



**Trip to the North-west.**

EXTRACTS FROM REV. E. F. WILSON'S LETTERS.

WE expect to reach Elkhorn at a quarter past six this evening, the train happily is on time. We stay at Elkhorn till Monday, and go on again at 6.15 Monday evening. We hope to reach Gleichen at 10 o'clock Tuesday night, and I have written to ask Mr. Tims to meet us with his buckboard. I stay till Wednesday night, then go on to Calgary, 100 miles further. I reach Calgary at a quarter to one in the night, and shall the same morning go to the Sarssee Reserve, about six miles out. Mr. Inkster is the missionary. I expect to remain there a week and get to Regina for Sunday, June 10th. Hope to reach Indian Head at 2.47 a.m., of Tuesday, June 12th. Have asked Mr. Burman to join me at Elkhorn on that day (June 15), to help open the Institution and to bring 3 or 4 Indian children with him as pupils. I expect to stay here till June 20th, leaving for the west 8.05 a.m. on that day, reaching Port Arthur at 1.05 p.m., Thursday; thence to Nepigon, reaching Port Arthur again Friday, June 29th. We hope to open the new Home on Friday, 15th. There is room for 18 or 20 children in the present institution."

"To return to Gleichen: We had a rough time of it that Tuesday night, the train was three-quarters of an hour late. We stepped on to the platform at a quarter to eleven. It was raining. Mr. Tims had not got my post card and had not come to meet us. There was no hotel, and only a section house, which was anything but clean or comfortable. However, a young Englishman employed by the C.P.R. took compassion on us and took us to his office, and got a man who was going out to take word to Mr. Tims, that we had arrived, and get him to come for us. We were on the look-out for Mr. Tims, but night wore on and he did not come, so we had to make ourselves as comfortable as possible for the remainder of the night. At 4.30 a.m. it was quite light, and not raining. We started to walk out to Mr. Tims, a distance of four miles. The horses were loose on the prairie and could not be found in the dark, was the reason of their non-arrival at the station to meet us. We had a wash and breakfast. All very pleased at our arrival, and most hospitable

and kind. Later in the morning we went to visit "Old Sun." He made me kiss both him and his wife twice and sit between them; they said it was too cold a business just to shake hands, and that I must kiss them. Of course I was delighted to do so!!

"All the Blackfeet have received me again most warmly. Notwithstanding the death of Etukitson, there is no ill-feeling whatever. The visit to Etukitson's parents was rather trying. I had heard before from Mr. Tims that they make the most awful noise when anyone dies, and it certainly beats anything I ever heard; all this inside a little bit of a teepee crowded with 8 or 10 persons. However there was no anger, only sorrow. The poor mother's grief is truly genuine, and I felt truly sorry for her—the wailing and howling of the old man it seemed to me was more for effect. When she first heard of her son's death, Mr. Tims says her grief was terrible, and he had the greatest difficulty in keeping the woman from cutting off two of her fingers and gashing her legs with a knife. The woman was afraid that the angry uncle would shoot Mr. Tims, and made him go out at one door when the man came in at the other. Etukitson's mother said to Mr. Tims, "You are very cruel to me, you will not let me cut off my fingers or gash my legs, now I will fast for 10 days for my son." So the poor woman gave up her ration tickets for ten days, determining that she would fast. She ate nothing for five days, then Mr. Tims forced her to take a little milk and some blanc mange. The old man was going to drown himself, and gash himself, and I don't know what not. They took all knives, etc., away from him. Then he got a stick and tried to force it down his throat to kill himself. They have both walked barefoot ever since the boy died, and the woman has given away several ponies and her best blanket by way of still further expressing her grief. Later in the afternoon we drove up on a high ridge where the Blackfeet bury their dead. The bodies were placed in boxes, just at the edge of the precipice, with nothing to protect them. I looked into several boxes and found the following articles buried with them: several granite-ware plates and cups, tin pots, tin basins, iron and tin dippers, a chair rung, a flute, a pair of trowsers, numbers of good blankets, a china sugar bowl, a pair of braces, a pair of scissors, etc., etc.

"At 8.45 p.m., Wednesday, 30th, I left the Reserve and drove with Mr. Tims to Gleichen, to take 10 p.m. train to Calgary. At the station were Sergeant Jarvis and a private of the mounted police, in charge of two Blackfeet whom they had just arrested for horse stealing, and were going to Calgary. Arrived at Calgary at 2 a.m. In the afternoon I engaged a double rig and drove out 12 miles to the Sarcee Reserve. Chief Bullshead came to see me and gave me the Sarcee rendering of my Blackfoot name—Icate anasini. He seemed very friendly, and I gave him some tobacco. It seems I shall have some difficulty to get anything about the Sarcee language, as the people are jealous about it, and do not seem to wish any one, even the Blackfeet, to use it. This is a great country for cattle and ranches; some men have 12,000 head of cattle. It is just the time now for rounding up and branding them. Coyotes are about the size of Indian dogs; they are cowardly and run away directly you approach them. Saturday, June 2nd: I spent the morning picking up Sarcee words. The Indians dress is just like the Blackfeet, in blankets, with long plaited hair and painted faces. The language is rather difficult to pronounce, a good deal of clicking and shushing about it. The Cree chief came to see me, and after looking at my sketches he asked me to take his portrait, which I did. Then I gave him 25 cents to buy tea, and he very generously gave me ten good arrows with metal points, such as they kill wild animals with. I have got hold of the interpreter and sat in his house from 8 p.m. to 11.30, together with three Sarcee Indians. One big fellow, aged about 30, I measured him from head to foot and gave him 25 cents for the job. His name was "Many Shields." Another one named "Head-above-Water," told me about 50 more words, for which I also paid him. And then George, the interpreter, himself, told me a lot about their history, and taught me a whole quantity of their sign language. He says all the Indians in British Columbia, and those down South, use the same signs.

#### Memoir of Bishop Fauquier.

BY MISS PIGOT.

(Continued from June Number).

THE Winters were spent in Muskoka, travelling through storm and snow, cheered by the zealous labors of missionaries and people; but unable from want of funds to do what he wished for them, and with his health gradually giving way under the great fatigue and anxiety. From one station to another he travelled, lodging where he could, holding services and confirmations, never sparing himself, and everywhere meeting with kindly welcome, and with proofs of what the Church could have done among these people, had he had the means. One missionary writes of a place where there were several earnest church families and no services: "The lack of clergymen is a serious loss to the church, and for want of funds many greatly needed works are at a stand-still, or untouched. Our people seek to help themselves, but are discouraged

with hard times." Bracebridge, Gravenhurst, and other missions were all visited in turn, and the summers took him back to the Sault, and the far-away settlements on Lake Superior.

The next year the Bishop could report to the Synod still further progress in church matters, ten clergymen and twenty-one lay helpers, fifteen churches and fourteen church buildings, but all still sadly insufficient for the work that was needed. With grants and subscriptions, he had been able to meet all actual claims upon him, but the fact remained that while the work was increasing, his receipts from the various Dioceses of the Province were decreasing, and but for English subscriptions and English friends he could not have met the claims upon him. In 1879, a missionary says he was on a journey in Muskoka to meet the Bishop "and although it was gratifying personally, I was grieved, nay, heart-sick, at the extraordinarily warm greeting which met me from one and all, because this greeting was the token to me of how much the people had become impressed with the idea that their church had either forgotten, or did not care about them. One dear old soul said to me, "You sir, are *only the second parson I have seen for seven years.*" To the earnest request of these people who came many miles to meet him, the Bishop could only reply as to so many others "It is not in my power to help you." The Bishop himself, writing from Muskoka, says: "Our winter hereabouts has been exceptionally cold, and I have had some rather hard and cold experiences during the past three weeks' travel, but I am thankful to say most hearty and cheering receptions from the members of the church, who, in spite of snow-storms, and an average zero temperature, have turned out wonderfully to attend the services at the appointed places. The only painful and disappointing part of the whole being the continued cry for the ministrations of the church which they love so well, and my utter inability to satisfy the same." The reports from Muskoka all tell of the delight of the people to see the Bishop from year to year, of the miles they walked—two young women having walked 24 miles to receive the Holy Communion—and the numbers who crowded to meet him; but it is impossible to enter separately into all these particulars. Among the Christian Indians the cry was something the same: "We wished to be English Christians, but no English teacher came, and so we have joined the French Christians."

To show what missionary work in Muskoka was, one clergyman had a district somewhat in the form of a triangle, one side of which is fifty three miles long, the other fifty, and the base twenty.

Through all the Bishop's labors, Mrs. Fauquier, though a constant invalid, was a help and support to him, especially caring for his work among the Indians, and taking the greatest interest in the Homes at Sault Ste. Marie. The Wawanosh home for Indian girls, which was opened in August, 1879, was to her the subject of constant care and interest, her mother's

heart being strongly drawn towards these girls, whom she frequently visited, and encouraged to come and see her in her own house. In July, 1878, the Bishop and his chaplain started, in an open boat, on a missionary tour, to hold services in the Macdonald, Echo river, and Barr river settlements. The heat was intense, and the mosquitoes very bad, in spite of smudge fires lighted around and in the tent; and after walking for miles under the broiling sun, and through evening clouds of mosquitoes, the Bishop held two services, and gave most earnest and telling addresses, stirring the hearts of many of his hearers, in spite of heat, flies, and suffocating smudges, which made it almost unbearable. In the same month, a missionary visiting St. Joseph's and Bruce Mines, says: "The air was literally one mass of flies, which followed them out to the middle of Hay Lake, when they rowed there, in a hope of being able to get their tea." Landing on St. Joseph's Island, they drove a baulky horse in the first buggy that had ever crossed the island, along an almost impassable track; but, as everywhere else, had large meetings and hearty services. By the recent decision of the Government Commission, Algoma had about 300 more miles added to its 800, making a total coast line of 1,100 miles, with an addition of about 10,000 more pagan Indians, raising the population to about 75,000, with a Bishop and eight clergymen to minister to them, and an uncertain voluntary income of \$6,000, to meet all Church requirements.

On the 13th July, 1878, the Bishop, Mr. Wilson and several Indian boys started for Prince Arthur's Landing, where on the following Sunday the Bishop consecrated St. John's Church, besides holding a confirmation and other services. The Bishop, Mr. Wilson, Mr. McMorine, and four boys, went to the Height of Land, where they met with and preached to the pagan Indians, assembled to receive their annuity money; returning to Port Arthur, Mr. Wilson coasted the lake in the Shingwauk sailing boat "The Missionary,"—the Bishop—who had travelled in the steamer—joining them at Red Rock, to make a trip to Lake Nepigon. They hired a pagan Indian as guide, and spent five days canoeing up the Nepigon river and lake, to the Hudson's Bay Company's Post, at the head of the latter. Here they met with an Indian chief, who told them of a band of Indians on the Lake, who wished to become "English Christians," and had for thirty years been waiting for the teacher promised them at the Indian Council held at Sault Ste. Marie. That night they "accidentally" met with a member of this band, to which their guide also belonged, and agreed to go with him to the place where they were camped. Here they met with the Indians, who again told them of the promise made to their old Chief, who had died without its being fulfilled, and how, while he lay in his grave at Red Rock, his people had still waited and hoped, and now welcomed Bishop Fauquiere as their promised teacher. Bishop Fauquiere and Mr. Wilson explained the simple truths of Christianity to them,

and Bishop Fauquiere's regret was great that he was then unable to send them a missionary, but he urged them to send their children to be educated as Christians, and their principal man agreed to let one of his sons return with Mr. Wilson. This boy, whose name was Ningwinena, was much loved by Bishop Fauquiere, who became his Godfather, baptizing him by his own name of Frederick; and when the poor boy died, the next spring, of decline, Bishop Fauquiere read the burial service over his grave, which is next to his own in the Shingwauk cemetery. Bishop Fauquiere always looked on this meeting as a most providential one, and took especial interest in the Nepigon Mission which sprang from it, visiting them again the next year, and, after much care and anxiety, establishing the Mission of Ningwenenang, which now, under the charge of Rev. R. Renison, is steadily progressing.

In 1879 Bishop Fauquiere writes of the progress of Church work in the Diocese as most cheering, but, unhappily, still impeded by want of funds.

The following shows the state of the Diocese at the commencement of the year 1881:—The Right Rev. F. D. Fauquiere, Bishop, consecrated 1873, Algoma; Rev. T. H. Appleby, Sault Ste. Marie, came to reside August, 1876, Chaplain to the Bishop, has St. Luke's Church, Sault Ste. Marie, and Church congregations in Korah and Tarentorus, also, with the assistance of Mr. Rowe, of Garden River, ministers to 15 out-stations at Bruce Mines, St. Joseph's Island, Macdonald, Ottertail and other places. Rev. P. I. Rowe, B.A., Garden River, ordained both deacon and priest by Bishop Fauquiere, of Algoma, has charge of the Indian congregation at Garden River, and assists Mr. Appleby on St. Joseph's Island, &c. Rev. E. F. Wilson, Sault Ste. Marie, ordained in England, was settled in Algoma before it was set apart as a Missionary Diocese; is Bishop's Commissary, has charge of the Indian Homes, edits the ALGOMA MISSIONARY NEWS, visits the Indians North of Lake Superior.

LAKE SUPERIOR—Rev. I. K. McMorine, M. A., Prince Arthur's Landing. Has charge of the Church at the Landing and two out-stations. Came to reside in 1877.

MANITOULIN ISLAND—Rev. R. Hill, B.A., Sheguiandah. Was already at work when the Diocese was set apart; Ministers to Indian congregations at Sheguiandah and Little Current, and to a white congregation at Manitowaning. Rev. W. M. Tooke, B.A., Gore Bay, recently appointed to his present cure, ministers to a white congregation at Gore Bay, and visits the surrounding district. (The population of Manitoulin Island is about 10,000.)

PARRY SOUND—Rev. R. Mosely, Parry Sound, was already in deacon's orders, in charge of the Parry Sound Mission, when the Diocese was set apart. Ordained priest by the Bishop of Algoma in 1875. Has four out-stations.

MUSKOKA—Rev. J. S. Cole, B.A., Bracebridge, was already in deacon's orders and in charge of his present

mission when the Diocese was separated; ordained priest by the Bishop of Algoma in 1875; has four out-stations. Rev. W. Crompton, Stisted; ordained both deacon and priest by the Bishop of Algoma; Travelling missionary to nine townships. Rev. Thos. Lloyd, Gravenhurst; ordained by the Bishop of Algoma, and appointed to his present mission in 1878; has five out-stations. Rev. A. W. H. Chowne, Rosseau; commenced his work in Muskoka in the summer of 1880; has five out-stations. Rev. A. O. Sweet, Ilfracombe, ordained deacon and commenced work last summer; has two out-stations.

The entire population of the Diocese of Algoma, including Indians, is estimated to be about 75,000. The entire length is about 800 miles, and the width about 250 miles. This year began as usual. The Bishop, whose head-quarters were at Yorkville, made excursions into Muskoka, (though, as he says, hardly feeling equal to it,) holding services and confirmations. At one of these services, many of the congregation had travelled ten or twelve miles to meet him, and the harmonium had been brought seven miles in a sleigh. At another the Bishop told the congregation, "He could not give full effect to his feelings by any ordinary words when he contrasted in his own mind what he remembered of February, 1879, when he paid his first flying visit to them, knowing none of them, and finding them as sheep having no shepherd, yet pleading earnestly that they might be called together and fed with the Bread of Life, and the present state of things—a neat and nice church, with regular if not frequent ministrations, a good hearty service, the result of that regularity, a small but well-conducted Sunday School and a class for confirmation. He must congratulate them, and tell them God had abundantly answered their cry."—In a private letter the Bishop says: "You will, I am sure, be glad to learn that the Church's work seems to be prospering throughout this portion of the Diocese; everywhere that I have gone thus far, the services have been well attended, and especially so Holy Communion services, for which on an average fully one-third have remained. I have visited several new settlements in the eastern parts of Parry Sound and Muskoka for the first time, and have everywhere found members of our communion who are longing for the services of the Church. It is sad, as one journeys on through this rapidly improving country, to think of the thousands of our fellow countrymen, to say nothing of our fellow creatures, who have no opportunity of attending the Church services as the Lord's day returns, from one year's end to another, who are *living* and *dying* without any of the means of grace. It is indeed painful to myself as Chief Pastor, to think that for lack of those funds which are sadly squandered by many rich stewards, their wants cannot be supplied." At the same time a missionary visiting Cockburn Island, described how the people flocked to the services, and adds, "I have noticed that Church families are allowed to leave

well-regulated and well-worked parishes, below, and no after notice—no further interest seems to be taken in them. What a help it would be to us were every clergyman to inform us of the removal of a family to our mission! In missions as large as Ontario counties it takes a long time to find out every settler as he comes in."

After visiting the Diocese of Ontario, the Bishop returned to Sault Ste. Marie in June, and on the 29th, at Garden River, ordained to the office of deacon Mr. H. Beer, for the new mission among the white settlers on St. Joseph's Island; and Mr. R. Renison for the Indian mission on Lake Nepigon.

During the spring, the English Church and Parsonage at Port Arthur were burnt down, a sad blow to the congregation, who had just paid off their debt, and had no insurance on the buildings. The only thing saved was a new organ.

At the end of July the Sault had a visit from the Marquis of Lorne, then Governor-General of Canada, while on a tour through the country. He was received by Bishop Fauquiere and principal inhabitants, and drove around the town and to the Shingwauk Home, with which he was much pleased. It was now proposed to build a chapel at this institution for the use of the pupils, there being no room for so many in the church at Sault Ste. Marie. The Home had been closed for a year on account of the absence, through illness, of the Principal, but this month it was formally re-opened, Bishop Fauquiere taking a principal part in the ceremony. During the procession, the boys each took one or more stones from a heap and carried them to the spot on the grass where the site of the chapel had been marked out. Bishop Fauquiere and his party stood on the part for the chancel, and the boys formed a hollow square around. Then, while "The Church's One Foundation" was sung, each boy in turn placed the stones on the line of the wall, thus pledging themselves to supply a cord of stone for each stone. About this time the Garden River Indians proposed to build a new church in place of their old one, which had become very delapidated.

During the summer, Bishop Fauquiere, having visited St. Joseph's Island, the North Shore, Manitoulin Island and other places, started for Port Arthur and the Lake Superior District, returned to the Sault, and, on account of the increasing ill health of Mrs. Fauquiere, was obliged to leave for the South earlier than usual, intending to remain with her till Christmas in New York State. Mrs. Fauquiere had been an invalid for many years, but, notwithstanding, had led a life of active, but unostentatious usefulness. Lately, her interest had greatly centred in the Indian Girls' Home, of which she was Lady Manager, and to which she devoted much time and thought. Her increasing infirmities compelled her to give up her post this year, and in her last report she says: "I suppose all, at times, have felt a desire to do something for the Saviour's sake, perhaps, even thought they could sac-

rice much if only they could find work to do. Surely that was the voice of the Holy Spirit; then do not quench that loving voice by allowing the wish to pass away without acting upon it. Here is work for Him, becoming the means of fitting one little ignorant girl for a life of usefulness. Oh! that more earnestness and zeal could be infused into the hearts of God's dear children, such zeal that this cold world might call fanaticism, but God would not, because He has told us 'Whatsoever thy hand findeth to do, do it with all thy might.' Then, as each year passes away, or our individual birthdays recur, let us feel that we, in some measure, deserve it to be said of us: 'She hath done what she could.'

#### Old Recollections.

(Continued from May Number).

JANUARY, 1876—Bishop Fauquier made another tour through the Muskoka and Parry Sound districts, and was much cheered by the feelings of loyalty and attachment to the church, which he found there. It being impossible, for lack of funds, to supply the urgent appeals made for clergymen, the Bishop's advice was that persons of well-known good character should be chosen, whom he would appoint to the office of lay readers, and thus nine congregations were formed, seven of whom decided to at once commence buildings for their meetings.

The Bishop appointed Mr. Lloyd to the new mission at the Severn, opened the new church at Falkenberg, and held services in several places, notably a most encouraging one at Bardsville, where a number of German settlers had decided to unite with the English churchmen, and to attend a common service held in the two languages.

In February he visited the Mary Lake mission, holding confirmations, and everywhere finding crowded congregations and hearty services. At Huntsville he attended the first Church of England social ever held there, a great success, and at the close of the evening, all expenses having been covered by the sale of tickets, Mr. Scarlet handed over to the Bishop for his mission fund, all the money taken at the doors, amounting to \$15.90. At Ravenscliff there was a delightful service in the house of Mrs Tipper, when about forty assembled, all musical, some having been choristers in Manchester and other places, so that the service went gloriously. Mr. Tipper was elected lay reader, and immediate preparations made for building a church, one man making the door, others the shingles, etc. Other visits brought the Bishop to Rosseau, where, as in other places, he was delighted with the heartiness of the service, especially the singing. In all these "bush services" the "vessels of service" presented to the Bishop by the clerical friends of the Diocese of Huron were used by him.

Parry Sound Mission was visited, the deep snow not hindering the Bishop from going from place to place. A letter from a missionary in Muskoka, in April, speaks

of a woman who had travelled with her three-weeks-old baby and its sponsors sixteen miles in an ox-sleigh to have the little one baptized. She had lived in the township of Perry between three and four years, and during that time had seen neither a clergyman nor a minister of any sort.

On Whit Sunday the Bishop confirmed at St. Luke's, Sault Ste. Marie, thirteen Indian boys and girls, from the Shingwauk Home.

The Rev. E. Cooper was compelled by ill health to leave the incumbency of the Mary Lake Mission, Muskoka. In October, 1876, it is reported that this Mission was prospering, the lay readers holding regular services, and working zealously. In May a new building was first used for Divine service by the Rev. R. Crompton, at Beatrice. It was built by the settlers themselves, on land given by Mr. G. O'Hara, but they were not able to do more than put up the actual building. At Port Sydney a parsonage was building, in hopes that a resident clergyman might be sent to live in it. At Huntsville, in July, the first service was held in the Church Hall. At Ullswater, land had been offered and steps taken towards the building of a church, and at Brunel, a log church was to be erected. It was on a visit to this out-of-the-way place that the missionary, his horse and buggy, narrowly escaped being swallowed up in a mud hole. The parish and mission of the Sault was also progressing; a parsonage house had been begun, and congregation and schools were increasing. A fortnightly service was held in the school house at Korah, 6 miles distant, and the Sunday school, opened in August with 12 scholars, now numbered 37. The road from the Sault to Korah was then very bad indeed, having three long half-rotten corduroy crossways, besides smaller ones. In a letter from Mr. Lloyd of Gravenhurst, he says: "In February last I was given the charge of the Mission of Gravenhurst, embracing three stations, Gravenhurst, Uffington and Severn Bridge. At our annual social in Gravenhurst, held in February, we liquidated a debt of \$76.00 on our organ, and at a meeting of the Ladies' Association, a resolution was passed to provide a horse and buggy for the use of the Mission, at a cost of \$175. At an entertainment at Uffington, \$27.32 afterwards increased to \$40, were raised for the purchase of a melodeon. Mr. Lloyd took up a new station at Alport. Everything was impeded by want of funds and want of clergy. There were then twelve unpaid lay readers and catechists in the Muskoka and Parry Sound Districts. The Bishop visited the Indian Missions of Garden River, then without a clergyman to the great sorrow of the people, and Sheguiandah, where Mr. now the Rev. P. Rowe, of the Sault, Michigan, was appointed teacher of the school, which was fairly attended. Bruce Mines and St Joseph's Island were dependent upon visits from the clergymen at the Sault.

In 1877, the Bishop ordained deacon Mr. T. Lloyd of Gravenhurst.

The congregation of St. Thomas, Bracebridge, in-

tended the establishment of a church paper for that district. May, 1877, the Bishop returned to Sault Ste. Marie, and early in June spent some days with the Garden River Indians, appointing Mr. Rowe of Sheguiandah as their teacher and catechist; also holding a service in a school house on Sugar Island.

(To be continued).

For Algoma Missionary News:

NORTH BAY, 18th JUNE, 1888.

THE Mission of North Bay is now fully traversed by Railway, and need no longer be considered isolated. It is to be hoped that clergy of our Church may often be found travelling through this mission on their way to duty, or their home, or on vacation; and that sometimes they may have time to stop over a little while, and help by their kindly and welcome presence and brotherly friendship. The traveller from the East by the C. P. Railway first meets ocular demonstration that he has entered the Diocese of Algoma by the sight of our Church at North Bay, in a commanding position on a hill near the track. It is a small building, but at a glance he should know its purpose, to *whom* consecrated, and by whom. It is now about to be painted externally, and by direction of the Bishop to have an additional lancet window cut in the south wall of the chancel. The traveller next meets further demonstration by the sight of our Church at Sturgeon Falls, quite near the track. He then has to travel for many hours until he comes to Chapleau, where we have a neat Church, with a good view thereof from the railway trestle-bridge, as he leaves the village going west.— There is a wide gap between Sturgeon Falls and Chapleau, even 226 miles, and there is one place between of much importance now, Sudbury Junction. Here we have no church as yet, but all our efforts are being put forth in that direction. We have secured three central lots for site, and deeded to the Bishop, and also in good view from the railway. The Incumbent is making efforts to raise the necessary funds to commence building. He has been promised very encouraging help at Sudbury, and has just received a cheque for over \$60 for same purpose from Miss A. C. Day of Sussex, England. The Mission has been until lately a lonely one for the Incumbent in regard to the absence of his brother clergy, and separation from them. But now the Bishop has had Rural Deans appointed throughout the Diocese, and the Incumbent finds the quarterly meetings with Dean and Chapter of the utmost comfort and advantage. It was his privilege to attend one such meeting at the house of Rev. A. W. Chowne, B.D., Rural Dean at Rosseau, and the warm brotherly affection, encouragement, and noble hospitality received there have left an impress on mind and heart never to be effaced. The Incumbent was looking forward with pleasure to a similar meeting held a few days ago at Broadbent, near Parry Sound, but was summoned instead by telegram to Chapleau, to the bedside of one dying. For several days and nights

there was his duty, and duty accompanied with great blessing from the Saviour, and the poor weary worn sick man went home to the Father's house of many mansions. Some people may think lightly of our work, but we nevertheless look forward calmly to the time when a crowd will be standing in their lot from this very Diocese, and beholding the King in His beauty. The casting up, and the estimating, and the comparing will be without fault then.

#### Jottings.

THREE passenger trains a week are running from Sault Ste. Marie to Sudbury.

THE Rev. E. F. Wilson expects to return at the end of the month, in time for the Midsummer examinations at the Shingwauk and Wawanosh Homes.

MRS. SULLIVAN and family have returned to the See House at Sault Ste. Marie, from their winter quarters at Toronto.

MISS ROBINSON, the new lady superintendent for the Washakada, passed up on the Ontario on Sunday, taking one of the Wawanosh girls with her; she hoped to be in time for the opening of the Home on the 15th inst.

AS no Diocesan news has come to hand through the mail, and Mr. Wilson being away from home, it has been difficult to collect interesting items for this number, therefore we hope our readers will excuse any shortcomings. We quite see how difficult it is to edit without any news at hand to do it.

#### A Doctor's Difficulties.

AN Indian is sick, perhaps, five or ten miles from the Agency. It is idle to attempt practice beyond the latter limit. The physician hears of it, or, possibly is sent for. He provides himself with remedies and conscientiously visits the patient. What then? He finds him lying on dirty blankets or skins, on the dirt-floor of the teepee, with pneumonia, perhaps, or a fever. There are no comforts about, no suitable food; there is no one to prepare it if there were, no one to give medicine or to see that his advice is followed.

He administers a dose and leaves medicine. This will not be given. The effect of the one dose given is observed. If the sick Indian does not at once recover, the medicine is "bad," and so is the physician. Of course the sick Indian does not at once recover. The case passes to the treatment of the native doctor, who "tramps" his patient and has him take a sweat bath.

The physician, perhaps, comes again; is received with less favor and his medicines and counsels meet the same fate. He has conscientiously and perfunctorily done his duty, but he has neither benefited the Indian nor himself. Or, perhaps, the Indian has a suppurating hip joint of years standing, or some other form of chronic trouble requiring regular, systematic

treatment, and, perhaps, curable only by operation. What does he do? Most wisely, he will do nothing. The Indian can not receive and will not take systematic treatment in his teepee, and no surgeon would be so bold as to operate upon him with such surroundings. He is anxious to be cured, for the Indian longs for sweet health as fervently as his white brother. He is willing to go anywhere, do anything that will mean recovery for him. There is nowhere for him to go.

The physician turns sadly away and wonders why the Government will furnish houses and food and blankets to stout, healthy Indians, able easily to work and earn these things, only wanting the necessity for it, while the Indian sick are unprovided with any place or means for treatment. Let the well Indians go hungry and go cold if they will not work, but in God's name care for the sick.

#### Mission News.

(From Cover of "Home Words.")

#### SCHREIBER.

ON Wednesday, in Easter week, the Incumbent visited Schreiber, due notice having been previously given, both of the service and the meeting to be held afterwards. It was gratifying to see so large a congregation on a week-night, and during so busy a season; for, what with grain blockades and snow blockades, and the extra strain upon engines, &c., constantly needing repairs and attention of various kinds, the men have been compelled to make extraordinary exertions to keep the business of the C.P.R. efficiently performed. After the service, and the departure of non-members, the incumbent called the meeting to order. At his suggestion those present proceeded to the formation of a parochial organization. The chairman appointed Mr. Ernest E. White as one of the churchwardens; Mr. Frank Johnson was elected as the other warden; clergyman and people heartily agreeing in the choice of both wardens. The Incumbent appointed Messrs Wetmore and Hibbard as sidesmen. Messrs. Patch and Newman were elected sidesmen by the vestry. In consequence of the distance from Port Arthur (120 miles) it was thought that one delegate to ruri-decanal meetings would be sufficient. Mr. Wetmore's appointment was unanimous. It was then resolved that a subscription should be opened for the speedy erection of a church. The appointment of a resident assistant minister was then discussed, and much satisfaction was expressed at the probable arrival, early in May, of a student from the Montreal Theological College, who would be ready for Deacon's orders at the Bishop's visit in September next. There have been many discouragements and difficulties for the church folk in Schreiber to contend against; but, with God's blessing, these will soon be overcome; and it is confidently hoped that the Bishop will find a church here on his next visit. The Schreiber people *start well* in being content with such ministrations as they can pay for, receiving *no outside aid*; and they look forward with anticipation to the time when they will be at the head of an independent self-supporting mission, which shall be

restricted to the boundary of the Thunder Bay District. For the present the mission extends to Chapleau, which will receive alternate Sunday services with Schreiber.

#### FORT WILLIAM EAST.

THE vestry meeting was held on the 18th inst. The incumbent being engaged at the adjourned vestry meeting at Port Arthur, the assistant minister was elected chairman. Mr. Edward Carpenter acted as secretary. The accounts were highly satisfactory. In July last the sum of \$100 per annum was promised towards the stipend of the assistant, who began his work in August. Yet, excepting 68 cents, the whole of the \$100 had been raised in eight months. Moreover, the Thanksgiving and Christmas offertories amounted to \$10.27 and on Good Friday (for S.P.C. Jews) \$2.20 was contributed, making a total of \$111.79. Well done, "Old Fort!" Mr. Edward Carpenter and Mr. Richards were appointed churchwardens, Mr. John Wiegand and Mr. Coates sidesmen, and Mr. W. H. Carpenter and Mr. John Wiegand delegates to the ruri-decanal meetings. The chairman mentioned the incumbent's wish that \$150 should be raised for the ensuing year, which was cheerfully agreed to. The vestry then adjourned.

#### FORT WILLIAM WEST.

THE first formal vestry meeting, for the purpose of definite parochial organization, was held on the 18th inst., the Incumbent in the chair. The assistant minister was requested to act as secretary. The subscription list of \$200 per annum towards the assistant minister's stipend was mainly raised through the zeal of Mrs. Manahan, and the generous example of Mr. A. F. Priest. The accounts presented to the vestry showed a trifling deficiency in this, owing to the removals and other changes. At the suggestion of the Incumbent this was promptly met; so that "the Plot" has the honorable record of having faithfully fulfilled its engagement. And this is more creditable since the amount pledged was fifty dollars more than the Incumbent had hoped for. Other expenses had been met by a private collection. So "the Plot" has made a good beginning. The churchwardens appointed were Mr. W. C. Armstrong and Mr. Geo. King; Mr. Reavely and Mr. Carr are the sidesmen, and the wardens, the delegates to the ruri-decanal meetings.

A social entertainment was given on the 6th inst., which realized \$67.75 for the Church Building Fund.

#### FORT WILLIAM.

The assistant minister, Rev. M. C. Kirby, held special services during Lent at both of the stations, the "Fort" and the "Plot," which have been encouragingly attended.

A LITTLE Indian pupil in asking for paper and envelopes, wrote to his teacher, "Please give me white paper 3 and frame 2."

### A Singular Discovery.

A San Francisco correspondent writes: "There is here a collection of newly-found mummies, one of the most remarkable discoveries ever made in America. The mummies differ from Egyptian ones in that they are generally quite naked, only a few having a loose covering, and they have evidently undergone no process of embalming. The flesh is so thoroughly dried that it resembles parchment, and the corpses are very light. The mummies were found by a party of American gold seekers in one of the numerous branches of the Sierra Madre Mountains, near the Gila, in Arizona. One day the gold seekers discovered a cave, the entrance to which was closed with a kind of cement very hard to break. Forcing an entrance, the men found themselves in a kind of ante-chamber, thirty feet long, hewn out of the living rock. This led into a large hall, in which were lying a large number of dried-up corpses. The discoverers at once set to work to transport the mummies to the nearest railway station, in spite of the opposition of the Apache Indians, who soon heard of the discovery, and considered to be those of their gods. All the mummies were safely removed to San Francisco, where they excite great interest in scientific circles. The most remarkable among them is that of a mother with her child, which lie together in a loose covering. Another is the corpse of a woman with small feet, arched insteps, long shapely hands, and the whole figure of a different type to that of the modern Indians. The hair of this mummy is long, black, and not in the least spoiled. The remains of its covering is of a blue colour, and quite different in material from the cloth that covers other mummies. Very interesting is the mummy of a man in a sitting posture. It is of gigantic proportions, with broad and powerful chest. The gristly parts of the ears and nose are quite recognisable, and the head is covered with bushy black hair. The eyebrows are sharply defined, and the dry and hard tongue protrudes between the teeth. The members of the Scientific Society, of San Francisco, unanimously believe these mummies to be those of the ancient Aztecs. The corpses of the women and of a young man show all the physical peculiarities said to have distinguished that once numerous race. The high cheek bones and slanting eyes, thick skin and black hair, and general size (about 5 feet 3 inches) all agree. The mummies will shortly be forwarded to the Eastern States."—[London, England, *Evening Standard*.]

### The First Sky-Lark in Australia.

SOME years ago, when the Australian gold fever was hot in the veins of thousands, and fleets of ships were conveying them to that far-off land, a poor old woman landed with the great multitude of rough and reckless men, fired almost to frenzy by dreams of ponderous nuggets and golden fortunes. For these they left behind them all enjoyments, endearments, and softening sanctities of home and social life in England—mothers, wives, sisters and daughters. There they were, thinly

tented in the rain, and the dew, and the mist—a busy, boisterous, womanless camp of diggers and grubbers, roughing and tumbling it in the scramble for gold-mines; with no quiet Sabbath breaks, nor Sabbath songs, nor Sabbath bells to measure off and sweeten a season of rest. The poor widow, who had her cabin within a few miles of "the diggings," brought with her but few comforts from the home-land—a few simple articles of furniture, the Bible and Psalm-book of her youth, and an English lark, to sing to her solitude the songs that had cheered her on the other side of the globe. And the little thing did it with all the fervour of its first notes in the English sky. In her cottage window it sang, hour by hour to her, at her labor, with a voice never heard before on that wide wild continent. The strange birds of the land came circling around in their gorgeous plumage to hear it. Even four-footed animals of grim countenance paused to hear it. Then one by one came other listeners. They came reverently, and their voices softened in silence as they listened. Hard-visaged men, bare-breasted and unshaven, came and stood as gently as girls; and tears came out upon many a tanned and sun-blistered cheek, as the little bird warbled forth the silvery treble of its song about the green hedges, the meadow-streams, the cottage homes, and all the sunny memories of the fatherland. And they came near unto the lone widow with pebbles of gold in their hands, and asked her to sell them the bird, that it might sing to them while they were bending to the pick and the spade at the diggings. She was poor, and the gold was heavy; yet she could not sell the warbling joy of her life. But she told them that they might come whenever they would to hear it sing. So, on Sabbath days, having no other preacher nor teacher, nor sanctuary privilege, they came down in large companies from the gold pits, and listened to the hymns of the lark, and became better and happier men for its music.

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We have had a Summer Number of our little periodical printed, profusely illustrated with original illustrations, gotten up in an attractive style, similar in appearance to the Christmas Number, which found such favor with our subscribers and friends. We will be pleased to receive orders for the Summer Number, and trust our numerous friends will heartily respond to this invitation by sending in their addresses with the subscription price, 15c. Twenty-five cents will pay for the paper for one year, including the Summer Number.

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