

PRIZE-GIVING AT SAULT STE. MARIE.

(Continued from page 12.)

The Bishop then made some closing remarks. He hoped that next year Mr. Wilson would arrange for some specimens of the children's work to be exhibited, so that the visitors might be able to judge for themselves of their attainments. There might be some recitations; the apprentice who had gained a prize for carpentering might make a few chairs and tables; the boot-maker might exhibit a pair of boots; and, as he saw that some few of the boys were taught hair-cutting, next year some one might be found who was willing to be operated upon in the presence of the visitors. He was glad to think that the children were happy in the homes, and enjoyed their life there. Out of forty-five boys, only twenty-one were going home for the holidays; and out of twenty girls, only eleven. The others, that is more than half of the total number, deliberately preferred spending their vacation in the institution. He hoped that the Home would extend its usefulness, and one way in which this might be done would be by the establishment of a number of little Shingwauk Homes throughout the diocese, of which the original Shingwauk Home would be the acknowledged mother. A request pointing in this direction had been recently made to him. The Indians in charge of the Rev. R. Renison, near Lake Nepigon, had begged that they might share in the benefits conferred by the Shingwauk Home, by having a similar institution founded among them. Mr. Wilson was about to visit the Northwest, taking three of the boys with him. He hoped that these boys would do their very best to uphold the honor of the institution, and to procure for it a good reputation; and he also wished Mr. Wilson much success in his tour, hoping that he would gain the information he desired about the various Indian tribes, and would bring back many boys to be trained in the Home. In conclusion, his Lordship addressed some words of welcome to Mr. Mitchell, the Assistant Superintendent, and to the Rev. Mr. French, the Master of the Home, saying that it greatly strengthened Mr. Wilson's hands to have two such valuable fellow-workers associated with him.

The proceedings terminated with the Benediction.

The scholars, at the suggestion of the Bishop, gave three cheers for Princess Beatrice, who had been married that day.

The youngest children enjoyed a scramble for nuts and candies, scattered with a lavish hand by Prof. Schneider from the gallery into the garden below; and then the whole party, both visitors and children, were entertained at tea by Mr. and Mrs. Wilson.

PRIZE LIST.

FIRST DIVISION.—Victors.—1. David Osabgee Waubegesis; 2. John A. Maggrah.

Aspirants.—1. Esther Shingwauk and Jackson Kahgaug, equal; 3.

Joseph Chibena; 4. Tommy Jackson; 5. David Minominee.

SECOND DIVISION.—Victors.—1. McKenzie Naudee; 2. J. Negaungeshik; 3. Abram Isaac.

Aspirants.—1. Joe Sampson and Eliza Soney, equal; 3. David Rodd; 4. Albert Sahgug; 5. Aleck Penashees; 6. Tommy Johnson; 7. Joseph Soney; 8. Ned Beesaw; 9. Donald McLeod; 10. Susanna White.

THIRD DIVISION.—Victors.—1. A. Beesaw; 2. Wesley Jackson; 3. James Henry.

Aspirants.—1. Smart Altman; 2. Edward William; 3. Flossie Wilson; 4. J. Sampson; 5. Edward Penashees; 6. Julia Kabagah; 7. Pete Stone; 8. Sophie Baker.

SPECIAL PRIZES.—Captain of the School—David Minominee. Apprentices—Isaac Altman, Harry Nahwaguagezhik.

Temperance Column.

THE RELATION BETWEEN INDIVIDUAL AND ORGANIZED WORK.

By the Rev. Dr. LEIGHTON COLEMAN, Organizing Sec. Oxford Diocese.

(Continued.)

In shopping and in travelling, too, doors are often open to us by which we can enter into consciences that require on this subject light and strength. Surely it deserves a place of at least equal consequence with such topics as the weather, the crops, the latest fashion, boat races, cricket matches, or some political enigma. In Sunday and day schools, in district visiting, in mothers' meetings, and in the various parish clubs, we meet with additional opportunities of dropping seasonable words on this same subject, especially as it concerns the children of the family, with whom, of course, the chief hope of the nation's eventual sobriety must always lie. In all these, and in many other times and places, there is abundant room for individual effort by way of remonstrance, instruction and appeal, as well as of the still stronger argument of one's own example. And considering how unquestionable and indissoluble is the tie that binds us all together in one family, it is hard to understand how anyone who knows what is meant by drunkenness can live very long without at least trying to do something to arrest its onward and destructive course. Is it nothing to such as have not yet engaged in this work that through this one sin many households are at this moment suffering for the very necessities of life—that in many others, where these may be supplied, their bread is mingled with weeping, on account of the vicious hold it has upon some one of their number—that because of it, the children are daily hearing and seeing words and deeds of profanity and brutality—that many an intellect which might have contributed to the general enjoyment and profit is becoming dim and feeble, and many a body which might have spent its strength in honest, remunerative labor, is gradually wasting away, because of

this same over-indulgence in drink? Can anyone be really aware of such things going on constantly, and not feel some impulse to reduce this fearful, gigantic mass of human profligacy and misery? How is it, indeed, that drunkenness still continues to be the great sore of so many nations? I say still continues to be, for the historic records of its destroying power carry us back to very old times. Some theologians—both Jew and Gentile—even hold that it was the chief cause of the Deluge. Measures have been instituted against it in all ages, some of them being of the severest kind, it being not infrequently punished with death.

(To be continued.)

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