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OUR WORK AMONG THE INDIANS.

MORE misrepresented being never lived on the face of the earth than the red man of the Forest. So reads an American exchange. And the same paper goes on to give the reason of this misrepresentation of the Indian, namely, that all that is known about him at present is told by white men, and that this misunderstanding and misrepresentation is likely to continue until the Indians as a people are sufficiently civilized and educated to stand up for their own rights and speak for themselves. That the difficulties in the way of educating and civilizing the Indians as a people are many and great certainly cannot be denied. Speaking only of our own experience in this Diocese of Algoma. Their wandering habits, their want of stability, their comparative indifference about the education of their children, their want of faith in the singleness of purpose of those who are honestly trying to benefit them, all these things militate against the efforts which have been put forth on their behalf, the ardour of the Missionary becomes damped, and those who would have given of their substance to aid the cause are apt to withhold their hands because success has not followed the efforts that have been made in the ratio that had been expected. Probably no men engaged in the Holy office of the Ministry, are called to endure greater trials of faith and patience than are those whose lot is cast among the Indians. Probably every Bishop in Canada and the North West will allow that the most trying branch of his work is that which has to do with Indians. So long as it is a mere matter of paying an episcopal visit in a fatherly way and distributing gifts to the children and people all goes well, but when it comes to a question of organization, and inquiries are made as to what the people themselves are doing towards supporting their ministers, and how the necessaries for the church and school are supplied, and what are their domestic habits and their character for honesty and sobriety, then the sore spots come to the surface, and the Bishop is apt to feel that the problem of how to deal with the Indians is a deeper and a more difficult one than he had at first thought. But to look for a moment at another side of the question. Here throughout this country are scattered these bands of Indians, living for

the most part on their own reserved lands, their habits, ideas, occupations, language, all very different to those of their white neighbours; they are forced to be our neighbours we are forced to be theirs; surely we would not leave them to be heathen; how can we call ourselves christians if we would do that; if they are to be christianized, a church must be built for them and a missionary must learn their language and go and live with them; and then there are their little children, clever little things, quite capable of receiving instruction and learning to read and write the same as white children, and so the next thing is to build a school house and to appoint a school teacher; thus these Indian missions have gradually crept into existence; and who will dare to say that wrong has been done or that money has been improperly employed in making these efforts to reclaim these poor people from ignorance and heathenism? But time has gone on, years have rolled by, and now because these poor Indians have not made the same progress as might have been expected of a colony of white settlers with the same advantages offered to them, the cry is raised that Indian Missions are a failure, that money spent on improving and civilizing the Indians is wasted; yes, some even go so far as to say that the Indian nature is of so low and debased a type that it is incapable of improvement. It is poor encouragement to a missionary who has spent the best years of his life labouring on behalf of these poor forest children, bearing with them in their inconsistencies, forgiving them their personal annoyances, aiding them when it might be said they did not deserve aiding, treating them kindly and tenderly as a father might treat his children, to be told that his efforts have been all wasted and to be sneeringly asked what fruit can he show as to the result of all his labours. We believe that the Indians are a misrepresented people. That is, while allowing that there are traits in their character that are exceedingly trying, that there is often a laxity of principle about them, a want of fixity of purpose and perseverance, we nevertheless maintain that TIME SUFFICIENT has not been allowed for the vast change that is required to be made in their thoughts and principles, and habits before they can become assimilated to the ways of white people. We think it ought to be taken into account that the Indians as a people for generations past have lived in an utterly wild untutored state and that the seeds of

this wild life must necessarily take a long period to eradicate, it ought not to be expected that even the whole lifetime of one worker, however faithful he may be, should count for very much in the evangelisation of a race whose evil tendencies have all the time been gaining strength for centuries. Those who would help us in our Indian work must moderate their unreasoning expectations. We would apply this maxim both to our Indian missions in Algoma, to our Indian schools at Sault Ste. Marie, and to that extension of our work to which we are looking forward. Some success we have had. Much success we have not had. Much success we have learned not to expect. Those who would help us in our Indian work must be content like ourselves with a moderate measure of success. We would put in our plea for those who have been bearing the burden and heat of the day, for those who have sacrificed many of the pleasures and advantages of life in order to throw themselves into this work of caring for and training these poor despised Indians. If men and woman are to be found, (and indeed it is but few there are) who will earnestly with their whole heart and soul, for the sake of the Saviour who died for us all, undertake the work of reclaiming and teaching this poor neglected people, who will go into this field that has so little that is inviting and encouraging, who will bear with the peculiarity of temperament which is often so trying in the Indian character, who will put up with experiences which are to say the least to say unpleasant often even revolting, who will undergo trials and discouragements and still go bravely on, surely their hands ought to be upheld, surely their appeals for assistance in their arduous work ought to be responded to. It is hard enough to bear the seeming apathy of Indian men and women for whom one is spending one's life and for whose welfare strength and health and worldly advantages are all willingly sacrificed, but it adds bitterness to the cup when those of our own flesh and blood, our fellow christians of our own language and nationality, turn to us the cold shoulder and seem to take no interest what ever in our work. We are speaking on behalf of those now labouring among the Indians in the Diocese of Algoma, at Garden River, at Sheguindah, at Neepegon, at the Indian Homes at Sault Ste. Marie, nay we go further, we would embrace the distant Dioceses of Ruperts' Land and Assiniboina, and we assert in respect to all this vast missionary District as we have asserted often before that Canada is not doing her duty by the Indians, that the church of England is not doing her duty to these poor scattered people, that the labours employed in the field are far too few, and that those who are at present labouring have not had their hands supported as they should have. Cold cold christians, who have never themselves tried or known the difficulties of the work, stand afar off from us as though we and the people whose cause we have espoused were lepers, and sneeringly point the finger at us saying, Where is your success? Where is the result of all the money that has been expended? Most earnestly do we pray God that a change may speedily be brought about in this matter, and that people's hearts may be stirred within them to do as

the good Samaritan did and help the poor Indians in the same kind hearted and whole souled way that he did the poor man by the wayside, not for what will be gained, but as a simple duty which every christian owes to his neighbour.

NOTES FROM NEEPIGON.

WE cannot say farewell to our Indian Mission at Neepegon for 1885, without a few words more, in order to enable its friends to appreciate at their true worth the difficulties and discouragements attending its prosecution. Some, doubtless, would prefer that those should be kept in the back ground fearing their dampening effect on the interest felt by those who contributed to its support, but, (1) Should not missionary reports be true to all the facts of the case, and (2) Ought not the very knowledge of the difficulties intensify, rather than diminish, our zeal, as we remember in whose footsteps we are trying to follow, and that though eighteen centuries have gone by since He preached the Kingdom of God, even for him the time has yet to come when "He shall see of the travail of His soul, and be satisfied"?

Firstly, then, as one important factor in the case, be it remembered that with the Indian, the peculiar features of his case, yet to be enumerated, are grafted on the evil root, viz., the original depravity of our fallen nature, which, in white and red men alike offers a very stubborn resistance to the truth.

Secondly—As peculiar to the Indian, remember the migratoriness of his habits, and his inborn and inherited aversion to the restraints of a settled civilized life. How long his forefathers may have occupied the continent none can tell, but all these centuries he has been a wanderer, and the process of civilization cannot be condensed into the brief space of a "transformation scene." The process must necessarily be very slow, and will demand, wherever attempted, from faith and patience, as well as a wiser and more liberal employment of the proper instrumentality than has yet been expended on the solution of the problem. And Church and State must both co-operate, the one in payment off a just and righteous debt, the other in discharge of a divinely imposed duty and obligation. For the adult Indians comparatively little can be done: the force of habit is too deeply ingrained to be soon or easily overcome. But let us lay hold of the children of both sexes, and gather them, where possible, into such christian and industrial homes as the Shingwauk and Wawanosh, and with such material in our hands, soft and pliant and ductile, there is nothing to forbid our expecting great results, provided the experiment be fairly made, and time enough be allowed. In a word, *give the Indian fair play* in the race for social and religious improvement, and he will not disappoint the hopes of even the most sanguine among his champions.

Thirdly, no missionary enterprise among the Indians can afford, at least in its earlier stages, to ignore their bodily needs. These, from the nature of the case, are very urgent. We require them to build and occupy log houses, discouraging them from wandering, if possible, but thereby, till they

have learnt how to till the ground, we cut off their former and only means of support, viz., the chase. True, some settlements, like that at Negwenenang, may be fortunate enough to be within reach of prolific fishing grounds, where salmon-trout and whitefish may be found in abundance, but (1) only one month in the year produces them in any quantity, and the Indian, among his other characteristics, have very little idea of providing for the future, preferring a kind of hand-to-mouth life, (2) The fisheries are a very precarious dependence, failing altogether, as they do occasionally, and starvation is staring the Indians in the face, unless the mission *is* prepared to feed them, and this is no easy matter, in view of their immense "capacity", as may be judged from the consumption of provisions by twelve Indians during the six days occupied in transporting a portion of Mr. Renison's supplies from Red Rock to the Mission, viz., 1½ barrels of flour, 125 lbs of pork, 10lbs of tea, 25lbs of sugar, and 2 bags of potatoes. The "Department of the Interior" is therefore, no small factor in the Indian question, and as shown on a larger scale by the late rebellion, the "Minister," whether of Church or State, must make some provision for it. Just here, however, lies one of the many grave difficulties attending our missionary work viz., the danger of fostering the mercenary spirit, and seeming to purchase their adhesion to the faith for the sake of "the loaves and fishes." Not indeed that they own to the impeachment. Their version of the matter is a much more charitable one. "The great Father sent you, you say, to care for our souls, but we and our children are hungry, does He not care for our bodies?" And with this logic of nature we must be content, waiting patiently till their ability to support themselves relieves us of all further risk of a misconstruction of our motives.

Fourthly—Growth in our Indian Mission is some times hindered by difficulty and opposition from without. But one or two new converts have been added to the settlement at Negwenenang since its first establishment. This has not been owing to any scantiness of material, still less to any remissness on the Missionary's part. Among all the labourers in the Indian field who are bearing the burden and heat of the day, nowhere can one be found more indefatigable or selfdenying in his efforts to bring the blessed light of the Gospel to those who are "sitting in darkness and shadow of death." But toil as he may, let the following narrative taken from his own lips illustrate one form of difficulty with which he has to contend: "Last summer said Mr. R., a message was brought to me that the Pagan Indians at Nee-pigon Post, about forty miles off, were anxious that I should visit them. Interpreting their message as a call from God, I made my preparations and started on the 29th of July, accompanied by Mitchell and his son John. We reached our destination by August first. The Pagans received us kindly. I spent two days among them, instructed them as fully as was possible, and baptised a number who expressed their desire to become Christians; among them was one woman of very diminutive stature humped-backed, and carrying a child in her arms, who, while the instruction

was going on, separated herself from the others, and went down towards the edge of the lake, evidently anxious to get me to follow her. On doing so, and question ing her, she said that she had been a bad woman, and had done many wicked things. Long ago, when she was young, she had a vision, which had troubled her all her life, and made her afraid, and unless this fear could be taken away, and her sins forgiven she did not want to be baptised. I told her the goodness of the Gospel of Christ more fully and afterwards admitted her to His fold. Shortly after I returned to the Mission, accompanied by Medawenene and his two sons, and a son of Penawenene, who were anxious to see for themselves and the rest of the band what the lands and houses at Negwenenang were like. On my arrival I surveyed three lots for three families. Our visitors having made their observations, set out on their return, with the intention of coming back, and building their houses this fall. Michael and his son went with them, taking a canoe large enough for the whole party, and a supply of flour, pork and tea. P. and his family set out in this canoe, but had scarcely covered three miles of the journey when they were overtaken by——— and——— who told them that the Missionary only wanted to kidnap the children, and threatened Michael with bodily violence if he attempted to take them away. This frightened the poor Pagans, and they abandoned the idea of joining the Mission. The others were also told that if they joined us they could never again obtain anything from the store. Michael returned in twenty days, disappointed in his errand nothing being left of the supplies, which had cost about thirty dollars.

Such is the plain, unvarnished story of our Nee-pigon mission, its present condition, and the difficulties that hinder its progress. But, "none of these things move" us, save to greater faith, and a more unflinching perseverance. "With God nothing is impossible." Even in the apparently disappointing results of Mr. Renison's visit to those poor pagans, there is this much to encourage us, that the good seed must have found lodgment in some of those who listened to it. It cannot, all of it have been "as water spilled upon the ground." Even in consciences as ignorant, and minds as dark and degraded as theirs— and from what we heard of some of their habits, a deeper degradation could hardly be conceived— there must have been something in the Gospel they heard to appeal to any lingering remnant of religious instinct that still remained in them; and if so a beginning has been made. And that for the present suffices. Sooner or later— and if later, still soon enough for God's purpose— the tiny seed will germinate, and we shall see, as a thousand times already elsewhere "first the blade, then the ear, then the full corn in the ear." Meanwhile our very confidence in the divine promise forbids any slackening on our part. The words which Elaot, the apostle of the Red Indians, inscribed at the end of his own Indian Grammar, may well furnish our motto:

"Prayer and pains, through faith in Jesus Christ, will do anything."

While, as a pledge of success, we need none better or more inspiring than this word, in which we have been made to trust:

"Ask of me, and I shall give thee the heathen for thine inheritance."

E. A.

OUR INDIAN HOMES.

WE have 40 boys and 21 girls at present at our homes. The number of boys is smaller than was anticipated, the reason being that three boys ran away during Mr. Wilson's absence, one went home sick, and two had to be dismissed for ill conduct. There are also several boys and girls who did not return to us after the summer vacation. Our numbers nevertheless are considerably larger than they were last year, indeed for the past two or three years they have been gradually increasing. Our funds on the other hand are low. This is caused in some measure by the employment of an assistant superintendent who has had charge of the institution while Mr. Wilson was away travelling. No provision has as yet been made for this additional expense; and yet if the plans are to be carried out for the proposed extension of our work it is absolutely necessary that the office of assistant superintendent should be made a permanent one. Many new Sunday schools have promised to assist us by undertaking the support of individual Indian children, and we are now looking anxiously for their first remittances. Our books showed a deficit of \$829 on Nov. 1st., and it is a hard matter to meet our bills as they fall due with the present low state of our funds.

PROPOSED EXTENSION.

We have already mooted the idea of enlarging our present buildings at Sault Ste. Marie so as to take an increased number of pupils. On the last page of this paper will be found an account of the money already received towards this object amounting in all to \$375. This sum we want, if it please God, to increase to \$7000, and to employ it in the enlargement and complete refitting of the Shingwauk Home, so as to enable us to take 100 pupils and to train some young men as teachers and missionaries. In fact we propose to make it a large central institution from which to extend our work among the Indians in a more systematic way and on a more extensive scale than has been done at present. In connection with the central Institution at Sault Ste. Marie, we propose to establish *Four Branch Homes* at points varying from 300 to 1000 miles distant from Sault Ste. Marie. One of these is to be in Assiniboia, one in Manitoba, and the other two within the confines of Ontario. The Bishop of Qu'Appelle and Rupert's land are warmly in favour of the establishment of these Branch Homes: each of them is to cost about \$5000, and we shall look to Sunday school children throughout the Dominion to assist in supporting the Indian pupils. For the establishment of these Branch Homes we pray that God may put it into the hearts of some of His servants who have wealth sufficient, to give \$1000 as

a nucleus to begin with for each of them. Will not each person who reads this appeal put a dollar into an envelope and send it *now*, and so encourage us with a little beginning. The Branch Home in Assiniboia is to be called the "Katapawa Home," Katapawa being the Indian name for the Qu'Appelle valley, and the Bishop proposes that it should be built on Long Lake, north of Regina. The Bishop kindly writes about it as follows:—

"The Rev. E.F. Wilson, Head of the Shingwauk church of England Homes for Indian children at Sault Ste. Marie, has asked my sanction for the establishment of a Branch Institution of a similar character in this Diocese. I wish to say that it would give me the greatest pleasure to see such an Institution established in this Diocese if, by the blessing of God, he is enabled to carry out his intention. We have 5000 Indians amongst us, and at present I regret to say our church is doing scarcely anything for their spiritual welfare. The C.M.S., to whom I have applied, is unable to help us further than with the one mission that is established at Touchwood Hills. I am convinced also that the only hope of doing permanent good to the native race is by the instruction of the children away from the influences of their homes. I very earnestly trust Mr. Wilson may be able to commence work in our midst before long.

Adelbert, Bishop of Qu'Appelle

Nov. 11th 1885.

Port Carling.

His Lordship, the Bishop of this Diocese, paid his annual visit to this Station, on the 8th and 9th November. On Sunday the 8th His Lordship held a confirmation at which five candidates received the apostolic Rite. His Lordship delivered a most impressive address to the Candidates, and preached an appropriate sermon from John ix. 25. The Holy Communion was administered to the members of the church, including the newly confirmed. After morning service his Lordship, went down to Montmores' Point, where a large number assembled in a private house for Divine worship. His Lordship here confirmed seven, and administered the Holy Communion, the sermon was preached from Mark iv. 28. In the evening a large congregation again assembled in St. James' church, Port Carling, to meet the Bishop, who took the opportunity to give them a most eloquent and soul-stirring sermon from John viii. 32, the Bishop preached with power. On Monday the 29th His Lordship left Port Carling at an early hour in a small steamer, and went on to Port Sandfield, where the newly erected church was visited, but service was held here. His Lordship went on to Gregory, and held service there at 11 a.m., there was a very small attendance here. The service was held in the school room, and the Holy Communion administered, The Bishop preached from Matth. xviii. 3. From Gregory the Bishop went across to Brackenrig where a large congregation collected to meet his Lordship, Service at 4 p.m. the Bishop preached from Psalm XLVIII. 11, 12, a sermon that must be remembered by all who

heard it. His Lordship held a Vestry meeting in the evening at Port Carling, and left on Tuesday morning for Toronto.

A Cry From The Backwoods.

The following is from a farmer residing in the Mississaga Valley on the north shore of Lake Huron.

Day Mills Post Office, Algoma.—Nov. 6th 1885.

REVD. SIR:—I write these few lines to you to lay before you the destitute condition of this part of Algoma as regards church privileges, and opportunities for Divine service and communion. From Bruce Mines Eastward to the Mississagua River and even east of that, the country is fast filling up with settlers and schoolhouses are getting built in every direction. Since you visited us here there has been a most wonderful change in the roads and general appearance of the country. There are now good roads opened out in almost every direction rendering all of easy access. As a specimen you remember the road you came to our place, now we see buggies, lumber-waggon, and even thrashing machines come along there now, and there is now a telegraph line as well in front of us. But I am sorry to say that we feel ourselves sadly neglected by the church, we never see the face of a church clergyman except the Rev. Mr. Berry from Bruce Mines who visits us once or twice in a year, but being in deacons' orders is unable to administer to us the Holy Communion. There are quite a few church people scattered about, but they are in 3 or 4 families in a place, just enough to form a starting point to gather round a congregation. I wish our Bishop would appoint a resident missionary clergyman in this District who would travel round from place to place holding services and gather up the members of our church, leading them to have regular services with lay readers, supplemented by visits at stated intervals from the missionary, by that means the interest of the people in the church would be kept alive; unless something of this kind is done soon they will many of them be lost altogether to the church. You can form no idea of the progress that this part is making in population unless you were to travel about as I have done from house to house, the leading roads as a rule are thinly settled, but new houses are to be seen everywhere all through the district. I do hope the Bishop will see his way clear to sending us a clergyman in full orders as missionary in this part of Algoma before long. I enclose you 25 cents for the "Algoma Missionary News." We like to see the "News," it is a welcome visitor.

J.F.L.

A TRIP TO SPANISH RIVER.

NEXT SPRING, just before the breaking up of the ice, I started out on a journey to Spanish River to see the Indians in the sugar-bush. I was on the road very early in the morning in order to get the advantage

of the "crust," and made my way from Little Current across the rather wide expanse of ice to La Cloche with as much speed as possible, but the sun had already begun to melt the crust and the travelling became very heavy.

It was afternoon when I reached the Hudson Bay Post at La Cloche, and as the snow by this time had thawed down to slush, I decided to stop, at the kind invitation of Mr. and Mrs. McTavish, all night. We had service in the evening, obtained directions as definite as possible as to the probable whereabouts of the Indians' sugar-camp, and started out early next morning.

My way lay across, or rather through, small lakes away back of La Cloche and as I drew near to the place where I expected to find the trail to the camp, and was jogging along, I met a young Indian brave whom I recognized as a member of our church. He invited me to his wigwam. On reaching the shore I could see at a glance it was impossible to take the pony further, so I tied her to a tree on the shore and left her. The trail was about six inches wide, and sometimes an almost perpendicular ascent. Soon I reached Wahsashkung's camp, where I read and prayed and spoke with the people. They were very glad to see me and to hear the Gospel, and as a proof of their gratitude they gave me a nice piece of Moose meat—Jim Wahsashkung had killed a Moose some days before.

The next camp was about a mile and a half farther in the bush. Here dwelt an Indian who gloried in the name of Pashmuhneeb. A very nice Indian, the father of the donor of the Moose meat, but I am sorry to say the old man was not at home. However, the daughter and son were. I spoke to them for a while, read and prayed, and we sang an Indian hymn too, I remember. There were no other camps beyond, in that direction, so we retraced our steps. I was anxious to see a family by the name of Kaushkuhza. I called on them some time in the winter, when I was informed of their desire of receiving baptism in the Church of England. John Kaushkuhza, the father, said they would be ready when I came again, so I was desirous of finding them and, if possible, making my way to the sugar-camp where they lived.

The children of Wahsashkung volunteered to accompany me and in due time we reached the wigwam. John was at home and also his family. I told him I had come again to see him as requested. Referring to the baptism of his children, he said, he was a Roman Catholic, his wife a pagan, and his children were pagans. As regards myself, said he, I was baptized a Roman Catholic, but I know nothing about religion, for no one has ever taught me anything. I want my children baptized in the Church of England for I know then that they will be taught. I spoke seriously and plainly to the mother. I told her that it would be better if she accept the faith of Christianity, and then she could present her children. I explained to her as simply and as clearly as I could the principle doctrines of christianity, the plain and simple truths of the Gospel. She listened, but refused. You see, said her husband, she thinks if she gives up her pagan way she will appear like a weak turn-coat. But I show

ed them it was not so. That no one can receive the truth till it is presented to them, and if errors and follies were dwelling in the mind we should give up these when truth is presented and take it. I pointed out to them that the purity and wisdom and holiness of the truths of christianity compared with the old fetishism. I assured the woman it was no weak turn-coatism to give up the bad to embrace the good. I did not succeed in convincing her, at least I do not know that I convinced her, she would not publicly profess christianity. I prayed for her that God would open her heart to know and receive the truth.

The eldest of the candidates for baptism was a youth of seventeen who was helping a poor old blind man in the next camp. Though he was a pagan he was doing christian work helping the poor and afflicted. The old blind man was a pagan too, as I found on enquiry. He told me that he had once tried the white-man's sorcery but had fallen back on the Indian's sorcery and found it better. I told him I doubted if he understood what he called the white-man's sorcery, or had ever considered it. I showed him his mistake in calling the Christian Religion the white-man's sorcery, as the first preachers and converts to christianity were men of all races and every colour. I assured him that the aboriginal inhabitants of countries, black-men and Indians, were very early converted to christianity. I spoke for a while to the old man on the truths of the Christian Religion. I told him of the Saviour who commanded all races of men to come to Him and be saved in consequence of the Redemption purchased by His own sacrifice. When the old man heard me use the expression "God says," he wanted to know whether I heard God say it. No, I said, but He wrote it and sent it by the hand of an accredited messenger, with unmistakable credentials to prove its genuineness.

I invited the old man to come to the baptism and he would hear more but he did not. The young man went back with me to the camp. I spent some hours instructing the candidates for baptism; others came in and listened. I looked around for a suitable vessel for water, but there was nothing but a tin-dish. I made them clean it out well. Now there was no clean water, so I went to the lake and fetched some myself. I again pointed out to all present the meaning of baptism, water, the emblem of purity. There were five baptized. A young christian woman present being sponsor for the youngest child. I was much pleased with the behaviour of them all.

The father said he was sorry he could not give me any dinner, but he was going out next day to hunt Moose, and I suppose if I had stayed till he returned, which might be in a week, I should have had a luxurious dinner of Moose meat. I ate a cake of sugar and had a drink of wafer, but was still hungry.

F, F.

Rev. E.F. Wilson's Trip to the North-West.

(Continued.)

We started off at once, the distance being only our or five miles, but again we got on the wrong

trail, and although we could see the Indian village which we wanted to visit on the other side of the river, we were a long way from the ford, and there was no way of getting across. So we had to toil again up the long steep hill which we had descended and continue our way along the brow till we should strike the right trail. We found it at last, and another long steep winding descent brought us down to a narrow fordable neck in the Qu'Appelle River. As it was half past one we stopped for dinner sitting in the sedge grass on the river bank. Then having given our pony a drink we waded across the narrow stream and arrived almost immediately at

"STANDING BUFFALO'S" VILLAGE.

The Sioux Indians though of a more warlike character than the Ojibeways, or Crees are reputed to be very intelligent and industrious, and certainly the little village of mud huts with thatched roofs was an improvement on the conical tepees of the other Indians whom we had visited. We were fortunate in finding 'Standing Buffalo' at home, but I was disappointed that he did not understand either Ojibeway or English and there was no interpreter at hand. However I had jotted down a few Sioux words in my note book, and I showed him my photograph and pointed to my "hokshia yanni" (boys three), and I think made him understand that I had a big teaching tepee a long way off, also that I was "wasiteliwaka" a missionary, not "shina sapa" a French priest. As a thunder storm seemed to be threatening we did not stay long. I just made a rapid sketch of the village while the thunder clouds were gathering, and then off we drove back to Pasquah's Reserve.

About 7:30 p.m. the Indians began to gather some 10 or 11 men, and we met in a log room which Mr. Huckley used as his office. I told them as I told Pieapot, all about the origin of the Institution, and how the Garden River chiefs had assisted me in getting it started, and then I mentioned how it was that I started out on my present tour. I had heard I said about the fight going on, and I wanted to see the Indians and hear from them what it was all about, and I wanted to ascertain whether anything was yet being done to teach them and instruct their children. I had talked I said to my friend Buhkwujjenene about it and Buhkwujjenene was very pleased that I had started on the expedition, and hoped that I would bring back with me some of their children. Pasquah said that the reason of the fighting was that the Indians were not contented; promises had been made to them which had not been fulfilled. However, his people for their part would not fight, they had kept quiet, and had cultivated their land the same as usual. As to sending children to our Institution he was afraid that none of the Indians would be willing to send them so far unless they knew more about it; he thought the proposal for two of the chiefs to go back with me was a good one, he for his part would like to go, and if he went he would take his little boy, Zose, aged nine and leave him at our Institution, another Indian named Charles Asham (a Roman Catholic) proposed to go with his chief as attendant, and they said that if Pieapot went he would want

an attendant too, so that would make four men to go with me. Asham also said that he would place his boy John aged 13 in our Home.

At 10.15 a.m. next day we started for

FORT QU'APPELLE

eight miles distant. It was a good road all the way and we came in sight of the place at 11.30, our track then led us down the side of a steep wooded hill, very picturesque and pretty, and we could see the town lying in the valley between two Lakes connected by a narrow river. Passing through the village we found a good place to camp on the other side of the bridge. At 5 p.m. I walked up town and called on the Rev. Mr. Lewis, and later in the evening he came to our camp, it was raining hard and I went with him to call on Mr. McDonald, Chief factor of the Hudson Bay Company.

Friday Aug. 7. All the morning it was raining hard and we kept in the tent. About 2 p.m. Rev. Mr. Lewis came with his horse and he, myself, Joe and Abram drove out 4 miles to visit the Roman Catholic Institution for Indian boys on the Qu'Appelle River. It is beautifully situated and both buildings and grounds are very neat and well taken care of; they were built and are wholly provided for by the Government. Mr. Huguemard is the priest in charge, and he shewed us all over the place. There are 27 boys and 3 girls one little boy is a relative of Sitting Bulls. On our way back we passed a police wagon and two outriders; they had got "White Cap" and a half breed rebel, having just taken them prisoners and were going to take them to Regina.

Saturday Aug. 8. The roads being heavy after yesterday's rain and the Assiboine Reserve 40 miles off I decided to take only one of the boys with me and leave the other two in the tent at Fort Qu'Appelle till we should get back on Monday evening. Accordingly at 4.30 a.m. I woke White up and as soon as we were dressed and had got the horse harnessed and the things packed off we started. It was 5.30 a.m. when we got away and a beautiful morning, but the roads were very sticky and we had to keep on the grass. A man was getting out his ox team on the outskirts of the village, he set us on the right trail and told us which way to go. Our first destination was Indian Head, a station on the C.P.R. 19 miles distant. Just before getting there we entered upon the Bell Farm, that world renowned Institution 10 miles square. A number of teams were at work ploughing, 6 or 8 horses to each two share plough. The land appeared to be divided into sections with an overseer's house on each. We reached Indian Head at 10.30 a.m., a village about as large as the Sault. Here we unhitched the horse and tied him out, and remained an hour and got dinner and rest. After travelling 9 miles further our trail took us close to the house of a leading settler named Wakler. We stopped to rest and water the horse, and Mr. Walker hospitably asked us in, and his wife a good natured Scotch woman made us a cup of tea and gave us some bread and butter and cakes. I asked what opportunity they had of attending church and finding that it was very seldom, I offered to come out to-morrow evening and hold service in

their house, which offer they very gladly accepted, and said that they would collect the neighbours for service at 6 p.m.

(To be Continued)

GIFTS TO THE INDIAN HOMES.

We beg to acknowledge receipt of several barrels of apples which have been fully appreciated in our Homes.

OCTOBER - The Guild of Christchurch, Cataraqui, box of clothing for boys, and quilts and dolls for girls, also in same box clothing for girls from Miss Billborough, Belleville.
 NOVEMBER - From Professor Schneider, Trinity College, a "paten" for the Bishop Fauquier Memorial Chapel, and a parcel of Clothing
 From B. Homer Dixon box of books for Xmas presents. A friend, parcel of Xmas presents Miss Milne Home, box of mullers & shawls. Mrs. Thorne box of boys clothing. Mrs. R. J. Clinch box of clothing and reading matter. Mrs. Killaly, Morrisburg box of girls and boys clothing, quilts, and Xmas presents. Miss Ingles, Niagara, box of Xmas presents, &c. St. George's Sunday School, Newcastle, a barrel of girls and boys clothing, Xmas presents, etc. Miss J. Roe, Lennoxville, box of girls' clothing and some Xmas gifts. Rev. Canon Hincks, box of Xmas presents. Rev. Dr. Beaumont, box of Xmas presents. Hawkesbury, parcel 11 pairs of mits 2 pairs of socks and 1 doll. Anonymous, from Perth, \$1.00 for Xmas gifts.

MARKSVILLE—Rev. H. Beer begs to acknowledge receipt of box of clothing from the Woman's auxiliary Society, Ottawa, also \$2.00 from Mrs. Sullivan for mission purposes.

Rev. A. Chowne begs to acknowledge receipt of papers, *The Guardian, Christian Times, Banner of Faith* from unknown friends, also *Dawn of Day* from Miss Rowe, Orillia, *The Canada Missionary Reader, The Guardian* from Mrs. Joseph Wansworth

RECEIPTS INDIAN HOMES.

OCTOBER

A sincere well-wisher	\$ 3.00
Rev. G. Thornloe	4.00
Miss E. and the Misses Patterson for Sh'hwk	5.00
Ditto ditto for Wawanosh	5.00
A. Duncan for Shingwauk	5.00
St. Matthew's Sunday School, Montreal, for b'y	25.00
Grace Church, Montreal, for Homes	5.76
	<hr/>
	\$ 52.76

NOVEMBER

Miss Beavan, for freight on box	\$ 6.00
J. J. Mason, Diocess of Montreal for Waw'nsh	33.84
Ditto Nova Scotia ditto	2.00
Ditto Niagara ditto	5.00
Ditto Montreal, for Shingwauk	15.00
Ditto Nova Scotia ditto	7.00
St. Paul's Sunday School, Clinton,	10.00
St. Mark's Miss'ry, Ass'n., Parkdale, for boy	13.85
St. Luke's Sunday School, Halifax, for girl	48.75

Mrs. Almon, for Wawanosh	10,00
Mrs. Cooper, ditto	5,00
Miss Pigott	1,00
Mrs. D. Stevens	.60
<i>Evangelical Churchman</i> for boy	25,00
Miss Beaven, for M. Williams	5,00
St. George's Miss'y Un'n, Lennoxville, for girl	25,00
Trinity Sunday School, Galt, for boy	75,00
W. H. Draper, Sunday School, Aylmer, for g'l	6,25

\$ 294,29

DECEMBER

Trinity S. S., St. John's, N. B., for boy,	\$ 18,75
Ditto ditto for girl,	18,75
Holy Trinity S. School, Toronto, for boy,	12,50
Ditto ditto for Wawanosh,	2,50
St. Peter's Guild, Sherbrooke, for girl,	18,75
The Misses Shannon, for Indian Homes,	8,00
St. John's S. S., Stewartown, for Shingwauk,	10,00
Church of the Redeemer S.S., Toronto, for b'y	18,75
Mrs. Greer, from her children, for two Bibles,	1,00
St. Peter's S. S., Toronto, for boy,.....	16,25
St. Luke's Sunday School, Ashburnham,	4,30
Mrs. Holden, ditto Vandreuil for girl	7,50
Ruby, Bertie, and M. Holden.....	2,50
Miss T. A. Mercer, for girl	10,00
St. George's Sunday School, Montreal, for b'y	18,75

\$ 168,30

ALGOMA MISSIONARY NEWS.

APRIL.—Rev. R. Lindsay \$1,00. Rev. T. H. M. White \$1,00. N. McCleaghan 20c. Rev. W. R. Clark 60c. Miss Chaderton \$1,43. Miss Bond 20c. Rev. T. B. Read 1,00. Mrs. Maingy 1,00. Mr. Shannon 20c. Rev. Stephenson 1,50. Miss Kernighan 50c. \$8,63.

MAY.—H. Rowsell 1,00. S. Bennetts Esq. 25c. Miss Selwyn 25c. Miss Wood 40c. Rev. G. Gilmore 1,00. Mrs. Harrison 20c. H. L. Morphy Esq. 2,00. Rev. F. Frost 1,00. \$6,10.

JUNE.—Mrs. Byles 38c. Miss Cunningham 50. Rev. W. R. Rally 20c. Miss Wheeler 50c. Miss Loosmore 1,50. Mr. W. Rae 2,00. St. Anne's Sunday School, Toronto, 1,00. \$6,08.

JULY.—Captain Till 20c. Miss Freese 1,25. Mrs. Hunt 1,00. Miss Hunt 1,00. Mrs. Forest 1,00. \$4,25.

AUGUST.—C. I. Kinnear Esq. 80c. Mrs. McWilliams 20c. Miss Stewart 40c. M. C. Grantham 1,00. Mrs. Holden 75c. \$3,15.

SEPTEMBER.—John Esquima 21c. Mrs. J. Ellegood 35c. Miss Milne Home 36c. Rev. A. J. Young 60c. \$1,52.

OCTOBER.—J. Greeson 1,00. Emily Bacon 1,00. Miss C. E. I. Killay 1,00. \$3,00.

NOVEMBER.—Rev. C. I. Ingles 40c. Miss Beaven 25c. J. Little 25c. Mrs. D. Stephens 40c. \$1,30.

DECEMBER.—Mrs. Williams 35c. Rev. F. C. Piper 20c. Mrs. Dykes 1,00. Miss Wirtle 20c. Mrs. Merritt 41c. T. Ellis 20c. Rev. W. Johnson 1,00. Mrs. E. Wilkinson 40c. Mrs. John Marks 55c. Miss Murray 2,00. K. Noyes 40c. \$6,71.

Errata.

MAY—Collected by Mrs. Davidson from three little boys printed \$70, should read 70 cents.

SEPTEMBER, Miss Baring for boy printed \$60, should read \$58,20. St. Stephen's Sunday School, Toronto, for boy, printed \$58,28 should read \$12. Omit ed Christ church, Deer Park, \$9,38

NOVEMBER—Donation per Miss Pigot printed \$25, should read 25 cents

The following Algoma Missionary News subscriptions were entered in error as donations. Rev. J. Green \$1. Miss C. E. J. Killay \$1. Miss. & Mrs. E. Bacon, \$1.

The Editor desires to apologize for the above errors which have crept in and the delay in acknowledging receipts for Algoma Missionary News. His illness in the spring and his absence from home nearly all summer have been the cause.

Shingwauk Extension.

Received by Mr. Wilson during his tour and acknowledged in Toronto Church papers \$246.71

NOVEMBER—E. F. W. \$100, Mrs. Williams Quebec \$5. Anonymous Galt, \$1. Anonymous per. Rev. S. Jones \$3. L. B. Botsford \$10.

DECEMBER—Miss Sterns \$10. \$129-00.

THE BISHOP'S APPOINTMENTS.

The Bishop's appointments for the visitation of Muskoka in January are as follows:—January 1st Tasker's 2 p. m. 3rd Gravenhurst 11 a. m. and 7 p. m. and Northwood at 3 p. m. 5th Purtock 3 p. m. 6th Barkway 10 30 a. m. and Tifinton 7 p. m. 7th Baysville 7 p. m. 8th Stoneleigh 2 p. m. 9th Bracebridge 8 p. m. 10th Bracebridge 11 a. m. and 7 p. m. 11th Bardsville 11 a. m., and Falkeburg 3 p. m. 12th Beatrice 2 p. m., Ufford 7 p. m. 13th Brunell 7 p. m. 14th Townline 6 p. m. 16th Port Sidney 8 p. m. 17th Port Sidney 10,30 a. m., and 7 p. m. 18th Allensville 10 a. m. 19th Ravenscliffe 10 a. m. 20--22 Hoodstown, Ilfracombe, Keatsville, Dixon's. 24th Huntsville 11 a. m. and 7 p. m. 25th Grassmere 10 a. m. 26th Harris. 27th Cyprus 2 p. m., Emsdale 7 p. m. 28th Bethune 2 p. m. 29th Beggshoro 2 p. m., Strratt's 7 p. m. 31st Burk's Falls 11 a. m. and 7 p. m.

The Bishop requests that, wherever possible, arrangements be made for a meeting of the members of the church after each week-day service for the transaction of business matters connected with the interests of the several congregations in each mission.

WAWANOSH HOME FOR INDIAN GIRLS.

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

ALGOMA MISSIONARY NEWS

PUBLISHED BI-MONTHLY.

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