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# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series. Enlarged.  
VOL. IX. No. 12.

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## The Algoma Missionary News

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REV. CHARLES PIERCY, BURK'S FALLS, ONT.

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AGENT—The Rev. W. H. WADLEIGH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

### Notes by the Way.

CHRISTMAS.

This day to man came pledge of perfect peace ;

This day to man came love and unite ;

This day man's grief began for to surcease ;

This day did man receive a remedie.

—Francis Körwelmersh, 1750.

THE clergy of the Rural Deanery of Parry Sound are summoned to meet at Powassan on December 7th.

IN connection with the work of the Church in the Mission of Burk's Falls, a new station has been opened. Services are to be held at intervals in the building known as Ely schoolhouse.

DURING November, the editor has visited and preached or given addresses at Rosseau, Port Carling, Gravenhurst, Baysville, Bracebridge, Sudbury, Marksville, Jocelyn, Richard's Landing, Bruce Mines, Korah, and Sault Ste. Marie.

REV. A. J. YOUNG leaves North Bay at the end of November for Manitowaning, Manitoulin Island, one of the oldest missions of the Church in what is now the Diocese of Algoma. No appointment has yet been made to North Bay.

IN the absence of the incumbent, the Ven. Archdeacon of Algoma took morning and evening services at Burk's Falls on Sunday, November 21st. Archdeacon Llwyd's visit was fully appreciated by those who were at church that day.

ALL catechists in the diocese are under the direction of a neighbouring priest. Nor may they make appeals to the public or the W. Auxiliary unless such communications are endorsed by the clergyman who supervises them and who is responsible.

MR. T. SCARLETT and Mr. Godolphin are catechists recently appointed to work in the diocese. The former is at Webbwood, vacant by the departure of Rev. Sidney H. Morgan—now at King's College, Windsor, N.S. The latter, who was at Sturgeon Falls, is now at Dunchurch.

ON Sunday, October 31st, Rev. Charles Piercy, of Burk's Falls, was at South River for the purpose of administering the Sacrament of the Lord's Supper to the Church people there. Rev. Mr. Gander, deacon-in-charge of the Mission of South River, assisted in the services. Mr. P. drove to Burk's Falls for Evening Prayer.

REV. W. A. J. BURT, lately incumbent of Port Carling Mission, and now *locum tenens* at Gravenhurst, has resigned his post at Port Carling. The Bishop has filled the vacancy by appointing Rev. T. E. Chilcott, recently missionary at Duck Lake, in the Diocese of Saskatchewan. Mr. Chilcott commenced his duties in October.

THE first two weeks of November is the season for deer shooting. In Muskoka and Parry Sound Districts deer are said to be plentiful. It is a shame that dogs are allowed to chase the poor creatures in order that the sportsman (?)

may shoot them. The Society for the Prevention of Cruelty to Animals might well bring all the influence they can to bear upon the Legislature to prohibit hunting with hounds.

AT Bruce Mines and Ottertail Sunday services have been held, since Rev. Mr. McConnell's departure, by Mr. Wilson, a lay reader and a member of St. Andrew's Brotherhood, resident at Sault Ste. Marie. On Sunday morning, November 21st, the editor of THE ALGOMA MISSIONARY NEWS took duty at Bruce Mines. The Sacrament of Holy Communion was administered on the occasion. Very few availed themselves of the opportunity.

WITH much concern was the news received in Algoma that Bishop Sullivan was lying seriously ill in Toronto. On Sunday, November 21st, at Sault Ste. Marie (and, doubtless, at other points) the prayers of the Church were offered on his behalf. In the more outlying points in the diocese the knowledge of his illness would not be known at that time. It is with thanksgiving we are able to say that Dr. Sullivan is decidedly better.

ANNIVERSARY services are to be held in the Church of St. Thomas, Bracebridge, on Sunday, December 5th. It is now a year since the Church people of Bracebridge first occupied their new and beautiful brick church. We believe we are correct in saying that they foster the idea of being able to meet all liabilities on the same by Easter next. Should they do so, they will, indeed, have done well. The Bishop, it was hoped, would preach on December 5th. However, it was impossible for him to be in Bracebridge on that date.

### Garden River.

REV. P. FROST, INCUMBENT.

I have not sent any contribution to

THE ALGOMA MISSIONARY NEWS for some time. One reason is that I have been very busy here getting things in order. We have the parsonage pretty well completed, and are looking forward to winter. The services in the Indian church are very well attended, and the people evidently appreciate the efforts of the missionary. The singing is fairly good now, but our Indian organist is away, and I have to perform myself. Indeed, a good many of my best men have been away from home for a considerable time, but now they are returning for the winter. It is a larger church and a larger reservation than at Sheguiandah. There are not so many neighboring villages.

I have a nice little church and small congregation at a place called Sylvan Valley, in the Township of McDonald, but this is an English settlement. We have services there regularly, and the people are very warm-hearted and earnest, both in their attendance at church and in their care of the missionary. It is quite a distance from here, and I stay all night when I go.

I have been holding services at a place on the banks of Garden River, where the C.P.R. are getting gravel. I found several members of the Church there and ministered to them, and they come to church here every other Sunday, when we have English service.

We have a very good Indian Sunday School. F.F.

### Gore Bay Mission.

REV. LAURENCE SINCLAIR, INCUMBENT.

I visited Silverwater on Monday, October 18th, and was very kindly received and entertained at the house of Mr. William Lewes Kemp, the clergyman's warden. Next morning I set out to make a general visitation of the settlement, accompanied by Mr. Kemp and Mr. Addison. We were welcomed at every house where we called, and it would have touched many who may read this if they could have seen the joyful expression of young and old when they heard that they were to have a Church of England service in the school-house that evening. When the evening came the weather changed to being wet, with lightning and distant thunder, and so dark that one could not see the way; but, notwithstanding all this, no less than sixty-three persons came. It may be inter- ng to

mention that bears are both numerous and dangerous in this district, and many sheep and cattle have been destroyed this season. I was told that nineteen bears had been caught, and that even the Indians are afraid of them. However, none of these dangers kept back the people from the service. I do not know when they had the last service, and I am sorry to say that I cannot tell when they may have the next, but it will be pleasing to many to learn that they have Sunday School every week—twenty scholars and four teachers. They have also, through their own efforts, bought half an acre of land, and have begun to build a church. They have all the lumber, nails and lime required, and are going to build a stone foundation. They will have to depend, however, entirely on benevolence from the Church at large to get any of the other things—skilled workmanship, service books, prayer and hymn books, etc. The Sunday School also is in great need of books. There is no library and no English hymn or prayer books.

About five miles from Silverwater is the Indian village of Shishwaning, but the Roman priest has all the sway there at present. However, I am glad to say that the son of the chief, Mr. Samson, who was trained at the Shingwauk Home, was at the service, and I was told that he would go home and tell the most of what he had heard. Silverwater has Evansville and Mel drum Bay as outstations, and is forty miles from Gore Bay.

### Mission of Rosseau.

REV. G. GILLMOR, INCUMBENT.

SIR,—On the 28th, 29th and 30th of October we enjoyed the great pleasure and benefit of the Bishop's visit. Mr. Anderson and I met him at Windermere, and we drove in the dark five miles to Ullswater, and slept that night under the most hospitable roof of Mr. and Mrs. Anderson. The next day, at 11 a.m., there was a good congregation in St. Thomas' Church, and a class of ten confirmed. Among the congregation was Mr. Harry Coate, and, after dinner, he brought us with his team (which had taken first prize at Bracebridge) ten miles to Rosseau. When we see Mr. Coate around it means business, and the best kind of help, and to drive with him a genuine happiness, no matter how awful the road may be. We called in on the way to see Mrs. Lawra-

son, at the Beach, as she wanted specially to have a talk with the Bishop. The same evening there was a good congregation at the Church of the Redeemer, and the new chancel consecrated and a class of ten confirmed. We enjoyed that service and the one at Ullswater very much, and felt our hearts stirred and lifted up by the earnest words of the Bishop to the candidates for Confirmation and his deeply spiritual and beautiful sermons. I ask who would not rally round and press on after this new, brave, faithful leader of the forlorn hope in the struggling Missionary Diocese of Algoma! On the following morning Mr. Charles Beley and Mr. George Atkinson took us with their horses to our burial-ground, and it was consecrated for ever "God's Acre," the resting place of beloved clay until the voice of the Archangel and the trump of God. A small congregation gathered, and among them Messrs. John, William and Henry Ditchburn, and Mrs. Brown of Maplehurst, Miss Holton, and others who have lying there those near and dear to them, and who were honest, kindly men and loyal friends. In the afternoon Mr. William Beley took the Bishop behind his excellent team to Maple Lake railway station for Parry Sound. The Bishop was pleased with the Mission and the signs of life and progress.

It would be impossible in estimating such life and progress to overlook the splendid efforts of our branch of the Woman's Auxiliary. Success seems always to be bound up with them, and when they determine on anything, behold, it is done! And how fully, how quickly, how well! I regret exceedingly that the President, Mrs. Waddy, was obliged to resign and give up the work. Dr. and Mrs. Waddy and their family have been the very best of helpers and true friends, not alone to the Church but to the entire neighbourhood in every way. During the summer we had grand helpers, and among them Mr. Charles Coate and his family from Memphis (Tenn.); Mr. Carrier, who took the organ and played with great skill, and Miss Hutchison, who took the organ when he left, and her family, from Toronto, and Miss Day, from Sussex (Eng.), and the Rev. Mr. Allman, from Uffington (who ably helped Mrs. Lawrason and the Auxiliary in a special entertainment with exhibition of antique articles), and Mrs. Wilkes and her family, from Brantford. The Church of the Redeemer here is receiving its finishing coat of paint, and looks like new, although the nave was built twenty-three years ago, under supervision of Rev. Dr. Newton, who has recently issued a very interesting book describing his mission labours for years, for most part in the Saskatchewan country, and headquarters at Edmonton.—Ever yours,

"THE TRAMP."

## The Bishop's Visit to Negwenang, Lake Nepigon.



Chief Chey-a-Dah.

On Sunday, the 5th of September, the Bishop of Algoma, his chaplain, Rev. Robert Renison, and his son, Mr. Walter Thorneloe, assembled in the little village of Nepigon, a station on the C.P.R. towards the western end of Lake Superior, for the purpose of

making the trip up the Nepigon River and visiting the Indian Mission of Negwenang on Nepigon Lake.

The weather was delightful, balmy and sunny, with just that touch of frostiness which belongs to the early days of autumn. We had a quiet but interesting day of services in the little wooden church which stands in the midst of the trees beyond the station. A restful spot it is, where the heart rises readily to the God of Nature. In front of the church are three graves which speak with silent eloquence of the dark passage to the skies. One of these graves has a special interest for us. It is the grave of Mrs. Renison, who died (may we not say the death of a martyr) after years of devoted service among the Nepigon Indians.

Monday morning, the 6th of September, finds us bright and early wending our way to the river's edge below the railway bridge. We are heavily laden. All around us when we reach the water are bundles, packages, bags and utensils of various kinds. It is evident we expect to be away from the centre of supplies for some time. Salt pork, potatoes, a bag of flour, oatmeal, tea, sugar, salt, etc., etc., are conspicuous, and give promise of support by the way. A tent, some blankets, frying pans and kettles are also much in evidence, and assure us of comfort, if not luxury. By the kind forethought of a great friend of Algoma in England, the Bishop is specially provided with an

air bed. This he afterwards found to be luxury indeed.

There they all were this somewhat motley array of things together with several bundles of clothing to be given to the Indians. And in charge of these, and of us, were our seven Indian guides and canoe men—more than necessary, and anxious, all of them, to do honour to the Bishop and to the occasion. There was Michael otherwise known as Wutgedonquaost, which means, "A bird sitting or floating on the clouds"; Petigogwan, (who had his wife with him), which means, "The sound of a partridge drumming"; Obiseekung—"A man in a trance"; Cheadaw—"Any kind of noise"; Oodskay—"A fluttering insect"; Chicksaw and Dane-dish, which both mean, "My son." And a nicer, more considerate and kindly lot of men it would be hard to find. They can hardly be said to speak English, though one or two of them could understand it a little and make themselves to some extent understood. Our intercourse, therefore, was almost wholly through the chaplain, Mr. Renison, who speaks Indian with remarkable fluency.

It was a pretty sight, the four birch bark canoes, graceful and light, sitting on the water like birds, and despite their heavily laden condition, skimming over its surface with a speed very surprising. Certainly Indians know how to paddle.

Our course lies, first of all, across a wide expanse of the river known as Lake Helen. But after four or five miles we pass out of the pretty lake scenery into the river proper, at this point a slow stream of about 100 yards in width. Here and there we pass a rude hut occupied by Indians of Roman Catholic allegiance. Presently we come to our first wigwam. There it is, a veritable wigwam, made of birch bark laid spirally round a cone-shaped stack of poles. At the top is the smoke hole, on one side the entrance. In front of this stood an Indian woman and three little children—pagans, our guides told us. We could spare time for only a few words. They were on their way back to their quarters up the lake. Ah, how sad to think we could do so little for them.

Presently the river narrows. Its stream becomes swifter. High rocks shut it in. Its waters swirl and eddy at their foot. Here was a place where

only a week or two since a Baptist minister, unwise enough to attempt the passage without a guide, lost his life. The cliffs now frown upon us from a height of several hundred feet. The outlook is wild and picturesque in the extreme. And presently an impassable rapid lies before us, its wild rush of water pouring tumultuously between high, gate-like rocks forming a lovely picture. It is our first portage, and we have to get out and carry everything for more than two miles overland to the smooth waters above. What a business it is! And what wonderful carrying power those Indians have. With broad leather straps passed over their foreheads, and around the bundles on their back and on their shoulders, they carry with comparative ease 200 pounds. But it takes time. And the end of the day only found us at the farther side of this "long portage," 15 or 20 miles from our starting point. Our tent was soon erected, a roaring fire of logs made provisions produced and cooked by the Indians, and presently what a meal we had! Hunger is indeed a good sauce! And the Nepigon for an appetite!

Round the camp fire we talk pleasantly of many things—life and its cares, the world's wonders and perils, God and His goodness. The Indians are very appreciative listeners. And in Mr. Renison we had a capital interpreter. Then we go to rest, the strange sounds of the unknown tongue, murmured far into the night by these Indian brethren, lulling us to sleep.

In the night a drenching rain fell; and in the morning with some difficulty we prepared a damp breakfast and ate it in the drizzle. The start was made in what promised to be a steady down-pour. Wetter and wetter it became, till at noon we were in a rather dripping condition as we landed for dinner. But then the weather cleared and at night we were quite dry again. As the shades of evening fell, having passed through wonderful scenery of lake and river and forest, we reached our fourth portage and encamped at a point only five miles distant from the quiet Nepigon Lake, which is said to be ninety miles across.

The next day, refreshed by a splendid night's rest, we were up early and off, soon reaching the Nepigon shore. Here, looking over the great stretch of water, dotted with islands and shimmering in the warm sunshine, we were

in a veritable fairy land. Vast forests of evergreen clad the shores in all directions. There was no sign of human habitation. We were in Nature's heart, a veritable sanctuary of the Great Creator. Yet here and there, through all that region we knew that He had Indian children with souls to be saved like our own.

At our last portage we had a proof of the Indian's quickness of sense. The portage was a good mile long and all the way through thick forest. Suddenly, at our camp fire, the old Chief Oshkopida appeared, saying, "I was on the other side of the portage, and smelling the smoke of your fire, came to greet you." A remarkable instance of real devotion and sterling worth is this old man. Strong and active, despite his years he still keeps his canoe in the front and leads us. He is thoroughly devoted to the Church—looks after the building, keeps up the hearts of his people in the absence of the missionary, and looks forward with unbroken hope to the day when we shall be able to do more than we are now doing for them. Few things on my visit impressed me more than his history of the origin of the mission. It will be related in due course.

Rounding a point at about 5 o'clock on the third day, we came suddenly in sight of the mission. There it was—Negwenenang, the Indian settlement, of which we had so often heard. On the cliff, to the right, stood the little church hallowed by many associations both beautiful and sad; the centre of Mr. Renison's many years of labour. And there beside it stood the old mission house and school, the log hut in which Mr. Renison had lived with his family so long. And stretching away to the right ran the rude path or road, along which at intervals were ranged the cottages of the Indians, each with its surrounding garden of vegetables. Negwenenang! hitherto but a name only. There it stood, and here were the poor children of the forest gathered out of the wilderness of sin and wickedness into the garden of the Lord. Poor people, they were a simple-hearted group, and our hearts went out to them. Alas! that we can do so little for them! Alas! that they should be so few! Away in those vast forests across the lake roam others who need to be gathered in as these have been. Who is to do the work?

That night we had a service and every soul in the place except one old man of 100 years, who could not walk out, was present. It was a hearty, touching service. How glad they were, these poor people, to see us, and to join with us in the worship of God!

After the service there was a "pow-wow" or conference at the house of Chief Oshkopida, who gave us the following story of the opening of the mission:—Many years ago, at the time of the so-called Robertson treaty, his band of Indians, then pagans, were promised many advantages if they would fall in with the Government views. Among other things, they were promised that in due course a missionary would come to them to teach them the religion of their Great White Mother, i.e., the Queen. They were to wait for their teacher,



Loading up at a Portage.

and to refuse allegiance to all others. They waited year after year, hoping on in spite of many disappointments. For thirty years—for forty years—they waited. No missionary came. One day the chief saw in the distance a canoe ("chemaun") approaching. Something told him that their teacher was coming. He leaped into his canoe and sped across the water to meet the new canoe. "Are you the English teacher come to train us in the religion of our Great White Mother?" he almost breathlessly demanded. "I," said the principal occupant of the approaching canoe, "am Bishop Fauquier, and this is Rev. Mr. Wilson. We have a warm interest in your welfare and have come to see what we can do for you." With what joy the Bishop was welcomed; and how gladly the Indians undertook

to build the teaching-house he required for the missionary, and how eagerly they listened to the story of Christ's love may be imagined! Suffice to say, the chief, acting for the people, gave the Bishop the highest proof of their confidence and the best pledge they had it in their power to offer. This was the chief's son, who was to be taken away there and then and placed as a pupil in the Shingwauk Home. There the boy soon mastered the elements of Christianity. He was baptized and became a devout disciple of his Lord. And God's ways are strange and mysterious. The boy had not been long in the school before he became ill unto death, and the sad news was sent back to the settlement that he was coming home to die. It was a very sore trial to the chief. But through God's grace he took it in the right spirit, and feeling that it was the Divine hand trying him he determined to show his faith by naming the mission "Negwenenang"—my son—after the son whom God had called. And that name it bears to this day.

In due course, thought not till after Bishop Fauquier had been called to his rest and Bishop Sullivan had been appointed his successor, a missionary—the Rev. Robert Renison, a name which has since become a household word—was found and sent to the lake to live among these people. And what they owe to him and to his devoted wife—how under the influence of these faithful workers they emerged from heathen darkness into the light of the Gospel of Christ, and were lifted to a higher way of thinking and living—it is not easy to put into words.

Such was the old chief's story. And he closed by a strong assertion of his people's loyalty to the Queen and the Church, and a statement of their sore need of a successor to Mr. Renison to console and cheer them in their trials, and to help them in their conflict with their spiritual enemies. But what can we do? Where are the means, and where is the man?

The account given by Mr. Renison of the conversion of one of these men may be added here as an illustration of the value and need of the mission. The man was, of course, a pagan, and, like others, had two wives. The missionary denounced this practice—declared Christ's view of it, and urged the putting away of the last married

wife, who in reality was not a wife. This only angered the man, and getting his gun he went out one day saying, "I will shoot the missionary." But a better spirit prevailed; and presently God touched his heart. One Sunday night after service he waited in church and said to the missionary, "I am not happy. My son came to me and said, 'Father, I am a Christian and you a pagan, and I am troubled because you are going one way and I another. Would you not like to be a Christian, too, that when we die we may go to the same happy place?' Now," said the man, "I want to go where my son goes, and I will put away one of my wives and be baptized. I will put away the first." "Ah!" said the missionary, "I am glad God has touched your heart. But you must put away the last, not the first, because the first is your only true wife." He went away and thought it over. At last he came back and said, "I will do it, for I want to do what is right and to please God."

Such was the story. And that man to day is a model of gentleness and patience and Christian propriety. His behaviour during our trip would be a rebuke to many trained all their lives under Christian influence but hardened by the world.

It was late when we lay down for the night under our tent, with the Union Jack flying over us. But we awoke thoroughly refreshed next day, and were soon busy with the duties of our visitation. There were three candidates for Confirmation. They had to be carefully catechized. Then there was the solemn service, including the Rite of Confirmation administered to three young people, and the Holy Communion. The Indians throughout were most reverent and devout.

The services were followed by a feast and games. At one point in the proceedings the chief, gathering the band together and disposing them around the Bishop according to traditional custom, gave the chief pastor an Indian name. This he did in a flowery speech and by laying his hands on the Bishop's head. The name chosen for the Bishop is as significant as it is unpronounceable—Mezatawagezhgueshukung, meaning "the revolving sun," since it is the Bishop's duty to go about continually, diffusing the light of heaven. The name of Weduhkogawenene was given in like

manner to the Bishop's son. It means "the man who helps," and was no doubt intended, as it was taken, to be a great compliment.

War dances and the distribution of clothing concluded the ceremonies. The dances, which were not without a picturesque interest of their own, were performed to a monotonous tune sung by the young men and accompanied by the beating of a flat drum. In groups and singly, men and women alike, the dusky band with great glee and pride joined in these performances. The men's dances, as they writhed and twisted their bodies and made significant gestures, indicating their methods of warfare, stabbing, tomahawking or scalping their enemies, were very grotesque and striking.

At 7.30 in the evening, as the shades of night were falling, our tent was struck, hearty "boojhoos" were said, and amid the good wishes and kind words of the assembled band we set out over a dark and heavy sea on our way homewards.

Poor people, it was sad to turn away, not knowing what one could do for them. One's heart is heavy thinking of them and of their brethren scattered through the forest; a people we have dispossessed, yet for whom we are doing and can do so little. The Government is kindly and paternal in its dealings towards them, thank God; and would no doubt aid us in any reasonable plans for their benefit. It is a question of means. We are for lack of means compelled to leave the Indian mission work almost wholly in the hands of the Roman Catholics. Is this right? Are we contented to have this so?

After three days' delightful journeying we found ourselves again at Nepigon station, whence we had set out a week before. And as we said our final "boojhoos" to the men who had guided us so faithfully over the perils of the way, our hearts went out to them and silently we thanked them for their Christian example. Indians though they were, we had found them considerate, watchful, thoughtless of self and kind. And through all the journey up and down the river, though we often put them to the test by putting much labour upon them, and though they were often subjected to sudden and sharp interruptions and annoyances, never once, so far as we heard, did they utter an impatient word nor show,

so far as we saw, the slightest sign of irritation one with another! Surely Christian teaching has not been thrown away upon them! Would that our own people would "so learn Christ."

There are Indians, it is only too certain, who are worse, not better, after they become Christians. But it is not Christianity, it is the vices in people who are called Christians, which depraves them! These Indians of lonely Negwenenang show us what might be done if Christianity could be given to such people apart from contact with the wicked world.

It is not easy to decide as to the best method of carrying on this mission. Certainly something should be done, and at once. Perhaps the best arrangement we could make—certainly a possible arrangement—would be to place a suitable missionary at Nepigon station to minister throughout the year to the settlers along the line of railway, and during summer to make visitations and to minister to the Indians round the lake. Who will go for us? It should be a man who knows the language, and has the love of God burning like a flame in his heart!

### Parry Sound Mission.

REV. WM. EVANS, INCUMBENT.

On Sunday, October 31st, Parry Sound received for the first time a visit from the present Bishop of Algoma. The Bishop arrived on Saturday evening from Rosseau, where he had preached the previous night. The trip from Rosseau to Parry Sound is now made partly by stage to Maple Lake station, partly by train to Rose Point station, and from thence, a distance of three miles, to Parry Sound by boat. Rev. Mr. Evans met the Bishop at the station, and several parishioners were at the dock to welcome him to Parry Sound. While in town his lordship was the guest of the incumbent at the parsonage.

On Sunday morning Trinity Church was crowded. The Bishop held a Confirmation, when eighteen candidates from Parry Sound and outstations were admitted as full members of Christ's Church. Before confirming the candidates, the Bishop explained to them the vows which they were about to take and the solemnity of the occasion. After the Confirmation he preached from 1 Peter v. 5, taking the words,

"Be clothed with humility." The congregation were deeply impressed with the earnest words of their Bishop, which were addressed more particularly to those who had just been confirmed. His lordship also expressed his great pleasure at visiting Parry Sound, and trusted he would often be enabled to do so. He congratulated the choir and the congregation for their hearty responses. In touching the financial question, he spoke with regret of the heavy debt the Mission Fund of Algoma is involved in, and made an eloquent appeal for aid from the people in Algoma themselves. In the afternoon his lordship addressed the children of the Sunday School, and congratulated the teachers on the good work being done there. On Sunday evening the church was again crowded to the doors, notwithstanding the fact that it rained hard nearly all the afternoon. The Bishop preached from Romans xii. 5: "So we, being many, are one body in Christ, and every one members one of another." His lordship preached a most eloquent discourse, which was quite easily understood by everyone present, and listened to with the greatest attention. The music during the day was especially good and of a well-known character, the congregation joining heartily in the singing. Many from other congregations availed themselves of the opportunity to hear Bishop Thorneloe, and all expressed themselves as delighted with the Bishop and hearty services.

On Monday evening the Woman's Auxiliary tendered a reception to the Bishop. About 150 persons were present in Jukes' Hall, which had been decorated for the occasion. His lordship arrived about 8.30 p.m., accompanied by Rev. and Mrs. Evans, and was introduced to all present. Later in the evening Rev. Mr. Evans expressed his delight at having the Bishop present at the reception, and stated that his lordship had remained at some personal inconvenience, as it would throw out all his arrangements for the next two weeks. Mr. Evans, after a few well-chosen words, called on Mr. G. G. Gladman, who, on behalf of the members of Trinity Church, read an address to the Bishop, congratulating his lordship on the great success which has so far attended him in his work in Algoma, and assuring him of the desire of the congregation to do all in its

power to aid him in his great work. The address was signed by the wardens. The Bishop, in replying, spoke at considerable length, and delighted all present by his kindly words and manner. Like nearly everyone else who visits Parry Sound for the first time, he made a little fun out of the fact that the railway remains three miles from the town. He thanked the congregation for their very kind wishes, and for the excellent attendance and hearty character of the services in the church here, as evinced by Sunday's services. The congregation were also congratulated on the building of the parsonage, and good state of all the Church property, and Rev. Mr. Evans came in for some kindly words. The congregation were simply charmed with their new Bishop, and resolved to do more than ever for him. The Woman's Auxiliary came in for some kindly expressions, which were well deserved. At the close of his lordship's address, Rev. Mr. Evans briefly replied for the congregation. Refreshments were then served by the Woman's Auxiliary, and about 10.30 p.m. the Benediction was pronounced by the Bishop, and the gathering dispersed. During the evening several musical selections were rendered. His lordship left on Tuesday morning's train for North Bay, from whence he would proceed to Manitoulin Island. The earnest desire of the congregation is that their Bishop may often visit them.

The visit of our Bishop has stirred incumbent, wardens and congregation of Trinity Church to renewed activity and they are determined to do all possible for their beloved Church and Bishop. Our incumbent, Mr. Evans, also has the hearty support of all the congregation. The Woman's Auxiliary is in a most flourishing condition and doing all in its power to help the church financially and in other ways.

**For the Mission Fund.**

To the Editor of THE ALGOMA MISSIONARY NEWS:

DEAR SIR,—I regret to say that many of the missions in the diocese have made no response whatever to the appeal issued by me in April last, asking for a house-to-house collection on behalf of our Mission Fund. Those missions which have responded are reported below. I hereby thank them for their offerings and recognize with great satisfaction that many of them

have contributed with great liberality. The names of the collectors (where possible) are appended. To these collectors, also to His Honor Judge Johnston, who acted as special treasurer to receive the contributions, we owe a special debt of thanks. It is my earnest hope that in future appeals of this kind a more uniform response may be obtained.

I remain, yours faithfully,

GEORGE ALGOMA.

Sault Ste. Marie, Nov. 24th, 1897.

ALGOMA MISSION FUND.

Amounts received by His Honour Judge Johnston (Special Treasurer).

1. <i>Webbwood</i> .. .. .	\$ 5 00	
<i>Nairn</i> .. .. .	2 30	
<i>Walford</i> .. .. .	2 50	
	—	\$ 10 00
2. <i>Fort William</i> .. .. .	4 00	
<i>Fort William West</i> .. .. .	3 10	
	—	7 10
Collectors—		
<i>Miss Lilie</i> .. .. .		
<i>Mrs. H. Humby</i> .. .. .		
<i>Mrs. J. Wiegard</i> .. .. .		
3. <i>Port Carling</i> .. .. .		17 50
Collectors—		
<i>Mrs. R. G. Penson</i> .. .. .		
<i>Mrs. Minett</i> .. .. .		
4. <i>Haileybury (Temiscamingue)</i> .. .. .		40 65
5. <i>Shegaiandah</i> .. .. .		10 00
6. <i>South River</i> .. .. .		7 00
7. * <i>Vovar</i> .. .. .	1 05	
* <i>Hfracombe</i> .. .. .	1 30	
* <i>Ravenscliffe</i> .. .. .	87	
	—	3 22
8. <i>Powassan</i> .. .. .		9 00
9. <i>Little Current</i> .. .. .	2 00	
<i>Sucker Creek Reserve</i> .. .. .	5 00	
	—	7 00
10. <i>Aspin</i> .. .. .	4 75	
<i>Allansville</i> .. .. .	3 45	
<i>Stanleydale</i> .. .. .	6 85	
	—	15 05
11. * <i>Bracebridge</i> .. .. .		10 00
12. <i>Emsdale</i> .. .. .	7 00	
<i>Ebbertson</i> .. .. .	2 15	
<i>Sand Lake</i> .. .. .	3 00	
	—	12 15
Collectors—		
<i>Mrs. Marshall and</i>		
<i>Miss Collinson</i> .. .. .		
<i>Mrs. Williams and</i>		
<i>Miss Miller</i> .. .. .		
13. <i>Burk's Falls</i> .. .. .	14 70	
<i>Sundridge</i> .. .. .	11 00	
	—	25 70
Collectors—		
<i>Mrs. Percy,</i>		
<i>Misses Carter and</i>		
<i>Auldjo</i> .. .. .		
14. <i>Korah</i> .. .. .		9 15
<i>(Goulais Bay)</i> .. .. .		
15. <i>Schreiber</i> .. .. .		3 50
	—	
Total .. .. .		\$187 02

\* Offertories. † Donation from local W.A.

**Powassan Mission.**

REV. C. H. BUCKLAND, INCUMBENT.

On Wednesday evening, September 29th, the annual Harvest Thanksgiving Service was held in St. Mary's Church, Powassan. The ladies had spared no trouble or time in decorating the church, which looked very pretty. The attendance was large, and the



singing of the choir helped to make the service very hearty. On the following Sunday the services were repeated. The attendance at Matins and Evensong were very good. At the morning service Rev. C. H. Buckland administered Holy Communion, for the first time since his advancement to the priesthood, to sixteen communicants.

Harvest Thanksgiving Services were held in St. George's Church, Trout Creek, on Thursday, the 7th of October. The church was very prettily decorated with fruits, leaves, flowers and vegetables. The church was crowded and the service very hearty. The service was conducted on Sunday, October 10th, and Holy Communion was administered, at which eleven communicants partook of the Body and Blood of Christ. C.H.B.

### Mission of Ilfracombe.

REV. J. PARDOE, INCUMBENT.

On Saturday, October 9th, the Bishop of the Diocese paid his first visit to the Mission of Ilfracombe, arriving at Novar by the express, which was eight hours late. The next morning the Bishop and the incumbent started on their way at 8 o'clock. After a drive of ten miles the first outstation—Ravenscliffe—was reached, where a large congregation was assembled. The people all joined very heartily in the singing and responses, and listened attentively to a most helpful and instructive sermon by the Bishop, preached from Ps. xxvii. 12, "One thing have I desired," etc. Each member of the congregation had an opportunity to shake hands and speak a quiet word with the Bishop in passing out of the church. After dinner at Mrs. Sharpe's, his lordship and the incumbent set out on their second journey to take afternoon service at Christ Church, Ilfracombe. Every seat was occupied when the Bishop arrived at 3 o'clock. During the service the infant daughter of Mr. and Mrs. Lamb was baptized by the incumbent. The Bishop preached an eloquent sermon from the text: "There is one body and one spirit," Phil. iv. 4. The service was most heartily and reverently participated in by all present. After speaking a word to each member of the congregation at the church door, the Bishop and the incumbent started on their homeward journey, arriving at Novar just in time

to have a cup of tea before commencing service at St. Mary's Church. The building was filled to overflowing, chairs being placed down the aisles to accommodate those who could not find room in the pews. The singing and responses were most heartily taken up by all present, and the Bishop's sermon on the subject of "Humility" was listened to with rapt attention. After service the churchwardens met the Bishop at supper at the incumbent's house, and talked over matters connected with the mission.

Within the last few weeks St. John the Baptist's Church, Ravenscliffe, has been painted outside, the funds having been provided by the Women's Church Aid Society, which has been doing a good work for the past two years. At Ilfracombe a driving shed and church hall is being built. The Bishop expressed his pleasure at the highly satisfactory state of affairs in the mission generally.

On Wednesday, October 20th, St. John the Baptist's Branch of the Women's Church Aid Society, Ravenscliffe, held a tea, concert, and sale of fancy and useful articles, which proved a great success, the financial result being in the neighbourhood of \$32. A very enjoyable time was spent by all present. Several friends from Huntsville gave musical selections during the evening, and the choir, ably seconded by some of the members of the W.C.A.S., took part in the programme, and acquitted themselves very creditably. This society is to be commended for its vigorous efforts put forth in the interests of the Church at Ravenscliffe. The incumbent presided. P.

### Broadbent Mission.

REV. A. J. COBB, INCUMBENT.

A rare instance of practical devotion to the services of God and His Church is found at St. Stephen's, Broadbent, where the present organist, Mrs. H. E. Broadbent, has just completed her sixth year as organist. During this period only four services have been missed; a continual interest in the musical portion of the services has been jealously maintained, and all without the least pecuniary compensation or reward save the sincere thanks of the annual Easter Vestries, the full appreciation of her efforts by all, and the approval of heaven. Surely in this, as in many

other instances connected with St. Stephen's, where willing hearts and hands have laboured quietly and successfully for many years in the face of untold difficulties to add beauty to their worship and church, the spirit of true Church training is evident. The principle of self help predominates, and, according to their means, our people have done nobly and well, every endeavour being made to avoid demands on the diocesan purse. Past efforts have done much, but more are necessary to complete the furnishing of St. Stephen's. Money is required; voluntary labour is ever at request; paint for the exterior is urgently needed to preserve the building. A gift of two sanctuary chairs would be welcome. A tower would soon be erected were a bell presented. By helping on the completion of our church, those friends desirous of seeing the diocese self-maintaining will enable their fellow-worshippers the more speedily to attain that consummation most devoutly desired.

C.

### Bishop's Appointments.

DECEMBER.

1. Wed.—Sault Ste. Marie—Attending to correspondence, etc.
2. Thurs.—Sault Ste. Marie.
3. Fri.—" " "
4. Sat.—Take train for North Bay.
5. Sun.—Take service in North Bay morning and evening—Celebrate Holy Communion and preach.
6. Mon.—North Bay—Attending to parochial affairs.
7. Tues.—Visit Sturgeon Falls Mission—Service in evening.
8. Wed.—Visit Warren Mission—Service in evening.
9. Thurs.—Visit Webbwood Mission—Service in evening.
10. Fri.—Celebrate Holy Communion at Webbwood, and take service at Nairn Centre.
11. Sat.—Take train for North Bay.
12. Sun.—North Bay—Take service morning and evening.
13. Mon.—North Bay.
14. Tues.—Visit Massey—Service in evening.
15. Wed.—Visit Thessalon—" " "
16. Thurs.—Take train for Sault Ste. Marie.
17. Fri.—Sault Ste. Marie.
18. Sat.—Take train for North Bay.
19. Sun.—North Bay—Take service morning and evening.
20. Mon.—Return to Sault Ste. Marie.
21. Tues.—Sault Ste. Marie—Correspondence, etc.
22. Wed.—Sault Ste. Marie.
23. Thurs.—" " "
24. Fri.—" " "
25. Christmas—" " " Service in St. Luke's Prec. Cathedral—Celebrate Holy Communion, etc.
26. Sun.—Sault Ste. Marie—Confirmation in St. Luke's.
27. Mon.—Sault Ste. Marie.
28. Tues.—" " "
29. Wed.—" " "
30. Thurs.—" " "
31. Fri.—" " "



**Bracebridge Mission.**

REV. JAMES BOYDELL, M.A., INCUMBENT.

On Friday, November 12th, Rev. Charles Piercy officiated in St. Thomas' Church, Bracebridge, advocating the claims of THE ALGOMA MISSIONARY NEWS upon the Church people of the place, and endeavouring to stimulate fresh zeal in the parish in circulating the paper through the agency of W.A., already organized. The preacher, in forcible and well-chosen language, inculcated the duty and advantages of the diocesan organ in making known to our friends in England (who take such a lively interest in our work) our status and our needs. And I am happy to be able to state that the suggestion has been at once acted upon, a committee of the W.A. having been already formed to canvass the parish for new subscribers. I trust, and indeed have no doubt, that their efforts will meet with a fair measure of success. The fact that the pen of the missionary-in-charge records the chief events of interest and importance in their own parish will help to sustain their interest in the publication, while at the same time the knowledge that its columns are open to their own contributions, in all matters which may properly belong to missionary work, will enable them to feel that warm personal interest in its articles which is so desirable. We are heartily thankful to Mr. Piercy for his welcome and well-timed visit, and trust that in due time he may hear of substantial results.

JAMES BOYDELL.

**Emsdale Mission.**

REV. A. W. H. CHOWNE, INCUMBENT.

On Tuesday, September 21st, at 10.30 a.m., the Harvest Thanksgiving services commenced at Ebberston. The church was beautifully decorated with grain and other fruits of the earth. The prayers were read by the Rev. Thomas Geoghegan, of St. Peter's, Hamilton. The sermon was preached by the Ven. Archdeacon Llwyd, of Algoma, the notices and hymns being given out by the incumbent. The service ended, a most enjoyable repast was furnished by the congregation, and games finished the day. The next day the same order was followed at Sand Lake, where a most hearty service was rendered, after which nearly all partook of a good dinner in the house of Mr. John Wilkins (churchwarden), provided by the ladies of the congregation, and both old and young took part in the games. At Emsdale on the 23rd (Thursday), at 3.30 p.m., the church was also beautifully decorated, and the

service took the same order as before. In each case the Archdeacon gave an instructive sermon, and all were delighted. The offertory was devoted to the Superannuation Fund of the clergy in this diocese.

A. W. H. CHOWNE.

**Schreiber Mission.**

REV. J. LAWLER, M.A., INCUMBENT.

On Friday, September 3rd, the Right Reverend George Thorneloe, M.A., D.D., D.C.L., Bishop of Algoma, visited this mission for Confirmation, which was held that evening at 7 o'clock. One candidate was presented. The Bishop went to Nepigon on Saturday, where he met Rev. Robert Renison, B.A., R.D. On Sunday morning there was a celebration of the Lord's Supper, in the afternoon Confirmation and a sermon to the Indians by Mr. Renison; in the evening the usual service. At the morning and evening services the Bishop preached very instructive sermons, and the congregations in the various parts of the mission are anxiously looking forward to another visit by the Bishop. On Monday morning the Bishop, Mr. Renison and Indians started for Lake Nepigon, where the Indians enjoyed a visit from their chief pastor, who, during his stay, confirmed three persons

**Acknowledgments.**

RECEIPTS AT SYNOD OFFICE, TORONTO, FOR DIOCESE OF ALGOMA, for October, 1897.

**FOR GENERAL FUND.**

Huron Diocese, to 1st October, 1897, \$175; Diocese of Toronto, \$465.72; Toronto, St. Philip's, \$6.37; Dixie Sunday-school, \$5; Quebec Cathedral W.A., \$105; Quebec, St. Matthew's W.A., \$45; Mr. and Mrs. R. Kenny, \$10; Diocese of Montreal, \$1.25; J.W.A., per W.A., \$5; per English Algoma Association, £160 6s. 10d.; F. J. A. Bacon, \$14.55; W. and J. Thorneloe, \$20; St. James', Montreal, \$5; Peterboro' W., \$22 (including \$10 from Mr. Pinto).

**FOR SHINGWAUK.**

Walkerton, St. Thomas Sunday school, for D. Wilson, \$3; Lachine W.A., for Elijah Penance, \$15; grant D and F. Mission Board, \$787.01; Petrolia Sunday school, \$25; Lachine, St. Stephen's Sunday-school, \$8.09; Brighton, 75c.; Lindsay, \$6.16; Parkdale, St. Mark's, for E. Fennell, \$28.12; Thorold and Port Robinson Sunday-schools, \$9.21.

**FOR WAWANOSH NEW HOME.**

Lindsay, \$6.17; Toronto, St. James', \$100.

**FOR SUPERANNUATION FUND.**

Toronto, St. James', \$100; Baysville, \$1; Huntsville, \$5.11; Broadbent, \$2.21; Dufferin Bridge, \$1.32; Emsdale, \$5.15; Dunchurch, \$2.50; Port Sydney, \$2.11; Newholme, \$1.18; Beatrice, \$1.49; Ufford, 55c.; Parry Sound, \$7.

**FOR INDIAN HOMES.**

English Algoma Association, £2

**FOR EPISCOPAL ENDOWMENT FUND.**

English Algoma Association, £2.

FOR ASPDIN CHURCH TOWER  
English Algoma Association, £5.  
FOR CHURCH AND PARSONAGE FUND.  
English Algoma Association, 6s.  
FOR NELSONVILLE CHURCH.  
English Algoma Association, £20.  
FOR WEBBWOOD CHURCH.  
English Algoma Association, £15.  
D. KEMP, Treasurer.

Rev. Alfred W. H. Chowne, Rural Dean of Parry Sound District, begs to acknowledge, with hearty thanks, the gift of one dozen hymn books, A. and M., from Stoke Charity Rectory, England, per W. E. Streatfield, for use in St. Mark's Church, Emsdale.

The Rev. J. Pardoe acknowledges, with many thanks, the sum of \$4 for the driving-sheep at Ilfracombe, and \$4 towards the parsonage fund, Novar, from Rev. E.T.G., England; also \$3.75 from Miss A.C.D., England, towards cost of fence.

**FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.**

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of . . . . ., to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes, and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the . . . . .

and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said Diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.)

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

\*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows and Orphans Fund; (3) The Superannuation Fund; (4) Algoma Mission Sustentation Fund, etc.

**THE Morley College AND Conservatory of Music**

In union with the London College of Music, Eng.

SNEINTON MANOR, HUNTSVILLE,  
Muskoka, Ontario.

Visitor.—The Ven. Archdeacon Llwyd.

Principal—Miss E. W. Morley, L.L.C.M., A. Mus. L.C.M., Silver Medalist for Painting (Representative of the London College of Music for Algoma), assisted by Mrs. Haydon, D.P.L.C.M., and a staff of competent Teachers.

Subjects Taught—Thorough English, Geography (Political, Physical, Mathematical, and Commercial), History (Ancient, Modern, and Musical), Literature, Mathematics, French (Grammar and Conversational), German, Latin, Greek, Botany, Physics, etc., Vocal and Instrumental Music, Harmony, Counterpoint, Theory, Form, Transposition, Composition, Painting (oil, water), Drawing, Stenography, Typewriting, Bookkeeping, Musical Drill.

Advantages—A healthy, invigorating climate; home in a building possessing modern improvements, furnaces, lofty rooms, bath rooms, bathing privileges in river (swimming taught), tennis court, reasonable charges, careful church supervision.

The College is located in that portion of Ontario well known as the natural sanatorium of the Province. Its situation is one of the most picturesque, at a point of the confluence of the Muskoka River and Fairy Lake. The College is a boon to young Ladies who do not possess rugged constitutions.

Fees—\$200 per annum for boarders. Three terms in the year. Fees payable at the commencement of each term. No extra except laundry.

Reference—"I believe the Principal and Staff of the above College to be in every way efficiently equipped for successful work on the above subjects. The College has my full and hearty endorsement. I shall be glad to reply to questions on the part of parents and guardians."—THOMAS LLWYD, Incumbent of Huntsville and Archdeacon of Algoma