived at Battleford. Here the chief point of interest was the Indian Industrial School. This school has been open under the principalship of Rev. Thos. Clarke, ever since 1883, and has done a very good work. We had seen before Qu'Appelle and Regina schools, and had often heard comparisons made, and we do not hesitate to say that Battleford Church Industrial School can hold its own with any. The discipline is good without cowering the children, the arrangement of the dormitories was excellent. The children are taught various useful trades, and during our stay the carpenter and his Indian pupils were away on Thunderchild's Reserve putting up a new Instructor's house. Other boys are taught farming or blacksmith's work, etc., and the girls do the domestic work of the Institution.

Battleford being off the line of railway it is not heard of so much, but we strongly recommend Church people to become acquainted with this Church school, and perhaps to take in the fortnightly paper published and printed at the school, called "The Guide."

It took us five weary days travel to bring us home to Touchwood Hills, but we felt our journey had not been in vain, from the encouragement we received from seeing the grand work the church has done and is doing in the Diocese of Saskatchewan.

THE BLACKFOOT MISSION.



IXTY miles south-east of Calgary is the Blackfoot Mission, *i.e.*, the mission to the Blackfeet proper, which was begun in 1883, when I was sent out by the Church Missionary Society, with instructions to proceed to Blackfoot Crossing and "labour with my own hands" in the erection of a suitable dwelling.

The journey from London, England, to Blackfoot Crossing occupied six weeks, and the route was via New York, Chicago, St. Paul to Helena, where the N. Pacific then ended, and from which place the journey of over 400 miles was completed by road, under a burning sun by day, and with the starry heavens for a canopy by night. On July 20th, 1883, I arrived at the Blackfoot Reserve. The Indians were all gathered together to celebrate the Sun Dance, a religious festival which I often described to the W.A. in Toronto. An empty building stood on the Reserve at that time, erected by the priests from Fort Macleod. It was built the previous year, when a rumour reached their ears that a

Church Missionary Society missionary was expected. Two days after my arrival the priests arrived and set about making their building habitable, and ever since have had a man in charge. Owing to the influence of the priests on Crowfoot, I was not permitted to build in his camp, but was told I might go to old Sun's camp twelve miles above. Accordingly Old Sun's camp became the headquarters of the mission, and surely this first attempt of the Romanists to prevent our entering on the work has been overruled for good, for whilst their mission has now but few Indians around it, the Indians have built all round our mission, and no where could I find a better spot for the headquarters of our work than where we are established to-day.

My first work was to build a house. There being no suitable logs in the vicinity, I had to go to Calgary for them, and 130 miles east for the shingles and other material. On October 6th, 1883, I took possession of the mission house, having meanwhile lived with the government men in a one-roomed shack, which had no floor and but one small window, and which adjoined the building where the cattle for the Indians were butchered.

The winter of 1883-4 was spent in learning the language from the people, for there were no helps, and in teaching school for the little ones. My first attempts at Christian teaching were the translation of little sentences such as "God loves me," "God sees me," etc., which I made the children repeat again and again.

The following winter, 1884-5, I was able to find an interpreter, a half-breed, whose mother was an Indian woman, and I engaged him for a few months. The vocabulary of words which I had collected by myself, I then revised with his help, and then set to work to make a first translation of St. Matthew's Gospel. During the winter this was completed, and the doing it gave me a good insight into the grammar of the language. But translating by aid of an interpreter whose knowledge of English was very poor, was no small trial, and sometimes an hour was spent getting one small sentence correctly done.

During this winter I had services for the Indians twice every Sunday, and the interpreter helped me. In the spring when he left me I commenced to do my own work; and since then have always addressed the Indians without an interpreter's aid. The summer following was that in which the rebellion took place. Our Indians were much excited, but the wisdom of the government in looking after them well and putting them on double rations, prevented their joining the northern Indians. It was, for a while, an anxious time, but thank God, all passed over quietly. The only thing that may be said to connect with the rebellion was the robbery of the mission house late in the summer