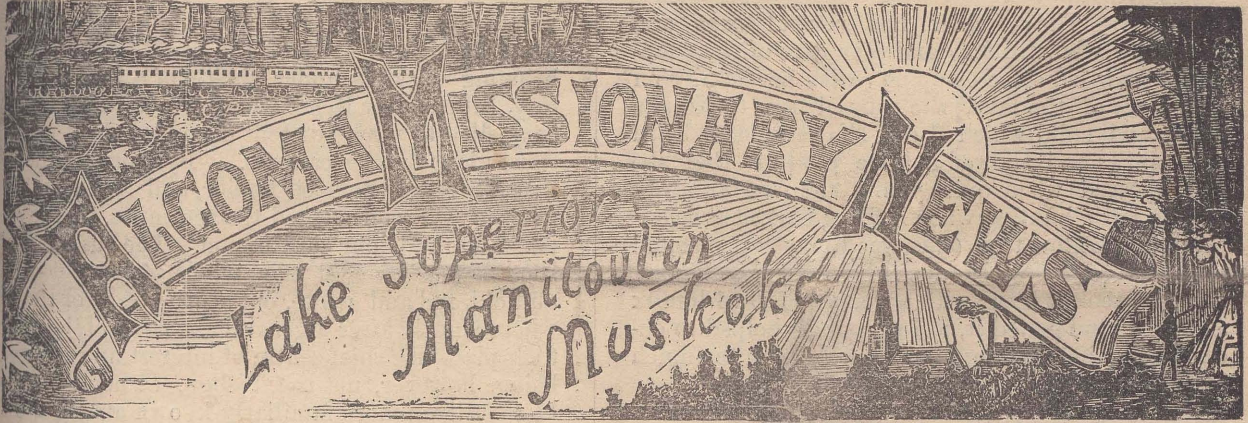


W. C. Crouch
Superior
but



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Number 4

The Funeral of an Indian Chief.

WE have often read of Indian funerals in days gone by when they buried their dead, or rather disposed of their dead by placing them on platforms raised so as to be out of the reach of wild beasts. I have seen too, numerous Indian skeletons, that have been found, and are still found in caves and under ledges and in interstices in the rocks which indicate that some Indians disposed of the dead in this way. But the most common way of burial among the Ojibaway Indians and which is still in use, seems to be, by placing the body in a wide coffin, or wrapping it in birch bark and laying it in a shallow grave over which is constructed a wide roof of bark to keep off the wet. This covering or what might be called roofing the grave seems to be a custom very rigidly adhered to even now. They have a custom too of putting small articles upon the grave of their deceased friends, such as cakes of maple sugar, berries of different kinds, tobacco, etc., which are remnants of old superstitions and are considered I suppose as "offering to the dead." I have found most singularly constructed articles around the Indian graves made from cedar wood, these had no doubt some post mortem significance that one knows not of. I remember finding a full set of an Indian's outfit in miniature, around a young man's grave, put there by his father who was a pagan—gun, net, bow and arrows, canoe and paddles, all carefully made models of the original things they were intended to represent. I have discouraged these offerings in every way I could and advised the people to put flowers upon the graves instead of these "carnal offerings" which are old superstitions and are unchristian, and foster unchristian ideas of the state of the dead. I am happy to find wreaths of flowers instead of sugar and tobacco on the graves of my Indian friends.

But to come to the funeral of an Indian chief I write now of the funeral of a christian. I had received notice of his sickness and had been to see him and administered to him at his request the Holy Sacrament. I did not think that he would die so soon but I was called a few days afterwards to bury him. The Indian village where he lived was some miles from my home on the north shore of Lake Huron.

I found on my arrival that a large party of friends had assembled at the house and had been singing for some time, waiting for the funeral service, I had difficulty in getting to the room where the dead chief was. (There is no church or school house in the village.) The people made way for me and I stood near the coffin and gave out the hymn before service commenced, all the men and women joined. They had their music books and sang in harmony and with much spirit and devotion, then followed the funeral service. They joined heartily in Psalms, and listened devoutly to the lesson from Corinthians. I then addressed a few suitable words to them on the uncertainty of life and necessity for immediate preparation and a living in constant readiness for the summons hence referring to Jesus the Resurrection and the Life. After sermon another hymn was sung and then preparations made for removal to the grave. The friends of deceased came round the coffin to take a last look at the dead. Almost all of them kissed the corpse on the forehead, and last of all the widow did so, arranging the hair afresh before putting on the lid. Poor old man he looked grand even in death, not at all deathly or pallid, like the white man in death. After the lid the coffin had been secured we made our way to the grave. The chief's house is situated on the top of a bluff, the graveyard occupies an enclosed space near the foot, so there was a steep descent to make, the coffin was placed on a large hand sleigh and gradually let down the steep declivity, I was afraid it would fall off in spite of the "cool" and careful manner in which proceedings were carried on, but it reached safely the graveyard, where the rest of the blessed service for the dead was read. It was snowing but all the people reverently removed their hats as the thanksgiving and prayers were said joining in the responses and in the Lord's prayer. After the service each one threw in a small quantity of earth on the coffin, then came the covering with the birch bark which takes considerable time, and Indians are always very deliberate in their actions. Then the grave was filled in, yet still the widow lingered near, I spoke a few comforting words to her on the comforting hope of the christian, that we sorrow not as others concerning those who sleep in Jesus, believing that those who trust in him shall not die

eternally. The old chief has several sons and daughters who will stay and take care of their mother, I saw her since camping with her family on the shores of the lake, she wanted me to baptize her grand child which I did, she seemed to be in good spirits and showed a little pet bear that she had captured when quite young, she was far away in the bush hunting when her dog barked at something in a hollow tree (this was the way she stated the capture to me) she looked in and saw the tiny bear, she took it home with her and fed it with milk and gruel and petted it, so I suppose it helped to occupy her mind and kept her from fretting too much after her husband.

F.F.

The Neepigon Mission.

THE many friends of our Neepigon Mission will be interested in receiving the latest intelligence from this remote and important centre of missionary work. The Bishop has just made his annual visit, and is in a position to speak authoritatively. He says, "I have just completed my customary visit to Negwineng, and hasten to lay before your readers the results of my inspection. Leaving the Sault June 13th and spending a day by the way at Port Arthur, I reached my starting point at Neepigon station on the C.P.R. by 4 p.m. on Tuesday the 15. Mr. Renison was not there to meet me, having been detained at the mission by a terrible accident which had befallen one of Pedigoogivie's boys through his brother's carelessness in handling a loaded gun, but he had sent six of his trusty band to take charge of us and our effects, and escort us to our destination. Mrs. Sullivan had accompanied me at the combined request of the missionary and the Indians, and was the pleased recipient of every little but thoughtful attention on the part of the members of our dusky escort, a comfortable seat being always provided for her among the mass of baggage that filled the canoe and extemporised landing places formed wherever we halted, to enable her to pass between the canoe and *terra firma*. As the journey up the Neepigon River has been already described in your columns, with its alternating exercise of paddling and portaging, I need not again repeat its details, as nothing very unusual or eventful occurred to vary its customary routine, save at one point, where, as we were crossing one of the bays, beyond "Big Flat Rock," and about half way over, an ominous crack, was heard, and the gunwale of the canoe parted company with one or two of the thwarts, threatening a general collapse owing, doubtless, to the weight of the load on board, which must at least have been a ton and a half. But the Indians, though somewhat excited, were equal to the emergency. The invaluable portaging strap was brought into request, and with it they bound the two sides of the canoe firmly together. Scarcely, however, had this danger passed when, out of a rapidly darkening sky, a squall suddenly struck us, casting the surface of the lake, a moment ago smooth as glass, into a tumult of angry, hissing waves, which had full play on the side of our frail craft, and threatening every mo-

ment to capsize us. But here again, by God's goodness, the brawny arms of the paddlers succeeded in bringing us safely under shelter of a rocky promontory, called Otter Head, where we were reluctantly compelled to pitch our tent once more, and pass the third night under canvass. By morning the lake had recovered its good humor, and with one more portage we soon covered the ten miles, that lay between us and our destination. The usual pistol shot signal brought the whole settlement, young and old, red and white, out to the brow of the hill, where shortly after a general exchange of 'boozhoos' took place, the chief centre of interest and attraction being, however, not the Bishop, as heretofore, but Mrs. Sullivan, more familiarly known among the Indians as "Misquahbenooqua." Introductions over, we pitched our tent once more on the edge of the bluff, commanding an uninterrupted view of McIntyre's Bay, which stretched eight or ten miles out to an horizon, formed of countless islands lying at its mouth and serving as a natural barrier to the high winds and heavy seas that would otherwise sweep in from the north-western extremities of the lake. Mr. and Mrs. Renison strongly pressed us to be their guests during our stay, but, knowing the scanty dimension of the parsonage, we decided to 'canvas it' all through, and soon had everything made snug and comfortable. Our first visit, after the Mission House, was of course to the home of the poor wounded boy. Strange to say, he was not only still living but actually recovering, eyes bright, pulse steady, skin cool, appetite good, symptoms which improved still more when a species of trepanning process had been applied, by the insertion of a piece of silver, not in the crown of his head, but in the palm of his hand. In the evening the church bell gave its summons, and all the Indians who were within reach gathered to unite in prayer, and to hear a short address from the Bishop. Next morning we had the pleasure of distributing the clothing sent by the friends of Neepigon, and though the supply fell short, especially for the men, still so far as it went, it was an inestimable boon. Poor things, they go about half naked, with no warmer covering for the keen, biting winter air than for the general warmth of summer. As an illustration of the avidity with which such gifts are received, and the promptness with which they are utilized, I may say that Oshkopekeda, on receiving a pair of what a little child called "unspeakables," immediately adjourned outside, and in a few minutes appeared again with the new ones mounted for the old. Mugwa again got a "robe de nuit" among other gifts, and was shortly after seen strutting to and fro, wearing it outside, fastened with a red sash round his waist. Men's clothing is very much needed. In the afternoon the inspection of houses, gardens and fences was continued and completed, the result being in every way satisfactory and encouraging. Not that everything was as might be, or as we hope some day to see it, but the improvement upon last year was very marked. This has been due largely to the fact that the Indian Department had responded to the Bishop's application in behalf of the Indians, by granting them a supply of some agricultural implements, such as spades, shovels, hoes, scythes, etc.,

and twenty bushels of seed potatoes, all which were forwarded to the Mission at the expense of the Government, and with the utmost expedition by Mr. Donnelly, the courteous and energetic Indian agent at Port Arthur. Once on the ground these implements were at once brought into play, and the result was seen on the occasion of the Bishop's visit. Clearings had been enlarged, substantial fences had been run round the little gardens, and with a neatness which would utterly put to the blush the unsightliness of the white man's snake structures, while outside the soil had been well dug for the reception of potatoes, peas, turnips, beans, etc. Here and there too, the experiment of wheat and oats was being tried on a small scale, and judging by appearances, with every prospect of success. Indeed, in comparing the growth at Neepigon with that in other and older settlements, even two or three degrees more to the south, the result was altogether in favour of Neepigon. Ploughs and harrows have not yet found their way up there, but these appliances will follow, so soon as a road has been cut through the bush, and the problem of the transportation of supplies solved more satisfactorily than at present. Indeed, this is one of the most serious difficulties in our way. Think of the mere transportation of the Missionary's supplies costing about \$300 per annum! A barrel of flour costs \$14 laid at his door! and everything else in proportion. Doubtless, in the original settlement of the mission, the primary consideration was the removal of the Indians out of the reach of the white man's bad example, but the question is now forcing itself upon us, whether this end cannot be accomplished equally well at some other point more accessible to the civilizing, christianizing influences which we are trying to bring to bear on them. Such a point has been suggested, where the soil and fishing are as good as at Negwenang, and there is more probability of success in solving the all-important problem of a good waggon road in the conveyance of supplies. The removal of the Mission, however, to another site, is too important a matter to be hastily decided on, and therefore we shall postpone all action till the pros and cons of the question have been well weighed, and the expense to be incurred has been provided for; meanwhile the Indian agent is making his tour through the Neepigon territory, and his promised report will come in by and by, as to the advantages offered by the new site proposed as the centre of our missionary operations in the future.

Sunday dawned bright and clear. The services were attended by every Indian in the mission, old and young, save one or two in attendance on the sick boy. Elsewhere the great Trinity festival was being celebrated with all due honour. Here no attempt was made to state the doctrine very definitely, or to trouble the minds of these poor untutored children of the forest with metaphysical distinctions, and logical arguments needed by more cultured minds. Enough for them to know that God loved them; that Jesus Christ died for them, and that the Holy Spirit was then whispering in their hearts, asking them to love Him in return, and to hate the inful thing that caused Him to be nailed to the ac-

cursed tree; and in their own simple, unquestioning way, many do believe, and many of them are trying to live better and more Christian lives. But much of the old leaven still clings to them. We cannot wonder at it. The force of habit is not easily broken either in the red or white. In the former, reason suggests that only a comparatively low standard can be maintained. "To whom little is given, of them little will be required." Responsibility will be measured by knowledge and opportunity. But judged by this merciful and considerate law, I believe many an Indian at Neepigon and elsewhere will hereafter rise up and condemn not a few among his so-called superiors, whose light has been, as compared with his, the fall blaze of noon-day beside the dim grey dawn of morning.

Holy Communion followed morning prayer, and all the adults in the mission, save one or two, remaining to partake of it. In the afternoon the children sang their hymns, and recited the Apostles' Creed, and verses from Scripture, with a readiness and accuracy which showed that no little time had been given by Mr. Renison to their instruction. Service was held again at 4 p.m., and the "old, old story" told once more, as simply as "to a little child." Then followed the customary dole of flour, pork and tea, and after a while the little community settled down to its wonted repose, broken only by the frequent howling of one or other, sometimes several together, of the forty dogs, that the necessities of winter travel and hunting compel the Indians to keep. Before nightfall however, the Bishop had a solitary visitor; this was Genees, who had come as deputation of one, to ask "Big Black Coat" whether he thought it would be wrong for the Indians to set their nets on Sunday evenings. Hitherto they had never done so, in the desire to follow out the Missionary's teaching as to the sacredness of the day, but now they had no food, and without fish they and their children must begin their week's work hungry. The answer was, that, since the Great Spirit did not work miracles now, as in old times, when the day before the Sabbath brought manna enough for itself and the Sabbath too, therefore if Saturday's nets did not contain fish enough for Sunday as well, their Father in heaven, who knew they had need of food, would not be angry if they set their nets on His holy day. Genees went away greatly relieved, but the interview served to illustrate two things: First, the conscientious scruples which our Indians have as to even a seeming breach of the fourth commandment, and next, the pressing importance of their having some less precarious means of support than the uncertain contents of their fishing nets. Monday morning was devoted to an inspection of their little school, numbering fifteen or sixteen children. For this Department of our work, we have also been fortunate enough to obtain valuable assistance in the shape of an annual grant of \$200 for a teacher, and we are now trying to find one, who, to his other qualifications will add some little knowledge of agriculture to enable him to serve as a kind of farm instructor for the adult Indians. If he can act in this dual capacity, and also, as a christian man, cooperate generally with Mr. Renison, his presence will

be an invaluable boon to the mission. Monday afternoon was set apart for the sports and games which have now become a recognized and eagerly expected element in the Bishop's annual visit. Old and young, braves and squaws like took part in them, their zest quickened by the distribution of the little prizes specially provided for the occasion. The violence of all this exercise, of course, involved another demand upon the tea-chest, the pork, and flour barrel. The hungry wolf appeased, the Bishop gave them a parting address on sundry subjects, such as cleanliness in their homes and persons, fore thought in providing food for the winter, the sin of of wastefulness, their children's attendance at school, punctuality in church going, and care for church building, faithful compliance with their missionary's instructions, and above all, obedience to God's law—to all which they responded with the customary "Kagate, Kagate," (good, good,) and so dispersed to their homes. Next morning by seven o'clock, the Indians assembled in the little church, to witness the marriage of Jimmy and Dora. The former had been a Roman Catholic, but influenced partly by his love for Dora, and partly by his desire to share in the material improvements which he saw going on all around him, had decided to cast in his lot with the mission, and had already planted his garden, and commenced a substantial log house for the reception of his bride. The Bishop officiated at Mr. Renison's request, reading the service in Ojibbway, while "Misquah benooqua's" guard ring performed a function by no means new or unfamiliar to it. By this time the canoe had received its complement of baggage, and all was ready for the start, so the last farewells were exchanged, and we began our return journey, reaching Red Rock by 5 p.m., the next day, devoutly thankful to Almighty God for having kept us safely through all our journeyings. One or two practical suggestions will fittingly close this letter. 1st. Mr. Renison is toiling on bravely and faithfully for these poor Indians, counting himself richly rewarded for all his pains, if he can only discover even the earliest tokens of the fruits of the Spirit in their daily lives, but his difficulties and discouragements are many. He is completely isolated, not merely from his brethren in the ministry, but from all Christian society and fellowship outside his own domestic circle, not a friend or companion within reach, save on the occasion of the Bishop's annual visit, with whom to take counsel or talk over the little vexing perplexities that are continually cropping up. May we not confidentially ask for him the prayers of his many friends, that the presence of the Comforter may be with him with new courage, giving him a right judgment in all things, and infusing into his heart, in every season of doubt or discouragement, the strength of that sure word of prophecy, "My word shall not return unto me void, but shall accomplish that which I please, and prosper in that whereto I have sent it." 2nd. Improvement is urgently needed in the material comforts enjoyed by Mr. Renison and his family. The mission house is all but a ruin. The roof affords every facility for the study of astronomy; not a shower falls but passes through it, to be received in tubs, pails, dishes, etc., scattered over the

floor. Plans for its repair and enlargement have been freely discussed, such as raising the walls by the height of four or five logs, and putting on a new roof, with three dormer windows to light the attic rooms above, but whence are the two or three hundred dollars to come to do it with? We have not a farthing for such a purpose, necessary though it be, and hence, Mr. Renison is going to content himself with spreading a few strips of cedar bark on top of the split and broken shingles. I cannot believe the friends of Neepigon will allow its faithful, self-denying Missionary, his wife and five children, to continue housed after this fashion.

E. A.

MANITOWANING.

The visitation to Manitowaning of 1886 which we had been anticipating with so much interest for so long is of the past. Were we to write its record it would not involve the account of any of the dangers to which the Bishop is sometimes exposed, nor this time, we are happy to say any of that excessive physical toil or privation which we have known him at times to undergo and which, even if he does not count it, he seems never anxious to avoid, but as Athlas is said to have always carried the earth upon his shoulders throughout all his rounds, so the Bishop always carries sunshine; and the sunshine came in part this time in the form of Mrs. Sullivan to whom, however, having no previous hint of the honor we were about to receive we were unable to accord the sort of reception we could have wished. All were delighted to see Mrs. Sullivan looking so well after the arduous trip to the Neepigon mission the account of which we hope soon to peruse; while as for his lordship he looks decidedly healthier and better than he did last year. The programme was morning service with celebration at St Paul's; afternoon service at the Orange Hall, Purple Hill, and in the evening a sermon intended specially for the S. school children their parents and friends and the address on that occasion was one of unwonted eloquence and profit. Mr. Harris who has charge of the musical department at St. James' Montreal and formerly of the Cathedral very kindly presided at the organ having previously attended two practices with St Paul's choir. On Monday a vestry was held at 9 a.m., when the ventilation of the church was decided upon and the erection of a second chimney the present one being insufficient whenever two pipes are indispensable as the building in that case becomes unbearable from smoke. The report informed us that the debt owing to repairs painting etc., amounting at the last visitation to \$100 was almost wiped out, and encouraged by this the Bishop gave a most handsome subscription towards the contemplated improvements. A vote of thanks was then passed to Professor Schneider of Ridley Coll cams for the chancel rails presented by him shortly after the last visitation and also to Mr. Goad formerly a member of St. George's Montreal for carpet for the chancel and for the elegant little font recently donated, Mr. Springer being requested to forward copies of those votes to whom the thanks were tendered. Moved by Mr. Phipps a vote of thanks was passed expressive of rejoic-

ing and thanksgiving that the Bishop was once more present with us and in so much health and vigor. The Bishop had placed the Evangeline at the disposal of the congregation for the afternoon but the weather on Monday was cold and the water rough so that only about a score of S.S. scholars went for a sail; but those who did so enjoyed themselves immensely while the opportunity of seeing something of the Bishop as it were in private life has resulted in attaching our young people more determinedly to him, for our chief pastor, go where he will, seems to take all hearts by storm. When God gives the world a man of intellect it is much; when He gives us a large hearted man it is more; when one who combines those qualities in the true sense it is His highest gift. We are watching the water as anxiously to-day when the Evangeline is to sail from Little Current to Meldrum Bay as we did on Saturday for her arrival. That God's blessing may continue as heretofore to attend our Bishop in his labors is our constant prayer.

H.

To the Editor Algoma Missionary News:

On behalf of the congregation of St. Paul's Manitowaning the Rev. J.S. Cole offers very hearty thanks to E. Goad Esqr. formerly member of St. George's Montreal for a very handsome carpet for the chancel and steps kindly purchased and brought up from below by Mrs. Frances and which it will be readily conceded adds greatly to the appearance of the interior of the edifice; and begs to acknowledge with his warmest thanks two cases containing valuable articles for distribution in his mission and a large number of most acceptable presents for himself and family through Mrs. Owen Jones of Ottawa; also for two similar cases similarly furnished and destined received through Miss Cane Brown from Miss G. A. Gordon and the members of the Twenty Minutes Working Society of Tunbridge Wells England. It is a matter of surprise as of much gratitude the change that has taken place of late years and seems ever on the increase in regard to kindness and help to missions and missionaries. It cannot be doubted that a blessing on donors and receivers accompanies these acts of generosity and that thus the church is daily strengthened by all this earnest painstaking thoughtful generous effort. Mr. Cole continues to receive and distribute a number of church papers and others from known and unknown friends.

To the Editor Missionary News:

DEAR SIR.

On a recent vacation tour up to Manitoulin Island, the Sault Ste. Marie and Mackinac, I stopped over a week at Manitowaning. While there I was much surprised with the good work being done by the Anglican Church Sabbath School, on reviewing some of the boys, I found them above the average in scriptural knowledge; and particularly noticed the sweet singing, and the good behaviour of the whole school. The pastor, Rev. J. S. Cole, is an earnest hearty worker, and Mrs. Cole and her daugh-

ter, the one as Superintendent the other as teacher and organist have surely drawn the children together by winning their love. The other churches are also prospering spiritually.

Faithfully Yours

R.C. PREWEN

Secty. Y. M. C. A.

Owen Sound Aug. 7th 1886.

The Mission of St Joseph's Island.

On Saturday July 10th just before dark, the Evangeline arrived at Jocelyn, bearing the Bishop, the Revd Mr. Renaud Miss Sullivan and her companion Miss Wilson. They were hospitably entertained by Mr. and Mrs. Kent, but returned on board for the night. About half past ten next morning the service commenced in the little church which was well filled with a congregation of nearly a hundred people, temporary seats had to be brought in. The Missionary presented twelve candidates for the Apostolic rite of confirmation. Among the candidates were three married men and two married women. Only five out of the twelve, had been brought up as church people. The Bishop preached a most eloquent sermon to an attentive congregation. A novel part of the service consisted in the institution of Mr. Kent, publicly, to the position of lay reader. Partaking of a hurried meal at Mr. Kents the party embarked for Hilton, and after a run of about thirty miles, arrived in time for service, again a full congregation listened with rapt attention to the eloquent expounding of the word of God. At six o'clock Monday morning, Mr. Beer was down at the yacht with his buckboard and found the Bishop up and ready, and after a breakfast with Mrs. Beer started about seven for Tenby Bay. Here after a toilsome journey we arrived at half past ten, and were greeted with only a small congregation. The whole country was on fire, from long continued drought and the people were busy watching their buildings and fences and crops. On our way we drove over burning roads, to the no small danger of the horse's feet. We passed a poor old couple and their son battling with the fire; the woman, whom Mr. Beer had been visiting all spring, was just sufficiently recovered to crawl about, and was sitting in the fence corner, while the men were now out with a week's fighting fire. Their poverty and misery excited the Bishop's christian sympathy and they will long remember his visit. On our way back we held service at the Cascawan school house. Here the fire was worse than at Tenby Bay and had destroyed some buildings. At 7 p.m. we arrived home tired, dusty and exhausted riding all day in the blazing sun, over rough dusty roads. Early next morning the yacht carried us across to Bruce Mines and thence to Richards' Landing school house. Here service was held and the Bishop spoke a few words about the church we are trying to build. A number of church families reside in this neighbourhood, but are unable to do much towards the building themselves. We must look to christian friends and depend on outside help. As soon as we returned to the yacht the party got up steam and left for the Sault, where they arrived safely after dark, and the missionary went home in his buckboard.

Mr. H. D. Mitchell's Visit to the Sarnia, Walpole, and Kettle Point Reserves.



ON Friday July 16th at Mr. Wilson's request I left Sault Ste Marie with 15 children from the Homes, by steamer Wisconsin, for the purpose of taking them home for their holidays, and also for visiting the Sarnia, Walpole Island, and Kettle Point Reserves, one of the objects being to find out from the Indians themselves what their feelings were in regard to a Branch Home being built in the neighborhood of Walpole Island and Sarnia. We arrived at Sarnia at 5.30 a.m. on Sunday morning after a very pleasant trip down the lakes, and I enquired when the Walpole Island children would be able to get a boat to take them home and found none would leave until 8 p.m., in the evening, so I sent them to an Indian's house on the Sarnia Reserve to await the boat. At 7 a.m., I called at the Rev. J. Jacobs house but found he had left on the previous evening for Walpole Island to take services there, so I returned to the hotel and breakfasted and went to church at 11 a.m. The Rev. J. Jacobs returned from Walpole Island by 10 o'clock on Monday morning and called to see me and we arranged to go to Wallaceburg by the boat leaving at 1 p.m., to see the Indian Agent Mr. McKelvey, with whom I had business, and spend the night there and go to Walpole next day. We had a most enjoyable trip down the St. Clair river, and were met at the Island by Waubegeezis one of the old Shingwauk boys who had returned from Trinity College Port Hope a few days previous to this, Waubegeezis informed us that his father's team and Wm. Johnson's light waggon was waiting for us at the house so we walked up there, and I met his father and Johnson, father of our boot and shoemaker at the Shingwauk, and had a very pleasant chat with them. Mr. Jacobs kindly acted as interpreter, both these houses were very clean and tidy and the land around them was under thorough cultivation in fact I was more than surprised to find an Indian with so good a farm and kept in a manner that I am sorry to say would shame a good many farmers with a whiter skin and far greater opportunities. On leaving there we drove around the Island to call the Indians to a council at 7 p.m. in the evening, and a charming drive it was, the woods there are truly beautiful. I must not forget to say I saw the oldest Indian on the Island, Kicknosway by name 90 years of age, and unfortunately still a Pagan, although his family has embraced christianity and his son is Mr. Jacobs church warden. We arrived at Mr. Jacob's farm for dinner, he is a brother of the Rev. J. J. and I had a first rate meal and a very pleasant chat, Mr. Jacob's talking English fluently, and promising to interpret for me in the evening. We then continued our journey and arrived at James Pahtahquahong's house for tea, where we were treated in the most hospitable manner, and then went to the church for our meeting. Mr. Jacobs opened with a hymn and short prayer, and introduced me to the Indians and told them why I had come to see them. I then spoke to them about the new Home we proposed to build and also gave them the outline of the way our work is

carried on here. There were about forty present, and they seemed very much interested, I told them that they must call a council and see what they were prepared to do to assist in building the new home, as I was sure from what I had seen of their Reserve many of them could materially do so. Joseph Coursod, Joshua Greenbird, and John Monkewanah replied to my address and asked a few questions with regard to the Home, and one of the councillors told me that nearly all who were present there would willingly give \$10 a family towards the building fund, and he was sure that there were many more who were unable to be present that evening owing to the shortness of notice, who would willingly give the same, they would however call a meeting during the next month and send us word what they would be prepared to do, they then gave me a vote of thanks and all present came and shook hands with me. We then left for Algonac and spent the night there and caught the boat at 6 a.m. Wednesday and returned to Sarnia, arriving at 12 o'clock we dined and then set out to visit the Sarnia Reserve, we had about 40 at our meeting there and they promised to do their best to help us. I was received very kindly by them all and the chief Wilson Jacobs kindly interpreted for me, but unfortunately just before our meeting was to take place a heavy thunderstorm came on which prevented several from attending. On Thursday morning we left for Kettle Point and held a meeting there, at 7 p.m. in the evening. We had over fifty present chief Shawndo replied and spoke very intelligently indeed and said his people would do all they could for us, that the Indians were agreed that the Homes at the Sault were conducted far better than others that some of them had sent their children to, and many more would willingly send their children if the distance was not so great and that they could have means of visiting them in winter in case of sickness, but that a Home built as was proposed in the neighborhood of Sarnia would meet all requirements in that way. Isaac Shawnoo the oldest man on the reserve also spoke very kindly about Mr. Wilson and said that they looked upon him as a relation as they had given him his Indian name there and he was the first missionary to visit them and built their first church which is their school house now, the Rev. I. Jacobs having built a very pretty little church to meet all requirements. We then returned to Forest and Mr. Cascaden the lay reader kindly put us up for the night and we left for Sarnia at 10 a.m. next morning. I had the pleasure of spending the evening at Mr. Jacobs' house his family having returned on the previous day from a visit to friends in London. And at 10 p.m. I went on board the United Empire to return to the Sault, having spent a very pleasant week and more satisfied than ever after visiting these reserves and seeing the Indian farms that by giving them a fair opportunity that the Indian will be able in course of time to take his place along side of his white brother in the battle for life, as the Proverb says "All comes in time to those who wait."

Kind Friends Please Read.

We have at present 55 boys and 23 girls in our Homes, these children cost a large amount to feed and clothe. I am very sorry to have to inform our friends that our clothing supply is meagre in the extreme. Our store at the present time contains not more than 10 flannel shirts, winter is rapidly approaching and I tremble when I think of the thermometer 45° below zero, and our boys with no flannel to wear. We cannot afford to buy flannel for them and appeal to mothers of families who have shirts that their boys have grown out of to kindly think of the poor Indian children at the Sault Ste. Marie, and send them before the close of navigation, also vests, and drawers and good warm socks, mits and scarves. Will not some young ladies instead of going out to tennis and garden parties &c. &c. every afternoon devote one afternoon in the week to work on behalf of these poor children? If they will only think of the amount of good that will grow out of their busy needle and nimble fingers I am certain it will more than compensate for the time and trouble.

Yours faithfully
 H. D. MITCHELL
 Asst. Superintendent.

JOTTINGS.

The Provincial Synod in Montreal opens Sept. 8th.

The Rev. F. Frost and wife, of Sheguiandah are on a visit to friends in England.

The Garden River mission is at present vacant. A school teacher also needed.

The Rev. J.S. Cole begs to acknowledge with most grateful thanks the sum of \$10 from Professor Schneider of Ridley College Cambridge towards the funds of St. Thomas' S.S. Manitowaning.

The Bishop visited the Garden River mission Sunday Aug. 15th, addressed crowded congregations morning and afternoon, administered the Holy Communion, baptized one infant, and confirmed two persons.

ROSSEAU—The congregation are gratefully thanked by Mr. and Mrs. Chowne for the money kindly subscribed at the instigation of Mrs. Watson, who purchased a piano and presented the same to Mrs. Chowne as a memento for having played for over five years in the church of the Redeemer Rosseau;

The Rev. E.F. Wilson will (D.V.) make a tour through the eastern part of Ontario immediately after the Provincial Synod. He will be accompanied by two little Indian boys an Ojibway aged 12

and a Sioux from the north west aged 8. His object is to hold meetings and stir up increased interest in behalf of his work.

Miss Schneegans who, as reported in our last issue, met with a sad accident and lost one of her eyes, is so far recovered as to be able to take charge of the few little Indian girls who are remaining for vacation at the Wawanosh Home and we hope will be strong enough to assume her full duties by the time the holidays are over.

The Revd E.F. Wilson accompanied by two little Indian boys, an Ojibway and Soux, purposes making a tour through the eastern part of Ontario during September and October, to try and stir up fresh interest in behalf of his Indian Homes. He expects to be in Ottawa for Sunday September 12th. Brockville 19th, Kingston 26th, Belleville October 3rd, Peterborough 10th, Bowmanville 16th. Should any intermediate places be desirous of having a meeting will the clergyman of such place kindly communicate with him at one of the above addresses in time to make necessary arrangements.

Clothing received for the Indian Homes.

From Miss Blackmore.—A box containing clothing for boys and girls, hoods, caps, hats, underlinen, mits, petticoats etc., and two quilts.

From St. Matthew's, Quebec.—Mits, stockings, aprons, frocks, and a nice supply of girl's underwear. Also some books, boys shirts, socks, drawers, etc. A nice parcel from Mrs. Montizambert containing socks, mits, calico and caps.

From Miss McLaren, Hamilton.—Some aprons and underclothing for the Wawanosh Home.

From Mission aid Society, Fredericton, N.B. and four of Mrs. Tippett's S.S.S.—Annie Wilson, set of under clothing. Emma Maxwell, clothing and dolls. Maud Tomlinson, knitting. Clara Hamilton, aprons. Parcel for Mrs. Renison. Books, papers, quilt, factory, boys and girls clothing. Parcel with no name, containing 6 shirts, 9 scarfs, some buttons. A box of nice Xmas presents from Mrs. Farrell, Cayuga Ont.

BRANCH HOMES

Trinity S. S., Digby, for Washakada Home	\$ 3 70
Per Miss J. Carruthers, a friend, N. S.	10 00
Christ ch. S. S. Gananoque	4 00
A friend, Yarmouth, N. S., for Assa Home	27 00
Per Mrs Laurie, F.H.M.L., for educating Ind children in the great North-West	£1 10 0
Sunday sch., Levis, for Qu'Appelle Home	2 00

\$53 99

RECEIPTS, INDIAN HOMES

JUNE, 1886.

Per Mrs. McWilliams, Mrs Clements Sch.	
Berthier en haut	\$23 00
Trinity S. S., St. John, N.B., for boy	18 75
“ “ “ “ for girl	18 75
Shingwauk collection box	4 52
Holy Trinity S. S., Toronto, for boy	12 50
“ “ “ “ for Wawanosh	2 50
Evangelical Churchman, for boy	50 00
Memorial S. S., London, for boy	18 75
Miss Baring, for boy £12	58 20
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	\$206 97

JULY, 1886.

Per Miss Barlow, Mrs Hunt, \$2, Miss Hunt \$2 for Shingwauk	4 00
St. John's S. S., London, for Homes	10 00
Joseph Esquimaux, for wife	10 00
St. Luke's S. S., Halifax, for girl	16 00
St. John's S. S., York Mills, for girl	4 00
Grace ch. S. S., Brantford, for boy	19 00
Niagara Ladies, freight and box, Wawanosh	5 00
St. Jame's S. S., Stratford, for boy	12 50
St. Matthias, Montreal, for Shingwauk	9 50
“ “ “ Wawanosh	9 50
Christieville S.S., for Homes	5 00
Girls Friendly Society, Waterloo, for Homes	5 00
Mount Forest S. S., for boy	15 00
St. Matthias S. S., Montreal, for boy	12 00
Rev. Prof. Schneider, for Homes	9 72
Visitors, Shingwauk	2 27
L. R. Marsh, for Homes	5 00
Mrs Watson, “	10 00
Mrs Baumgrass, for Homes	1 00
Rev. D. Beaumont and family for Homes	3 00
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	\$301 32

AUGUST, 1886.

Domestic & Foreign Miss. Soc. for Shingwauk	44 34
“ “ “ “ Wawanosh	29 34
“ “ “ “ Ind. Homes	15 00
Fredericton Diocese, for Shingwauk	2 50
“ “ “ Wawanosh	12 50
Cathedral S. S., Montreal, for girl	25 00
St. Paul's S. S., Innisfil, for Homes	4 15
Mr Smith; for Homes	1 00
Rev. R. Lansdell, for Shingwauk	2 00
“ “ “ “ Wawanosh	2 00
Collection box, Shingwauk	1 26
St. Mark's S. S., Parkdale for boy	12 22
St. George's S. S., Owen Sound, for girl	25 58
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	\$176 89

ALGOMA MISSIONARY NEWS RECEIPTS

Miss Newnham, \$1; L. Geggie, \$1,80; M. Woods, \$1

JULY.

S. T. Bowker, 75c; W. Peden, \$1,43; E. M. Chiswick, 20c; Mrs W. J. Pigott, 50; E. Murton, 20c; Rev. Prof. Schueider, \$1,21; J. Bearfoot, 70c; Miss Patterson, \$1; F. Codd, \$1; Miss J. Hutton, 80c; C. R. Bell, 20c; Mr. J. Bowker, 20c.—\$8.19.

AUGUST

E. F. Merriam, 62c; Winnipeg, 20c; Rev. F. M. Patch, \$1; W. R. Blachford, 20c; F. J. Davidson, 67c; Rev. J. M. Motherwell, \$1; Miss K. Dickson, 40c; — McTavish, 25c; Rev. E. J. Fessenden, \$1.—\$6.34.

RECEIPTS, SHINGWAUK EXTENSION

JUNE, 1886.

Miss Tinnes, per J. C. Robinson	\$2 00
Miss Fitzgerald	1 00
Miss Taunton £25	121 00
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	\$124 00

JULY AND AUGUST.

Fredericton Diocese	\$23 00
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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 Hill, Arreton, Isle of Wight.

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REV. E. F. WILSON

Sault Ste. Marie, Ontario.