



ALGOMA.

A VOYAGE OF DISCOVERY.

Dear Sir :

As many among your readers are by this time looking out for tidings from our missionary diocese, I beg leave to send you some hurried notes of a recent voyage of discovery undertaken by the Bishop of Algoma along the northern shores of Lake Huron and round the Georgian Bay, as far as Parry Sound, which will doubtless prove interesting to many of our church people in the organized dioceses, illustrating, as they do, the peculiar nature of the work incumbent on a Bishop in so scattered a diocese, and showing how in many places where the soil seemed as unpromising as the natural surroundings, and there was no visible likelihood of success, a door was opened, and opportunities of sowing the good seed provided by the Chief Shepherd and Bishop of souls.

J.F.S.

On Saturday morning July 4th. the Evangeline commenced her missionary labours for 1885 by steaming out from the dock of Sault Ste. Marie, under the guidance of her faithful pilot Joseph Grecksky, having for her passengers the Bishop of Algoma and the Rev. J.F. Sweeney, incumbent of St Philip's Toronto, bound for the north shore of Lake Huron and the Georgian Bay on a tour of exploration, with a view to the discovery of any isolated settlements along these rock-bound coasts in which scattered members of the Church of England might be found in need of the sympathy and public and private administrations of their own communion. A liberal supply of bibles, mission services, tracts, and general literature had already been stowed away, with, of course, the supplies necessary for passengers and crew during a three weeks cruise. A start having been effected about 11 a.m. our first stopping place was

BRUCE MINES,

which we reached in five hours. Here the Missionary, Rev. F.C. Berry, had commenced the erection of a church edifice, after plans drawn by himself and approved by the Bishop, the people lending a very willing and energetic co-operation. A solid stone foundation has been put in, and the skeleton of the building set up, giving promise of a structure at once substantial and church-like. The need of

the church has been sorely felt, as the congregation has hitherto been dependent for its services on the partial use of a " Union Church, " an arrangement which, according to all past experience, had worked very unsatisfactorily. In the evening a meeting of the parishioners was held, at which the church-people gave very unmistakable evidence of their desire for a church in a contribution list (made up prior to the Bishop's visit) amounting, in money and free-will offerings of labour, to upwards of \$300. The Bishop was only too glad to be able to second this earnestness by promise of assistance from the Diocesan Fund, and also of a grant, which might be relied on, from the " S.P.C.K. " He was also able to say that a contribution of about £30 which had been given him while in England for another district, in which it was now no longer needed, would with the donor's consent, be transferred to the Mines, an announcement which was received with no little satisfaction. About \$200 more, however, will be needed to complete and furnish the church, but this will doubtless be supplied from some source or other, in God's good time and providence.

Early on the following morning, Sunday the 5th, the Evangeline transferred us to

ST. JOSEPH'S ISLAND,

opposite Bruce Mines, where the Bishop had arranged to do duty for the Rev. H. Beer, who supplied services at the Sault. After a hot and dusty drive Jocelyn was reached, and service held at 3 p.m. in the church of the Holy Trinity, the Bishop reading and preaching, after which the return journey of 12 miles was accomplished, and the Bishop officiated again at Marksville. The congregations were large in both places, a fact which furnished no slight testimony to the Missionary's faithfulness, as the Bishop's visit was wholly unexpected—he had simply " dropped in " on the mission, and thus was better able to form an estimate of the average church-life and interest than if he had come with " the flourish of trumpets, " which usually ushers in Episcopal Visitations.

ENVELOPED IN FOG.

The night, like the preceding one, was spent on the Evangeline. Monday morning the trip along the north shore was again resumed, but not under very favourable auspices, as a strong wind was blowing and a heavy sea running, which was productive to one of our number, at least, of sensations not the most pleasurable. Our objective point was Missis-

ANGLICAN CHURCH OF CANADA.

GENERAL STORES, ARCHIVE:

Saugua River, but while still several miles from our destination the wind changed, and a torrent of rain fell, followed by an impenetrable fog which compelled us, much against our will, to abandon all hope of reaching the point at which we hoped to hold service, and to cast anchor for the night in a sheltered little nook which offered itself most opportunely. Just as everything had been made snug we were overtaken by a boat full of fishermen, who gave us a warm invitation to their shanty, and strongly advised us to beware of the rocks in the narrow channel by which we hoped to make our exit next morning. Profiting by their warning "Joe" sallied out in one of the yacht's boats and took careful soundings, but managed to get lost in the dense fog that still wrapped us in its damp, chilly embrace, and only found his way back, after an absence of several hours, by following the guidance of the steam-whistle, the shrill, sharp scream of which was the only sound that broke the oppressive stillness. Next morning the Bishop went ashore and spoke to the fishermen whom he found "mending their nets," leaving some bibles, tracts, and mission services with them, for which they were very grateful, giving us in return an ample supply of fish, just taken from the water.

The fog lifting about 9.30 on Tuesday morning, we felt our way cautiously through the difficult channel alluded to above, and round the fishing nets which stretched for about three quarters of a mile out into the lake, and made our way to

BLIND RIVER,

where a thriving lumbering trade is carried on by the firm of Williants & Murray. Mr. Murray resides on the spot, and treated us courteously, entertaining us most hospitably, and also acting as the Bishop's cicerone during a hurried visitation of the little settlement, in the course of which two Church of England families were found who mourned sadly over their total religious isolation, and enquired anxiously as to the possibility of their having even occasional visits from a clergyman. A Presbyterian student from Knox College holds service through this district during the summer, but they longed for the good old Prayer Book worship. What was to be done? It was hard to resist their appeal, but an appointment had been made for a service that evening at Algoma Mills, about eight miles further on. Could they not come with us? The proposal was accepted with the greatest alacrity, and accordingly by 3 o'clock the Evangeline was once more ploughing her way over by no means tranquil waters, her living freight increased by a party of no less than seventeen souls, while Mr. Murray's large sail-boat was towed behind in readiness for the journey homeward.

ALGOMA MILLS.

The Mills were reached by 4 p.m. No change has taken place in the visible aspect of this once busy hive since last year. Major G. is still in charge of the stores, depot, offices, and piled up material, which indicate the activity that reigned here a year or two since, and that we all hope to see resumed before long in the construction of the one hundred miles of road which are all that remains to

be built to connect the Sault by rail with the outer world. A congregation of fifty persons, including the Blind River party, assembled at 7.30 p.m. in the neat little school house built by the Company during the residence of the Rev. G. Gillmor, and entered heartily into the service, thanks largely to the introduction and use, for the first time, of the "Union Services" compiled by the Bishop from the Prayer Book, as your readers already know. The peculiarity of this "Service" consists in the fact, 1st that Morning and Evening Prayer are arranged, as far as possible, consecutively: 2nd—the people's part is printed in Italics, and 3rd—a collection of the most familiar hymns is appended, the whole combining to render the best but one of all books intelligible to even the most imperfectly instructed reader and so enable him to make it, what it was intended to be, the expression of his deepest and devoutest feelings in the common worship of the congregation. Doubtless this little pamphlet is capable of improvement, but even in this, its first and simplest form, the results of its use, where-ever the experiment has been tried, have amply vindicated the cost and trouble incurred in its publication. In only one particular, and this an unavoidable one, is there any deviation from Prayer Book use. Instead of the whole Psalter being given (which would have rendered the pamphlet too bulky,) selections are inserted for use according to the discretion of the Minister, but over against this departure stands the fact that the "Mission Service" is intended merely as an emergency measure, for the use of the uninitiated, in remote, out-of-the-way places, and not for organized congregations efficiently trained in the Church's ways to warrant their being held strictly to the letter of the law in the matter of Common Prayer. At the close of the service a father and mother took the opportunity of presenting their two children for the sacrament of Baptism. During our brief stay we were most hospitably entertained by Mrs. G. and her sister, who, with their mother and brother, showed us most kind and thoughtful attention, even going so far as to make a serious in-road on their numerous barn-door brood in order to send us away well provided for our journeyings. Both here and at Blind River very anxious enquiries were made as to the probability of the return of Mr. Gillmor, who formerly travelled all through this district and along the main line of the Canadian Pacific Railway, on foot, ministering, with unflagging zeal, to the religious wants both of the navvies and settlers, among whom his name is held in loving and honoured remembrance, and more than once the story of his trip to Manitoulin Island last winter was repeated, how he crossed the frozen channel, more than 20 miles in width, in the teeth of a blinding snow-storm, with the thermometer so low that several lives were lost on the same day, not far from the route he took, while he himself was so crippled by the intense cold that though he had bread in his wallet, his hands refused their office, unable to rise to his mouth, and he was compelled to drop it on the snow and go on his way, famishing with hunger, in hope of reaching his destination at Blind River. This, however, he missed by two

or three miles, striking a point to the east where the only shelter to be found was a deserted fishing shanty. Here he passed the night, without fire, light, or blankets, resuming his journey in the morning and astonishing his friends by his unexpected appearance in their midst. Weary and exhausted as he must have been, he resisted all their entreaties to lie down and get a few hours sleep, contenting himself with a quiet rest till evening when he held service and once more delivered his Master's message. Missionaries such as this are not likely to be failures. *O si sic omnes!*

SERPENT RIVER.

Starting from Algoma Mills on the morning of Wednesday the 8th we soon reached Serpent River, about eight miles further on. There is some difference of opinion as to the origin of the name, some attributing it to the sinuous course of this stream, while others discover it in the old legend connected with the bitter feuds that raged between two hostile Indian tribes in the neighbourhood, and the memory of which, we were told, is perpetuated by a rude representation on a great rock at the river's mouth, picturing two huge serpents engaged in conflict, writhing and wreathing together in deadly embrace. "The rock is there," said our informant, and by a vigorous stretch of the imagination one could almost "trace the forms," &c. &c. We thought of the constellations however, and were comforted. At the mouth of Serpent River stands the extensive mill owned by Cook Bros., of Toronto, and judging by the activity visible in every direction, the lumber interests are by no means languishing. About a hundred hands are employed, whose families reside close by in rows of neat, compact cottages. Mr. George Cook, jnr., the nephew of the enterprising proprietor, very soon put in an appearance, and with Mr. L., the manager, and Mr. M., the store-keeper and telegraph operator, contributed very largely to our comfort by their courteous attentions, entertaining us most hospitably, and taking an active part in the preparations for our evening service. The afternoon was devoted to a visitation of the cottages, under Mr. M's guidance, for the purpose of giving notice of the service, enquiring for sick persons, and unbaptized children, and distributing our religious and secular literature. In almost every instance our visit was most gratefully received and promises given of attendance in the evening, if at all possible, and right well were these promises fulfilled, for when the hour came, the admirably built school house, perched on the summit of a hill, and commanding a splendid view of the picturesque scenery stretching away in every direction, was packed to the doors with an attentive and interested congregation, the large majority of whom, though belonging to a variety of denominations, joined in the responses and singing most heartily, hands which would have shrunk from a "Prayer Book" busily turning over leaf by leaf of the "Mission Service." An organ kindly lent for the occasion, had been carried up the hill by half-a-dozen sturdy lumbermen, and added no little to the heartiness and fervour of the worship. The Bishop preached on the dignity of labour, showing how all honest work was ordained by God, and how,

when sanctified by the the presence of a God-ward purpose, and Christ-like spirit, if offered, even in its lowliest forms, ample opportunity for serving and glorifying God. Next morning, in accordance with notice given at the service, a goodly number of persons gathered again at the school house, bringing their children to be admitted to the fold of Christ's Church. The Bishop prefaced the administration of the sacrament with a brief address in explanation of its meaning, illustrating it by the process of planting a young shoot in the soil, to be trained up to maturity, and pointing out the idea of ownership on Christ's part, as expressed in application of the sign of the cross, also emphasising the fact that, till years of discretion were arrived at the parents and sponsors were responsible to Christ for the care and christian nurture of their little ones.

GORE BAY.

The service being concluded we lost no time in resuming our journey. At this point, however, we found it necessary to make a detour of twenty-five miles in order to call at Gore Bay on the opposite side of the channel, and to enable the Bishop to make enquiries about the destruction by fire of a new church which Rev. Mr. Tooke was erecting at one of the out-stations in the township of Burpee. Unfortunately, not being completed, and the brick chimney not having been built, there was no insurance, so the loss is total. A strong impression prevailed in some minds that it had been the work of an incendiary, and accordingly an arrest was made on suspicion, but on the case coming before the magistrates it was dismissed on the ground of an alleged contradiction, in the evidence of the principal witness, a boy of 13 or 14, who swore that he saw the prisoner taking the lighted brands to place them under the building. No redress, however, could be obtained and so the mission must bear a loss which is all irreparable, as the settlers had exhausted all their local resources, in money and labour, in its erection, and the claims on the scanty Diocesan Funds are just now too numerous to admit of any relief from that quarter. But the emergency will be provided for in some way or other, and the Bishop need not fear but that the little flock whose hopes have been so suddenly and disastrously blighted will soon see their church rising from its ashes.

LITTLE CURRENT.

The run to Little Current was made very quickly with the aid of a high wind and heavy sea. Here a budget of letters was received, and the evening devoted to replying.

SHEGUIANDAH.

Sheguiandah, seven miles off, was our next point. Here the work of the Missionary, Rev. F. Frost, is of a two-fold complexion embracing two congregations of Indians, and two of whites, all within an area which admits of frequent services and constant pastoral visitation. Indeed Mr. Frost has just notified his several flocks that while the roads are at all passable he hopes to visit them every Sunday. The church accommodation in this mission is steadily increasing, there being one frame church at the village for the whites, another, of log,

in course of erection by the Indians at Sucker Creek, a third about to be built for the Indians, and by them, largely, at Sheguiandah, while a fourth has been promised to Little Current by a Canadian Churchman resident in England. The more immediate object of the Bishop's present visit was to consult with the Indians as to the building of the church for which the necessary funds had been so generously raised by the church women of Toronto. Plans and specifications had already been prepared, but objections had been raised by the Indians to the employment of a white-man as the builder, on the ground of the apparent reflection that would thus be cast on their interest in the work, and their ability to carry it to a successful completion. A pow-wow was accordingly summoned for the evening of the 11th, at which all the men of the band were present, with several squaws and children. Chief Manitowasing, on behalf of the band, stated their view of the case and for himself and them expressed a willingness to do all the work on the church for nothing, provided it was left entirely to them and no white-man was engaged as architect. The sentiments of the Chief evidently voiced the feelings of all present, as was shown by the indistinct but expressive tokens of approval that came from all sides. The Bishop then replied, pointing out the importance of the task before them, and the sacredness of God's house, and the necessity of giving Him our very best in everything, and specially emphasizing the fact that a man might build a boat, a house, or a barn, and yet know nothing of church-building. Also calling their attention to the difficulty which must arise from the length of time they would take, if they undertook to put up the building themselves, first, for want of machinery to prepare the timbers, and next, from the necessity of going away frequently to earn money for the support of their families while doing all this voluntary labour, closing by giving notice of another meeting at 8 o'clock on Monday morning, before his departure for the Georgian Bay. The pow-wow then ended with the singing of "Jesus lover of my soul," in Ojibbewa, in which old and young united very heartily, followed by the benediction.

Sunday's services were all well attended. Seventy-five were present at 10 a.m., the service, with the exception of the lessons, being in Indian. The Bishop preached, Mr. Frost acting as interpreter. An afternoon service was held for the whites, the Bishop preaching again, and a third time at Little Current, about seven miles away, where from eighty to ninety were present. On Monday the adjourned pow-wow was held, at which the Bishop stated his decision to this effect; that having accepted the white-man's plans and specifications, he would have the lumber supplied by the white-man also, and all the material prepared in his mill, so that everything would be ready for its place, and delivered on the ground—then the Indians if they wished, could put it together, under the direction of the Missionary and the Chief, first putting in a solid stone foundation, and receiving twenty-five cents per day as wages for all work over and above what was voluntary. (This sum had been suggested as sufficient

to obtain food.) The Bishop's proposition, however, was not favourably received. "The Chief had said they must build their new church and, they must obey him, etc. etc. Finding it necessary to be firm with them the Bishop then repeated his proposition, saying that he would call on his return that way about a week later, and hoped that in the mean time they would discuss the question among themselves and decide to agree to the arrangements he had proposed, as otherwise the church could not be built at all. The pow-wow then concluded with the usual "hoo-zhoo's" and hand-shakings, and the Bishop went on board the *Evangeline* to resume his journeyings east.

KILLARNEY.

Killarney, on the north shore, was our next point. Here we found a neat little village of probably a hundred and fifty inhabitants, nestling in a bay most completely land-locked, and offering a perfect shelter from almost any wind that might blow. The 'Bayfield' lay at anchor here, this being her head-quarters, during the new survey now being made under the direction of Commander Bolton, who, with Captain McGregor, kindly furnished the Bishop with minute instructions as to his course to French River. Finding, however, that we had some forty miles to cover before dark, and the day being somewhat thick and hazy, we changed our plans and stood in towards Collins Inlet, fortunately meeting the tug belonging to the mills there, and following her guidance up a broad, deep stream, running between steep, thickly wooded hills on either side, till we reached our destination about seventeen miles from Killarney.

COLLINS' INLET.

It was now seven o'clock and no time must be lost if service was to be held that evening, so two of the party set off to find the manager or foreman of the mill, and notify the workmen and their families. Just at this point a heavy rain-cloud broke, and a torrent poured down which threatened to disappoint our hopes, but despite the weather and the shortness of our notice the school house was filled to the doors, some standing all through, and we had another hearty and soul-stirring service, in which every member of the congregation seemed to be taking part, both in the singing and responses. After the sermon by the Bishop the customary notice was given as to baptism, a hymn was sung, followed by the benediction, and the people scattered, one man informing us that for three years they had been depending on the store-keeper for religious services, that in all that time not a solitary minister of any Protestant communion had visited the place to care for the people's souls! Need it be added that the resolve was there and then silently registered, that so far as the church of England was concerned, no room would be left for the utterance of a rebuke like that again. At 9 a.m. next day six little ones were baptized into the church of Christ, the parents expressing their most grateful thanks for the opportunity of obtaining this long wished for privilege for their children.

J. F. S.

(To Be Continued.)

Rev. E.F. Wilson's Trip to The North West.

W Started Friday evening, July 24th, taking with me three Indian boys, Abram, Joe, and White. We had to go 300 miles by steamboat to Port Arthur, 430 miles on by C.P.R. to Winnipeg, 356 miles thence, still by rail, to Regina in the Assiniboia district, and from that place it was my intention to branch away from the railroad and visit as many of the Indians as possible, travelling with a pony and buckboard and camping on the prairie at night. My object in making this trip was with a view to extending (D.V.) our work at the Shingwauk Home. I thought, if God so willed, I might perhaps induce some of the children of those wild Indians of the North-West to return with me to our Institution, and I had some idea of eventually establishing, if the way so opened, a branch home in those distant regions. With these objects in view I sought first of all an interview with Bishop Anson whose headquarters are at present at Regina, and was very glad to find that he was entirely in sympathy with me and most anxious that something should be done towards the evangelization and christian training of these wild Indians of whom there are many thousands in his diocese, and on whose behalf but little has at present been attempted. The Bishop also entirely approved of my plan, which was to try and induce some half dozen or so of these wild boys to go back with me to the Shingwauk, to keep them for three years, and at the end of that time to bring them back and let them form the nucleus of a branch institution some where in his diocese. I thought it advisable to take three of our Shingwauk boys with me not only that they might help me in camping but chiefly that by so doing the Indians whom I visited might have ocular demonstration of what it was we proposed to do with any of their children whom they might consent to give over to my care.

We arrived at Regina in the middle of the night, that is at 3 a.m. Tuesday morning July 28th. We got our tent up on the prairie on the north side of the rail (the town being on the south) and went to bed for three or four hours, then the sun beating on the sides of the tent and making it uncomfortably warm roused us up and we sallied forth to have a look at our surroundings. All around us as far as eye could reach North, South, East, and West was prairie, looking like the great green ocean, the distant farm houses and teepees of the Indians appearing like vessels and sailing boats in the distance. When we camp in Algoma we always take care to have wood and water close at hand, but here there were neither. How were we to bake our bread and boil our water for tea? There was a cottage not far off, so we went and enquired. Wood we were told could be bought in the town for \$7.00 a cord, poplar wood such as we could get for one third of the price in Algoma, and water could be had from a pump also in the town. Well, would these good people give us a little hot water to make our tea with this morning? Oh yes, they were quite willing, and on condition that my boys brought water

for them as required from the pump they would keep us supplied with hot water and also do our cooking for us as long as we remained; they were Roman Catholics, and it was very kind of them. The town of Regina appears to be ambitious, but it is at present very straggling, there are several good buildings, a brick court house, ditto post office (not yet completed) and two or three hotels, but you have to go across the prairie to get from one to the other. About a quarter of a mile to the west are the Government offices, a mile further the Lieut. Governors' residence, and on beyond that the mounted police barracks, where the noted Riel is at present confined as prisoner together with some 80 others, Indians and half breeds. We were fortunate in arriving just in time for Louis Riel's trial, and day by day during that first week I sat in the court-room listening to the evidence and making pencil sketches of the prisoner, counsel, and witnesses, and on Saturday afternoon I heard the sentence against the traitor pronounced.

But my object in this journey to the North West was mainly in the interest of the Indians and on the Monday after our arrival we started off. I hired a buckboard and pony from the livery stable in Regina, and about 10 o'clock in the morning we were already on the trail leading to Pie-a-pots' reserve, 30 miles to the north. For the first 14 or 15 miles we had nothing but prairie before us, the farms being very few and far between. At 1.30 o'clock we stopped for dinner, but as there was no water to be got you may be sure we felt rather dry, and wished for a cooling draught such as Algoma so plentifully affords. In the afternoon of Aug. 3rd at 4.30 p.m. we sighted the teepees on Pie-a-pots reserve, and shortly after drew up at Mr. McKinnon's. Mr. McKinnon is Farm Instructor there. He very kindly invited us to stop at his house during my stay, and informed us there were on the reserve, 550 Crees and these all pagans. They get from Government each month per head 12 lbs flour 12 lbs potatoes, and 5 lbs of beef. They are all very much opposed to the priests and refuse to send any of their children to Qu'appelle, school, they say the Government is trying to break them up as a people by getting their children away from them. The reserve is eight and a half miles square (72 square miles). In the evening I took a sketch of the place and had quite a pow-wow [big talk] with them. I had to speak slowly as I speak Ojibeway and theirs is the Cree language but they are both somewhat similar. I told them about our Institution and about my taking chief Bulkwujjenene of Garden River to England. I made Abram take off his boot and show what an Indian boy could do in the way of bootmaking. It was handed round and examined closely. All the people wore regular Indian costume, none of the men wore trowsers but had ornamented leggings, a blanket round the body and the hair plaited and ornamented with strips of fur. After our pow-wow I asked if Pie-a-pot had returned, he had been working some distance away. They said "yes, he was in his tepee," we accordingly repaired thither, a tall Indian leading and two others on horseback bringing up the rear. The chief has the reputation of being a

very shrewd man and hard to deal with, often openly insulting the priests and setting his face against christianity. I was preparing myself for this and was not surprised when he received me rather gruffly, and seemed disinclined to converse. I think I succeeded however, in somewhat interesting him. I repeated what I had said to his people about the Shingwauk Home, Buhkwujjenenes' visit to England, our great fire and the re-building of the Institution. I told him the number of our pupils and the subjects they were taught, I said I would not mention the subject of religion as I knew his people were all Pagans and opposed to christianity, as for myself I loved religion and these my boys loved it, but as for Pie-a-pot and his Crees they had had no instruction and so could not well judge as to the worth of it. One of the Indians then asked about the trials then going on at Regina. I answered them plainly: told them that Riel's trial was concluded and that he would be hung on Sept. 18th "no Indians" I said "had been tried as yet but I had seen Big Bear" (Cree) "and asked him to give his son to me and he had said if he were sent to prison he would probably do so." The Indians were all at this time listening very attentively and I noticed that Pie-a-pot reclining on his cushions one his wives unlacing his moccasins, kept glancing towards me. Then I said "you have heard all that I have told you of my schools and of my desire to benefit the Indians, but I feel I have no right to expect you will believe all I have said. I have come as a perfect stranger among you, I may have been telling you the truth and I may have been speaking false. How can you tell? There is no reason why you should believe me any more than others who have spoken to you, you just hear with your ears, but you have no proof that what you hear is true. Now what I advise you to do is this: Let one of your chiefs go down into Canada, and see for yourselves what is going on, and then let him tell the rest. Why should not chief Pie-a-pot do this, and I think it would be well that a Sioux chief should go too. Your chief Pie-a-pot, I have seen to-night for the first time, (at least I can scarcely say I see him for it is too dark,) but although this is the first time I meet your chief, it is not the first time I have heard of him, I have seen his name many times in the newspapers, three months ago I saw his name in the newspapers, and now I come travelling about, and I see him in his own tepee. I have also seen the names of other Indian chiefs in the papers, Big Bear, Poundmaker, and others. Those chiefs are now in prison, in chains, but I find Pie-a-pot peacefully reclining on his cushions in his tepee. Why is this? Those other chiefs whom I mentioned took up arms against the Queen that is why they are in prison, but here is Pie-a-pot a free man in his own lodge because he did not join the rebels, and did not fight against the Queen. I think it would be good that Pie-a-pot who loves the white man, who loves the Queen, should go as I have suggested and visit the white people in the civilized part of Canada, that he may see them, and they see him. I would suggest also that another chief, either the Sioux chief "Standing Buffalo" or the Saulteaux chief Pasquah should go too, and

when I see them I shall propose it to them. To-night I am in Pie-a-pot's lodge, sitting here as his guest. If Pie-a-pot will come to my house he will be welcomed in the same way, he shall smoke and have his food." Then I shook hands with them all round, and we retired for the night.

(TO BE CONTINUED).

A Visit at the Shingwauk Home.



ALTHOUGH much has been said and written about the Indian Homes of Algoma, a few remarks from a visitor who has had special opportunities for observation may not be altogether without interest.

Those who have travelled know how difficult it is to get correct impressions of places and things without personal knowledge, and this has been in a marked degree my experience in regard to the Indian Homes. Not long after coming to Canada, I made some enquiries about the work among the Indian children, and was told that it was of a most disheartening character owing to the low degree of their intellectual powers. Now as my informant was not only a person of intelligence and information, but an earnest Christian, and therefore as I supposed conversant with the Mission work at least of the Canadian Church, I accepted the statement as authoritative and enquired no farther. My impression of the density of the Indian mind was deepened on the occasion of my first visit to the Shingwauk Home which took place a year or two ago. Coming as I did with a party of friends to see the place, of course the knowledge I gained of the children was of a most superficial nature. But as it is often just from such superficial observation that people form the opinion which they are only too ready to circulate I dwell upon these particulars. We were politely conducted through the building, and spent some little time in the schoolroom, where only a few boys were present, the larger number being still away for the holidays. We improved the occasion by talking to the little fellows, our English being interpreted where not understood, but nothing we could say elicited even a gleam of intelligence from one of their faces. They gazed solemnly at us with their large dark eyes, one countenance after another wearing an expression of stolid indifference which not even a promise of "candies" seemed able to dissipate. In despair we turned away, and I reflected that my friend who had spoken of the stupidity of the Indian youth had done so with reason, up to that time I had felt a little doubt on the subject on the principle that after all it is wisest to see for oneself before being too sure of anything. This year however, I have been privileged to spend some weeks in the institution, and arriving just at the close of the school-term was present on the prize day, when evidences of the progress made by the scholars were produced. The proceedings resembled those of other scholastic institutions; and included a speech from the Principal who gave a sketch of the work from its commencement and explained the method of study, some kindly words from the Bishop who presided, a few remarks by two of the Toronto clergy then visiting

his Lordship, and the distribution of prizes to successful students. There was no want of animation in the dusky faces now, nor question of interest in what was going on. As Waubegezis, the head-boy received his honours he was greeted with as much enthusiasm as would have been evinced by any school of white boys for their medalist, and no less pleasure was manifested when little "Pete," the baby of the school was called up to take a prize. One of the brightest faces among the competitors was that of a small youth named Beesaw, who, I was informed, had complained that his examination was not difficult enough! I have not relied only on such external signs of intelligence but have studied the examination reports, and talked to the pupils, besides making enquiries on all sides with regard to the capacities of the Indian children, and am surprised to find it admitted that they would often put the children of the white man to shame. We have to remember that they have not only made a certain progress in the subjects they have studied, but that the work has to be done in which is to them a foreign language, and when this is considered the progress made is not only satisfactory but surprising. The Bishop at the prize giving suggested that the exhibition of specimens of the boot-maker's, and carpenter's skill on the occasion of the closing exercises would be interesting to visitors, but my lengthened stay here has enabled me to see both carpenter and bootmaker at work in their respective shops. Indeed I have had work done by the latter, and stood by while he adjusted a patch on a boot hardly stout enough for these rough Algoma roads. The present instructor at the Home in the Carpenter's department is an Indian who has been trained here, of whose work there are many specimens to be seen by those who will take the trouble to look for them. Of the agricultural pursuits I may also speak as I have seen the boys at work making hay, for though it is holiday time some volunteered to remain to keep the place in order during the summer months. It is hard work though in the hot sun while the others are away pleasuring, and it is no wonder that the labourer sometimes shows signs of drowsiness and weariness of his task. Truly it is not wonderful that these wild children of the soil find it hard to take to settled occupations. Who that has wandered among the lakes and backwoods of this Canada of ours, does not feel at times the charm of the nomad life creeping over him, and sigh just a little for the days when existence was simpler, wilder, freer? Let us not be too hard on them, our red brothers that they find it so difficult to yield to the pressure of the chains of our civilisation. Alas! did our boasted civilization appear more heavily laden with the fruits of christianity, did love, joy, peace, long-suffering, gentleness, goodness, faith blossom more abundantly in the white settlement which the Indian sees around him, he would not be so long, I am thinking, in casting in his lot with ours! But I must return to the subject of my theme, and in speaking of the workers I must not forget David, the captain of the school, who besides being an excellent workman is remarkable for his trustworthy qualities. He is a traveller having visited Toronto

where he was invited to spend some days by a lady friend of the Homes, and he gave me a very good account of what he had seen there. There was only one occasion on which I can say that I have seen David at work, as he went away for holidays soon after I came, but I was fortunate enough to have a seat in the 'Missionary,' the boat of the institution when she put off to greet the soldiers returning on the Athabaska. The Missionary was manned by the Indian boys, and commanded by David, on which occasion also the boys drum and fife band did good service, saluting the soldiers to the tune of "for he's a jolly good fellow" as the steamer glided by. I might wander on with descriptions of the Home and its surroundings. In summer time at least its attractions are sufficient to repay a visit, and lovers of the beautiful will find much to delight them in the lovely little chapel nestling among the trees, and the quiet little cemetery on the wild hill-side, girdled with trees, through which may be seen glimpses of a still woodland lake, a fitting resting place this for the remains of the first missionary Bishop of Algoma, his tomb surrounded by those of Indian children whom he loved so well, but time and space are limited, and I will only say more that was the work of these Homes better known, and understood I am sure the aid given would soon be doubled and the work extended. Mr. Wilson's desire to extend the work for the benefit of the Indians farther north has already been mentioned in the last number of the *Algoma News*, and an account of his journey thither with that end in view has been sent to the Church papers. It remains only for me to add, in case I have not made the moral of my little tale sufficiently clear, that my visits to the Shingwauk Home have strengthened my conviction that, though hearsay may be well enough when one can conscientiously find no surer means of information, yet no just or satisfactory impression of missionary work or anything else is to be gained without a little personal trouble, I may mention that the trouble of a visit to these parts is very slight since the C.P.R. boats have made the journey an easy and pleasant one, and the fare is moderate.

E. E. M. M.

Aug. 21st 1885. Shingwauk Home.

Huntsville.

The quarterly business meeting of all Saint's S.S. was held on the 29th inst. Rev. T. Llwyd in the chair. The reports as to attendance, finance, etc. showed the S.S. to be healthy and prosperous. The children's service was appointed to be held Aug. 9th and the pic-nic in Mr. Hunts' grove Aug. 13th. Thanks were expressed to the kind friends in Toronto who through the Incumbent and Mrs. Denton, have supplied the school with books and papers. The Supt. stated that a more liberal supply of S.S. papers was greatly needed.

GEO. ECCLESTON

Secretary.

July 7th 1885.

Uffington.

To the Editor:—

The work on the parsonage in this Mission is progressing favourably. The people seem determined to have a comfortable residence for their minister, most of the labour has been gratuitous.

The Rev. F. Greeson was married on Monday Aug. 3rd, at Holy Trinity Church, South Quebec, by the Rev. E. A. W. King M.D. to Louise, elder daughter of William Lewin Esqr. of the Manor House, Whitby, England. Mr. McMurray has placed a house at the disposal of Mr. and Mrs. Greeson, until the parsonage is fit for habitation, and the kind ladies of the mission had everything comfortably arranged for the first appearance in Muskoka of the bride.

J. G.

August 17th 1885.

Rosseau.

The Church of the "Redeemer" Rosseau, has been added to by the addition of a vestry, which was built with money granted by the Bishop, save five dollars which the vestry was called upon to furnish. The foundation has also been repaired by the Vestry, and the church is greatly improved in appearance and comfort. A chancel or apsis is needed to give a finish to the Church and add the extra room so much needed in the summer season.

ALFRED W.H. CHOWNE.

The Parsonage Rosseau, July 23rd 1885

Acknowledgement of Clothing From Fredericton N.B.

1 Parcel for Mrs. Renison, 2 large quilts, 2 girls' jackets, 2 hoods, 2 Glengarry caps, 1 boy's suit, coat and trowsers, 1 winter cloak, 1 great coat, 1 lady's dress, 1 toque, 2 boys' coloured shirts, 2 pairs large boots, 6 pairs knit hose, 6 pairs mitts, 3 pairs cuffs, 3 scarfs, 1 parasol and from four Sunday School scholars, namely, Miss Tippet's pupils: from Emma Maxwell, picture books and other toys; Blanche Tibbitt, for Xmas tree, parasol, knife, toys and dolls' clothes; Sophy Lister, knitting; Annie Wilson, knit hose.

The ladies who contributed were Mrs. A. F. Street, Mrs. Michey, Mrs. Harrison, Mrs. T. Tibbitts, Miss Lister, Mrs. Thomas and Mrs. Tippet and daughters.

From Miss Cross Bristol, (For Neepigon).

CONTENTS OF PARCEL, No. 1.—Doll, scrap book, envelopes, blotting paper, 3 books, illuminated texts &c., crochet wool shawl for Mrs. R., Helmet for post man, 6 wool comforters, tops, ball and other toys, 2 babies' knitted petticoats, pins, tape, buttons, angola for darning cork socks, 1 child's dress.

PARCEL No. 2.—4 warm jackets and pieces of cloth, felt hat, hood, small quilt.

PARCEL No. 3—2 dresses, 4 pairs stockings, 3 childrens' petticoats, 1 warm child's dress.

PARCEL No. 4—2 childrens' warm bodies petticoats and drawers, 5 books, 6 testaments, 4 warm skirts, 2 tins of tea, blanket, packet of cards, &c.

PARCEL No. 5—4 skirts, 1 tin of tea 1 tin of coffee, 4 calico bodies, 4 small chemises, 2 pairs socks, box of

beads, &c., helmet for Mr. Renison, tape, cotton, hook and eyes, &c., 1 large quilt.

ENGLISH BOX PER MRS. WM. MARTIN.

2 dresses, 14 chemises, 7 brown shirts 9 flannel petticoats, 8 small petticoats and stays, 5 under drawers, 1 pair stockings, 13 hoods, shawls, cuffs small frocks, clouds 25 shirts, 11 collars, 5 serge jackets, 4 coats, 2 waist coats, 6 pair pants, 22 mufflers, 5 pair socks, 4 under-waists, 5 woolen caps.

A BOX FROM ST. MATTHEW'S, QUEBEC.

4 Aprons, 4 pairs drawers, 2 flannel petticoats, 2 skirts, 5 chemises, 2 night gowns, 1 pair stockings, wool, gloves, 3 flannel shirts, 2 under vests, flannel, 2 pair socks.

A BOX FROM MISS SADLER, HAMILTON.

6 Hoods, 6 pairs mitts, 6 dresses, 6 clouds, pair socks, 11 pairs flannel drawers, 10 skirts, 12 cotton dresses, needles, 12 chemises, 7 night dresses, 13 pairs stockings, 20 pair socks.

FROM CHILDREN'S W. PARTY FROM MRS. CORRIE, GUILDFORD.

4 flannel shirts, 5 blue blouses, 7 comforters, 17 muffetees, 1 pair baby's socks, 3 baby's vests, 2 girls frocks [cotton] 2 aprons, 6 shifts, 1 comfort for Mr. Wilson.

Receipts for the Indian Homes.

JUNE 1885.

Miss E. Wood for Shingwauke	\$ 5,00
St. Anne's S.S. Toronto, for girl	25,00
Mrs. McWilliams, for boy	20,00
St. Peter's Church Guild Sherbrook, for girl	37,50
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	\$87,50.

JULY 1885.

Mrs. and Miss Hunt, for Homes	\$ 2,00
St. Pauls' Port Dover for boy	12,00
Mrs. Lea Fredericton, for Wawanosh	18,66
Mrs. Lea " " Shingwauk	11,15
I.G. Wawanosh	1,00
St. Sohn's S.S. London, for Shingwauk	7,00
Prof. Schneider for Homes	10,00
St. Peter's S.S. Toronto for boy	16,25
Jt. John's York Mills for girl	3,00
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	\$81,06

AUGUST 1885.

St. Paul's S.S. London, for boy	\$ 37,50
per Mips Wallis, Peterboro for Homes	20,00
O.S. St. John's N.B. for Shingwauk	5,00
Holy Trinity S.S. Toronto, for boy	12,50
Holy Trinity S.S. Toronto, for Wawanosh	3,50
Miss Baring, per boy	60,00
St. Stephen's S.S. Toronto, for boy	58,28
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	\$149,50

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REV. E. F. WILSON

Sault Ste. Marie Ontario.