



Volume VIII.

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### The Northwest Rebellion.

#### AND THE INDIAN CHILDRENS' HOMES.

The ruin that event have taken in this outbreak among the Indians and halfbreeds in the North West must be a source of grief and disappointment to many. Many precious lives have been lost, and many more may be lost before the insurrection is entirely quelled, and it will doubtless deter the incoming of settlers for some time to come. What is the meaning of it all? Why this retrogression? How is it that these Indian chiefs, Poundmaker, White Cap, Big Bear and others, decked in their war paint and feathers, have been leading on their braves to butcher and massacre the poor white settlers, and rob them of all their goods? Why the raising of the war whoop and uncovering of the tomahawk and scalping knife which we hoped were buried? Of the halfbreed grievances we are not prepared to speak. Our work here is among the Indians, and it is with them only that we have now to do. With them the trouble appears to be simply this. The white people have deprived them of their means of existence, and they see nothing but starvation staring them in the face. In the plains where only 20 years ago five million of buffaloes were roaming, there were killed this last season, if we may believe the newspaper reports, but half a dozen animals: the moose and other large game are becoming extinct; a few herds of antelopes, some foxes and other small animals are all that remain: fish in the lakes and river, are also becoming scarce. And what has been done to make up to the Indians for their losses? These roaming Indians have had reserved lands set apart for them, and have been told that if they will confine themselves to those reserved lands and learn farming, that they shall have seed, cattle, farm implements &c. all supplied to them free,—and a farm instructor placed over them to teach them the art of agriculture,—also, that so long as they remain on their reserved lands they shall not be allowed to want, food being freely supplied to them in bad times, and an annual grant of about \$20 to each family being made in cash. All this has been very kind and liberal, and has doubtless been to a great extent faithfully carried out. But the question still remains,—was this a wise step? Was it the best step that could be taken? Would it not have been better to have been less eager about the immediate possession of those vast hunting grounds, and to

have limited for a score of years or so the progress of the surveyor with his chain? Would it not have been better gradually to have drawn those 50,000 roaming Indians within the coils of civilization, instead of shutting them up so suddenly in reserved lands like prison houses, and compelling them to farm or die? We believe that the only really satisfactory way to deal with the Indians is to take their children while still young, and train them up in the paths of christianity and civilization. It is with this end in view that our Homes for Indian children have been established at Sault Ste. Marie, and we have every reason to feel satisfied with the results that have been attained during the 8 or 10 years that they have been in existence. Just as Dr. Barnardo is trying to reclaim the waifs and street arabs of London and train them to a higher and nobler life, so is it our endeavour to take the children of the poor despised Indians, and train them in the paths of Christianity and civilization. It has been up hill work, and we have had difficulties to face, and discouragement to encounter, still we may rejoice that some progress has been made. Four boys and one girl have gone out from our Institution as teachers, and obtained situations on various Indian Reserves. Others whom we have taught are now gaining their livelihood by trades. At the present time, we have three boys studying to be teachers, 4 learning carpentering, 3 shoe making, 2 blacksmithing. We have 40 Indian boys in residence, and 20 girls. That the children are happy and contented is sufficiently proved by the fact, that when asked if some of them would volunteer to remain at the Homes during vacation time to assist in the summer work, 12 boys and 8 girls at once offered to do so. Such is the work which we are endeavouring to carry on at our Indian Homes at Sault Ste. Marie, and we believe that this crisis in the North West is a fit opportunity for pressing home the necessity of doing more than has yet been done for the Christian education of Indian children. We believe that a work of this kind is the true solution for all the troubles into which we have been so suddenly and unexpectedly brought. We would like to make our homes here a great central Institution for the training of Indian children, and to see other Institutions set on foot at different points in the North West, which might be affiliated with us. If the way should be open, we would like this summer to make an expedition to the North West and visit those Indians who, imagining in their ignorance that they can stay the tide of immigration

which is depriving them of their homes and hunting grounds, have taken up arms against us. Look at the cost of this war, the thousands that have been spent already in sending up this military expedition, and the many precious lives that have been lost. Who can tell what the expense will be before it is ended, and in how many houses there will be the voice of mourning for those who have been slain in battle or massacred. The entire cost of an Indian boy at our Institution, covering everything, is about \$110 per annum, and of a girl about \$95. If our numbers were doubled and a farm got under cultivation and provided with necessary stock (which hitherto we have been unable to do) the cost would be much less. Would it not be better to train a couple of hundred young Indians in an Institution such as ours, and gradually fit them for civilised life, than to take adult Indians from the case and to go to all the expense of giving them seed, cattle etc., and providing a farm instructor, and after all to have to fight them? Suppose Dr. Barnardo instead of getting these young waifs and strays from the streets, was to collect grown up men and women from the slums of London, and try to make them industrious and clean and to work for their living, instead of stealing and loafing, is it likely he would meet with success? Our desire is simply to do the same for the Indian children of Canada that Dr. Barnardo has been doing for the street children of London and other English cities. We love our Indian boys, and believe in their capabilities as fully and as fervently as Dr. Barnardo believes in his street Arabs. But for our work to increase we require more help, and it is to Canada that we would chiefly look; if there is any responsibility in the matter, surely the responsibility rests mainly with Canadians. We trust that the present crisis may be the means under God of stirring up an increased interest in the work which we are endeavoring to carry on among the Indian children.

#### THE "S. P. G."

**F**OR the information of some of our readers in Algoma, who may be puzzled to know what these mysterious letters mean, we may say that they represent the name of one of our noblest and most honorable church societies in England, viz: the Society for the Propagation of the Gospel in Foreign Parts, which was founded, and "incorporated by royal charter in 1701, for the receiving, managing, and disposing of funds contributed for the religious instruction of the queen's subjects beyond the seas; for the maintenance of clergymen in the plantations, colonies etc., of Great Britain, and for the propagation of the gospel in foreign parts." The debt which the Diocese of Algoma, amongst others in Canada, owes to this society is greater than can be told in the limited space at our disposal. Suffice it to say, just now, that the obligations under which we lie to this society have been made weightier than before within the last month, the bishop having been notified by the secretary, Rev. W. H. Tucker, that the committee, though compelled by a serious fall-

ing off in the funds at their disposal to reduce their grants in some other directions, have voted for Algoma, without diminution, the same sum that was granted last year, viz: £650 towards the stipends of the clergy, and £160 to assist the bishop in maintaining his missionary boat the "Evangeline." Nor is this all. In response to the bishop's appeal, in his last annual letter, the committee have kindly placed the sum of £33 8 4 (special donation) at his disposal to enable him to place another missionary in a hitherto neglected portion of the diocese, where there are numbers of church families who live at such a distance from any organised mission, that they have till now been altogether cut off from the ministrations of their own church. But this sum will not suffice to support a clergyman and his family - at least £100 (\$500) more will be needed, and the bishop will be compelled to leave these poor sheep, scattered in the wilderness, untended, until there is money enough in the treasury to support the shepherd who is to care for their souls. The bishop travelled all through the district referred to last summer, and can bear personal witness not only to its need of a clergyman, but to the earnest desire of the people to have some one who will minister to them both in the public service of their church and in their homes.

#### THE "C. C. C. S."

These cabalistic signs stand for the name of another church society in England which has proved a generous benefactor to our missionary diocese ever since its foundation, viz: the "Colonial and Continental Church Society." Its income averages about £40,000 (\$200,000) per annum, but it manages to cover a very wide field of operations with its influence. No less than twenty-nine colonial dioceses are subsidised by it for various purposes, the support (sometimes total, sometimes partial) of clergymen, catechists, schoolmasters and mistresses, the maintenance of missions among seamen and manumitted slaves. Besides all this a large number of chaplains are aided, in some cases entirely supported by this society, on the continent of Europe, so that English tourists can scarcely light on a single place of summer resort in Europe where they do not find an English church, and a clergyman ready to minister to their spiritual needs. Now with such an enormous field to be covered with so comparatively limited an income, Algoma could not reasonably expect a very large slice, but she is fortunate enough to receive the sum of £285 for this year, with the assurance that if more could be given she should have more. In return for this invaluable annual assistance we can only pray that God will put it into the hearts of many English churchmen and women, who love the simple, old-fashioned, but all sufficient gospel preached by the messengers of this society, to devise liberal things in its behalf and so enable it to extend far beyond its present limits, the area of its manifold usefulness.

The Bishop arrived at the Sault on Friday May 29th. He preached in St. Lukes on the 31st, both morning and evening, and on the 7th at Korah in the afternoon, and St. Lukes' in the evening.

## THE "S. P. C. K."

This is yet another convenient abbreviation to the name of a third society in England which Algoma may well regard with deepest and most grateful affection. While the two already referred to provide, though by no means exclusively, for the support of the living, duly commissioned messenger, the "Society for the Promotion of Christian Knowledge" cares, partly, for the erection of churches to be consecrated to the delivery of the message, and partly for the translation and transmission of the inspired volume that contains it, the latter branch of the society's work being supplemented by an enormous circulation of Prayer books, Sunday school books, tracts, and other forms of religious literature. Algoma is only one among a host of dioceses that the "S. P. C. K." has laid under weighty obligations such as may be, may must ever be gratefully acknowledged, but can never be repaid. During the episcopate of her first bishop the society's benefactions towards the erection of churches in the diocese amounted to nearly £100 (\$500.) Since 1882, £100 has been granted towards the endowment of Algoma, £100 towards the purchase of the *Evangeline*, £50 each for two theological students, £40 worth of large type bibles and service books etc., for use in churches, and not less than £200 (in sums varying from £10 to £50 for the completion of churches in various parts of the diocese. May we not apply to this society, as to her sisters already alluded to, the familiar proverb "a friend in need is a friend indeed," and give their names a front rank in the long catalogue of Algoma's benefactors.

## The Church of England Year Book.

Limited as our space is, we would like to call the special attention of the clergy and laity of Algoma to the publication named above. The Year Book was first issued in 1883. It originated in a growing feeling, in England and elsewhere, that the church ought to be able to give her own children, and others, a succinct yet comprehensive view of the work she was doing for the spiritual, temporal, and moral welfare of the people, both at home and abroad. This feeling took tangible shape in the Year Book. It is for this year a volume of upwards of 600 pages, filled with most valuable and interesting reports, from reliable sources of the churches, cathedrals, parochial work and missions, theological schools, guilds, councils, conferences, educational institutions, missionary societies, charities, endowments, reports of colonial bishops, &c., with very full reports of the growth, work and finances, of the churches of Ireland, Scotland, and the United States, in communion with the church of England. To every clergyman or layman who wishes to be fully posted as to the church's work and to be in a position to reply to the frequent cavil that she is "a very dignified and respectable, but antiquated, sleepy old dame," we can recommend no better or pleasanter occupation for a summer or winter evening than a peep at the Year Book.

It can be obtained from Rowsell and Hutchinson King Street Toronto, for \$1.

## OUR WIDOWS' AND ORPHANS' FUND.

As our readers are already aware, one of the subjects on which the bishop has been most emphatic in his public addresses has been the fact that to the Diocese of Algoma belongs the unenviable distinction of being the only one among all the nine comprising our ecclesiastical province that does not possess a fund for the maintenance, in part at least, of the widows and orphans of any of its clergy who may fall at their posts of duty. This has been owing to the fact that being a missionary diocese, that is, very largely dependent for support on the sympathy of the church outside our own border, it was felt that the utmost limit to which this sympathy could reasonably be expected to stretch would be the support of the families of the living messengers, whatever may become of those of the dead. Be the explanation, however what it may, the feeling has been steadily growing that the fact alluded to constitutes a disability which must militate very seriously against the increase of our clerical staff, besides furnishing apparent ground for the suspicion that in being cut off from this and other funds, such as the commutation, missionaries in Algoma are considered, when compared with their brethren in other dioceses, as being "below par." Successive attempts have been made by the bishop year by year to obtain such legislative action on the part of the various synods as would tend in some measure to remove this disability, but unsuccessfully, with the exception of those of Quebec and Huron, both of which adopted resolutions in 1883 ordering offertories annually in every congregation for three years in aid of this fund. Within the last few days another diocese has come toward, and generously taken measures for our relief. At the recent synod of the diocese of Niagara, the bishop, whose elevation to the episcopate has been welcomed by all Canadian churchmen without respect of persons or parties, suggested to his synod the necessity for action on our behalf. We cannot do better than quote this extract from his primary address. We commend it to the notice of other members of the Episcopal bench. Bishop Hamilton said:

"The Bishop of Algoma writes to me urging in kindly and earnest terms that we, in common with the other dioceses which created Algoma, should extend to any clergyman who may undertake work in Algoma a pledge that his widow and orphans will be cared for by the diocese from which he removes, in the same way and to the same extent as if he were still serving in it, until such time as a widows' and orphans' fund can be established in Algoma. The claim seems to me to be reasonable and just, and I hope that you will see your way to the adoption of a resolution which may pledge the Church in this diocese to provide for the widow and orphans of any clergyman removing to Algoma with my consent during a period which might be

limited to five or ten years, so as to enable you to see the actual working of such a plan, and afford the diocese of Algoma some breathing space for the creation of a fund of its own."

The result of the bishop's recommendation will be seen in an extract from the report of the subsequent proceedings of the synod.

"The disadvantage at which the clergy of the diocese of Algoma are placed because that diocese has no widows' and orphans' fund, came up for consideration. It was decided that during the next eight years all clergymen of the diocese who may remove to the diocese of Algoma may receive the benefit of the Niagara diocesan fund, on complying with the same terms as the clergy of the Niagara diocese. Eight years was named because it was expected that at the end of that time the Algoma diocese will have been provided with a widows' and orphans' fund."

This is all that we asked—more than this we could not have expected. Niagara, under the leadership of her second bishop, has been the first to recognise the claims of justice in behalf of her less favored sister of Algoma, by refusing to punish any of her clergy, who may be self-sacrificing enough to cast in their lot with us, with forfeiture of rights which would have been theirs had they still continued in her service. All honor to the diocese which in its legislative council gives such practical illustration of the sacredness of the golden rule.

### MISSIONARY BOXES.

We are at last glad to be able to inform our many friends who have been anxiously enquiring for them, that our missionary boxes have come. We mean collecting boxes. The supply is limited, and though there has not been a "run" on the store, still we would recommend our readers to make application as soon as possible to Messrs. Rowsell and Hutchinson, Toronto, who will forward by mail. In all probability several persons in one congregation may wish for them. In that case give your name to your clergyman, and he will be glad, we are sure, to select some one person to send for them, distribute them, and take charge of the contents periodically, as treasurer, forwarding the total to the general treasurer, A. H. Campbell, 9 Victoria street, Toronto, say every half year. As to the objects to be collected for each recipient of a box can select his or her own, and write the initials on the face of the box—whether W. & O., (widows' and orphans' fund) M. F., (mission fund) B. F., (boat fund) C. F., (church building fund) I. H. F., (Indian homes fund) or E. F., (endowment fund). All these need your help, and the best and largest help comes often from the little mites dropped lovingly into the modest, silent, yet suggestively open-mouthed MISSIONARY BOXES."

### TO OUR ENGLISH FRIENDS.

The Diocese of Algoma has a host of friends in England who periodically send out gifts of various

kinds for her benefit. For their information we beg to say that contributions of money, designed for the diocese generally, or any of its special funds, may be sent either direct to the Bishop, of Algoma, Bishophurst, Sault Ste. Marie, Ontario, Canada, (by whom they will be promptly acknowledged) or to Messrs. Drummond, bankers, 49 Charing cross, London. In the latter case notice of the special fund contributed to should be sent to the bishop. Gifts of clothing, books, or general reading matter, (Graphics, etc.,) may be sent to the care of the Colonial and Continental Church Society, 9 Sergeants Inn, Fleet street, London, E. C., marked for the "Diocese of Algoma."

Money gifts for the Indian Homes (Shingwauk and Wawanosh) may be sent to Mrs. Martin, 27 Bloomsbury square, London. Gifts of clothing for the Indian children to Miss Wilson, 9 Barnsbury park, Islington, London, N.

## MISSIONARY INTELLIGENCE.

### NEEPIGON MISSION.

**T**HE friends of missionary work, both in Algoma and elsewhere, are sometimes impatient because its visible results are not always in proportion to the time and money and energy expended on it. The following extract from a letter lately received from the Rev. R. Renison, our indefatigable missionary at Negwenang, on Lake Neepigon, will serve to illustrate the difficulties and discouragements connected with even the most faithful efforts to bring the light of the gospel of Christ to them that are "sitting in darkness and the shadow of death," while they will also show that these efforts are not always in vain. Reporting as to the history of his winters work Mr. Renison says:

"The long and dreary winter is past, the ice has all drifted away, the lakes and rivers are navigable and myself, wife and children are once more safely landed at Neepigon. We had rather a pleasant time coming down, as the weather was remarkably fine. We left Negwenang on the 25th and arrived here on the 29th. We are all, thank God, enjoying pretty good health, Mrs. Renison and the children in particular.

The work at Negwenang through the past winter, on the whole, has not been very encouraging. The Indians wandered more than they have done since I first came among them, and I found it difficult to secure a regular congregation on Sundays. Of course we cannot blame them for hunting, though it leaves the missionary very little to do, when they sometimes stop away three and four months at a time. M., and his whole family, eleven in number, were absent from the mission from October till the end of April, and then what a pitiful sight when he did return! He brought in his arms a dead baby! It was about four months old, born away back in the wild bush, and there, through, his own negligence, died without being baptised. This has been all very painful to me but what can we do with them if they wont settle

down round the mission, and give up their wandering, like the Garden River Indians?

Some of the Indians here are indeed all that I could fairly expect them to be. They are seldom absent from the mission, and when they are compelled to go they are sure to be back in time for the Sunday services. I have prevailed upon some of them this spring to sow good gardens of potatoes, so that scarcity of food may not compel them to leave next winter. Of the whole number connected with the mission eleven were absent through the whole winter, viz: M. and his family; of the rest O. and his family, six in all, were absent for three months, while Osh., and family, eight in all, were absent at intervals, sometimes for two and three weeks at a time. At present there are only two families at the mission, and they will be busy for a time fixing their little gardens, making canoes, etc., and then they all leave for the summer, some perhaps to be employed by fishermen along the Neepigon river, and will not return again before the last week in August or the first in September. I know that it is a terrible restraint for these poor children of the forest to live together in their quiet homes at the mission for three months at a time. I find also that with these poor Indians, as with many white people, "familiarity breeds contempt," they actually get tired of the church and school after two or three months constant teaching, and I suppose it does them good to go back into the wild bush to breathe the air of freedom, and to live under the birch bark for a time. From what I now know of Negwenenang and its surroundings, I conclude the mission for some time at least must cease to grow numerically. The pagans whom I visited have not the least inclination to join our little band. I have offered them cooking stoves, if they will come and build houses at the mission, seed potatoes for their gardens, and then, when these inducements failed, I offered to take some of their children and feed, clothe, and educate them, but they only laughed and said, "Kahween tah-waazhewe bussenoon," ("this cannot be.")

Although there have been many things to discourage us, one event at least has more than repaid for the toil, and anxiety, and expense that the mission has entailed, namely the christian life and death of Elizabeth, O's former wife. She had been ailing for many months, and "fell asleep" on the first day of May, trusting in the finished work of Jesus. I visited her almost every day, and was with her when she died. She did not go to heaven in a mist. She was not troubled with doubts and fears. For many months previous she had that full assurance of salvation which simple faith in Christ will give. On the day of her death she called O's family around her dying bed; her last words were, (in Indian of course) "I have already seen the golden gate of the heavenly city; I soon shall enter there. If you live good holy lives I shall see you again. Don't be angry. Don't speak hard words. Honor God. Honor His religion. Christ is good. Religion is good." A few minutes later, and her spirit passed away. We are not always permitted to see the fruits of our labor, and so I now give thanks to my Heavenly Father that

he has granted me the privilege of knowing that I have been the instrument in his hands of leading that one soul to Christ, and if even now the Lord should call me from hence to eternity, I can rejoice to think that the work at Negwenenang has not been a failure.

As regards the work among the navvies here, I may say that at present it is very light. The bridge is completed, and trains run at intervals from Port Arthur to Montreal, and yet I find something to do. There are about twenty children to be taught, and three or four families of whites to be looked after.

M's son left the mission last March and went to Port Arthur to work. He never told me that he was going, and asked no counsel. The result was that he fell in with some drunken fellows, they broke into a store in the middle of the night, and stole some whiskey and other things. They were all caught at the Landing except J. He escaped through the bush, and got as far as Neepigon, but was pursued by a constable, and caught after an interval of eight days. He is now in gaol awaiting his trial, and I know not how it may end. His father is in great grief. At present he is stopping with me, waiting to know what punishment J. will receive.

Concerning Shahbobeen, the sick man, he is still at the mission and mending slowly. He received with gratitude all the food and kindness we could give, but does not want "the bread of life." The missionary's food and clothing are good enough, but he has no relish for the pure gospel of the Lord Jesus Christ.

And now, my dear bishop, I have laid before you as honestly and as faithfully as I can the encouragements and discouragements connected with the little mission of Negwenenang, and as a father and a friend of mine I appeal to you for counsel and advice. At present I am greatly perplexed, I know not what to do. I shall make no suggestions. God forbid that I should presumptuously mark out my own path. I commit my ways and my perplexities, first, to my Heavenly Father, and then to you, and by doing this I feel assured that my path shall be made plain—that my eyes shall be opened, and that I shall hear a voice saying "this is the way, walk in it." My health has been gradually giving way, and this is why I made the change."

"With united kind regards, &c., &c.,

"R. RENISON."

The above letter speaks for itself. Among its other characteristics it is impossible not to be struck with its perfect honesty and straightforwardness of statement. Facts are given just as they are, without a particle of coloring. The picture is true to the life. The light is there, but so are the shadows. There is no attempt to intensify the one, or tone or soften down the other, and we are sure our readers will feel that the hand that has drawn the sketch has been that of a "true" man. But further, the missionary is *trustful* as well as *true*. His way seems hedged up. He is not quite sure that he is called to continue in a field so limited in area, and yet so abundant in discouragements, but he is quite content to wait, and having

placed the whole matter in God's hands, to leave it there, and follow the guidance that is certain to be given. Meanwhile we will ask our readers to remember our Indian missionary in their prayers, and to ask for him that he may be directed rightly, and that his hands may be strengthened for the trying work God has given him to do.

#### PORT ARTHUR.

Another new and encouraging departure in the direction of financial growth is to be found in the mission of Port Arthur, where the congregation, under the faithful leadership of the late Incumbent, the Rev. J.K. McMorine, has grown to such proportions, that they are seriously asking themselves whether the time is not almost, if not altogether, come when they should dispense with crutches, in the form of outside aid, and walk alone, in the conscious dignity of self-support. They have already built, and paid for their parsonage, at a cost of \$1500, and also contributed between \$2000 and \$3000 towards their new church within the last three years. Well done, Port Arthur!

Few clergymen win so warm a place in the affections of their congregations as the Rev. J.K. McMorine occupies in the hearts of the members and adherents of St. John's Church, and few congregations, it may be added, exhibit their regard so handsomely and practically as the people of St. John's did to Mr. McMorine. His departure from their midst, they keenly regret, but they recognize that in justice to his growing family they should interpose no hindrance to a change that was unsought by Mr. McMorine, and brings him no pecuniary advantage, while it places him in the position to give his family a liberal education. A farewell gathering being held in the Masonic Hall on Friday evening last, the congregation through their church wardens, Messrs. Lewis and Bishop, made the rev. gentleman the parting gift of a purse of \$300 accompanied by an admirable address, which was read by Mr. Lewis. The purse afterwards received an addition of \$80, \$50 coming from Fort William and \$30 from friends in Neebing. Mr. McMorine's reply was very feeling, and in his farewell sermon yesterday morning, he also made a very touching allusion to the kindness and liberality of the people and testified to the intensity of his regard in return.

#### BRUCE MINES.

The Rev. F.C. Berry reports very satisfactory progress as having been made towards the erection of the new church at the Bruce. A beginning has been made by the laying of a solid stone foundation in which the bond timbers have been placed and mortised, crossbeams put in position and joists in their places, and best of all, all this has been done voluntarily, and without expense, horses and wagons being lent for hauling stone &c. "Everything free." We congratulate Mr. Berry and his flock on this auspicious beginning of the important enterprise they have on hand, and heartily wish them every success.

#### PARRY SOUND.

The Rev. G.H. Gaviller, who was ordained to the Diaconate on Ascension Day, entered on his duties at Parry Sound on the 7th inst. His field will

be a wide and important one, and in the Sound especially, he will find a congregation ready to welcome him to their midst, and to co-operate with him in any schemes he may inaugurate for the promotion of church life and interest. Outside the Sound, Mr. Gaviller will hold services at Rankins, Christies, Waubamuk, and on the Lake Shore. The congregation in the Sound have pledged themselves to the Bishop through the church wardens, to contribute the sum of \$400 for clergyman's stipend, which will be double the largest amount raised for this purpose in former years. And this is, of course, exclusive of ordinary church expenses, such as sexton, lighting, heating &c., which will also be provided for.

#### MUSKOKA—GRAVENHURST.

The examination of candidates for Holy Orders took place at Gravenhurst on the 8th and 9th May, and was conducted by the Rev. A. Osborne, Examining Chaplain for the Eastern District. The candidates were the Rev. J. Greeson, the Rev. W. B. Magnum, the Rev. R. W. Plante's for priest orders, and Messrs. G. H. Gaviller and A. J. Young for deacon's orders. The examination was most searching, but it is very satisfactory to know that a high average was obtained by each candidate, thus placing Algoma in a sound position in regard to the ability of her priests and deacons. The Rev. J. Greeson preached on Friday evening, May 8th, on "The Historic Faith." The Rev. R. W. Plante preached on Sunday evening on "Worship." The Rev. W. B. Magnum preached in the morning. Thanks are due to Mr. and Mrs. Marter, Mr. and Mrs. King, Mr. and Mrs. Kemp, for the entertainment of the candidates as belonging to the "household of faith."

#### BRACEBRIDGE.

The ordination took place in St. Thomas' church, Bracebridge, on Ascension Day, and was a notable incident in the history of the diocese, not merely from the number who presented themselves, but from the thoroughness of the preparation which immediately preceded it, and the evident sincerity of purpose and depth of feeling manifested by the candidates. Wednesday, the 15th, was set sacredly apart as a kind of "quiet day," to be spent in silent self examination, and conference with the bishop on various practical themes connected with the work of the ministry. The latter took place in the schoolroom attached to the church, the only person present, with the bishop and the candidates, being the Examining Chaplain. The subjects of the bishop's addresses were three in number, in the forenoon, pastoral work, in its special reference to house-to-house visitation and ministrations to the sick; in the afternoon, the pulpit and its special office of "lifting up" Christ, and in the evening the personal spiritual life and the dangers incident to a merely official declaration of the truth.

On Thursday morning, being Ascension Day, morning prayer was said at 9:30 o'clock, when a large congregation was present, among them two English ladies who had walked eight miles through the bush (and the same back again,) in order to be present. At 11 a. m. the ordination service began.

After a hymn, and an able sermon by the Rev. A. Osborne, from 2 Cor. v, 18-20, the presentation of the candidates for deacons' and priests' orders, respectively, then took place, after which, with a few moments pause for silent prayer, the bishop read the litany, passing, after a hymn, to the communion office, and so to the examination and act of ordination. A large number of communicants partook of the Lord's Supper.

The offertory, in obedience to the circular issued by the house of bishops for Ascension Tide, on behalf of the Board of Missions, was devoted to "Domestic Missions." The Revs. A. W. H. Chowne, of Rosseau, and S. E. Knight, of Port Carling, were present and took part in the services. The Rev. Thos. Llwyd was detained at home by sickness. A number of churchmen and churchwomen were also present from the neighboring mission stations, Gravenhurst, Barkway, Northwood, etc. One very happy feature, among many, in the history of the day, was the fact that, thanks to the interest displayed by the churchwardens, all the candidates were most hospitably entertained by members of the congregation of St. Thomas, a kindness and courtesy which was gratefully appreciated. The day was altogether a very happy one, not only for the pleasant social intercourse for which it gave the opportunity, but still more for the fact that five more laborers had been sent forth equipped (three of them fully) for genuine missionary labor among the sheep scattered over the far reaching, but poorly pastured field of Algoma.

#### HUNTSVILLE.—EASTER VESTRY.

The Vestry of All Saints' met on Easter Monday and was well attended. The Rev. T. Llwyd in the chair.

The retiring wardens presented their financial statement, which, owing to the mission having no clergyman the previous Easter, covered two years.

The total income from all sources was \$837.22, the total expenditure was \$837.61. The deficit of 39 cents was made up on the spot.

The report of the wardens showed that the settlement of the Rev. Mr. Llwyd had rallied the members and given tone to the church's life. The building committee presented their report showing a liability of \$90.00, the only item of debt on the congregation.

The Sunday School reported most satisfactory progress. The C. W. committee showed that aid had been given to church work by the committee amounting to \$291.00.

The clergyman named H. S. May his warden. J. W. Eccleston was unanimously selected warden for the people. Mr. G. Hunt was reappointed superintendent of the Sunday school, and Mr. Mackie Kinton vestry clerk.

It was unanimously resolved that the envelope system be adopted in place of the annual subscription list. The bishop's circular upon duties of wardens and qualifications of members was read, and members signed the book subscribing thereto. A few well chosen words of counsel and encouragement from the chairman, with the benediction, brought to a close the most satisfactory vestry yet held here.

MACKIE KINTON, Vestry Clerk.

#### To The Clergy of the Diocese'

*My Dear Brethren.*—May I once more urge upon your notice the claims of our little Diocesan bi-monthly, the "Algoma Missionary News"? True it is but "a little one," but it can never be anything else, whilst the clergy are indifferent to its improvement. Our welfare depends on it to a much greater degree than is commonly supposed. It can not be that a publication of which 3000 copies are distributed every two months is altogether fruitless, and the gain would be multiplied manifold, were its columns kept supplied with local Diocesan information, showing what the Missionary's life is, and what its difficulties and encouragements. We occupy a peculiar portion in Algoma: we are largely dependent on outside aid, this aid will be in exact proportion to the interest taken, and the sympathy felt, and of this again knowledge furnishes the foundation. Of course, even when the clergy do forward this information, we cannot always guarantee to insert every letter or article received. One may be too late, another too long, a third unsuitable, and so on, and hence a certain measure of discretion must be allowed to the editor, (which he surely ought to be able to exercise without incurring a correspondents displeasure,) but we do guarantee to try and find room for every communication forwarded, and only ask our correspondents and readers to remember, with a little consideration, the peculiar difficulties attending such an enterprise, unassuming though it be, when conducted as this is, at a very remote point, and in the midst of a host of duties, all claiming simultaneous attention. Again asking your co-operation in the conduct of this little paper.

I remain, my dear brethren,

Yours faithfully

E. ALGOMA.

#### JOTTINGS.

The Homes are going on satisfactorily. The number of boys and girls in residence is larger than at any time during the three years past, and recent arrangements have been made for the house management which promise increased efficiency in that important department.

The Rev. John Manning, formerly Incumbent of Blandford, N. S., is about to remove to the Diocese of Algoma, to take charge of the Mission of Ilfracombe which has been vacant since last October, in consequence of the departure of the Rev. A.S.O. Sweet to England, through ill health.

The Rev. E.F. Wilson, accompanied by Mrs. Wilson and two of his children, left for Collingwood on the 8th. He intends visiting Cape Crocker, Parry Island, the Christian Islands, Spanish and Serpent Rivers, and other points in search of Indian children for the "Homes." He intends to be absent about three weeks.

The Bishop's missionary boat, the "Evangeline" was expected from her winter quarters at Owen Sound about the middle of June, in charge of the

same engineer and pilot as last year. The Bishop expects to make some voyages in her this summer along the Lake shore, in the direction of Byng and Henvey Inlets, and on, if possible, to Parry Sound. Church families are scattered all along the coast, who never see the face of a church of England Clergyman.

The Rev. J.C. Machin, for some time Assistant minister in St. James' the Apostle, Montreal, has resigned his recent charge, and accepted an appointment by the Bishop, to the important mission of Port Arthur, in this Diocese, which had become vacant by the removal of the Rev. J.K. McMorine to St. James', Kingston.

The Rev. J. Boydell who succeeds to the charge of the extensive Mission of Bracebridge, Muskoka, is referred to in very high terms of praise for his faithfulness to his late congregation in Brantford. The Bishop of Ruperts Land recently administered the rite of confirmation in St. Matthews church, which Mr. B. has resigned, and expressed his warmest approval of the work he had accomplished there.

**Suggestions to Our Correspondents.**

WRITE:—1 fully, 2 frequently, 3 legibly, 4 one-sidedly, (on the paper, not the subjects,) 5 considerably, remembering the claims of others, and having the fear of the editorial scissors before your eyes.

"SUPPOSE."

Suppose each present subscriber were to send in before our next issue in September, the name, address, and money (only 20 cent stamps) of one new subscriber, what then?

**RECEIPTS.**

**FOR THE INDIAN HOMES.**

APRIL 1885.

St. Pauls' S.S. London for boy	\$37 50
St. Andrews, Grimsby	10 00
3 teachers Trinity S.S. Mooreton	1 00
Miss Pigot for Indian Homes	5 00
Rev. A.J. Fidler, Whitby for boy	3 50
St. Georges' Cath. S.S. Kingston	70 00
St. Pauls' S. School	5 00
St. James' S. School	7 65
Trinity Sunday School, Brockville for boy	27 00
Church of Redeemer, S. school Toronto for boy	38 88
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	\$205,53

MAY 1885.

St. Peters S. School Toronto for boy	16 50
Miss Wood for Homes	5 00
Henry Rowsell for Shingwauk	10 00
" " " Wawanosh	10 00
St. Peters S. school Brockville for boy	26 00
St. Georges' S. school Montreal Wawanosh	25 00
Young Ladies' Association, Wawanosh	25 00
Dom For Missionary society	19 50
" " " "	16 00
" " " " Shingwauk	65 50

St. Peters S.S. Wawanosh	3 23
Holy Trinity S. Toronto for boy	12 50
Holy Trinity S. Toronto for Wawanosh	2 50
Miss Patterson, the Misses Patterson Sh'wk	10 00
A. Duncan Wawanosh	5 00
Trinity S.S. St. John N.B. for boy	18 75
Trinity S.S. St. John N.B. for girl	18 75

\$289,23

Carried forward	\$289 23
Durham Mission	5 00
Episcopal Ch. S.S. Yarmouth N.S. for boy	50 00
Collected from 3 little boys for Mrs. Davidson	70 00

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\$344,93

From Mrs. Moberly, Collingwood, 1 top coat, 2 ties, 2 waistcoats, 2 collars, 2 pair trowsers, 3 coats, 1 pair mitts, 5 pair boots, 2 pair slippers, 6 pair socks, 2 under vests, 4 shirts.

NIAGARA—List of articles in the box—1 quilt, 22 hats, 1 bonnet, 17 hoods, 2 cloaks, 2 cloth jackets, 1 muffler, 2 fur muffetees, 9 dresses, 3 pair boots, 12 pair woolen stockings, 6 pair cotton stockings, 8 aprons, 6 pocket handkerchiefs, 2 collars, 3 jackets, 1 print busque, 10 pair mittens, 1 barrel collars and cuffs, 1 pocket handkerchief, 1 baby's vest 2 old furs, 100 volumes, tracts etc., from the Archdeacon, 2 parcels books, Miss Wood, 4 parcels, Miss Ball, present for Mrs. Wilson. 1 ties, 10 pair socks, 7 shirts, 2 pair knickerbockers, 7 skirts, 1 brush bag, 1 gift for Mary W., 1 box candy, 5 waists, 2 night gowns, 6 chimises, 9 pair drawers, 5 girls under flannels, 12 caps, 1 felt hat, 1 storm cap, 4 pair trowsers, 1 piece of cloth for trowsers, 1 boys undervest, 3 pair boys drawers, 1 coat,

From Miss White, Toronto—24 pair mitts, 8 frocks, 8 chimises, 34 handkerchiefs, 5 slates, 5 aprons, packets of pencils, books for John Esquimaux, presents for Mrs. Wilson's children.

Clothing received from Mrs. Buxton Smith, Sherbrooke. 9 cotton undergarments, 5 knitted shirts, 4 wool neckties, 5 aprons, 3 pair of wool mittens, 4 pair of wool cuffs, 3 cardboard frames, 3 button bags, 3 needle cases, 1 set of toilet mats, 15 books, 12 nos. of "Hand and Heart," 12 nos. of "Peep of Day," a few Christmas cards.

MEMORIAL CHAPEL.

Toronto ladies' bazaar	\$100 00
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ALGOMA DIOCESE.

The following contributions are gratefully acknowledged: Per Mrs. Marcus Smith, Ottawa, \$9 per Mrs. Ross, Ottawa, \$13; St. Paul's S. school, Uxbridge, for Shingwauk, \$24; St. James' church, Orillia, \$13.82; per Miss Peebles, Montreal, \$3; the Hon. W. Cayley, \$50; Mrs. Freer, Winnipeg, \$5; Mrs. Hendersons' bible class, Christ church cathedral, Montreal, for set Communion Vessels \$12; Miss McPherson, Chestnut Park, Toronto, \$10; per Miss McPherson \$8; Miss Dawson per Rev. H.L.A. Almon, N.S. \$5; Sunday school, Grace church, Brantford, per Rev. G.C. Mackenzie \$20. Also, per Mrs. Marcus Smith, 3 boxes and 1 bale of "20 Minutes Society," per Mrs. Ross, 1 box; per Miss Peebles, 1 box; Mrs. Jones, Ottawa, 1 box.

E. ALGOMA