

which is depriving them of their homes and hunting grounds, have taken up arms against us. Look at the cost of this war, the thousands that have been spent already in sending up this military expedition, and the many precious lives that have been lost. Who can tell what the expense will be before it is ended, and in how many houses there will be the voice of mourning for those who have been slain in battle or massacred. The entire cost of an Indian boy at our Institution, covering everything, is about \$110 per annum, and of a girl about \$95. If our numbers were doubled and a farm got under cultivation and provided with necessary stock (which hitherto we have been unable to do) the cost would be much less. Would it not be better to train a couple of hundred young Indians in an Institution such as ours, and gradually fit them for civilised life, than to take adult Indians from the case and to go to all the expense of giving them seed, cattle etc., and providing a farm instructor, and after all to have to fight them? Suppose Dr. Barnardo instead of getting these young waifs and strays from the streets, was to collect grown up men and women from the slums of London, and try to make them industrious and clean and to work for their living, instead of stealing and loafing, is it likely he would meet with success? Our desire is simply to do the same for the Indian children of Canada that Dr. Barnardo has been doing for the street children of London and other English cities. We love our Indian boys, and believe in their capabilities as fully and as fervently as Dr. Barnardo believes in his street Arabs. But for our work to increase we require more help, and it is to Canada that we would chiefly look; if there is any responsibility in the matter, surely the responsibility rests mainly with Canadians. We trust that the present crisis may be the means under God of stirring up an increased interest in the work which we are endeavoring to carry on among the Indian children.

### THE "S. P. G."

**F**OR the information of some of our readers in Algoma, who may be puzzled to know what these mysterious letters mean, we may say that they represent the name of one of our noblest and most honorable church societies in England, viz: the Society for the Propagation of the Gospel in Foreign Parts, which was founded, and "incorporated by royal charter in 1701, for the receiving, managing, and disposing of funds contributed for the religious instruction of the queen's subjects beyond the seas: for the maintenance of clergymen in the plantations, colonies etc., of Great Britain, and for the propagation of the gospel in foreign parts." The debt which the Diocese of Algoma, amongst others in Canada, owes to this society is greater than can be told in the limited space at our disposal. Suffice it to say, just now, that the obligations under which we lie to this society have been made weightier than before within the last month, the bishop having been notified by the secretary, Rev. W. H. Tucker, that the committee, though compelled by a serious fall-

ing off in the funds at their disposal to reduce their grants in some other directions, have voted for Algoma, without diminution, the same sum that was granted last year, viz: £650 towards the stipends of the clergy, and £160 to assist the bishop in maintaining his missionary boat the "Evangeline." Nor is this all. In response to the bishop's appeal, in his last annual letter, the committee have kindly placed the sum of £33 8 4 (special donation) at his disposal to enable him to place another missionary in a hitherto neglected portion of the diocese, where there are numbers of church families who live at such a distance from any organised mission, that they have till now been altogether cut off from the ministrations of their own church. But this sum will not suffice to support a clergyman and his family - at least £100 (\$500) more will be needed, and the bishop will be compelled to leave these poor sheep, scattered in the wilderness, untended, until there is money enough in the treasury to support the shepherd who is to care for their souls. The bishop travelled all through the district referred to last summer, and can bear personal witness not only to its need of a clergyman, but to the earnest desire of the people to have some one who will minister to them both in the public service of their church and in their homes.

### THE "C. C. C. S."

These cabalistic signs stand for the name of another church society in England which has proved a generous benefactor to our missionary diocese ever since its foundation, viz: the "Colonial and Continental Church Society." Its income averages about £40,000 (\$200,000) per annum, but it manages to cover a very wide field of operations with its influence. No less than twenty-nine colonial dioceses are subsidised by it for various purposes, the support (sometimes total, sometimes partial) of clergymen, catechists, schoolmasters and mistresses, the maintenance of missions among seamen and manumitted slaves. Besides all this a large number of chaplains are aided, in some cases entirely supported by this society, on the continent of Europe, so that English tourists can scarcely light on a single place of summer resort in Europe where they do not find an English church, and a clergyman ready to minister to their spiritual needs. Now with such an enormous field to be covered with so comparatively limited an income, Algoma could not reasonably expect a very large slice, but she is fortunate enough to receive the sum of £285 for this year, with the assurance that if more could be given she should have more. In return for this invaluable annual assistance we can only pray that God will put it into the hearts of many English churchmen and women, who love the simple, old-fashioned, but all sufficient gospel preached by the messengers of this society, to devise liberal things in its behalf and so enable it to extend far beyond its present limits, the area of its manifold usefulness.

The Bishop arrived at the Sault on Friday May 29th. He preached in St. Luke's on the 31st., both morning and evening and on the 7th at Korah in the afternoon, and St. Luke's in the evening.