

rate, but at any rate our men won't starve before the waggon can go down again. This is what I bought for each man: 25 lb. bag of flour, 1 packet of Royal yeast cakes, 20 lb. sack of oatmeal, 5c. worth of salt, 5 lb. sugar, 1/2 lb. tea, 1/2 lb. tin of Baker's cocoa, 5 lb. bag of dried apples, 2 small tins of milk, 5 lb. of bacon, 3 lb. cheese, 2-quart tin of molasses, 2 lb. dried prunes, 1 lb. soap, 1/2 gallon coal oil, 1 box matches, 1 lb. currants, 1 lb. raisins, 5 lb. rice, and some potatoes and soda biscuit. This lot cost \$8, and was multiplied eleven times over. Then some oats for the horses and some provisions for the drivers; and the next thing was locomotion. Horses and waggons are very hard to get. Those I bargained for from the C.M.S. Indian Mission at Onion Lake could not get over the Saskatchewan River because of the flood. So there was nothing else for it but to get out my old waggon (which brought us all up to the colony four years ago), make up a team of one diocesan horse and one archdeacon's horse, and my good old team harness of four years ago, and locomotion for nearly a ton was provided. At six this morning the ton was there too. Boxes, tents, bags, and sacks. A gun, an axe, a lantern, and a spade, and other things necessary for a long journey were there, all ready to start. Up to 12.30 last night; up at 5 a.m. feeding the horses; and so it goes on day after day. One thing started and another begun. And at home you wonder why you do not get any letters. On top of the waggon my boy Exton has the lines. He does not know very much "theology" as yet, for he never seems to get time, because I am away all over the country. But he knows how to run a theological relief expedition all right, and with a good, steady, reliable scion of a theological house like John Malaher with him I have not the least hesitation in seeing them start alone over a trail 100 miles long which they have never been over before. If they get stuck in the slough hole the spade will dig them out. If they break the pole the axe will cut a sapling to splice it with. Their instructions are to go south by the fourth meridian until they strike the Grand Trunk grading; deliver the food supply and cash to as many men as they can reach, and leave the rest in Revel's and McCreedy's camp (our two Irish catechists from Belfast), and send word to the others to come in for their stuff. Then they will return a week hence (all being well) to Lloydminster, by which time another two tons of boxes, books, stoves, windows, prayer books, food supplies, letters, and other things will be ready, and the waggon (accompanied if possible by an Indian outfit) will go south again, this time visiting every mission and depositing their stuff at each man's own door—or rather, tent. To-day they start with food supplies only. I have their books, but cannot send any heavier load, an dby this time I am sure those men are short of stores, probably down to porridge only. To-day the horses can only carry a ton, and food for men and oats for horses will weigh all that, and they must need both. So, you see, it is really a relief expedition; for, although we joke about it, it would be a very serious matter indeed for all those new English and Irish catechists if Malaher and Exton failed to get through. But they will get through all right; they are built that way, and they know the importance of "getting there." Some people in England think that church services mean towers and organs and surplices and stained-glass windows. Oh, no they don't; they mean axes and bags, and axle-grease and horses, and every now and again a relief expedition.

P.S.—We have been having great difficulty with the railway service. The men cannot get their boxes. Some of the catechists down south have hardly a change of things. What was to be done about it? Could we help them? Why, of course we could. There was that beautiful pile of Army grey shirts which Mrs. Nolloth of Beverley so kindly made and sent to me in England. I am sure this is just what she would do herself with the shirts. So down in the depths of a big C.C.C.S. packing-case, and one shirt to every man is found and sent down on the waggon. In a few days' time there will be a great washing going on at some convenient slough and a great rough-drying in the sun, while the catechist owner will be thanking Mrs. Nolloth very sincerely for a needed—very much needed—change of Army grey shirts. Certainly I thank her very much for having them to send.

MINISTRY TO NAVVIES

Bishop Montgomery, secretary of S.P.G., thus refers to an important step taken by his society

to meet another great need in Western Canada. "I beg you to read monthly about the work on the prairie to which we are so deeply committed. And I have to announce that we have taken another step in this work. We have been approached by the Navy Mission in regard to work among the navvies on the new Canadian Railway lines in Western Canada. The Navy Mission has never been able to conduct any operations outside England; but the Bishop of Croydon, its chairman, has had an interview with us and is prepared to send out qualified men if the Society can pay their salaries. Our answer has



A Missionary's Bungalow in the Telugu Country.

been gladly given that such work appeals to us strongly, and is in line with all our other operations. It is not to be expected that the local clergy can touch such work effectively. How can an overburdened Mission priest cope with the advent of 1,000 navvies in a corner of his vast district without neglecting permanent engagements? Moreover, the navvies are birds of passage, and also they need men accustomed to them. Our hope is that the Navy Mission will



Catechists' Camp at Saskatoon.

succeed in sending out agents for such work under a superintending priest who can administer the Sacraments to the workers and people and guide the venture. The Society only places grants with Bishops, but this is no bar in the present case. We have decided before we separate for the holidays to set aside \$500 and to ask of the Archbishop of Rupert's Land to administer it. With him will rest the responsibility of allocating this first instalment after consultation, of course, with the Bishops through whose diocese the lines are being built. And no doubt the Archbishop will license such men with the consent



The Close of the Pageant.

of his brethren. It will be noted that money from the Western Canada Fund cannot be spent in Eastern Canada, whether in regular or in such special work. If you ask whether we are not putting too much on our Canadian Fund, we are prepared to answer that we believe that this extension of our work will be heartily approved by our supporters. I trust indeed that it may touch a new class of subscribers. There is no doubt that our Fund, which in all now amounts to £18,633, must rise in the next few years to £30,000 if we are to do our duty not only to the prairie, but also to British Columbia."

CHRISTIAN MISSIONS IN S. INDIA.

The Bishop of Madras, in a recent number of the Nineteenth Century, says: "In the Telugu country to the north of the Madras Presidency the number of Christians increased from 19,132 in 1871 to 222,150 in 1901. Here we have an increase of over 200,000 in thirty years, or over 6,000 converts a year. In the native States of Travancore and Cochin the Christians form a third of the whole population, and according to the Government census their numbers rose from about 738,000 in 1881 to 896,000 in 1901. Here again we find an increase of nearly 160,000 in twenty years, or about 8,000 a year. In Chhota Nagpore, in Bengal, there were only about 40,000 Christians in 1881, and there were over 144,000 in 1901, an increase of 104,000 in twenty years." While the people of India increased in 1891-1901 at the rate of 1 1/2 per cent., native Christians increased at the rate of over 30 per cent.:—"And if we separate off the Roman Catholics, who form about one-half of the total number in South India and increase very slowly, we find the remarkable fact that the rate of increase of the Protestant native Christians between 1891 and 1901 was over 50 per cent. or thirty-three times as great as the rate of increase of the whole population." Speaking from his own experience of South India, the Bishop says: "Taken as a whole, the native Christians are the only community in South India that are steadily advancing in morality and religion, or who can be said to have any definite ideal of moral and religious progress in the future. It is, after all, to these mass movements towards Christianity from below that we must look for the regeneration of Indian society. It may seem a strange and paradoxical idea that the future of India lies in the hands, not of the Brahmin, but of the pariah. Yet I believe that it is true."

CHILDREN AND MISSIONS

On Thursday, June 27, the children of the King's Messengers Guild at Lowestoft, Newfoundland, presented a missionary pageant. The idea was to show to the S.P.G. Summer School gathered at Lowestoft that children can take an active part in Mission work at home—and that the work among children is by no means overlooked in this part of the world. There were 46 elementary school children taking part in the pageant, under the conductorship of the Rev. Cyril H. Harvey, one of the assistant clergy of St. Margaret's. The children entered from the back of the hall and passed slowly up to the stage to the tune of a march played in slow time. First came nine boys representing Greenland; these were followed by boys and girls representing China, Africa, India, and Japan, all of whom were dressed in the costumes of the countries which they were portraying. Each child carried one letter of the country which he or she was representing. The rear of the procession was brought up by three "English" girls clad in long white robes and bearing poles upon which were placed in letters of silver the initials S.P.G. The children having grouped themselves in order upon the stage, began their work as follows:—

"S" for our great society
For which we work to-day.
"P" is for propagation
A harder word to say.
"G" is for Christ's own Gospel
We pray that it may grow,
And our best we'll do
For the many who
Go out the Word to sow."

Then having formed themselves into a half-circle, the children recited their "prologue"—which stated "in a simple way" the object for which they were present and on behalf of which they were pleading. Then each country in turn came forward and stated their own peculiar needs, presenting their letters as they did so, thus making it quite clear for what country they were pleading. The words were all accompanied by suitable actions, which were done with reverence and earnestness. Then having grouped themselves on one half of the stage in a kneeling posture, they were ready for Part II., which was sung throughout. This part opened with the arrival of seven English girls—very simply dressed in white, with red, white, and blue girdles and braid of the same colours in their hair. Having presented their letters—they also knelt down, as far as possible removed from the heathen nations,