



VOL. VI.

JULY 1ST, 1883.

NO. 7

### THE BISHOP'S VISIT TO GARDEN RIVER.

A very pleasant visit was made to Garden River on the 7th ult., the party consisting of the Bishop and his family and the inmates of the Shingwauk and Wawanosh Homes. The steam ferry "Antelope" was engaged for the occasion and a number of well filled baskets were provided for the picnic. The party reached the Garden River dock just at noon and table cloths were spread on the grass under the trees. As soon as the inner man had been sufficiently refreshed, a return was made to the dock and all embarked once more on the steam ferry, the party being increased by the two chiefs and several other Indians, a short run down the river of about a mile brought them to the school house and a goodly number of Indians, men, women, and children, were soon assembled for a "pow-wow." The "Big Black Coat" had brought with him plans and specifications for the proposed new church, and quite a little excitement was caused by their production. The Bishop reminded the Indians that when he was leaving them last fall he had made them two promises, the one to try and raise sufficient money to build them a church, the other to supply them with a missionary; the latter of these pro-

mises was already performed, for they had had the Rev. Mr. Renison with them all winter, and a better or more active missionary they could not have, the second promise, he was glad to say, he had also, by God's help been enabled to fulfil for he had now \$1000 lying in the bank ready to build their new church. A thousand dollars would, he thought, build a nice church, but still they must not think they had nothing to do themselves; they had already drawn the stone for the foundations and now they must do what they could to help in providing the frame work for the building, he had shown the plans he brought with him to some builders in the Sault and they thought it would be impossible to build such a church for that amount, so it now rested with the Indians to say whether they would have a beautiful little church like the one on the plan or whether they would have a plainer and cheaper one; if they wanted a handsome building they must all set to work and help build it. After the Bishop had ended his speech the Rev's Mr. Cook of Sault Ste. Marie, and Mr. Wilson of the Shingwauk addressed the Indians urging upon them to show their gratitude for what the Bishop had done by setting earnestly to work. Chiefs Shingwauk, Bubkwujjenene, and Waubomama also spoke, each of them

very heartily thanking the great black coat for all the trouble he had taken, and promising on behalf of the people that they would all do their utmost to help on the work.

In the evening a well attended service was held in the church, and about 8 p. m. all embarked once more on board the "Antelope" and sail boats in tow, and started on the homeward journey. A number of fire-works were let off from the dock of the ferry as the vessel steamed away up the river, appreciative shouts coming from the shore as the rockets rushed up into the air and burst into blue and red stars.

## MUSKOKA.

### Episcopal Visitation to Rev. A. O. Sweet's Mission.

(Continued.)

On Saturday we started early in the morning for Hoodstown where service was held at eleven. There a large congregation was assembled and we had a very enjoyable service. At one o'clock all the members of the church partook of a substantial dinner at the house of Mr. Hilditch, the peoples warden at the time being. After dinner we once more re-entered the church for the inevitable vestry; accounts were examined and parish matters generally were thoroughly gone into, and at five o'clock we once more started for Ilfracombe. The evening was spent in arranging matters for the services on the morrow. On the following morning, February the 11th being the first Sunday in Lent, I was admitted to the Priesthood, and I humbly trust that the grace then conferred on me will enable me to live more and more to the glory of Him who has redeemed me by his precious blood. Service was again held at Christ's Church Ilfracombe, on the evening of the 11th at 7. p. m. his Lordship again preaching. On the Monday morning we started for Round Lake where service was held at 2 p.m. and a general meeting as usual followed the service. Through the kindness of an unknown friend I have received £20 for building a log Church at Round Lake, this, with help of the settlers, and with the help of the Bishop will enable me to erect this Spring a very suitable building for present purposes. In the evening a second meeting was held at Ilfracombe, when the new church question was again warmly debated, but without any definite result. Good, will no doubt arise from this delay, anyhow, anything is better than stagnation, and great and good works are generally of slow growth: "So slow the growth of what is excellent."

On Tuesday we went to Keatsville, another outstation,

some seven miles from Ilfracombe. Service was held at 11 a. m. followed by the usual Vestry. I am very anxious to build a church here this year, as well as at Round Lake. The settlers will do their part, and I have already received Twelve dollars toward the money required. The settlers here are poorer than at Round Lake, and are not able to give much. About two hundred dollars will suffice for such a church as will suit all present requirements. *Who will in tending to these few poor struggling shreep in the wilderness* I ask help in the Name and for the love of our common Lord and Master. Contributions may be sent either to Mr. Campbell, Esqr., Toronto, marked Keatsville, Ilfracombe Mission, or to myself.

Allow me in conclusion to say that ever since our Bishop left us I have been laid up with an attack of Palsy, and but for this illness this letter would have been written long ago.

Please allow me also to acknowledge with many thanks the following sums of money received for St. John's Church, Hill top, Ravenscliffe. The five hundred dollars that I appealed for is now completed, may God be praised. The following is a complete list of the sums received or procured: Miss Beck, \$24,33, "a lady," per Miss Gordon, \$1,00, "a well wisher," Montreal, \$2,00, "a well wisher," \$1,00, "R.," Orillia, \$5,00, B. H. R., Orillia, 4,00, Brampton, 2,00, T. A. Urwick, 10,00, — Baldwin, \$50,00, M. A. H., Peterboro, \$1,00, T. W. Paterson, \$1,00, E. H. T., Allenville, 5,00, G. Major, Esqr., \$5,00, Marriot, \$9,72. Miss Kensington, 2,43, Mrs. Porter's friends, \$8,75, Rev. Mr Munn, \$24,33, Mrs. Castleden, Mrs. Thurtell, \$1,00, Mr. James Dair, \$1,00, T. R., Montreal, \$1,00, collected by T. A. Urwick, Esqr., \$72,90, E. Wilson, \$5,00, collected by Miss I. Stokes, 18,25, M. B. Stobart, \$1,25, Miss Clark, \$7,29, Miss Enson, \$1,00, Miss Harrison, \$4,26, Joshua Walton, \$24,33, collected for the Colonial and Continental Church Society, \$12,00, Mrs. Hopkins \$0,75, the Lord Bishop of the Diocese of the Church Building fund, \$50,00, the Lord Bishop of the Diocese, 10,00, Rev. A. S. O. Sweet; \$5,00, making a total of \$501,67. Besides this the Rev. Mr. Owen has promised \$25,00 for either a Font or Communion vessels. The different members of the committee as well as myself desire to express their hearty thanks to all kind donors who have thus come forward to the "help of the Lord against the mighty." As I said before it is intended to have the building ready for consecration by the middle of next Winter. In the meanwhile the money will be placed in Mr. Campbell's hands as the general Treasurer of the Diocese. We have also received with heartfelt thanks the following sums for a much needed Log Church at Round Lake: From an unknown lady per Miss Rye. \$97,32, from the Lord Bishop of the Diocese from the Church Building Fund, \$25,00.

I have also to acknowledge with many thanks a cheque for £2 from Miss H. Gurney towards building a new church at Ilfracombe.

Hoping, dear sir, that you will find space for this rather long letter in your valuable paper, I am,

Most truly yours.

A. S. O. SWEET.

Ilfracombe  
Muskoka

April 20th, 1883.

## An Appeal for Algoma and the Far North-West.

(Continued.)

BY AN ENGLISH LADY.

It is difficult however to be interested in a mission to people of whom we know nothing, so the following few details may be of use. The American Indians in Algoma are chiefly remnants of those great tribes of the Mohawks and Oneidas, who fought by the side of the British troops in their war with the French in the 18th century. In the war between Great Britain and the United States they joined the English and at the close of the war, they with the loyalists retreated to Canada. They had some knowledge of christianity, and many of them were declared christians having been converted by John Wesley and other noble pioneers of that century, but they longed for more information. Some of them had settled at Sault Ste Marie, where the waters of Lake Superior fall into Lake Huron in the province of Algoma. "We assembled they said "every Sunday," and prayed the Great Spirit to look down upon us with an eye of pity and send some one to instruct us. For nine years they waited in vain, then they could wait no longer, and they migrated to Garden River, where a mission had been established for some other tribes. But now Sault Ste. Marie is the residence of the Bishop of Algoma and Schools for both girls and boys called the Shingwauk and Wawanosh Homes are in its immediate neighbourhood. The late Bishop Fauquier at his last examination of the boys in the Shingwauk Home expressed his great satisfaction at the progress they had made in knowledge of the scriptures and in the catechism. Similar branches are not neglected for the report says, two boys are learning Greek

three Latin, algebra and euclid, twenty two English history, thirty-five grammar and geography, forty arithmetic &c. About £15 or \$75 is the annual expense of a boy's education and board. About two miles off, the Wawanosh Home for Indian girls has been recently founded and Mrs. Reid the Superintendent has been surprised to find how intelligent and quick at learning the girls are.

The following testimony is taken from an appeal by Bishop Sullivan in the interesting little paper entitled the ALGOMA MISSIONARY NEWS AND SHINGWAUK JOURNAL, "Since my consecration I have had a great many means and opportunities of measuring the Indians need and capacity for social and religious improvement. I have preached to them, prayed with them, sung the songs of Zion with them round the camp-fire sat with them at their tables, rowed and paddled with them in their canoes, listened to their speeches at several "powwows" and as the result of it all, I herewith avow myself the Indians friend, and stand ready to do what in me lies for their social and religious elevation. To this end I am studying their language, and will not cease, God willing, till I can tell them "the wonderful works of God in their own language." "But," it will be asked "are they capable of elevation?" I answer most unhesitatingly, yes. The experiment has been tried and has succeeded despite the all but insurmountable difficulties arising, in the case of adults, from the force of confirmed habits for a lifetime, hundreds of these once degraded and ignorant pagans have been reclaimed from savagery, and are now settled down in their substantially built houses, with the comforts of an advancing civilization round them, pictures hang on their walls, habits of cleanliness pervade

their dwellings, the social and domestic virtues are honoured and respected, and the New Testament is on their tables, not by any means neglected. I could to-morrow take the most prejudiced anti-Indian to homes where he could see all this, and would be compelled to acknowledge to himself, at all events, if not to me, that after all, the aborigines are as capable, when rightly dealt with, of social and religious elevation as any other race of men, I say, "when rightly dealt with." Here we touch the core of the whole question. For the adult population of course there is only one method, bring the gospel of Christ to bear on them, plant a church in their midst, where the living messenger can tell them the life giving story of the living Christ, who died for them, that of all forces, will be the mightiest for their elevation, for it is the power of God. But what of the future of the race? to that question there can be for them, as for the whole church of the future, but one answer, viz: get hold of the children, separate them from their early surroundings, while their nature is still ductile, and the imitative faculty is at its best and strongest, encircle them with elevating, christianising influences, before the formative period has gone by, and the ignorance and idleness of the boy and girl have given birth to a vicious worthless man and womanhood, take them if you can, away from their natural haunts, (for the habits prevalent in the wig-wam entitle it to no better name) and gather them into a christian home, where they will acquire a knowledge of the ways of civilized life, and be trained to habits of thrift, industry and self dependence, and best of all, breath an atmosphere pervaded by an ever present sense of obligation to Christ, and responsibility to God the common Father. Let this experiment be fairly tried with those poor In-

dian children, and we can predict the result as confidently as we can foretell the movements of the stars, or the ebbing and flowing of the tides of the ocean.

But this is the very experiment that we in Algoma are trying. Our two Homes for boys and girls, the Shingwauk and Wawanosh are founded on the same principle. They have been in operation for several years, and can today point to living illustrations of the success which has attended their efforts. One of my first acts after my consecration at Sault Ste. Marie, was to visit these two Institutions, inspect their internal arrangements, and to inquire into their general methods of working, and now I have no hesitation in recommending them to every friend and well wisher of the poor Indian as in every way deserving of support and confidence. I should feel that an irreparable blow would be given to this Missionary Diocese, were either of them compelled to close its doors. Neither of them, however, I am bound to say has as yet received at the hands of the church the substantial aid it deserves. The arrangements of both is admirable—the buildings substantial and airy—the clothing good the food abundant and healthful—the discipline judicious—the education practical—the whole tone calculated only to elevate and purify. These Institutions need all the support they have already received and much more. The little Memorial chapel, which it is proposed to erect close by the Shingwauk Home, in memory of the first Bishop of Algoma, is in need of further help.

I ask therefore that the churchmen and churchwomen and church-children of Canada rally round these "Homes" they well deserve the name—and place them on a more efficient footing than ever. A generous sympathy with the children of these poor Indians will strengthen my hands as Bishop of Algoma—will gladden the heart of my friend and Commissary, who founded these "Homes" years ago, and who has watched over them ever since with all the persevering earnestness and self-sacrificing love, with which a fond mother will care for her child, and best of all will win the approving smile of Him who has promised that "whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, shall in no wise lose his reward."

**AMONG THE RAILWAY MEN.**

Mr Wilson started on a second expedition up the line of the Canada Pacific Railway from Algoma Mills, towards the end of May, accompanied by John Esquimaux, taking with him a good supply of Bibles, prayer books, hymnbooks and illustrated papers. On his first visit in March he only succeeded in getting as far as camp 12, about 15 miles from the Lake shore, but on this occasion he penetrated back some 60 miles going most of the way by one of the company's tugs up the Spanish River, and returning down the river by canoe. They visited nearly all the camps on the route, the line running nearly parallel with the river a mile or two back, and gave away papers, and at some of the camps sold as many as three Bibles. When opportunity offered evening service was held, in which the men joined readily, and sang the hymns heartily. No Protestant missionary had been among them the whole winter, and many of them being fresh from the old country, it is not to be wondered at that they appreciated the services and gladly received the papers which were distributed. One poor lot of Finlanders who could not speak a word of English made signs that they wanted postage stamps, and Mr. W. distributed among them the few he had with him. There seemed to be men of all nations on the works, Germans, Italians, Norwegians, &c., and it was a pity that there were no books in the pack printed in those languages. The two travellers had a tent to sleep in, blankets being lent them by the "bosses" at the camps, and for their meals, they set down with the men in their shanty, and shared with them.

During the visit at Algoma Mills, \$188

was collected towards building a school house, and as the company will supply the lumber quite a nice little school will now be built, and can be used on Sundays for service.

**INCIDENTS IN THE BISHOP'S MUSKOKA TOUR.**

BY REV. W. CROMPTON.

Saturday Jan. 20th.—Eight o'clock a. m. came too promptly, but at duty's call, and as the storm had somewhat abated, we started in good spirits hoping to reach Harris' Settlement in Perry, on time, being fifteen miles distant. Alas! we had not gone many miles ere the storm re-commenced, and that with a spirit as if determined to make up lost time. How the poor horse dragged through the deep snow, facing that storm over the Perry hills is for a wiser one than I to describe, but we did our fifteen miles by noon, and were met by a company of twenty-five adults in the Church of St. Anne. All honor to these poor souls! They proved their devoted love for their church, Not one came less, some came three some five miles. yet every step you took, you sank knee deep in snow. We had ten communicants and the offertory of \$1.65 was devoted to the Diocesan Fund.

Jan 21st.—When this morning we "viewed the prospect" outside the house we naturally agreed that it was hopeless to expect a congregation at St. Margaret's Church, Cyprus. Signs of track there were none, and the storm still raging. Yet it was "our opening day"! At 10 a. m. two men came in who had walked two miles and a half, and were completely exhausted. In another quarter of an hour we were surprised to hear the sound of "sleigh-bells," and going out we saw a company numbering ten of our friends of the previous day, from Harris' Settlement. Some of them had braved that storm and started at 5 a. m., and driven ten miles because they were afraid the weather would keep people away and we should not be able to have a "celebration" owing to the lack of communicants at our opening of this church, which is one of the last stations commenced. They were a sight to see as they cowered in the sleigh all hidden with snow. The Misses Harris and Mrs. Large appeared none the worse when they had been unwrapped. Mr. Large our lay reader at St. Anne's would not have made a bad representative of old Father Christmas, body and flowing beard being one mass of ice and snow. We gave them a little time to go in and thaw out, but at 10 45 a. m. we commenced service with as hearty and cheerful a congregation of thirty-seven adults as I ever remember anywhere. We had twelve communicants with an offertory amounting to \$2 41 for the Diocesan Fund. Bishop Sullivan's powers are so well known that it is a foregone conclusion to say he gave a good address. But whether he was touched to the heart (as who would not have been) at here witnessing the zeal of his people for their church, delicate woman and ladies by birth and education braving the dangers and disagreeables of so many miles in the face of such a storm, or whatever may have been the

cause, his address in St. Margaret's Church, Cyprus, was one which made us literally hang upon his words and listen with wrapt attention.

Thursday Jan. 25th The Sunday-school scholars and members of the congregation of St. Peter's Church, Midlothian, had their deferred social meeting with their Bishop. I wish I could convey that scene to the minds of my readers, I mean what little I saw of it. To say that the Bishop was "at home" amongst the youngsters is saying but a small thing. He soon had them at home with him. He has, evidently, the art of getting hold of children, and not children only, for the parents, one and all, were just the same. Every now and then some of them would come to me in the vestry and tell me "oh! he's such a nice man." After a cup of tea, we held a sort of a public meeting at which a goodly number were present. The children recited several pieces, and the manner in which they did so, reflected the greatest credit upon Mrs. Briggs their superintendent. The Bishop distributed the Sunday-school prizes. When His Lordship learned that one of the oldest of the children then before him had asked the question "what is a church" only four years ago, and heard them recite their pieces not merely as gabble but with no little discrimination, and sing their hymns, his own feelings were evidently stirred from their depths, and the commencement of his address showed this clearly to all. His words of loving kindness, cheerfulness and encouragement will be treasured in those young hearts and must hereafter bear good fruit. After writing many letters on the Friday, His Lordship ventured forth, and calling to mind his early days in the "bush" took an axe and showed "how he could cut firewood too."

## SHINGWAUK JOURNAL

There seems a good prospect that the number of pupils will be 50 or upwards at the Shingwauk home after the summer holidays.

Extensive alterations and improvements are being made at the Shingwauk home. A hardwood floor, (maple and ash) has been laid in the school room, the ceiling has been panelled, walls repaired and whitewashed, new blackboards of patent slatted paper, new scholars desks, and desk for teacher. In the dining hall the ceiling has also been panelled and tables covered with marble oil-cloth, the kitchen has been removed to a more convenient room at the back of the house, and a back kitchen added. The old kitchen has been turned into a workroom, and will also be used as a dining room for the employees. Upstairs, the east dormitory is furnished with new iron bedsteads and mattresses, and the front dormitory with new hammocks. Painting and whitewashing is being done throughout, and the entire expenditure will amount to about \$850.

The boot shop has recently been reopened, an ex-pupil named Harry Nahwuquagezhik being engaged as bootmaker. Harry can turn out a good pair of boots, and is an excellent cobbler. He was three years learning the trade.

Several of the old boys are likely to return and take situations at the Shingwauk Home as workmen to teach the other boys.

One of the largest steamboats now plying the lakes between Sarnia and Prince Arthur's Landing is the "United Empire." The first boy that entered the Shingwauk Home Adam Kuhyaushik was employed on her construction as a carpenter. He worked steadily the whole time the boat was building, receiving high wages and is much commended by the builders for his good workmanship and steadiness. He was employed making the cabins and on other skilled work.

John Esquimaux is now studying at the Shingwauk Home as a theological student.

Benjamin Shingwauk is studying to be a school teacher, there seems a good prospect that he will be able to go up before the school board for examination after another year's study.

St. Peter's Guild Sherbrooke, has undertaken the support of an Indian girl.

The following gifts of clothing are acknowledged with many thanks In the *English box*, containing parcels from Mrs. Harke, Mrs. Leakey, Mrs. Black, Mrs. Jeaffers, Mrs. Malaher, Miss Wilson, Mrs. Cropper, Mrs. W. Martin, Miss Wishart, Mrs. Chase and others, were 5 boys coats, 2 waistcoat, 4 pair of trousers, 23 shirts, 38 pair socks, 7 uniform jackets, 18 mufflers, 8 caps, 6 pair mits, 2 undervests, 3 pair drawers, desier several pieces of flannel, brown holland, cotton, and a quantity of clothing for girls. From St. John New Brunswick, per W. M. Jarvis, 1 box and 1 barrel containing 8 coats, 11 pair trousers, 4 waistcoats, 12 shirts, 29 pair socks, pieces of factory and other materials of clothing for girls. From Mrs. Draper, Yorkville, 11 scarlet sashes, 10 girls jackets.

## THE MEMORIAL CHAPEL.

All who visit our little chapel are charmed with it. There is something very unique and attractive in its appearance, the old fashioned looking gateway, over which clematis and convolvulus will soon be climbing, the quaint looking walls with dark painted timbers dividing the stone work into curious patterns, the steep sloping roof and pretty little bell tower on its summit. Then inside too there is something rather striking about the three arches dividing the nave from the chancel and the fret work screen overhead, and we can imagine how it will look in a few weeks time when the laths are nicely plastered over and the plaster blocked out to represent stone work, the pillars painted white and sanded, windows all filled with stained glass, and a fretwork text placed over each, and then will come the long hoped for opening, and we shall be called to remember how on the very spot now covered by the chancel Bishop Fauquier stood only two short years ago and solemnly dedicated the ground to God while 50 Indian boys stood round just outside the chalk line which marked where the walls would be and each laid a stone on the line as a pledge that he would pile a cord of stone to be used in the erection of the chapel. And now will not some of our friends help us to finish and open our little chapel *clear of debt* on Wednesday, August 29th next. Surely there are yet some to be found who will like to give something towards this little chapel which is being built on the one hand in loving remembrance of our late dear Bishop who laid down his life for the work to which his master had called him, and chose as his last resting place a grave side by side with the Indian boy whom he had baptized and to whom he had given his own name, and on the other hand this little chapel is to be a place of prayer and of spiritual teaching for our Indian children and we trust that many souls may be led to God within its walls. The entire cost of the building finished

and furnished will be in the neighbourhood of \$4000 (£800,) of this amount \$2837 is already in hand, a grant from an English society if given and one or two other contributions may raise this sum to about \$3,200, leaving about \$800 still to be collected. In our May number we gave a list of specific articles required for the chapel; if only these articles could all or most of them be given as requested we should very soon be free of all debt.

## JOTTINGS.

The Bishop and family arrived at Sault Ste. Marie, May 24th by S. S. Campana.

The Bishop returned from his trip to Prince Arthur's Landing on Sunday, June 14th. He visits Mamainse mine for a couple of days this week.

**CONFIRMATION.**—The Bishop confirmed 20 persons presented by the Rev. G. B. Cooke at St. Luke's Church on Sunday June 3rd, and 16 persons at Korah June 10th.

**ORDINATION.**—On Sunday, June 3rd Frederick Frost Catechist of Sheguiandah, was ordained deacon at St. Luke's Church, Sault Ste Marie, by the Lord Bishop of Algoma.

A handsome stone font has been presented to the memorial chapel by "some of the sisters of the late bishop." An other kind friend has promised a solid silver paten and chalice.

**ADDRESS CHANGED.**—Mrs. W. Martin's address is changed to 27 Bloomsbury Square, London, W. C., and Post office orders should be made payable to M. L. Martin, Post office Southampton Street, Bloomsbury Square.

There are still wanted for the chapel—chancel carpet, preachers stall, lamps, stove pipes, crimson curtains, matting for the aisle, organ, closet for surplices, bell, besides several other things already provided but not yet paid for. See May number for approximate cost of each.

**INDIA: PRAYERBOOK.**—A new edition of the Ojibway prayerbook has been published by the Society for promoting Christian knowledge. The issue has been placed in the hands of the Rev. E. F. Wilson, of the Shingwauk Home, and will be distributed by him as required to the various Indian missions.

The Rev. G. B. Cooke takes the duty at Algoma Mills on Sunday, July 1st. This is likely to become an important mission at an early date. Through the Rev. E. F. Wilson's efforts nearly \$200 has been subscribed and the erection of a school house for the temporary use of the chuech will be begun immediately.

We think if the envious brethren in the diocese of Huron would indulge a little more in "prayer and fasting," and less in covetousness that their episcopal election would assume a more charitable nature. However the missionaries of Algoma have too much faith in their worthy and esteemed Bishop to fear his yielding to any allurements.

The Rev. R. Renison, a devoted labourer among the Indians, started for the Neepigon mission a month ago, but before reaching his destination he was seized by a serious attack of illness. The Indians who were with him at the time assisted him back to Red Rock where he was put aboard the

"Spartan," and reached his home at Garden River, looking much the worse of his encounter. The sympathetic Bishop on hearing of the missionary's misfortune; visited him immediately, and seeing the cases somewhat alarming, ordered him to Toronto for medical treatment, which we are glad to learn has had a beneficial effect, although Mr. Renison will be obliged to lay off duty for some time. May he soon again be restored to his usual health and vigour.

Since our last issue the Bishop has deemed it advisable to augment the editorial staff of the MISSIONARY NEWS by the addition of two other clergy. The sympathy and interest which has ever been displayed in the vast missionary diocese, leads us to hope that a more extensive record each month will meet with an equally favourable reception. Since the diocese of Algoma was set apart some ten years ago, the little sheet that then made its first appearance, has from time to time received many evidences of its usefulness in supplying an important want. Through the efforts of the late esteemed Bishop with a handful of men the work of the church has, by the divine blessing, become more and more extensive and thereby furnishing a proportionate need for the increase of the substance of this journal. Our object will be solely in keeping before our many readers and contributors the different events of importance that may come under our notice, and advocating the missionary interests of the church. Many allowances will still have to be made for the typographical display of the paper, owing to circumstances and surroundings over which we have no control. However when a more extensive circulation will warrant such, we will gladly make the "outward appearance" more becoming and attractive. In the meantime we will put forth our humble efforts as far as possible with our modest means and appliances, trusting that a righteous judgement" will be extended whenever an opinion has to be expressed. We would solicit contributions and communications on any subject that tends to the advancement and progress of the missionary cause, and in every case the article must be accompanied by the writers name, which will always appear in full.

## JOTTINGS FROM ALGOMA.

In order to keep the many friends of our missionary Diocese abreast with the story of the church's work here, we draw our narrative at the date of the Bishops removal from Toronto to his summer head quarters at Sault Ste. Marie, where he arrived with his family, in time to hear the thunder of the village guns, announcing to the loyal inhabitants, as well as to their American cousins across the river, and their anniversary of the birth of that gracious Queen whose name is a synougue, the wide world over, for all that is good and pure and noble in womanhood, and the influence of whose example, radiating from the central throne of an empire on which the sun never sets, has done so much to elevate and purify society, down even to its lowest state.

Several days of the week previous to the Bishop's arrival had been devoted to the examination, by his Chaplain, the Rev. E. F. Wilson, of three candidates for ordination. Mr. J. Frost, (catechist at Sheguiandan) for the Diaconate, and the Rev. R. Renison, (our indefatigable missionary to the Neepigon Indians) and H. Beer, (our equally faithful representative in St. Joseph's Island) for the Priesthood, with a view to the administration of the rite on Trinity Sunday, but as the Bishop found it impossible to arrive in time, the date was changed to June 3rd when the

two first gentlemen were to present themselves, to receive with the laying on of hands, that large equipment for their sacred duties on which their hearts had been so long set, and for which the report of the examining chaplain showed that they had made more than ordinary preparation. (Mr Beers ordination has been postponed to a later date, in the hope of its being combined with the opening and consecration of the new church he has built at Mud Lake, at the cost of much patient, self denying labor.) For the ordination on the 3rd all the arrangements had been completed. "Siquis" read—"letters testimonial" furnished—"oaths" taken—"declarations made—private interviews held with the Bishop, in which opinions were freely expressed, and counsels given, on various practical aspects of the work of the sacred ministry, closing with prayer for the divine blessing on the services of the morning, and the toil of the laborers about to besent forth "into the harvest." Sunday morning dawned auspiciously, but very soon its early promise disappeared in certain tokens of disappointment. The clouds suddenly rolled up in heavy masses, like armed battalions mustering on the battle field. The heavens grew blacker and blacker, and presently a very torrent of rain descended, which was at its heaviest, when Mr Renison, drenched through and through, was seen hurrying to the See House, to announce (what one of its occupants had already seen with dismay) that the steamer *Manitoby* which he hoped to have sailed for his distant mission in the afternoon or evening possibly had arrived, and was about to leave again for Red Rock, immediately, *i. e.*; about two hours before the ordination service! what was to be done? If he remained, he lost the opportunity of meeting the Pagan Indians at their great annual gathering at the "Post," as in all probability no boat would leave for Red Rock for ten days later—if he went he must go unordained. After hurried consultation, it was decided, as the best of two evils, that he should go, in the hope that the ordination might possibly be held at Neapigon, a hope, however which for the present, seems unlikely to be realised, as after going to Red Rock and starting up the river with Joseph Esquimeaux and Paul Bakkwujjenene who had come down to meet him, Mr. Renison was taken so seriously ill, as to be compelled to turn back at Split Rock portage, and make his way home to Garden River as best he could. Meanwhile Mr. Frost's ordination was proceeded with the rite of confirmation being administered, on the same occasion to a class of 20 persons, the large and liberal first fruits of the faithful labors of the Rev. G. B. Cooke during his first winter in St. Luke's. Morning prayer was said at 10:30, then the laying on of hands in confirmation, followed by a brief address by the Bishop on some practical aspects of the christian life, then for the first time in the history of the Diocèse, the ordination (of Mr. Frost) to the permanent Diaconate. The Bishop preached from 2 Cor. V. 18, after which the Holy Communion was administered to the newly confirmed, and a number of other members of the congregation. In this connection it is not too much to say that during his as yet brief term of the Incumbency, the Rev. G. B. Cooke has already wrought wonders in the parish and the Diocese is to be congratulated on the increase of its little staff of clerical workers, by one who is not only indefatigably zealous in his labors, but combines with this zeal a knowledge of human nature which enables him to steer his way wisely and judiciously through the intricacies of parochial life, even when, as in this case, the difficulties of navigation are rendered more than ordinarily perplexing by local peculiarities connected with its past history and administration. In the evening the Bishop preached again from Ezek. xxxvii. 1-10. making a threefold application of the passage to the national condition of the Jewish people, the fact and doctrine of the final general Resurrection, and the state of human souls "dead in trespasses and sins."

## RECEIPTS.

### INDIAN HOMES.

St. Anne's Sunday school, Toronto, for girl	25.00
St. Marks Sunday school, Carlton, for W. H.	20.50
St. Peter's miss. Sunday school, Cobourg	2.11
St. Paul's Sunday school, Clinton	10.00
St. Peter's Sunday school, Toronto, for boy	16.25
Archibald Duncan	5.00
Miss Patterson for Shingwauk	5.00
" " " Wawanosh	5.00
St. Paul's Sunday school, Toronto, for boy	25.00
St. Peter's, Brockville, for boy	25.00
St. John's Sunday school, Bowmanville, for boy	12.50
St. Thoma's Sunday School, Walkerton, for Shingwauk	3.00
" " " " " " Wawanosh	5.00

### MEMORIAL CHAPEL.

W. B. R. \$1 ; V. C. McW. \$2.50 ; A. S. O. S. \$1 ; St. James' Ladies H. and F. aid society, Toronto, \$8 ; A. T. \$1 ; D. F. W. (£5) \$24.20 ; Kemptville \$1.66 ; All Saints Sunday school Huntsville \$1 ; G. H. W. \$5 ; Miss C. S. \$1 ; Shingwauk collection 93cts.

### ALGOMA MISSIONARY NEWS,

Rev. W. B. Rally, 35c ; Rev. A. S. O. Sweet, 35c ; Mrs. Tipper, 35c ; Mrs. John Tipper, 35c ; Mrs. Davidson \$1 ; J. G. Henderson, 35c ; John Hart, 35c ; Mrs. F. Bradfield, 65c ; Rev. A. Jarvis, 35c ; Miss Ingersoll, 70c ; M. C. Ingersoll, 70c ; A. Down, \$2 ; Miss Cheeseman, 35c ; Miss Emily Coveney, 70c ; Mrs. P. B. DeLom, 35c ; Mrs. C. L. Moody, 86c ; Mrs. Jos. Clement, 35c ; Miss Wurtele, 85c ; Miss C. Stewart, 50c ; Mrs. J. D. Edgar, \$1.

### ALGOMA DIOCESE

Collected at Algoma Mills for a school house . . . . \$98.50  
Per Mrs. Sullivan for ditto . . . . . 20.00  
Rev. A. Townley, Diocesan fund . . . . . 3.00

### DIOCESAN ACCOUNT.

The Diocesan Accounts from the treasurer were not received in time for publication in this issue.

## ALGOMA MISSIONARY NEWS

—AND—

## SHINGWAWK JOURNAL

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