

Miss Grouch
Virgil
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Diocese of Algoma.

THE BISHOP'S TRIENNIAL REPORT.

(Continued From Our Last)

WIDOWS AND ORPHANS' FUND

THE growth of this fund is very slow. It amounts as yet to only \$5,411.14. Happily for the Diocese, no claims have been made upon it, but the probability of them increases with every passing year, and with an available income of only \$250 we would be ill-prepared for such an emergency. Meanwhile, as a temporary precaution, the lives of several of the clergy have been insured for the sum of \$1,000 each, which sum, in case of the death of an insured clergyman while still in active service in the Diocese, will be paid to the widow and orphan children. Should there be neither widow nor children, the proceeds of the policy will be added to the funds.

In this connection, I desire to make grateful acknowledgement of the readiness shown by some of the organized Dioceses to remove as far as possible, the serious disability under which our Missionary Diocese lies in this direction. The Synod of Toronto has passed a resolution (to be incorporated in the Canon, and remain in force for eight years) permitting any clergyman who may have been connected with Algoma at the time of its separation from Toronto, or any clergyman who may hereafter remove from that Diocese to Algoma, to retain his claim on its Widows' and Orphans' Fund, on the customary conditions, while in active service with us. The Diocese of Niagara also extends the same privilege, on similar terms, for a period of eight years. The Diocese of Quebec has also renewed its promise of annual offertories for a second term of three years.

CHURCHES AND PARSONAGES.

The total number of Churches is 61. Of these 10 have been built during the past year, 3 previously begun, completed, while six more are now in course of erection. Of the 61, three are of stone, 1 of brick, and 57 of log or frame. "Union" (?) churches are unknown in the Diocese, as are also, almost entirely,

church debts. Church sites are invariably secured by deed before building begins, and, in every case, are conveyed to the Bishop. The maximum of local effort is rigidly required as a condition of extraneous aid. Insurance, where possible, is also insisted on. Of our 3 stone churches, one recently built at a cost of £600, was a gift to the Rev. W. Crompton's mission, by an anonymous English donor, who had set apart £1,000 for the benefit of the Diocese, of which £300 was divided between the General Church Building Fund, the W. and O. Fund, and a special object, personal to one of our missionaries. Of our other new churches, one is being built at Little Current, Manitowish Island, through the generosity of another friend in England, R.A.A. Jones, Esq., who also contributed liberally to our Endowment Fund, besides presenting a five years Scholarship in connection with Montreal Theological College. The Indian Church at Sheguiandah has been erected through the United exertions of the church women of Toronto, whose generosity has also enabled me to solve several other problems.

Two parsonages have been built—one at Port Arthur, costing \$1,500; the other at Uffington (Rev. J. Greeson), while a third is in course of erection at Bracebridge (Rev. J. Boydell), on which, with outbuildings, fence, &c., the congregation propose expending \$2,000. This will give us 13 parsonages, for so many out of 24 missionaries. The supply is very inadequate, and our clergy, who are as yet unprovided for, are compelled to rent houses, at an annual cost, sometimes of from \$60 to \$100. This outlay involves a heavy charge on their too scanty incomes, and also offers a serious hindrance to effective missionary work. We still need eleven more parsonages, to cost, on an average, \$800 each. Are there not men and women in the church wealthy enough, if only willing, to say, each, "I will be responsible for one?"

THE "EVANGELINE."

The experience of three summers has made the meaning of this recent addition to our Diocesan appliances abundantly evident, so that it stands amply justified to all who know anything of the peculiar geographical configuration of our territory. The "Evangeline" has already solved successfully the problems, which before were, one of them difficult.

the other impossible. First, she has enabled me to visit the organized missions in the Lake region, such as Garden River, St. Joseph's Island, Bruce Mines, Gore Bay, Sheguiandah, Manitowaning and Parry Sound, containing 33 stations, with an almost un-failing punctuality, as well as regularity, which conduce not a little to the effectiveness of my work. During the past three summers I have failed to keep only two appointments, and these in consequence of heavy storms, which interfered more or less with navigation generally, so far as small craft were concerned. Secondly, the "Evangeline" has equipped me for ventures of missionary exploration with a completeness which leaves nothing to be desired. All along the north shore of the inside, or north channel, there are points, such as Blind River, Algoma Mills, Serpent River, Spanish River, &c., which none of our missionaries can visit regularly, owing to the distance from their centres, and which, in many cases, know the Church of England, only as she is represented in the service held by the bishop on the occasion of his annual visit. During the summer of 1885, the missionary boat enabled me to break entirely new ground along the north and eastern shore of the Georgian Bay, at such points as Collins' Inlet, French River Byng Inlet, &c., at one of which, I was told, in illustration of the dire religious destitution that prevailed, that the people had not been visited by any minister of any Protestant communion for three years previous to my appearance among them! Indeed, no later than two days since, on my way to this session of the Provincial Synod, my little boat brought me, under stress of weather, to a tiny island, where I found a fishing station, comprising about thirty families, which had not had a solitary religious service of any kind during this entire season. I need scarcely say that the ministrations which I am enabled to furnish, under such circumstances, are as "rivers of water in dry places."

The funds expended on the purchase of the "Evangeline" were raised mainly in England. Her annual maintenance, including repairs, fuel, wages for pilot and engineer, etc., costs about \$1,000 per annum, towards which the "S.P.G." generously grants £100. The amount contributed by the Canadian Church during the past three years has been \$373.50. This, however, does not include the sum of \$308, part of the proceeds of a Church sale held in Toronto.

INDIAN WORK.

Our missionary work among the aborigines still holds on the even tenor of its way, with tokens of success, however, which though not very marked, are, under the circumstances, sufficient to make us thank God and take courage.

1. Garden River. This long established mission has not made such progress as I had hoped for it, owing to the difficulty of securing a clergyman familiar, to some extent, with the language. For the four Indian missions in the Diocese, we have only three missionaries who speak Ojibbawa, and hence some one of them must lack constant pastoral care till the number is increased. This difficulty, I trust, will be surmounted before long, as the Rev. C.A.

French has expressed his readiness to identify himself with our Indian work, and master the language as quickly as possible. Meanwhile frequent services have been held by the Rev. E. F. Wilson, who adds this, when at all possible, to his other multiplied duties. On the occasion of my last visit to Garden River, the congregation numbered about 115, and the Communicants 22, while two candidates were presented for confirmation.

2. Sheguiandah, (Rev. F. Frost). Here a very decided advance has been made, in the erection of a new church, at a cost of about \$800, which was provided by the Church women of Toronto, the Indians doing the work, under the missionary's supervision, from plans provided by the bishop. Mr. Frost has been unsparing in his expenditure of time and labor, on his work, including, as it does, four services every Sunday, for the benefit of two congregations of whites, and two of Indians. The second of the latter is held at Sucker Creek, where the red men have, with their own hands, erected a building, designed to serve temporarily as both church and schoolhouse. For the latter purpose I have secured a grant of \$200 from the Indian Department, as stipend for a teacher.

3. Negwenenang, Lake Nepigon (Rev. R. Renison.) This mission, founded by the late bishop under well-known circumstances of exceptional interest, has made substantial headway, more especially during the past year. Numerically it is small, despite the missionary's repeated and arduous efforts to increase it. Numbers of Indians have been reached by him, at the cost of long, and sometimes perilous winter journeys, but when just on the point of winning them to the mission, his efforts have been baffled partly by the interference of white men, as mercenary in their opposition to the truth, as were those who, long ago, raised the cry "Great is Diana of the Ephesians." While, however stationary in numbers, Negwenenang has grown in thrift and industry, and all other tokens of material progress, thanks, largely to a grant of agricultural implements, seed, &c., obtained from the Indian Department, of which prompt and energetic use has already been made, resulting in the conversion of the wilderness into a garden, in which potatoes, peas, beans, turnips, wheat on a very small scale, &c., have been grown this season. Thus a new leaf has been turned in the history of the mission, and a great stride taken towards teaching these poor "children of the wandering foot," the comfort of a settled home and the wisdom of laboring steadily for their own sustenance. Here also another grant of another \$200 has been secured for a school teacher. Better still, the moralities of life are observed among them, the law of marriage to one wife being now accepted as the unbending law of the Church, and the Sabbath being sacredly observed as a day of rest sometimes even when hunger for themselves and their children was the consequence. Spiritually only He who is the great heart-searcher can judge but we believe that here, as elsewhere, His word, preached faithfully, as it is, must "prosper in that whereto He has sent it."

OUR INDIAN HOMES.

The Shingwauk and Wawanosh Homes still carry on their valuable educational work, under the same disadvantages as before, but yet with the same encouragement, subject to financial and numerical fluctuation, but still, like the tide, advancing along the whole line. That the excellence of this work is commending itself over an ever-widening area is testified by two facts; first, that the number of Sunday schools interested in it is steadily increasing and, secondly, that during the past year, as the direct result of Mr. Wilson's visit to the North-West, after the suppression of the rebellion, twelve boys (Sioux and Ojibwas) have joined the Shingwauk, prepared to remain for a term of years, in order to complete their education as far as possible. As an evidence of their anxiety to share in the advantages offered by the institution, one of the former actually sold a young steer which he had reared, in order to pay his travelling expenses. The details of Mr. Wilson's work, both as to its finances, results and general management, will be found in his very interesting annual reports.

WOMAN'S WORK.

If any Diocese in the Ecclesiastical Province should understand the value of women's work in and for the Church, it is Algoma. Words do not suffice to tell the story of what it has wrought in our behalf. The tale of its deeds of loving-kindness is written on hundreds of grateful hearts, in characters indelible. It has lifted up hands that were weary, and cheered hearts that were sad, and gladdened homes sore stricken by disease and poverty. The old have become young again, for a little, under the magical touch of its sympathy, while the young have literally danced for very joy, as they beheld the gifts sent to enhance the holy pleasures of the season at which they celebrated the birthday of God's Incarnate Son. More than this, the kindness of the godly women of the church, entering as it has done, with unwonted thoughtfulness, into the minutest little details of their household economy, has brightened the lives of our missionaries and their Master's service, some of whom had begun to think they were forgotten, and illustrating for them, as they had never before understood it, the brotherhood of the Church—the significance of the saying that "if one member suffer, all the members suffer the Church, individually, or by their associated effort in parish organizations, would be impossible. They have included money, surplices, Communion vessels and linen, coverings for the Holy Table, clothing, and material for clothing, lettering for church decoration, illustrated papers, &c., all of which have been found invaluable, not merely in supplementing the resources of struggling congregations, but, still better, in binding them in bonds of a closer attachment to a church which can care so lovingly alike for their temporal and spiritual needs.

Among the associations that have manifested their substantial interest in our needs are the following:—

The "Church Woman's Mission Aid," St. Peter's, St. George's, Ascension, Church of the Redeemer, St. Paul, St. James' Cathedral, Grace, St. Matthias,

St. John's, All Saints', St. Luke's, St. Stephen's, &c., all of Toronto.

St. George's Young Ladies' Association, Christ Church Cathedral, Mrs. Henderson's Class, Montreal.

The Twenty Minutes' Society, Woman's Auxiliary, and St. George's, Ottawa.

Ladies' Missionary Union, St. John's, Port Hope.

The Women's Auxiliary, St. Peter's Sherbrooke

The Ladies' Working Party, Niagara.

St. Michael's Bergerville, Quebec.

St. Paul's Brockville.

St. James, St. Johns, P. Q.

The names of individual donors it would be impossible to give, and perhaps unnecessary, as I have been careful to make prompt acknowledgement of all donations consigned directly to my care. In a busy and almost incessantly wandering life such as mine, there always remains, of course, the possibility of omission and mistake. In such cases, I trust that allowance, and enquiry, will both be made.

FINANCIAL

Appended to this Report will be found a carefully prepared tabulated statement of the general financial condition of the Diocese. Should further details be desired, the Treasurer will be happy to give the fullest possible information. It is to him the church is indebted for the clear and satisfactory exhibit which closes this report comprising (1) a summary of receipts from all sources for all Diocesan objects during the past three years; (2) a statement of receipts and expenditures for various objects; (3) a detailed statement under each head; (4) the balance sheet for the year ending June 30th, 1886, and (5) a list of churches and parsonages aided from various sources, and the amount in each case. Here I may add that the working expenses of the Diocese are kept at the lowest possible figure. The most rigid economy is observed. No charges are made, save for books, postage, stationery and other essential outlay. No salaries or subsidies are paid to any one for office work. The Treasurer undertakes it all, and despite the pressure of his personal business duties, devotes to the little details of our accounts, and the correspondence connected therewith, a measure of time and labor which I frequently feel it to be unreasonable to ask or expect at his hands, but he gives it cheerfully, gratuitously, and purely, as "a labor of love." I am also under deep obligation to J. H. Mayne Campbell, Esq., Barrister, for his valuable legal advice and assistance in several minor matters, such as the conveyance of lands to the Diocese by their respective donors, but more especially for his preparation of the special act of improvement passed by the Ontario Legislature, and also of the Trust Deed required and by the English Societies who generously made grants in aid of our Endowment Fund.

Such is an outline of the work which have attempted, however, feebly for Christ and His Church, during the three past years. Compassed about with defect and infirmity on every side, it falls short of the measure of that "which ought to have been done," but such as it is, we lay it reverently at the feet of Him who bade us go into His vineyard, hum

ly praying Him to forgive every shortcoming, and ought that has been according to His will, to accept, and acknowledge to the saving of souls, the building up of His Kingdom in the earth, and the glory of His own most Holy Name.

All which is respectfully submitted.

E. ALGOMA.

Sept. 13th 1886.

Our Duty to the Indians in the North-West

I DESIRE very earnestly to urge the necessity of the church of England throughout the country rousing itself without further delay to do some active work on behalf of the Indians scattered throughout the Great North West. The Jesuits have been and are actively at work. Are these wild untutored Indians scattered over the prairies to be left to the teaching of an apostate church? Are they to be taught to look to the Cardinals and Roman Catholic Archbishops as the dominant power in this country? Are they to be told that there is a greater power than that of Queen Victoria to whom they must give allegiance? Is it known that there are 130,000 Indians in Canada? What if the great majority of these Indians became Roman Catholics and identify themselves as the allies of the French population which seems at this time inclined to alienate itself from the English speaking people of Canada? Again, is it right to allow these poor ignorant heathen to embrace a religion which we should dread to have our sons and daughters embrace? Has not God given us this great country, and has He not with this country given us these poor people to care for and to teach and to bring up to the religion of Christ? Why are the Protestants of Canada so indifferent about the spiritual welfare of the Indians? Why is our ancient church so careless about the poor children whom God has bid her adopt and bring up to know and keep his commandments? Are we always to appeal in vain for this work? You say leave it to the Government; it is the Government's business to care for and educate the Indians! We tell you that leaving the Indians to the Government means leaving the great majority of them to the Romish church. The Jesuits have been the most active in the work, and the Jesuits consequently must have the biggest share of the Government grants. Let the church of England just set to work in right good earnest and determine to lead the van in this great work among the Indians, let her found some schools, and gather out the young, and train them, and thus and thus only may Government money be diverted into the right channel. We are on the eve now of our Most Gracious Majesty Queen Victoria's jubilee. In what better manner could that most auspicious event be signalized by our church than by setting on foot a great and noble work on behalf of the poor red children of the forest and prairie who have been taught to call her "mother." At present this Shingwauk Home of ours is but a little affair, the Shingwauk and Wawatosh Homes together are but a little affair. I

want to see the church of England rise up and say that these Indians, scattered throughout the North-West, shall be Protestants, they shall be taught the Bible, they shall be taught that the only way of salvation is through Jesus Christ, they shall not through our carelessness and indifference become the converts of an apostate church and be weaned from their allegiance to their great mother the Queen. We have heard a great deal lately about christian unity; in what more practical way can this Christianity unity be brought about than by the Church of England inviting the Methodists and Presbyterians; both of which churches have missions in the North-West, to join with her in this great work, and let this year 1887, this year of our beloved Queen's jubilee, see the commencement of it in right good earnest. Let the great aim be to gather the young, to bring the young Indians boys and girls, under sound Christian influence; and for this purpose let there be a chain of Protestant Institutions, such as the three or four which already exist in this Province, from Ontario to the Rockies.

E. A.

A City Lady's Visit to the Mission of St Joseph's

YOU expressed a wish to know where my "quiet country" was located, and how I got there. Take your map and you will find St. Joseph's Island in the north of Lake Huron, Hilton is a small village on the north side of it. There it was, I found, genuine country quiet.

Leaving Toronto by morning train, July 30th, Collingwood was reached in time to catch the steamer "Atlantic," going on an excursion to Mackinac Island. This steamer is not a floating palace, but she is better, for she is comfortable, clean and home-like, this latter characteristic being due to the captain and other officers, who are unobtrusively but uniformly courteous, treating all like welcome guests, in a busy hospitable home.

The trip to Mackinac is delightfully leisurely; at each port the passengers have time to land and take a short stroll and admire the beauties or oddities of the place.

The scenery all along the route is fine, often very beautiful; and then the steamer crosses and recrosses from shore to shore, as if seeking out its every charm. Yet one at times finds forced upon the imagination a picture of the savage desolation of this region, when the soft shadows and hazy lights of summer have given place to the lowering skies and howling tempests of winter.

The afternoon at Mackinac was perfect. The captain did his best to get all the passengers satisfactorily accommodated with carriages for the drive to the various sights of the Island. I was so fortunate as to be one of the captain's party. We visited all points of interest, even calling at the Devil's kitchen and making a halt at the Wishing Spring, of which we all drank—No! I will not tell you what my wish was.

On the return, I stopped off at Hilton. My host-

met me at the wharf, and it was not long before we were at the parsonage. The missionary himself was away on missionary work on the Manitowaning Island, but he returned in a day or two.

St. Joseph's seemed wild and rugged to my city eyes, but this made it all the more fascinating to me. The woods are everywhere near, and wild flowers hold possession of the roadside, creeping up close to the beaten track. I recognized many familiar botanical friends; but blooming time being over for most plants, I was not fortunate in finding many strangers. Of course I gathered fir balsam, as everybody does now.

My first Sunday on the Island was Mr. Beer's "Easy Sunday," and I went with him on his round, but concluded that this easy day had in it more toil than most people would care to undertake, as a weekly allotment, with the weather chances. This particular Sunday the weather was all one could desire. Morning service at Hilton, with Communion, and being over, we hastened home, had dinner and were off without delay. The pony was used to the roads, and oh! such a road, great stones, boulders, thickly strewn, over which the horse struggled and sprawled, and the buckboard followed wriggling. Then came a hard pull up the mountain side, still twisting about among the stones, till one not accustomed to it wondered how long a horse and rig could endure. Woods on either side bordered nearly the whole way; beautiful in their undisturbed growth, the underbrush laden with brilliant scarlet berries, everywhere abundant. Presently a fallen tree stretched across the road, but there was a way round it, found easily enough in daylight, but I began to think of our return. A little farther on the wind had brought down another tree and entirely blocked our way. Mr. Beer said:—"I fear we are in a fix now." I did not share his fear, my coward heart rather rejoiced for a moment, as I thought we must turn back and so reach home before dark. The next remark I heard was, "I think I must ask you to get out." I did so not uttering a word of what I had been thinking. He led the horse to the easiest place and made it scamble over the tree, and with great jolts and a push, the buckboard was made to follow. I, of course, got over gracefully and again took my seat, saying to myself, "what of the night." We at last reached the first station—a school house.—There was a good attendance for such a place, but it seemed to me the people little appreciated the effort made in their behalf; the school house was unswept, and the collection plate, when it reached me, after having passed nearly all round, had on it three coppers only. How much of zeal, patience, and hopefulness one must have, who can voluntarily minister here year after year?

This service over we hastened on to Jocelyn, across the Island from Hilton. Here we found a neat little church quite surrounded by woods. Again we had service, and afterwards we took tea and spent a pleasant hour with a church family, whose hospitality was of the most kindly quality.

There was a bright moon, and now I had a perfect faith in the driver and pony, so that the return was not so weird a journey as I had feared. The fallen tree was the only ghoul. I could not help shrinking, as I climbed over it, in the dim light, and

thought of the snakes and creeping things that might be lurking under it. I believe one must really live in the woods to get rid of this feeling.

This whole trip, spite of my little tremors, was a pleasure to me, but think of going over such a route in storm, cold, and darkness, when the roads, always bad, are at their worst. How little we realize, as we assemble in our costly city churches, the struggle that is going on in these far away outposts. Here we have chiming bells, sculpture, brass pulpit, richly stained windows, elaborately embroidered vestments, and every luxury in worship. There the most meagre furnishings, scant means, and long, toilsome journeys for the missionary. Yet it is the same beautiful liturgy that is presented in either place, and the same human hearts that are called to prayer and thanksgiving.

I fear I have wearied you, but this glimpse into missionary life was my first, and now as never before I appreciate that the life of a true missionary is one of exceptional self-sacrifice.

The Bishop at Parry Sound.

A very interesting paper, describing the trip of the Evangeline from Manitowaning to Parry Sound and the Bishop's visitation to that place and parts adjacent was unfortunately crowded out of our last issue. The Bishop's triennial report came in at the last moment, and J. C.'s paper, three columns of which had already been set, had to give way to it. At this late date, with a good deal of other matter on hand, we can only offer to give a few extracts from it.—ED.

We were to make preparations for a sail at 4 a. m., and before that time the bishop was astir. We arrived in the Sound by evening, but not without having been forced to sudden deviations from our course through rocks and shoals not marked upon the charts.

Parry Sound is a watering place with an ever increasing influx of visitors in summer. The scenery is most beautiful, the people eminently kind and hospitable—all the more courteous, doubtless, from the fact that they are full of hopes and aspirations. A subsidy has been granted, and another one as good as promised, which will enable them to communicate by rail with Burke's Falls, and there at a distance of 40 miles, effect a junction with the Northern which will shortly be extended so as to tap the Canadian Pacific. The chief industry is lumber. Three mills saw some hundred thousand feet per diem in the winter,—say from thirty to thirty-five million feet per season, of which the average value is rather over \$10 per thousand feet. There are daily boats from Collingwood and Midland, and the wires were set up years ago. The progress of the place is rapid, and within four years it seems to have altogether changed, as it were, its style and tone. It numbers about 1,800 inhabitants in summer, and 1,200 in winter. We note these secular details, as we believe them valuable to those watching and helping in the extension of the church.

On Sunday, at 9 a. m., matins were said by Rev. Messrs. Chowne and Cole, the congregation numbering about forty persons. At 10:30 commenced the

ordination service, the clergy present being, besides the bishop and those named, the Examining Chaplain, the Rev. Alfred Osborne, M. A., and the two candidates Rev. G. H. Gaviller, of Parry Sound, and Rev. A. J. Younge, of the Magnetewan. The sermon (an excellent one) was by his Lordship's chaplain. A strong choir was organized about three months ago in Trinity, and the singing is remarkably good. Forty-nine persons partook of the sacrament, which was more than a fourth of the congregation present.

The ordinary congregation has been about trebled since Mr. Gaviller first took charge a year ago, and it is evident from various signs that the hearts of the people are with him, as his own is in his work. At the consecration of Trinity church in the afternoon about 60 persons were present, and the bishop gave a most practical address. He called attention to the fact that of all religious bodies in the world none urged upon her children the notion of reverence in worship—the idea of sacredness of sacred things—so forcibly as the church of England does. Nor may we think even the details of our worship unimportant when we remember how in Jewish times the very minutiae of their worship was regulated for them by divine appointment. How different must be the effect of the baptismal and other services when performed in private houses, or, according to the rules of the church, within the sacred edifice.

At the evening service there was a congregation little under 200, from 450 to 500 persons attending church during the day. Messrs. Chowne, Boydell, Gaviller and Younge took part in the service, and the bishop preached from James IV. II: "Speak not evil of one of another," and surely if ever that great duty of commanding the tongue was enforced upon a congregation by the highest and the strongest motives it was on this occasion.

An Indian Bear Feast.

Perhaps your readers would like to hear something more about the Indians in this Diocese. It might be interesting to them to hear about a bear feast that took place here a little while back. Bears are very plentiful here in the neighbourhood and the killing of one is quite an affair. Some time back bruin made his appearance quite close to the village. The Indians gave chase, but it was a case of too many cooks spoiling the broth, the bear got away from them with a whole skin. It only takes one or at most two persons to tackle a bear, if more are after him no harm shall happen to him, his salvation is sure. It is a cause for thankfulness if the hunters do not kill each other instead of the bear. On the occasion that I wish to speak of two Indians were after the bear, they had noticed a particular place which bruin had made a fishing station. Here they watched and waited till the fisherman arrived; two bullets dispatched him, and he was taken home in triumph. Word was brought to me that a bear feast was about to take place, and I was invited to partake. On arriving at the scene of operations I found the room, or rather house, full of people, men, women, and children, their eyes intent on two large

kettles which occupied the centre of the apartment. A smaller pan contained the gravy, the big one the meat. Grace was said and the feast commenced. Now the feast was quite different to any I ever saw before and in one sense it was not a feast at all. This reason, the viands were not consumed at one spot. Each one, or rather each representative of a house or family brought a dish, the meat was cut out by one appointed for the purpose, to each they carried it away and ate it at their own homes. The missionary was asked, "Where is your dish?" He had none, so he was told to fetch one. In due time his dish arrived and a real "lumping" help was consigned to him for his consumption. A peculiar feature of the feast I must not forget to mention, it is on account of this very circumstance that I write this. The masters of the feast and the slayers of the bear got no more than the rest of the party, this, that a double portion was assigned them. I would have thought that at least a quarter of the carcass would belong to the bear slayer, but in this case a portion was only twice as large as his brethren's. His magnanimous good nature is encouraging. The slayer was not the doleful, he was exhorting the other functionary to give largely to the guests and to mean with the gravy.

List of Clergy

Our readers may be interested in the clergy for this diocese, as taken from the Bishop's report:—

NAME AND MISSION

Rev. H. Beer, St. Joseph's Island.....	.....
" F. C. Berry, Bruce Mines.....	.....
" J. Boydell, Bracebridge.....	.....
" A. W. H. Chowne, Rosseau.....	.....
" Cole, B. A., Manitowaning, M. I.....	.....
" W. Crompton, Aspdin.....	.....
" C. A. French, Garden River.....	.....
" F. Frost, Sheguiandah.....	.....
" G. H. Gaviller, Parry Sound.....	.....
" F. W. Greene, Sault Ste. Marie.....	.....
" J. Greeson, Uffington.....	.....
" G. Gilmor, North Bay.....	.....
" S. E. Knight, Port Carlington.....	.....
" T. Llwyd, Huntsville.....	.....
" C. J. Machin, Port Arthur.....	.....
" Manning, Ilfracombe.....	.....
" R. Mosely, Broadbents.....	.....
" A. Osborne, Exam. Chap., Gravenhurst.....	.....
" R. W. Plante, Port Sydney.....	.....
" R. Renison, Negwenenang.....	.....
" W. M. Tooke, B. A., Gore Bay, M. I.....	.....
" E. F. Wilson, Exam. Chap. Shingwauk H.....	.....
" A. J. Young, Magnetawan.....	.....

JOTTINGS.

Since his return from England, the Bishop has been travelling in the neighbourhood of Lake Nipissing, following the C. P. R. line as far as Sudbury Junction.

There is at present no possible communication in the winter time between the C.P.R. line and Sault Ste. Marie; the main line runs upwards of 100 miles north of the Sault, and the branch line to Algoma Mills is also 100 miles distant. The only way the Sault people have of getting out in the winter time is through the States by the Straits of Mackinac, and that involves a 65 miles drive.

The Bishop's winter address is 147 John street Toronto.

Rev. E. F. Wilson desires to thank Mr. D. A. McDougald of Sault Ste. Marie, for a kind present of 51 boys' caps, also W. Johnson and Geo. Johnson, Indians of Walpole Island, each for a barrel of potatoes.

David Osahgee, of Shingwauk Home, is at present a pupil at Trinity College School, Port Hope, and is making very satisfactory progress.

There are 54 boys at the Shingwauk Home and 15 girls at the Wawanosh Home.

A few years ago a very malignant fever having broken out in a portion of the Rosseau mission, such was the panic in the immediate neighbourhood that no one outside the families attacked could be found to nurse the patients, which sometimes meant that the sick should nurse the sick. Rev. Mr. Chowne tended the parents and children in one family, made the coffin for the first corpse, dug the grave, carried the remains, read the service, and alone performed all the offices for the dead; and so when the next child died. We do not often hear of such self-sacrificing labors.

Clothing For Indian Homes

From the children's Guild Sherbrooke per Miss White for the Wawanosh Home, clothing, books, and Xmas gifts. From St. Luke's Halifax per Rev. F. Murray (sent last winter) a large supply of clothing and presents for Alice McGregor also books, boys clothing, and Xmas gifts. Women's aux. of St. Peter's ch. Quebec, per Rev. M. Fothergill, a barrel containing a large supply of girls' under clothing frocks, petticoats, aprons, stockings, also boys coats, trousers, socks, shirts, caps, collars, 2 quilts, and 3 blankets, from Mrs. Bartlett, 12 pair of socks and 6 pair mitts. From St. John's ch., York Mills, per Mrs. Osler, a box containing girls' clothing, a quilt, shirts, papers etc. From Miss Leaves Asso. England, per Mrs. Malaher, a large bale containing flannel and cotton shirts, trousers, coats, waistcoats, socks, petticoats, shawls, hoods, and many other useful articles. From Miss Hearing, a box of pretty toques, mitts, socks, scarfs, flannel, 1 quilt, and girls' underclothing. From the Ladies' Miss. Union, Lennoxville, per Miss Roe, girls clothing, petticoats, boots, aprons, dresses, jackets, quilt, caps, hats, books, etc, for Xmas and other articles. From St. John's N.B. per Rev. A.L.A. Gollmer, a valuable box of trousers, waistcoats, socks, shirts, collars, ties, boots, Ill. papers, and many other articles. Miss White, Toronto, a parcel of material for boys and girls, papers, pictures, candies, pencils, and other

little Xmas gifts. A box has also been received containing clothing for the boys and girls of the Homes from Trinity church, Aurora, also books from St. John's S.S. Oak Ridges. From Berlin, books and papers, a large supply of boys and girls clothing, boots and shoes, also woolen and fancy articles, and Xmas-tree presents for Mrs. Wilson. From C.W.M.A, Toronto, per Mrs. O'Reily, a present for Mrs. Wilson, from Mrs. Roberts, also cotton, buttons, unbleached calico, and flannel petticoats, a piece of flannel and hooks. For Charlotte Naggs, from St. Paul's ch. Quebec per Miss Taylor a box of clothing also a cake and workbox. From Mrs. Piers. Leigh, England, per Miss Burrowes, summer uniforms, for the boys, shirts, coats, trousers, and underdrawers. From Mrs. McLeod, a box of boys trousers, caps, a muffler, shirts, also girls underclothing, jackets, dresses, boots, stockings, hats, cloths, petticoats, dolls etc. A parcel by post from F. H. M. L. of nice wool vests etc. All Saints ch. Niagara Falls South, per Miss Ingles, a box of girls clothing, a quilt, Xmas gifts, and a present for Miss Schneegans. From Trin. C.S.S. St. Thomas', for Alexander a nice box of clothing and presents. Mrs. Nivin, Montreal, for Peter Oshkakboos a large box of clothing, some little gifts and a Bible. Mrs. Marks, Bruce Mines, a box of clothing.

Receipts Indian Homes.

OCTOBER 1886.

Miss White for Homes	\$ 2,60
Trinity ch. S. school, St. John N.B. for boy	18,75
" " " " " " " " girl	18,75
St. Geo's S.S. Montreal for boy	37,50
Mrs. McLeod for boy	6,10
Mrs. Osler for freight	1,00
Per J. W. Connor S.S. Berlin for boy	9,38
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	\$ 94,08

NOVEMBER 1886.

St Luke's Ashburnham for Shingwauk	\$ 3,00
John Matthews for two girls	75,00
St. George's mission Lennoxville for girl	25,00
Per Rev. G.T. Harding, Parish of Durham P.Q. for Homes	6,00
St Luke's S.S. Halifax for girl	14,91
Rev. H.C. Harris, Bear River for Wawanosh	5,00
Miss Burrowes for freight	1,00
St. Matthias' S.S. Montreal for boy	25,00
Miss Linda Cleland for Shingwauk	1,00
All Saints S.S. Cannington for Shingwauk	2,00
Mrs. Taylor freight	25
St Peter's S.S. Brockville for boy	8,00
S.S. Strathroy for boy	6,25
Collection Christ church Onemee for Homes	14,00
Christ ch. S.S. Deer Park for girl	6,22
Trinity S.S. Mitchell for boy	6,25
Friend Llangollen per Miss Pigot	5,00
Memorial ch. S.S. London for boy	18,75
St. Peter's S.S. Toronto for boy	16,25
Mrs. Nivins for boy	2,00
Collection box LaCloche	4,26
All Saints Toronto for girl	50,00
Woman's auxillary Port Rowan for Homes	10,00

John Esquimau \$1,30 J. Hynes 50c.	1,80
Grace ch. S.S. Brantford for boy	18,50
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	345,44

DECEMBER 1886.

St. Peter's Guild Sherbrooke for girl	\$ 18,75
S.S. Cornwall for girl	9,00
St. Mark's S.S. Carlton for Wawanosh	7,00
Ch. of Redeemer S.S. Toronto for boy	18,75
St James' ch. Bible class Orillia for Homes	10,00
Dr. Elliott for Homes	5,00
A friend	1,00
St. George's S.S. Goderich for boy	6,25
Miss Sterns, for Homes	20,00
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	\$ 75,75

Receipts for Branch Homes.

NOVEMBER 1886.

W.W. Colwell for Washakada Home	\$ 10,00
Miss Skinner S.S. Gananoque	2,00
M.H.T. Toronto for Manitoba Home	5,00
Ashton Fletcher for Washakada Home	25,00
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	\$ 42,00

DECEMBER 1886.

Rev. R. Lindsay for Washakada Home \$1

Receipts Algoma Missionary News.

NOVEMBER 1886.

Mrs S. Harris 70c., Rev. H. White, 40c., Miss Milne Home 25c., G.H. Hall 40c. Mrs. Holden Rev. H. B. Owen 20c., Mrs. A. Blachford 40c., Miss Sterns 20c., John Esquimau 20c., G. H. Jackson Miss Berry, England 48c., Rev. Canon Mulock
Total \$6,73.

DECEMBER 1886.

Miss Beaven 25c. Mrs. Tippet N.B. \$3.40. Total \$3,65.

NOTICE.

Mrs. Wilson will be greatly obliged if friends when sending boxes will kindly state on a piece of paper inside the boxes who they are from, otherwise it is impossible for her to distinguish one box from another.

ALGOMA

Missionary :-: News.

PUBLISHED BI-MONTHLY.

Mailed to any Address for 20 Cents

Per Annum in Advance,

Postage Stamps Accepted. All Orders Must be Addressed to

REV. E. F. WILSON

Sault Ste. Marie, - - - - - Ontario.

SHINGWAUK HOME FOR INDIAN BOYS.

\$75 (£15) fees 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, 27 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 Hall Aerton, Isle of Wight.