

learning tailoring, three learning carpentering, four printing, three blacksmithing, three tinsmithing, four bootmaking, and one harnessmaking.

The following are specimen letters from their employers:—

(From the Blacksmith.)

SAULT, Dec. 15th, 1881.

REV. E. F. WILSON,

DEAR SIR.—I am pleased to be able to say that the whole of the boys in my employ are making very fair progress, and that they are always anxious to oblige in every possible manner, and give entire satisfaction to myself.

I remain
Very respectfully,

WILLIAM BROWN.

(From the Tailor.)

SAULT, Dec. 15th, 1881.

REV. E. F. WILSON,

DEAR SIR.—In reply to your note I beg to say that the boys Maxwell and Gabriel are giving entire satisfaction, I have no fault to find with them whatever.

I am yours truly,

W. VAUGHAN.

(From a Carpenter in the Village.)

SAULT, Dec. 15th. 1881.

REV. E. F. WILSON,

DEAR SIR.—It gives me great pleasure to say that the boy William since he came to work for me has been punctual, obedient, and honest, and deserves the best character that could be given to anyone in his situation. He has given perfect satisfaction in every particular.

Yours respectfully,

H. STOREY.

Other tradesmen speak equally well of the capabilities and behavior of the boys, and it may be taken as an established fact that Indian boys are fully capable of becoming good mechanics if a fair chance be given them to do so. It surely then would be far better that increased facilities should be afforded to the rising generation of Indians to engage in occupations for which they are so well fitted, than that they should be left to idle away their time in a semi-civilized, half gipsy, sort of existence on the Indian Reserves. His Excellency the Marquis of Lorne, who visited the Institution last summer, was exceedingly pleased with all that he saw, and expressed his belief that our plan of dealing with the boys and encouraging them to throw off their Indian habits and amalgamate with the white population was the right course to pursue. His Excellency the Earl of Dufferin, who laid the foundation stone of the present Shingwauk Home in 1874, expressed almost exactly the same views. We have therefore this high authority for pursuing the course we do. While making it our first object to teach our Indian boys and girls the great truths of religion, and to train them in the ways of God, we also look forward to the day when the un-