

THE ALGOMA MISSIONARY NEWS

AND

SHINGWAUK

JOURNAL.

CONTENTS 1884.

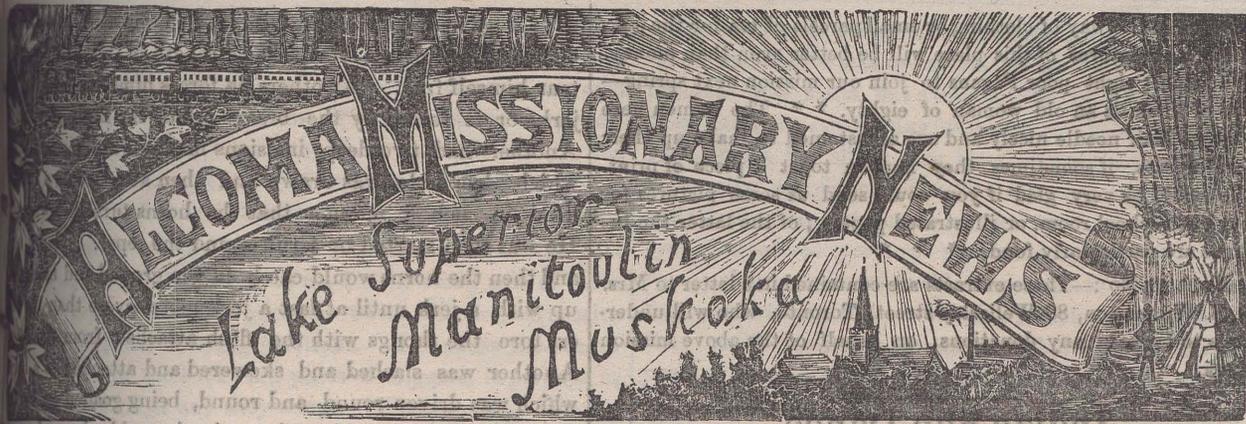
Algoma Mills.....	7, 11, 16, 27	Little Current.....	58
Algoma in England.....	33, 41, 45	Memorial Chapel, Receipts.....	8, 12, 16, 24, 28, 32, 40, 44, 48
Beatrice.....	62	Muskoka.....	11, 20, 37, 39, 51, 62
Burke's Falls.....	56	Mission Committee.....	21
Bishop's Winter Address.....	7, 64	Missionary Work in Algoma.....	49
Bishop in England (in journeyings oft).....	7, 13, 24, 32	Manitowaning.....	49, 57, 59
Beggsboros'.....	15	Narrow Escape.....	64
Central Board of Missions.....	53	Neepigon Mission.....	17, 29, 35, 36, 48, 53
Confirmations.....	44	New Boats.....	32
Correspondence.....	15, 53	New Subscribers.....	64
Clothing for the Indian Homes.....	12, 39, 43	Orphan Boy in Jerusalem.....	62
Church's Mission, the.....	5	Old Country Scraps.....	55, 63
Camp Life in Muskoka.....	6	Our Winter Mail.....	30, 36
Clergy List, Diocese of Algoma.....	7	Our Indian Homes.....	15, 54, 63
Christmas at the Indian Homes.....	10	Ojebway Indians. Reminiscences of the.....	22
Christmas at Shequiandah.....	11	Ordinations.....	39, 64
Clergyman Losing Faith.....	29	Port Sydney.....	56, 62
Death of Joseph Kahgaug.....	42	Parry Sound.....	21
English Subscriptions.....	64	Port Arthur.....	16, 38, 46, 62
"Evangeline" the.....	39, 46, 63	Proposed Changes (Algoma Missionary News).....	50
Endowment Fund.....	10	Prize for Backwoods Settlers.....	55
Early Days (Dr. McMurray).....	26	Rosseau.....	20
English Papers for Backwood Settlers.....	51	Runaways.....	16
"Evangeline's" Trip from Toronto, the.....	46, 52	Report of the Bishop of Algoma.....	4, 9, 14
First Missionary Cruise of the "Evangeline".....	57	Receipts, Diocese of Algoma.....	8, 12, 16, 24, 28, 32, 56, 64
Gore Bay.....	16, 48	Receipts, Indian Homes and Algoma Missionary News.....	8, 12, 16, 24, 28, 32, 40, 44, 48, 56, 64
Gone Home Sick.....	32	Resignations.....	44, 56
Gravenhurst Mission.....	48, 63	Renison Rev. R., illness of.....	56
Garden River.....	48	S. P. O. K. Grants.....	7
How one may know that There is a God.....	38	Sault Railway.....	64
Illfracombe.....	63	Steam Yacht Fund.....	8, 10, 24
Indian Boys at the the Semi-Centennial.....	43	St. Joseph's Island.....	19, 23, 44, 56
Indian Sun Dance.....	30	Shingwauk Notes.....	21, 28, 37, 47
Just Due, a.....	4	Shequiandah.....	31, 58, 60
Lettings.....	7, 12, 16, 24, 32, 39, 44, 48, 56, 63	Ten Years Old.....	1
Kirkpatrick Rev. F. W., Visit to the Sault.....	48	Thanksgiving Collections.....	8
Korah Mission.....	22, 44	Teachers Examination.....	39
Kneeling in Church.....	40	Two Bricks to Begin with.....	39
Lord Lorne on Missionary Work.....	25	Twenty Minutes Society.....	40
Lord Lorne, Letter from.....	35	Widows and Orphan's Fund.....	8

PUBLISHED AT

EDITED BY

THE SHINGWAUK HOME,
SAULT STE. MARIE, ONTARIO.

REV'D. E. F. WILSON.



Volume VII. JUNE 1st, 1884. Number 6

CLERGYMEN LOSING FAITH.

Why is it that so many clergymen and other Christian workers appear to have lost all faith in the power of the Gospel faithfully preached, and are resorting to all kinds of unworthy and adroit methods to promote their work? The evil must be very marked and the inconsistency most manifest when a secular journal like the London Times undertake to lecture the clergy in such terms as the following:—"It is to be feared that an immense amount of time and money is wasted in these days upon new schemes. The clergy are ready to rely upon everything rather than upon the substantial claims of their message. One party takes to gay dresses, banners, and processions, another to penny readings, political lectures, and concerts. They change from one thing to another day by day, and the result is only a weary waste of their own time, and the creation of a certain amount of social feeling which might equally be produced without the supernatural influences of the church and of religion. Religious truths, if they are what they are believed to be, cannot need all this trivial machinery to recommend them, and religious convictions which are to be of any value must be produced and sustained by more simple and more permanent means. If we may judge by the history of the church,

both in early and modern times, a man of true religious feeling needs nothing but a room and a Bible in order to produce the greatest results."

Missionary Work on Lake Neepigon

(Extracts from a private letter from a Missionary's wife.)

* * * A few weeks ago my husband went to visit a family of Pagans about forty miles from this mission. He baptized five, and on his return brought with him a poor old Pagan woman of about 75 years, who had no one to care for her. She was almost naked from want of clothing, and almost starved on account of the scarcity of fish and rabbits this winter. She is now stopping with us at the Mission House. I shall try to take care of her and assist her all I can. * * *

The Indians here are very poor and sometimes suffer much from cold, and all they make by hunting is too little to buy a little tea and corn meal or flour.

* * * Provisions here are very dear—one barrel of flour with us is worth twenty dollars, and last week one bag of oatmeal (100 lbs.) cost \$15.00. First of all the bag of meal at the Hudson Bay store at Red Rock cost \$5.00; then it took a man nine days with a dog sleigh to bring it to the mission. The expense of portage was \$10. * * * Clothing and other things are proportionally dear, so that anything you can

send us in the way of clothing or small parcels of tea for the poor destitute creatures of this place will be better even than money. We expect eight poor Pagans to join our mission next spring—one of them is an old woman of eighty. * * The women here can use their needle nicely and are accustomed to make up their own dresses, if sometimes they happen to get a piece of print. We would be very glad if you could send us some pictures for our little school room, or illustrated papers; of the latter the Indians are particularly fond. * * *

NOTE BY ED.—These extracts are contained in a letter to Mrs. A. E. Williamson, 83 Wellesley street, Toronto, who will undertake to forward any donations, on behalf of the above mission work.

Indian Sun Dance.

A CRUEL ORDEAL FOR ASPIRING BRAVES TO PASS THROUGH.

A Toronto gentleman who lately made a tour of the Canadian North-West recently witnessed a "Sun dance" amongst the Cree Indians. In a letter to a friend, he describes the dance. One would hardly believe so much barbarism still existed amongst the aborigines in this country. Notwithstanding the persevering efforts of missionaries the Indian still clings to his superstitions, but with the advance of civilization such revolting scenes must disappear.

Following is the description given of the "Sun dance."

Qu'Appelle has been much exercised lately over a "sun dance" which was held last night near the Qu'Appelle Fort, about eighteen miles from the town, takes place each year, and lasts for two or three days, from sunrise of the first day to sunset of the last. No Indian can be a warrior till he has passed through the ordeal prescribed by the tribe, which is marked generally by a great deal of cruelty, but to the manifest delight of those who have already passed through it. At this dance about 400 of the Cree tribe assembled in a large tepee which had been specially constructed for the purpose with buffalo skins and boughs of trees. It was built in the shape of a horse shoe, with an opening at the hub. Round the inside sat the braves in a circle, then in an inner circle sat their wives. Inside again sat the chief warriors and chiefs, with Pie-a-Pot their head chief. In the centre of the circle stood a large pole, to which the victims were attached. The dance commenced by the squaws catching a dog, and after skinning and tearing it to pieces they distributed it amongst the Indians. Then the band composed of women blowing whistles in short tooting notes, struck up, and the first victim was led forward and stood at the head of the tepee. He was then approached by the medicine men and braves. Two gashes were cut lengthwise in the fleshy part of the small of the back, and the strip of flesh thus formed was pulled outwards, and skewers of sharpwood thrust through. To these skewers strips of deer hide were attached, and he was hauled up to the top of the pole, bleeding profusely. There he dangled, whilst under him a fire was lighted, the smoke of which nearly choked him. When the medicine men considered he had stood the test long enough he was lowered, and was considered a brave of the tribe. Others had two deep gashes cut in each breast in the same manner and skewered. The deer hide was then attached from the top of the pole to these skewers, and the victim was forced backward, with his feet just touching the ground. Then he began a slow swinging motion, of the body till the flesh was drawn away up from the body, and

at last gave way releasing him. Sometimes it takes hours before the aspiring brave has strength of mind to literally tear himself free. At others he forces himself backward jerks or is forced by the braves until the flesh gives way. Another had two deep incisions made in the back through which deer hide was drawn and then attached to a buffalo head in such a manner that the horns turned downwards. He was then started on a run round the tepee. Every now and then the horns would catch in the ground and bring him up with a jerk until at last a jerk more severe than the others tore the thongs with the flesh attached from the body. Another was slashed and skewered and attached to a horse which was driven round and round, being goaded on by the women. At every blow the animal would plunge forward giving a jerk to the cord. This Indian stood the torture for nearly four hours and then fainted. Many devices were resorted to, nearly all including the cutting and attaching of some weight or rifle to each. The young braves averaged from fifteen to twenty years of age, and are sometimes much younger. It is a sickening sight, and one never to be forgotten. The squaws and warriors, painted and feathered in different devices to represent owls, eagles, animals, &c., with hair dyed different hues, keeping up a continuous tooting and ha-hahing; the hideous gashing and torturing of the young braves going through the ordeal braving it out, or fainting as the case might be, and lying apparently lifeless on the ground from loss of blood and suffering. And this is not all; for those who will not come forward are buffeted and kicked, and spat upon by the squaws, who seize their hair and make them a revolting sight for life, by sewing buffalo hair into their faces, and otherwise disfiguring them. They are then beaten out of the camp, and are ever afterwards debarred from using arms, riding, or from taking part in any of the doings of the tribe, but are given over to the squaws to be tormented and thoroughly disgraced. About fifteen young Indians went successfully through the ordeal, and as soon as the torture was over a flag was hoisted on their tepees. They were then allowed to eat, having been barred from food or drink for three days previous.

During this sun dance, which lasted forty-eight hours no one was allowed to leave the tent or to eat or drink. The head chief Pie-a-pot was dressed in an old Baltic shirt with a tin cone on his head. The chiefs were all seated in a circle on the ground, and the pipe filled with holy weed was passed round and round. The proceedings were wound up by a dance round the pole, when each brave stuck his knife side by side, and then a give-away dance took place, when each pointed out what article of dress on some one else he took a fancy to and then appropriated it to himself.

Our Winter Mail.

It has been truly said that one half of the world does not know how the other half lives. I suppose however each half would like to know if it cost us pains, woe or trouble. Would I fear however be a long task to make everybody know how everybody else managed to get through their three score years and ten of existence, on this mundane sphere.

It has occurred to me that that favored half of the world who get their two mails a day, as regularly as clockwork, must fail to understand how we who are less favored,

along with only one mail a week during the winter. Nominally we have two mails but really it is only one, for only registered matter and the way mail comes through our own territory, and this is only a sort of supplement to the general mail which goes to Sault Ste. Marie through the United States and from thence it comes to us once a week by means of the mail carriers and their dogs and sleighs.

Wonderful are the ways and means adopted by the post office authorities to convey to us, for the small sum of three cents, those little paper packets, which fill our hearts with such strange and varying emotions. I suppose the winter mail service in the backward parts of Algoma, is perhaps as novel a method as any they adopt. When we take into consideration the class of men engaged in the work, and the large amount of valuables entirely entrusted to their care; when we consider the plan they adopt to carry the mails, and the hardships the carriers undergo, we are filled with surprise that so few letters go astray, and that we receive our mails as regularly as we do.

The men who engage for this service are generally half breeds, or men with at least some Indian blood in them. They are poor and as a rule illiterate, and I suppose no more moral or temperate than the generality of their class, they are too poor to give any security for the honest performance of their duty, and yet they are entrusted with bags of mail matter containing hundreds and sometimes thousands of dollars worth of property. They have every opportunity of slipping away with this money if they choose, their route at times even taking them out of the country, through part of the neighboring state of Michigan. In spite of all this, so honest are they, that out of four winters that I have lived here, only once have I heard of the mail being tampered with, and that was this past winter, when the man was easily caught and dealt with according to law.

To be continued.

Sheguiandah.

Manitoulin Island, March 26 1884.

To the Editors of the Algoma Missionary News.

Dear Sirs:—

We sent you an account two or three months ago of the manner in which we spent our Christmas &c. If it would be at all interesting to any of your readers, we will write a little more about our mission work here, and in the neighborhood. Besides the Indian mission station here and at Sucker Creek where the Indians are members of the Church of England, there are several families of loyal adherents to our church living at different points on the north shore and elsewhere. Not long ago a party of Indians came over from an Indian village on the Spanish River, and were captured by Rev. Mr Hill. Last summer a widow woman and her family five persons in all were captured by the missionary at Sheguiandah. They came from an Indian reservation at Birch Island, distant about 20 miles from Sheguiandah on the north shore. Receiving an invitation this winter from the chief of this band of Indians, we went over to preach the Gospel to his people. The missionary was sick with diphtheria when the invitation reached him, so some time elapsed before he could accede to the request, but as soon as recovered in a measure, he hired an Indian guide and took the journey

of 20 miles or so across the ice, starting early in the morning when surface ice was not as yet melted with the sun; good progress was made, but away out in the lake the snow was deep, and the crust being softened by the action of the sun rays, made travelling very slow and tedious, and also very distressing to the ponies. The sun was bright and warm, and the dazzling whiteness of the snow was painful to the eyes, our colored spectacles prevented any injury. By-and-by the shore on the other side was reached, where the travelling was much better. We had struck a long point of land that could hardly be distinguished from an island, and pushing along its shore, low in some places and rocky in others, some places heavily wooded, and in others almost bare of trees, we came to a large stretch of open water where flocks of ducks were disporting themselves; the ripple of the water was pleasant to the eyes after the white snow, but in places along the rocky shore the skirting of ice was so narrow as hardly to afford room for the sleigh, in some places indeed, we had to get along on the sloping bank as well as we could; at one place we were compelled to make a short portage across an isthmus, where the snow was up to the backs of the ponies. We were glad to get out of this, and on to the ice again. The way seemed very long, but at last the village was reached; it lay at the extremity of a deep bay, and on the same shore along which we were travelling, so we did not see it until we were there. We enquired for the Chief's house and were directed to the most prominent building in the village, situated at the top of a bluff. It was a good log house with an imposing looking balcony in front. We found the Chief was absent from home, and were not a little disappointed, his wife and family however were at home; grown up sons and daughters making quite a household. We recognised Sophy who had been at the Shingwauk Home, she had married the son of the chief. It was now nearly noon, so after partaking of our nuhwoopowin, and announcing that service would be held as soon as people could congregate, the missionary started off to see a sick man, calling at some houses on the way, and announcing the service. The sick man's house lay at the end of the village along the shore, he was indeed very sick, dying in fact, of consumption. He was dozing when we went in but roused himself upon being addressed by his wife and told of our arrival, greeted us and inquired if we had come on foot. We told him our ponies were put up in the village and that we had walked from the chief's house. We enquired for his book and he asked his wife to reach it for him. He told us that an Indian named George, came in sometimes and read and prayed with him. The parable of the prodigal son was read and explained, the missionary speaking of God's love to man and His willingness to receive all that come to Him with hearty repentance and humble faith, since the Son of God had died in our stead to reconcile His Father to us. The poor man listened attentively and joined heartily in the prayer that followed. He thanked the missionary warmly as we took our departure. When we reached the place appointed for the service some of the people had already assembled. The horn was blown, the rest of the people came and the service commenced by singing the hymn "Jesus lover of my soul." The service and psalms were read, a baptismal service was held and three children baptized, James, Alexander, and Daniel. The missionary preached to the

people upon the responsibility of bringing up children in God's faith and fear, especially in setting them a good example. How sad for children to see their parents intoxicated, or quarrelling and bickering in their homes. These parents had dedicated their children to God. Their parts and duties were by precept and example to lead them in the right way. The way of salvation was simply and clearly set before the people, as taught us by our Lord in the parable of the prodigal son. The atonement work of our blessed Lord as taught us in the Gospels was pointed out to them. Another hymn was sung, more prayer was offered and the benediction pronounced. The widow woman who was baptised and her house, the summer before, were there. We were sorry to learn that the oldest of the little girls had died last Christmas. These people have no school nor Divine Service; they bury their dead without any religious ceremony. I suppose one wonders they do not relapse into heathenism. Their little cemetery is right in the village. I was glad to see that the houses were much better than the ordinary run of Indian cabins, the logs were very nicely hewn and the houses of considerable size.

It was now time to depart, so the ponies were brought out and hitched up, the people came round to say "Boozhoo," and we started. The ice was exceedingly sloppy, water in some places quite deep, still we were able to get along pretty well. Bad places were avoided as much as possible, where it was best in the morning was worse now and vice versa. The crust on the snow being quite melted it was not so laborious for the ponies as the slush is much easier for a horse to travel through than frozen snow that breaks at every step, while on the other hand the glare surface ice that had been so pleasant in the morning would not now bear the ponies and it made travelling very slow and painful. This was particularly the case as we were nearing Sheguiandah. We reached home just at sunset having been absent eleven hours; eight hours of which were spent in travelling and three at the Indian village.

F. F.

JOTTINGS.

RETURN OF THE BISHOP—The Bishop sailed from Liverpool May 8th, by the Beaver Line Steamship Lake Winnipeg; and reached Montreal on the 22nd; it will probably be the first or second week in June before his Lordship arrives at Sault Ste. Marie. The steam yacht has already reached Montreal.

The Bishop collected about £3000 while in England.

CONFIRMATION—The Bishop of Algoma will hold confirmation at the Memorial Chapel, Shingwauk Home, about the third week in June. There will be about 15 candidates.

DIPHTHERIA—The Rev. F. Frost of Sheguiandah Mission has been suffering from a severe attack of diphtheria.

NEEPIGON—The Rev. E. F. Wilson purposes making a trip to Lake Neepigon early in July.

GONE HOME SICK—The Sunday School children of Holy Trinity, Toronto, will be sorry to hear that their little protegee Madorr Sahquageezhik has gone home sick; he is a very bright promising boy, and it will be a great disappointment if he is not able to return.

NEW BOATS—The new steel steam vessels running in connection with the Canada Pacific Railway have already made several trips up Lake Superior. One of them it was said had on board 200 cabin and 1000 steerage passengers. Thus the world is drifting westward

THANKS—Our best thanks are due to Mr. Geo. E. Jewell for so kindly sending us the Boy's own paper. It is highly appreciated at the Shingwauk Home, and its arrival looked forward to with eagerness. Would any kind friend send us the Graphic or Illustrated London News.

DIOCESAN FUND.

The treasurer begs to acknowledge the receipt of the following contributions:—Steam Yacht Fund.—Miss Florence Dewar, per Rev. Canon O'Meara, \$8.00. Widows and Orphans' Fund—Easter offering, St. John Stisted, per Rev. W. Crompton, \$5.10. General Diocesan Fund.—B. M. Campbellford Esqr., per Rev. Canon Dumoulin, \$40. \$2 for the Mission Fund, annual subscription from two sisters.

Mr. Campbell begs to acknowledge the receipt of \$5 from a friend for the "Poor Backwoodsman."

INDIAN HOMES.

Rev. Geo. Harding, Durham Mission.....	\$5.00
St. George's S. School, Toronto, for girl.....	37.50
St. James' S. School, Kingston.....	2.00
St. John's, Oxford Mills.....	7.00
St. James' Kemptville.....	2.10
St. John's, Belleville.....	5.75
St. Mary Magdalene, Napanee.....	27.35
St. John's S. Sch. Ottawa.....	13.50
Miss Baring, for boy.....	37.80
The Misses Patterson.....	10.00
Arch'd. Duncan.....	5.00
St. Peter's S. Sch. Toronto, for boy.....	32.50
St. John's S. Sch. York Mills.....	2.00
Whitby Sunday School.....	5.00
Trinity S. Sch. Brockville, for boy.....	40.00
St. Mary's S. Sch. Summerhill, P. E. I.....	8.50
St. John's S. Sch. Bowmanville, for boy.....	12.50

Total to May 12th \$274.13

ALGOMA MISSIONARY NEWS.

Mrs David Rubidge, 1.06; Miss Sarah Awty \$1.05; Rev. F. C. Piper 1.05; Rev. W. B. Rally 35c; Mrs Barton \$1; Rev. D. W. Perkitt \$1.40; Mrs Ramsay 35c; Mrs J. Young 35c; Rev. M. M. Fothergill, 35c; Rev. E. G. Sutton, 32c; Rev. L. H. Kirkby, 70c; Wm. Joyce, 50c; Thos. Ruston, 50c; Mrs H. C. Cooper, 70c; Mrs McKenzie, 70c; J. A. Artz, \$1.05; Geo. Ledingham, \$1.05; F. J. Davidson, 35c; J. Gourlie \$1.75; Rev. Dr McNab, \$1.05. Total to May 12th, \$15.63.

MEMORIAL CHAPEL.

All Saints S. Sch. Niagara Falls, Easter offering \$3; Miss E. W., \$5; St. Mary's S. Sch., Como, \$10. Total \$18.00.

Shingwauk Home for Indian Boys.

\$75 (£15) feeds and clothes a boy for one year. \$50 will provide food for one year. Contributions to General fund and to the Memorial Chapel solicited. In England, address Mrs. Wm. Martin, 27 Bloomsbury Square, London, W. C. In Canada, Rev. E. F. Wilson, Sault Ste. Marie.

Wawanosh Home for Indian Girls.

Support of a girl \$75 or \$50 the same as for a boy. In England address Mrs. Halson, Stickworth Hall, Arreton, Isle of Wight.

ALGOMA MISSIONARY NEWS.

Will be mailed to any address for 35 cents per annum in advance. Send postage stamps. All orders must be addressed to

THE EDITOR OF THE ALGOMA MISSIONARY NEWS.
Sault Ste. Marie, Ontario