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The Algoma Missionary News.

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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. G. H. GAVILLER, Parry Sound, Algoma, Canada.

Editorial Notes.

THE delay in the appearance of this number of THE NEWS has been caused by the illness of the editor during the past two weeks.

THE first number of *The Canadian Indian* has just been received as we go to press. It is a well-printed monthly of twenty-four pages, that is, if this first issue is to be taken as a specimen of the number-pages of each future issue. It is published under the auspices of the Canadian Indian Aid and Research Society, and edited by Rev. E. F. Wilson, of Sault Ste. Marie, and Mr. H. B. Small, of Ottawa. It is devoted to the interests of archæological research in North America, and to the uplifting of the Indian race morally and intellectually; but it will not take the place of *Our Forest Children* as a dispenser of information concerning the Indian Homes of Algoma and the Northwest. Such information will, in future, appear in the columns of THE NEWS from time to time, as Mr. Wilson's busy pen finds opportunity.

IN another column will be found a letter from the principal of the Shingwauk Home, in which the writer tells us that, owing to the falling off of subscriptions,

he fears that it will be necessary to partly close the old Shingwauk Home. This would, indeed, be a deplorable solution of the vexed question of maintenance. The name "Shingwauk" is familiar to all Church-people in Canada who know anything whatever of missionary work amongst the Indians during the past twenty years. We are not in a position to advise Mr. Wilson, but we are able to say that if there were more known by our Church-people in city, town, and village, of the capabilities of the Redman, and the great work that has been done for him by Mr. Wilson in the Shingwauk during the history of that institution, more would be contributed towards its support. How, then, is the extra knowledge to be gained? First, it may, to a great extent, be found in the columns of THE NEWS, now that Mr. Wilson has abandoned *Our Forest Children* and has promised to write from month to month for the diocesan organ. Secondly, by writing to the editor, who will gladly, to the best of his ability, answer any enquiries concerning the various institutions and schemes of the diocese.

Notes by the Way.

THE NEWS is wholly devoted to the dissemination of missionary intelligence, and the awakening of zeal for the advancement of our beloved Church.

THE Bishop of Algoma, in company with the Rev. Gowan Gillmor, has visited the Lake Temiscamingue country, the source of the Ottawa river. More territory to be occupied! Where are the men, and where are the funds?

THE Bishop of Moosonee, the diocese lying immediately north of Algoma, writes: "In the Diocese of Moosonee I have now eight clergy—two at work among the Eskimos, both Europeans, and six among the Indians, of whom no less than four are natives of the diocese."

THE parsonage at Emsdale has been getting on well, but the work would make even better progress if Mr. Chowne's many friends could collect a little more cash for the plastering.

ONE thousand more subscribers for THE ALGOMA MISSIONARY NEWS wanted. Who will canvass?

A NEW wing is being added to the Shingwauk Home at Sault Ste. Marie. It is built of stone, and will have a kitchen and lavatory on the ground floor, and reading-room and dormitories above. A new frame building is also in course of erection, the upper part of which is to be an assembly hall, and the lower part to be used as a drill-shed and recreation-room.

THE largest Indian school in the United States is that at Carlisle in Pennsylvania. It has 600 Indian pupils, boys and girls, and they come from all parts of the American continent.

A NUMBER of Ojibway Indians at Garden River have been engaged by a company in Detroit, Michigan, U.S., to dress up as wild Indians and dance, for which they are to receive \$1.50 per diem.

A NEW Home for Indian children is now in course of erection at Medicine Hat, Assiniboia. It is to be called the Sokitahpe Home, and will be worked in connection with the Homes at Sault Ste. Marie and Elkhorn.

THERE are now seven Industrial Boarding Schools for Indian children in the Canadian North-West, all of them established within the last five years.

The Indian Homes of Rev. E. F. Wilson.

On Monday evening, 26th May, Rev. E. F. Wilson gave in Trinity Church, Halifax, N.S. an account of the origin of the homes for Indian children which are under his direction. They are four in number. Two are on the shore of Lake Huron, at Sault Ste. Marie, and are separated by a distance of nine hundred miles from the other two which are in Manitoba, at a place called Elkhorn, two hundred miles west of Winnipeg, almost under the shadow of the Rockies; Shingwauk, the largest of the four, is at Sault Ste. Marie. It may almost be said to be the result of an inspiration. The aged chief from which it derives its name was engaged one day about twenty years ago in cutting birchwood in the forest. He mused upon that phenomenon which must incessantly press upon the mind of a thoughtful Redman—the steady decadence of his race and the prospect of their complete disappearance in no long time from the face of the earth. We can fancy—no, we of the pale face tribes cannot fancy, the unspeakable sadness which filled the soul of Shingwauk. As the sun declined and the task of the day drew toward completion the chief had resolved what to do. He recognized that the source of the

white man's superiority consisted in his education—in his capacity for mental and manual work. He would try and secure such education for his people. He had at the time only four dollars wherewith to accomplish a journey, and yet, thus meagrely supplied, he decided to make his way to Sarnia. Thither he desired to go because stationed there was the Rev. Mr. Wilson, then laboring as missionary to the Indians in that neighborhood. Reaching his destination, he found Mr. Wilson, and communicated to him his views. It was arranged that he and the missionary should visit the principal cities of the Dominion and endeavor to raise the funds necessary to erect a "big teaching wigwam," where Indian boys might learn English, be taught the Gospel, and receive instruction in farming, carpentering, and other trades.

The plan was carried out. Shingwauk and Mr. Wilson travelled from city to city. Meetings were held, the chieftain addressed them in the powerful and pathetic eloquence which marks his race. Mr. Wilson interpreted his burning words into English. The result was disappointing. Three hundred dollars were raised. How strange the apathy of the paleface toward the redman! The hunting grounds of Shingwauk and his ancestry had become the white man's fields; where smoke used to curl from the wigwams of the Ottawas stand now the houses of the Canadian parliament. The rivers and lakes that were theirs had become ours, and by the strange process known among the Europeans as claiming in the name of the sovereign, the red man had been utterly dispossessed of his forefathers' lands. It seemed as if the request of Shingwauk, that even after so long a time some reparation might be made to the rightful owners, ought to have met with a generous response. It might have been expected that even more than the needed funds would have been forthcoming. The surprise of Shingwauk was only equalled by his sadness. And surely it was strange and sad at once. On one occasion the collection taken up amounted to only eighteen dollars. It was unspeakably depressing. Had it not been for a perseverance that seems almost inspired, the chief and his interpreter would have abandoned the task. The idea was suggested that an effort should be made in England. Shingwauk was too aged to undertake the voyage. His brother, also a chief, was deputed to go in his stead. And so, clad in the garb of his race and decorated with the insignia of his station, the brother of Shingwauk set sail with Mr. Wilson. In England they were successful in raising about \$4,000. Returning home, Mr. Wilson at once began the erection of an Indian home at Sault Ste. Marie, and called it, when complete, the "Shingwauk Home." It stood six days, and then, fire having broken out during Saturday night, it was reduced on Sunday morning to a heap of ashes. The inmates barely escaped with their lives. A telegram was sent to England. "Shingwauk home destroyed

by fire. No lives lost." With a sick wife and a dying child Mr. Wilson had to journey 300 miles to reach a place of shelter. Those who had contributed the original fund in England had been deeply impressed with the serious importance of the work. They actually remitted to Mr. Wilson a larger sum than had been given at first. And now instead of a wooden structure one of stone was built. It has been standing for 16 years. Sixty Indian boys here have received religious and secular instruction.

One who has been two years in the home was with Mr. Wilson in Halifax. To explain the work that is being done Willie Soney (for that is his name) sang hymns and repeated verses of Scripture, and told what he and his associates do every day in the "Shingwauk." Few can hear the sturdy little man of the woods sing "Rock of Ages" without being deeply touched in their hearts, and being led to thank God most fervently that out of the mouth of such His praise should be perfected. And when one recollects that the singer is only one of 400 children who have received or are receiving Christian education in Mr. Wilson's homes, what a stirring appeal is made to Christian hearts! Verily the red man, like the Macedonian in the vision of the great apostle, is calling in tones of irresistible earnestness, "Come over and help us."

The house at Elkhorn has a history quite as singular as that of the "Shingwauk." Indeed, if any events may be more directly ascribed to divine intervention than others—if ever in these latter periods of the Church's existence, her laborers receive such immediate direction as that which guided her founders, most certainly all this may justly be said of the Indian home enterprise. The solitary chieftain, plying his axe in the birchwood forest, receives, as he sadly bethinks him of the coming disaster of his race, a suggestion as to a mode of averting that disaster. There seems no way of carrying out the project, yet a way is opened. The means are not at hand—they are sought and not found—yet again they are sought and now the needed supplies are given. It is the very soul of poetry that is embodied in the history of the work. It is poetry of the loftiest kind. It is boundless intensity of effort; it is passionate faith in final success. The struggle is one in which the vanquished will not yield, and strangely becomes, through his faith and hope, far more than conqueror on earth's sternest battlefield.

The origin of the Elkhorn home was this: Mr. Wilson addressed a meeting in a city of Ontario. He told of his desire to found a home for the Indians living far to the westward of the lakes. If he had 1,000 dollars he could erect enough of the necessary building to begin the work. One of his hearers was deeply interested. At the close of the meeting he said to Mr. Wilson: "Why don't you fire off some red-hot shot?" That night, ere sleep closed his eyes, Mr. Wilson had moulded the shot and heated it to

redness, with the fire of a feeling the most intense. "Red-hot Shot," as it was headed, was a pamphlet setting forth the imperative needs and claims of the Indians. Copies were distributed. They flew like thistle-down far and wide, on the wings of the wind.

A merchant of moderate means lived at that time in the far-away town of Elkhorn. He knew not of the Rev. Mr. Wilson. Mr. Wilson knew nothing of him. One day he observed to his wife that he would like to give \$1,000 to establish a school for the education of Indian children. Not long after this a copy of "Red-hot Shot," in some mysterious manner, found its way to the merchant's hands. He wrote to the author, and offered the needed \$1,000. The Elkhorn home thus took its rise.

Such is a very brief account of the profoundly interesting work carried on by Mr. Wilson under circumstances oftentimes of the most discouraging character—yet crowned at length with the most remarkable success because he would believe and would persevere. It remains to be said that the Canadian Government has recognized the political as well as the Christian character of the work, and contributes an annual grant towards its maintenance. Yet that is quite insufficient to meet the necessary expenses. These amount to \$15,000 per annum, or \$300 per week. A fifth home is in contemplation. It is for the utterly uncivilized and utterly uncared-for Indians of the great North-West territories, tribes that still wear blankets and feathers and paint themselves. Fifteen hundred dollars have been gathered towards this enterprise. May there not be in Halifax or elsewhere some Christian merchant whose means perhaps are ampler than those of the generous giver at Elkhorn, and whose heart may be filled with as strong conviction as his that "it is more blessed to give than to receive"?—*M. Maury, in Evangelical Churchman.*

An Indian Picnic at Sheguiandah.

When his Lordship the Bishop of Algoma visited this mission early this summer, he said something to the Indians at Sucker Creek about arranging for a picnic at Sheguiandah, so that the Indians in the neighborhood could meet together in a friendly way, and spend a pleasant day in each other's company. The other day, this happy event took place. The Bishop and Mrs. Sullivan arrived at Little Current in the yacht "Evangeline," and took on board a large number of Indians from the neighboring reserve, and brought them down to Sheguiandah. First of all, a short service was held in the church, which had been prepared for the occasion, and also some decorations erected outside in honor of the event. The Bishop addressed a few words to the assembled Indians on the blessing of social intercourse and friendliness, hoping that their gathering would be productive of good. The Indians sang two hymns very nicely. Arrangements were then made for dinner, and active

preparations at once commenced for this important part of the entertainment. A suitable place was found in the bush near by, and this was considerably improved by the Indians: a flag was put up, seats and tables put in position, and everything made ready, not forgetting, of course, the food. The good Bishop had made ample provision in this direction, and, when grace had been said, the feast commenced. I must not forget to mention that a photograph was taken just at the most interesting point of the proceedings.

After dinner was over, amusements were in order. The Bishop had brought some prizes with him, which were awarded to the winners and losers in the different races, in which representatives of both sexes took part. The races and the jumping afforded great amusement to the whole party, and the laughter was long and loud. Every one who took part in the games was satisfied because, as the Indians expressed it, everybody got a prize, the losers as well as the winners. After these things were over, the Bishop again addressed the Indians; "God Save the Queen" was sung in Ojibway; the fragments that remained from the feast were given to the poor; and all retired, satisfied with their enjoyment of the best picnic they had ever seen.

The Bishop returned to Little Current in the evening, taking the Indians of that neighborhood back to their homes.

Sheguiandah, Manitoulin,

August, 1890.

Parry Sound Mission.

TRINITY CHURCH CHOIR PICNIC.—Monday, Sept. 22nd, was a red letter day in the history of Trinity Church choir, for on that day it was treated, for the first time in its career, to a picnic. The Incumbent of this mission is very anxious to induce the members of the congregation to assist and encourage those who so materially add to the enjoyment of the Sunday services by singing in the choir; and believing in the force of example, he chartered the steam yacht "Eagle" for the above date, and invited all the members of the choir and their friends to join in a picnic. As might be expected, the invitation was gladly accepted, though all regretted that, owing to illness in his family, Mr. King was unable to attend. Messrs. Adam Brown and Peres Calhoun were also prevented from being present, being detained by pressing business. The yacht started on her journey at about 10:30 a.m., and after a most pleasant run of eighteen miles among the beautiful islands of the Georgian Bay, the picnicking ground was reached—a lovely island, beautifully situated, belonging to an American club, but left in charge of an Indian family, who kindly lent the picnickers the use of cooking-stove and dishes. After dinner, several of the party visited the wreck of the steamer "Waubuno." The start for home was made at 5 p.m., tea being taken on board.

A good deal of excitement was caused by the wind having risen, causing the yacht to toss about rather more than was agreeable to all parties on board. Altogether, the first picnic of our choir is not to be quickly forgotten.

ONE WHO WAS THERE.

Fort William Mission.

THE BISHOP'S VISIT.—The Bishop of Algoma paid this mission a visit on the second Sunday after Trinity. He was driven over from Port Arthur by one of the wardens at West Fort William. The service was held in the Presbyterian church, which was kindly lent to us for the occasion, beginning at 3 p.m. The Rev. Charles Kirby took the service as far as the third collect, when the Bishop confirmed the candidates, of whom there were ten: Mary and Minnie Byers, Florence Phipps, Georgina Spohr, Annie Quigley, Annie Lilly, Annie Coates, Evelina Mapledoran, Alban Lilly, and James Monahan. The Bishop preached an excellent sermon to a crowded congregation. After the service, Mr. Kirby drove the Bishop to Governor McIntyre's residence at East Fort William for tea. (Mr. McIntyre is an old Hudson Bay man, and at present has charge of the Indians of the Rainy River district). At 7 p.m., service was held in the Presbyterian church at the Fort, which was also kindly placed at the Bishop's disposal, as the English Church people have no church in either place. Mr. Kirby read the evening service, and the Bishop read the lessons and preached, being listened to with rapt attention. On Monday morning, at 10 o'clock, the Bishop and Mr. Kirby left West Fort William for a delightful drive of twenty miles to St. James' Church, Oliver township, where service was held at 2:30 p.m., five candidates being confirmed: Rebeka Ketrledge, Annie Banzaughi, Thomas and James Ketrledge, and Mary Ann Parkinson. After service, a business meeting was held, and at 4:30 the Bishop and Mr. Kirby started on their homeward journey, reaching West Fort William in time for the vestry meeting, at which it was decided to start and build a church by free labor. The Bishop held a consultation next day with the carpenter, who is to be paid for his services on the building, and at 11 a.m. was driven by Mr. Kirby to the Fort. They lunched at Mr. Carpenter's, and afterwards the Bishop visited Elevator B., belonging to the C.P.R. Co., and was shown the view from the top, embracing the town site of Fort William owned by the C.P.R. and Hudson Bay Co.'s, and a large portion of Lake Superior. At 3 p.m., a garden party was held at Mr. McIntyre's, thus giving the people an opportunity of meeting their Bishop in a social way. It proved a great success, and was thoroughly enjoyed by all. After the garden party, the Fort William vestry met and talked over the affairs of the church with the Bishop, and it was decided to build a church there also. Thus the year 1890 will be a red-letter one for these congregations in this mission, as it has

marked the erection, under adverse circumstances, of two much-needed churches. The Bishop left for Port Arthur shortly afterwards.

The Bishop left Fort William on June 17th, and that his visit has been beneficial and has borne fruit, the following interesting account will show: On June 24th, St. John the Baptist's Day, at 7 p.m., a goodly number of people assembled on the site bought by the Church-people of West Fort William for the erection of a church, to take part in the short and impressive service drawn up by the Provincial Synod for the laying of a foundation-stone—in this case, a block. Two appropriate hymns were sung, the block being placed in position by Mrs. Charles Kirby. After the service, two persons, not belonging to the Church of England, between them, gave \$30. It was a warm evening, and mosquitoes were in great abundance. The church is now nearly completed, and looks very attractive. With the exception of one paid carpenter, it was built by free labor. Many assisted at the beginning, and the missionary has worked every day for two months. We are inclined to think, however, that others of the congregation might have contributed more time to the erection of the sacred building had they the cause very much at heart. We are thankful to be able to state that when the church is finished, it will be out of debt, and that there will be sufficient to pay for chairs and stove, as well as a fence around the lot on which the church stands, when the subscriptions are all in. So much for West Fort William.

September 17th was a very different sort of day, when thirty members of the Fort William congregation struggled through a swamp to the site given by the C.P.R. and Hudson Bay Co.'s for an English church. Here the same service and ceremony was observed, the block being placed in position by Miss McIntyre. The assembled congregation stood around on planks, but wet feet were the order of the day, and many were disposed to envy the small boy who drove up in a wagon, and from thence witnessed the ceremony in comfort. The wood of the block is of historic interest, being taken from the old trading-post, which dates back to 1731. The altar is also to be made of the same wood. The church is to cost \$1550, being built by contract, and is to be completed by the 1st of November. We are still in need of \$500 to make up the total amount, and will gladly receive donations for the building fund.

The Rev. Charles Kirby is deeply grateful to A.F. for his donation of \$40 for the church at West Fort William, which paid for the plastering and building of the chimney.—*Com.*

Bracebridge Mission.

HARVEST FESTIVAL.—The usual annual harvest festival was observed in St. Thomas' Church, Bracebridge, on the 3rd October. The church was very prettily decorated by the ladies of the congregation,

who turned out in full force, working with hearty goodwill until they had completed their task. The fruits of the earth in their due season were well-represented in the adornment of the church, and, after they had performed their allotted task of bearing silent testimony to the wisdom and goodness of their Creator, were then transferred to the cellar of the Incumbent, assisting him very materially in his fruit and vegetable supply for the coming winter. The service was hearty, and the large congregation listened with marked attention to the appropriate sermon by the Rev. A. H. Allman, Incumbent of Port Sydney.

The Incumbent of Bracebridge would take this opportunity of thanking the W.C.A. of St. Andrew's Church, Grimsby, Diocese of Niagara, for three volumes of literature, instructive and amusing, which will be distributed in due time.—*Com.*

Ilfracombe Mission.

RAVENSCLIFF.—On Sunday, Sept. 21st, in St. John the Baptist's Church, at 9 a.m., the Rev. L. Sinclair, Incumbent, baptized two adults, a mother and her daughter; and at the 10.30 a.m. service, the Rev. Rural Dean Llwyd, of Huntsville, preached, baptized one child, and celebrated the holy communion. He was assisted by the Rev. L. Sinclair, Incumbent, who preached in All Saints' Church, Huntsville, at the evening service of the same day. Mr. Sinclair was hospitably entertained in All Saints' parsonage till Monday.

Uffington Mission.

UFFINGTON.—At two of the out-stations of this mission, churches are being erected. The settlers have done much, and are anxious to do all in their power to bring their respective churches to completion; but they are poor, and it is not possible for them to do all. We have obtained a site at each place (deeded to the Bishop), and stacked some 10,000 feet of lumber thereon. The frames of the churches have been erected and roofed in. May I hope your readers will assist us to finish both buildings before the winter sets in?

The Rural Dean of Muskoka, the Rev. T. Llwyd, says: "In concluding my tour of the Uffington Mission for the inspection of work done or yet in progress, I have every satisfaction in speaking to the *thoroughness* of the work. The congregations seeking to be supplied with churches—whose services are now held where convenience may allow—are each worthy of the most liberal aid their more highly-favored brethren can give. I earnestly commend their needs to the sympathy of Church-people everywhere."

Subscriptions may be sent either through the Diocesan Treasurer, or direct to myself, and will be acknowledged in the "Uffington Mission Notes."

Money orders may be made payable at the Uffington money order office. H. N. BURDEN, Missionary.—*Church Guardian.*

Port Sydney Mission.

SUNDAY-SCHOOL PICNIC.—On Thursday, Sept. 4th, at 1 p.m., the members of Christ Church Sunday-school assembled to enjoy a picnic on the grounds of Mr. A. Sydney Smith, the superintendent. Quite a number of parents, and other residents, joined the scholars, and manifested much interest in the pleasurable diversions which they beheld. The superintendent was assisted by the teachers and others in his efforts to amuse and please the scholars, to which end he devoted himself with untiring patience and energy. As usual amongst children, races took very readily, and quite a time was taken up in eager and gleeful competition. There were, too, some capital swings, which were kept in constant motion. Various games were also set on foot for the elder portion of the company; indeed, it may be said with certainty that there was no lack of fun for those who could or would participate in it. The baskets having been opened, an abundant spread of excellent provisions was soon to be seen, whilst the supply and quality of both the tea and milk were admirable and satisfactory. The children being seated, the Rev. A. H. Allman (Incumbent) gave out grace, asking them to join in singing it, and then they, and afterward all present, partook freely and gladly of the inviting varieties of bounty by which they were tempted. The weather kept fine until about seven o'clock, and then a little rain fell, which served as a signal for breaking up. There was a general feeling of satisfaction as to the pleasure and happiness which had been realized, an equally general feeling also of indebtedness and thankfulness to the superintendent, and the picnic seems every way entitled to be termed a success.

Broadbent Mission.

Since this mission was set apart in January last, organization has been advanced in a most encouraging manner. At each of the several stations, good congregations, considering the scattered population, have assembled.

The congregation of St. Stephen's, Broadbent, held their harvest thanksgiving service on a recent Thursday, when Mr. Arthur J. Cobb selected for his text St. Matt. vi. 2. Prior to the service, dinner was partaken of in Messrs. Broadbent's grove, where swings were provided. The church was beautifully decorated with texts, and all kinds of farm produce and fruit suitable for the occasion. Special services were continued on the following Sunday, larger congregations than usual being present. The musical arrangements, under the control of Miss Annie Bartlett, passed off most successfully.

By the assistance of many kind friends, the members of St. Stephen's have been enabled to furnish their church with new seats, altar, rail, prayer-desk, and lectern, the whole being the work of Mr. William Ireland, sr., of Parry Sound. These, together with a valuable gift of church embroideries—including a most handsome altar cloth, the gift of a lady in England—make a considerable difference in the internal appearance of the church. The most satisfactory part is that the church still remains free from debt, due to those whose beneficence has done so much to place the mission on its present footing.

The second station of importance, St. Paul's, Seguin Falls, seventeen miles from Broadbent, was recently visited by Rev. Archdeacon Moore, of Munro, La., U.S., when a service of a more elaborate description was held.

At St. John's, Dufferin Bridge, several additional improvements have been effected similar in nature to those at St. Stephen's, but much has yet to be done before the many wants of these buildings are supplied.

The following description of a trip to Broadbent, and a visit to St. Stephen's Church, is furnished by a friend of *The Star*. He says: "After a long ride of twenty miles, and much jolting and shaking, I arrived at Broadbent, and was much surprised to see a nice little church beautifully situated on the banks of the South Seguin river, and opposite a miniature Niagara Falls of forty feet. The church is strictly in the Gothic style, and nicely furnished, built entirely by the exertions of the few faithful yet scattered settlers living in the neighborhood. Feeling not content with the furniture of their own manufacture, it has been lately discarded, and replaced throughout with new furniture made from timber grown in the forests in the vicinity, consisting of white oak and black ash, which has been well selected. The holy table is a very suitable one, and is a gift from the churchwardens of Trinity Church, Parry Sound; while the cover, a very costly and handsome one, beautifully scrolled and mottoed, was sent out from England by kind friends of the never-tiring young missionary, Mr. Cobb, under whose supervision the whole work has been performed. The prayer-desk is a very neat and substantial one, as is also the communion-rail, and the seats are of the same style, comfortable and strong. The Gothic style of architecture has been adhered to in the construction of the whole, the work being done in a barn close by.

"It is very gratifying to a stranger to see with what heartiness and good-will the whole work has been carried out. The Messrs. Broadbent and Bartlett, not omitting the Misses Bartlett, one of whom, Miss Annie, is organist (and a very creditable one at that), and Mr. Hurd and lady—to all of the above ladies and gentlemen the greatest praise is due for their untiring endeavors to make and beautify God's house in as suitable a manner as possible."—*North Star.*

Letter from an Indian.

To the Editor of the Algoma Missionary News :

SIR,—Until a few years ago this band of Indians have been living here on this beautiful navigable river, known as Spanish River, about ten miles from its mouth, without Christian teaching or school.

They are now under the care of the zealous worker, Rev. Mr. Frost, of Sheguiandah, and a school provided them for the education of their children. Fortunately the majority of these people by nature are of good disposition, or in other words, they are good-natured people. But like their ancestors, they are addicted to the enticing liquors of intoxication, and waste a good share of their earnings in trying to quench or satisfy their evil habits.

On the night of the 29th of August, the elegant-looking yacht, the Evangeline, containing the distinguished party, the Lord Bishop of Algoma and Mrs. Sullivan, anchored in the midst of the Spanish River Indian village. Nearly all the Indians were home. On Saturday morning the 30th, about 9 a.m., a service was held. His Lordship read the abridged service in Indian tongue.

The Bishop's discourse, interpreted by the teacher, was based on the fearful effects which the atrocious trade in fire water would bring upon the Indians if not avoided. After a very pleasant exchange of "Bosho" the meeting came to an end, but the Bishop wishing to purchase a few bushels of potatoes from the Indians, gave the women and juveniles a short excursion up the river while the men dug the indispensable table esculent.

INDIAN READER.

Spanish River, Sept. 10th, 1890.

Shingwauk to be Partly Closed.

To the Editor of the Algoma Missionary News :

DEAR SIR,—After thinking the matter well over, seeking God's guidance in prayer, and consulting with my Bishop, I have come to the conclusion that, on account of the low state of our funds and the lack of substantial response to my repeated appeals for help, my wisest course now is to close or nearly close the Shingwauk Home for the winter months. We have been laboring under a debt of a good many hundred dollars for quite a long time now; our friends either have not taken into consideration the great increase in our work and consequent increase in expenditure, or else have other objects of greater interest to which they are contributing their Christian gifts. Without money and without clothing sufficient to clothe our Indian pupils, we find it impossible to keep up the institution as it should be; repairs are required which we find it too costly to make; bare articles of necessity are in requisition but we are unable to supply them; and so very reluctantly I have come to the conclusion that it is best to close, or at least half close, our doors for about six months. By which I mean I part with my local superintendent and with several of the employees, and reduce our number of boys to about twenty. The Wawanosh Home I hope to continue as usual, also the Homes at Elkhorn. Medicine Hat is merely building, and will come to a stand-still as soon as the building money is expended. I have no doubt that some of my critics will say, why close the old Shingwauk Home? why not close the Elkhorn Homes and give up your buildings at Medicine Hat? Let me give my answer.

It is that I think the wisest course is to close the Shingwauk. The Shingwauk is pretty well and widely known and can stand a shock better than either of these young Institutions, which have only lately been started. If my work at Elkhorn or Medicine Hat were closed up, very few I fear would care; but if the old Shingwauk is shut up, I think there will be some little feeling of sorrow, and sympathy, and it is just this that I want. Besides, for my part, I regard it as of the utmost importance to the Indian cause that these new Homes at Elkhorn and Medicine Hat should be well and firmly established. If the work at the Shingwauk is interesting and important, ten times more so is the work at Elkhorn and Medicine Hat, where the teepees of wild Indians are spread thickly over the prairies and little wild uncared for boys and girls are running about like wild animals. Yes, for my own part, if I had to give up one part of my work, I would give up the Shingwauk and Wawanosh, and move to Elkhorn or Medicine Hat. But I have no idea of giving up. I don't think Almighty God is calling me to give up my work. I believe that Almighty God has a greater work yet for me to do. When the wave draws back into the deep, it is only that it may roll up with greater force far up on the beach. So by the blessing of God shall it be with these Homes. We will go back a little just till we get straightened up, and then, with the blessing and help of God, we shall see what we shall see. With our new buildings we have accommodation now for 100 pupils at our Sault Ste. Marie Homes, and 100 pupils sooner or later we must have. But I do think the great missionary society of Canada should help in this matter. What is a missionary society for if it is not to help the heathen? It is strange how far off heathen have to be in order for people to take an interest in them. Canadians take interest seemingly in the blacks of Africa and the Hindoos and Hottentots, but they see no reason why they should help the Indians. White people in India and Africa, I have no doubt, are just as much inclined to belittle the mission work going on among the natives of those countries as are our Canadian Christians ready to belittle the work which we few missionaries are trying to do for the Indians. Why is it that our Canadian Missionary Society has a column for Domestic Missions (which emphatically means missions to white settlers) and a column for Foreign Missions (natives outside Canada) and a column for the Jews, but no column for the Indians, the natives of this country? But I have ceased to trust in man, whose breath is in his nostrils. To God I commit my cause. The silver and the gold are His. If my appeals for help have failed, all I can say is "It is well." The Lord doeth all things well. And in His own good time I know He will yet open the windows of heaven and pour me out His blessing. Apologizing for the length of my letter,

EDWARD F. WILSON.

Shingwauk Home, Sault Ste. Marie, Ont.,
Sept. 10, 1890.

Letter from Miss Day.

To the Editor of the Algoma Missionary News :

MY DEAR SIR,—If you can afford me the space, I wish to write a few lines of thanks to all those who have so liberally contributed to make the Buxted sale of work a success.

Owing to my being in Canada at the time of the boxes and parcels reaching West Hadlow, I fear that some of the donors have not received any acknowledgment. May I ask their forgiveness, and beg them now, to receive my genuine, though tardy thanks.

I returned two days before the Flower Show and found that the committee had granted us sufficient space for the erection of a tent 60 feet long by 20 feet wide. Five large tables were supplied, benches, chairs, etc., added, and the tent was prettily decorated by a staff of willing helpers. We had sufficient articles for the liberal covering of all our tables, and those who visited the tent all considered it an extra attraction, to the already well appreciated annual Flower Show. On the centre table we placed numerous Canadian articles, some of which had been specially prepared for the Flower Show by the daughters of the Indian Chief at Garden River. These attracted much attention, and we sold the majority of the boxes, and all the canoes. Had the crowds of visitors known that there would be a sale of work, and had we had plenty of articles at 1s. 6d. and even 3s. each, I doubt not that we should have made a great deal more than we did. As it was, we were patronized by our own friends and a small number of casual visitors, and our receipts amounted to something over £12. The Rev. E. Vesey of Burk's Falls had accepted an invitation given by the Vicar of Hadlow Down to deliver an address in the school-house on Thursday, July 28th. It was suggested that on the 29th a sale of work should be held in my garden, when further Canadian addresses should be given by Mr. Vesey. This programme was carried out and a great many other things have been disposed of privately, with the satisfactory result of bringing up our total receipts to £40. 7s. 6d. Our expenses of hiring tent and securing a site at Buxted Park amounted only to £2. 13s. 6d., so I am enabled to forward to the respective treasurers the following sums: General and Stipend Fund, £10; Church and Parsonage Building Fund, £5; Endowment Fund, £5; Evangeline Fund £5; besides sending £3 each to four especially needy missions, in which donors of valuable contributions are particularly interested.

There was a church collection after service on Thursday evening, and several donations have also been sent towards the General Fund, amounting in all to £4. 10s., which sum will therefore be added to the £10 from the sale account.

There is still a small residue, principally of useful articles, and these I am packing with some delightfully warm garments contributed by an Essex village working party, and a number of knitted and crochet scarfs, etc., sent by many friends for distribution in Algoma.

Owing to the kindness of the Colonial and Continental Church Society, Sergeant's Inn, Fleet Street, these will be forwarded very shortly to the Bishop of Algoma, who will then send them on to specified missions in Muskoka, and Nipissing. So everything will prove useful, and those who have so kindly supplied the goods for the sales will be glad to know that nothing has been reduced in price to any appreciable extent, but that everything was moderately marked at the commencement, and nothing sacrificed at the termination of the sales.

May I suggest, that it might in time be a source of much benefit to the Diocese if an annual sale were held for Algoma at Buxted Park Flower Show, and that if

friends would in future help as they have done on this first occasion, it would be easy to carry out?

Again thanking all those who have forwarded articles for sale or exportation, and trusting I may again receive their assistance,

I am, yours very truly,

ALICE C. DAY,

Secretary Sussex Branch of Algoma Mission for Prayer and Work.

Acknowledgments.

Received at Synod office, Toronto, for Diocese of Algoma, from 1st to 30th of September.

For General Fund.—Lady Awdry, £2; Miss Baynes, 5s; Job L. 21, £5; Rev. S. D. Stubbs, 5s; Miss Wilkinson, 10s.

Per Miss Eyre.—Rev. Egerton Hammond, £1; Mr. Yarborough, 10s; Mrs. and Miss F. Eyre, £3; the Misses Deedes, £1; Rev. and Mrs. Rhodes, £1. 10s; Rev. and Mrs. Rhodes (donation), £2; Miss Hornby (donation), 10s; Mrs. Baker, 5s; Miss Holgate Foster, £2. 2s; Miss Oxenden (donation) £25. 10s; total £37. 7s.

Per Miss Eyre.—£13. 13s. 6d, viz: Miss S. Tatton, 2s. 6d; Mrs. Strange, £1; Mrs. Collyer, £1; Mrs. Rolleston, £1; Miss Plumptre, 10s; Mrs. Archer Houblon, £1; Admiral and Mrs. Hay, 5s; Miss Hornby, £1; Mrs. Perkins, 5s; Sir Mark Collet, £5; Mrs. H. Taylor, £1; Mrs. Frewin, and Mrs. Hobran, 10s; Mrs. Huxtable, £1. 1s.

For Domestic and Foreign Missionary Society.—Diocese of Niagara, \$18.92; Ontario, \$180; Fredericton, \$186.60; Montreal, \$123.22; Huron, \$49.10; Quebec, \$129.18.

For Uffington Church Building Fund.—From Diocesan Branch Woman's Auxiliary, Toronto, St. Thomas, \$10; St. George's, \$3; Lloydtown, \$1; Toronto, All Saints, \$1; Ascension, \$5; St. James', \$2; Donations, \$24.

For Huntsville Church Building Fund.—From Diocesan Branch Woman's Auxiliary, Toronto, St. George's, \$63; Ascension, \$7.

For Sundridge and South River Mission: from D. and F. Missionary Society, Niagara, \$10. For education of Missionary's children: from D. and F. Missionary Society, Ontario, \$22. For Bishop of Algoma steam yacht, from D. and F. Missionary Society, Nova Scotia, \$25. For W. and O. Fund: from D. and F. Missionary Society, Ontario, \$10; Quebec, \$57.

For Episcopal Income.—Diocese Fredericton, \$150; Ontario, \$100; Niagara, \$125; Quebec, \$300; Nova Scotia, \$300.

For Rosseau Parsonage.—Mrs. Cropper, 8s.

D. KEMP, Treasurer.

PORT SYDNEY MISSION.—The Rev. A. H. Allman desires to acknowledge very gratefully the receipt of £3 from "Sussex sale of work," per Miss Day, towards the new church, Newholme, Brunel.

PORT CARLING MISSION.—The Rev. Rural Dean Llwyd, begs to acknowledge the receipt of \$40, offerings for building fund for St. John's Church, Beaumaris, and \$50 from Bishop of Pittsburg, U. S. A., for site of same church, per W. Riley, warden; both sums have been sent to the treasurer of Algoma Diocese.

CORRECTION.—In the July issue of the NEWS there is amongst the various amounts contributed to the General Fund the following: "Per Mr. Gurney, \$8" which we are informed should read "Mrs. Gurney, £8 (eight pounds)." We hasten to correct the error, and hope that our readers will from time to time kindly draw attention to any such mistakes.—ED. A M.N.

PARRY SOUND.—The Rev. G. H. Gaviller desires to gratefully acknowledge a barrel of useful literature, magazines, etc., for distribution, from the W. A. of St. Andrew's Church, Grimsby.