



VOL. I.

OCTOBER 1ST. 1877.

No. 4.

Wild Indians of The North.

ON the 17th. of July, the Bishop of Algoma held a confirmation at St. John's church. Prince Arthur's Landing, at the head of Lake Superior. The day following, his lordship started on an expedition to visit a number of wild Indians, from the interior, who were encamped at the height of land. Taking the Dawson route, the party were conveyed by waggon a distance of about forty miles to Lake Shebandowan. There they took a tug to cross the Lake, and arriving at the other side, made a portage to Lake Cajaboy. Then another tug conveyed them to the height of land, where they arrived about day break on the 19th.. Four bands of Indians were assembled each with their several chiefs whose respective names were "Black Stone", Rat Makoy, Kaybaygun, and St. Pierre. They were all thorough savages decked out with feathers and paint, and living in primitive style in their conical birchbark wigwams. Black stone had one leg painted black, and the other with three stripes to show that he had been three times on the war path and had taken scalps. Their hair was long and braided, and decked with

pieces of metal and hoofs of animals. The object in assembling was not to meet the Bishop, for they had no thought at all of accepting the the Christian religion,—but they had come to receive their pay from the government agent. To every chief was given a scarlet uniform coat trimmed with gold, and a hat with a gold hatband, as a present from their great mother the Queen, and to every councillor of which there were three to each chief, was given a blue coat trimmed with scarlet. These gifts appeared to be highly appreciated to judge from the dancing and other rejoicings which followed. On the evening of the 20th. there was a war dance, a very strange and somewhat excitable affair accompanied by the monotonous beating of the tom-tom. This was followed by the moccasin game, a kind of gambling, which seemed to consist in spreading a number of moccassins on the ground and placing a marked bullet under one of them, the players were all supplied with long wands, and whoever struck the right moccassin would win the stakes.

On Saturday the 21st. the Bishop had a pow-wow with the four chiefs, a half-breed

acting as interpreter. His lordship endeavoured to impress them with the importance of embracing the Christian religion, but to all he said a deaf ear was turned. These Indians had already weighed the matter according to such opportunities, as they had had of judging, and had come to the conclusion that the religion of their forefathers was better than the new religion of the white people. "Blackstone" especially spoke in very boastful terms of the superiority of his own religion. "We Indians", he said to the Bishop, are good, the Great Spirit loves us, he has prepared happy hunting grounds for us after death,—but you white people are only half of you good, the Great Spirit has made two places for you to go to, a good place and a bad place. We Indians don't need gaols to be locked up in like the white people. My people are all honest and good, it is the white people that teach them to be bad. Another argument adduced was that the Christian religion was intended only for White people. White people were wise and knew how to read so the Great Spirit had given them a book, but it was different with the Indians, the Great Spirit had told their forefathers ages ago what he required of them, and they had no wish now to change their religion. They also thought their marriage laws superior to those of the pale faces. One of the Chiefs boasted that he had three wives; they could take a wife or send her away as they pleased, whereas a white man could only have one, and he was bound to keep her all his life whether she was good or bad. It seemed strange that with all their boasting, they should still show some regard for the Christian religion; this appeared especially in the case of a death occurring. If within reasonable distance of a H. B. Co. post, they would almost always bring a dead body to be interred after Christian fashion at the Post: but if too far off they would dispose of the body after the old Indian custom by exposing it on a high

scaffold.

On Sunday, the 22nd., the Bishop held service for the few white people residing in the neighbourhood. The Indians were invited to come, but refused. They were then requested to cease the music of their tom-toms and dancing during the hour of service; this they did for half an hour, and then went on again as before. It was rather distracting to the congregation who numbered about fourteen in all.

It will be seen from the above account that there is still genuine Missionary work to be done in the Diocese of Algoma. It is in fact almost impossible to calculate within any degree of accuracy the number of Indians scattered over this extensive district. Some of them are clothed and in their right mind and attending sabbath after sabbath the little log or frame church at their mission. Others are dressed indeed in tattered clothing of European fashion and have nets, and knives, and guns, and iron pots, have heard something of the Christian religion and possibly have been baptized by itinerant missionaries, these are of the second stage. And lastly we have those in the first stage of barbarism, such as we have described as visited by the Bishop, at the Height of Land above Lake Superior. So soon as funds will admit of it, and the right man can be found, the Bishop hopes to appoint a travelling Missionary, for the North shore of Lake Superior, who will make it his special work to search out and visit those poor neglected people, and gradually gather them into little Christian communities and establish Missions among them. This is the course that has already been pursued in the more civilised parts of Canada, where the once wandering Indians are now settled on Reserves, doing a little farming or working out by the day, among their white neighbours, their children attending day school, and good congregations filling the Church every Sunday.

A Trip to Pic River.

A LONG the North Shore of Lake Superior are many small bands of scattered Indians. They live a wild life, earning their livelihood by fishing and hunting, and are mostly pagans. Owing to their wandering habits it is very hard to approach them with the message of the Gospel, harder still to afford any of the advantages of edu-

cation to their children. We had been very anxious to try and get some of these wild children of the North Shore into our Institution at Sault Ste. Marie, but had hitherto met with little success. One boy named Jakaush (a canoe run aground) was with us a year and got on very fairly, but his mother did not appreciate what was done for him and

would not let him return to us after the holidays, and they have now removed to another place. This spring we determined to make a fresh effort to bring some of these North Shore boys to our Institution, so on the 16th of May an expedition was dispatched. Five of our Shingwauk boys started in our sail-boat, "The Missionary," taking with them tent, camping apparatus, and provisions for six weeks, and they had instructions to go, if possible, as far as Pic River, 225 miles distant, where we expected they would find a considerable number of Indians from the interior come out to trade their furs at the Hudson Bay company Post.

The boys who went on this expedition were John Esquimau, a young man of twentytwo, preparing for the ministry, who took charge as captain, James Nalwegezhik, James Kezhegud, Joseph Esquimau, each about fifteen years of age, and Johnny Daniel, about twelve years old. They were well provided with bibles, prayer books, hymn books, pictures &c, and we hoped that they would do as much good as they could among the Indians. Their first stopping-place was Batchewauning, where they passed a Sunday, and gathered a few Indians round them for reading and prayer. From there they proceeded on about eighty miles further to Michipicoten. The coast in this part is very dangerous, high precipitous rocks coming straight down into the water, and often no place to take in a boat for many miles together. Just as they were nearing Michipicoten bay a severe storm overtook them very suddenly, and they were very nearly wrecked, the centre-board of the boat being broken, together with other damages. and they lost a good part of their provisions. They put in at Michipicoten and got their boat repaired at the Hudson Bay Company post, and near here they met with a band of Indians, who had come out from

the interior, to sell their furs at the post; there were ten wigwams, each probably containing eight or ten individuals, and the boys held a meeting with them each day, and read the Scriptures. Two boys were offered for the Institution, one a lad of fourteen named Uhwuswadeens (little man over there) and the other about eleven years old named Chegauns (little man close by). As these Indians were shortly to return to their hunting-grounds, they asked our party to take these boys on with them upon their expedition instead of calling for them on the way back. So this they did, and bidding farewell to the Michipicoten Indians, started for another 100 miles onward to Pic River. They had head winds every day, and it took them just a week to reach this next place. However they were fortunate in finding a large number of Bush Indians, gathered together at the Hudson Bay Company post to trade their furs, and although the most of them were pagans, they still succeeded in gathering a few people around them for service. They could not however prevail on them to give up any of their children for our Institution, so after staying two or three days, and replenishing their stock of provisions at the post, they started to return home, and without meeting with any further mishap got back safely to the Shingwauk Home, the 19th of June, bringing the two Michipicoten boys with them. Although many of the Indians at Michipicoten profess to be Christians, having been visited before at times by Christian teachers, it seems very uncertain whether these two boys have ever been baptized, especially as they have neither of them any knowledge of their Christian names, so it seems best, under the circumstances to administer to them the hypothetical form of baptism, and this will probably be done after they have received proper instruction.

MUSKOKA.

We regret that we have received nothing from the Muskoka District in time for

this month's publication, and would remind our friends there that for the quarter months, *July, October, January and*

April, our columns are specially kept open for *general diocesan news*, and we would be glad to receive detailed accounts of all matters of interest in Muskoka, Prince Arthur's Landing, Parry Sound, &c., not later than the 15th day of the month preceding that of publication. We would also gladly give notice of any *special wants* required by outlying mission stations.

Little Pine's Journal.

THE WRITER IS THE CHIEF WHOSE APPEAL IN 1871 SUGGESTED THE SHINGWAUK HOME

(Continued from page 18).

AFTER this we were without a teacher for some time, and this made our hearts sad. Then we were once more rejoiced when our beloved minister Chance, came to live among us. For eighteen winters he was with us, and his little children grew up among us, and learned to speak our language just like our own children. Then a dark day came. Our beloved minister has been called away from us, and again our hearts are sad.

Such were the thoughts that passed through my breast as I was following my work in the lonely bush. I could not think what to do. All seemed gloomy and uncertain. This Black-coat Puhkukahbun (Wilson) could make us no promise to remain with us; he had been with us a short time, and now he was away again. I felt gloomy and without hope.

Suddenly, like the lightning darting across the sky, there came a thought into my breast. I thought, "I also will go with him, I will journey with this Black coat, Puhkukahbun, to where he is going; I will see the Great Black-coat myself, and ask that Wilson may come and be our teacher; and I will ask the Great Black-coat also to send us more teachers to the shores of the Great Chippeway Lake; for why indeed are my poor brethren left so long in ignorance and darkness, with no one to instruct them? Is it that Christ loves us less than his white children? or is it that the Church is sleeping? Perhaps I may arouse them; perhaps I may stir them up to send us more help, so that the Gospel may be preached to my poor pagan brethren. So I resolved to go. I did not think it necessary to call a council and inform my people that I was going, I only told just my wife and a few friends of my intention. I felt that the Great Spirit had called me to go; and even though I was poor, and had but a few dollars in my pocket, still I knew that the Great God in heaven, to whom forty years ago I yielded

myself up, would not let me want, I felt sure that he would provide for my necessities.

So when Puhkukahbun and his wife stepped on board the great fire-ship, I stepped on also. I had not told him as yet what was my object in going; and at first he left me to myself, thinking I suppose that I was going on my own business. I was a stranger on board; no one knew me, and no one seemed to care for me. I paid four dollars for my passage, but they gave me no food; and not even a bed to lie upon. I felt cold in my heart at being treated so; but I knew it was for my people that I had come, and I felt content even though obliged to pass thirty hours without any food at all.

When we arrived at Ahmujewunoong (Sarnia), the fire-waggons (railway cars) were almost ready to start; so I still had to fast; and not until we had started on our way to Puhkatequayaug, (London) did the Black-coat know that I had been all that time without food. Then he was very sorry indeed, and from that time began to take great care of me; and I told him plainly what was my object in coming with him.

It is not necessary for me to say anything about London. The Black-coats met together in council to elect the Great Black-coat chief, and I went to the big church to see them all. But I had nothing particular to say to them; for their Great Black-coat has nothing to do with my people. I was impatient to get on to Toronto, and see the Chief Black coat who has authority to send teachers to my people on the great Chippeway Lake. We arrived in Toronto on the 6th day of the week, when Raspberry moon was twenty two days old. I was glad to see the great City again, for I had seen it first many years ago, when it was but like a papoose (a baby), and had but a few houses and streets. We went at once to the place where Wilson had agreed to meet the black-coats, who have authority

over the Indian Missions. There were present Maheengauns and Tatebawa,* and

several others, and they all shook hands with me, and gave me a seat by the table.

(To be Continued.)

* "Maheengauns,"—(Little Wolf), Rev. S. Givins, who formerly laboured among the Indians of the Bay of Quinte, and for twenty years gave himself up to self-denying missionary work. "Tatebawa" (a

man walking along the shore), Rev. F. O'Meara, LL.D., who has spent a great part of his life among the Chippeways.

JOTTINGS.

PRINCE ARTHUR'S LANDING.—The Rev. J. K. McMorine has been appointed to this place, having resigned the incumbency of Almonte.

A clerical friend writes to us in reference to the above appointment:—"Let me congratulate your Diocese on the acquisition of the Rev. Mr. McMorine. He is one of the right sort,—a true yoke fellow."

NOVA SCOTIA.—The Rev. C. M. Sills of Halifax has kindly undertaken to act as Secretary Treasurer on behalf of Algoma.

ALGOMA MISSIONARY NEWS.—Now that we are publishing these little papers monthly, and are employing a printer by the year, we earnestly hope that those into whose hands it may fall will not begrudge us the trifling annual subscription of 35cts.—Though a small sum in itself, if multiplied by a thousand it gives \$350, which will go a long way towards paying our expenses. Eleven 3ct. stamps, and one 2ct. slipped into an envelope and sent to us is our moderate request. Back numbers can be had if required.

REV. E. F. WILSON'S TOUR THROUGH CANADA WITH TWO INDIAN BOYS.—A full account of this interesting tour of 4100 miles, appeared in the August and September, numbers of our paper. Those who have not seen these numbers can have them together with July (which was No. 1), on sending us 35cts. in stamps.

A GOOD IMPRESSION LEFT BEHIND.—Several friends have written to us very warmly and kindly of the good impression left behind by our two Indian boys Charlie and Ben. The following is from Halifax:—"the account I gave of your good boys was received with great interest, and I should not be much surprised if the two Indian boys are not held up as the model to all youthful offenders for some time." Another correspondent from St. John N. B. writes. "We often speak of your two well-behaved boys".

MARY LAKE.—The Mission of Mary Lake in Muskoka District which has been so long vacant is about to be filled by the

Rev. W. M. Tooke.

GRANT BY THE S. P. G.—The Society for the Propagation of the Gospel in Foreign Parts has promised a grant of \$100, Sterling for the year ending December 1878 to "help pay the salaries of two Missionaries".

CONFIRMATION.—At Sault Ste. Marie on the 2nd. of September there were confirmed by the Bishop of Algoma eighteen persons. Of these, six were Indians from Garden River, and four pupils of the Shingwauk Home.

WAWANOSH HOME FOR INDIAN GIRLS.—We received rather an unexpected check just as we were preparing to open our Home for girls, by the resignation of the intended Lady Superintendent, Madame Capelle; we are, however, happy to state that her place is already supplied, and no alteration will be made as to the time of opening the Home, viz.—the 1st. week in October.

The wing only of the new Building is completed, and we shall require \$2000 more in order to complete and furnish the main building. We hope therefore that our friends who were so busy collecting for us last winter will not relinquish their good work until the last finishing touch has been put to the building, and the internal accommodation has been made sufficient for the reception of thirty girls.

We herewith subjoin a list of "lots not yet taken up."—

Lot 6, Joists and sills.....	\$ 154 00
" 8, Inch boards.....	83 00
" 9, Flooring	75 00
" 10, "	62 50
" 13, Shingles	72 00
" 14, 27 Doors	70 00
" 15, Window sashes.....	30 00
" 16, Doors & window frames	106 00
" 17, Glass, putty, hardware	44 00
" 19, Plastering.....	375 00
" 20, Painting	120 00
" 22, Fencing.....	100 00
" 24, Verandah	100 00

" 26, Mattresses	45 00
" 28, Bed linen, &c.....	100 00
" 29, Blankets	97 50
" 31, Cook stove.....	45 00
" 32, Laundry stove.....	35 00
" 33, 4 stoves.....	45 00
" 35, Furniture for Lady Superint's rooms.	200 00
" 36, Furniture for schoolrm.	80 00
" 38, Tinware and crockery	50 00
" 43, Furniture for laundry	25 00

\$2064 00

We would also add in conclusion that out of \$1000 per annum required to meet the salaries, wages, and other general expenses of the Girls' Home, \$600 only has as yet been guaranteed; \$400 per annum has yet to be made up by \$10 subscriptions from the smaller Sunday schools.

FIFTY DOLLARS per annum for board, and \$25 for clothing supports either a boy or a girl in our institutions.

A HANDSOME PRESENT.—The Ven. Archdeacon McMurray, of Niagara, has presented the Shingwauk Home with a beautiful organ, which has just been erected in the school-room; this enables us to pass on our harmonium, the kind gift of Miss Peache of Wimbledon, to the Girl's Home.

SHINGWAUK HOME.—There are at present forty-five boys in the Shingwauk Home, and three more on their way. Ten or twelve more have applied for admittance but we have been obliged to refuse them. These forty-eight boys come from fourteen Indian Reserves, representing an Indian population of upwards of 3000 people. We have at present support for forty-five boys only, so would earnestly urge upon more Sunday Schools to come to our assistance. Some of the largest Sunday Schools in Toronto, Montreal, and Hamilton have not yet under-

taken the support of a child, and we might mention also Galt, Guelph, Sarnia, Chatham, Goderich, Ottawa, Kingston &c. We feel persuaded that double the number of children might be supported with ease if some of the larger Sunday schools would take the lead.

Those Sunday schools that have undertaken Indian boys as their proteges we have every reason to believe have found it an interesting work, as is sufficiently evidenced by several of them notifying us this summer that they would take the whole of "their boy" instead of half as heretofore.

As soon as space will permit in the ALGOMA MISSIONARY NEWS we purpose publishing a full list of all our Indian boys, with their Indian names, ages, proficiency, trade they are taught, and name of Sunday School that supports them.

It will be satisfactory we think to the Sunday Schools to know that we have made a rule not to admit any boys in future but those whose parents sign an agreement for them to remain with us five years.

We shall be most happy to send papers, reports and full information to any who will take the trouble to write and ask for it.

E. F. WILSON.

THE KINGSTON *British Whig* in commenting on our paper says:—
"The illustrated title of the *News and Journal* is an elaborate wood cut by Scadding, of Toronto, and must impress English circles into which the paper will be sent, with the delicate finish of Canadian engravings, as well as with the stoicism of Canadians generally. The plate represents a Nor' Western horse and sleigh breaking thro' the ice with their passengers, while an Indian, two snow shoes and three wigwams stand by without a movement or change of expression. The beaver overhead does seem a little interested, however."

Quarterly Accounts.

DONATIONS TO ALG. DIO. FUND.

10TH. JUNE TO 10TH. SEPT. 1877.

PER THE BISHOP:—

Huron Synod, per E. B. Reed	\$ 238 08
Per Mrs. Simpson, Montreal Special for Parry Sound and Prince A's Landing.....	100 00
S. P. C. & F. M., per — Chadwick, Esq.....	100 00
Nova Scotia, B. of F. M. per Wm. Gossip, Esq.....	200 00
St. Paul's, Charlottetown, P. E.	

I., per F. Hales, Esq.....	68 09
Amherst, N. S. Per Rev. Canon Townshend.....	25 00

SOCIETIES IN ENGLAND:—

Col. & Cont. Grant.....	328 88
S. P. C. K. grant to church at Port Sydney, £20	96 41
Miss Oxenden, Eng., £10 10 0	50 82

DIOCESAN MISSIONARY ASSOCIATIONS:—

Per Sec Treas. Montreal.....	212 50
" " Toronto Synod	228 50

"	"	Ontario.....	77	00
"	"	Huron.....	46	37
"	"	Niagara.....	28	10
"	"	Quebec.....	162	59

PER THE SECRETARY:—

Bracebridge, April collection...	1	00
Sault Ste. Marie, July "	22	10
Gravenhurst " "	2	50
Rev. J. Walters, ALG. MISS.		
News subscriptions.....	5	30
Bruce Mines, collection.....	12	18
Bal. in hand from last quarter	267	25

\$2272 17

Liabilities for salaries, &c.,		
1st. October.....	1506	50

SHINGWAUK HOME.

10TH. JUNE TO 10TH. SEPT. 1877.

St. Paul's, London, for Adam		
(Mar. June).....	\$	37 50
Per Rev. F. W. Kirkpatrick,		
Prescott Sewing Society.....	10	00
St. James' Kingston.....	8	00
Lakefield, Bal. for James, one		
year.....	25	00
Sec Treas. Montreal, for Tommy		
and Angus (Mar. Jn.).....	50	00
Sec. Treas. Mont., trav. expen.	10	00
St. Matthew's, Quebec, for Riley		
(June Sept.).....	25	00
Robert Hamilton, Esq.....	25	00
St. Paul's Portland, St. John,		
N. B., for Day, (June, Sept.)	37	50
Trinity Ch. S. S., St. John, N. B.	26	29
St. Paul's, Toronto, half Charlie		
(June).....	6	25
St. Thomas', Hamilton, for		
Greenbird [June].....	18	75
Port Rowan, Sunday School...	4	00
St. Peter's, Toronto, for John		
[June].....	18	75
Per. Rev. A. Towley, Paris.....	15	00
All Saints' Collingwood, half		
McGrah [June].....	9	38
St. George's, Owen Sound, on		
acet. for William.....	9	20
St. Paul's, Woodstock, for		
Davidans [June].....	12	50
Holy Trinity, Toronto, for		
Naudee [June].....	12	50
St. Mark's, Niagara, for J.		
Daniel (1 year in advance)...	50	00
Halifax Bnd. of Foreign Mis-		
sions, per W. Gossip.....	51	50
Per Miss Spragge, Montreal, for		
Tommy and Angus [Sept].	37	50

WAWANOSH HOME.

(Building Fund.)

Mrs. D. F. Clarke, Kingston...	25	00
St. Alban's, Ottawa.....	10	60
S. F. Jones.....	1	00

A lady on the Ottawa Boat.....	1	00
St. Matthew's Quebec per C.		
Judge.....	25	00
Robt. Hamilton, Esq.....	25	00
Young ladies sale, St. Jn. N.B.	109	00
Collected thro' "Church Work"	36	00
Trinity S. S., St. John N. B.	100	00
Mrs. Berton's class.....	3	00
Mrs. Tilley's children's sale,		
Gov. House, Fredericton.....	300	00
Ladies, Dorchester, N. B. to-		
wards the well.....	40	00
Trinity, St. John N.B., collect.	69	54
St. John, " " "	55	86
St. Paul's, Portland " "	38	23
Per Miss Macpherson, Toronto	35	50
St. Stephen's S. School "	15	00
Per Mrs. Draper, £1.....	4	86
Per Miss Burton, Messrs. Per-		
kins & Ince	5	00
" John Macdonald	5	00
Barton Rectory, collection.....	12	41
St. Thomas' S. S. Hamilton col.	5	31
Mrs. Jas. A. Miller.....	10	00
Mrs. Hincks 10s.....	2	43
Chapter House, S. S. London	28	53
A little girl.....	05	
Kincardine, collection.....	11	63
Per J. Beard, St. James' Inger-		
soll.....	10	00
Per J. Beard, St. Paul's, Wood-		
stock ..	16	79
Rev. F. W. Dobbs.....	5	00
Miss Peache.....	20	50
St. George's, Kingston.....	12	39
Osnabruck.....	28	65
Flossie, Marion, and Birdie, per		
Rev. H. Holland.....	3	25
Tecumseth, per W. P. Atkinson,		
[Dec. Mar. June].....	37	50
Per Rev. S. Givins, F. W. Cum-		
berland Esq.....	8	00
Per ditto. St Peter's S.S. Cobourg	24	00
" " For the clock".....	8	00
" St. Paul's, Minden....	1	05
" St. Paul's, Toronto....	8	00
" St. John's, Toronto...	5	00
" St. John's York Mills	8	00

(Maintenance Fund.)

Geo. A. Schofield.....	10	00
Halifax Bd. of For. Mis. [less		
40cts. discount].....	53	35
Per Rev. H. Holland. St. George's		
S. S. St. Catharine's.....	16	61
Rev. H. Holland.....	20	00
Smith's Falls, coll.....	10	31
St. James', Kingston.....	3	69
Miss Mabel Henderson.....	6	00
St. Paul's S. S. Clinton, [Sept.]	2	50
Christ Ch. S. S. Stansted, [Sep]	2	50
Per Miss Spragge, Montreal	12	50
St. John's, Belleville.....	2	50
St. Peter's Barton.....	2	50

The Diocese.

The missionary diocese of Algoma was formed in the year 1873, when, on the 28th of October, the Ven. F. D. Fauquier, Archdeacon of Brant, was consecrated the first missionary bishop. The diocese extends over a tract of 800 miles in extent, embracing the north shore of Lake Superior and the country about the Georgian Bay and the Muskoka Lakes. There are at present nine clergymen and twelve laymen, laboring in the field.

Being a purely missionary diocese, we are dependent almost entirely on extraneous aid for the support of our missions. In each of the older dioceses we have now a Secretary-Treasurer working voluntarily on our behalf, through whom our wants are made known and contributions are remitted to us.

MISSIONARY DIOCESE OF ALGOMA.

FORMED IN 1873.

Lord Bishop.—The Right Rev. F. D. Fauquier, D. C. L., See House, Sault Ste. Marie.

Chaplain.—Rev. T. H. Appleby, M. A., Sault Ste Marie.

Commssary.—Rev. E. F. Wilson.

CLERGY.	STATION.	DIST FROM SAULT.
Rev. T. H. Appleby, M. A.,	Sault Ste Marie	
“ W. Cole, B.A.	Bracebridge	about 400 miles S. E.
“ W. Crompton,	Port Sydney	“ 400 “ “
“ J. K. McMorine,	Prince A's. Lng.	“ 300 “ N. W.
“ R. Hill, B. A.,	Shequiandah	“ 150 “ S. E.
“ E. Mosley,	Parry Sound	“ 250 “ “
“ E. F. Wilson,	Shingwauk Home	“ 2 “ E.
“ Thos. Lloyd,	Gravenhurst,	“ 400 “ S. E.

ALGOMA MISSIONARY ASSOCIATION

Sec. Treas. Huron Diocese.	John Beard Esq., Woodstock.
“ Toronto “	Rev. S. Givins, Yorkville.
“ Ontario “	Rev. F. W. Kirkpatrick, Kingston.
“ Montreal “	Mrs. Simpson, 117 Metcalf Street.
“ Quebec “	Rev. M. M. Fothergill, Quebec.
“ Frederict'n “	Rev. T. E. Dowling, Carleton, St. John
“ Niagara “	Rev. T. H. Bartlett, Highlands, Drummondville.
“ N. Scotia “	Rev. C. M. Sills, Halifax.

THE SHINGWAUK HOME.—The Shingwauk Industrial Home, built during the summer of 1874, stands a short distance from the village of Sault Ste. Marie, on the banks of the river Ste. Marie. The object of the institution is the civilization, education and Christian training of Indian boys. The building is of stone, 75 feet long by 38 feet wide, with accommodation for sixty pupils.

THE WAWANOSH HOME.—The wing only of this building is at present completed. It is intended for the accommodation of about thirty Indian girls.

[These Homes are *mainly supported by voluntary contributions.* The greater number of the children are maintained by the different *Church of England Sunday Schools* throughout Canada, the cost of a child being \$75 per annum for board and clothing; or, if clothing be supplied, \$50.

ALGOMA MISSIONARY NEWS AND SHINGWAUK JOURNAL.

Published monthly.—Price 35c per annum, mailed.

Note.—A certain number of the Quarterly issue *i. e.* January, April, July and October, are still distributed gratis as formerly, but the intermediate months are sent only to subscribers. *Address:*—REV. E. F. WILSON, Sault Ste. Marie, Ont.

SEND POSTAGE STAMPS.