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SWISS VILLAGE IN AMOJA

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Volume IX.

JULY 1st, 1886.

Number 3

### The Neepigon Mission.

The following is a letter from the Rev. R. Renison to the Bishop—dated May 24th :

MY DEAR BISHOP :

Mrs. Renison, the children, and myself arrived here from Negwinenang yesterday, accompanied by Joseph, Mishael, John, and Oshkapekeda : We knew nothing whatever about the 30 bushels of potatoes, and the farming implements having arrived; not having received any letter since the 8th of April. However, I have succeeded in hiring two other Indians from Fort William who were here looking for employ, as Joe had to go to Port Arthur, and it would delay our planting too long, we have to send up to the mission to bring the other Indians down, and probably we might not find them at home, as they had gone away to hunt bear before we left, and so I am about to return to-morrow morning at an early hour with two canoes and five Indians. I think we will be able to take up all the stuff, and the Indian Agent at Port Arthur has authorized Mr. Flanagan to defray the expenses of transportation.

Before I left the Mission, early in the spring, I gave the Indians some money to purchase seed potatoes at the Neepigon post, and before they went to see their bear-traps had already made nice little gardens and had put in all the seeds that we could afford to give them, and now we return with a full determination to plant the thirty bushels of potatoes, if possible, and then I hope we will have no more hunger at Negwinenang. The Indians are really astonished and delighted with what has been done for them, and I am sure that they will endeavour to make their gardens as neat as possible before your lordship arrives. They all request me to ask the Kechemakudawekonuya not to arrive at Red Rock before the first of July as their gardens and fences in particular will not be completed before that time.

Please write and let me know if you can manage to meet us on the 1st of July, or last day in June. I hope to be back here again in about ten days, and it would be most convenient if I could hear from you about that time.

I received a letter from Henry Barker stating that he shipped a cow and calf on the Owen Sound or me on the 16th inst., it was very late at night

when the boat called here, and she was unable to land at the dock, and so they they took her to Port Arthur, I heard that it is all right, and will arrive here by the first local boat. Mrs. Renison will be able to make use of her milk here until Oshkapekeder is prepared to take her to the mission. Joseph Esquimaux arrived at the Mission about two weeks ago. He walked all the way through the bush from Red Rock. He was employed by some man at Port Arthur to procure some specimens of minerals from the shore of Lake Neepigon. If Mr. Wilson can't do better for him he says he will take up the school teaching at Negwinenang ; he told me that he would be back again soon from Port Arthur and will perhaps help to get up our winter supplies.

In conclusion I wish mostly to say that we are all greatly encouraged and delighted with such a spontaneous gift from the Indian Dept., and in behalf of my little flock I return your lordship most sincere thanks for all the trouble you have taken on our account.

Mukwa, Oshkapekedis' son, was married in our little church last Sunday to Nancy, the Indian girl I found half-frozen on the ice about one year ago last December. Ubeseeken and Mugwa request your lordship not to bring them any guns, as their hunting has been very bad, and they lost all their traps and furs this spring, the ice going away a month earlier than usual, and so were unable to travel. Oshkapekeda alone lost about \$50 worth of traps, Obeseeken and Mugwa about half as much, and Mishael about \$20 worth. Hoping to see you about the 1st of July, and with Mrs. R's united kind regards to Mrs. Sullivan and family. I remain, my Dear Bishop

Your Obedient Servant,

R. RENISON.

In a later letter Mr. R. writes :

I am rather surprised to find that Neepigon has made remarkable improvements since last summer, I believe we are going to have a very nice little settlement here. Three or four families connected with the English church have settled down close to the C.P.R. station, and I had quite a nice congregation Sunday. It is quite refreshing to us to spend a few weeks with the whites. after being shut in through the long and dreary winter ; and it is a great treat to myself to have the opportunity of

preaching in my own tongue. From the present aspect of this place, and from the mining possibilities of the surrounding district which have lately caused no small sensation, it is reasonable to hope that this will yet become an important mission station, and then if we had a waggon road made through to Negwinang, the missionary could either in winter, or summer, without any portaging, accomplish the journey in one day, and hold alternative services in both places, this indeed would be a "consummation devoutly to be wished," I believe it would be good for me both bodily and spiritually, and mentally to hold occasional services among the whites, and then the work for a missionary here would not be altogether so monotonous.

The cow with her little calf arrived here safely. You may be sure that the wholesome fresh milk is a luxury that we all thoroughly enjoy. We will not return to the mission until I hear again from your lordship as to the time when we shall come down to meet you at Red Rock.

With Mrs. R's united kind regards to your lordship Mrs. Sullivan and family, I am dear Bishop,

Your obedient servant

ROBT. RENISON.

### How to Civilize the Indians.

*From the Churchman.*

**C**APTAIN R.H. Pratt, of the Tenth Cavalry United States Army, has evidently discovered one factor in the solution of the vexed problem, and that is to give their children the benefit of an education such as the children of the whites enjoy. We have before referred to the development of his plans for this civilizing process:—how five years ago, when in charge of Indian desperadoes who were sent from the West to be imprisoned at St. Augustine, he observed an inclination among them to learn the ways of white men; how he succeeded in making the experiment of bringing them under discipline at General Armstrong's admirable institution at Hampton, Va.; how that experiment was so successful that from time to time he brought new recruits from the West to enjoy the privilege; and how, after having convinced the officers of the government of its practicability, they appropriated the United States Cavalry Barracks at Carlisle, Pa., for the more favorable testing of the experiment.

From the outset the school there has been a success. Its projector and all associated with him have entered into it with enthusiasm. He has gained the confidence of many of the chiefs of the wild tribes, who have cheerfully intrusted their children to him, among whom are White Thunder, Spotted Tail, Two Strikes, and other noted warriors. Spotted Tail with intelligent forecast said, "Civilization is closing around us, and I want my children to be a part of it when it comes," and accordingly sent four sons and a daughter to the school. There are already in it representatives of the Sioux, Cheyennes, Arapahoes, Kiowas, Puones, Comanches, Poncas, Nez Percés, Menomenees, Sacs and Foxes, and

Iowas. A Sioux chief said, "If this had been done 25 years ago, we should not be as we are now."

When influential chiefs among the Indians accept this idea, and impress it upon their people, a great gain is secured. Captain Pratt has long been sanguine in the conviction that a good common education with training in practical arts and in domestic duties, would result in the transformation of another generation of the rovers of the plains. He has maintained that if the unoccupied military posts of the United States were used for training-schools for Indian youths, peace with them would be assured, as well as with the frontier settlements, as it would promote their civilization and their prosperity. In his own earnest words there is food for profitable reflection by those who are honestly trying to solve the difficult problem of our time.

"It is my wish that there were fifty such schools at this moment in the United States. Five thousand children could be got at once to fill them. Before long, teachers, interpreters, farmers, tinsmiths, carpenters, harness-makers and shoe-makers would be sent out among their tribes and I believe hundreds would remove East. The country would soon get hold of the idea, the Indians would be civilized in one generation, their tribes disintegrated the whole 250,000 soon absorbed by the whites and the standing disgrace of the country a thing of the past."

### SHINGWAUK EXTENSION.

**W**E have certainly every reason to thank Almighty God for having opened our way towards the extension of our work among the Indian children. It is only just 8 months since the idea was first mooted to enlarge the present Shingwauk Home so as to make it capable of receiving 100 pupils and to build four Branch Homes at various distant points. During that short period nearly \$2000 has come in towards the proposed Shingwauk Home enlargement, and of the \$5000 required for each of the four proposed branch Homes we have \$600 on our books to credit of the Assiniboia Home and \$555 towards the Manitoba Home. It is our hope that both these Homes may, if God will, be built within 3 years. The Government will doubtless help us both in building and support, but for the main expense of the undertaking we look to the church and children of Canada. Will not some Sunday Schools begin contributing at once towards these branch Homes? We want to get 20 Sunday Schools attached to each of them and to guarantee about \$50 a year for three years. This will produce \$3000 for each branch Home and with Government aid and other help we shall thus be able to erect them within the set time, and then the twenty Sunday schools can go on subscribing and have Indian boys and girls as their proteges.

#### A SECOND TRIP TO THE NORTH WEST.

With a view to selecting suitable sites for the proposed branch Homes in Manitoba and Assiniboia. Mr. Wilson started on another short trip to the

North West on the 6th of May. He had also heard of two Sioux boys in the neighborhood of Beulah, Manitoba who were willing to come to the Shingwauk Home and was desirous of bringing them down. The trip, though a short one was very successful. While in Winnipeg Mr. Wilson had interviews with the Bishop of Ruperts' Land and several of the clergy, all of whom entered most warmly and kindly into his schemes. There is a kindness of feeling towards the poor Indians both among the clergy and the laity in the north west, more so perhaps than in Ontario, and it was very encouraging to hear the settlers and others speak of them as a people who might be greatly benefited by education and christian teaching. It was a great pleasure meeting with the kind donor of \$1000; he is not a man of leisure or wealth, but a business man engaged in the trade of the north west, and in addition to the above munificent gift he has undertaken the support of 2 Sioux boys in our Institution, one for three years and another for 1 year. The \$1000 donation is to be divided equally between the Assiniboia and Manitoba Homes. While on the western border of Manitoba, Mr. Wilson visited the Rev. Mr. Burmans' mission at Oak River and was his guest for several days. The Oak River Indians are all of the Sioux tribe, refugees most of them from the State of Dakota. They are nearly all pagans, but a little band of christians meet together every Sunday in the little frame church for service and religious instruction. While we were there a grand religious ceremony was going on in honor of the Great Spirit whom these poor people so ignorantly worship. There was a great beating of drums and hundreds of the Indians decked up in paint and feathers. It was difficult to understand what it all meant. Each one carried an otter or other skin extended as they walked, and if they touched one of the bystanders with it it was supposed to impart the Spirit and the person so touched fell down suddenly as though fainting. There were two novitates, in the procession, they had been fasting for several days previously and their bodies were almost entirely naked and painted yellow from head to foot. Mr. Wilson was delighted to find that not only two, but as many as 6 Sioux boys were willing to go back with him to the Shingwauk Home, they were all from the Bird Tail Reserve near Beulah, and their names are John Thunder, Elijah Crow, Joseph Ben, Jesse Eastman, "Rattling Walker," (that is one who rattles as he walks along) and "Yellow Pine." They are all to stay 3 years, and at the end of that time will (D.V.) become inmates of the Branch Home which is to be built in their neighborhood. These boys were all of them not only willing but anxious to come back with us, even though the distance from their homes to the Shingwauk is fully 900 miles. One young fellow, as soon as he ascertained that we would take him, sold an ox which had been given to him by his parents when a little calf and bought himself two new suits of clothes and other outfit and gave the rest of his money to his parents. All the six were nice intelligent looking boys varying in age from 8 to 20, the two first on the list are supported by our kind friend in Manitoba, but for the others we have no

provision made as yet and shall be glad if any Sunday schools will take them up. We think of building the Assiniboia Home in the neighborhood of Moose Mountain on the eastern border of Assiniboia and only about fifty miles from Beulah. This will be a good central point; the land is reported to be very good, and there is an ample supply of wood and good water. This will probably be the first Home we shall build, and we quite hope, if God opens the way for us, that it will be completed and ready for use within three years. The Manitoba Home we propose to erect on a fertile Island on Lake of the Woods. This is another great centre for Indians, there are about 1000 Ojibways settled on and around the Lake and the Rainy River connects it with Fort Frances where there is another large settlement. We have already selected this Island and are at present in correspondence with Government in regard to its acquirement for our purpose. The Moose Mountain Home in Assiniboia we propose to call the "Washakada Home" which is a Sioux word and means "that which is strong and good." And the Manitoba Home on Lake of the Woods we think of naming the "Menesika Home." Menesika is an Ojibway word meaning "a maze of islands; by dropping the vowel it becomes the Sioux expression for 'clear water,' both of which meanings are eminently suitable to that lovely spot. After the Manitoba and Assiniboia Institutions are established there will still be two more Branch Homes to build, one on the St Clair River between Sarnia and Walpole Island to be called the 'Kiyoshk Home' after Adam Kiyoshk who was our first pupil 12 years ago, and another near Lake Simcoe, to be called the Pugukahbun Home.

We hope that the heart of Canada will be stirred on behalf of these poor Indians whom we are trying to benefit. Surely no work can be more interesting for the Sunday school children of Canada to take up. When our Shingwauk Home is enlarged and these four Branch Homes built, we shall want support for 280 Indian children. This we are persuaded can easily be done. We are at the present time writing to 160 fresh Sunday schools asking them to take up our work. If our Indian children here can raise \$50 a year by denying themselves their pocket money and going without syrup during Lent to support an orphan boy in Jerusalem, surely there are very few Sunday schools even in out of the way country districts that could not (if assisted a little by members of the congregation) raise money sufficient during the year to support an Indian boy or girl in our Homes. Where there is a will there is a way. We hope eventually to see a complete chain of Protestant Institutions such as ours established from Ontario to the Rockies. The Indians have been left too long neglected. They ought not to be left to Jesuit teachers. This is a Protestant country, and we want to see Protestant missions flourishing; but the Church must awake to its duty, it must be roused up to action, and so far from becoming poorer by making its gifts to our Indian work we believe it will become quickened in its own life.

#### OUR HOSPITAL.

We are already making a little start in two direc-

tions this spring, at the Shingwauk Home, both of them very necessary moves. We are getting a considerable portion of our farm land drained so as to make it more productive and profitable to the Institution, and we are trying to supply a long and sorely needed want by the erection of a small hospital. We were encouraged to the last movement by a letter from the Superintendent of St. George's Sunday school New York enclosing a cheque for \$218. The walls of the little hospital are already going up, it is to be of stonework set in a framework of timber like the chapel, and will be attached to the cottage at present occupied by our kind friend Miss Pigot who will give her voluntary services in tending the sick. There will be 3 small wards, containing 6 beds in all, dining room, small dispensary, and kitchens, and a nice bright verandah in front facing the river and connecting it with the cottage.

### SHINGWAUK NOTES.

On the 31st of May the 21 girls at the Wawanosh Home all joined the Shingwauk boys in a picnic to the rapids, and had a most enjoyable time. It was on this occasion that they were introduced to their new lady superintendent, Miss Schneegans from Toronto. She quite won their hearts by her kind pleasant manner, and little did any one think what a sad accident was about to befall her. The very day following Miss Schneegans who had been staying a day or two at the Bishop's was to go out to the Wawanosh Home to enter upon her new duties; Mr. Wilson drove her out, and in alighting from the buckboard at the Institution steps her foot caught in her waterproof cloak and her face came violently in contact with the straight ivory handle of her umbrella, the handle pierced her eye, and she was led staggering and almost fainting to the couch in the sitting room. Medical assistance was at once summoned and all was done that could be done, but the injury to the eye was too great to be properly treated on the spot, and the following Sunday Miss Schneegans was obliged to take passage on the same boat which had brought her up to us, and return to Toronto for medical treatment. From what we have heard since we fear that it was found necessary to remove the injured eye altogether. She has been well cared for and most kindly treated by the Sisterhood at the Home of St John the Divine, and we quite hope in a few weeks to see her back again amongst us. It was a sad accident, and quite cast a gloom over us all for the time, but Almighty God can make all these things work together for good in a way that we cannot foresee and we must hope that it will be so in this case. Miss Cunningham our late lady superintendent, altho' packed up and ready to leave at the time of the accident has most kindly consented to stay a few weeks longer, and then the girls will be sent home for their summer vacation.

### MUSKOKA.

BRACEBRIDGE. On May 16th Sunday the Bishop of the diocese confirmed 7 persons, in the Parish Church St. Thomas, in the afternoon the same day 11 persons including two adults were confirmed at

Storneleigh 8 miles from Bracebridge. Proceeding to Baysville 8 miles further, after even-song the Bishop preached to a large and attentive congregation in the Parish Church of St. Ambrose. The presence of the Bishop amongst us is the signal of rejoicing for one and all, while his vigorous plain spoken yet eloquent sermons are the delight of all who are privileged to hear him.

PORT SYDNEY.—The Rev. W. R. Plante desires to acknowledge the following, received during March, April and May:—For parsonage Fund, Mr. McLean Howard, Toronto, \$2; Mrs. McLean Howard, do., \$2.50. Per Miss Osler, York Mills, as follows:—H. Thorne, Esq., \$5; Mrs. Thorne, \$1; Mrs H. B. Osler, \$1; Miss Osler, \$1; Per W. H. Plante, Esq., New York City, \$15; Miss Wheelwright, Toronto, per Miss Mary S. Baker, \$1. St. George's Church Toronto, per Rev. J.D. Cayley, \$35. Also, the following for the mission:—A box of books, papers, etc from Miss L. Howard, Sutton West, Ont.; and, the Evangelical Churchman from Mr. Betts (of Messrs. Cronyn & Betts), London, Ont. From friends in England, a constant supply of the best Church papers for old and young, all of which are highly appreciated, and are in constant circulation throughout my mission. Also, a package of papers from Miss Jennie Hamilton, Collingwood Ont., and several numbers of the Church Guardian from Mr. Hammond, Peterboro', Ont.

To those who have so generously aided the work of the Church in this Mission, it will be of interest to learn that their assistance has not been misplaced. The Easter returns this year from each station show a large increase over any previous year, and the disposition toward "self help" is every where more apparent. In three out of four churches a number of permanent improvements have been made, and these chiefly by the members of their respective congregations. The demand for "good reading matter" is growing, so that in expressing our gratitude for what has been sent us, we sincerely trust that the efforts of our friends in this direction will not be relaxed. It is a most pleasing fact to record, that during the past few months several fellow Churchmen in the United States have become regular contributors to the work here, having become acquainted with the Mission through the medium of our "Mission News." The new parsonage at Port Sydney is shortly to be commenced. Our available funds for this purpose justified us in accepting one of the tenders submitted to the Building Committee. Nothing extravagant has been indulged in, the plan being for a good substantial house and one adapted to the Mission. The terms for the contract call for its completion in September next, with exception of verandah and painting. The Building Committee have undertaken the responsibility of \$100—the amount short of contract price—and at least \$150 more will be required to thoroughly finish the house. After five years of waiting (during which time we lost \$300 through the failure of the Bank in which it was deposited) it seems like the beginning of a new existence to know that we are soon to have our parsonage rebuilt. The new fence is now under way, be-

built by voluntary labor among us. For these many other signs of the blessing of God resting on our labour we thank God and take courage.

### Sault Ste. Marie Confirmation.

A CONFIRMATION service was held at St. Luke's Church on Sunday morning May 30th by the Bishop of Algoma. A large and attentive congregation filled the church.

The beautiful chapel built at the Shingwauk Home, in memory of the sainted Bishop Fauquier, was filled to its utmost capacity on Sunday morning the 30th ult., to witness the admission of thirteen pupils of the Homes to full membership in the Church of England by the sacred rite of confirmation at the hands of the Bishop of Algoma. The usual service of morning prayer was conducted by the Rev. E.F. Wilson, Principal of the Shingwauk and Manish Homes, who was most ably supported by the Indian pupils with their spirited and earnest responses and chantings. When the point was reached in the services for the commencement of the ceremony of confirmation, twelve neatly dressed Indian girls and boys, and one white girl, stepped to the altar cheerfully as if glad to avail themselves of the opportunity to enroll themselves "Members of Christ, children of God, and inheritors of the kingdom of heaven," and took their places in front of which the candidates responded tremulously, but boldly and reverently, as if fully realizing the solemn responsibility they were about taking upon them. After the conclusion of the ceremony the Bishop, in his own inimitable style, addressed the newly admitted members upon the importance of the duties attaching to their new position as volunteer soldiers in the great army of Christ, and warned them against the different ways by which the father of lies would endeavour to draw them away from their allegiance to Him who gave Himself for their redemption. The Bishop preached, and the sermon which followed this interesting ceremony was based on Eccles. 12 : 1, and was nothing more or less than a masterly exposition of the whole chapter, given in such studied simplicity of language as to make it easily understood by the youngest child present, and yet interesting and instructive to the most cultured of his hearers. There is nothing lacking in the harmony in the otherwise beautiful service in the Fauquier chapel, and that is a suitable organ. The Indians have been taught to sing well, and they are accompanied by a little symphonical melodeon of insufficient capacity to suit every small room, added to which its reeds are more or less out of tune. If some charitably disposed person, having a couple of hundred dollars to spare, would invest the money in a good instrument and present it to the Fauquier Memorial Chapel, they will greatly assist these Indian children in making the musical part of their public worship worthy of imitation by their white neighbours, in any a much more pretentious temple.

### JOTTINGS.

One of the Shingwauk boys, David Wau begezis has gone to Trinity College school, Port Hope, and is doing very favorably.

The Rev. E.F. Wilson will not go to England this summer as had been planned. He will probably make a tour in Eastern Canada towards the end of the summer.

"Missionary work among the Ojibway Indians" by the Rev. E. F. Wilson, just out, published by the S.P.C.K. Sunday Schools interested in the Indian Homes should have it in their libraries.

Mrs. T.S. Cole, superintendent of St Paul's S.S. Manitowaning begs to acknowledge with sincere thanks the sum of \$5 from the Y. L. M. S. Montreal, through their Secretary Miss Brooks, also, \$5 from Mr. Bruce, Hamilton, through Miss Bruce, towards the funds of the school.

The Bishop intends (D.V.) holding an ordination in Parry Sound, probably on Sunday Aug 29th on his way to the Prov. Synod. The Revs. Young, of Magnetawan, and Gaviller of Parry Sound, will be ordained to the Priesthood, possibly also, the Rev. F. C. Berry, of Bruce Mines.

The Bishop accompanied by Mrs. Sullivan, left for Neepigon, via Port Arthur, by the Alberta on the 13th inst. He was to spend Sunday the 20th and two or three following days at Negwinenang and then come down the river, so as to reach Port Arthur for the 27th. We hope to publish some details of the trip in our next issue.

The Bishop's address, till further notice, will be Sault Ste. Marie Ont. In case any of his correspondents feel disposed to complain of undue delay in replying to their communications, he asks them to attribute the fact to his absence from home. His invariable rule, when at home, is to reply to every letter not later than the day after its arrival.

At Little Current the Bishop made final arrangements for the erection of the church, to be built there by R.D.A. Jones, Esq. formerly of Montreal now of London. It is to be a frame building on stone foundation, seating 100 people. and will be completed by Oct. 15th. The seats, chancel, furniture, Communion vessels, etc. will also be provided by the generous donor.

The Bishop paid a flying visit to Little Current and Sheguiandah a few weeks ago, going down on the 8th of June and returning on the 11th. During his brief stay he inspected the new Indian church at the latter place, visited some of the Indians in their homes, and gave them an address at the Wednesday evening service. He also arranged for Mrs. Frost's intended visit to England which, we regret to say, is rendered necessary by the state of Mrs. Frost's health. Apart from this, however, the holiday has been well earned, as Mr. F. has been hard at work for fifteen years without intermission. We wish him a pleasant trip, and Mrs. Frost a restoration to perfect health.

The Evangeline is on her way up from her winter quarters prepared for another and still more vigorous summer's campaign, by the receipt of a new steel boiler, and sundry other smaller improvements, which will, doubtless, increase her efficiency very materially. She will probably have a busy summer, as the Bishop is under the necessity of crowding the greater part of his work into July and August, owing to the meeting of the Provincial Synod in Montreal early in September.

The church at Bruce Mines is now completed, and ready for occupation, so soon as chancel furniture can be obtained. Great credit is due to the members of the congregation for their exertions, no less than \$300 having been raised during the winter. A debt however, of about \$300 still remains to be cancelled, before the building can be formally consecrated. Contributions for this purpose will be gratefully received and acknowledged by the Rev. F. A. Berry.

### Receipts for the Indian Homes.

#### APRIL 1886.

St. George's S. S. Montreal, for boy	\$ 37,50
Miss J. Hackett for Wawanosh,	2,03
St. James' S.S. Stratford, for boy	12,50
St. Pauls S.S. Toronto for boy	75,00
All Saints S.S. Huntsville, for Homes	85
S. Bethune Esqr. Q. C., for Homes	10,00
St Luke's S.S. Waterloo, " "	2,58
St Paul's S.S. Port Dover for Shingwauk	11,00
St. Mark's " Orangeville " "	10,00
St. James' Miss Union Carleton Place for boy	18,75
St. Peter's S.S. Quebec, for Shingwauk	5,00
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	\$185,21

#### MAY 1886.

St. Paul's S.S. Uxbridge, for boy	\$26,00
St. John's S.S. York Mills, for Wawanosh	3,00
S.S. Yarmouth, for boy	25,00
" Aylmer, " girl	6,25
St George's Miss Union Lennoxville, for girl	25,00
All Saints S.S. Niagara Falls, for Homes	4,45
The Misses Patterson " "	10,00
A. Duncan Esqr. " "	5,00
St. Luke's S.S. Halifax, for girl	26,05
Church of Ascension S.S. Toronto, for boy	90,00
St. George's " " " girl	50,00
St. James' church " for Shingwauk	15,32
Grace church " for "	2,42
Chester S.S. " for "	1,75
Grace church S.S. Toronto Easter collection for Shingwauk	8,26
Collected by C. Anderson Esqr. Islington for Shingwauk	3,12
St. George's Etobicoke collected by a little boy, for Shingwauk	8,26
St. James' Cathedral S.S. Toronto for Wawanosh	71,46
St. John's S.S. Belleville for Wawanosh	3,58
St George's " Kingston " "	24,60
Trinity " Brockville, for boy	40,00
St. George's Kingston for Shingwauk	24,00

St. James' Kingston " "	
St George's S.S. Goderich for boy	
St John's S.S. Cayuga for Homes	
Mrs. C. E. J. Killaly express charges on box	
Jos, Esquimau for wife	
St. Peter's S.S. Toronto for boy	
St Matthew's S.S. Toronto for Wawanosh	
St. George's " " " "	
St Paul's " " Lindsay for Wawanosh	
Grace Church Toronto Semicentennial for Wawanosh	
St Barnahas S.S. Chester for "	
Grace ch. " Toronto girl's infant class for Wawanosh	
" " " " " "	
All Saints S.S. Toronto " "	
Trinity ch. Digby Nov. Scotia for "	
St. Stephen's S.S. Toronto for girl	
New Liverpool S.S. for Shingwauk	
St. James' S.S. Ingersoll for boy	
Christ ch. " Deer Park, for Wawanosh	
Trinity " Montreal, for Shingwauk	
Mrs. Buchanan, for Wawanosh	
St. James' S.S. Fergus, for Homes	

#### JUNE 1886.

St. Paul's S.S. Wingham for boy	\$ 12,00
St. Peter's Guild Sherbrooke for girl	18,00
Wawanosh Box	1,00
St. Bartholomews S.S. Toronto, for Shingwauk	4,00
St. Peter's S.S. Quebec, for Homes	1,00
Visitors Shingwauk	1,00
S.S. Yarmouth, for boy	2,00
St John's S.S. Berlin, for boy	11,00

### Receipts Shingwauk Extension.

#### APRIL, MAY, AND JUNE 1886.

St. George's ch. S.S. New York	\$ 218,00
Church Woman	2,00
Mrs. Jos. Island	1,00
S. School Dundas	11,00
S. A. Hughes	1,75
Rev. T.W. Mussen S.S. Farnham P,Q.	2,00
E.A.S.	1,00
F. T. Langford S.S. Ashburnham	3,00
Per. Bishop of Q. Miss Davidson's bequest	400,00
Georgetown and Stewarttown S.S.'s	6,00
Per Rev. R.W. Wright, J.N. Pool Esq.	5,00
Miss A.M. Fitzgerald	7,00
Mrs. Frend	5,00
Rev. T.W. Patterson	5,00
Per A.A. Davis, Kyffin bequest	500,00
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	\$1,157,00

### Receipts Branch Homes.

Church of Redeemer S.S. Toronto for Washakada Home	\$ 50,00
Rev. J.W. Davis for Menesika Home	5,00
Geo. H. Rowswell " "	500,00

“ Washakada “ 500,00  
 Peter's S. S. Quebec for Washakada Home 5,00  
 \$1,060,00

Receipts A. M. News.

APRIL 1886.

Mrs. J. Hackett 58c., Mrs. Beck 40c., Miss D. Bull  
 Total \$1,38.

MAY.

A. Hughes 25c., Mrs. Williston 20c., Miss E. Bou-  
 1.00, W.H. A. Eckhardt 20c., Mrs. J. Bishop  
 W.H. Tremaine 21c., M.S. Mcpherson 20c., Mrs  
 Sowell 20c., Miss Forsyth 20c., Miss Burstall 20.,  
 Mrs. T.D. Jones 20c., Mrs. Elliott 20c., Mrs. Gale 20c  
 Mrs. E. K. Lawrence 20c., W. Monson \$1,00. To-  
 \$4.66.

Clothing Received.

Ladies' working party Niagara, large box contain-  
 212 articles of useful clothing for boys and girls, al  
 books and papers, and some kind presents for Mrs.  
 Wilson and her children, Miss Cunningham and Mrs  
 Anisor. From Miss White, Toronto, 2 parcels con-  
 taining toys, dolls, work material, two pieces of  
 goods for boys and girls clothing, sweets, books, and  
 papers from Mrs. Draper. St. Paul's church Sun-  
 day school, Port Dover, a nice quilt. English boxes  
 containing clothes etc., sent by Mrs. Jeaffreson, Rev.  
 Basil Wood, Mrs. Martin, Mrs. Mountain, Miss Rin-  
 ner, Guilford Children's Work Party, Mrs. Harke, al  
 from Miss Cross clothes etc. for Mrs. Renison.  
 Parcel from Mrs. Osler York mills, for Wawanosh,  
 goods. From M. Robinson Esq. St. John, N.B. nose  
 "Golden Days," and "Harper's Young People."

Diocesan Receipts.

Per Rev. Canon Belcher; M. Heaton, Esq. Montr-  
 1.00; per Secretary of Ladies' Working Party.  
 Niagara, thank offering, N. \$5, also two boxes of clo-  
 thing; per Miss Toirance, Montreal, \$82; per Mrs.  
 Holden, Montreal, \$22; per Rev. E.F. Wilson, offer-  
 ing, Memorial Chapel, \$6,06, for W. & O. Fund, also,  
 two bales of clothing for Rev. R. Renison and Indi-  
 ans; per Grant Helliwell Esq., from St. James' Sun-  
 day school Toronto, \$70,20, for Port Sydney Parson-

E. ALGOMA.

NEEPIGON NOTES.

BY AN INDIAN.

Although much has been said about Neepigon be-  
 fore, I will try to give a few hints from the starting  
 of a mission up there, and the present conditi-  
 on of the pagan Indians.  
 The late Bishop, the Rev. E. F. Wilson and four In-  
 dian boys from the Shingwauk Home, visited some of  
 the Indians who were waiting many years for an  
 English Missionary. Their chief had died after  
 waiting about thirty years. One of his sons, Fred.  
 Munedosha (Oshkapukeda) gave his favourite  
 name to Mr. Wilson, to be taught at the Shingwauk  
 Home. Great faith for him to do so, trusting his

son to a stranger whom he never saw before, of  
 course being ignorant of the character of the clergy  
 man. This boy died at the Shingwauk, this was no  
 small grief to the poor pagan. The Roman Catho-  
 lic Indians strongly advised him not to have any-  
 thing to do with the English Missionary, you plain-  
 ly see said they, you gave your son to these false  
 teachers, this was why your son died. For a long  
 time he did not say anything to them, another time  
 he was talked to by some of his neighbours, and he  
 gave a bold reply, even if I saw my son plunged into  
 a flaming fire I would also throw myself into it, bo-  
 ther me no more, I will follow my son. He had  
 to send a message to the late Bishop and to the Rev.  
 E.F. Wilson in secret, for the Roman Catholic Indi-  
 ans around were so bitter. The Rev. Mr. Appleby  
 went up to start a mission. There was much dis-  
 cussion among themselves, some wanted it at Chief's  
 Bay, where chief Muhnedooshems once gathered to  
 gether more than one hundred Indians ready to  
 meet a missionary from the Government, others  
 wanted it at Camp Alexander, 12 miles from Red  
 Rock Post; at last they settled that the mission  
 should be at McIntyre's Bay. Some would think  
 that these people readily received baptism. Are  
 you sent by the Government? said they. However,  
 they were christianized through the preaching of the  
 Rev. Mr. Appleby. The Governor-General said to  
 us, as they represented, "wait till I send you cattle,  
 and tools, for carpentering and farming, and I will  
 also send you a teacher that teaches my people. If  
 any one trouble thee, whistle for me, for I am num-  
 erous and powerful and I will hear thee.

Lake Neepigon is north of Lake Superior, The  
 length of the Neepigon river is about forty five miles  
 with eight portages, the brook and speckled trout in  
 it are rather large, weighing from one to six pounds.  
 Both lake and river are celebrated for their beauti-  
 ful scenery. The lake is a thousand feet above lake  
 Superior, its size being about ninety miles by fifty,  
 the water is clear, and the scenery beautiful, the Is-  
 lands being many, high, and unburned. Prof. W. climb-  
 ed upon one of these islands, he could see the whole  
 lake around, and said it was the prettiest scenery  
 he had ever seen. The fish in this beautiful lake is  
 plentiful and of good quality. The church of Eng-  
 land mission lies on the south side in McIntyre's  
 Bay, so called after Mr. McIntyre, H.B.C. factor  
 who is also interested in the Indians. On the  
 west side lies the H.B.B. Post.

Turning to the condition of the aborigines here on  
 this beautiful lake and river, I am sorry to say they  
 are very poor. I do not say poor but very poor  
 particularly on the north part of the lake, where  
 Medawenene and Penawenene came from, who  
 very nearly joined themselves to the mission of Nin-  
 gwenenang, but being hindered by some one, their  
 hearts failed them, and they did not join this band  
 of Protestants. These people depend for their living  
 on fishing and hunting. North of the lake, where  
 they cannot get fish plentifully they have to depend  
 on rabbits flesh as their main support in winter.  
 Many stormy days and nights, the cold being so sev-  
 ere rabbits cannot be caught, so the poor Indian, his  
 squaw and children have to perish with hunger.  
 It not feel very nice when you are hungry, havin-

to do without food for a day, but these poor people may not have anything hardly to eat for several days or weeks, and therefore their bodily strength fails, hardly able to walk, looking so weak and pale, still going out early in the morning to snares, after seeing about fifty or more snares he may most probably get two or three rabbits, which they then distribute among themselves, nothing else for dinner or supper in such cold that the thermometer goes down on an average 25 below zero. Rabbit is not so nice to them as when you boil it mixed with other stuff. Rabbit being eaten alone hardly possesses any nourishment, eating fish alone does not strengthen. There is no fun for them when winter comes they have no clothes hardly to meet the north wind coming on, they have, however, rabbit-skin blankets for the night, some of them will sleep by turning round their back to the fire and kneeling down, their rabbit skin coat covering them on that frozen earth underneath them, fire has to be kept almost all night when the thermometer often goes down to 40 below zero. When warm weather comes, many of them complain of their chest, as it approaches they die of consumption. It is very well to say that the Indians of Neepigon are good packers, as they are celebrated for being, a man can carry from one to two hundred pounds right straight along, or three hundred or more at a push but these poor creatures strain their internal muscles, and so their death is caused some time after by the hardships they have to endure both winter and summer. One third only of the Neepigon Indian population consists of men. I hope people will believe what I say, although I am not a missionary, nor yet a teacher, but a common labourer, but I am happy to say I am a Christian, not a learned one, but simply believing Christ my Redeemer. Born an Indian, I was brought up at the Shingwauk Home, and taught through the kindness of Mr. Wilson, ever remembering my supporters, Mr. and Mrs. Labatt. Every man will talk about what he believes, the merchant of his business, the lawyer of his profession. The only way to open up the country in Neepigon is mines, as there might be some veins good enough to work. Regarding agriculture, there is very little promising, except on the south western part.

Surely the Government ought to do something for these poor people here in this wild district, where there are no white settlers. even explorers cannot travel on the north part of Neepigon, owing to the great cost of getting provisions up there, as Mr. Rowland C. E. described. Provisions are rather dear \$17 for two sacks of flour, 3 or 4 lbs to a dollar of pork. This cannot be lowered, men have to be hired and paid, provisions consumed upon the way, it must sell high, and people will have to work for big wages.

Will you not do something to help these poor pagan ignorant Indians you Canadian and English people? Will you not be moved with compassion towards these poor creatures? Oh! I hope you will, you teach us that at the fall of our first parents, sin came into the world, also death, misery and poverty, the attendants of sin, surely these people have

their share, will you not send teachers and missionaries to the north shore of Lake Neepigon and Superior in the interior of the country, to help these poor pagan Indians who are at the point of death as it were, hanging in a bucket ready to be cast down. Pray therefore the Lord of the harvest to send forth labourers into His fields. Surely every heart will stir, who reads the condition of these poor people, does not God our Creator care for the souls of these Indians? If they so perish in this world, let them enjoy the pleasures and happiness of the world to come. At present they have no knowledge where they shall go when they die, therefore much sorrow is caused to them when death occurs among them. They are decreasing in number. I hope in future they shall be illuminated with the spirit of wisdom and understanding through the good works in Neepigon increasing the number of God's elect people, and shall have a sure knowledge where they go when they die, having God as their Father and heaven as their home, putting on a new man, utterly abolishing the old man with his deeds.

#### SHINGWAUK HOME FOR INDIAN BOYS

\$75 (£15) feeds and clothes a boy for one year. \$50 will provide food for one year. Contributions to general fund and to the Branch Homes solicited. In England, address MRS. WM. MARTIN, Bloomsbury Square, London, W. C. In Canada, REV. E. F. WILSON, Sault Ste. Marie, Ont.

#### WAWANOSH HOME FOR INDIAN GIRLS

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

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