

main building.

We trust our friends will make an increased effort this next winter to make up what is required for building, and that many more promises of \$10 per annum from country Sunday-schools may come in so as to make up the required annual sum of \$1000.

Below we give a list of the lots not yet taken up:—

LOTS NOT YET TAKEN UP.

Lot 6, Joists and sills.....	\$ 154 00
“ 8, Inch boards.....	83 00
“ 9, Flooring	75 00
“ 10, “	62 50
“ 13, Shingles	72 00
“ 14, 27 Doors	70 00
“ 15, window sashes	30 00

“ 16, Doors and window frames	106 00
“ 17, Glass, putty, hardwr	44 00
“ 19, Plastering.....	375 00
“ 20, Painting	120 00
“ 22, Fencing.....	100 00
“ 24, Verandah	100 00
“ 26, Mattresses.....	45 00
“ 28, Bed linen, &c.,.....	100 00
“ 29, Blankets	97 50
“ 31, Cook stove	45 00
“ 32, Laundry stove.....	35 00
“ 33, 4 stoves.....	45 00
“ 35, Furniture, for Lady Supt's rooms.....	200 00
“ 36, Furntre. for schlm.	30 00
“ 28, Tinware & crockery	50 00
“ 43, Frnitre. for Indry.	25 00
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	\$2064 00

A Few of Our Difficulties.

PERHAPS some of the children who contribute their money on Sundays to the support of our Shingwauk Home think that provided sufficient money comes to us we can have no anxiety or trouble in carrying on the work of our institution. It is, I think, generally known that both our Homes—the Shingwauk Home for boys, and the Wawanosh Home for Girls—are supported almost entirely by voluntary contributions—that for the support of a boy or girl in our institution we have to depend on the cents or half dimes which, Sunday after Sunday, children scattered over thousands of miles drop into the collecting bag at their respective Sunday-schools.

Of course this is, humanly speaking, rather an uncertain way of providing for the wants of our numerous family; still we have been enabled thus far to trust in God, and God has supplied our wants, and where some whom we were leaning upon have failed, others have been raised up to take their places, so that we may truly say we have had on the whole very little anxiety on this point.

But we have difficulties in other ways. The Indians are a very trying people to deal with. We hear it often said “Oh you can do nothing with the Indians! Give them flour and pork and tobacco, and they will listen to you, but try and improve them and raise them up to a better position and your efforts will be all fruitless.” Sometimes we have been tempted to feel that those remarks, made by people who dislike

and despise the Indians are but too true, and that it seems almost a hopeless task to try and break them of their old instincts inherited from their fathers, and to make them care for a civilized and respectable life. It requires very great patience in dealing with them, and a kind but firm hand in treating them. At a school for white boys, if a boy runs away to his home, his father will probably punish him and send him straight back; but not so with the Indians. In most cases it is the boy himself who is left to decide whether he will go back to school or not, sometimes he has even to induce his parents to let him go. Many of the old people are even quite averse to their children being educated, they think it unfits them for hunting and fishing. And so the boys when they come first to us, come generally as independent young braves, with very independent ideas, if they like to lie down and go to sleep, instead of working, of course they will do so, and as to running when the bell rings, why that is quite a new thing to them altogether. So the first breaking in is generally rather a trying time. We want to gain their confidence and love, and at the same time we have to be firm and insist on obedience to rules. Well the year passes round and the summer holidays come, and all the boys are sent off to their homes for about six weeks; the parents have to send us money to pay the homeward passage, and we give each a free return ticket, so that they are at no expense in returning to us. The end of the holidays