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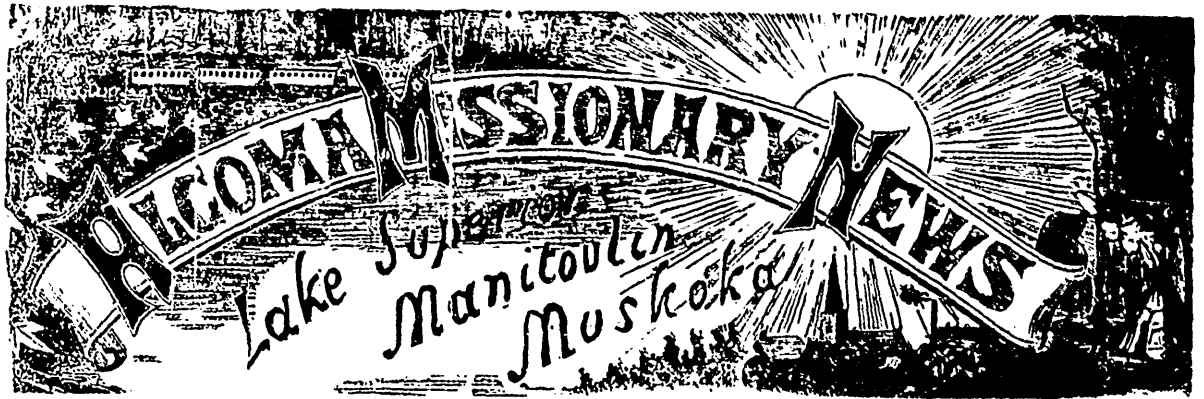
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## Algoma in England.

[CONTINUED.]

No. 4.

Sir—Having reported the results of my interviews with the Committees of the several Missionary Societies distinctively connected with the Church of England, let me say a word in behalf of two other organizations, whose names are known the wide world over, wherever the name of Christ has been heard, and even to the earliest foundations of his kingdom laid. I am aware, of course, that in some quarters the 'undenominational' character of these societies, excludes them from recognition, nay, even debars them from admission to that shadowy region of the 'uncovenanted' to which the heathen are to be made welcome; but none the less do I feel it my bounden duty not only to make public acknowledgement of my personal obligations to these societies, but with great humility, to express it as my private opinion that, when the great day comes, which is to try every man's work, and every Church's too, it may possibly be found that, among the instrumentalities that have been most signally blessed in hastening the world's evangelization, none will receive a richer benediction than just such agencies as these; that, putting altogether aside all questions of mere external ecclesiastical organizations as not included within their sphere of duty, have set themselves to the simpler and more grateful task of diffusing, through their several channels, the essential saving truth, as it "in Jesus."

In naming the "Religious Tract Society" in this connexion, I wish to give your readers the benefit of my own observation as to the method of work pursued by the committee, more especially in the matter of publication.

For one thing, it combines the 'utile' and the 'dulce' very happily. The members meet every Tuesday morning at 8 o'clock, and after refreshing the inner man with a plain but substantial breakfast, proceed to the more serious business of the day. In its due order, the question of publication of tracts, &c., comes up. For this stage the way has already been paved by the manuscripts being printed, and a copy furnished to every member for private, careful perusal. The chairman, gavel in hand; then calls on each to give his opinion on the claims of the particular document under consideration, whether as to literary merit or theological soundness. The fire of criticism runs round the entire table; the critics numbering sometimes twenty-five or thirty. In this way, faults, whether of mistiness, or verbosity, or defectiveness of teaching are brought out, which would otherwise escape notice. Sometimes the manuscript is referred back to the writer for amendment, in other cases it goes direct to a silent body known as the "Publication Committee"; for such action, at their judgment, aided by the suggestions already made, may deem advisable. One result, of course, of such an ordeal must necessarily be, that anything savouring of any particular "ism," is eliminated, while all that remains becomes "colorless," as it is termed. This, to some, is a great calamity. Well, perhaps, so it is, but query, what "color" should that teaching be which sets forth Christ, "the light of the world?" Let it be ever shown that the publications of this Society anywhere contravene any one of the fundamental facts of christianity, as they are embodied in the apostle's creed, "to preach any other 'Gospel' than that we have preached" and no clergyman of the Church of England,

be he as 'low' as he may, can any longer defend it, till then, let us thank God for the millions of little paper preachers it annually scatters broadcast over the earth, carrying with them, as they do, simple but sufficing statements of New Testament truth, such as we cannot but believe will, in many a case, arrest the eye, and awaken the conscience, and so "accomplish that which God pleases." Even though there be no living voice at hand to interpret and enforce the message.

With regard to my personal connexion with the society, it was limited to a simple interview on the morning of the 5th of February and an application similar to that made elsewhere. The committee responded most readily by voting a grant of £50 worth of tracts, and other religious literature of various kinds. Just here I desire to make special mention of the courtesy of the Rev. Lewis B. White, the secretary who charged himself with the task of selecting the material best suited to my purpose and of forwarding it to Canada free of all charges. Of the value of such a grant only those can form an adequate estimate who have travelled through the remote and now sparsely settled parts of this country, and see how completely destitute the people are, not only of secular reading matter,—the weekly newspaper is the only luxury indulged in—but still more of all literature of a good moral, and religious tone, such as might in some little degree alleviate the loss and injury caused by the infrequency, some times the almost total absence of opportunities for public instruction and worship.

Closely connected, however, with the necessity for supplying religious literature to the settlers, there was another and very urgent want of a similar kind, in another direction, for which

I was, and still am, most anxious to make the provision. I refer to the great need for improvement in our clerical libraries in Algoma, not so much by free grants of theological works to individual missionaries—the frequent migrations incident to ministerial life render this solution of the problem almost impracticable—as rather by the formation of “Lending Libraries,” to remain *the property of the diocese*. Each being placed in charge of a clergyman, at some convenient centre, accessible to as many as possible of the surrounding clergy. With this object in view, I opened communication while in England, both by letter, and by personal interview, with a number of societies, authors and publishing houses, to find in almost every case, a ready appreciation of the difficulties experienced by our ill-paid missionaries in replenishing their scanty store of books, and a generous ‘readiness of mind’ to meet them in any way that was feasible. Among the societies that responded to my appeal were the “Pure Literature,” the Christian Evidence,” and the “Church of England Book,”—authors such as Canon Liddon, Dean Vaughan, the Dean of Canterbury, the Bishop of Rochester, and Bishop Oxenden sent full lists of their works, while liberal grants were also made by Messrs. Longman, Green & Co., Kegan, Paul, French & Co., Cassel & Co.,—Kent, Shaw, Hatchard, Hodder & Stoughton, McMillan and others. Clerical friends, such as the Rev. Prebendary Wilson of Islington, Rev. Canon Clayton, Oxford, and Rev. C.H. Wallace, Clifton, also made contributions from their own libraries. The whole number of volumes given was about six hundred. These have been subdivided into three infant libraries, one being planted at Port Sydney in charge of the Rev. R.W. Plant, for the use of the missionaries in Muskoka, a second at Sheguiandah, in the care of the Rev. F. Frost, for Manitoulin Island, and the third at the cathedral city of Sault Ste. Marie, (population 800), for the remaining clergy of the diocese. Thus by means of this trip, our division of our available material we shall always be able to supplement local resources, and so preserve the clerical mind of Algoma from the total starvation which its isolation from the outer

world of thought must otherwise inevitably entail, as well as furnish to our scattered congregation a better quality of pulpit instruction than the comparative emptiness of the pastoral bookshelves could reasonably have been expected to supply. Meanwhile let it be understood that in this, as in other directions, we have, so far, only laid foundations. My English visit has merely given us the nucleus. I shall be most grateful to any member of ‘the church of England in Canada’ who will follow the beginning that has been made, and give our “clerical lending libraries” a place in their loving remembrance.

E. ALGOMA.

### Port Arthur.

After long waiting and many efforts on the part of the congregation, the new St. John’s church has at last been so far completed as to be fit for public worship. The opening services took place on the 27th July. For nearly three years and a half since the original edifice was destroyed by fire, the congregation has been confined in a room which was closely packed when 100 persons were present. Work was begun upon the new church last summer, the committee moving cautiously to avoid debt. The severity of the winter prevented its completion, but operations were resumed early in the spring. On the 23rd ult, however when His Lordship, the Bishop of Algoma, visited the church, he found it still full of scaffolds and workmen’s litter. The church was however ready in time and prepared for accommodating 400 people. The ladies and gentlemen of the congregation had profusely and tastefully decorated the chancel and windows with native mosses and beautiful exotics, everything betokening the gladness of heart which was felt in the privilege of once more going up to the house of God. The church is designed in a simple style of early gothic, the windows in the nave being small double lancets without tracery. The total length of the building, including nave and chancel, is 92 feet, the nave being 66 feet long by 33 feet wide. The windows will be filled with rolled Cathedral glass in rich warm colors. The traceried window in the chancel will con-

tain ecclesiastical figures and, together with the west window, will be richly decorated. The glass is being manufactured by Lyon & Co., Toronto. Externally the walls are of red brick with heavy buttresses, and the building does much credit to the architect, R.J. Edwards, Esq., of this place, and to the builder, Mr. Wm. Fryer, of Collingwood. The church was very crowded at both morning and evening service. Confirmation was administered to 8 persons, and at each service the Bishop was the preacher. The sermons were models of dignified and effective oratory. The total cost of the building will be about \$7,500, \$5,000 have already been expended, and funds remain sufficient to defray cost of glass and seats. The lighting and glazing were provided for by generous donations from friends in England, in response to a kind appeal made by Rev. John Martln, of Hinckley. The holy table is the gift of friends in Kent England. The very handsome alms basin of polished brass (Cox & Sons), is the gift of Mrs. Whiteher and Miss Wicksteed. Four very nice alms dishes (Cox & Sons) were furnished by Rev. F. T. Russell, Waterbury, Conn. and two others of fine electro-plate, beautifully carved, were presented by F.J.C. Rodden, Esq., a member of the congregation. The offerings at the opening services amounted to \$257, and the debt upon the building, completed, will not exceed \$1,500.

### Arrival of The “Evangeline.”

The Bishop’s steam yacht, “Evangeline,” arrived at Sault Ste. Marie, and lay up at the Shingwauk dock, just at midnight, Saturday Aug. 2nd. The following is a brief account by Mr. Wilson of her trip up from Toronto, a distance of 742 miles.

We started away from Church street wharf, Toronto at a quarter to seven on Monday morning July 21st, our crew consisting of Capt. Lundy as pilot, engineer, fireman (both French Canadians), and two of my boys from the Shingwauk Home, John Esquimau and George Aundag, making with myself a party of six in all. The Evangeline is a neat tight little boat built of teak with mahogany and birds eye maple fittings, she is 69 feet over all, draws 5½ feet of water, 11 feet

beam, 16 tons burden, carries two sails and a jib, burns coal, makes 8½ to 9 miles an hour under steam, and from 11 to 12 with a fair wind and the assistance of her sails. The little vessel was built 15 years ago at Cowes, Isle of Wight, for the Prince of Wales. She was purchased by the Bishop for £600, one third her original cost, and it cost 150 guineas to bring her across the Atlantic on board one of the Allan Steam boats. And so we started off, and the Evangeline ploughed her way over the waters of Lake Ontario till 10.30 a.m. when Port Dalhousie was reached and we entered the Welland canal. The canal is 28 miles long and has 28 locks, and it takes about a day to get through it. We were destined however to be longer delayed than this, as repairs were required to be done to the engine, so we lay up a day and a halt at St. Catharines, and not until Wednesday evening did we reach the waters of Lake Erie at Port Colborne. Here we took a fresh supply of coal, and lay to for the night, and I bought a joint of beef at the butchers' and got it roasted at the bakers', so that we might have something to eat, as the little stove in the fore-castle has very limited capacities for cooking; we also bought milk and bread and vegetables as we went along.

Thursday morning, the 24th we started away at 5.30 a.m. and made a good run of 110 miles to Port Stanley, at which place we arrived at 6.45 p.m. Burning soft coal is very dirty work, and it is impossible to keep the boat clean, for no sooner are the decks washed and things cleaned up and put in order than they are as black as soot again, the flues also in the boiler get very quickly choked up, and it is hard to keep up steam after travelling 70 or 80 miles every night the flues, 116 in number, have to be cleaned out, which makes it hard work for the engineer and fireman after a long day's run.

Leaving Port Stanley at 4.40 a.m., Friday, we touched at Tyrconnell and had the pleasure of a short interview with the Rev. James Chance, who was formerly missionary to the Indians at Garden River. Then we ran on with a fair wind and all sails set to Point aux Pins—called by the sailors "Point O." Here we lay in at the lighthouse for an hour and a half as the weather was getting stormy and the pilot

thought it scarcely prudent to proceed. However the threatened gale blew over, and on we went again, steaming and sailing, and making about 11½ miles an hour. At 6.30 p.m. we passed Point Pelee lighthouse and about an hour after our lights were put up and darkness came down upon us. As we were nearing the entrance to the Detroit river we were soon in the thick of the lake traffic and ship lights seemed to be on all sides of us, red lights, green lights, and bright lights glimmering through the darkness, and here and there the brilliant light of a lighthouse or a light ship, all of course requiring our pilots' attention either as a guide for our own course or to warn us of approaching vessels. It was just midnight when we reached Amherstburg, having made a long run of 125 miles.

Next day, Saturday, we intended if possible to reach Sarnia, and lay there for Sunday, which would give me an opportunity of visiting my old mission. Having arrived in so late last night we could not make an early start. It takes about an hour and a half to get up steam and there was no coal to get on board, so it was 9.15 when we started away from Amherstburg. We stopped at Detroit for about 20 minutes to try and get a small cannon and some cork fenders but without success. Then we crossed Lake St. Clair and at 5 p. m. we drew into wharf at Algonac on the American side of the river, opposite Walpole Island. As it was so late and the men all tired, I decided to remain for the night, and visit the Walpole Indians, and telegraphed to Rev. J. Jacobs, the Indian missionary at Sarnia, to expect us in time for service at his church at 3.30, the next day. So we lay all night at Walpole Island, and a number of our Shingwauk and Wawanosh children who were at home for their holidays, came down with their parents to see the Bishop's boat. The next day there was service in the Indian Church at 10.30; I assisted the Rev. Mr. Jamieson in the service and preached to the Indians, about 175 of whom were present. This is a prosperous mission. There are about 800 of them in all, the large majority of whom are members of our church. Mr. Jamieson has been labouring among them for nearly 40 years. The pilot had orders to be ready to start at 12.30, but there

were delays, steam was not up, various excuses made, and we were nearly two hours late in starting. It was very provoking as I knew the Sarnia Indians would be waiting for us. To add to our trouble we ran short of fuel. The engineer thought there would not be enough to hold out and we went very slowly. And so instead of arriving at the Sarnia mission at 3.30 p. m. as intended, it was nearly 6.30 p. m. when we got there. Of course I expected that Mr. Jacobs and his Indians would have all dispersed. But not so, Indians have more patience than white people. They were still in waiting, not one had gone away. The banks were swarming with my old friends, boats were put out to take us ashore, and very warm and pleasant were the greetings. George Aundag alone accompanied me, and the crew then steamed on slowly and laboriously to Port Huron, on the American side opposite Sarnia, where fuel would be taken on board, and the boat was to lie up for repairs to her boiler.

And so I remained with my Indian friends and went into the little brick church which I had built for them just before leaving Sarnia in 1871. There were numbers of our Shingwauk and Wawanosh pupils present and many young people whom I had baptized as infants.

*Continued in our next.*

### Shingwauk Journal.

June 26—To day was the prizegiving at the Shingwauk Home. Both boys and girls were present, and the Bishop distributed the prizes to the successful candidates. There were 10 boy victors and 3 girls, 8 boy aspirants and 7 girls. The examination of both boys and girls was one of the most successful that have yet been held. All the children will now disperse to their homes for two months holidays.

July 5—We have 4 or 5 of our Senior boys remaining with us for the holidays to work at the factory or on the farm for wages. Another of our old boys George Aundag, returned to us to day asking for work. George was with us 5 years and had begun learning blacksmithing. It is likely that he will remain with us and take up his trade again after the holidays. Benjamin Shingwauk is also remaining at the Home, studying hard, with the view of passing the teachers' examination

on the 26th inst. Of the small boys there are only two in the Institute. Tommy White of Walpole Island and "little Pete," the latter being a recent importation from Garden River; his father and mother are both dead and his old grandmother who has been taking care of him is very sick and not likely to live.

July 27—Benjamin Shingwauk has passed the examination successfully and will receive a portrait to teach an Indian school.

Aug. 4—Benjamin has the offer of the school at Kettle Point: salary \$300. He will enter on his duties at the end of September. John Esquimau, who has been studying theology for the past year at the Shingwauk Home, will go to college in Montreal in the fall if the Bishop can succeed in providing for his expenses.

Aug. 6—Adam Kiyoshk, the first pupil that entered the Shingwauk Home, ten years ago, has been staying with us a few days, having come up to the Sault in the capacity of pilot on the Bishop's steam yacht. He is a carpenter by trade and has done a good deal in building and fitting steam boats. The Bishop has engaged John Esquimau as pilot and Benjamin Shingwauk as deck hand on the steam yacht for a month. Harry Nahwuagezhig, our bootmaker, has returned to us after two months holidays.

Aug. 16—An Indian woman from Sailors' Encampment, brought three little children to put under our care this afternoon, two little boys named Frank and Charlie and their little sister Sophy. An agreement was signed for them to remain six years. We expect to have about 40 boys this winter at the Shingwauk Home, and about 20 girls at the Wawanosh.

### Jottings.

Gravenhurst Mission—The congregation of Christ's Church, Purbrook, are rejoiced by the kind sympathy and help of the Rev. H.T.M. Kirby, vicar of Mayfield, Sussex, England, who with the assistance of his parishioners, has collected about \$75 by shilling collecting cards. Out of this fund Mr. Kirby has purchased and sent out a beautiful plate-cum-memorial, and brass alms-dish, which are safely to hand, the remainder of the sum has been expended in the purchase of supplies, com-

munion linen, and the making of communion table, and lectern. In behalf of wardens and people, the Rev. John Greeson, Missionary in charge, tenders his most heartfelt thanks.

Gore Bay.—The Rev. W. Macaulay Tooke acknowledges, with gratitude, the receipt of a valuable parcel of clothing from the Young Women's Christian Society of Christ Church Cathedral, Montreal. Also monthly packets of magazines for Sunday schools, and a number of gift books, illuminated texts, &c., from Miss A.C. Day, of West Hadlow, Buxted, Sussex, England.

A nice box of books and things to put on a Christmas Tree has been received from "a Friend, E.C." Also \$1 to pay for the freight. All the contents of the box are most acceptable and will give much pleasure to the Indian children.

The Rev. F.W. Kirkpatrick of Kingston has been paying us a short visit, and has been much interested in seeing the Shingwauk and Wawanosh Homes, both of which his parish and Sunday School have been assisting for a long time back.

The Rev. G.B. Cooke, of Sault Ste. Marie, has been away for a two weeks vacation.

The Indians at Garden River had arranged a pow-wow and feast in honor of the Bishop for the 18th of August. Unfortunately sickness in the family prevented the Bishop from being present, which was a great disappointment to the Indians. However the Bishop promises to visit them at an early date and to stay the day with them. They were much pleased at seeing the steam yacht, which notwithstanding the Bishop's enforced absence went down to Garden River with a party of juveniles and one or two clerical representatives. The chiefs and people were all in holiday attire and guns were fired as the boat approached the dock.

The Rev. R. F. Tison, is at present staying with his family at Red Rock most of his Indians being engaged in that vicinity portaging supplies for the C.P.R. Company. He finds plenty of work among the railway men, and has opened a day school for their children. He expects to return to the Indian Mission on Lake Superior in the fall.

The Bishop expects shortly to start on an extended tour in the "Evangeline" and visit the various missions on Manitoulin Island and the north shore.

### Indian Homes.

St. Paul's S. S., Clinton.....	\$10.00
Rev. W. Craig, for Wawanosh...	1.00
St. John's S. S., London township	
S. H. \$3.50; W. H. \$3.50	7.00
Samuel Price.....	10.00
Per A. H. Campbell, Shingwauk	15.00
" " " Indian H.	54.25
" " " from Miss	
Grace Milne Home.....	12.16
Lewis R. Marsh.....	5.00
Rev. F. W. Kirkpatrick,	
Tweed for W. H. \$1.45	
for S. H. \$1.50.....	2.95
Per Rev. F. W. Kirkpatrick, St.	
Peter's, Brockville.....	12.50
Mrs. Beaumont.....	1.00
O. S. a thank offering, per Rev.	
D. B. Parnter.....	5.00
Niagara ladies for freight on box	2.40
	<hr/>
Total	\$158.26

MEMORIAL CHAPEL.—Per A. H. Campbell \$1.00.

### Algoma Missionary News

Rev. C. Willis, 70cts; Miss Maud Edgcombe, 35cts; Rev. H. B. Owen, 35cts; Miss Grace Milne Home, 35c; Rev. J. G. Low \$7.00. Total, \$8.75.

### SHINGWAUK HOME.

#### FOR INDIAN BOYS

\$75 (£15) feeds and clothes a boy for one year. \$50 will provide food for one year. Contributions to General fund and to the Memorial Chapel solicited. In England, address Mrs. Wm. Martin 27 Bloomsbury Square, London, W.C. In Canada, Rev. E.F. Wilson, Sault Ste. Marie.

### WAWANOSH HOME.

#### For Indian Girls

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

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