

wife are laid to rest, surrounded by Indian lads whose welfare was so dear to them. It is a quiet, picturesque spot, and there is an impressive sadness about the number of graves and the early age which is marked on most of the stones. The majority of the boys who are buried there have died when only eleven or twelve years of age. Some stones have most pathetic inscriptions. One which I copied, read as follows: "William Saghuckeway, a young soldier of the cross, who led twenty of his companions to love the Saviour, aged nineteen years."

A brief account of the day's routine at the home will best explain how the boys pass their time. At six a.m. the big bell rings "the morning rouse," and soon every inmate is astir. The lighting of fires and preparation of breakfast is the work of certain boys, and a busy time is spent making beds, regulating dormitories for the day, and having breakfast and prayers over by 7.30, when all who are morning workers at trades are called to their places. Those who work at a trade in the morning attend school in the afternoon and *vice versa*. Dinner is served at twelve, and a short interval is allowed for sports before afternoon work commences at 1.30. At six o'clock the evening meal is served, and at seven prayers and roll-call, after which the juniors march to bed and the seniors have a preparation class for one hour. The object of this system is to train a boy not only a trade, such as carpentry or shoemaking, but to give him a plain English education and a good knowledge of domestic work, scrubbing, baking and laundry work all being taught. The exquisite neatness of everything about the buildings testifies to the good management of the principal and the ability of the boys to carry out their instructions. The boys themselves are a happy, healthy-looking company, and are as ready for sports as the boys in any English boarding school. Their baseball and football teams have both done well during the past season, and games are continually being arranged between "the home" and "the town."

To carry on this establishment

with the strictest economy, it is necessary to have \$75 for each boy in addition to the government grant, which I think is \$50 per capita. This covers all the clothing which the boys have, and generally supports them during the twelve months of the year, as the boys rarely go out for holidays. A wing is now being added for girls, and next year funds will be required for the maintenance of girls as well as boys.

Some Sunday Schools have assisted the Home regularly and well, but there are still many boys unsupported, and more waiting to come in. If each Sunday School to which this paper goes, would try to take up the whole or partial support of a boy, they would be not only aiding one of the best managed Indian homes in the country, but would be fitting a boy to take his place in the world as a useful man, a Christian, and a member of the Church of England.

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