

after a few years of training, bearing with them the precious knowledge and the cunning skill acquired in such institutions as the Shingwauk Industrial School?

And, were this not the case, is there not still the spiritual welfare of the Indians to be considered? It were surely ample compensation for Christian people to find their expenditure of time and money and labour rewarded, as it is at the Shingwauk, by the young children of the forest drinking eagerly the pure water of the Gospel of life, and thus learning both to live themselves as Christians and to teach others so to live. At the present time nine young Shingwauk boys are being prepared for confirmation, and a more attentive and interesting class it would be difficult to find.

And all that I have said as to the value of the Shingwauk training for Indian boys is equally true, I believe, of the Wawanosh training for Indian girls. Therefore I am truly grieved that that institution is still closed for lack of means.

Finally, need it be wondered at, after all I have said, that my heart is saddened by learning that many of our Canadian Sunday Schools have lately withdrawn their support? Why is this? Have the children of Canada, so well provided with spiritual privileges themselves, forgotten the red man and his needs? Or have they grown tired of helping us? Be this as it may, never was better work done at the Shingwauk! And never, I fancy, was there need greater than at present!

What nobler and more interesting object could our Sunday Schools undertake to work for than the support of a poor Indian boy at the Shingwauk Home?

Dear brethren, let me ask you, do our Lord's words apply only to ourselves, or are they equally applicable to the poor Indian: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

Very faithfully yours,

GEORGE ALGOMA.

Bishophurst, Sault Ste. Marie,
Ontario, April 26th, 1898.

Lake Nepigon.

The Bishop is very anxious to find a man to take the position of teacher-catechist at Lake Nepigon. It is a lonely outpost of the Church, reached by canoe, on the shores of the Lake; and is purely an Indian Mission. The work would be to teach the Indian children day by day, and to take Sunday duty in the Mission Chapel. The stipend would be small, and the man who goes should have his heart full of the love of God, seeking his reward in the discharge of his duty. It is a noble work. And for one who is a lover of nature should be full of interest. Above all for one eager to reach the souls of men here is a blessed work. It is not a position for a man with a family,

though a devoted wife, strong and cheerful, might help and support her husband and do a grand work among the Indian women and children. On the whole, perhaps a "lonely man without home ties of any kind" were best. Whoever goes should either speak or be determined to learn Ojibway. He could not do much good unless he spoke the Indian language.

"Truck."

Among the causes which contribute to the slow growth of profitable farming and manufacture in this northern part of Ontario is the "truck" system. It is a vicious thing that should be done away with, for it ministers to oppression and petty tyranny and is used not only to acquire large and unfair commercial profits but also to "squeeze" men who, though poor, seek to manifest a manly independence or use the liberty which under British rule is their birthright. In England this was recognized as long ago as 1831, when an Act of Parliament put down a system by which the owners of factories, coalmasters and others compelled their work people to take goods in exchange for their labour.

No doubt the system is being slowly overcome. In towns it may be said it is almost dead. But in the pioneer districts of the province, situate in Algoma, where people are poor, it is the exception to find a tradesman who will give cash to the settler for his produce. It must be goods or nothing. In fact there are not a few instances where a postage stamp for a letter to friends in Canada or England has been refused. If money were used the settler could for cash purchase where he chose the very articles he wanted and at prices made more fair by business competition. He could get the quality he wanted, too, and, what is of equal value to the country, would live a life in which discontent had a smaller share.

It is gratifying to note that in Nova Scotia, where the evil evidently exists, too, the Synod in its recent session took steps to bring the matter before the powers that be. From the report of the proceedings of the Synod, published in *The Church Observer*, Messrs. C. C. Blackadar, John Y. Pazzant and F. H. Almond presented the following report: "The committee appointed by the Synod in 1894 to secure necessary legislation for the speedy abolishment of the truck sys-

tem, while they feel that the system is in some cases injurious to the labouring classes, yet consider that there are great difficulties in proposing practical legislation on the subject. They, therefore, recommend the appointment of a larger committee to interview the government and to ask their earnest consideration of the truck system and to press upon that body the importance of their proposing legislation either for its complete abolition or the mitigation of its alleged evils."

Ilfracombe Mission.

REV. I. PARDOE, INCUMBENT.

ST. MARY'S CHURCH, NOVAR.—On Thursday last, July 7th, the annual picnic and social gathering in connection with St. Mary's Church Sunday School, was held in the bush near to Fish Lake, on ground which had been prepared for the occasion, and kindly lent by Mr. Paget, sr. About eleven o'clock in the morning the children, young people, their parents and friends mustered in strong force ready for an early dinner, to which ample justice was done. After a short rest, the prizes for good conduct, regular attendance, etc., were distributed. The prizes won by members of the Saturday afternoon children's sewing class were a special feature of the gathering. This class was started last March, and has proved most helpful to those who were able to avail themselves of the instruction given. The afternoon was spent in games of various kinds, also races, etc.

Many willing hands made work light, and after tea had been served the gathering, which was an unqualified success, was brought to a close.

Garden River.

REV. F. FROST, INCUMBENT.

On Sunday the Indians at Garden River were delighted with a flower service in St. John's Church. They brought bouquets of beautiful wild flowers, arranged with good taste, with which the chancel of the church was decorated. Each one brought flowers—the women and the children more particularly—and presented them at the chancel rail. The effect was very pretty. The service was floral, if one might say so; the sermon also was about flowers and the lessons they teach us. The Sacrament of Holy Communion was administered among the flowers. There is a good congregation attending church here, and things are looking hopeful.