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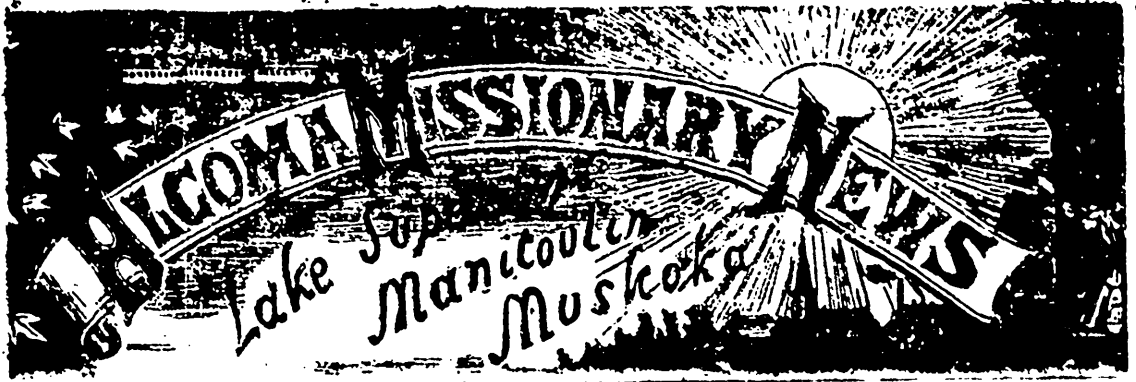
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MISSIONARY WORK IN ALGOMA.

(Continued from October No.)

**T**HE service at the "Slash" was followed by a business meeting, at which the erection of a little church was discussed and a resolution adopted providing for an early canvass of the neighbourhood, as to the amount of money, material and labour to be contributed, the Bishop, in similar cases, promising some aid from the Diocesan Fund and also from the S.P.C.K.; after which we groped our way back to our host's comfortable concrete farmhouse by the light of a stable-lantern.

Next morning, after breakfast and family worship, a start was effected about eight o'clock our objective point being Providence Bay, on the south shore of the island and looking towards the open expanse of Lake Huron. The distance was only 15 miles, but, thanks to the state of the roads, it took five hours and a half to traverse it. Imagine our disappointment when we found on our arrival that, owing to some mistake, the printed notices which had been forwarded had never been posted, and hence the settlers knew nothing of the service. In half an hour, however, the residents in the immediate neighbourhood were informed of our presence, and a goodly little congregation gathered who, after the Litany had been said, were addressed by the Bishop on the subject of the Church of England, her history, traceable through the Reformation back to the Apostolic days, and her Prayer Book, breathing in every page the spirit of a scriptural devotion, as well as primitive Apostolic piety—the high honour (unparalleled in any other religious communion) in which she holds the public reading of God's word, without note or comment—the large share enjoyed by the laity in her public worship, and, above all, the singular prominence she gives in every page to the Name that is "above every name."

There are no less than thirteen Church of England families in this neighborhood without a church and without the church's ministrations, save in so far as Mr. Cole, at a distance of 30 miles, is able to supply them. The members whom we saw promised, however, to canvass the little community thoroughly as to the erection of a little church before Mr. Cole's next visit on the 25th inst. By 4.30 p.m. we were once more rolling away on our road to Crawford's School House, which, after striking Old Woman's Lake for some distance, we reach

ed by 6.30 p.m., under the guidance of a good old Scotch Episcopalian whom we overtook. The service was attended by a large congregation, not a few of whom, judging by the buzz of excitement awakened by his entrance, were curious to see what kind of a creature a bishop was. Curiosity, however, soon gave way to better feelings, as the service proceeded, and the preacher unfolded his message. Here, again, a little cluster of church-families are as sheep without a shepherd. Oh, when will the Church of England understand her duty to her own children who are scattered abroad? Can it be wondered at that multitudes of them whom she leaves uncared for must meet with one of two fates. Either absorption into the ranks of Nonconformists or consignment to the misery of practical apostasy. But at whose door will the blame lie? That light, it goes without saying, we slept without rocking, and woke up to snatch a hasty breakfast, and resume our journey over roads most determinedly hostile to progress, in the direction of Big Lake, which we reached at 1.30 p.m. Having dined at Mr. Trowbridge's, we adjourned to the school-house close by, and held service. The congregation was good, and attentive—among them Mr. and Mrs. B., Mr. H., sen. and jun.; Mr. C. of McDonald's Mills, and others, all of whom had the same sad tale to tell of religious destitution, some of them not having seen the face of an English Church clergyman, or taken part in any of her services for six years! Think of this ye well fed city churchmen and churchwomen, who have your weekly, nay daily, services almost at your very door, and your pastor within easy call when the hour of trial or sickness comes. You are sorry, doubtless, for the plight of your brethren in Algoma, but the question is, how much are you sorry? Big Lake was, for the present, our last point of visitation in the interior of Manitoulin Island. Leaving it at 4 p.m. we got to McDonald's Mills by six o'clock, (three and a half miles an hour, and thence to Manitowaning, over what, I think, were) without exception, the worst roads I have ever traversed, at 10.30 p.m., having spent eleven hours on the day's journey. It need scarcely be added that we were glad to see the friendly lights of the Evangeline once more, and that no time was wasted before the Episcopal mind and body were seeking and finding a perfect rest from the fatigue of these three days in the silent recesses of her inner cabin.

Next morning, the 15th, having bidden farewell to our friends at Manitowaning, we steamed out of

he pretty little bay at 9 o'clock, followed by the "Julia," of Bay City, Michigan, whose captain had kindly come to the rescue the day before, with a heavy anchor, to check the frolics of the Evangeline, as she was dragging her's in a stiff breeze, some three-quarters of a mile across the bay. The run to Sheguiandah (9-miles) was soon made, and a warm reception extended by Rev. Mr. Frost and his Indians, of whom about 60 were present at the service that immediately followed. Three of their number were confirmed, and eight received the Holy Communion. A very brief pow-wew then took place, in which Chief Mulnedowahsing, on behalf of his band, thanked the bishop for his words and then pointed significantly to the broken, leaky roof, and rough, un-finished interior, adding that if material was given to repair the church, he and his followers would do the work freely. (Rough as the walls were, they had been carefully whitewashed, while the floor was covered with large rush mats of their own making, and the entrance arched with pine branches in honor of the bishop's visit.) The necessary help was of course promised, the Rev. Mr. Renaud claiming a share in the privilege on behalf of his Sunday school, after which the Indians dispersed, greatly delighted, only to assemble again, however, at the summons of the church bell, about an hour later, to march in procession to the cemetery, which was to be consecrated. The scene was a strikingly picturesque one as we stood on the brow of the hill, the bay glistening in the sunshine like a sea of molten silver, the little church and parsonage nestling in the trees below us, while beyond, at the head of the village, stood the chief's house, conspicuous above the less pretentious dwellings round it, by flags floating above it, while immediately before us stood a group of swarthy children of the forest, the men standing with heads reverently uncovered and the squaws decorated with their brighter shawls and headresses, all listening attentively as the Bishop, through Mr. Frost, his interpreter, explained the Scripture doctrine of death and the resurrection, and showed how Christ by dying for our sins and rising again for our justification, can take away death's keenest sting and make all who believe in Him, more than conquerors.

Shortly afterwards, on the Bishop's invitation, the Indians swarmed into their boats and boarded the Evangeline, giving her a very thorough inspection. They would have enjoyed a little cruise in the bay, but time pressed, as yet another service awaited us at 7 o'clock in St. Peter's, the new church which Mr. Frost succeeded in erecting for the white settlers in the vicinity. Owing to his untiring exertions, the whole cost of this church had been met except \$14, which was, of course, easily provided, enabling the Bishop to consecrate the building. Three persons were also confirmed, while nineteen received the Holy Communion. After service a visit was paid to Mr. L., a member of the congregation who had donated the site for the church, and had also contributed on the subscription list, but whose days, it was evident, were numbered. Next morning the bishop was not a little gratified by the desire manifested by the Indians to express their regard and gratitude. Mrs. Gakuzwoongha bring-

ing four pretty cups and saucer, with a large bowl made of Indian hay, while Mrs. Puhbewartz, leading her blind child by the hand, presented a set of table mats of the same material. Meanwhile the Evangeline was giving the signal for departure, and in a few minutes we were on our way to Little Current (one of Mr. Frost's stations), which was reached in about an hour. Despite a severe fall by the way, he had reached this point by land so quickly as we by water, and so was waiting for the bishop on the dock on our arrival to drive him to Sucker Creek, another Indian settlement about three miles off, where service was held in a comfortable log house, on a farm showing all signs of thrift and industry, and furnishing a tangible refutation of the too popular idea that the red man is so wedded to his wild and wandering life as to be incapable of conversion into a successful, stay-at-home farmer. Three Indians were confirmed here, while among the thirteen communicants was an aged lady, who had reached her four-score and three years, and yet had driven three miles to avail herself of the opportunity, the first in five years, of receiving the Holy Communion. Little Current was reached again in time for evening service, and despite the torrents of rain that fell, the hall was filled with a good congregation. After the service a business meeting was held to discuss the question of the site to be selected for the new church promised by a churchman, formerly of Montreal, now resident in Bath, and which is to be commenced (D.V.) next spring. The question of a parsonage was also mooted. Next morning the Bishop selected the site on a lot belonging to the Diocese, which had been secured years ago, with other property, by the wise forethought of the Rev. Mr. Sims, a former missionary, who lost his life by drowning in the Sheguiandah Bay. The church when built, will occupy a most advantageous position, commanding an unobstructed view of the eastern and western approaches to the village, and also of the La Cloche Hills on the north of them. So ended a brief, but very pleasant visitation of an important, and well-worked mission. Indeed, so deeply did the Bishop realize the strategic value of this point as well as the admirable working powers possessed by the present incumbent, that he has decided to make arrangements admitting of his release from the school duties which now absorb so much of his time, and so set him entirely free for his proper pastoral work. By this means Mr. Frost will be able to extend his mission far beyond its present bounds. The new arrangement will come into effect so soon as the Indian Department has signified its approval of the teacher proposed in Mr. Frost's place.

(To be Continued.)

#### PRIZE \$5.

The questions, 17 in number, were given in the October No. and the prize will be awarded as soon as 15 answers are received. The following set of replies signed by XYZa farmer in Muskoka, is the first that we received, and we give it in *extenso* that

others may be encouraged to try. We hear of several others who are preparing papers.

#### COMPETITION FOR PRIZE

1 I was born and brought up in Norfolkshire, England. Norfolk is an agricultural country, and famous for its good farming. The reason I left was, simply, there seemed no opening for me to get along. All occupations seemed overcrowded, and I thought it was no use elbowing a road from starvation, in England, when there seemed to be lots of ways in Canada to get a living. Having been blessed with health, and a measure of success, I am glad I emigrated, although the rosy visions of youth have not been realised.

2 I have now seven in my family my good wife, three girls and two boys & yours truly. My children go nearly every day to school, (those who are able), which is about one mile and a half off. They like going to school, as we have an excellent teacher, and sometimes when their boots are worn out, and the means to renew them not at hand, they feel a little like grumbling.

3 I have two hundred and fifty acres of land about thirty cleared, a small barn and house. My house is partly built of logs, laid one on the top of another and notched in at the corners. The cracks are filled up with chunks of wood and moss, and then plastered. The other part is built of boards. It is very rough of course but quite cosy in winter. We have a bedroom in one end by itself, where our clergyman sleeps when he remains over night with us, and where the late Bishop used to honor us by resting.

4 This part is fairly well settled. We have neighbors within half a mile, and they are from that distance to some miles apart. There is no village here, but we have a post office and mail twice a week.

5 Our nearest clergyman is about fifteen miles off when at home. We have service now once a month on Sundays, and once a month on Tuesdays, with a Sunday School every Sabbath, in our little church about a mile off.

6 Our church which is dedicated to St. John, is a plain frame structure, but quite church-like and after a while we hope to make it very nice and comfortable. We have to live a good deal in the future here in church matters. The building was commenced in 1877, I think, and it is not yet finished, although we have used it regularly since that time. Do not think because of the length of time in completing, that our church is one of those grand structures that takes years in building; but we prepare to keep out of debt and do a little as we are able, or as some kind friend enables us. It is owing a great deal to the nature of the locality, and the means of the people, as to the best way of raising money for church purposes. In this place where we are all poor, and not able to do much, without missing some needed thing in our households, it is very difficult to raise money at all. We have an offertory every Sunday and also contribute a small fixed sum quarterly. Of course this does not amount to much, but still we are thus able each year to make some permanent improvement in our church property.

7 The inside of our church is plain, but we have a nice prayer desk, lectern, altar, and communion rails, the work of one of our settlers. We have also nice prayer book, bible, and office book for the clergyman, and a few prayer books for the congregation the gift of the S. P. C. K. Recently we received a present of eighteen hymn books from the Rev. Mr. Wilkinson of Gloucester, Eng. We still need badly a font, altar cloth, bell and organ; but hope in time to be able to say, we are fully equipped.

8 There is a good Sunday School in connection with the church, with thirty nine scholars on the roll, and four teachers. The little children read every Scripture lessons, and the elder ones in the Bible. We are now reading St. Mathew's Gospel. We always have the Psalms for the day, the collect The Creed, and some of the prayers. We have a few library books and get a supply of papers from kind friends in Toronto, Guelph and elsewhere. There is an offertory every time we have service, it averages about thirty cents. We raise perhaps five dollars in a year.

9 We have had one confirmation, when most of the young people of proper age were confirmed. The Holy Communion is not as well attended as it ought to be, but in many cases this arises from lack of opportunity.

10 A funeral in the backwoods is happily a rare occurrence. When it does happen the neighbors all meet at the late residence of the dead and follow in procession, with wagons in summer, and sleighs in winter, to the burying ground. On arrival the ceremony is generally conducted the same as in civilized places, and the utmost decorum and respect is always manifested.

11 The soil here is generally clay, wooded with Maple, Birch, Ash, Beech, Balsam, and Hemlock and a little Cedar and Pine. The crops raised are wheat, oats, barley, rye, peas, buckwheat, hay, a little corn, potatoes and turnips. In our garden we raise carrots, beets, onions, parsnips, tomatoes, cucumbers, and nearly all the common vegetables.

We also have a few apples, currants, gooseberries and some rhubarb, Strawberries, raspberries and black berries grow wild in abundance. Very little labor is hired, most of the work is done by ourselves.

12 During the long winter, wood getting, chopping, thrashing, and marketing fill up the time, and on stormy days there is always some fixing to be done indoors. In the evening, we read (if we have any book or paper), and chat till early bed time comes. As soon as the snow comes and gets packed down, traveling is far better than in summer. Two or three feet of snow cover up logs of staves, logs, and rough planks. It is about 15 miles to market and six to mill.

13 There is not much machinery used here yet. One settler has a saw, another has a mower, and a small thrashing machine (Horse power).

14 I once had a logging "Bee," and will try and give you a short description of the event. Early in the morning the men and oxteams began to arrive, and soon a stranger would have thought Pandemonium was let loose. The shouts of the team-

sters, with their loud "Haw Buck" and "Gee Bright" and the yells of the rollers, men with handspikes who pile the logs together, as the the team draws them up, was something fearful. A logging gang consists of the team, driver, and four rollers, and as we had ten gangs the scene was quite exciting. The more noise an ox-teamster makes, the better he seems to think the oxen work, and some of them have great lungs. About eleven o'clock dinner was ready and the men all sat down to a long table laid in the barn, where they soon satisfied the inner man with the usual bush luxuries, pork and potatoes bread and butter, puddings and pies cakes etc., washed down with strong tea. After dinner a smoke and a chat then to work again, and by four o'clock the whole field about twelve acres was logged up ready for burning off. After supper the barn was turned into a ball room, and the lads and lasses tripped "the light fantastic" till day light.

16 Reading matter is very scarce, the want of a good circulating library is much felt. If some of our friends on the front would bundle up their old papers and magazines, and mail them to us, many a long evening would be shortened, and made pleasant.

17 Thank God we are not much troubled with sickness. Occasional trifling illness are doctored at home. In case a doctor is required, which happily is rare, we have to send about 15 miles for one. Life in the backwoods of course has many drawbacks, but with pure air and perfect health, these drawbacks can easily be overcome, and the wonder is that more of the teeming population of cities do not come in, and make a home for themselves and give their children the heritage of health and freedom.

X. Y. Z.

## MUSKOKA.

### PAPERS FOR THE BACKWOODS.

**W**E print in full the following letter from the Rev. W. Crompton, as he appears to think that Mr. Gill's letter in October No. was calculated to convey a wrong impression, and wishes to correct it. But we would take this opportunity of saying that our little paper, issued as it is only every second month, has not space for correspondence of this kind, and we would ask our friends in future to settle any little misunderstanding either by private correspondence or through the medium of some newspaper.

We have received letters from S. Lawrence, Alansville, A. Gutridge, Midlothian, and Mrs. Davison Starratts, offering to supply Mr. Gill with church papers if he will send stamps for postage.

ED. A. M. N.

ASPDIN P. O. Muskoka, Canada

To the Editor of Algoma Missionary News.—

Sir, In your issue of Oct. 1st, I notice a letter signed Henry Gill, who writes with respect to the papers &c. which I have been the means under God,

of bringing into nearly every nook of Muskoka, certainly of that part of the district over which any clergyman has yet travelled. As your little paper is sent to many parts of England, by myself and others, and as Mr. Gill's letter might convey a wrong impression to these our friends, I must ask you to insert this letter of mine. There has been more than one settler receiving papers through the Ufford P. O., and I was not aware that they had ceased coming. It is not a month since I was assured by Mr. Griffith, one of my lay readers and school teacher at Ufford, that these same people were still receiving their church papers. However, as Mr. Gill is postmaster, and his letter would imply that these papers did not come, and the kind senders assure me that they duly mail those papers, I must institute an investigation as to what becomes of them. At the first commencement we had many papers appropriated on their way, but the authorities soon saw into matters and I have had no complaints for years. I did not forward Mr. Gill's name to England because when I opened up the station at Ufford (now nearly nine years ago) we had such a supply from home that I myself have envied him. I would also remark that when getting these papers sent to the settlers, I had neither the idea nor intention of supplying Sunday Schools in any way. My object was merely to get reading matter in the homes of the backwoods, and thank the good God I have succeeded in doing so far better than I ever dreamed would be the case.

I have not the least doubt but that some of the thousand who get more than one paper would gladly share with Mr. Gill if he will send them the necessary stamps to pay for postage. If they do so, they will consider they are conferring a great favour for they, one and all, seem to value their papers too highly to part with them lightly.

I am &c.

William Crompton.

Priest.

### ASPDIN.

An anonymous friend has offered to provide means for building a stone church for the Rev. Mr. Crompton, at Aspdin, on condition that the members of the church are prepared to give their aid in the work, and a cheque for \$1200 has been received by the Rev. gentleman as a first instalment. It is needless to say that this generous offer has been accepted, and at the preliminary meeting to discuss the subject, a hearty response was made by all present. The new church will be of rubble walls, and as the much talked of stones of Muskoka are excellent for building purposes and guarantee dry walls, it will doubtless last for ages to come. The cost will be over \$3,500.—*Laws Deo.*

### PORT SYDNEY.

The Rev. R. W. Plante gratefully acknowledges the gift of ten dollars from Mrs. W. E. Moody, snr., Yarmouth, Nova Scotia, towards the fund for rebuilding the parsonage at Port Sydney. Also a box containing useful books and a parcel of clothing for distribution in my missions, from Miss Spence, Toronto.

## VISIT OF THE BISHOP.

The Bishop's programme for a short visit to Muskoka before Christmas was,—Dec. 5th, Ferrishill and Uffington, Dec. 6th, Purbrook, 7th and 8th, Gravenhurst, 9th, Raysville, 10th, Stoneleigh and Bracebridge, 11th, Falkenburg and Ufford, 12th, Bardsville, 13th, Northwood, 14th and 15th, Bracebridge. A private letter from Gravenhurst, Dec. 8th tells of the difficulties in travelling owing to the dearth of snow at this early season of the year. The Bishop says "I go on to Bracebridge to-morrow, but fear I shall be unable to reach some of the outstations, the roads are in such a fearful state of slush. Mr. Osborne and I had great difficulty in getting here from the country for Sunday duty. We started Friday morning in a cutter and returned in a lumber wagon Sunday morning, with the horse hitched on behind, the cutter being left eight miles away."


UFFINGTON—The Bishop of Algoma paid a visit to the Draper Township on December 5 and 6. Last winter the right rev. prelate was prevented from visiting this section of his diocese consequent on his visit to England. The visit this time was therefore looked forward to with more than usual interest. The Bishop, who was accompanied by the Rev. A. Osborne, of Gravenhurst, and the Rev. John Greeson, incumbent of the mission, arrived at the Ferrishill Church in time for service in the afternoon at 3. The attendance here was but small, but was considerably counterbalanced by the crowded state of St. Paul's Church, Uffington, in the evening. Long before the time appointed for commencing divine service the church was filled, drawn together, no doubt, by the fact, that there was to be a confirmation, an ordinance which has not been performed in this church for some few years past. There were eight candidates presented, and the few well-chosen words spoken to them by the Bishop could not fail but have their due effect. The sermon by the bishop was plain and practical, and attentively listened to, and the singing and responding most hearty. On Saturday, 6th, the bishop proceeded six miles further to Purbrook, where seven more candidates were admitted to the full privileges of the church, and received the Holy Communion. The people at this station have been very assiduous in their church work. The church has been lined, a large shed erected, church furniture and utensils bought, all quite recently. Thanks to the indefatigable help given by the lay reader, Mr. Charles Kirby, ably assisted by his two sisters, Miss Kirby and Miss E. Kirby. Altogether the bishop must have been pleased with his visit, and the church received new impulses. He returned to Gravenhurst on Saturday evening for the Sunday services.

The Rev. Edward S. Stubbs begs to acknowledge with many thanks, the receipt of a large box from the C. W. M. A., Toronto, containing books for Sunday-school libraries, useful clothing, and toys for the Christmas trees in his outstations.

Bracebridge, Muskoka, Dec. 19, 1884.

## MANITOULIN.

## LITTLE CURRENT.

ITTLE Current is to be congratulated. A Canadian gentleman, resident in London, has promised to build a church there while his sisters have undertaken to furnish it. The Bishop is corresponding with the family with a view to the commencement of operations early in the spring. We believe it is no secret that this so far anonymous benefactor is none other than R. A. Jones, Esq., son of the Honorable Robert Jones, a member of the Legislature, who, during his lifetime, was living and well known in Lower Canada.

## SHEGUIANDAH MANITOULIN ISLAND.

Nov. 12th, 1884.

BELOVED GREAT BLACK COAT,—We, the Indians of Sheguiandah, write to you to tell you that we wish to build a new church instead of mending the old one, and we wish to ask you to help us in this matter. We are willing to do all we can. We will give all the labour and as much as we can, but we wish you to help us to buy the materials. Perhaps some kind friends in England would help us if they knew of our need. We subscribe our need.

Chief—A. Manitowasing,

James Bahpewash, Joseph Shebahgezbig,  
Wilson Kagesheyagha, William Bahpewash,  
Anthony Kageshagheyagha, Henry Muckedabia,  
John Gakezhcoonga, and others.

The above appeal explains itself. The new church is sorely needed; \$1,000 will build and furnish it, with the labour of these poor Indians. It should accommodate 75 or 100. I will gladly receive contributions.

17 Wilcox street, Toronto.

E. ALGOMA.

## SHINGWAUK JOURNAL.

Nov. 15.—Joe Greensky from Garden River called and I gave him contract for taking down bell tower of old church with view of utilizing timbers for belfry of new church. Dr. Reid called to see Indian boy Naudee, aged 12, who has had abscess in leg brought on by another small boy mischievously sticking a pin into him.

Nov. 16.—Sunday—Held morning service at the Sault, Mr. Wotton taking our chapel service, baptized an Icelander's child named Siggeir. Dined at Mr. Butchart's. Called at gaol and preached to the prisoners, 15 of them. Drove on out to Korah, 6 miles. Service at 3 p. m. and administered the sacrament to 13 communicants. Home to Shingwauk at 6 p. m. Service in chapel at 7. Then to see Naudee and change poultices.

Nov. 17.—Lanced Naudee's leg a. m. Dr. Reid called and prescribed. Began teaching Wanabegiz medicine, and put him in charge of sick room.

Nov. 26.—Up early, out around to farm-buildings boot shop and factory to see that all were at their work. All morning doing weekly accounts. Teaching my own children 12 to 12.30. Soney, who works on the farm absconded this morning. Received his pay last night, so, Indian like, took French leave. It

uses inconvencence. Isaac the carpenter takes his place for the present till I can find another man. Afternoon, inspected the institution the same as every week. Indian boys examined for cleanliness. Making up medicines. Boys took the dogs for a sleigh ride for the first time this winter. Stove pipe in chapel fell down and we had a great time putting it up again. Evening, the usual Wednesday night service in the chapel, subject, Exodus 16. Boys answered questions on the chapter and repeated texts. After service inspection of Sunday clothing as usual. Then attending boy in sick room.

Nov. 30, Sunday—Morning service at the Sault, administered the sacrament to 11 communicants. Dined at Dr. Reid's. To Korah at 1.30. Examined the Sunday school for 10 minutes. Service at 3. Large congregation, about 70. Home to tea at 6. Evening service in memorial chapel.

Dec. 2.—Morning, bandaged Naudée's leg. Waubegeezis learning. Doing accounts. Out round to farm and shops. Engaged a farm man named Wilcox from Korah. Latin and Euclid class. Afternoon, letter writing. Out to Wawanosh at 3. Held Bible class with the girls.

Dec. 4.—Bandaged Naudée's leg. Filed letters. At 10.30 started out in a sleigh with my daughter Evelyn. Took new route, "Nellie." Made 3 calls at scattered farm houses, dined at Mr. McCulloch's. On our way back paid 3 visits in the Sault. Called on the Iceland family. The wife read to me from the Iceland Testament. The children read English. Home at 5.45 p. m. Evening, making medicines. Talking with David, Waubegeezis and Joseph, with a view to appointing the former captain of the school (in place of Benjamin, left) and the two latter substitutes; Johnny to be steward.

Dec. 8.—Holiday for both homes in honour of my birthday, yesterday. Took 4 sleigh loads for a drive out to Korah. Afternoon and evening games. Wawanosh girls and teachers presented a handsome album.

Dec. 11.—Accounts till 10 a. m. At 10.30 started in sleigh for Korah, with my daughter Kathleen. Took "Dollie" as she is faster than "Nellie." Drove 8 miles, put up horse and dined at Mr. E. Parr's. Then walked with Mr. Parr  $\frac{1}{2}$  a mile to attend funeral. Very stormy and snowing heavily. Large number present. Service in the house. Poor young widow, only 20 years of age and baby. We sang a hymn "Brief life is here our portion." Then walked  $\frac{1}{2}$  mile to the cemetery. Wild looking place, no fence round it. Reached home at 4. Accounts till 5.30. Evening, preparing matter for Alg. Miss. News till 9.30.

E. F. W.

### CLERGY LIST.

1. Rev. E. F. Wilson,	Bishop's Commissary
2. " J. K. McMorine,	Port Arthur
3. " R. Renison,	Neepigon
4. (vacant)	Sault Ste. Marie.
5. " J. H. Gallaher,	Garden River
6. " H. Beer,	Hilton
7. " F. C. Berry,	Bruce Mines
8. " W. M. Tooke,	Gore Bay

9. " F. Frost,	Sheguiandah
10. " J. S. Cole,	Manitowaning
11. " R. Mosley,	Parry Sound
12. " A. Osborne,	Gravenhurst
13. " E. S. Stubbs,	Bracebridge
14. " S. E. Knight,	Port Carling
15. " R. W. Plante,	Port Sydney
16. " Thos. Lloyd,	Huntsville
17. " W. Crompton,	Aspelin
18. " A. W. Chowne,	Rosseau
19. " A. S. O. Sweet,	Ilfracombs
20. " J. Gresson,	Uffington
21. " W. B. Magnan,	Burkes' Falls
22. " Gowar Gilmor,	Algoma Mills

The Bishop's Commissaries in England are the Rev. Daniel Wilson, M.A. Prebendary of St. Paul's and Vicar of Islington, London. Rev. Canon Duckworth, Hon. Chaplain to His Royal Highness the Prince of Wales, and Incumbent of St. Marks, Upper Hamilton Terrace St John's Wood, London, N. W. and Rev. C. H. Wallace, M.A. Holy Trinity, Clifton, Bristol.

### OLD COUNTRY SCRAPS.

**A** NUMBER of Canadian Voyageurs and Iroquois Indians are busy under the burning sun of Egypt trying to get the boats of Lord Wolsley's expedition up the cataracts of the Nile.

Lord and Lady Dufferin arrived at Bombay Dec. 8th.

The Prince of Wales' eldest son, who comes of age on the 8th of January, purposes making a tour of Canada and the United States next summer.

General Gordon, who is shut up in Khartoum, was born at Woolwich, Jan. 28th 1833.

All the great powers of Europe seem to be eager just now about the Congo territory on the West coast of Africa. Bismarck, having nothing particular to do in other ways, is putting his finger into the pie, and seems determined that Germany shall not be behind.

Willie Blair, the Queen's Highland Fiddler, died at Balmoral last month, at the age of ninety.

**SCHOOL ANSWERING EXERCISES.**—In Lord Malmesbury's *memoirs*, just published, his lordship tells us how he went to hear the school children catechized. Some of the answers were very amusing. "Who was Adam?" "The eldest son of Abraham." "What countries are there in Europe besides England?" "America and Asia." "What difference is there between town and country?" "None." "What is an Island?" "Plenty of water." "Of what religion was St. Paul before he became a Christian?" "A Roman Catholic."

Archbishop Trench, of Dublin, has resigned on account of age and ill-health, and Lord Plunket, Bishop of Meath has been elected to the Primacy in his place.

There has been some agitation on the subject of doing away with the Sunday delivery of letters. Mr. Bright, who was appealed to does not favour the movement.

There is a serious outbreak of small-pox at Durham, and it is expected that London will suffer seriously this winter.

A bust of Archbishop Tait, the late Archbishop of Canterbury, has been placed in Westminster Abbey.

Mr. Israel Hart, the new Mayor of Leicester, is the first Jew appointed to that office. In the year 1230 it was decreed that no Jew or Jewess, to the end of the world, should obtain any residence in the town of Leicester,—but times change.

The population of the Diocese of London, according to the Bishop of London's last charge is 3,024,000. Twenty nine new churches have been built within the past 5 years, and fifty more are required. The Diocesan clergy, engaged in pastoral work, number 1311, an increase of 141 since the last visitation. A thousand clergy assembled beneath the dome of St. Paul's to hear the Bishop's charge.

It is an established custom now to send Christmas letters to cheer the sick and sorrowing in hospitals, asylums, prisons &c. On Christmas day 1883, about 500,000 letters in 10 different languages, were circulated throughout Great Britain and Ireland and the Colonies.

The Bishop of Manchester, alluding to ritualism in his recent charge said, "the spirit of party and the spirit of lawlessness have lost much of their vehemence, and if we were delivered from the curse of unscrupulous newspapers that vehemence would probably be still further abated. In concluding his charge, he said:—Let us never turn our eyes or our thoughts away from the Church's great purpose in the world, which is, not to present to men's minds the imposing spectacle of a vast-endowed and established institution, but to be a messenger to weary souls of the good tidings of the Kingdom, to conquer the world to Christ, and to bring the Gospel of a Father's love home to the hearts of men."

### JOTTINGS.

The *Evangeline* is now lying moored at Captain Simpson's dry dock at Owen Sound, with a view to sundry little repairs, necessary to equip her perfectly for next summer's work.

The Bishop will spend most of the winter traveling in Muskoka. Letters should be addressed 17 Wilcock Street, Toronto, where his family at present reside.

The Deacons in this Diocese are evidently opposed to the doctrine of the celibacy of the clergy. One of them has recently become an annexationist, and two more propose following his example shortly.

A lawsuit has recently been concluded, in which this Diocese is affected to the extent of \$1500 bequeathed to it several years ago. The heirs dis-

pute our title under the Mortgages Act. Judgment has been reserved. Moral; Make your bequests to Algoma at once.

The Sault Ste. Marie Mission is still vacant. The Revd. E.F. Wilson gives one service each Sunday and every second Sunday at Korah, the outstation.

On going to press we hear of four Christmas Trees in immediate prospect, Dec. 26th, St. Luke's, Sault Ste. Marie, Dec. 29th Korah, Dec. 30th Shungauk Home, Jan. 2nd Garden River.

The Rev. R. Robinson is back at his old post on Lake Neepegon, and is in excellent health; he meditates a visit this winter to a tribe of pagan Indians, 70 miles distant.

We regret to hear that the Rev. E.S. Stubbs, of Bracebridge, is in ill health, brought on by cold and exposure.

Will some kind friend send the *Graphic* or *Illustrated London News* to the Shungauk Home. We used to receive the former regularly, but have not had a copy for more than a year.

We hear a pleasant rumour of a Sunday School collecting to supply our Memorial Chapel with a bell. Our other wants are an almsdish, an organ, and a chandelier for the chancel; our communion set consists of one very handsome silver chalice, which a lady contributed at a cost of \$50, but we have no paten or flagon.

The Garden River Indians meditate putting a stained glass window, with some Indian words on it, in the chancel of their church in memory of the late Bishop.

The number of subscribers to *Algoma Missionary News* is increasing fast.

The Rev. H. Beer desires to express his very sincere thanks to Miss E.B. Westmacott, Clapham, England, for the very beautiful present of a Magic Lantern with five sets of views. Mr. Beer hopes to raise some money by means of this Lantern to assist in building a church at Richard's Landing. He appealed for help but the response was not encouraging, so he will try what he can do by means of Magic Lantern entertainments. Mr. Beer has also to thank the Rev. G.B. Cooke, of Palmerston, Ontario, for a barrel of apples, which have been received in good condition, and prove to be exceedingly palatable in a place where they are a rarity.

COMMUNICATIONS RECEIVED too late for publication from Revd E.S. Stubbs, Revd A. C. Stone, and Revd H. Beer.

### Clothing Received for the Indian Homes.

From the Dowager Marchioness of Cholmondeley, red flannel, hindsay, and shirts. From F. E. Ericson N. B., a supply of boys' clothing. From Niagara, Ont., a capital supply of boys' and girls' clothing. From Ladies Aid Society, Trinity Church, Hawkesbury, a quantity of clothing for boys' and girls' and a number of books and papers. From Miss H. Burrowes, shirts, sashes and petticoats. From St.



Matthew's mother meeting, Quebec, a piece of furniture, and clothing for both boys and girls. From Rev. W. H. Naylor, Shawville, P. Q., three quilts, girls clothing, and Christmas presents; From the Sewing School of Church Ascension, Hamilton, a quilt and girls underclothing. From Miss E. Maxwell, girls clothing. From St. Georges' Mission, Union, Launoxtville, a nice box of clothing for Hannah Grey, and 2 books for Christmas. From Miss Ingles, Niagara Falls, presents for Christmas Tree. From Dunham, P. Q., a nice supply of girls clothing. All the above is gratefully acknowledged.

### RECEIPTS.

#### DIOCESE OF ALGOMA

The treasurer begs to acknowledge the following collections made in the diocese on Thanksgiving Day for account of the widows' and orphans fund:—Perry Sound, \$5; Huntsville, All Saints Church, \$4; Allansville, St. Michaels, \$1.32; Port Arthur, \$8; Dufferin Bridge, \$3.25; Gravenhurst, St. James, \$6.20; Gore Bay, All Saints, \$3.06; Uffington, \$3.25; Sheguimocidab, \$3; Marksville, \$1.09; Port Carling, 70c; Sault Ste. Marie, St. Lukes, \$11.12; Memorial Chapel \$3.46. Also the sum of \$5 towards the same fund from Dr. Mackelem, of Hamilton. Per Mr. A. I. Young, Dufferin Rridge, \$7; C. J., \$2; Mrs. C. J., \$1.

The following contributions are acknowledged with many thanks:—Mrs. Richardson, Brackburn, Wainipeg, \$10; per Miss Macpherson, Chetnut, Park, \$88; Dr. Wilson, Toronto University, for Indian Church at Sheguin, \$10; Mrs. E. Jackson, per Rev. Joseph Fennell, for do., \$10; per Miss Tucker, Clifton, Bristol \$31; (£11 for W. & O. Fund, and £20 for special purposes).

17 Willcock St., Toronto.

E. ALGOMA.

### RECEIPTS.

#### INDIAN HOMES.

St. Peter's Miss. School, Coburg.....	\$ 2.25
All Saints' S. School, Whitby.....	4.00
Miss Patterson.....	10.00
Arch'd Duncan.....	5.00
Mrs. Gurnoy.....	14.47
Grace Ch. S. S. Montreal.....	4.80
" Band of Hope.....	5.00
St. Mathew's S. S., Quebec for boy.....	50.00
By Mrs. Cooper.....	3.00
Cathedral S. S. Montreal, for girl.....	25.00
Sunday School class, Vandrevuil.....	4.25
St. George's S. S. St. Catharines.....	22.93
St. Stephens S. S. Toronto for girl.....	5.26
Trinity S. S. St. Johns' N. B. for boy.....	18.75
" " " " " for girl.....	18.75
Christ Church Deer Park, for girl.....	12.50
Ch. Redeemer S. S. Toronto, for boy.....	25.00
Miss Heathfield, 5s.....	11.12
Class 4, St. George's S. S. Guelph.....	5.30
St. Peter's Ch. Guild, Sherbrooke for girl.....	18.75

Holy Trinity S. S. Toronto, for boy..... £2.50  
" " " " " for Wawanosh..... 2.50

### ALGOMA MISSIONARY NEWS.

Rev. E. S. Stubbs, \$3.20; Miss Atkins, 20c; Mrs. J. Munro, 20c.; W. Marton, 25c.; Rev. W. Cronpton \$1; Geo. Hardiman, 35c.; Mrs. Turner, 20c.; Mrs. Anderson, 20c.; Miss Reed, 50c.; Mrs. Noyes, 33c.; Mrs. Broomfield, per A. H. C., \$5.95; W. H. Tremaine 25c.; Mrs. C. Major, 26c.; Rev. C. J. Machin, 52c.; Mrs. Williams, 56c.; Mrs. Draper, \$1.17; Miss Whitel00 Mrs. C. Tippet, \$3.15; Alice Wright, 48c.; F. Codd, 28c.; Rev. E. S. Stubbs, \$1; Miss Murray, \$1; Rev. L. H. Kirkby, 40c.; A. M. Ramsay, 41c.; Mrs. Snider, 39.

### AN OLD LEGEND.

There is an ancient legend of seven monks, who wished to devote themselves to God in a desert place, but none of them were musical and they were almost ashamed to sing their office. The legend went on to say:

So every day at Vesper-time the magnificat was heard; 'Tis said that from the boughs above, it frightened every bird;

For all were out of tune, and each a different chant would try.

But up in Heaven, where hearts are known, it made Sweet melody.

A young stranger joined them one Christmas Eve, with a beautiful voice;—the service went well—

But had they marked the stranger's face, and seen how all his thought

Was on his own melodious voice—for self was all he sought—

They would have known that up in Heaven, that voice was never heard;

For though the birds came flying back, CHRIST could not hear a word.

### SHINGWAWK HOME FOR INDIAN BOYS.

\$75 (£15) feeds and clothes a boy for one year, \$50 will provide food for an 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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REV. E. F. WILSON  
Sault Ste. Marie Ontario.