



MISSIONS AMONG THE INDIANS.

[The following extract, clipped from a number of the American *Churchman* bearing date Oct., 24th, 1835, will we think be read with interest as showing that so long as 45 years ago Sault Ste. Marie was thought of as a centre whence the Indians might receive the advantages of christianity and education. The paper was furnished to us by a friend in Nova Scotia. The Mr. Mc Murray spoken of is the present Ven. Archd. McMurray of Niagara, and the young Indian Augustin is the old chief "Little Pine" still living at Garden River. Ed.]

About six weeks ago, four Christian Indians, members of my congregation, asked my leave to visit at Michipicoton, on Lake Superior, for the purpose of speaking to them on religion; at the same time requesting to be supplied with a small quantity of provisions for the journey. As I considered the objection of the Committee to apply only to the permanent engagement of such services, I acquiesced in their proposal, and furnished them with provisions, to and from Michipicoton, at the expense of six dollars. I trust the sanction of the Committee will not be withheld to this step, which I considered it my duty to take. On their arrival at Michipicoton, G. Keith, Esq., Chief Factor of the Honorable Hudson's Bay Company, stationed at that place, wrote to me thus: 'I have only time to inform you that I duly received your favor, per Augustin and his companions, some few days since, and that they appear contented with their reception and professional prospects.' By their return home the same gentleman wrote: 'Your young men are speaking of their departure at no distant date. I am really amazed at the knowledge they have acquired of Christianity. They have behaved in every respect with the greatest propriety, and I am persuaded the seed they have sown will bring forth fruit to repentance and reformation.' 'I will not trouble the Committee,' adds Mr. McMurray, 'with any remarks of my own, regarding their visit, but will let

the extracts from this gentleman's letters speak in their behalf: I cannot, however, forbear saying, that the circumstance is peculiarly gratifying to me and operates to spur me on to greater exertions. They report that their brethern at Michipicoton were most anxious to hear the word of life, and solicited them at their departure, to request leave of their minister for one of them to come and remain as their teacher. The door has thus been opened for future laborers to enter in. Aware that in the present state of the Society's finances, the appointment of new Missionaries is not to be expected, yet I do not despair of seeing them appointed. God, who is "willing that none should perish," is also able to send the means of salvation to these sequestered tribes, and in His own good time will all His purposes be accomplished.'

In a letter of a subsequent date he says: 'The Indians have nearly all removed from us, and are gone to their winter hunts for a short time. They declare they will absent themselves no more in this way hereafter. I am much pleased with their punctual attendance upon, and devout behaviour at, religious worship, as well as their general conduct during the last summer. I entertain hope that their confidence is completely gained. For myself, I feel lastingly attached to them, and have reason to believe that the attachment is reciprocal. Our prospects brighten daily, and justify my belief, that with the continuance of the Divine blessing, the success of the Mission is placed beyond all doubt.'

From the above extracts it appears, that with his hitherto imperfect opportunities, Mr. McMurray has succeeded in gaining the affections of the people to whom he was sent, and a willing audience to the message which he carried. By the liberality of the Government, a school house is now erecting for the use of the Mission, and the appointment of a schoolmaster is in contemplation. Houses are also building for the accommodation of at least twenty Indian families. With the possession of these additional advantages, the Missionary's means of usefulness must be greatly increased. During the past year he has been made

the instrument of converting and baptizing *thirty-eight* persons, the greater part *Indians*; and it is by no means a circumstance of the least interest connected with the Mission at the Sault St. Mary, that it promises, at some future period, to be the centre from which the light of divine truth will radiate to all the heathen tribes of that remote region; to a portion of whom, *native speakers* proceeding from the Mission at the Sault have already carried such a knowledge of Christianity, by no means inconsiderable, as they themselves acquired under its instruction.

THE LORD'S POCKET-BOOK.

"Whose pocket-book is that which you carry?" said a friend to a business man, as he drew a well-filled wallet from his pocket.

"Why, *my own*, of course. Whose else could it be?" was the prompt reply.

"To whom the pocket-book belongs depends on another question. If *you* belong to the Lord, I guess the purse is His also."

"Well," said the man thoughtfully, "I hope I do belong to the Lord, but your remark throws a new light on this subject. It never impressed me before, as it does just now, that I am to carry and use this pocket-book, '*my pocket-book*,' as my Lord directs. I must think this matter out, for I confess honestly I never have looked at it in the light in which you place it."

GIVING TO GOD.

No one that I have ever met, who has really studied the subject, has come to the conclusion that the Bible warrants setting apart *less* than one tenth; and those whom God has prospered can do much more. I am not judging any one; I am only telling you the result, so far as I am aware, of all thoughtful investigation of the Bible on this subject. And I know an instance of one, not so rich as many in this church, who never used to give more than a casual offering on the Sunday, and possibly an occasional subscription; who now, since he has studied the Bible on this subject, has given £400 at least, this year, for the work of God at home and abroad.—*Sermon by canon Wilkinson, St. Peter's, Euston Square—Parish Magazine.*

ALGOMA MISSIONARY NEWS
And Shingwauk Journal,
A MONTHLY PAPER,

Will be mailed to any address for 35 cts., per annum, in advance. Send postage stamps. Address all communications to

REV. E. F. WILSON,
Sault Ste. Marie, Ont.

THE SHINGWAUK HOME.

As noticed in our last number, we hope (*D. V.*) to re-open the Shingwauk Home with a full number of boys the first week in July. We mentioned that we had *nominal* support by Sunday Schools and friends for 27 boys. Since then one more Sunday School, St. Peter's, Brockville, has kindly undertaken the support of a boy. It may perhaps be well if we say a word to each of our boys' supporters in regard to the maintenance of their protege, and we shall be glad if the superintendents of the Sunday Schools will (if they have not yet done so) at once write and let us know whether we may depend on the continuance of their help.

(1.) St. Paul's S. Sch., London, Ont., are supporting a young man preparing to be a teacher, at \$100. We are waiting to hear that they will continue this. (2.) Holy Trinity, Toronto, has kindly continued quarterly payments during the time we were closed and will resume the support of their boy. (3.) St. Paul's, Woodstock, one of our firmest supporters in the past has been uncertain of late, we trust soon to hear definitely that they will resume the support of a boy. (4.) St. Paul's, Toronto, contributes now \$25 per annum towards $\frac{1}{2}$ support of a boy. (5.) St. Peter's, Toronto, supports a boy steadily at \$75 per annum. (6.) Church of Redeemer, Toronto, is a little behind at present, but we trust will continue the support of a boy at \$50 and send clothing. (7.) All Saints', Collingw'd, maintains $\frac{1}{2}$ a boy at \$37.50. (8.) St. John's, Toronto, supports $\frac{1}{2}$ a boy at \$25. (9.) St. Matthew's, Quebec, has been supporting a boy preparing to be a teacher at \$65 with part clothing, and is now prepared to increase their contribution to make it equivalent to \$100 per annum. (10.) St. Paul's, Portland, N. B., steadily maintains a boy at \$75 per annum. (11.) St. Paul's, Uxbridge, supports $\frac{1}{2}$ a boy at \$25. (12.) St. Mark's, Niagara, pays \$50 per annum and sends a good box of clothing for their boy. (13.) Trinity, Brockville, has promised to continue the support of their boy at \$50 per annum with clothing. (14.) All Saints', Whitby, pays \$18.75 per annum towards the $\frac{1}{4}$ support of a boy. (15.) St. Paul's, Port Dover, pays \$12.50 per annum towards the $\frac{1}{4}$ support of a boy. (16.) St. John & St.

Mary, St. John, N. B., steadily support a boy at \$75 per annum. (17.) St. John's, Ottawa, support a boy at \$50 per annum, and will we hope send clothing. (18.) Trinity, St. John, N. B., have kindly continued regular payments while we were closed, they support a boy steadily at \$75 per annum. (19.) St. Peter's, Brockville, has just undertaken the support of a boy at \$75. (20.) Montreal Miss. Association has hitherto supported two boys at \$75 each per annum, we are waiting to hear whether they will continue to give us this valuable assistance. (21.) Miss Peache, England, gives £50 per annum for the support of three boys. (22.) Arnold Burrowes, Esq., supports one boy at \$75 per annum. (23.) The late R. P. Labatt, Esq., left provision in his will for the support of a young man preparing as teacher at \$100 per annum; there is some difficulty at present about this, but we have assurances from the relatives that it will shortly be cleared up. (24.) Halton and Wentworth Rural Deamery has resolved to continue the support of a boy at \$75 per annum. (25.) Mrs. Clarke, Kingston, supports a boy at \$75 per annum. (26.) Miss Baring, England, supports a boy at £10 per annum. (27.) The Bishop of Algoma supports a boy at \$75 per annum. (28.) Mrs. Maynard's bible class supports a boy at \$75 per annum. Port Perry Sunday School was on our books for the $\frac{1}{2}$ support of a boy but is unable to continue.

Thus the total number of boys at present supported (besides those maintained partly by Government) is 27 $\frac{1}{2}$. We trust that none of those whose names are given above will give up their good work, and that ere the 1st of July arrives they may be supplemented by others willing to assist us in reclaiming and fitting for a useful christian life these children of the Forest.

Prince Arthur's Landing.

We regret very much to learn that late in the spring, during the prevalence of a high wind, the Church and parsonage at Prince Arthur's Landing took fire and were burned to the ground. As both the buildings were uninsured we fear it will be some time before money sufficient to rebuild can be collected, but the Church people at the Landing are not easily to be discouraged, and with God's blessing and the help of friends far and near we trust that the means may ere long be forthcoming.

A SINGLE sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin we do not intend to renounce—is enough to render real prayer impracticable.



CLOTHING RECEIVED.—The Rev. E. F. Wilson begs to acknowledge with thanks the following articles of clothing for the Shingwauk Home, from the Ladies' Aid Society, Kingston:—

2 pair mits, 3 pair socks, 10 cotton shirts, 5 flannel shirts, 1 parcel to Mrs. Wilson.

ACKNOWLEDGEMENT.—The Lady Superintendent of the Wawanosh Home begs to acknowledge with many thanks the following articles from the Frontane Ladies' Aid Society, Kingston:—

15 chemises, 9 night gowns, 4 pair drawers, 2 flannel skirts, 4 pair stockings, 3 pair mits, 2 clouds.

THE WAWANOSH HOME.—We are most thankful to be able to announce that a lady in the Isle of Wight has kindly undertaken to act for us in England as Corresponding Secretary and Treasurer for the Wawanosh Home. All remittances therefore from our English friends intended specially for the Wawanosh Home, and also boxes of clothing for the girls, should be sent to the following address:—

MRS. HALSON,
Stickworth Hall,
Arreton, Isle of Wight.

RESIGNED.—We regret that Miss Carry has resigned her post as Lady Superintendent of the Wawanosh Home; she was much beloved by the Indian girls and her withdrawal will be regretted by all. The vacant post has not yet been filled.

ACKNOWLEDGEMENT—Received from Lady Acland the sum of £5 for the Wawanosh girls' Home. The above was unintentionally omitted in the Report.

THE BISHOP'S ARRIVAL.—At the time of our going to press the Bishop was momentarily expected to arrive here by the "City of Winnipeg," which has been delayed beyond her usual time by heavy fogs. We need hardly say that the people of the Sault will unite in giving his Lordship a hearty welcome on his arrival among them once more.

RECEIPTS.

OUR INDIAN HOMES.

RECEIVED BY THE TREASURER.

"A sympathizer," Brockville,	
per <i>Evang. Chm.</i>	\$ 10 00
Infant class, Newmarket,	1 00
Holy Trinity, Tor., for boy,	
12.50, for W. H., 2.50	15 00

St. Luke's S. Sch., N. Orilla,	1 30
St. James' S. Sch., St. John,	6 00
N. B., 1/2 year Wawanosh,	
Executors late R. P. Labatt,	240 00
Esq., arrears for boy,	
Per J. J. Mason, S. Sch., class	
No. 4, Guelph, \$2, A. Hol-	
liday \$1,	3 00
Per Mrs. Fauquier, Christ Ch	
South Zorra, for W. H.	10 25
St. Matthew's, Quebec, for S.	
H. \$20, for W. H. \$10.	30 00
Per Mrs. Piers Legh, for W.	
H. £30,	145 33
St. Peter's, Brockville, for boy	50 00
St. Anne's, S. S., Tor., for girl	12 50
Lenten offerings, Trinity S.	
School, Aurora, S. H., \$4,	
W. H., \$6,	10 00
Per W. P. Atkinson, Synod	
Office, Toronto, Shingwauk	
11.50, Wawanosh 10.50,	22 00
Per Miss Wood, for S. H.,	5 00
Mrs. Maxwell, for W. H.,	2 00
C. Gage, Supt. Bartonville	
S. School,	4 00
Grace Ch., S. Sch., Markham,	
173, Mrs. Hart 2.27,	4 00
Halton & Wentworth Rural	
Deanery, for boy,	14 00
Per Rev. F. W. Kirkpatrick,	
St. George's, Kingston, \$5,	
St. James' S. Sch., 15.63,	
Prescott \$10, Stirling \$3,	
Portsmouth \$2, Smith's	
Falls for W. H., \$10,	45 63
Per W. M. Jarvis, for Shing-	
wauk, St. Paul's, Portland,	
N. B., for boy, 37,50, St.	
John's, St. John, N. B.,	
for boy, \$75, Mrs. C. A.	
Ambrose \$5,	117 50
Per ditto., for Wawanosh,	
St. Paul's, Rothesay, \$5,	
Children's bazaar, Yarm'h,	
N. S., \$13, St. George's S.	
Sch., Carleton, \$5, Christ	
Ch., Fred'cton, \$5, Schol-	
ars Trinity, St. John, \$6,	
Fairville 50c, Miss Jane	
Carruthers 1.65, Rev. F.	
Alexander \$2, "A friend,"	
per Mrs. Tippet, \$1 Miss	
C. S. Tippet 25c, Miss Ja-	
cob, per Miss Morgan, \$5,	
P., \$1, The Misses Jack	
\$2, Rev. C. Willis \$5.	52 40
Easter offering, Bishop Stew-	
art Memorial Ch., S. Sch.,	
Frehghsburg,	10 00
St. Peter's S. Sch., Toronto,	
for their boys' clothing	10 00
"A thank-offering to God for	
answer to prayer"	10 00
St. John's S. S., Ottawa, for	
boy,	34 28
Quaco S. Sch., N. B., per E.	
V. R.,	2 00
Mrs. A. A. Strachan for girls	
Home	2 06

SHINGWAUK CHAPEL.—Wawanosh girls \$5; D. H. C., \$2; Mrs. Hallowell's class, All Saints' S. Sch., Toronto, \$2; F. B. W., 25c; W. R. B., \$1; Children

of Portage du Fort, Lental self-denial, 10.42; Young persons, ditto., Easter offering, 2.05; A friend £5; T. P. M., \$1; Miss M., \$1; Mrs. M \$1; M. A. S., \$100; Walpole Island Indians \$3; J. G., \$1; Miss L., £5; per Miss Arnold-Forster 10s 6d.

A. M. NEWS SUBSCRIPTIONS.—Mrs. T. C. Moody \$1; Rev. J. Downie 1.05; H. B. Owen 35c; Miss Thompson 35c; Mrs. R. Halson \$1; Miss Laird 35c; Mrs. Howard \$1; Mrs. P. P. Hall and Mrs. Mahoney 1.05; G. B. Kirkpatrick 50c; Miss Ardagh 35; Mrs. Wood 50c; Rev. W. H. Wood 50c; D. W. Pickett 35c; P. O'Regan 35c; Mrs. Bols 35c; R. M. Harrison 35c; Rev. Canon Mullock 50c; Mrs. E. B. Scott 35; Mrs. E. Pope 35c.



FROG ALLEY,
And what came out of it

CHAPTER IV.
(Continued.)

Benjamin recollected that when his uncle had brought him there they had entered by a door somewhere else. At this the man nodded, and told him if he got leave for him to come to school, he must do his best to learn; in reply to which he made the most energetic grimaces; and the stranger departed, making for the front of the house.

He found the woman, just as Benjamin and his uncle had done, stitching at the door, and inquired for the master. She looked at him with distrust. The few who came to see her husband were not the same sort of men with the fresh-coloured, upright, decent, bright, honest-faced man who stood before her. She asked what he wanted of the master.

"I want him to let your boy come to school of Sunday," said the man.

"He won't, I know."

"What! He teaches him at home, then?" said the man.

Mrs. Hall stared at the idea, but said nothing.

"Just go and fetch him. I've got a message from Baily Jones. He's very wishful to get all the children into the school he can; and he sent me round; and them that won't consent to sending their young ones, without they can do better by them, he means to call upon and see if he can't argue'em into it."

Mrs. Hall looked much scared. Bailiff Jones was about the last man with whom her husband wanted an interview, for the true business that he carried on was that of poacher. He made the snares, and prepared all the

tools and weapons that poachers use, and had been caught often enough to be well known, and had once nearly been transported for life, having been engaged in a fray in which a keeper was killed. He had kept pretty quite now for some time; but if Baily Jones were to find him out he must move again. He was Squire Hardy's head man, and had been in court when Hall was tried, when he got off merely through a slip in the evidence.

Mrs. Hall said she would go and ask her husband what he would do; and after a consultation with him she returned, saying Hall was too busy to come; but he would let the boy go to school of Sundays if Baily Jones wished it. It was further settled that he should begin on the next Sabbath morning.

The debate between Hall and his wife had been hot and sharp. How could this man know that they had a child there? She must have suffered the boy to go out. She was positive to the contrary. And, whatever might be the truth, he saw that the best way to avoid further publicity was to let him go without parley; but he breathed a wicked wish against Baily Jones, and all who "interfered about brats that they'd no call to," as his wife left him.

Benjamin, who had not dared to stay at the gate till the stranger returned, sat on his shavings, wondering much and anxiously what he had done in the business.

When Mrs. Hall brought in his supper she said, "You mind and get a good handful done to-morrow. You've got your wish, and you're going to be let out to keep Sunday at school; and I most wish I was going with you."

Then the man had succeeded! Could he believe it? He could not eat his supper for joy. Only one day more, and he should go to school, and talk to Always happy—not from the top of the gate—and see lots of boys and girls of his own sort and size, and to be "taught" to read by that nice man who came down the lane to him, and who, if he had only been in dark clothes, would have looked much more like "parson" than even his uncle had done.

Chapter V.

WHEN Sunday morning came Benjamin sat waiting on his straw bed a long, long time before Mrs. Hall made her appearance; he began to tremble. Had they changed their minds? Would they keep him in? But at last the door opened, and she called him to follow her down the long passage, and let him out at the front, bidding him be back as soon as school was over. Few people were about, for it was early; and on Sunday morning it is frequent habit of the poor to lie in bed. If they would care to get rest and refreshment for their souls as well

as their bodies, there would be no blame to them for taking a little more sleep on the day of rest; but, alas, too many look on the Sabbath, which God gave for the true good of men, as a day to be thrown away in sloth, or defiled by vicious enjoyments.

Benjamin therefore knew not where to go. His mistress had told him to ask for Baily Jones' school, and he would be sure to find it. At the corner of a street he saw two children, about his own age, playing with stones, which they were trying to shoot like marbles. He stopped, and asked them if they knew where the school was, but they stared and laughed at him.

"Oh, dear!" he cried; "they will have done breakfast before I get there."

(To be continued.)

(From the "Sundag Magazine.")

A RED INDIAN "BOYS' HOME."

(Continued.)

The apprentice system is a characteristic feature of the Shingwauk training, and hitherto it has been found to work well. It leads the Canadian workmen to take a kindly interest in their dark-skinned apprentices, and thus establishes a friendly relation between them, to the mutual advantage of each. It has been no part of Mr. Wilson's plan to gather his Indian boys into a village apart; such a separation may work well for a time, but in a country like Canada it would be impossible to maintain it for long;—rather, he has sought to fit them to mix with their white fellow-subjects, and so to fit them that they may be benefited and not injured by the contract. The letters received from the various master workmen—the carpenter, the printer, the tailor, &c.—speak in terms of high praise, not only of the general character and steady industry of the boys, but also of the good progress made in their work.

At first Mr. Wilson was in some doubt lest ingrained habits of indolence should hinder the lads from becoming efficient workmen, but on this point his fears have been completely set at rest. Last summer it was suggested to the elder boys that they should try, during some part of the long vacation, to get work among the white people; three prizes being offered, one for the most work done, another for the highest wages gained, and a third for the best certificate of conduct brought from the employer. All three prizes were fairly earned, and in each case the master's report was highly satisfactory.

With the exception of the help given by the matron and one woman-servant, all the work of the house—the cooking, baking, cleaning, &c.—is done by the boys themselves, each one being on duty for a week at a time. The work-

ers are superintended by the captain of the school and an elaborately graduated band of monitors. Plenty of time is given for play; but the boys on duty are decorated with the shoulder-badge, and it is a rule that while this is on, the wearer is not allowed to play.

As regards school-work, the average Indian boy would compare favourably with an English national scholar of the same age; only it must be taken into account that in the case of the Indian boy English has first to be mastered as a foreign language. It is of primary importance to the success of Mr. Wilson's plan that the boys should be able to speak and understand English with ease, and no pains are spared to perfect them in the language. Besides the regular instruction in school, the new-comers are drawn up in line and made to go through such exercise as "shutting the door," "pulling down the blind," and so on, in order to accustom them to understand directions given in English. An ingenious method has also been devised for discouraging the talking of Indian. Each week a number of buttons are distributed among the boys, and whenever one lad hears another talking Indian he claims from him a button. At the end of the week the holders give back their buttons to the authorities and receive in exchange an equal number of nuts.

But while all these efforts are made on behalf of the boys, the girls are not neglected. From the first Mr. Wilson has recognised the great importance of raising up Indian women to be fit companions to their civilised husbands and brothers. Into the first Home children of both sexes were received, but after the fire it was thought desirable to open a separate building for the girls. Owing to the want of funds this was only accomplished three years ago; the "Wawanosh Home for Girls" (so named after an Indian chief, whose grand-daughter was one of the earliest scholars) being duly opened in October, 1877. The building is of stone, something like a smaller edition of the Shingwauk Home. It is intended to hold thirty children, but at present it has not more than half that number. As in the Boy's Home, all the housework is done by the scholars under a working matron; and the girls are further trained to undertake the mending and making for both institutions. The laundry and dairy also afford useful training for the girls; and it is intended that they shall do their part in the cultivation of the large kitchen-garden;—such outdoor occupation being well suited to the health and habits of Indian girls.

It is, perhaps, early days to speak of the progress made by the girls, but it may at least be said that they are thriving and happy; that they have been very quick in accustoming themselves to unwonted habits of cleanliness and order; and that with regard to book-

learning they show as much aptitude as the boys.

The half-yearly examination is always followed by the distribution of prizes—a very grand ceremony, and one which takes place in the presence of a large number, both of Indian and English guests. After the boys and girls have received their prizes, the most advanced among the apprentices each exhibits some specimen of his handicraft; the smith bringing a hammer, the shoemaker a pair of boots, and so on. This little exhibition is not without its use; no part of the proceedings more delights the Indians, and it presents them with a tangible proof of the utility of the Institution more convincing to their minds than any number of examination papers, however well answered.

Nor is the school-work neglected. The answer of the twelve-year-old Meneenoons, or "Little Warrior," who has now exchanged his somewhat uncouth name for the more familiar sounding "Benjamin," to questions in English and Bible history, are highly creditable. So too are his Scripture proofs of passages from the Prayer-book, showing as they do an intelligent knowledge of the Bible. Having been in the Home since he was eight years old, he has had special advantages. He is now learning the rudiments of medicine, and is able to make up a doctor's prescription. He is one of those to whom it is intended eventually to give a higher education than is possible at Shingwauk. Joseph Esquimaux, formerly named Puhgoonageezhig, or "Hole in the sky," who entered the Home knowing hardly any English, was reported at the end of two years to be using the Fourth Standard reading book, and to be learning geography, grammar, and Latin; while in addition to his other accomplishments he was a capital baker, and could play a little on the organ. This boy has since risen to be captain of the school, but equally good accounts might be given of several of the others.

Nor is it the least hopeful feature in the character of these Indian boys that they are habitually honest and truthful. "They may sometimes" writes Mr. Wilson, "be dogged and refuse to say anything, but if kindly treated they will open their hearts and seem to find relief in unburdening their minds, often almost unnecessarily inculcating themselves by their detailed confessions."

Amusing accounts reach us of the attempts made from time to time to enlarge the boys' minds and make them intelligent citizens, by instructing them a little in "the news, of the world!" Under this somewhat comprehensive heading a good deal of miscellaneous information is imparted as the uses of telephones, torpedoes, Customs offices, &c.

(To be continued.)