

minister, at present it has only a catechist. The Indians of the North Shore of Lake Superior, Goulais Bay, Batchewauning, Michipicoten, Pic, Neepigon, Fort William, and of Spanish River, La Cloche, Nipissing, and many other places, were unvisited (except very occasionally), untaught and uncared for, when our diocese was formed—and it is the same now. *Nothing has been done for them yet.* True, last summer, five of our Shingwauk boys went in an open boat 250 miles to Pic River, and visited those Indians and others, reading the Scriptures and praying with them. As volunteers these boys went, gladly giving up the weeks which would otherwise have been their holidays. But this is all that has yet been done for the scattered tribes of Indians north and south of us.

My desire is for the Garden River mission and our Shingwauk Home to be united as a strong bulwark, a central point, from which may spread far and wide around among the Indians the glad news of the Gospel. And I think the time is ripe for it. Here at the Shingwauk Home, we have evidences among the boys for which we are most thankful, of earnestness, religious life and vigour, and a desire to bear fruit to the glory of God; and no less at Garden River have we cause to rejoice that some at least among the people, though scoffed at as publicans and harlots by many of their white neighbours, are shewing good evidence of the same religious life in the soul. Very touching was the prayer of the old gray-haired chief, kneeling upon his bed, in the course of a meeting held at his house the evening of our arrival. I had been reading the latter part of Matt. xxv. about the great concourse before the Throne, and the King dividing them as a shepherd divides the sheep from the goats, "Wonderful news," said the old man in his prayer, "Wonderful news are these we have heard to-night. We Indians, in the days that are past, knew nothing of what

should be after death, but now these wonderful news have been brought to us. On which side of the Great King will we Garden River Indians be? Garden River man, Garden River woman, Garden River boy, Garden River girl. On which side will we be of the Great Judgment Throne? Will we be on the right hand or will we be on the left? God grant that we may be prepared, that we may be found trusting in the Saviour who came on earth to die for us." Forty-seven people had assembled at the meeting, although only two hours notice had been given, and the following evening, Saturday, we had another meeting in another of the Indians' houses at which some twenty persons assembled. On that day I also walked four or five miles out across the ice to visit the Sugar Island Indians who belong to our Church and are accustomed to attend our services. One old man had not been at Church for a long time, owing to some dispute with the other Indians, but he now admitted that he had been wrong in staying away; that was all past now he said, and he would think no more about it; and the following day he came both to church and to the Sacrament. We had a full congregation on Sunday, and forty persons remained to partake of the Sacrament. Immediately after the service we had to start homewards, driving on the frozen river so as to be in time for Sunday School at the Shingwauk Home. Before leaving I invited the Garden River people, as many of them as liked, to come to the Shingwauk Home the following Friday week, for tea, followed by a religious meeting, the object being to unite ourselves more firmly and earnestly in our work for God, with the view of making Garden River and the Shingwauk Home the central point for extensive missionary work among the surrounding Indian tribes.

[The account of the visit of the Indians to the Shingwauk Home was unfortunately crowded out of this issue; but will appear in our next].

## Wawanosh Home.

OUR Wawanosh Home having been brought into notice by Mrs. Fauquier's able remarks and introduction of the various pupils, followed up by the Rev. E. F. Wilson's mention of our difficulties in commencing, and our general appearance within the Home, I feel that all those interested in the working of the Home would feel pleased by a more

minute account of our daily life. In October we commenced with three girls whose number soon increased to eight, their ages from sixteen to nine; one was then in the Fourth Book, one in the Second, and the remainder at their letters, or in the First Book; they have all passed into Part II. of the First Book, and are writing on their slates quite nicely, Elise