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VOLUME IX

MAY, 1st 1887.

Number 7

Jesuit Aggression.

IN the year 1773 the Jesuit order was suppressed throughout the world by Pope Clement the Fourteenth.

On receipt of Clement's bull, the order ceased active operations in Canada, and most of the members returned to Europe. Its Canadian estates at that time, were valued at, between two and three million dollars. They consisted of 48,000 acres in the district of Montreal, 439,000 in the district of Three Rivers, and 129,500 in the district of Quebec,—616,500 acres in all. On the suppression of the order in 1773, the British Crown agreed to allow those of them who remained in the country, to enjoy a comfortable income from the estates, until their death; and the estates were not actually touched until 1800, when on the demise of the last survivor, they were seized by the Crown as derelict property. From 1800 to 1831, the revenues from the estates passed to the general revenues of the Province, and were applied to the purposes of education, both in Upper and Lower Canada. The Jesuit order was re-established in Canada in 1842,—when 6 Jesuit priests and 3 Jesuit laymen arrived at Montreal, and they made their head quarters at Laprairie. It is estimated by an Ultramontane Authority, that their estates are now worth about \$75,000,000. Every year their power is vastly increasing. Their great aim, just now, is to control the education of the country; their ultimate object, we cannot doubt, is to bring all Canada under Ultramontane sway.

At the time of the Conquest,—1760, the population of Lower Canada was 70,000; at the census of 1881, it was 1,355,000; of these, 184,000 are Protestants, and 1,171,000 Roman Catholics,—mostly French. Over this part of the population the Church of Rome holds absolute sway. They submit to her authority and unhesitatingly obey her commands. They know only what she teaches and acknowledge allegiance to no power but her. Such a population, under such control, is a standing menace to human liberty and national stability. Roman Catholicism is not a mere religious faith. It is a compact organization, that, avowedly only, tolerates any other power. Its claims are not dead letters. So long as she is in the minority in a count-

ry, the Roman Church is willing to be very good friends with her Protestant neighbors and will profess due allegiance to the dominant Protestant power, but under the sheepskin is the form of the wolf; and let her once gain power and domination in the country and no Protestant organization will be any longer tolerated. The great boast of Rome is, that, she never changes, and we believe her claim to universal obedience and universal dominion never has changed and never will change. She may change her rules of obedience and frame new anathemas against what she judges to be new forms of heresy, so often as her infallible popes and her infallible councils may please; but the law of obedience to her dictation, is absolute and unchangeable. And this great Roman power, this great army, already numbering one-third of the entire population of Canada, is gradually moving westward. It is already on the march,—determined to go forward and conquer this great country, not for Christ, but for Antichrist. Jesuit missionaries are distributed already throughout the great North-west. They are all through Algoma, on the Manitoulin Island, on the shores of Lake Superior, all through Manitoba and the North West Territories, and far away to the North, in the Hudson Bay District, and on the banks of the Mackenzie River. Silently and quietly they are doing their work,—silently and quietly, because it suits their purpose best, just at present, to be silent and quiet. But there are signs that they will not be silent and quiet much longer. In this late Louis Riel Rebellion, we began to see the cloven hoof. The French Canadians are beginning to feel their increasing influence; they are beginning to speak more freely than they used to do. Some are already talking plainly of the feasibility of making this country a Roman Catholic country. The French Canadians number about 1,400,000, now in Canada; there are 600,000 more of them in the United States, and these, they are talking of inviting over to Canada to people the North West.

And all this time Protestants sit with their hands folded. The increase of French influence in this country, does not seem to trouble them; the progress of Jesuitism in our midst, does not appear to alarm them. Many Protestants seem to think no matter, whatever, whether the Indians become

Protestants or Roman Catholics or remain pagans. For ourselves, we believe it to be a menace to the peace of this country, for the 130,000 Indians, scattered over its vast surface, to be brought under the influence and dictation of the Roman Church. We want to see the Protestants of Canada aroused to resist this Jesuit aggression. We have surely had enough of papal rule in the days gone by, in the days preceding the great English Reformation, and in the time of Queen Mary. Protestants must act in concert and resist this great evil, which is spreading its poison in our midst and endangering our happiness and our safety. Protestant and English let our country be, and not French, Papal, or Jesuit.

Algoma Conference.

The following letter has been addressed to the clergy of the Algoma Diocese.

Aspdin Feb. 26th 1887.

REV. AND DEAR SIR :

Having been appointed by the Bishop his corresponding Secretary for the purpose of communicating with the Clergy, as to a general conference to be held (D.V.) at Parry Sound during the coming summer, I am requested by him to write to you and invite suggestions on the two following questions :—

(1) At what date could the clergy generally attend such a conference most conveniently.

(2) What subjects of a practical nature bearing on the internal economy of the Diocese, would it be advisable to discuss.

Among those already suggested are (1) The expediency or other, of the organization of a Synod. (2) The administration in case of need, and pending the erection of a Synod, of our widows and orphans fund. (3) Our representation in the Provincial Synod. (4) The best means of developing the internal resources of the Diocese. (5) The improvement of the Algoma Missionary News as a Diocesan organ. (6) What steps could be taken towards the formation of a superannuation fund.

If you can add to this list, or suggest any other, and more important topics of discussion, your suggestions will be thankfully received. When the replies of the clergy reach the Bishop a circular will be prepared and issued, specifying the date of the conference and the subjects to be discussed with other necessary details.

Trusting that your answer on both the above questions may reach me not later than March 31st next.

I remain

Your obedient servant

WILLIAM CROMPTON.

Please Explain.

SIR—Will you, Rev. Mr. Wilson, or His Lordship the Bishop of Algoma, kindly explain to us Mr. Wilson's government scheme in connection with his Indian Homes at Sault Ste. Marie? Does Mr. Wilson propose to hand over the property to the Government, and make the homes unsectarian boarding schools for Indian children, or will the

property continue to be, what I suppose it is church property? Many of our church members who have contributed for the erection and support of these Homes, are asking for a fuller explanation than is to be found in the leaflet just issued on the Shingwauk Home?

Truly yours

W.R. C.

March 22nd 1887.

Receipts Published Yearly.

SIR—The suggestion made by Mr. W.H. Lamer in the "Algoma Missionary News," that receipts for the Diocese, should be published monthly could not be well adopted; but, certainly, both receipts and expenditures should be published yearly, including those of the two Homes for Indian children, and stating salaries paid to missionaries to teachers and agents, and to the chief superintendent of the homes.

The above letters appeared in a recent issue of the Dominion Churchman, and we have forwarded the following reply to that paper:

SIR—In your issue of March 31st just received I see a letter under the heading "Please Explain" which calls for a reply. An explanation is given as to Mr. Wilson's government scheme in connection with the Indian Homes at Sault Ste. Marie. My scheme, if scheme there is, is simply this: I want to see this plan of educating the rising generation of Indians in institutions, such as our Sault Ste. Marie taken up in a more thorough systematic manner than has yet been done. Our schools among Indians have proved themselves to be a comparative failure, the children do not attend regularly, they learn no English, and repeat their lessons mechanically. It has been abundantly proved that the best place to train Indian children and to fit them for a useful life is in an institution far removed from any Indian reservation. This being granted we want to see the existing Institutions enlarged and multiplied. I want to see the same thing done in Canada as has already been accomplished so successfully in the United States. But who is to do it? For the past 11 or 12 years I have been doing my best to gain the interest of church of England Sunday schools in this work, and have travelled from East to West again and again, often taking two little Indian boys with me, holding meetings, and doing all I could to stir up interest. But oh! how hard has been. Just a few Sunday schools have been persuaded to give \$75, some \$50, some \$25, towards the support in whole or part of a child, others have given \$10 per annum towards general maintenance. It is very kind and good of these Sunday school children to do what they are doing; but how my head has ached and my hand has trembled over the pen trying to satisfy them with particulars about "the boy" or "the girl." Sometimes a letter worth \$1 or \$2 has come asking for minute particulars about everything. If anyone could take my place even for a week they would soon know what my work is. Now, kind reader, contrast this with what I saw the other day travelling in the States.

Institution, 15 or 16 buildings all conveniently connected, 600 pupils, 40 or more teachers, and Government paying \$167 per capita. I can tell you it was a relief to me to spend three days at the school, all in such good order, no pinching or squeezing to find the wherewithal. And this is one of the Institutions out of some 30 or 40 which have been started within the last 10 years or so in different parts of the States. I tell you it is a little different to having the whole load on one person's shoulders. I have to satisfy the Indian parents, the employers, the scholars, the Sunday schools that help us, the general public. Yes, I see under "Please Explain" another letter signed "Amicus," and evidently "Amicus" has a friendly idea of analyzing in a critical way the expenses of the Indian Homes. Let me just tell Amicus that if he or she will send me their address I will at once mail them a copy of our annual report which shows the salary of the chief superintendent and other teachers, also receipts and expenditure for the year in detail, and the name of every subscriber to the Homes during the year with the amount remitted. This has been done every year since the Homes were first opened.

I have only to explain now this scheme of mine regarding "handing over these Homes to government." And I have simply to say that I have no objection whatever of doing so provided the church of England in Canada is prepared to take up the work. Certainly I have applied to government for a grant towards building, and a further grant towards the annual maintenance of some 300 pupils. If I saw any prospect whatever of the church of England undertaking all this I would withdraw my application at once. But even if the Government does entertain my proposal, what will be the result? At present the 90 or so acres of land on which our buildings are erected is church property. I have had no thought or intention of handing this over to Government; indeed I could not do so without the consent of the Bishop, who is trustee. All that I am asking the Government to do is to do what it has done before in reply to a similar request on my part, to make us a grant, a grant towards building and a grant towards maintenance. And I have said that, should the Government accede to my proposal I would be willing for my part to make the institution undenominational so far as to allow pupils who did not belong to the church of England to attend their own place of worship on Sundays. I hardly think the people of Canada would be willing that so large a grant as \$45,000 should be given exclusively for the benefit of the church of England. Pupils belonging to our church would of course attend our chapel service, and Sunday school, and could be supported in part by church of England Sunday schools as hitherto, and pupils belonging to the Presbyterian or Methodist or other Protestant denomination, of whom out of 300 pupils there would necessarily be a good many, would be allowed, if they preferred, to attend their own place of worship. Most of our pupils when they come to us are already nominal christians. It is no easy thing to induce pagan children to come; they are as hard to get as part-

ridges, and the superstitious parents generally refuse doggedly to let them go. In the States, after a fight, the troops sometimes seize a batch of wild boys and girls, and the State orders them to be received into an institution; but this has never been done in Canada. Our Government does not force the children to be educated against their parents' will.

Yours &c.

E. F. WILSON.

Manitowaning.

IT is long past the season of the year when I should, in looking back at the manifold blessings, that have been mine, return thanks to those, who have been, in so many instances, the instruments of supplying them. One, whose name I cannot recall, a clergyman for a time in Canada, sent me the *Guardian* for some months, under conditions, which alas! I did not fulfil, and my apparent discourtesy, and want of appreciation of his kindness, have long weighed upon me. I have to thank Mr. W. G. Morley, Holloway, London, for the *Church Times*, sent during a second year; Mr. Easton, of Hyde Park, London, for a third year of *Church Bells*; both for kind communications on the subject; the Rev. Mr. Hobbes, of Malvern, England, for the third year of the *Graphic*; Mrs. Glynn, for the second year of *Little Papers*; the Church Extension Association, for the third year of *Sunday Echoes*, *Banner of Faith*, prize and other papers; Mrs. O'Reilly, for a consignment for the S. S.; a lady of St. Luke's congregation, for a present for myself; Mr. W. H. Eakins, of Woodstock, for a large bale containing present for self, family, and distribution; (to Mrs. Cole) \$3.40 from E. and H. Lydyard, through the superintendent of the S. S. Church of the Redeemer, Toronto. These things, with others that have been formerly acknowledged, all tell us, that "though absent, we are thought of," and that, Algoma has the sympathies of the most earnest among our workers. Mrs. Cole has also to acknowledge another parcel from Miss Thurtell, of Guelph, cousin to Miss Westmacott, whose name should ever be held in honored memory by Algoma, as the founder, under our late Bishop, of the C. W. M. A., whose labors are being so energetically continued through the zeal of Mrs. O'Reilly and the other ladies of Toronto. One cannot often put one's thanks, as one would, and I was driven lately, on one occasion, to quote my own words at a presentation in France, when I was not inclined to make a long speech in French:—"I hope to thank you by working." I would ask to be allowed to give them this third application.

J. S. COLE.

Manitowaning, Feb. 1887.

Gore Bay

I have just paid a visit to Gore Bay. I find that Mr. Eaton has already doubled the congregation there, which speaks well for him. I believe his heart is thoroughly in his work and he is generally respected in a high degree but his position as an unordained man is of course difficult and having no horse his work at the outstations is not

what it would become under other circumstances. I was courteously invited to preside at a vestry and the work of the Easter Vestry was, I believe all done as far as only to require formal ratification. Entertainments have been held; and a good deal of money collected in other ways during the past year; the church has been kalsomined, nrat el, and fenced in front; and the small debt of \$18,00, handed over from last year, has been wiped out. We believe that this next year it is in contemplation to inaugurate a proper system of bookkeeping by starting a simple ledger to contain the Easter balance sheets and a capital account with inventory of property. Why church accounts should be kept in a form so imperfect as to be rejected by any and every business firm of any repute has always surpassed my comprehension. The accounts have been kept however without any practical inaccuracies I believe.

J. S. Coe.

Manitowaning April 2nd 1887.

A Trip to Cockburn Island.

For the last three years I have made a trip, once each winter to Cockburn Island. I have also accompanied the Bishop on two occasions on his summer visit. The consequence is I am beginning to regard this island as forming an out-station of my mission of St. Joseph's Island. The people too I find, look forward to my coming as a matter of course, and manifest some interest in my arrival. One can scarcely be surprised at this, when it is learned that the only religious service these people have had since last September was that we held on the Sunday I spent with them.

A Presbyterian student was stationed on the Island for two months last summer and the Bishop visited them once and that is all the church going they have had.

I left Hilton on Thursday morning, at break of day, with horse and cutter. I was well wrapped up in buffalo coat, and robe, and fur cap. The day was not cold, a few degrees above zero, still, sitting so many hours in a cutter, exposed to whatever wind and cold there may be, soon robs one of his caloric.

By eight o'clock I was at the south end of St. Joseph's, and launched out upon the ice. I found the snow both deep and covered with a crust. I had to walk, the horse found quite enough to toil slowly along with the empty cutter. As I got away from the land I found less snow, and, after a while, I got in to ride, and sometimes the horse could trot a little.

By early noon, I had crossed to Drummond Island, which belongs to the United States. I took dinner at the house of persons who are professed infidels. The woman was well posted in their peculiar views, and quite aggressive. She listened to what I had to say in a kindly way, but was still as strongly attached to her own opinions, as ever.

I now had to find my way down the length of Drummond Island, through a maze of shanty-roads. This is a task of no little difficulty. Sometimes you must keep the best beaten road, then suddenly, you must leave that, for one badly tracked, then

you must go to the right and then to the left, do here, then there, and at last it is a miracle, if you do not find yourself in some *cul de sac*, and have to retrace your steps. Meantime you know your horse is getting weary and night is coming on, and your feelings become anything but enviable.

I was so fortunate as to meet a team, or tie-maker or road repairer, at most of the places where a dilemma occurred. I only went astray once, and then it did not cause me a serious delay; at length I reached a dump or piling place, on the shore at the south end of Drummond I, but owing to a projecting point I could not see Cockburn, which I knew ought to be in sight: just then I happened on a man at the dump; I asked where Cockburn Island was and he pointed to the mainland over thirty miles off. I found the man was a Swede, and only imperfectly understood English, and knew very little about the country. If thirty miles of ice had to be crossed that night I should leave it until next day as an Irishman would say.

I made no delay. I thought I knew where I was and in what direction I ought to go. Soon I proved myself correct and pushed on, for evening was upon me, and the travelling was heavy. I got along so slowly, and the distance seemed so great that at one time I began to think of spending the night in the woods, I hurried along however as fast as possible, and at last just as night closed in, I came in sight of the little hamlet, or village, which was my destination. In half an hour more I was healthily welcomed, and well cared for, and slept that night the sleep of the weary.

Next day I visited as many of the people as I could, and baptised some children. Saturday I also visited, and in the evening I gave a magic lantern entertainment: just before the show commenced a young man came to ask me if I could marry him that night, when I became disengaged; I found the poor fellow had been waiting for several weeks, expecting my arrival, and had sadly concluded he would have to wait until the opening of navigation, when he could take his lady love to the mainland and be married there. As soon as I arrived, word was sent to the shanty to him, and he immediately said, "That is the last work I'll do as a bachelor," and off he came in haste to see me, and to warn the lady to be ready.

He told me he had been unable to purchase veil or gloves,—such things were not to be had at the only store on the island. It seemed a source of grief to him, and made him anxious that I should gratify him with a very private marriage. When I came out of the entertainment, he was waiting for me, and drove me a few miles to a friend's house, and there the lady was waiting, and at half past eleven, on Saturday night, they were duly married, and let us hope, will live happily ever after, as the story books say.

This was the first marriage on the island, and was performed in the house where the first birth of a white child took place.

Next day, Sunday, I held service twice, and baptised more children. Eight, in all, were admitted, by this Holy Sacrament, to the fold of Christ. At the services we had very attentive congregations,

and it is sorrowful to think so many of our brethren are thus left without any christian service whatever. At present, they have not even a Sunday School.

Monday morning, I started in a dense fog to return to St. Joseph's. For the first ten or twelve miles, I had difficulty in finding my way on the ice, owing to the fog, but at last it rose, and there before me lay Drummond Island, and other small islands spread out on the large waste of snow and ice like a beautiful panorama, while over all the sun shone brilliantly. The day was bright and warm, the road was better than when I went to Cockburn, moreover I was certain of my direction, and so the return trip was most enjoyable.

At noon, I took dinner in a shanty on Drummond Island with more than forty men. They had a first class dinner for such hungry people as we all were. It was very well cooked, and the bread was as white and nice as bakers have to sell.

I arrived home just as the shades of night were deepening over the landscape, feeling glad that by taking a five days' trip, I had been able to preach the gospel on our Lord's Day to those whose opportunities of attending divine worship are so very limited.

CORRESPONDENCE.

To the Editor, Algoma Missionary News.

SIR—You are doubtless aware that considerable mischief is, from time to time, wrought, by what appears in the papers about the diocese of Algoma, written doubtless, in the cause of truth and justice; and the periods of recurrence of this sort of thing, appear to be of increasing frequency, while the discussions are carried just far enough to be injurious, without any overbalancing good effected. It has been asked lately, whether the minimum clerical pay in Algoma, is not higher than in some older dioceses? We believe the question was answered in the negative; but however answered, how can such a question, unless looked at by the side of others, work anything but irreparable mischief? Everybody knows that money goes further in some places than in others; and that an income sufficient for cleanliness, health, decency, in one place, would be insufficient to procure the decencies or necessaries of life in another place or under other circumstances. It would be just as relevant for us to ask about the maximum pay in the various dioceses, as about the minimum pay; and how then would we rank? Neither question is a fair one to put; and a superficial examination of anything, or of any individual, almost inevitably results in injustice. Let the average pay in the various dioceses be calculated and then the value will be abundantly evident of those worldly temptations which would induce a man to cast in his lot with the long neglected, we reiterate it, the long neglected Algoma. Fair-play is a jewel, and one the Apostle has never prohibited our wearing, while just a little consideration is not a bad thing if we wish our writings to be devoid of mischief.

J. S. COLE.

Manitowaning, April 5th 1887.

To the Editor of our Forest Children,

SIR—Many thanks for the 1st No of Our Forest Children, and the work already accomplished of which it is the symbol. I do not profess to be a profound student of the Indian question but the most superficial observer coming in contact with Indians as one does on the Manitoulin Island cannot but be grieved, nay awestruck at the fearful demoralisation among them, of which the white man has been the channel. I meet with some who speak English fluently, and with a few who speak good French; and it would be a source of pleasure to you sir to hear how some of those with whom I converse in English allude to their stay at the Shingwauk Home, and "look on you as a father." May your hopes be speedily realized and your influence largely extended.

J. S. COLE.

Manitowaning April 5th 1887.

The above letter arrived just too late for the last issue of Our Forest Children, so we insert it here.

To the Editor Algoma Missionary News.

SIR—Please permit me to acknowledge, through your paper, a box of christmas presents, for our Sunday school, from the C.W.M.A. society of Toronto. We feel grateful to the ladies for their kind remembrance of us. The gift is most valuable to us.

Yours faithfully

S. E. KNIGHT,

Incumbent of Port Carling.

To the Editor Algoma Missionary News

The Incumbent of Port Carling begs to acknowledge from the President of the Quebec Cathedral Branch of the Women's Auxillary Domestic and Foreign Missions, a box of clothing for the poor of this District. The contents of box was a most seasonable help to some poor families at this season of the year.

Yours faithfully

S. E. KNIGHT.

Port Carling, Muskoka March 19 1887.

An Indian Boy's Account of the Wigwam Fire.

The Wigwam was burnt on the 22nd Dec. at 11.15 p. m. I was put there as monitor. One of my duties was to attend to the fires. It was not a stove made of iron, but it was a sort of old fashion fire-place made of bricks, and it had fires on both sides. Just before I went to bed at 9 o'clock, I made pretty good fire on one side, not as big as I sometimes made before. It was rather a cold night and I told the boys,—there were 5 of them,—that the room would be warm all night. There was a large drum in the larger room up-stairs where the boys slept, and I had a room for myself. I am not at all the one that wakes easily. I dreamt the wigwam was on fire and had put it out. When I awoke one of the boys was shouting, "Johnny, wigwam is burning; fire! fire!" I jumped out of bed, I don't know how; it was one of the quickest movements I ever made. I did not wait to put my things on, but I ran to the Home, crying out, "Fire! fire!!"

I woke all the boys, and went back again; the superintendent was already there, trying to put the fire out, but in vain. I tried to go in to see where it started, but I could not reach the fire. I was nearly choked with smoke. The whole place was burnt to ashes, within one hour. One of the boys jumped the window; he was the first one that saw the fire. Thank be to God that none of us were hurt. I could have saved all my things, but I was not wide awake when I got out of my bed; I only remember seeing the fire round the drum. A boy, who came after me, said I only stepped twice going down stairs. As I was looking at the fire, I felt it was God's doings. The fire has done me great deal of good the losing of my things.

JOHN A. MAGGRAH.

Shingwauk Notes.

WE have started an "Onward and upward Club" at the Shingwauk Home, after the example set by the Carlisle institution in Pennsylvania, and it bids fair to be successful, 24 Indian boys and 15 whites joined at the first meeting, and six more boys at the second. They have to sign their names to the following: "God helping me, I will try to use no oaths; I will try to keep myself pure; I will try to be honest; I will try to study the Bible and to keep the Sabbath; I will try always to do my duty everywhere; I will try to be kind to all, especially those who are poorer, or weaker, or younger than myself; I will keep this card hanging in my bedroom and will read it every morning, and pray God to help me." This admits to the 1st grade. At the end of three months they may enter the second grade; and at the end of a year, the third, when they become full members, and receive a certificate to that effect. Meetings are held weekly, and consist in recitations, speeches, debates, &c. And two individuals, one white and one Indian, are deputed to give the news of the day. The first attempt at a debate was made a few days ago, and several of the boys acquitted themselves exceedingly well, and surprised those who were present. The subject was "Resolved that the Indians have been better treated by the Canadian Government than by the American Government." Mr. Tinsdale, Johnny Maggrah, and John Thunder, were on the affirmative side, and Mr. Mitchell, David Minominee, and Tommy Jackson on the negative. Johnny, David, and Thunder, made good pointed speeches, but Tommy had difficulty in finding his legs.

We had thought of taking a party of our Indian pupils to Ottawa and Montreal this summer to give an exhibition, tableaux showing them at their trades &c., but have decided now to put off this trip until next November or December when there will be through railway communication. In the meantime we have some idea of making a shorter journey by the Beatty line of steamers to Sarnia, and to give exhibitions at London, St Thomas, Sarnia, and possibly one or two other places close by. This would be about the middle of July. The great drawback is the expence; to take 30 children and to board them at a hotel would soon run away

with money. How would it be for a deputation of 30 Sunday school children to meet us at each place on our arrival and each take one Indian child home for the night? Would not that be a good idea? We just make the suggestion, and there is plenty of time to think it over. We feel quite sure that our exhibition will be popular; the one we held in the Sault the other night was a great success as may be seen by an extract in the *Algoma Pioneer*.

A boy, who only came to us from the North West last summer, thus expressed himself, the other evening, to Mr. Wilson:—

God, the Father his right hand to stand me. Sometimes I go in chapel alone, say prayers, take it prayer book, I try to say it my text, not look at book. One time I get mad one boy: before sun go down, make friends that boy. Want to love Jesus, me; not swear, not steal, not say bad words; want to stand God the Father his right hand, last day."

Honors Conferred.

The Rev. E. F. Wilson has just received the following from the Education Department, Toronto:—

DEAR SIR—I am directed by the Honorable the Minister of Education to inform you, that two Diplomas and two Medals were awarded your Schools by the Royal Commissioners at the Colonial and Indian Exhibition, London, 1886. The Diplomas and Medals together with three pamphlets relating to the Exhibition, presented to your schools by the Minister, have been sent to your address.

Yours truly,

S. P. MAY,

Superintendent, Art Schools & Mechanics' Institutes

Indians Advancing!

DON'T be alarmed dear reader, although the above announcement may be startling the advance of the Indians in this case is not with war paint, bows and arrows, tomahawks and rifles, but progression in education and the more peaceful arts of civilization, proof of all which was given by an exhibition at Dawson's Hall last night by the pupils of the Shingwauk and Wawanosh Homes under the management of Rev. E. F. Wilson the Principal of the Institutions. Sharp at the appointed hour up went the curtain revealing some thirty Indians busily working at nearly all the mechanical trades usually found in a large village, and the ring of the anvil, the stroke of the axe, the rush of the plane, the hiss of the saw, tailor, shoemaker, doctor, baker, and barber all joined in the chorus to the work song. The crowded house was completely taken by surprise, and the rounds of applause which greeted the first tableau assured the managers of the entertainment of a perfect success. Another tableau representing other Indian boys and girls doing "chore work" was equally effective. A speech by a Sioux boy, telling the story of his wild early life, followed by school work on the blackboard, in which a number of specimens of good writing, correct spelling, general information, and drawing told the delighted

audience how far the Indians had advanced into the outworks of civilization. A fairly sustained debate on the question as to whether Canada or the United States has done the most for the Indians, created a good deal of merriment; but beneath the flashes of fun were to be seen an earnest effort to inculcate and establish principles of temperance and truth. The Indian who filled the post of captain of the debate cleverly reviewed the arguments presented and declared that, population and wealth considered, Canada had done the most good for the Indians. Debate gave place to singing, and "Rock of Ages," "How beautiful upon the mountains," work songs, and "God Save the Queen" were sweetly sung by the Indians without any assistance whatever by their teachers. In fact from the beginning to the entertainment to its close the teachers disappeared, and the Indians were left to run their own show, and they and they did it effectually and well. A better satisfied audience rarely left a public hall than that which witnessed the testimony given last night that the Indians are advancing to become useful and honorable citizens of the Dominion, and if Principal Wilson decides on making a tour of the Province with his pupils, we bespeak for them crowded houses, and a higher and more general appreciation of the great life-work to which he has devoted himself. Want of space prevents our giving a fuller description of this, the first public exhibition ever given by the Indians.

The Boom at the Sault.

THE boom at the Sault started suddenly Saturday, April 2nd, when a number of wide-awake Yankees came across the river, and, after quietly looking over the village, commenced buying building lots and business sites in all directions. Property hitherto considered as out of the limits has been bought up by them and they appear to realize to the fullest extent possible, the great future in store for "the beautiful Sault." By the close of the day thousands of dollars had changed hands, for property in the different parts of the village—irrespective as to whether it was located at the "East" or "West" end. Gaoler Dawson was among the first to sell, and he disposed of twelve or fourteen lots, owned jointly by himself and James Manning and part his own property, by which he gathered in about \$5,000.

Mr. Doyle, of Goderich, is negotiating for the Pacific hotel at \$8,000, and \$13,000 has been offered and refused for the Cameron House with about 2 acres adjoining.

Lieutenant Governor Robinson's block of twelve acres sold on Tuesday for \$15,000, and Kehoe & Hamilton also sold a building block, in the same neighborhood, for \$3,000.

The Shingwauk property containing nearly 100 acres, which was bought 13 years ago for \$500 is now valued at about \$6,000, exclusive of the buildings.

The Wawanosh property containing 15 acres will be sold if a good chance offers, as, if the new plans

are carried out for establishing an Institution on a more extensive scale both for boys and girls on the site of the present Shingwauk, these buildings, which are $2\frac{1}{2}$ miles away, will not be needed.

Toronto papers of April 14th tell us that "a proposition of an altogether unexpected character is to be made by Government, and that it is nothing less than the construction of a canal at Sault Ste. Marie, on the Canadian side.

Jottings.

The Algoma Clerical Conference, it is expected, will take place at Parry Sound, some time in August.

Receipts for Indian Homes are now published in "Our Forest Children," which is sent to all subscribers.

Mrs. Bligh of Collingwood has been appointed the new lady Superintendent of the Wawanosh Home, and will enter upon her duties early in May.

The Rev. E. F. Wilson starts on another trip to the North West about the 10th of May; he expects to be away about 5 weeks, and will, if possible, visit the Blackfoot Indians near Calgary, at the foot of the Rockies. He also hopes to choose a site for the new North Western Home, towards which \$2,000 has thus far been contributed.

Mrs. Wilson desires to acknowledge with thanks, a parcel containing 2 articles of underwear from Mrs. Gault, Cornwall; and a parcel containing 2 warm undervests from Miss Laurie, Oakfield.

The new Annual Report of the Indian Homes contains pictures of the Shingwauk Home, the Wawanosh Home, the Chapel, the hospital, and the wigwam. Copies will be mailed at 7 cents each.

Receipts For Algoma Missionary News

Mrs. Forest, 21c. St. Peter's S. school, Brockville, 35c. Miss F.J. Irvine, 72c. Bryce McNeeley, 40c. M. Davis, 20c. Miss Billing, 20c. Rev. G. M. Armstrong, \$1.00. Miss D. Bull 45c. D. H. Wilkinson, Eng., 48c. Mr. McKenzie 40c. Mrs. Byles 20c. E. M. Wilgress 40c. John McIntyre 60c. Thos. Sullivan, 20c. Miss Northmore 80c. Miss Thurtele, U. S., 40c. Mrs. Osler, \$1.00. Mrs. Gilbert, 40c. R.B. Street, \$1.35. L. Cooper, 60c. Rev. H. Beer, \$2.50. R. Shannon, 40c. Mrs. Kirkby 60c. Miss Stewart, 20c. Mr. Ironside, 20c. Mrs. McClelland 20c. Miss M. Ball, 20c. Mrs. W. Turner, 20c. Mrs. Bern, 20c. Mrs. Best, 20c. Mrs. Anderson, 20c. Niagara S. school, \$2.50. S. Murray 50c. Mrs. Goodeve \$1.00. E. A. Bowman 42c. Mrs. Greeson, Eng., 72c. Mrs. H. Cline, \$1.00. Rev. C. Willis, \$1.00. W. H. Fremainne 25c. Mrs. Tippet, 40c. Miss Murray 40c. S. Purkiss, \$1.10. Mrs. Davidson, \$1.00. Dr. Read, \$1.00. Mrs. Fry, 24c. Miss Caudler 40c. Mrs. Gibbs, 20c. Mrs. E. Riley, 20c. John Ormark, 50c. Rev. S. Belcher \$1.00. Miss Lewis, 20c. Miss Carrie, 20c. Miss Burwell, 20c. Miss E.M.M. Taylor, 20c. Mrs. Gilbert 20c. Miss E. S. Marsh 20c. S. L. Forest, \$1.00. Miss Yarker, 20c. Mrs. Smith, \$1.00. Miss Keffler, 21c. Total \$32.45.

A Visit to the Darkies, Hampton, Virginia.

THE first cabin we entered was that of Uncle Tom. He was a talkative old fellow on the shady side of 70, with twists of grey wool all over his pate. The old fellow had been a cook in the northern army at the time of the war, and saw the ill-fated Merrimac come up to Newport News. She was flying a white flag and the troops thought she was on the Federal side and cheered her as she steamed up. Then all at once the white flag was hauled down and a black one went up, smoke belched from her sides and cannon balls came crashing in among them. All the poor negroes knelt in a long line on the shore imploring God to protect them. Providentially the Monitor which had just been launched at New York and was on her trial trip arrived on the scene, a battle, one of the most spirited on record in American Naval History took place, and in a short time the Merrimac was sunk, the top of her funnel being the only thing showing above the surface of the water. Uncle Tom had been only 15 years in Hampton, so did not know much of the early history of the place. He was raised, he said, in Maryland. Were you ever in slavery I asked him. No Sir, he said, I was never a slave; the whites you see kind o'took to me when I was a boy: I was allers a kind o'charatable like, and so the folks allers treated me well; no sir, I was never a slave: I have allers been a free man. I suppose there are some of the people living round here who have been slaves; Oh dear me, yes, lots of um, pretty near all of 'em I guess, but I don't know much about dese colored folks. It is not often I sees anything of 'em I guess. There's aunt Peggy for one, she's an old un and can tell you all about slavery days, and there's Pilia Walker lives close by here, she was a slave too. The old man came with us to the door and pointed us the way; there, he said, that's aunt Peggy's cabin where the dog is going in of the fence. It was a dirty muddy and rather smelly lane, between an irregular row of negro cabins, and we picked our way along amid refuse cabbage leaves and oyster shells. O'd Peggy was coming along by the fence with two water pails, one in each hand, and a little black boy at her heels, with a small tin can. Is this aunt Peggy, we asked. Yes, said the old crone, and my guide explained that I was a visitor from Canada, the country where fugitive negroes used to find refuge in slavery days. Could not you leave your pails just now, and come in the cabin and talk to us, and then go for the water by and bye? Oh, yes, I can do that, certainly; just wait a minute, sir, and I will go round to the back and open the door. Not clean and tidy, like Uncle Tom's, but dirty and poverty stricken; there were a few embers burning in the open brick fire-place which occupied almost the entire one end of the cabin, and crouching over it sitting on a rickety wooden chair was a veritable old witch wrapped in a white shroud from head to foot. That's my sister exclaimed Peggy, and she's kind o'siek to-day. Peggy gave us each a chair, and then sat herself down on the other side of the fire. She was evidently far advanced in years; I should hink 80 or more, her face wrinkled, and had a black turban on her head, a black dress, and a large

apron which once perhaps, was grey, possibly white. She sat with her hands folded on her lap and talked quite readily when once we had set her going. Meantime the little boy seated himself on an inverted wooden box just in front of the fire between the two old crones, and turned his face up to his foster mother Peggy as she began her story. Yes sir, I was a slave indeed, and my children too, she said. We were slaves all our lives, till General Butler set us all free. And how do you get on now? Do you find things better now than they used to be? Well, I dinno, we had hard work in slave times, and we have hard work now. Do you ever wish that you were a slave again? No, indeed! came out emphatically from the figure in white. No, indeed! with a sort of hysteric laugh, I'd never be a slave again, not if I had to starve. Then we asked Peggy who her Massa was and how she was treated. My massa was Henry Howard, sir. He was a good massa he never sold any of my children away from me. But I tell you, I used to tremble sometimes when the New Year came round. It was always on New Year's Day that the changes was made, and that was a grievous time for us poor critters. Yes, put in the white figure with another crazy laugh, they'd put us to stand on a barrel, and tell the folks how old we was, jast like s lling a hoss, aye, I tell ye I shed many a tear enough to fill that can on the hiring ground. But what made you cry? Were you ever sold yourself? No, I was never sold but my children was sold away from me, that devil-hearted captain Savage, he would not heed my tears and entreaties, he forced my child away from me. How old was the child, we asked, and have you heard anything of it since? I don't rightly know what the child's age was sir, she was a girl, and her name was Harriet. No, I have not heard anything of it since. She was took away to New Orleans and that's the last I ever heard of her.

To [be] Continued.

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. W. M. MARTIN, 27 Bloomsbury Square, London, W. C. In Canada, REV. E. F. WILSON Sault Ste. Marie, Ont.

SHINGWAUK HOME FOR INDIAN GIRLS.

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

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