

J. M. Atwood.

"The love of Christ constraineth us."—1 Cor. v. 11.



Indians of Canada

Compiled by the Convenor of the Indian Committee

of the

Woman's Auxiliary

to the

A. S. C. C.



"Thus saith the Lord of hosts: Behold, I will save my people from the east country and from the west country, and I will be their God, in truth and righteousness." Zech. xiii, 7, 8.

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Indians of Canada

The total number of Indians in Canada in 1907 was 110,345, distributed thus :

Ontario	23,783
Quebec	11,380
Nova Scotia	2,114
New Brunswick	1,764
Prince Edward Island	288
British Columbia	25,692
Manitoba	8,445
Saskatchewan	7,471
Alberta	5,561
Northwest Ter. (inside treaty limits)	3,962
Outside treaty limits	17,183
Outside N. W. Ter. and treaty limits	3,302

According to the statistics gathered from the different Canadian Dioceses, there are about 25,600 Indians in Canada, in the care of the Church of England. Ministering to them are 91 clergymen, 10 of whom are Indians ; of Catechists, there are 39 and of these 9 are Indians.

Algoma Diocese

There are said to be 8,000 Indians in Algoma Diocese. It is difficult to verify the number. Most of them are Romanists, only a very few remain pagan and those in the Nepigon region. The Church of England has about 600 under her care. There are four Mission churches, viz., at Sheguiandah, Garden River, Nepigon and Misanabie. There is also a small Mission station near Little Current and a smaller one on the Spanish River, served by the catechist at Massey. At the Mission of Sucker Creek (near Little Current) and Spanish River, there are school-houses which are used for service. Three school teachers act as catechists to the Indians, one at each of the three Missions, Garden River, Spanish River and Sheguiandah, and there

are at least two more needed immediately for the schools at Birch Island and Sucker Creek. There are five ordained men at present ministering to Indian congregations, though three of them have also white congregations within their charge. There are no hospitals for Indians; they have to be sent to the nearest hospitals along the line. There is a small infirmary for the use of the Shingwauk and Wawanosh Homes.

The day schools are Government schools in charge of Church of England teachers. These are the Shingwauk and Wawanosh Homes, with 64 children, 37 boys and 27 girls. These are now cut off from the M.S.C.C., receiving no grant whatever. The Government does not increase the per capita grant, which is about half the sum paid to smaller schools in the West. It is very sad to say that they may have to be closed, because they are running behind financially so rapidly. It should be known that these schools not only afford education to the Indian children of Algoma, but that many Indians from other outside reserves send their children to these industrial schools. It will be a lamentable setback to missionary work if these schools are not supported. The Romanists have a strong grip on the Indian population, and owing to their numbers and resources, compete advantageously with the Church of England. The Indians in these regions are hunters and it is not easy to induce them to join the Missions. The W. A. in the Diocese completes the support of a boy and girl in the Shingwauk and Wawanosh Homes. Some of the girls are married and are living well as citizens; some have become domestic servants and give satisfaction. Of the Shingwauk pupils, the larger number of those who pass through the Home, take ordinary positions; yet a few have risen above others. Two are doing good work to-day as priests of the Church, several have taught school, one was a bank messenger for a time and then obtained employment with a transportation company. Several are in the Sault, engaged successfully in trade. One is a plumber, another a carpenter, yet another is working in the factory of the Sault Lumber Co. Thus the great work of the Home is to turn these rough, wild young creatures into quiet, industrious, law-abiding

citizens. There were two Indian chiefs who took important parts in the early history of Missions in this Diocese. One was Chief Shingwauk (or Pine), who was instrumental in starting the Shingwauk Home, by expressing the hope to the missionary of that day, that a "Big Teaching Wigwam" might be erected in that vicinity for educating and training his young people. The other was the old Chief Mundeoshane, on the Nepigon Lake, whose faith in the promise of the Treaty Commissioners kept him and his people loyally waiting for many long years, for the advent of the English Church.

Athabasca Diocese

There are two or three reserves but no Indian agents. The Indians, who number between 4,000 and 5,000, are not confined to these reservations. Four or five hundred are in care of the Church of England. There are eight clergy and one native ordained priest, but no catechists. They are supported by the C.M.S. and the M.S.C.C., with six churches and six schools in charge of the Church; there are boarding and day schools supported by the Government. The names of these schools are Irene Training School, Vermillion Fort; Christ Church, Peace River Crossing; Spirit River, near Dunvegan; St. Peter's, Lesser Slave Lake, aided by W. A.; St. Andrew's, Whitefish Lake, aided by W. A.; St. John's, Wapuskow, aided by W.A.

The only other church working among these Indians is the Roman. There are no hospitals for them. They are as a race fairly sober, fairly moral and entirely law-abiding. Some have progressed but not become particularly prominent; some have helped in the schools, but not as teachers. The effects of religious instruction and of education have been shown in the improved moral tone.

Calgary Diocese.

The Church of England is working on the following reserves: Blackfoot, Blood, Peigan and Sarcee. There are churches at Blackfoot, Peigan and Sarcee, and at Blood a school and church combined. (Total population of these reserves is 2,658. No returns from the Diocese as to what number of Indians are in care of the Church of England.)

The clergy of all but the Peigan reserve are supported by the C.M.S., the Peigan, out of the general funds of the Diocese and by private subscription. Roman Catholics work amongst the Blackfoot, Blood and Peigan Indians, otherwise none other than the Church of England. The land at Blood is owned by the C.M.S., the school has accommodation for 80 pupils and a staff of 9. The Government claims all schools, our Church schools included. There are four under the care of the Church, viz., Blackfoot, 33 pupils; Blood, 33; Peigan, 30, and Sarcee, 11. There are hospitals at Blackfoot and Blood, in connection with the Church of England.

The Blackfoot is supported, as far as its matron and nurses is concerned, by the W. A. of Toronto Diocese; the doctor by the C.M.S. and S.P.C.K. There is room for 12 or 16 patients and about six beds are occupied just now. In 1905 a branch of the W.A. was formed by the late Mrs. Stocken among the Indian women. They are helping with the leper work in China and promised \$12 towards it this year. One member baked bread and sold it at treaty time, i. e., when the Indians assemble in camp at one place to receive their treaty money. They also sell bead work and give the money towards the work of this branch. A very touching incident occurred that might well set an example to white women. At their first meeting after Mrs. Stocken's death, one of their number approached Canon Stocken, and in her quaint way said to him: "There is no one now to talk to us, or to teach us as she used to do! What shall we do? We must not let all the good words be lost. I cannot speak words of wisdom as she did, nor speak the English language well, but if you will prepare something for me, and show me how, I will talk to my sisters and teach them as best I can." These women have the Auxiliary prayer translated into Blackfoot and printed on cards. The member's name is written at the bottom and this serves in place of the ordinary membership card.

The Rev. E. Gale of the Blood reserve has so far succeeded in learning the language spoken on the reserve, as to be able to go about his large territory without an interpreter and has visited every Indian home during the year. The ex-pupils of the Sarcee

reserve frequently attend the services, and it is interesting to see these old pupils of the school arriving in wagons or sleighs with their young offspring to attend the service of the Church which took so large a part in their early education. It is only a little over 20 years since all the Indians in Alberta were heathen savages, and when one remembers the wild and unsettled state of the country at that time, and considers that the influences brought to bear on the Indians, outside the missionaries, were all detrimental to religious progress, the wonder is that they have advanced as far as they have.

Caledonia Diocese.

It is impossible to give exactly the Indian population because the census of the Blue Book is according to the different Indian agencies which do not coincide with the boundaries of the diocese. The Tsinshian Indians are on the coast, a little way up the Skeena river and on Delphin Island. Total population, 1,531; of these, 409 in care of the Church of England. The Haida Indians are on Queen Charlotte Islands. Total number, 599, of whom 369 are

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Church of England. The Nishga Indians are on the Naas river in six villages. Total number, 814, and are now almost all Church of England, say 810. Kitshon Indians are on the upper Skeena river. Total number, 1,110, of whom 627 are Church of England; about 50 are called heathen because they still hold aloof from any religious body, but are more or less influenced by Christianity. The Church of England has about 50 baptized Indians among the Tahltans on the Skekeen river (Government census gives 220 Tahltans). A Presbyterian missionary now ministers to these when they come twice a year from their wanderings. We found this Mission too expensive to maintain. The number of Church of England natives is 2,300, counting some few scattered ones. There are 8 churches and 7 ordained missionaries, but in addition there are 5 churches at the various canneries, where the Indians go in summer to fish and work. Gishgegas has a mission building and a native catechist. It is 60 miles above Hazelton. The missionaries are supported by the C.M.S. The Methodists and Salvation Army are at work among

these Indians, but the Roman Catholics work in the far interior. There are 9 day schools, and one industrial school at Metlahatla, with two branches, one for boys, another for girls, under the care of the Church of England. The day schools receive a Government grant of \$300 a year (less days children are away fishing, etc.) The boys' industrial receives \$140 per capita (less time pupil is away beyond 3 weeks' vacation). Girls' industrial receives \$100 per capita with same condition as to time as boys. The normal attendance of each is 30. There are hospitals at Port Simpson, Hazelton, and Bella Bella. Two of these are as much for white people as Indians; that at Port Simpson, is under the control of a Board, on which the Church of England is represented. These Indians are very much like white people, some moral, some immoral; there is some drinking among them, but fines are heavy; on the whole they are a law-abiding people. They get their living fishing for canneries in summer, trapping and logging; some are carpenters, some storekeepers, some work for the G.T.P. in surveying parties. The Indian girls marry and settle down. They get a splendid training at Metlakatla Industrial School, and you can always tell where an Indian got his wife, by the way she keeps house. Henry Edenshaw, a full-blooded Haida Indian and an ex-pupil of Bishop Ridley's School, is teaching school at Mosset, under Archdeacon Collison, and is a splendid man; he comes over for the fishing in summer and sometimes acts as lay reader at Essington. Some account must be given of Hannah Hope. She was one of the first Christians, and among the few who came to settle at Metlakatla when Mr. Duncan started the Mission there in 1862. From that time till her death (1906) for 44 years, she lived an earnest good life. After the death of her husband and adopted son, she lived quite alone, earning her own living by washing, sewing and chopping wood. She was a loyal friend to the missionaries and was devoted to Mrs. Collison and her children. When the church was burnt down in 1901, Hannah gave \$100 towards a new one. At her death it was found she had left a sum of money to be divided among the churches in the diocese, by which each of them received \$40. Miss West writes:

"We miss her still and no meeting seems quite complete now her dear old face is gone."

The Government Blue Book speaks in most warm terms of Bishop Du Vernet, "that he takes a deep interest in everything pertaining to the welfare and advancement of the Indian." Of Archdeacon Collison, it says: "He is the greatest friend and adviser of these Indians, and to him and his good lady belongs the credit for their advancement. They have spent over 30 years of their lives endeavoring to lift these people from barbarism to the position we find them in to-day. The Archdeacon, the personification of kindness and goodness, has been their missionary, teacher, director and doctor for all these years. Canadian people do not realize the debt of gratitude they owe to men who are striving to enlighten the Canadian Indian, and as in Archdeacon Collison's case, isolating themselves and their families from the comforts and advantages of civilization."

Columbia Diocese.

There are 15 bands of Kwawkweweth Indians, with 90 reserves and fishing stations and a population of 1,257. Of these 572 are under the care of the Church of England, with a church for Indians in charge of the Rev. A. J. Hall. He is supported by the C.M.S., with a grant of \$400 from this Diocese. The West Coast Indians are divided into 14 tribes, with 150 reserves and fishing stations. The Cowichan nation, with fifteen or more tribes, has a population of 1,860. The Roman Catholics, Presbyterians and Methodists work among the West Coast and Cowichan Indians, but not among the Kwawkweweth Indians. There are four Government schools, an English Church Boys' Industrial School at Alert Bay, with 35 pupils; Presbyterian Boarding and R. C. Industrial Schools at Alberni, and a Government school at Kuper Island. The Indians are moral, sober, industrious and law-abiding, but pot-lashes are the great obstacle to progress. Some half-breed Indian men have done good work as teachers.

Fredericton Diocese.

There are about 14 reserves, with a total population of 1,430. Added to this are a few encamp-

ments, with a few Indians scattered here and there, in the Province of N.B. These are of the Micmac tribe, so the Government Blue Book reports, but the member of the committee says some are Millicete. All are under the care of the Roman Church. There are Government schools on three of the reserves; the children of the other reserves attend the public school for white children, but in many cases do not go at all. In the year 1786 the New England Company for Propagating the Gospel (Church of England Society) undertook work in the Province, under the management of a Board of Commissioners, including Lieut.-Gov. Carleton, Chief Justice Ludlow, Judge Allen, General Collin, and the Hon. Jonathan Odell, Ward Chipman, Jonathan Bliss, Geo. Leonard, Wm. Paine, Edward Winslow. The Rev. F. Dibler was missionary teacher at Woodstock, 1784-1793. Rev. J. Fraser, at Mirimachi, 1791; Gerves Lay, at Sheffield, 1791; Rev. O. Arnold, at Sussex, 1791, and schools were also attempted at Fredericton and Westfield. A fair measure of success was attained at Woodstock. The Board decided in 1898 to concentrate its efforts, by establishing a college for the Indians at Sussex. In the course of the 36 years in which the Board carried on its operations in N.B. the large sum of \$140,000 was expended, of which amount \$30,000 was paid out in salaries to those who had little or no direct connection with the work of instruction and expenses of management (or mismanagement). The Indians of the Province are now rather a composite race, through intermixture with the French. They are law-abiding when not under the influence of liquor. Those that drink are usually immoral and degraded. Those on the larger reserves as, for example, that of Tobique, have fairly good houses, and do a little farming, besides lumbering and stream driving. There are no hospitals for Indians, but they have been admitted to the General Public Hospital at St. John. The Church of England in the Province, so far as can be learned, has not taken much interest in these former owners of the soil. There is an instance recorded of the Rev. Thos. Wood, S.P.G. missionary at Annapolis, N.S., after his arrival in St. John, July 1st, 1767, holding a service and preaching in the Indian language to

Christian men and women, one Indian girl being baptized. Perhaps if a greater interest were taken in the few with whom we come in contact during the summer, when they are frequently employed as guides in fishing and hunting expeditions or in selling small wares, baskets and bead moccasins, etc., some good might be done and a small number brought into the Church.

Huron Diocese

There are 9 reserves in the diocese, upon 7 of which the Church of England is working. Total population, 7,979, of which 3,086 are in the care of the Church of England.

Sarnia Reserve has a population of 297 Indians of the Ojibewa tribe. Of these 80 belong to the Church of England and are in charge of Rev. E. T. Evans of Sarnia town. There is a church on the reserve and a Government day school fairly well attended. Some pupils have gone to the Institute at Muncey and the Shingwauk Home. Kettle Point Reserve has a population of 95, and of these 60 are in care of the Church of England. There is a Government day school and a church. To the latter the Indians contribute \$40 annually. Ten of them were confirmed last year (1907). They belong to the Ojibewa tribe and as a rule are quiet and law-abiding.

Muncey Reserve has a population of 1,269, composed of Chippewas, Oneidas and Munsees. Of these 530 are in the care of the Church of England with a missionary in charge of the churches. The late Rev. P. Chase, an Ojibewa Indian, who was a Methodist preacher, joined the Anglican Church and was ordained by the late Bishop Cronyn, who authorized Mr. Chase to go to England to collect money to build a church. Under the auspices of the C. and C. C. S. he collected \$3,000, which was used to erect the two churches mentioned. While in England Mr. Chase was made much of, was presented to the Queen, dined in company with the Prince of Wales (now King Edward VII.) and was entertained at houses of the nobility. A fact which amused many was that precedent was given to him where he was entertained, over those in high rank.

Walpole Island Reserve is peopled by Chippewas, and Pottowattamies, with a population of 772, of

which 376 are Church of England. The missionary in charge is an Indian, the Rev. S. A. Brigham. There are two Government schools open, but quite a number from the reserve attend the industrial school at Muncey and the Shingwauk Home. There is quite an improvement regarding drunkenness, but as long as the liquor men of the United States are allowed to sell liquor to Indians it will be almost impossible to stop drunkenness. (Walpole Island is just opposite Algonac in State of Michigan).

Saugeen Reserve, on east shore of Lake Huron, has a population of 389, Chippewa tribe, with about 48 in care of the church. The Mission is in care of a native catechist under the rector of Southampton. The work, which began in the spring of 1907, is growing, the foundation of a church is laid and last July (1907) the Bishop confirmed 17 Indians, who came to St. Paul's church, Southampton, the following Sunday to Communion. They contribute \$40 annually towards the support of the catechist. The S.P.G. has given a grant of Prayer Books in the Ojibbewan tongue for the use of the Mission. These services of the Church of England are said to be the first for over 50 years, when the late Dr. O'Meara ministered to the Indians along the shores of Lake Huron.

Cape Croker Reserve is served by the same catechist as the Saugeen Reserve. It has a total population of 389 and about 25 non-treaty Indians. Of these 25 are in the care of the Church of England and contribute \$40 annually towards the support of the catechist. There is prospect of a church being built there in the near future.

Six Nation Reserve, near Brantford. This is the largest and most important reserve in the diocese. It is 12 miles square and has a population of 4,286, of whom 1,525 belong to the Church of England, 600 still pagan, 700 Baptists, 500 Methodists, the remainder 7th Day Adventists, Plymouth Brethren and various other sects. Members of the following tribes live on the reserve: Mohawk, Oneida, Onondaga, Tuscarora, Cayuga, Seneca and Delaware. The Church of England Mission is of historic interest, having been begun and carried on by the oldest missionary society in the world, the New England

Company for Propagating the Gospel among the Indians of British North America. It was formed by the Long Parliament and received its charter under the hand of Charles II.

The above tribes inhabited the valleys on the rivers and lakes of Central New York, including the Mohawk and Genesee valleys. At the time of the American War of Independence, being loyal to the British Crown, they left and settled in different parts of Canada, a portion of them on the Grand River reservation.

The Rev. Abraham Nelles, afterwards Canon, and in 1878 made Archdeacon of Brant, was an S. P. G. missionary, but entered the employ of the New England Company and though not the first missionary to the Indians, he was identified with them for a longer time than any other. His work covered nearly half a century. He was the first missionary at Tuscarora Village, a parsonage was built there for him in 1835 and was afterwards occupied by the Rev. Adam Elliot, who was appointed in Mr. Nelles' place, he having accepted in 1844 the incumbency of the Mohawk church.

Mr. Elliot ministered at Tuscarora for 40 years; after his death, at the request of the N. E. Company, his widow remained in the parsonage, and then she and her niece, Miss Kerby, did the work of Deaconesses, visiting and teaching these Indians. They were called by the Indians, "the ministers," and were respected and looked up to with great reverence. Mrs. Elliot died in 1888 and Miss Kirby, through ill-health, retired from the work a year or two later. The Rev. R. Ashton is in charge of the Mohawk church and Institute at or near Brantford. This is the fifth oldest Protestant church in Canada. Here is to be found the famous silver Communion vessels given by "Good Queen Anne," a portion of which was taken to the reserve at Tyendinaga, Bay of Quinte. There is also a Bible in which the Prince of Wales (now King Edward VII.) inscribed his name in 1860. The Mohawk Institute is a large Industrial School, that affords maintenance and education to 90 children of both sexes, as well as instruction in agricultural and mechanical trades for the boys and domestic training for the girls. Five

pupils wrote for the entrance examinations of the high school and all were successful.

There are 10 Government schools and eleven teachers, one being a graded school. There is a branch of the W. A. on the reserve, composed of Indian women, under Mrs. Strong, the missionary's wife. Miss Kerby organized the W. A. at Oshweken December, 1893, and Mrs. Strong has carried on the two divisions as one branch and meetings are held semi-weekly at either end of the reserve. Mrs. Strong also has a Sunday School of 70 children. There is a large Council House at Oshweken with a medical office, where 5,593 patients were treated last year by the physicians on the reserve. The Six Nation Reserve is no charge upon the church in Huron, the work is entirely supported by the New England Company. The Rev. J. L. Strong is the missionary in charge. There are six missions, at four of which there are churches and a fifth in course of erection. Until lately Mr. Strong carried on the work, assisted by Rev. Isaac Bearfoot, an ordained Indian, and native catechists. The Rev. A. B. Farney, of Aylmer, has been appointed to assist, and will take charge of the Mission at Oshweken, where a church and parsonage are in course of erection.

To show the result of teaching and training these Indians, the Rev. J. L. Strong gives the following example: Three young women are trained nurses, one is in the Government Civil Service at Ottawa, three or four are typewriters in offices, two men are doctors in the U. S., and are well off; one a Government surveyor, another a civil engineer, one a dentist in Hamilton, four or five are clerks in offices, two have taken up homesteads in the Northwest. Young women have gone to domestic service, some to factories, stores and dressmaking establishments. Nearly all, both men and women, who go off the reserve, do well. At present five Indians teach school. Several pupils wrote for the high school examination and four are attending the High School at Calcedonia, one Hagersville, one at Brantford, and one at Hamilton. These are all from our reserve schools and from the Mohawk Institute. The before mentioned are paying their own expenses. Three more pupils are attending Toronto University, one the

Woodstock College. These also are meeting their own expenses." Dr. Oronyatekha was born and bred on that reserve and his brother and nephew are still residents. Pauline Johnston, the poetess and author, is the daughter of the late Mohawk chief, Geo. H. M. Johnston of this reserve.

All this is strong testimony as to the possibilities of the Indian race. We must not, however, leave the history of this reserve without reference to that wonderful man, Thayendanega, commonly known as Joseph Brant, Chief of the Mohawks, after whom the town of Brantford is named and the centenary of whose death was celebrated in Brantford and at the Mohawk church on Nov. 23rd and 24th, 1907. His great loyalty to the British crown at the time of the American Revolution won for him the undying gratitude of the British nation. He paid two visits to England and was courted by men of rank and station—statesmen, scholars and divines. On the occasion of his second visit he was received with even greater favor. He was a devoted adherent of the Anglican Church, which was dear to him. In regard to the building of the Mohawk church, which was completed in 1785, the following quotation from a letter by Captain Joseph Brant (Thayendenaga), to Sir John Johnson, dated 15th Sept., 1797, will show by whom it was erected: "We are sensible, sir, of the goodness of Government, above other benefits, in accommodating us with a church."

Brant translated the Gospel of St. Mark into the Mohawk tongue, which was printed by King George III. and sent to the Mohawk church. He also translated the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. These translations were placed on three tablets and sent out from England in 1786 and are at present in the Mohawk church. To his memory is erected at Brantford a magnificent monument, the money for which was raised by national subscriptions in Canada. The work was done in London, Eng. The figures, three on each side of the upper pedestal, represent the six tribes of the Six Nation Indians, with their totems. These figures are marvellously life-like. The bas-relief on the lower pedestal shows Brant holding a council of war with his Indians, a very realistic war

dance, a Canadian winter scene with a bear ploughing wearily through untrodden snow, and a summer scene, with a wolf creeping stealthily through dense undergrowth beneath spreading maples. On the top of the monument is a magnificent figure of Brant. The English Government gave Russian cannon taken in the Crimean war, and the figures, bas-reliefs and a group of trophies are cast with the metal of these cannon. Brant's efforts for the moral and religious improvement of his people were indefatigable, and he, above all others of the Indian race, deserves an abiding place in the hearts of the remnant of his fellow countrymen surviving in our midst, and he is no less entitled to be held in enduring remembrance by all those who profess allegiance to Great Britain.

Keewatin Diocese.

There are 14 reserves on the Lake of the Woods, Winnipeg River, and Lac Seul. On Rainy River 6, on Lake Winnipeg 3; total, 23. The different tribes are Cree, Ojibway and Chippewayan. There are 5,000 Indians and 3,000 Eskimos. At the ten Mission stations of Trout Lake, Severn, York Factory, Churchill, Split Lake, Jack River, Fort Alexander, Long Sault, Lac Seul and Islington, there are 3,050 Indians, all belonging to the Church of England. This does not include all out stations, neither does it touch the Eskimos. There are regular churches at all the Missions, used for both Indians and white people, with 7 ordained men and 4 paid catechists. The M.S.C.C. gives \$4,500 to the Diocese this year (1907) for assistance in white, Indian and Eskimo work. The societies in England assisting are the C.M.S., the S.P.G., and C. and C.C.S. Roman Catholics and Methodists are also at work, though the former had no stations in the North until about five years ago. They have two stations in the south, but none in Hudson's Bay in the Diocese. Re schools, there are 8 day schools in the southern part of the Diocese. For 7 of these the Government grant is \$300, paid direct to the teacher. For one school they grant \$200; whenever there is a male teacher the Diocese makes this up to \$400. At the northern Missions, the Missionary is expected to act as teacher; for only one of these, York Factory, do we receive any grant, and that is \$200. In this

Diocese there have been several Indian girls as teachers ; one is married to the Rev. M. Sanderson of Lac Seul. There are two pure Cree Indian clergymen, the Rev. E. Thomas of Fort Alexander, and the Rev. W. Dick of Trout Lake. Three other ordained men have Indian blood, but are not pure Indians. In the south there is much drinking, but in the north the Indians are much more moral and law-abiding. There are no hospitals in the Diocese for Indians.

Kootenay Diocese.

The Government Blue Book gives the number of reserves as six. The Indian population is 618. None but Roman Catholics seem to be working among them. The Kootenay Industrial School is also under their care. The children are boarders; there are at present 32 boys and 30 girls under instruction. The Indians on the above reserves are said to be temperate and law-abiding. No Protestant body seems to be doing anything for Indians in the Kootenay diocese.

Mackenzie River Diocese.

There are no reserves set apart for the Indians. They and the Eskimo number 4,000, of whom 1,400 are under the care of the Church of England. There are five clergymen, one of them a native in Deacon's orders, and five native catechists at work among them, supported chiefly by the C.M.S. and the M. S.C.C. There are 4 churches and 3 schools (a boarding and two day schools), St. Peter's, Hay River, being the boarding school. They are aided by the Government and are under the care of the Church of England. The Roman is the only other church working in the diocese. No hospitals for Indians. They are fairly industrious, mostly sober, fairly moral and entirely law-abiding. Progress has been made and the good effects of religious instruction and education have been shown in the improved lives of the women.

Montreal Diocese

There are four reserves in the diocese, with a total population of 2,644. The Church of England is at work on two of them, viz., River Desert and Abenakis, and has 90 Indians under its care. River

Desert is 10 miles square, and has a population of 398. It is south and west of the town River Desert. The Rev. J. Meyer is the clergyman at the town and those Indians on the reserve who belong to the Church of England are under his care. Two were confirmed last spring, two more are being prepared. There are in all about 20 belonging by baptism and confirmation to the Church of England. The Montreal W. A. are taking an interest in the work, and it is hoped much help and encouragement will be given Mr. Meyer in working among these Indians. His work is to serve white people as well.

Roman Catholics were first in the field here and most of the Indians belong to that body, but they are not strong Roman Catholics. Some of them object to the taxation of the Roman church. The Mission at River Desert is supported from the Mission fund of the Diocese and was established in 1884. The Mission fund pays \$189 a year and an endowment fund left for the Gatineau Mission gives \$490, and the people pay \$40 annually. There is a day school, taught by the daughter of the Indian Agent. These Indians are dirty, lazy, and shiftless, and it seems impossible to get them to observe sanitary laws. Consumption is almost universal among them, but they will not believe it is due to the unsanitary condition of their tents. Nearly all use liquor to an injurious extent, though the law forbids selling it to them, they contrive to get it through a third party. Time seems no object to them, and when they call to see the clergyman they need no encouragement to stay to dinner. They are generally honest, but careless about paying debts. More than half of them are good guides and know the country for 500 miles north and west; travel in canoes with explorers, surveying and lumbering parties or traders, and command large wages (\$2.50 a day and board). They receive a small Government grant of money monthly or quarterly, and free medical attendance, also a land grant. They are certainly religious and come a long way to attend church, feeling instinctively its importance, but are much in the dark, and their ideas indefinite.

The Abenakis Reserve, about a mile square, is near the village of St. Francis. They number 330 and are decreasing. One hundred of these are Pro-

testants and 70 belong to the Church of England; the rest are Adventists. There is a nice brick church built about 40 years ago, under the direction of the Rev. O. Fortin, now Archdeacon of Winnipeg. The missionary now in charge is Mr. R. E. Page, a layman expecting soon to take holy orders. The Mission is supported by a grant from the Diocesan Mission Fund of \$300 a year, and as by agreement with the Government the missionary also teaches in the Protestant school, his income is augmented by about \$300. This teacher is appointed by the Bishop of Montreal and the Government recognizes the appointment. The Indians pay insurance on the buildings and repair them, also give in the offertory. The demeanor and singing at church is excellent, and one of these Indians has for years been a delegate to the Synod. It is interesting to know that the founding of the Mission was due to the drawing up of a petition in 1862 by the Indians themselves, 12 signing it, asking for a Church of England clergyman. The Rev. O. Fortin was sent to them. Until 1898 the Mission was under the direction of the Sabrevois French Mission, but in that year it was taken over by the Diocese of Montreal. The Mission was called Pierville.

The Oka Reserve is peopled by the Iroquois and Algonquins and has a population of 467. The Roman Catholics and Methodists work there. There is a famous Trappist Monastery at Oka, and the Roman Catholics are gradually buying up the Indians' property. The Indians have been trying to get some redress at Ottawa, but seem not to have succeeded. There are two day schools under the Methodists.

Caughnawaga Reserve is opposite Lachine. The Indians are Iroquois and number 2,175, almost all Roman Catholics, but some are Methodists. They seem to be law-abiding and industrious. The men have always acted as pilots for boats coming down the Lachine Rapids. None but Indians are allowed to live in the Caughnawaga village. At the time of the Quebec bridge disaster these Indians subscribed \$500 towards the relief fund.

Moosonee Diocese

Only two reserves are as yet surveyed. The to-

tal population is 7,600, of which number 4,600 are in care of the Church of England. There are 2,000 heathen Eskimo in the diocese. They are included in the above total of 7,600. Ten clergymen and thirteen catechists are now carrying on work amongst Indians. Four of the clergy are supported by the C.M.S. All the rest, including the catechist, are supported by the Diocesan Revenue Fund of \$2,400 per annum and the M.S.C.C. grant, amounting this year to \$3,500. Of this amount \$345 is reported as an assessment. It should be remembered that the C.M.S. grant is subject to a yearly deduction of \$125. There are 16 churches in the diocese; the number of boarding schools is two, which have been built by diocesan funds. There are five day schools, for which we receive a Government grant of \$1,000. For the Moose Fort boarding school the Government allows a per capita grant of \$60 for 25 pupils. The matron is supported by the W. A. and a teacher, maid, and hired man, by diocesan funds. The Chapleau Boarding School is allowed by Government a per capita grant of \$60 for 40 pupils, the matron is supported by the W. A., a maid and hired man from diocesan funds. The school was built by the diocese at a cost of \$2,000. There is one hospital at Moose Fort and one for Eskimos at Blacklead Island. The Roman Catholic is the only other body at work among the Indians and Eskimos.

The Indians around Hudson's Bay are all hunters and are sober and law-abiding. The Cree Indians living on or near the C.P.R. are very much demoralized. The Ojibewas seem to be people of stronger character. They are more reliable and not easily influenced by the vices of civilization. No attempt has been made until the last three years, to train men and women for anything else but the hunter's life. Many of our catechists, however, are capable of becoming promising candidates for Holy Orders, if trained. There is an Indian clergyman at Fort Hope, Rev. E. Richards. There is also a Branch of the W. A. at Moose Fort, composed entirely of Indian women, and another is about to be formed in Chapleau.

New Westminster Diocese.

There are 45 bands of Indians on the various re-

serves, with a population of 3,161, of which 1,630 are reported as belonging to the Church of England. One-fourth of these are communicants. There is a central church at Lytton, and twelve other small churches on the little reserves. Archdeacon Small is in charge of the Indian work, assisted by one clergyman and two Indian catechists. They are supported by the S.P.G. and the M.S.C.C., by Diocesan funds and by Branches of the W.A. Roman Catholics and Methodists are the only other bodies at work in the Diocese. There are nine Government schools. The Church of England has a Girls' Boarding School at Yale, called All Hallows, which receives a Government grant of 860 per capita for 30 pupils, 5 scholarships of £10 each from the S.P.C.K., and from the Church at large, receives clothing, etc. The school is under the charge of the Sisters of All Hallows, Ditchingham, England, assisted by experienced teachers. Besides book learning the pupils are taught plain sewing, mending, dressmaking and fancy needlework, cooking, bread making and laundry work. They attend service in the chapel twice a day and three times on Sunday, with once a week choir practice, learning to sing the hymns, chants and psalms in English. Two of the girls have been taught to play the violin, and now form part of the chapel orchestra. The Government Blue Book of 1906 refers to the closing entertainment of this school, given entirely by Indian girls, and the Principal says: "Any one having doubts as to the capability of Indian children would have been agreeably surprised at the excellence of the singing, recitations and violin playing of the girls. The girls who are in service are doing very well, and we receive constant applications from ladies wishing to engage maids, especially as nurses for their children."

St. George's Industrial Church of England School for boys at Lytton has 29 pupils, is owned and managed by the New England Company, with a Government grant, and asks no aid. As industries the boys are taught blacksmithing, carpentering, flower and fruit growing and care of cattle. A stone chapel is being erected. The Government report says, as to the morality of these Indians: "Indulgence is much less than in former years. Were it not for the evil effects of intercourse with disreputable

white men, who often introduce intoxicants, the standard of morality among many of the tribes would be higher than that of the civilized people who have taken possession of their country and who are held up to them as an example of all the virtues."

Niagara Diocese.

No reservations and no Indians.

Nova Scotia Diocese.

The Bishop's wife reports thus: "I have been making enquiries about the Indians in various parts of Nova Scotia, and am told by the clergy throughout the diocese that they are principally Roman Catholics, therefore there is nothing for the W. A. to do in this respect. The Convener on Indian work notices that by the Government Blue Book there is an Indian population of 2,114, divided into 17 bands, all of the Micmac tribe, that nine of the bands are reported all Roman Catholics, but eight are not reported as to religion. Can it be that no Christian body is working among them?"

Ontario Diocese.

There is only one reserve—that on the Bay of Quinte, with a present population of 1,319, called Tyendinaga Reserve. All the Indians belong to the Church of England. There are two churches, which are self-supporting. Four Government schools, one of which is taught by an Indian girl. The usual occupation is farming and dairying, and as a rule the Indians are sober and law-abiding. This reserve was given to the Mohawks when they, with thousands of other loyal British subjects, came to Canada at the time of the American Revolution. They came from that part of the State of New York known as the Mohawk Valley. The S.P.G. early had a mission for colonists near Albany, but little seems to have been done towards evangelizing the natives in the settlements near at hand. In earlier days there had been Jesuits to minister to the tribe, but it seems to have lapsed into heathenism.

In the year 1710 five Mohawk chiefs or sachems visited England to have a talk with Queen Anne. When presented to Her Majesty, among other things, they desired the Queen to send over some

person to instruct them in a knowledge of the Saviour. In the year following this, Her Majesty sent to the Mohawk church just erected a valuable Sacramental service of plate and a Communion cloth. A wooden building was put up in the Mohawk Valley at Fort Hunter, and Mr. Andrews was sent out by the S.P.G. to oversee the work. At first it seemed to spread, although the Jesuits interfered. But what most retarded the Gospel was the evil conduct of traders, both Dutch and English. The Indians became discouraged, gave up trying to be Christians, and withdrew their children from the school. Though exonerated from all blame, Mr. Andrews lost heart and returned to England. Then the Mission was closed for several years. Another attempt was made in 1727, which, after a fitful existence, was again closed. In 1770 the good old S.P.G. once more took heart, and ordained a missionary for the exclusive service of the Mohawks.

John Stuart, selected for the service, was born in Pennsylvania in 1730. His parents, who were Irish, came to America early that year. After he graduated at the College of Philadelphia he resolved to become a member of the Church of England. To his father, a Presbyterian, the step was distasteful, but he finally consented. John Stuart proceeded to England for ordination, after which he was appointed missionary to the Mohawks at Fort Hunter. Being about 6 feet 4 inches he was playfully called the "little gentleman." The honourable title of the Father of the Upper Canadian Church has been by history more fitly bestowed upon him. He began service at a time of great political unrest, through which the Indians remained loyal to Britain. In a body they joined the army and went on the war path. They had to abandon their homes in the State of New York, but at the close of the war, in recognition of their fidelity, the British Government made them grants of land in Canada. (See account of their fellow tribesmen in Huron Diocese.) The new reserve in the east of Upper Canada, on the shore of the Bay of Quinte, became the Township of Tyendinaga, named after their chief. Mr. Stuart's home at Fort Hunter had been raided and he and other white U. E. Loyalists had to leave the country. He remained some time in Montreal, after

wards moving to Adolphustown in 1784. There he found himself sufficiently near his beloved Indian people to minister to them occasionally. In 1795 he was made incumbent of Kingston. He died in 1811 and was buried in the loyal old place. His successor was his son, Rev. Geo. O'Kill Stuart, who for over fifty years was rector of Kingston and of late years of his life archdeacon.

King George III. took a great interest in the Mohawks, and in 1798 caused the little log church they had built in 1784, soon after they had settled on the reserve, to be enlarged and properly furnished. Among other gifts was a neat altar-piece, containing the Creed, the Lord's Prayer and the Ten Commandments in the Mohawk language. (These were translated into Mohawk by their chief, Thayendenege, whose tomb and monument is at Brantford.) This now serves as a reredos in the recently erected church. King George also presented them with a fine bell. It was injured when the stone church that replaced the old one in 1843 was burned about a year ago, but has been recast, and is in use in the restored tower. Part of the Queen Anne Communion plate was taken to the Six Nation Reserve near Brantford, the rest is in use at Tyendinaga. In connection with this Communion service there is a touching incident. During the Revolution the rebel commander of an irregular horde, stimulated by promises of the land they were sent to desolate, came upon the tribe at an unexpected moment. The valuable and revered gift of the Queen was in danger of being seized by the approaching raiders. The chief members of the tribe concealed it by burying it in the earth, the plate being wrapped up in the Communion cloth. These doubly valuable articles remained buried until the close of the war, when they were, through an Indian delegation, recovered. The plate had suffered no injury, but the cloth had been almost destroyed by the damp earth.

The rectors of the reserve churches have been : Rev. Saltern Givens, 1831-1850; Rev. G. A. Anderson, 1850-1870; Rev. Thomas Stanton, 1870-1876; Rev. E. M. Baker, 1876-1885; Rev. G. A. Anderson, 1885-1896; Rev. A. Grasset Smith, 1896-1902; Rev. A. H. Creeggan, 1903. Of late, general progress has been made and a general content prevails. The In-

dians have given their present spiritual adviser confidence and regard. The burning of the old stone church in 1906 after over 60 years' service was a severe loss to the band, but they have, under Mr. Creeggan's energetic lead, rebuilt in improved and complete form. It was consecrated because free of debt, by Bishop Mills, April 28th, 1907.

To correct current reports, let it be added that the Indians of this reserve have no annual Government grant; the Government gave no aid whatever either in the church building of 1843 or the present building. The Mohawks contributed the cost out of their capital account, derived from the sale and rental of their lands. From the youngest child to the oldest resident they contributed an equal amount. A greater injustice could not be done them than to say that their churches were built by the Government. The restored stone church above mentioned is near the water front, two miles west of Deseronto and is known as Christ's Church. Five miles north is a second Indian church, under Mr. Creeggan's charge also, known as All Saints', to the equipment of which Dr. Oronyatekha, of the Independent Order of Foresters, gave generously. The services in the churches are conducted in English, one hymn being sung in the Mohawk tongue as a link with the past. Delegates are sent regularly to Synod and their dress and bearing are notably fine. In every respect the parish is on an equal footing with others in the Diocese.

There has been placed in the new church a memorial window for Dr. Oronyatekha and his wife. The Doctor was a remarkable man, born and bred on the Six Nation Reserve near Brantford; he was educated under the patronage of the present King, who when he visited Canada in 1860, as Prince of Wales, took a fancy to the full-blooded Indian lad of the chief's family, who ran beside his carriage. He was only one of the many examples that go to show that with equal advantages, the Indian is as capable as the white man of intellectual and spiritual development.

Ottawa Diocese.

There are two reserves, one in the northern and the other in the southern part, in the Province of

Quebec, south side of the River St. Lawrence; they embrace many islands. The Indians on the northern reserve number 89, all Roman Catholics. On the St. Regis Reserve, there are 1,431, members of the Iroquois race. Of these 1,273 are R.C.'s and 158 Methodists. None belong to the Church of England on either of these reserves. At Mattawa there is a family which attends the Anglican church, and the members are regular communicants. There are four Government separate schools. The average attendance is low, as many of the pupils are sent away to industrial schools. Some are being educated at the Shingwauk and Wawanosh Homes. The morality is reported fairly good, but there is much drinking at the eastern section of the St. Regis Reserve. The Indians are all improving in industry and are law-abiding as a rule, and earn their living by farming, basket and lacrosse making. There are no hospitals, but when necessary patients are sent to Renfrew and Cornwall. There are several Indians in Government employ at Ottawa. One is a Mohawk maiden. She received her early education at the Mohawk Institute near Brantford and is employed in the Department of Indian Affairs, and is a member of Grace Church, Ottawa. Joseph de Lisle and Charles A. Cooke are both employed in the same department.

Prince Edward Island (Diocese of Nova Scotia.)

There are two reservations, one at Lennox Island, the other at Morrell. The Indians are all of the Micmac tribe, a branch of the Algonquin race. The latest Government report gives the population at 288. All are Roman Catholics. There is a good R. C. church at Lennox Island, and at Morrell they attend the R. C. parish church. These Indians are quiet, inoffensive and fairly temperate. They make a comfortable living and are well provided with farming implements.

Qu'Appelle Diocese.

There are 8 reserves in the Diocese. The Church of England works on five of them. Out of a population of 550, 400 are in the care of the Church, with three ordained men and one catechist in charge. They are partly supported by the C.M.S. and the S.P.G. Other bodies of Christians are at work, the

Roman Catholics and Presbyterians. There are four Government schools, Gordon Boarding School, with 31 pupils; Day Stars, Fishing Lake and Keys (the latter recently closed). These are all Church of England schools. Gordon School is helped by the Church (Qu'Appelle Diocese), and the catechist paid by same. The Indians are industrious to a certain extent, law-abiding and sober. No liquor is allowed on the reserves.

The Government Blue Book of 1906 has this to say of Gordon's Band: "These Indians, with few exceptions, take an interest in having their children educated and are an intelligent lot. They have their own church on the reserve, where services are conducted by the Church of England clergyman every Sunday. One of their number acts as lay reader, and another as organist. They sent one of their number as lay delegate to the Synod held at Regina. The church and premises are kept in repair, and all business in connection therewith is conducted by the Indians themselves."

Quebec Diocese.

By the Blue Book there are apparently six reserves in the diocese, with a population of 2,302. The report from this diocese gives an account of but one reserve, the Montagnais of Lake St. John and Pointe Bleue, with a population of 560. In the winter these Indians go off to the woods hunting, etc., returning in summer for a time, when they are visited by a clergyman of Quebec Diocese, who is warmly received. They invariably bring a thank offering to the service of \$100. There is a day school in the centre of the reserve, but the parents are rather indifferent in regard to the education of their children.

Rupert's Land Diocese.

There are 11 reserves in the Diocese, with a total population of 3,670; of these 2,298 are under the care of the Church of England, with 6 clergymen and 5 lay-helpers ministering to them. There are 9 churches; in five places school-houses are used for the service. The Missions are supported (except for a small diminishing grant from the C.M.S.) by the M.S.C.C. and local effort. Roman Catholics,

Methodists and Baptists are also working on the reserves. The Government schools are a Boarding School at Elkhorn, 4 day schools, one at St. Peters and one at each of the other reservations. The Indians on the whole are moral, law-abiding and sober, when not in close proximity to white people. They are industrious but apathetic. They earn their living chiefly by fishing, farming, hunting and hiring out with their teams. Some of the girls are much sought after as domestics, and learn readily. There is one hospital solely for Indians, on the St. Peter's Reserve—Dynevor Hospital. Miss Mitchell is the superintendent, a splendidly trained and very efficient nurse, ably assisted by some of the natives. There are about 15 beds, not always fully occupied. A small Government grant and voluntary contributions support the hospital, the Government also gives a grant of medicines. Several beds are supported by kind friends.

Some of the Indians of St. Peter's Reserve are very proud of the medal they hold for honour and efficiency on the Nile and other expeditions years ago, when Gen. Wolseley sent to the Northwest for Indians to man his canoe, going down the Nile to the relief of Gen. Gordon. It was through the efficient co-operation of Indians that Gen. Wolseley made his distinguished entry into this great lone land, when it meant so much, to traverse wide lakes and long rivers, with dangerous rapids and difficult portages. There is a branch of the W. A. at St. Peter's Reserve, composed of Indian women, with 22 members, officered by themselves. Last year they completed the raising of enough money to put a stone and wood tower to their stone church. This year (1907) they have renovated the interior, besides raising some money for outside work, such as the Parsonage Fund. They take mite boxes and Leaflets and are good workers. Several Indians have become clergymen, viz., Revs. Henry Budd, Henry Cochrane, James Settee, Luke Caldwell and Thomas Cook. All these have been called to their rest. Rev. Edward Thomas and Rev. Jeremiah Johnston, who are working in the Diocese of Keewatin, are from St. Peter's. Joseph Monkman came into prominence during the rebellion of 1870, carrying Government despatches, etc., and guiding Dr. Schultz to

Toronto by ways only then known to Indians. He was partly Scotch, not a full-blooded Indian.

Saskatchewan Diocese.

The number of reservations, 31; names and population, Cree tribe, 6,200; Sioux, 103; Assinaboyans 92; total, 6,495. Of these, 3,534 are in care of the Church of England. There are 11 churches, 6 school-chapels; a number of Government school-houses are used for service, where as yet there are no churches built. Twelve clergymen and eleven catechists are engaged in Indian work. These are partly supported by the C.M.S., the M.S.C.C., local help and the W. A. The other bodies working in the Diocese are Roman Catholic and Presbyterian. There are 20 Government day schools, 3 boarding schools, and one industrial. The boarding schools and the industrial have each a clergyman as principal. Lac la Ronge Boarding School is supported by a per capita grant for a certain number, and by the W. A. Prince Albert Indian School and Onion Lake School in the same way. The Industrial School at Battleford, by per capita grant from the Government and the school's own earnings from its industries. The school chapels are buildings erected by the Church, suitable for services, and rented to the Indian Department for day schools.

The twenty day schools are taught by teachers secured by the Church of England and paid \$300 by the Indian Department. When they do the work of catechists and take services on Sundays the Church pays them an additional \$100 a year. Their houses in all cases are provided by the Church. Many of the Indian men have been successful as clergymen, catechists and teachers. The late Revs. Henry Budd, James Settee, Luke Caldwell, John Sinclair, Henry Cochrane, John and Peter Badga, were men who did noble work as Christ's ambassadors among their native brethren. The Rev. J. R. Settee, Rev. Samuel Brown, and a large number of catechists and teachers are carrying on the good work to-day. Mrs. Matheson, wife of the Principal of Battleford Industrial School, writes thus: "Many of the Indian women have become true, loving, loyal followers of Christ and have shown by their lives they

really are true children of God. Many have learned to play nicely and all to sing well, and certainly have shown the blessing which religious instruction and education have been to them. A year ago last September one of our girls from Battleford Industrial School was married to one of our ex-pupils on Red Pheasant's Reserve, 25 miles south of the school. The missionary in charge of that reserve told me last September (1907) that her home was the picture of cleanliness, neatness and brightness, and it always did him good to go there. She was always ready to speak of that which was very dear to her, the love of Christ, and he was always delighted when it was her turn to have the cottage prayer meeting held in her house. She was their organist in the church and ready to help in any way possible. Last September she passed away after the birth of her little son. On going to see her shortly before her death, her first words were, "I am so happy, trusting in Jesus." All those last days of suffering were spent in speaking to those about her of the love of God. She was a member of our School Circle of The King's Daughters. Last month I was asked to go and organize a Circle of The King's Daughters and Sons, to be called the Memorial Circle. Her life and influence were such, and made such an impression on some of the people that they wished to get into closer touch with Christ." (Note by Convener of Standing Committee.—If the Battleford School never did anything else than the uplifting, teaching and bringing to Christ of that young Indian girl, with her influence reaching on to other lives, God alone knows how many and how far it may extend, surely the existence and generous support of the school is justified.) To show still further the results of the Training School, I may quote this fact, another ex-pupil living in Edmonton read the account last winter of the Chinese famine. He wrote me at once and sent \$3, making at the same time an appeal to the girls and boys. As a result we sent \$10 to the Famine Fund. Another of our boys is at present finishing his last year of Arts and Theology at St. John's College, Winnipeg. Two years running he won scholarships in Greek, and this year for General Proficiency. Has won The Cowley Prize and many others of that sort, also

many prizes in sports, and holds more prizes than any student in the college at the present time. Another of our ex-pupils, the Rev. James Brown, I have already mentioned. There are many more of our own school and Emmanuel College doing well as catechists and teachers. Whilst visiting The Pas and the missionaries about there last summer, I was forcibly struck with this: The parents and grand parents were all Christians, and a splendid type of Indian. The reason of this is, that in 1840 Henry Budd was sent there as a teacher; by his earnestness and zeal in a few months he had 85 converts, whom he prepared for baptism. The Rev. J. Smithurst was sent out from St. Peter's Reserve, Rupert's Land, to baptize them, and so gradually all the Indians in the Cumberland Deanery were won for Christ—so, when the bad white influence came in later years, to a great measure, they were able to withstand it."

At Lac la Ronge there is a branch of the W. A., composed of Indian women, organized by Archdeacon Mackay. When he told them all the W. A. had done and was doing, and asked if they would like to help, they were delighted. All the material they had to work with was birch bark, sweet grass, etc. Out of these they made noggins (a sort of basket) and sent them to Prince Albert, more than 250 miles away, to be sold at the W. A. sale of work. On these they realized \$25. Let me close the story of Saskatchewan with words from Mrs. Newnham, the Bishop's wife: "Since 1906, 22 Stoney (or Assinaboynans) have been baptized, mainly adults. In answer to the statement that Indians are a dying race, I might add, that during the last five years they have increased 283 in this Diocese. As to characteristics of the Indians, all agree that when the Indian is Christianized and kept from the influence of white men he is, as a rule, moral and law-abiding. After 12 years' experience amongst them, I can honestly say that comparing them with the average white man, whose advantages and privileges have been much greater, they stand high in their standards of morality and Christianity and as Christians I think they are much more earnest and sincere."

Toronto Diocese.-

There are five reservations with a total population of 861, mostly Methodists. The Anglican Church is doing nothing among them. Some forty years ago, at the Rama Reserve, near Orillia, there were a number of Church of England members in excellent standing, but now there are none. It is not known why this is so.

Yukon Diocese.

There are 4 reserves, with about 1,000 Indians. Five clergy and two catechists labor among them, supported by the M.S.C.C., the C.M.S. and the C. & C.C.S. The C.M.S. has for some years been gradually withdrawing their grant. There are churches for Indians, viz., at Moosehide, Forty-Mile, Selkirk and Carcross. Six day schools, all under the Church of England. That at Carcross is also a boarding and industrial school. A Government grant is given at Carcross and Dawson schools, but the former is largely supplemented by the W.A. There are well equipped hospitals at Dawson and Whitehorse, to which Indians are admitted on the same conditions as white men. The Church of England is the only Christian body working among the Indians of this diocese. The Indian women are very industrious, the men moderately so. Their chief occupations are hunting and fishing. They make snowshoes, the men the frame work, the women the webbing. The latter also make beautiful beaded and porcupine quill belts and fish nets, and bind the edges of canoes with fibre, make handsome leather gun cases, fur caps, mittens and moccasins, besides the inimitable native dress of cariboo skin with hood. The Indians have for many years made a very poor but highly intoxicating beer, called "hoochino," but since the advent of the white man, they have learnt the value of whiskey and other stimulants. So dependent do they become upon these that a wealthy Indian has been known to get himself naturalized that he may drink freely "like the white men."

The Indians when left to themselves, are fairly moral and law-abiding, but after coming in contact with white men, they often forget the laws of morality. A starving Indian has been known to barter

his daughter for food. "May I leave my goods here?" was once asked of an Indian, "will they be quite safe?" "Quite safe," replied the Indian, "there are no white men about."

All the girls at Carcross school are trained for domestic service. Several have been employed by white ladies. They have taken kindly to service and given satisfaction, but are apt to exhibit at times the Indian characteristics of pride, intense independence and intolerance of confinement. "O Lord," was the prayer of a little Indian girl on her death-bed, who had long been confined to her room, ever yearning for fresh air; "O Lord, bless my Indian brothers and sisters and let them go out." At Carcross there is a Junior Branch of the W.A., composed entirely of Indian and half-breed girls, and Daisy, daughter of Skookim Jim, acts as Secretary.

At the Dawson and Klondyke stores an Indian will often settle his accounts with gold dust, for there are many claims staked out by our red-skinned brothers, and there are not a few millionaires to be met with among them. Civilization has been making its way with rapid strides into the furthest regions of the north, but there are those who remember the time when they had to wait six months for their daily mail, when there was in the whole of that country no Government agent or magistrate of any authority, when the H.B.C. sack of flour cost \$30, when the Indians would lay their dead in a blanket and hoist them up on some high bough of a tree, or lay them in a shallow grave, enclosed in some ill-fitting gun case, bestowed by grace of the H.B.C. Civilization has come, thanks to discovery of gold in the Klondyke, and the opening up of the country naturally followed. Railways have now reduced to a fraction the distance between Yukon and the outer world. Stately steamers are now plying their way where, but a few years since, was to be seen only the Indian canoe or H.B.C.'s York boats, carrying their annual supply of furs across the lake and river to the headquarters at Winnipeg. Nothing has more excited the Indian's wonder and admiration than the big steamers which on seeing they greeted as the "ella necha" (big canoe). They love to make use of the white man's canoe, as they do of the telegraph, and many a message is wired by

the Indian who can see no reason why the operator should fail to interpret as easily as he wires it to its destination. On one of the early days of Yukon telegraphing came the news of the fall of Ladysmith which was announced outside Dawson post office the day of its occurrence.

The British flag now waves over Government House at Dawson and Whitehorse. The Mounted Police, whom the Indians first eyed with distrust and suspicion, are now welcomed as friends and protectors, in spite of their vigorous interference with the whiskey traffic. The Indians of the Yukon, at the present day, are a peace-loving, law-abiding community. There are faithful and valiant souls among them. Bishop Whipple wrote of Indians, "that there were to be found among them some of the noblest types of humanity." It must not be forgotten that in this Diocese the noble and heroic Bishop Bonpas spent the last years of a long life devoted to his beloved Indians, earnestly aided by his no less devoted wife; that the truly venerable Archdeacon McDonald was an early pioneer of work in Yukon, then included in Mackenzie River Diocese. At an advanced age he is living at Winnipeg, awaiting his Master's call to "come up higher."

The work in the Northwest is still in its infancy but there is hope for the Indian, so long as he is not contaminated, so long as the good seed is sown with no unsparing hand., for as the Scripture says, "Behold these shall come from the north and from the west, and these from the land of Sinim." (Is. 49 : 12.)

In conclusion, the following opinion of a missionary in the far Northwest is presented: "It seems to me the solution of the whole problem is not asking questions about results or counting heads, but for the Church to take up the matter of Indian Missions in dead earnest, to double the number of men at every Mission, so that, while some carry on the educational work, others from each Mission could spend their time itinerating and reaching these scattered Indians with the Gospel."