

**Letter from a Toronto Lady to the Indian Boys.**

MY DEAR BOYS AT THE SHINGWAUK HOME,—I am much pleased to see such good compositions from six of you in the *Evangelical Churchman*. I used to do compositions myself when I was a girl at school, and I know they are very useful for helping one to understand a language, and teaching one to express oneself so that others may understand one. So I am glad that the dear Indian boys of Mr. Wilson's school are trying to write compositions in English. To learn English will be of more use to you than anything else, except to learn to love and serve the Lord Jesus Christ, because it will enable you to know what is being said by those with whom you live, and to speak to them in the same language. To know English is to know how to read the Bible, and the English you find in the Bible is the easiest and plainest of all. Is not that a good thing?

There are three things in the compositions your boys have written that I am much pleased to see, because they are good things. These are: that they all like school, that they all like play, and that they all love Mr. Wilson and understand that he teaches them to be wise, for the love of Jesus Christ.

Now, I think these boys express the feelings of all the good boys in the Shingwauk Home, and I shall therefore speak to all, bad and good together. I am sorry there are bad boys among you, but I hope they are trying to become good as fast as possible, for the love of Jesus.

To like school means to like to learn, to like to be attentive, obedient and respectful to teachers. So, when an Indian boy or a white boy says he likes school, I am sure he is on the way to be wise, to be good, to be able to do God's will, and to become a man who will be of use in the world by setting a good example to others. I know such a boy will not be likely to become a thief, or a liar, or a drunkard. Yet the learning he gets at school will not be enough to keep him from these things if he does not learn to love and obey the will of God as he finds it set forth in the Bible. But from what David Minomine says in his composition, I am sure you all know these things, and therefore I expect you will all grow up to be good Indian men whom everybody will like and think well of.

I am glad you all like play, because you will be cheerful and happy and healthy, if you take exercise in the open air. Skating is good, and sliding is good, and snowballing, and marbles, and ball-playing, and all those things that make you good-tempered and strong of muscle. Nobody says anything about swimming, but I suppose that is because it is winter when the compositions are written; but I hope you all like bathing, and swimming, and rowing, for these things are good for your health, especially bathing and washing.

Sylvester Kezhik says he likes to go into the bush and see the rabbits running; this is good too. It is well to watch what is going on in the bush; it does us good, and makes us think of the gracious and kind God, who made all these things for our pleasure as well as our use. And it is good to learn by careful watching all about the birds and animals and insects, and the trees and flowers and plants. All this kind of knowledge is thought much of by learned men of all nations, and I do not see why an Indian boy may not add his share to the knowledge already gathered by other boys and men about these things. History tells us that Indians were always very wise about the habits of animals; that was that they might catch them, or know where to go to get them for food. Much of this need is past, but a knowledge of all these things is just as much thought of as ever; so I hope Sylvester Kezhik will go on studying the habits of the wild creatures, or the growth of flowers and trees, and by the time he is a good English scholar he will have something to tell that the world will be glad to hear.

I am also very glad to hear that you all love Mr. Wilson, and know that he teaches you for the love of Jesus Christ. You know what Jesus Christ told his disciples was the true test of love, "If ye love Me, keep My commandments." Now, if you will apply this rule to your conduct towards Mr. Wilson and your teachers, you will make Mr. Wilson happy, and please the loving Saviour; and you will be happy yourselves. For what we do from love, we do readily, and do not hurt our consciences.

Before I close this long letter I want to speak to you as Indian boys. History speaks of many among your people in times past who were great men. Such was Tecumseh, the great Shewanee, whose name stands

side by side with the great white general, Sir Isaac Brock, not only for bravery as a warrior, but for wisdom, for humanity and for much skill in useful arts. Then there are the two Brants, father and son, names highly honored as allies of England, and great warriors. Before the love of God, the fashion of war is dying out; but the same noble qualities of mind that made Tecumseh respected, and have written his name forever in English-Canadian history as a warrior, would have made him respected and loved in times of peace. Therefore, such among Indian boys as would be loved and respected should think of the great Indians who have lived before them, and try to live so that, dying, they may leave a good name behind them for others to emulate. I am, my dear boys of the Shingwauk Home,

YOUR LOVING FRIEND IN JESUS CHRIST.

Rurideanery of Algoma.

WEDNESDAY, Feb. 21st, 1888—The Ruridecanal Chapter of Parry Sound and Nipissing was held in the Parsonage, Rosseau. The Rev. H. G. Gaviller, of Parry Sound, and Rev. Gowan Gillmor, of North Bay, were present; the other clergy sent letters excusing their absence owing to one cause or another. The order of the day was: 8 a.m., Holy Communion; 10 a.m., business; 1 p.m., dinner; 3 p.m. business; 7.30 p.m., missionary meeting. The sermon was ably preached by the Rev. H. G. Gaviller. A most earnest and feeling address was delivered by the Rev. G. Gillmor. The day was full of business, and much was done which tended to mutual good. Arrangements were made for work at the next Ruridecanal Chapter. The Rev. H. G. Gaviller was appointed Secretary to the Deanery. The Rev. Gowan Gillmor was requested to accompany the Rural Dean on his missionary tour as far as he could, which was from Rosseau to Parry Sound, thence to McKellar, thence to Broadbent, back to McKellar and Dunchurch, and on to Magnetawan and Sundridge, at which places Mr. Gillmor made telling speeches on missionary work, in which he has so largely engaged on the construction of the C. P. R. At Sundridge he had to take the train for North Bay, and so his companion was deprived of his able services, and was left feeling very lonely after the long, cold, yet happy drive together. The Rev. George Gauder is Incumbent of Sundridge, where service was held in the Orange Hall. In the evening, service was held at Burk's Falls, where a good congregation was assembled. On Monday evening a missionary meeting was held at Sundridge. On Tuesday the Rural Dean returned to Burk's Falls and held service on Wednesday evening in the nice little church of that village, where he visited the church people. On Friday he proceeded to Emsdale, Novar and Huntsville, where he spent a very happy evening with the Bishop in the hospitable house of the Rev. T. Llwydd, Rural Dean of Muskoka; driving thence to Utterson and home to Rosseau.

The next week starting for North Bay to visit the Mission of Rev. G. Gillmor, which is a thrifty little

town, growing fast, and composed chiefly of the people employed on the C. P. R. Here the Company have the workshops for repairs. There is a nice little church and a most devout congregation. The church was well filled both morning and evening, and the people are devoted to their clergyman, who has worked hard among them, and has done an amount of tramping and visiting, which may be termed heroic, both by land and water, in boats and over trackless frozen lakes, on snowshoes and on the railway construction, visiting the sick, wounded and dying in the hospitals of the railway when building, and every settler's house that could be found. This vast Mission, reaching nearly 400 miles, has now the C. P. R. intersecting it. At North Bay Sunday was devoutly kept. At Callander there is not any church, but Mr. and Mrs. White, of the "White House," kindly allow service to be held in the drawing room, which was well attended in the evening. The organ was played by Miss Moore, an English lady, whose family reside there.

There are other stations in this Mission which it was not possible to visit at that time, owing to pressing parochial calls at Rosseau. The Mission of North Bay may be congratulated in having a clergyman as earnest and devoted to his flock as the Rev. Gowan Gillmor. May it please God to watch over and guard him in his goings out and comings in for many years.

Old Recollections (1874).

(Continued.) *from page 4.*

FOUR acres of land were presented by Colonel Simpson for the site of the new See House. The building was to be of stone, and to cost \$6,000, the gift of a lady in England.

June 21st—In St. Luke's Church, Sault Ste. Marie, Bishop Fauquier held his first confirmation, when six candidates presented themselves.

During the summer and fall, Bishop Fauquier travelled throughout his whole Diocese, visiting the principal mission stations. In Algoma proper he went to Prince Arthur's Landing, (holding a confirmation there) Batcheewauning, Garden River and the Manitoulin Islands; passing on to Muskoka, where he visited various places, but reserved many portions of the district for the winter, at which time only the snow would make them readily accessible.

The District of Muskoka, which has an area of 6,000 square miles, having at that time only 3,500 acres cleared, was then almost entirely destitute of any means of spiritual instruction, there being only two missionaries stationed there, and one in Parry Sound.

Bracebridge contained about 900 inhabitants, had a frame church capable of accommodating about 125, with an average congregation of 80 in summer, 30 in winter, and a Sunday School also varying from 50 to 100.

The Rev. W. Cole, the missionary, also looked after two out-lying stations, Mary Lake and the thriving village of Gravenhurst (since so terribly destroyed).

June 30th—The Governor-General, Lord Dufferin,

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1874*

on his way up the lakes, laid the corner stone of the Shingwauk Home. The lunch was provided by the ladies of Sault Ste. Marie, who afterwards received from Lady Dufferin the gratifying assurance that she had never during the tour seen His Excellency eat more heartily or enjoy himself more thoroughly than on that pleasant occasion.

In September Algoma sustained a great loss in the death of the Rev. G. Slack, her secretary-treasurer in the Diocese of Montreal.

During the winter Bishop Fauquiere made a tour of the other Canadian Dioceses, urging upon them the claims of Algoma, and attending an important missionary meeting at Montreal during the sitting of the Provincial Synod, when much assistance was given to the new Missionary Diocese. A Missionary Association, having a branch in each Diocese, was also formed for the permanent assistance of Algoma.

Christmas (1874) was well observed at Sault Ste. Marie, where the Sunday School had increased from 12 to 40.

February, 1875—Bishop Fauquiere held an ordination at Bracebridge, when the Revs. J. S. Cole, R. Mosley and E. Cooper were admitted to the priesthood and the Rev. R. Crompton to the diaconate.

Mr. Crompton was appointed to Rosseau, a small place, but from its situation of importance as a missionary post. The people were most anxious for spiritual privileges, and heartily welcomed Mr. Crompton. They had a church, but it was still unfinished; and the lighting at evening services was effected by the congregation bringing their own lanterns.

A layreader, Mr. Thos. Lloyd, was appointed to assist the Bracebridge missionary.

At Port Sydney, eighteen (several of them elderly persons) were confirmed. The Holy Communion was then administered to about thirty-three persons, including those just confirmed. This was a small place with a mixed population, mostly bush farmers. There was a frame church, built in 1873, at a cost of \$1200; it was free of debt, but the people had not yet been able to fit it up, so they sat on planks for seats, and hoped for better things. Mr. Cooper, the missionary, had four out-stations, and had thirty and seventeen miles to travel on alternate Sundays. As his people could not provide him with a house, he shared the stable with his horse, partitioning off two small rooms for himself.

The Rev. E. Mosley's mission at Parry Sound was prospering, though with 600 inhabitants, six stores, three saw-mills, printing and telegraph offices, jail, observatory and other public buildings, they had no church, and held the services in the court house. This mission was established in 1869. The people were mostly employed in the lumber trade.

The Indian Mission on Manitoulin Island was in charge of the Rev. Rowland Hill, who, besides the Indian Village of Sheguaindah, had the two out-stations of Little Current and Manitowaning, at which was a

mixed population of whites and Indians. The church at Sheguaindah was built of logs, and would accommodate 120 persons.

Garden River was still in charge of the Rev. E. F. Wilson, of the Shingwauk Home.

During his summer tour in other dioceses Bishop Fauquiere was the guest of the Rev. Dr. McMurray, Rector of Niagara, who, nearly forty years before, had been the first missionary to the Indians of Sault Ste. Marie and Garden River.

August 2nd—The Shingwauk Home was formally opened by Bishops Fauquiere, of Algoma, and Hellmuth, of Huron.

In June, the Algoma missionary paper completed its first year, issuing 1500 copies quarterly.

This summer the Rev. J. W. Rolph resigned the incumbency of Sault Ste. Marie.

During this summer the See House was erected at Sault Ste. Marie.

Bishop Fauquiere in the fall visited many places on the north shore of Lake Superior; and in company with Mr. Wilson, went to Lake Nepigon, meeting with the Indians who had waited thirty years for a missionary, which was the origin of the Negweneng Mission on that lake.

The Mission of Thunder Bay was in a satisfactory condition, considering the difficulties caused by the unsettled character of the population, many of whom were engaged in mining, very few in agricultural pursuits. Few remained three years; and though some came from places where they had had church advantages, the greater part had lived where the services of the church were seldom heard. At Prince Arthur's Landing, a village of about 800 inhabitants, a church had been built and furnished at a cost of about \$2500, of which the congregation were only able to give \$35 by direct subscription. Bishop Fauquiere, during his visit, consecrated the grave yard of St. John's church, which had been purchased, cleared and fenced at a cost of about \$130. Christmas had been very happily spent by all the church families in the place. The missionary, the Rev. C. B. Dundas, held services at various places in the neighborhood.

THE Church of England has no need to depend upon the eulogies of those outside her communion. Nevertheless, when tributes to her worth do come, as they not infrequently do, they are not to be despised. Seldom has she received a fuller, freer, more honest and avowed testimony to her worth than that which proceeded from the lips of D. L. Moody, the world-renowned evangelist. Mr. Moody is a sagacious observer of men and things and churches. His testimony therefore is the more valuable. Here it is: "Look at the Church of England. She doesn't require such very high education of all her men, and yet you will hear as good preaching from the average English curate as you would want to listen to. They have some mighty preachers no doubt—a few deans and canons who have leisure in the cathedrals, and great scholars who have special work to do; but take the average men who are not so highly educated. Listen to them and you will hear powerful Biblical preaching. I believe the Church of England is the most powerful Protestant

Church in Christendom to-day. They have got more godly men and more vital piety than any organization I know of in the world." That which strikes Mr. Moody in the Church of England is the vitality of her piety and the strength of her practical godliness. Whatever reproaches may be thrown against us as a Church, there can be no doubt that for all the purposes of producing a strong, deep and general tone of practical goodness, honesty, morality and honour, there is no ecclesiastical organization equal to ours. The abundance of Scripture in the service, conjoined with the simplicity and plainness that generally characterizes the pulpit, tends to produce this. As to the power of the Church of England as a Protestant Church, Mr. Moody is right. Whatever Romanizing influences may be at work in certain quarters, the vast bulk of the clergy, and the laity almost to a man, are soundly Protestant. These generous admissions from such a man should act as a stimulus to all loyal Churchmen. Let us see to it that we strive to make our Church worthy of such kindly eulogiums.

Jottings.

THE Bishop collected about \$1200 while in Montreal for the Algoma Diocese.

PASSENGER traffic has been stopped for the present on the Sault branch of the C. P. R.

THE Missions of Manitowaning, Ilfracombe and Port Carling will be vacant in June.

THE Bishop and family expect to occupy the See House at Sault Ste. Marie next winter.

UP to the 16th of April the snow was still deep at Sault Ste. Marie, and not a vestige of land to be seen.

THE Bishop sailed for England by the *Parisian* from Halifax on the 7th of April; he will not return until August.

THE Rev. C. A. French resigns the Mission of Garden River in June, having received an appointment in the States.

PARTICULARS of the mission work at Port Arthur, promised by the Rev. C. J. Machin, have not yet arrived.

ONE of the Blackfeet boys at the Shingwauk Home is seriously ill with consumption. Mr. Wilson will take him back to his home as soon as the weather becomes warm, if able to travel.

THE Missionary Diocese of Algoma (set apart as a separate jurisdiction by the Provincial Synod in 1873) embraces the civil Districts of Muskoka, Parry Sound, Algoma and Thunder Bay, with a portion of Nipissing. It stretches for 800 miles along the shores of the Georgian Bay, Lakes Huron and Superior, and includes the Manitoulin and other Canadian islands in these waters. The superficial area is about 50,000 square miles, of which the larger portion is almost entirely unproductive, and its chief natural resources are timber, fish, agricultural products, and minerals, principally copper and silver. The capital necessary for the development of our mineral wealth comes wholly from outside sources,

our local population not possessing the means. All these industries will doubtless receive a new impulse from the construction of the main line of the Canadian Pacific Railway, which now runs through the Diocese from end to end. A branch has also been built from Sudbury Junction, via Algoma Mills, to Sault Ste. Marie, to connect at that point, by the International Bridge, with two American Roads running south of Lake Superior, and so directly that they shorten the route from the Western States to the seaboard by several hundred miles.

Diocese of Algoma.

The Treasurer begs to acknowledge, with many thanks, the receipt of the following:

MISSION STIPEND FUND—Alex. Dixon, Esq., \$25; Mrs. F. J. Baldwin, \$50; St. Mary's Church, Aspdin, \$6; S. M. A. Cathedral, per Mrs. Boyd, \$13.50; Rev. Provost Body, \$10; St. Luke's Church, Sault Ste. Marie, additional, \$1; Mrs. M. H. Gault, \$7; Wm. A. Stratford, per Mrs. Smith, \$15.75; Canon Norman's Bible class, \$12.40; Otter Tail Lake, collection, \$3.60; Bruce Mines, collection, \$5.25; Hilton collection, \$3.50; Richard's Landing, collection, \$5.04; Miss McLaren, Hamilton, \$80; Mr. and Mrs. Robinson, Huntingdon, \$32.20; Mr. Jos. McLoughlin, Huntingdon, \$4; G. M. S., Toronto, \$4; Morgan Baldwin, Esq., \$10; Jas. Henderson, Esq., \$25; Meeting Holy Trinity S. H., \$42.25; Mrs. Coots, St. John, \$5; J. A. Strathy, Esq., Barrie, \$100; J. H. Mason, Esq., Toronto, \$100.

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PARRY SOUND DISTRICT—Mrs. Merritt, St. Catharines, \$10.

NOVAR CHURCH—Rev. Wm. Crompton, \$10.

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