

INDIAN MISSIONS.

Diocese of Saskatchewan.

MISSIONS,
SCHOOLS, Etc.

JAN. 1st, 1903 — JUNE 30th, 1904.

TORONTO:

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42 Adelaide Street West.

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1903-1904

INDIAN MISSION WORK

Diocese of Saskatchewan.

Bishop.

THE RIGHT REV. JERVOIS A. NEWNHAM, D.D.,
PRINCE ALBERT.

Clergy Engaged in Indian Work.

VEN. ARCHDEACON MACKAY, D.D., BATTLEFORD.

REV. JOHN HINES, PRINCE ALBERT.

REV. EDWARD MATHESON, INDUSTRIAL SCHOOL, BATTLEFORD.

REV. JOHN R. SETTEE, CUMBERLAND.

REV. R. MCLENNAN, B.A., B.D., STANLEY, PRINCE ALBERT P.O.

REV. R. INKSTER, RED PHEASANT'S RESERVE, BATTLEFORD.

REV. JOHN BADGER, ST. JAMES', PUCKAHN.

REV. D. D. MACDONALD, THUNDERCHILD RESERVE, BATTLEFORD.

REV. C. J. PRITCHARD, CEDAR LAKE.

REV. JOHN R. MATHESON, ONION LAKE.

REV. JAMES TAYLOR, EMMANUEL COLLEGE, PRINCE ALBERT.

REV. M. B. EDWARDS, THE PAS, CUMBERLAND.

REV. EDWARD COOK, SANDY LAKE, MISTAWASIS.

REV. JAMES BROWN, GRAND RAPIDS.

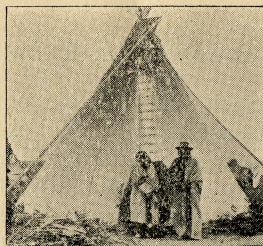
School Teachers

WHO ARE ALSO

Lay Readers or Catechists.

MR. BARKER	-	-	-	-	CEDAR LAKE.
MR. ISAIAH FRIDAY	-	-	-	-	MOOSE LAKE.
MR. LOUIS COCHRANE	-	-	-	-	SHOAL LAKE, PAS MOUNTAIN.
MR. R. F. MACDOUGALL	-	-	-	-	THE PAS.
MR. ALBERT SMITH	-	-	-	-	BIG EDDY.
MR. DONALD McDONALD	-	-	-	-	NEPOWEWIN OR FORT A LA CORNE
MR. J. R. SETTEE	-	-	-	-	MONTREAL LAKE.
MR. SAMUEL ABRAHAM	-	-	-	-	BIG STONE.
MR. LOUIS AHENUKEW	-	-	-	-	SANDY LAKE.
MR. G. F. GIBBS	-	-	-	-	THUNDERCHILD'S RESERVE.
MR. CHARLES DEMARAIS	-	-	-	-	LITTLE PINE'S RESERVE.
MR ROBERT BEAR	-	-	-	-	STURGEON LAKE.
MR. ALEXANDER SEYMOUR	-	-	-	-	CUMBERLAND.
MR. GEORGE CRANE	-	-	-	-	RED EARTH, PAS MOUNTAIN.
MR. MELVILLE LEFFLER	-	-	-	-	STONEY RESERVE, BATTLEFORD,
MR. WILLIAM BEAR	-	-	-	-	BIG RIVER OR WHITE FISH LAKE.

NOTE—The Schools at Red Pheasant's and St. James' are taught by Lady Teachers. Also a new school opened at Fort a la Corne Reserve, making the second day school in the Nepowewin Mission.



INDIAN MISSIONS.

THE Diocese of Saskatchewan comprises the territorial district of that name, and a large extent of country north of it. It includes within its boundaries, some of the oldest and some of the newest Indian Missions in the Canadian Northwest. There is a larger Indian Mission work carried on by the Church in the Diocese of Saskatchewan than in any other Diocese in the Dominion of Canada.

From its commencement to the present time, the Indian Mission Work of the Diocese has been carried on by the Church Missionary Society. The work in Saskatchewan was begun by Henry Budd, a native teacher, and afterwards the first native clergyman, in what is now the Province of Rupert's Land. Mr. Budd had been trained in Red River by Rev. John West, and in 1840, he was sent to open a new Mission at the Pas. The Missions may be grouped, for convenience of arrangement, in the three Deaneries into which the Diocese is divided.

DEANERY OF CUMBERLAND.

I.—GRAND RAPIDS.

This is the most Eastern Mission in the Diocese. It is situated at the mouth of the Saskatchewan, where it flows into Lake Winnipeg. The Indians have been very desirous to have an ordained Missionary stationed among them and their wish, after years of waiting, has at last been realised by the appointment of Rev. James Brown who will combine the offices of Pastor and school teacher. Mr. Brown is a Cree Indian, the first of the Plain Crees to be ordained. He is a graduate of Battleford Industrial School, and has had his training for the ministry at St. John's College, Winnipeg. There is a neat church, erected by Rev. J. Hines in 1902, but there is great need of a new mission house.

2.—CHEMAWAWIN OR CEDAR LAKE.

Ascending the Saskatchewan we come to this Mission, which is located at the east end of the lake. Rev. C. J. Pritchard is stationed here, his charge including Moose Lake. He has also to visit Grand Rapids occasionally, to administer Holy Communion, as Mr. Brown is only in Deacon's orders. There is a church and mission house. A good deal of difficulty has been experienced in securing a permanent teacher for the school here. The present teacher is Mr. Barker.



CHEMAWAIN CHURCH AND GROUP OF CHRISTIAN
INDIANS, AUGUST, 1902.

3.—MOOSE LAKE.

The next Mission coming West is the Mission at Moose Lake. This was, not many years ago, a stronghold of heathenism. A mission was commenced in the early days, but it was afterwards abandoned for a time. In 1881, Rev. J. R. Settee, then a lay-reader, was sent to re-open the work, and a large blessing attended his labors. Since then the good work has gone

on. The school was for some time under the charge of Mr. James Settee, a son of the late native Missionary of the same name; but Mr. Isaiah Badger, a former pupil of Battleford Industrial School, has been lately appointed. There is a school chapel and mission house, the latter, however in a very dilapidated condition.



MOOSE LAKE SCHOOL CHAPEL AND GROUP OF CHRISTIAN INDIANS, AUGUST, 1902.

4.—THE PAS OR DEVON.

This is the headquarters of the Deanery, and it is the largest as well as the oldest Mission in the Diocese. It extends about six miles along the Saskatchewan. It was here that, in 1840, Henry Budd began his work. The first resident clergyman was the late Archdeacon Hunter. He left behind him as the result of his work a model mission station with church, school and parsonage, and the largest Indian congregation, in fact up to the present time the largest congregation, Indian or white in the District or Diocese of Saskatchewan. The Archdeacon

translated The Book of Common Prayer and the four Gospels into the language of the Cree Indians; and the Cree Prayer Book that is used to-day throughout the different Dioceses in North West Canada, with the exception of Moosonee and part of Keewatin, is Archdeacon Hunter's translation. The Archdeacon in his linguistic work had the able assistance of Mrs. Hunter, who also was thoroughly conversant with the Cree language. Besides assisting the Archdeacon in his work, she prepared a Hymn Book in Cree and also translated the Epistles of St. John. The present church and parsonage were built by Rev. J. Hines. Mr. Hines also erected churches at Cumberland, Cedar Lake and Grand Rapids, and school chapels at Moose Lake, Shoal Lake and Birch river. The Indian Department has built an excellent frame school house with class-rooms for two teachers. At the Big Eddy, about five miles from the Pas, is another school taught now by Albert Smith a former pupil of Emmanuel College. The school at the Pas is taught by Mr. R. F. Macdougall, a most efficient and able teacher. The Rev. M. B. Edwards is now in charge of the Pas Mission.



DAY SCHOOL AT THE PAS, AUGUST, 1902.

5.—CUMBERLAND.

This Mission is located near the Hudson's Bay Company's Fort, on the south side of Cumberland or Pine Island Lake. For a few years the Indians belonging to this Mission were very unsettled as to their permanent location, and they were very much scattered, thus making it difficult to overtake the work. Now, however, they appear to be settling at Cumberland again. The school, which was closed for some years, has been re-opened. Mr. Alexander Seymour, who was some years ago teacher at Sandy Lake, is now engaged in the same work here. Rev. J. R. Settee, is the Missionary in charge. He has a good deal of travelling to do in ministering to the scattered population. Birch River is a small settlement, about twenty miles south-east of Cumberland, and generally visited from this mission. There is a church and mission house at Cumberland, and a school chapel at Birch River. The church at Cumberland is a very neat structure, built by Mr. Hines out of funds collected by himself, with a grant of \$180.00 from the S.P.C.K. A new school house and parsonage are very much needed.

6.—SHOAL LAKE.

This mission is situated near Pas Mountain, about sixty miles from the Pas. It is generally visited from the Pas in summer and from Cumberland in winter. The teacher and catechist is Louis Cochrane, a former pupil of Emmanuel College, who is doing excellent work. There is a school chapel here.

7.—RED EARTH.

This Mission is about twenty miles west of the last named Mission. It is worked as the Shoal Lake Mission. A few years ago, nearly all the Indians here were heathen, but the gospel is now making progress among them. In the report of the Department of Indian Affairs for 1903, we have the following—"For the first time in the history of this band the majority are Christians. There are now sixty-eight members of the English Church and only forty-two pagans. Last year there were forty nine Christians and seventy pagans. The practices of the medicine-man have been abandoned and demon-worship has about disappeared. A few more years and paganism at Red Earth will be a thing of the past." The former teacher and catechist, Mr. Thomas Bear, has resigned; and Mr. George Crane, also a native from St. James' Mission, is now teacher.

DEANERY OF PRINCE ALBERT.

I.—PELICAN NARROWS.

The Mission of Pelican Narrows is situated about half way between Cumberland and Stanley, on a lake, and near a Hudson's Bay post of the same name. The narrows or strait near by, called by the white people Pelican Narrows, is called by the Indians Opawikoschikun, or "The Dreaded Strait," and the tradition is that, long ago, it was a favorite place for the Indians to waylay their enemies passing in canoes, as the strait is an easy bowshot across, and that therefore an ambush there was always dreaded. We have a small congregation here of very faithful adherents. The mission is worked from Stanley. There is a small mission building in which Divine Service is conducted, but a church is very much needed. The church of Rome has a very strong mission here. There are two Priests in residence, and they have a beautiful church with every equipment. Unless we can do more at this point we must expect to lose ground.

2.—STANLEY.

This Mission is situated on the Churchill, here called the English River. It is not quite as large as the Pas Mission, but it has always been one of the most important in the Ecclesiastical Province. It was begun at Lac la Ronge, by the late James Settee, afterwards the second native clergyman in the Ecclesiastical Province of Rupert's Land. Rev. R. Hunt, was the first resident clergyman, and under him Stanley became the headquarters of the Mission. Mr. Hunt built a church there, which is to this day the finest in the Diocese. He also started a boarding school which was chiefly managed by his devoted wife. The results of their labors have not passed away, and both Mr. and Mrs. Hunt are still remembered with love and veneration by the older Indians. The church is still in use, but it is badly in need of repair, and efforts are being made to obtain the means. Although built of wood it is a substantial structure and, with the necessary repairs, would last for many years longer. The boarding school has been in abeyance for many years, through want of means; but arrangements are now being made for its being re-opened with more certainty of support, as the Government has voted a sum of money towards the erection of buildings and for the support of fifty pupils. The boarding school will be on Lac la Ronge. The missionary in charge, Rev. R. McLennan, B.D., spends

only part of his time at Stanley, as the Indians congregate here on special occasions only. Hunting and fishing constitute their means of subsistence, and they, consequently, live a more or less wandering mode of life, but they show a remarkable earnestness in spiritual things, notwithstanding their frequent and often prolonged absence from church privileges. In the Indian Department Report already quoted we have the following—"Nearly all of these Indians belong to the Church of England and are exemplary Christians."

3.—BIG STONE OR LITTLE HILLS.

This Mission is on the Big Stone River, near Lac la Ronge, about fifty miles southwest of Stanley. There is a small mission house and school-chapel. Mr. McLennan spends part of his time here. The Indians are scattered, and the attendance at school is consequently very irregular. The teacher and catechist is Samuel Abraham, a former pupil of Emmanuel College. The opening of the boarding school on Lac la Ronge will close up this Mission and in future the stations will be Stanley and Lac la Ronge.

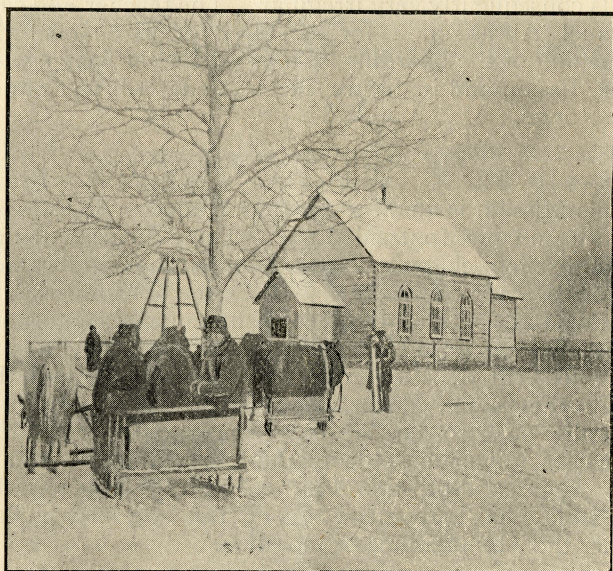
4.—MONTREAL LAKE.

This Mission is an off-shoot from Stanley. It is located at the south end of Montreal Lake. There is a small mission-house and school-chapel. The school teacher and catechist is J. R. Settee, a son of the Rev. J. R. Settee of Cumberland. He and his wife are both ex-pupils of Emmanuel College, and they are doing a good work here. Montreal Lake is generally visited from Prince Albert. Regarding these Indians we find the following in the Indian Department Report previously quoted—"They all belong to the Church of England, the work of whose missionaries among these people for good cannot be over estimated." Again—"Both the Montreal Lake Indians and those of Lac la Ronge have advanced beyond the necessity of comment on either their temperance or morality."

5.—THE NEPOWEWIN.

This Mission, situated on the Saskatchewan, below the confluence of the north and south branches, is about fifty miles east of Prince Albert. In age it ranks next to Stanley. It was commenced by Rev. Henry Budd. Rev. A. H. Wright, now of Toronto Diocese, was for a few years Missionary here, and

during his incumbency, an excellent church was erected, chiefly by assistance from the W.A. in Eastern Canada, with a grant from the S.P.C.K. There is also a mission-house. There is no ordained Missionary here at present. The teacher, Mr. D. McDonald, however, is a very capable lay-reader, and services are regularly conducted, and also something done to evangelize the few heathen who have not yet accepted the Gospel. There are also, as in all our older missions, voluntary native workers, who are always ready to help in conducting services or in doing evangelistic work. A new day school has been opened in this Mission in course of the past year, as some of the Indians lived too far away from the old school to allow of the attendance of their children. The two schools are now regularly attended by nearly forty children. At the new school we have an admirable lady teacher Mrs. Ada Godfrey.

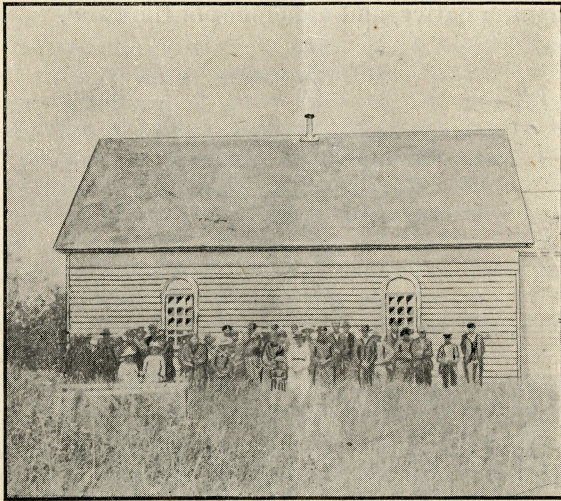


ST. STEPHEN'S CHURCH, NEPOWEWIN.
INDIANS BEGINNING TO ASSEMBLE AT CHURCH, JAN., 1902.

6.—STURGEON LAKE.

This is a small Mission about twenty-five miles north of Prince Albert. Nearly all the Indians are heathen. It was

begun in 1891 by Archdeacon J. A. Mackay. It is now visited regularly from Prince Albert by Rev. J. Hines. Mr. Robert Bear is the school teacher. The strong prejudice among the heathen Indians against Christian instruction, both for their children and for themselves, seems to be weakening, and there is a fair attendance at school and services.



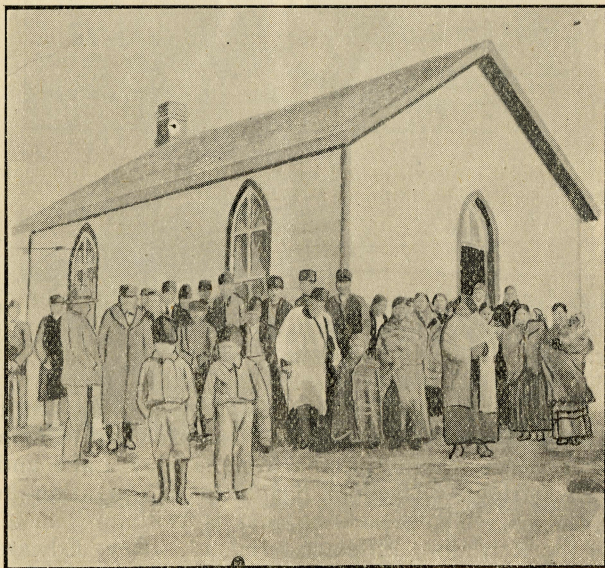
ST. MARK'S CHURCH, SANDY LAKE, AND GROUP OF CHRISTIAN INDIANS, AUGUST, 1901.

7.—SANDY LAKE.

The Mission is located on the lake of that name, about sixty miles north-west of Prince Albert. It was begun in 1875 by Rev. John Hines, who did excellent work there. It has a good church and mission house. The Indian Department has put up a new school house, which is quite a model in its way. About twelve miles north of Sandy Lake, at White Fish Lake, is a new Reserve where Indians from Stoney Lake and other points are settling. A school has been in operation here for over two years. The present teacher is William Bear a former pupil of the Battleford Industrial School. Rev. Edward Cook is at present in charge of Sandy Lake Mission. As Mr. Cook is only in Deacon's orders, Rev. J. Hines visits regularly from Prince Albert.

8.—ST. JAMES'.

This Mission is situated on the South Saskatchewan, about twenty miles south-east of Prince Albert. The Indians here, of whom a few came originally from St. Peter's Indian Reserve, Manitoba, are all Christians. They are the most advanced Indians in the Diocese; many of them speak English. There is a church and school house. The Resident clergyman is Rev. John Badger, a native, and a member of the band.



CHURCH ON RED PHEASANT'S RESERVE, WITH GROUP OF CHRISTIAN INDIANS AND THEIR PASTOR, REV. R. INKSTER. FEB., 1902.

DEANERY OF BATTLEFORD.

1.—RED PHEASANT'S AND STONEY MISSION.

This Mission is situated in the Eagle Hills, about eighteen miles south-east of Battleford. Mission work was begun here in 1877 by Archdeacon J. A. Mackay. The Mission embraces two bands of Indians, viz., Crees on Red Pheasant's Reserve, and Assiniboines on the Stoney Reserve. The former are nearly all Christians, the latter are heathen. The Crees of Red Pheasant's band are the most advanced of the Battleford District. Some of the young people have been trained at the Industrial School, and they are beginning to form an element that we may hope will become increasingly influential for good. The Resident clergyman is Rev. Robt. Inkster. The day-school is well attended. There is a neat church and mission house. The Stonies are still nearly all heathen. The day-school on the Stoney Reserve which was opened last year, is carried on under considerable difficulties. The teacher at present is Mr. Melville Leffler, who was, a few years ago, teacher at Cedar Lake and did excellent work there.

2.—THUNDERCHILD'S.

This Mission includes four Reserves, all lying west of Battleford, viz., Moosomin's, Thunderchild's, Sweet Grass', and Little Pine's Reserves. Some of the Indians in this Mission are still heathen. There is a school house and mission house on both Thunderchild's and Little Pine's Reserve, and a mission house on Sweet Grass Reserve. Rev. D. D. Macdonald has again been placed in charge of this Mission and is resident on Thunderchild's Reserve. The work is very hopeful and the Indians still in heathenism seem open to instruction. It only needs faithful effort with God's blessing to bring them to a knowledge of the saving truths of the Gospel. Mr. G. F. Gibbs is now school teacher on Thunderchild's Reserve, the former teacher, Rev. M. B. Edwards being now in charge of the Pas Mission. Charles Demarais, a former pupil of Emmanuel College, is teacher and catechist on Little Pine's.

3.—ST. BARNABAS.

St. Barnabas' Mission, Onion Lake, is situated on the Onion Lake Reserve, about 12 miles north of Fort Pitt, and a little over 100 miles from Battleford. This Mission has been now for

several years under the charge of Rev. J. R. Matheson. The work was at a very low ebb when he was appointed to the charge, and now, by God's blessing, it has become most encouraging. Mr. and Mrs. Matheson have given themselves and their means wholly to the work, and they have the assistance of a staff of earnest and faithful helpers. Mrs. Matheson is a graduate in medicine of Trinity University, Toronto, and she has abundant opportunity of doing good in her medical capacity. Mrs. Matheson during the last year took a post graduate course, at Manitoba University, her place, while absent, being supplied by Dr. Cassidy. Nearly all the Indians on the Onion Lake Reserve are Christians, but there are other points—Frog Lake, Island Lake, Clear Sand Lake, etc.—where the Indians are mostly heathen, and these points are regularly visited. The boarding school is described under another head.



BOARDING SCHOOL, ONION LAKE. TWO MAIN BUILDINGS.
ST. BARNABAS' MISSION.

REMARKS.

To the list of clergy engaged in Indian mission work, two have been added by ordination—Rev. M. B. Edwards and Rev. James Brown, and one, Rev. Edward Cook who retired a few years ago on account of poor health, has been placed again on the active list. Rev. D. D. Macdonald has resumed the charge of the Battleford Mission, his post at Sandy Lake being filled by Rev. E. Cook. Rev. J. Hines has returned from England and has his residence at present in Prince Albert. Archdeacon Mackay was six months in England from October 1903 to April 1904, engaged in carrying through the Press a revised translation of the Bible in the Cree language.

All the other missionaries on the list in this Report, have remained at their posts, with the exception of Rev. R. McLennan, who was obliged to leave for a time to seek necessary medical advice. He is now back again, although not in very good health.

The Indian Missions are mostly isolated, and some are without the means of regular transport or postal communication. In the Cumberland District, supplies can be imported only during the season of open water, and there is postal communication (monthly), only to the Pas and Cumberland. The same remark with regard to transport, applies to Stanley and its out-stations, but there is no regular postal communication. The other stations are within reach of transportation and postal communication all the year round.

The work is full of encouragement. We have now no large bodies of heathen, and, wherever there are still some remaining in heathenism, we meet with very little of the opposition or indifference that we so frequently encountered formerly. The Indian Department statistics give about seven hundred pagans in the district, and these mostly belong to bands that are more or less Christianized, and are reached by the mission agencies that we have already in operation.

In our older missions we have no great progress to record, inasmuch as the Indians are all, professedly at least, Christians. In our newer missions, such as Battleford and Onion Lake districts, we are with thankfulness, able to record some progress, and we realize the fact that God blesses earnest and faithful service, wherever it is rendered.

The Church Missionary Society which has hitherto supported the Indian Mission work in the Saskatchewan, is steadily carrying out its scheme of withdrawal and in eleven years from now its support will be wholly withdrawn. The Society has lovingly and generously fostered the work during the years that have passed since its commencement, and we can feel only the deepest gratitude for the support it has given hitherto. Our position would, however, have been already very serious, and, in the future, almost hopeless, only for the formation of the General Missionary Society of our Church in Canada, from which we have already received substantial help, and it is a pleasure to be able to record that in raising the sum required from the Diocese of Saskatchewan on the apportionment plan, no congregations gave more willingly than the Indian congregations. The sum asked from Saskatchewan was considerably exceeded, and the excess came almost altogether from the Indians. How many of their offerings might well rank with the Widow's Mite the Master alone knows. Our needs however are great, and however willing the Christian Indians may be, and they are, generally speaking, very willing to give, we cannot expect them to do much. They are at present, for the most part, in a transition state—struggling to change from the Indian's to the White Man's mode of life.

One of our greatest needs at the present time, at many of our stations is buildings. At several stations our missionaries or mission agents are miserably housed, and we need churches at several points.

We cannot hope for much help for our Indian Mission work from White congregations in the Diocese for some time to come. The tide of immigration has at last set in towards Saskatchewan and outside help will be largely needed to meet the demands of church work among the incoming settlers.

To the Indian Department of the Dominion Government, for its help in connection with our Indian Schools, we are under great obligations. Without its help, educational work among the Indians would be an insuperable difficulty.

We owe a heavy debt of gratitude to the Woman's Auxiliary in Eastern Canada for much help and sympathy in all the different branches of our work and especially for the help afforded to our schools.

INDIAN EDUCATION.

I.—EMMANUEL COLLEGE, PRINCE ALBERT.

Emmanuel College was established in 1879, by the late Bishop Maclean, as a "Training College for 'Native Helpers,'" under his own management as Warden. For a few years a good deal of general education was carried on here, but the establishment of Public and High Schools in Prince Albert drew away the white pupils, and about the time of the Bishop's death, in 1886, it was simply carrying on the work for which it was first founded. The College is now entirely devoted to Indian work. It is recognized by the Indian Department as an Institution for the training of teachers for the Indian Schools. It receives an annual grant of \$100 per capita for twenty pupils on that footing, and a grant of \$72 per capita for thirty who are to receive general instruction. It was also in receipt of an annual grant of \$960.00 from the C.M.S., but this sum, owing to the reduction of the C.M.S. grant, has been withdrawn so that the College is now altogether without any help from this source. Of the twenty teachers of Indian schools in the Diocese, eight have been trained at Emmanuel College.

STAFF.

Principal	-	-	-	-	-	REV. JAMES TAYLOR.
Teacher	-	-	-	-	-	MR. ELLIOT.
Farming Instructor, etc.	-	-	-	-	-	MR. ANDERSON.
Matron	-	-	-	-	-	MISS ROY.
Assistant Matron	-	-	-	-	-	MISS V. HOUNSELL.
Cook	-	-	-	-	-	MISS SUTHERLAND.

The Medical Officer is DR. KITCHEN.

Pupils in residence—Boys, 31

Girls, 17

Total, 48

FINANCIAL STATEMENT.

From July 1st, 1902, to June 30th, 1903.

RECEIPTS.

Government Grant (per capita)	\$ 4 023 60
“ “ for repairs	1,000 00
Church Missionary Society.	240 00
Proceeds of Sales.....	131 54
Donations.....	139 05
Band Earnings.....	21 15
Other Sources.....	105 60
Divinity Professorship	425 00
C.M.S. for Salary.....	325 00
Value of Clothing from W.A.....	350 00
	\$6 760 94

EXPENDITURE.

Deficit June 30th, 1902.....	\$2 185 57
Clothing	762 09
Provisions.....	1 788 00
Salaries.....	1 954 15
Fuel and Light	405 48
O. H. Help.....	187 15
Equipment	961 71
Repairs.....	1 385 80
Miscellaneous	647 71
	\$10 277 66

Excess of Expenditure over Receipts \$3,516.72

STAFF.

Principal - - - - -	REV. JAMES TAYLOR.
Teacher - - - - -	MR. A. L. ELLIOTT.
Farming Instructor, etc. . -	MR. WALTER ANDERSON.
Matron - - - - -	MISS D. ROY.
Assistant Matron - - - -	MISS V. HOUNSELL.
Cook - - - - -	MISS SUTHERLAND.

The Medical Officer is DR. LABREQUE.

Pupils in residence—Boys, 28
Girls, 18

Total 46

Six pupils received honourable discharge at the end of the fiscal year which reduced the number from 52. One has since come into residence, making the number at present forty-seven.

Two of the more advanced pupils, wrote at the examinations held in July, 1904, in Prince Albert for 3rd Class Certificates and have passed.

FINANCIAL STATEMENT.

From July 1st, 1903, to June 30th, 1904.

RECEIPTS.

I. D. per capita grant.....	\$4,026 80
I. D. for special repairs.....	756 02
Proceeds of Sales.....	187 01
Donations.....	232 60
Other Sources.....	58 87
Divinity Professorship.....	500 00
C. M. S. for Salary.....	250 00
Value of Clothing from W.A.....	634 08
Deficit Balance.....	6,640 94
	<u>\$13,286 32</u>

EXPENDITURE.

Deficit June 30th, 1903.....	\$3,516 72
Clothing.....	1,471 54
Provisions.....	3 062 19
Salaries.....	2,127 13
Fuel and Light.....	597 26
O. H. Help.....	282 00
Equipment.....	805 66
Repairs.....	566 10
Miscellaneous.....	857 72
	<u>\$13,286 32</u>

2.—BATTLEFORD INDUSTRIAL SCHOOL.

The Industrial School at Battleford was established in 1883, being entirely supported by the Indian Department. In 1895 it was handed over to the control of the Church on the per capita system. Rev. E. Matheson, who has laboured in the Diocese since 1877, was appointed Principal. The school is, at the present time, in a high state of efficiency in all departments. The work is the same as other Industrial Schools, but, besides the ordinary branches of education and the various industries taught, the moral and religious training of the pupils has the most careful attention. The Principal has the assistance of an excellent and capable staff. One of the ex-pupils of this school is now employed as teacher of a mission school in the Diocese of Athabasca; one is reading for Holy Orders at St. John's College, Winnipeg, and one has lately been admitted to Deacon's orders after taking a course at the same College.

STAFF.

Principal	-	-	-	REV. E. MATHESON.
General Assistant	-	.	-	MR. B. UNDERWOOD.
Boys' Teacher	-	-	-	MR. J. E. ALLAN.

Farmer	-	-	-	-	-	MR. J. H. SCOTT.
Carpenter	-	-	-	-	-	MR. C. BOUGHEY.
Night Watchman	-	-	-	-	-	MR. JOHN PRITCHARD.
Matron	-	-	-	-	-	MRS. M. A. WARD.
Assistant Matron and Nurse	-	-	-	-	-	MISS E. SHEPPHARD, Deaconess.
Seamstress	-	-	-	-	-	MISS N. HAYES.
Girls' Teacher	-	-	-	-	-	MISS H. CHISHOLM.
Cook	-	-	-	-	-	MISS MARY BLACKSTAR.
Baker	-	-	-	-	-	MRS. SCOTT.
Laundress	-	-	-	-	-	MISS E. SCHOFIELD.

Number of young men and boys, 49

Number of girls - - - 61

Total.....110

FINANCIAL STATEMENT.

From July 1st, 1902, to June 30th, 1903.

RECEIPTS.

Government Grant (per capita).....	\$11,481 66
" " for buildings, repairs, drugs, medical attend., &c.	1,126 24
Contributions from Other Sources	729 75
	<u>\$13,337 65</u>

EXPENDITURE.

Deficit June 30th, 1902	\$ 214 75
Salaries.....	4,220 45
Food	4 019 46
Clothing.....	1,439 10
Fuel and Light.....	1,496 34
Buildings and Repairs.....	1,062 78
Equipment and Furnishing	517 78
Miscellaneous	666 99
	<u>\$13,637 65</u>

Excess of Expenditures over Receipts, \$300.00.

FINANCIAL STATEMENT.

From July 1st, 1903, to June 30th, 1904.

RECEIPTS.

Government Grant (per capita).....	\$11,737 71
" " for building, repairs, drugs, medical attendance,	
Equipment and Furnishings	1,212 56
From Other Sources	776 25
	<u>\$13,726 52</u>

EXPENDITURE.

Deficit (from previous year).....	\$ 300 00.
Salaries	4 307 75.
Provisions.....	4 646 29
Clothing.....	1,331 14
Fuel and Light.....	397 71
Buildings, Repairs, &c	1,217 96
Equipment and Furnishing.....	846 59
Miscellaneous.....	679 08
	\$13,726 52

3.—ST. BARNABAS' BOARDING SCHOOL.

This school was started by Rev. J. R. Matheson, the present Principal, in 1892. It grew out of a day school which had been carried on for some years with indifferent success. Of the 66 children in the Boarding School, only 16 receive any grant from the Indian Department. The Territorial Government gives a grant towards the salary of a school teacher, in consideration of the number of non-treaty children who are maintained and instructed here. The work is simply a work of faith, but of faith which has hitherto been abundantly rewarded. Additions have been made to the buildings. The institution is well equipped throughout, and there is no debt! How so much can be done with so little visible means is simply wonderful. The Woman's Auxiliary of Eastern Canada, has been, as in former years, untiring in its invaluable help.

STAFF.

Principal - - - -	REV. J. R. MATHESON.
Medical Officer - - - -	MRS. MATHESON, M.D.
Boys' Matron - - - -	IDA COLLINS, Deaconess.
Girls' Matron and Teacher - -	MISS F. A. ANNETT.
Laundress and General Assistant	MISS SARAH HASLETT.
Cook - - - -	MISS MINNIE PAYNTER.
Number of Pupils—Boys, 32	
Girls, 34	

Total, 66

FINANCIAL STATEMENT.

From July 1st, 1902, to June 30th, 1903.

RECEIPTS.

Government Grant (per capita).....	\$ 1,119 00 .
N.W.T. Government Grant, towards Teacher's Salary for non treaty children.....	256 80 .
Woman's Auxiliary of Eastern Canada for salary of two members of staff.....	300 00
Woman's Auxiliary of Eastern Canada, Clothing &c.....	300 00
Private Funds.....	2,589 20
	\$4,565 00 .

EXPENDITURE.

Salaries.....	\$ 810 00
Groceries and Provisions.....	1 540 00
Lamps, Oil &c.....	95 00
Fuel and Stoves.....	220 00
New School Building (in course of erection).....	1,700 00
Repairs and Additions to Buildings.....	200 00
	\$4 565 00

FINANCIAL STATEMENT.

From July 1st, 1903, to June 30th, 1904.

RECEIPTS.

Government Grant (per capita).....	\$ 1 107 00
" " for repairs.....	150 92
Salary of the Missionary from Church Missionary Society.....	600 00
Salary of two of the Staff from Woman's Auxiliary of Canada.....	300 00
Grant from Dept. of Education, N.W.T.....	75 00
Donations of Clothing from Womans' Auxiliary of Canada.....	300 00
From Private Funds.....	2 455 33
	\$4,988 25

EXPENDITURE.

Provisions.....	\$ 1 034 50
Clothing.....	690 00
Salaries.....	1 443 75
Domestic Service.....	100 00
Freight.....	190 00
Fuel and Light.....	204 00
Buildings and Repairs. Material.....	947 00
" " Wages.....	160 00
Miscellaneous.....	219 00
	\$4 988 25