

REV. RURAL DEAN CHOWNE, of Emsdale, is the fortunate owner of a couple of acres of land on the shores of the St. Mary River at Huntsville. There he has erected quarters suitable for summer camping, to which he and his family migrate during the hot spell. It is understood that this year they located there about the middle of July.

VEN. ARCHDEACON LIAWD, accompanied by Rev. A. W. H. Chowne, R.D., visited Burk's Falls on July 13th, and met some of the congregation there in the vestry of All Saints' Church. The business had reference to the settlement of arrears of stipend due the retiring clergyman and the submission of proposals in connection with his successor.

ON July 10th St. Paul's Church, Sundridge, had two large congregations. In the morning the Orangemen of the locality marched to church to take part in the service. The incumbent preached. In the afternoon the members of the local lodge of A.F. & A.M. went to church. The incumbent, Rev. C. Piercy, read Evening Prayer, and Rev. D. A. Johnston, of Magnetawan, a member of the craft, preached an appropriate sermon.

DURING this month of August Rev. Mr. Gomery, the special S.P.C.K. deputation to the Church in Canada, begins a series of addresses and sermons in this diocese. The Bishop hopes that the clergy in Algoma will show their warm interest in Mr. Gomery's work and appreciation of the venerable society's help to every mission within our bounds, by endeavouring to secure a good attendance at all the meetings, and by seconding every effort put forth.

ON June 22nd, the Young People's Guild in connection with All Saints' Church, Huntsville, held a garden party in the grounds of Morley College. The parishioners as a whole co-operated, with the result that success crowned their efforts. The immediate object was the procuring of money to pay in November next the taxes on the church property—a work the young people have undertaken to see finished. The net proceeds were \$25. Since Easter last a mite box has been placed on the table at the weekly meetings into which small contributions are regularly dropped for the same object.

MR. J. B. AULPH, of Bracebridge, has signified in writing to the Secretary of the

Council, Rev. C. Piercy, that he will be unable to attend the next meeting of the Provincial Synod as one of Algoma's lay delegates. In consequence thereof the Secretary has entered into communication with Mr. James Purvis, of Sudbury, the first substitute. It is to be hoped that Mr. Purvis, who made many friends while attending our Triennial Council, and who, by reason of his presence there, is the better qualified to represent Algoma in Montreal next month, will be able to undertake the duties of the office.

THE Sunday-school pupils of St. Paul's Church, Sundridge, had a most enjoyable picnic on Wednesday, June 30th. It had been arranged for the day previous, but it turned out to be too wet. It is to be noted that on nearly every occasion the day set for the S.S. picnic at Sundridge it happens to rain. Rev. C. Piercy drove from Burk's Falls on the 29th, but was unable to give the next day to the juvenile picnickers and their friends who enjoyed themselves at a spot on the southeast shore of Stoney Lake, to which place they were conveyed by a steam-propelled scow, fitted up for the occasion and well provisioned. Among the little people the vessel, used so often to convey hemlock bark (for tanning purposes) across the lake to be shipped by rail, is now known as a "palace steamer." It is agreed by those concerned that the picnic of 1898 is the best yet held.

Training Indian Children.

From the twenty-third annual report of the Shingwauk and Wawanosh Homes, lately to hand, a pamphlet of thirty-five pages, having five full-page illustrations, following is an important extract:

THE BISHOP'S LETTER.

To the Clergy and Laity of the Church of England in Canada:

MY DEAR BRETHREN,—I rejoice that a closer acquaintance with the Shingwauk Home enables me emphatically to confirm the words of commendation which I wrote last year. I can now, with all the added weight of a year's intimate knowledge and careful observation, confidently renew my assertion that the "Home is an admirable institution in admirable working condition, and thoroughly well managed."

Knowing it, as I now do, and realizing how thoroughly the staff is qualified to perform the varied work entrusted to it, and knowing above all the spirit in which the work is done, I am not at all surprised that the boys lead a bright, happy

and contented life, and that the tone of the school is high.

To all intents and purposes the home is what its name implies. For although Mr. King controls the boys with a firm hand, and knows well how to command and enforce obedience, yet he is at one with Mrs. King in regarding them with affectionate interest. And they evidently feel that what is required of them is for their good. I am convinced that the boys' characters are being moulded on true Christian principles; and that, in view of the happiness of the life he leads, the excellence of the teaching given him, and the happy effect which the discipline of the Home is calculated to exert upon his character, nothing better could happen to an Indian boy than to find himself entered as a pupil at the Shingwauk.

But what results are achieved by the work of a Home like the Shingwauk? The question is a natural one and is often asked. And they who ask it are sometimes disappointed when we acknowledge that only a fair proportion of our boys on leaving the Home take positions of trust and responsibility in the outside world. They seem to think that the training we give, if good for anything, ought to enable the Indian boy to compete with the English boy in industrial, commercial, or even in professional life. But a little reflection should surely show that their expectation is not reasonable. For after all our boys are Indian boys, with no tradition of civilization or training behind them. And, however excellent the training we give them may be, we can hardly with justice expect them to equal, much less surpass, the children of civilized parentage. And even if, on the average instance, they could manage to acquire the skill of hand and the alertness of mind so readily acquired by their white brethren—and many of them are wonderfully quick at all kinds of handicraft and by no means wanting in mental ability—yet it were only reasonable to look for and to guard against certain ingrained weaknesses in them, the results of countless generations of wild and irregular living, which will tell against them in their endeavour to hold positions of great and independent responsibility.

Is it then to no purpose that we train these lads in the Shingwauk? Far from it! There are many instances in which honourable and responsible positions are well filled by them. But we can point to better results still. The training received in our Home prepares them to go back and act as leaven for the uplifting of their own people. Why is it that we find the Indians to-day living on their reserves a more or less civilized life; occupying cottages neatly built and furnished; raising fair crops on their little farms; dressed as respectable citizens, and pursuing with more or less success, for their own convenience, if not for profit, the ordinary avocations of civilized men and women? Is it not, in large measure at least, because the young members of the community have gone back to their homes,