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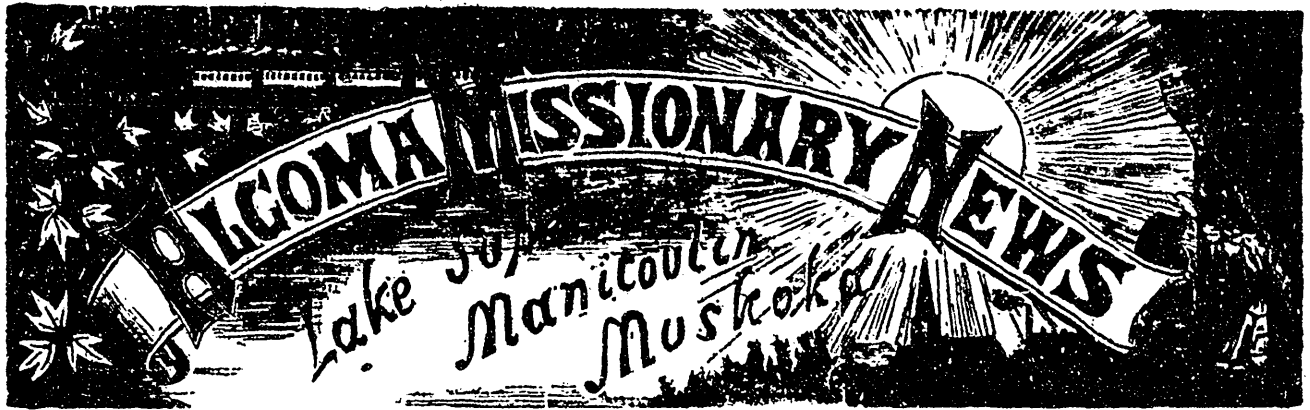
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Report of the Missionary Bishop of Algoma.

(Continued.)

(3.) *Garden River.*—This old, and well-established Mission, thanks, under God, to Mr. Renison's having spent the winter here, has grown and prospered, not so much numerically, (for this there was little room,) as socially and spiritually. Regular services in Indian—weekly prayer meetings—a Bible Class for young men—unceasing pastoral visitation from house to house—bedside ministrations to the sick, blind, and aged—conversations, Bible in hand, by the wayside—all these agencies have been utilized, and with undoubted results for good. Meanwhile the material progress of the Church has not been lagging behind the spiritual. Already the new church, for which funds were so generously contributed in response to the Bishop's appeal, is drawing towards completion, the Indians themselves having contributed sixty (60) days of free and volunteer labor, while the Mission House has been removed to a better site, enlarged, and made more comfortable otherwise for the Missionary and his family.

(4.) *Our Indian Homes.*—These invaluable institutions still continue their blessed work of educating and Christianizing the rising generation of Ojebways. Founded in a spirit of faith, hope and charity—carrying out a sound system of education, and in the past, "approved of God by" many signs and tokens, the friends of these two "Homes" may still rally them with unshaken confidence. Their history, like the Christian Church itself, has been marked by not a few fluctuations, but their record is one of permanent and undoubted usefulness.

Only a person deeply interested and directly engaged in the work, like the Rev. E. F. Wilson is, can understand the force of the difficulties to be encountered: (1.) The ineradicable scepticism of Indian parents as to the disinterestedness of our intentions with regard to their children; (2.) the tendency of the children to rebel against the necessary restraints imposed on their liberty, and to take refuge in flight; (3.) the reluctance of parents to leave their children in the "Home," for a period sufficiently long for the formation of permanent habits of industry, and fixed principles of right; (4.) the constitutional unhealthiness of Indian children, terminating, as it has, in a few cases, in death, while residents of the "Home," so creating an almost insuperable prejudice in the minds of a people as passionately fond of their children as they are naturally timid and superstitious; 5

the all but impossibility of obtaining helpers for subordinate positions, such as teacher, housekeeper or servant, who regard the question of the evangelization of the Indian from any higher standpoint than the financial.

Against this formidable array of obstacles Mr. Wilson has not only struggled, but struggled successfully, till now these two institutions, over which he has watched with all the jealous vigilance of a mother watching her first-born child, stand on a basis of acknowledged success, as two centres for the diffusion of Gospel light and blessing among the children of a people who have been long "sitting in darkness and the shadow of death." During the past year sundry improvements have been made in the Shingwauk Home, which will largely increase the comfort of the occupants. The most notable event, however, to be recorded in this connection is the completion and consecration of the "Bishop Faugier Memorial Chapel," a beautiful, and truly ecclesiastical structure, designed, in even its minutest details, by the Rev. Mr. Wilson, and erected by means of funds sent mainly from England, in response to his earnest appeals for some tangible, enduring, and useful memorial of the life and labors of the late revered Bishop of this diocese. Long may it stand, as a hallowed centre for the diffusion of Gospel light among hundreds, yet unborn, of the Indian tribes he loved so well. The Chapel was formally opened and consecrated on Wednesday, August 26th, the Bishop preaching, and the Revs. Dr. O'Meara, of Port Hope, A. Stewart, R. D., of Orillia, J. S. Cole, G. B. Cooke, H. Beer, R. Renison, and F. Frost (of the Diocese of Algoma), and P. T. Rowe (of Michigan), being present, and taking part in the services. A Missionary meeting was held in the evening, at which addresses were delivered by the Bishop and several of the visiting clergy.

FINANCES.

1. *Diocesan.*—This Diocese has been, is, and will be for all coming time, very largely, a Missionary Diocese, supported, that is, in great part, by funds coming from extraneous sources. Two or three centres may, possibly, in time, rise to the dignity of self-support. Elsewhere local resources must be liberally supplemented from year to year. To develop these will be my constant effort. At present the amount contributed in many places is not commensurate with the ability of the congregations, while the method is eminently unsatisfactory. A new system will probably be introduced before long, abolishing all purely personal monetary transac-

ous between clergyman and people; and holding the latter directly responsible to the Bishop for the faithful discharge of their financial obligations. There are difficulties in the successful working of such a scheme, but time and patience will surmount them.

2. *Canadian.*—The Treasurer's statement, appended below, will show the present condition of our mission and other Funds, with reference to the amounts contributed by the several Dioceses. It indicates a decided increase in the interest taken by Canadian Churchmen in our Missionary Diocese. Were our funds no more than equal to the demands on them, I would feel most devoutly thankful. That our "cup runs over" is owing largely to the fact that our clerical force is far from adequate to our needs. The accessions to our missionary staff, expected as the result of my visit to England, will strain our powers to the utmost. I would, therefore, express the hope that no Diocese will relax by even one dollar, in its efforts on behalf of Algoma.

A legacy of \$4,000 (to be paid within five (5) years), was recently bequeathed to our Mission Fund. Would that Churchmen would more frequently remember Algoma in their last wills and testaments!

*English Societies.*—The Diocese of Algoma still lies under weightiest obligations to the noble English Societies that have hitherto aided her so materially in her missionary operations. Indeed it seems as though they but needed to hear the simple story of our necessities, so prompt are they in responding to our appeals to the full measure of their ability. From two of them I am thankful to be able to report liberal grants for specific objects.

(1). The "Colonial and Continental Church Society," still continues its annual grant of £285.

(2). The "Society for the Propagation of the Gospel" has manifested even more than its usual interest in our Missionary Diocese during the past year, having voted (a) £1000 towards Endowment, on condition of £4000 being raised for the same purpose by 1887, (b) an increase of £200 (over and above the £150 hitherto granted) for the benefit of four (4) new Missions in Muskoka, and (c) the sum of £100 in aid of the Bishop's "Steam Yacht Fund."

(3). The "Society for Promoting Christian Knowledge," has followed closely in the footsteps of the Sister Society by also voting (a) £1000 towards our "Endowment Fund," (b) £75 for studentships, and (c) sundry sums for the completion of Churches in needy places. We are also greatly indebted to the "S.P.C.K." for frequent and liberal grants of Prayer and Service Books, Bibles, &c., for use in our Churches, and of tracts and other publications for general distribution. I hope to meet the Committees of these several Societies during my approaching visit to England, and for myself, as well as for the Clergy and Laity of the Diocese, make grateful acknowledgment of the ever-deepening obligations under which their sympathy has laid us.

#### ENDOWMENT FUND.

This Fund, like that for the "Widows and Orphans," is slowly and painfully struggling into existence. Until it rests on a sufficiently broad foundation, the several Dioceses will need to carry the burden of the maintenance of the Bishop of Algoma. The very promptness with which they have all discharged their voluntarily assumed and largely increased obligations during the past year, (not a dollar being

due on the stipend account), makes me the more desirous to relieve them as quickly as possible of this heavy responsibility. I shall, therefore, make this Fund a special subject of appeal while in England. The liberality of the two great Societies (named above) will aid me very materially.

#### STEAM YACHT FUND.

Funds sufficient for the purchase of a small steam vessel for the Bishop's use have been contributed, but not expended as yet, great caution being required in such a case, to ensure a wise and safe investment. Meanwhile a second summer in the diocese has only confirmed the opinion previously expressed, as to the absolute necessity of some such independent means of transit. My recent tour among the islands, and along the north shore of Lake Huron, involved a journey of upwards of six hundred (600) miles in an open sail boat, none other than "The Missionary." recently presented to the Rev. E. F. Wilson, by the Sunday School of St. James' Cathedral, Toronto. This mode of travel is attended with great difficulties in the fulfilment of definite appointments, and in stormy weather with not a little danger. The annual maintenance of the Yacht will cost about \$800. This has yet to be provided.

#### WOMAN'S WORK.

Under this head is embraced only the work done for Algoma by Christian women through organized agencies. Individual manifestations of interest and sympathy have been "for numbers numberless." In England and Canada alike, directly through the Bishop, and indirectly, through the clergy, for specific objects in various missions, an unceasing current of kindnesses has flowed into the Diocese from "women, which have labored with us in the Gospel, whose names are in the book of life."

(To be Continued.)

#### Christmas at the Indian Homes.

Santa Claus visited the Shingwauk Home on Christmas Eve. Only just a glimpse was caught of him by some of the boys, but the next morning their stockings were found all well filled with candies, nuts, apples, and various presents. On Christmas day the Wawanoosh girls all came to spend the day. The Shingwauk team went to fetch them, that is as many as could clamber on to the sleigh, and Hardiman, the gardener, brought the rest with his old grey horse. We had service in the chapel at 11. Mr. Wotton, the school master, and the Indian boys had all been busy decorating it the day before, and it looked very nicely. Mr. Wilson preached partly in Indian and partly in English and told the story of Bethlehem, and the offertory, amounting to \$4.58, was applied to the support of an orphan child in Palestine. About half past one, a grand dinner was spread out for boys and girls all together in the Dining Hall, roast beef and plum pudding, and the tables decorated with cedar sprays and sprinkled all over between the plates and dishes with apples, nuts, raisins, and candies, so that hardly any space was left. In the afternoon there were quiet games in the school rooms, and in the evening Christmas hymns, saying texts, and answering questions. All spent a most happy day, and after a cup of hot coffee each, the girls drove back to the Wawanoosh about 9 p.m.

The Christmas Tree was on January 4th, the last day of the holidays. There was a grand gathering of all the pu-

pils from both Homes, together with the teachers and employes, and a few friends from the Sault. A beautiful Christmas Tree it was, loaded down with presents, including the candy bags, there must have been at least 500 gifts. Besides the forty seven Indian pupils, all the employes and their children came in for presents, and all went away loaded with as much as they could carry. Another part of the entertainment was 'the fish pond';—a payment of 1 cent entitled an individual to cast his hook and line over a curtain suspended in a door way, and great amusement was caused by the various articles that were hooked and brought up dolls, trumpets, pin cushions and all kinds of things.

It is satisfactory to be able to say that both the Indian Homes, the Shingwauk and the Wawanosh are in a prosperous, hopeful, state, the number of pupils is not so large as in some former years, but those that are with us are a nice class of children, and the staff of teachers and employes all that could be desired. The little chapel is a great addition, and services are held regularly every Sunday, and on Wednesday evenings, boys and girls both usually attending. Some little change has been made recently in the Industrial Department. The printing office has been closed and presses &c. disposed of, and a factory for sash and doors and flooring started in its place. The Algoma Missionary News is still published at the Shingwauk Home, the printing being done at the newspaper office.

### Christmas At Sheguiandah.

We spent a very pleasant Christmas here. The Indians decorated the church very prettily with evergreens and artificial flowers of their own manufacture. One old woman named Keezhegook gave a large new mat to put down before the communion table. She gave one some time ago but it had grown shabby, so she made another to take its place.

The service on Christmas day morning was well attended and the people gave great attention to a suitable discourse from their missionary. The singing of the Christmas hymn *Angeling nuhguh-mowug*, is a very important feature in the Christmas here. The people join in with energy.

In the afternoon there was service in the new church in the White village, and in the evening the Indians made a grand feast and bade many, amongst others the missionary and his family were invited, and they went without making excuse. The tables were set well, the eatables were abundant, and varied. Rabbits I think were most prominent. There was pork and fowls and fish and bread, cakes, potatoes and tea. A goodly assembly was there and did justice to the feast. There was enough and to spare. After all had eaten and were filled some large basketfuls of fragments remained.

During and after the supper the people were entertained with music and singing by the young men and women of the band, the missionary presiding at the organ. Several of the hymns in the Shingwauk hymn book were sung. Then the Chief Manitowasing made a speech exhorting his people to godliness and virtue. The strength of the white man said he is owing to his religion. He is powerful because God's blessing rests upon him. Trust in God and serve him and you Indians will prosper likewise. Some of the other Indians made speeches. The missionary made a few remarks and pronounced blessing and all departed.

On Thursday evening Dec. 27th there was an entertainment of a slightly different character. It was a Christmas tree for the Indian children in the school house. Last summer the ladies of Toronto kindly sent some presents for a Christmas tree for the children. We never had one here before, so the Indians scarcely knew what kind of an affair it was. A good tree was procured and set up in the school house, the things were hung upon it after being ticketed. The room was decorated and at six o'clock in the evening the bell rang to let the people know that the proceedings were about to commence. The room was soon crowded with the children and their parents. Santa Claus was there, a little fat old man with white hair and whiskers, about 3 feet in height. He distributed the presents to the children. There were little dresses and petticoats, and knickknacks for the girls, and knives, pencils, paint boxes &c., for the boys, and a small bag of candies for each and every one. Santa Claus caused great merriment. All were highly delighted. There was singing &c. afterward. The Chief gave a vote of thanks in the name of his band for the trouble taken for their amusement. He said he had often heard of Santa Claus and Christmas trees, but this was the first time he had seen either things. He said it was "onesheshin shepeche," (very good).

An entertainment of a more profitable character, financially, was held on the Thursday before Christmas day. This was among the white people for the benefit of the church at the corner. There was tea and musical and literary entertainment. A large crowd assembled 25 cents admission. \$35 was realized.

The church is already plastered, but we have to get pulpit or rather desk and communion table, pews, &c.

FRED. W. FROST.

### Muskoka.

AN ACKNOWLEDGEMENT.—On behalf of the Huntsville Sunday School I have to thank Miss Muttelbury, of Toronto, for her very valuable present of books, papers, and Christmas cards just received. At such a season as this, our little ones are not only cheered, they are encouraged by her kind remembrance. I wish I could in any way tell her how very grateful we feel. Although we are not wholly lost in the woods up here, our position is in a certain sense that of isolation, and we need many aids and helps to keep us abreast of the times. If some friend would only supply my mission with one or two good libraries, I should esteem it a very great favor indeed. I have also to acknowledge with thanks a gift of papers, etc., from the Rev. J. Griddle, of Port Dalhousie, for our school. Most grateful we always are for these kind tokens of goodwill.

C. A. FRENCH,  
Incumbent of Huntsville.

### Algoma Mills.

The Hospital at Algoma Mills has been very full for weeks past. Fever and suffering and death were there. About two months ago, a young man, a Finnlander, speaking the Swedish language, was brought in, with compound fracture of the left leg, above the knee, caused by a fall from the cars at night. He was greatly prostrated, and the Doctors, con-

sidering his strength insufficient at the time, were obliged to defer the necessary amputation. Indeed it was fully expected that death would come as each hour went by. He could only speak a few words of English. He appeared to be a man of silent gentle disposition, and who would bear his great sufferings with quiet unflinching patience. It was sad to see him gazing down mournfully at his broken limb, and then raising his eyes to look at our faces. Poor stranger, speaking only a foreign language, far away from his home, and from those he loved, and who loved him! Surely the dear Saviour would be present with him, even by his bedside. We prayed to our Father in Heaven that he would allow to the dying man, time. And that prayer was heard, and fully granted. A Swedish Testament was procured, and over and over again, for days and days, in great weakness and suffering, he read for me, in a tongue that was dear to him, those very passages in which the Saviour Himself was telling him of the full, perfect, free, glorious salvation. He regained a little strength, and the doctors very successfully amputated his leg high up near the hip. Here again the same calm patience, and heroic power to endure without a murmur, which constitute indeed the truest bravery. But the seeds of death had fixed themselves too firmly in him, and his strength gradually sank. The very last time he was able to read for me his Testament (held up before his face, with the places marked) it was those glorious words of the Saviour, in the 11th chapter of John, commencing "I am the Resurrection and the Life," and ending "Believest thou this?" or in his language "Fror du det?" when I said to him "Fror du det?" he looked at me and quietly answered in English "Yes." We buried him yesterday in the little cemetery here, and again I repeated those glorious words "I am the Resurrection and the Life, saith the Lord"; but this time he could not hear me.

Dear reader, have you become interested in poor, patient suffering Andrew the Finlander? Then look forward to that great morning when we will be gathered a joyous throng around the Great Master, and Andrew will be there too.

G. GILLMOR.

### Jottings.

The Bishop expected to be in Canterbury in January and to preach on behalf of Algoma.

A very successful Christmas tree entertainment was held by St. Luke's Sunday School in Dawson's Hall, Sault Ste Marie on the 28th of December.

We are sorry to hear that the Bishop has been unsuccessful in his applications to the Church Missionary Society for assistance towards the work in his Diocese.

Rev. E. F. Wilson desires to acknowledge the kind gift of a pocket communion service from Rev. T. E. Sanders, to be given to a missionary in the Diocese of Algoma.

Will friends who send boxes of clothing to the Indian Homes, always please put a list of the articles inside and say where they are from. Otherwise it is often impossible to identify them or to make acknowledgement of their receipt.

UFFINGTON.—The church-wardens of St. Paul's, herewith, acknowledge most gratefully the gift of four harp and two

bracket lamps, all complete, donated by Rev. W. Crompton per Rev. T. Lloyd, thus completing the effective lighting of our little bush church.

### Diocese of Algoma.

The Treasurer begs to acknowledge the following contributions:—Dec. 27, Widows' and Orphans' Fund: St. John's Church, Stated, per Rev. W. Crompton, \$5. General Diocesan Fund: All Saints' Church, Eastbourne, £17 1s 10d. stg. Rev. W. Martin, £42 5s. stg. Thanksgiving Collections:—Port Sandfield, 75cts; Port Carling, 85cts., per Mr. J. J. H. Pitcher; Christ Church, Korah, per R. Coverdale, Esq., \$2.50.

The sum of \$50 was deposited to the credit of the Treasurer in the Bank of Montreal on the 3rd July last, but without any particulars. Having no account with that institution, the Treasurer only heard of the deposit last week, and would be obliged by the party who made it communicating with him.

Jan. 9th:—General Diocesan Fund—St. James Church, Port Carling, 78cts; Rev. W. Martin, London, England, £64. 0. 0.; Redgrave-cum-Rothedale, Suffolk, England, per Herbert Symons Esq., £2. 1. 1. Steam Yacht Fund—"H." per N. W. Hoyles Esq., \$10.00. Thanksgiving Collections—Per Rev. F. Frost, Sucker Creek, \$3.00; Little Current, \$1.00; Shequidah \$1.00

### Indian Homes.

St. George's S. school, Guelph, per Miss E. J. Robins \$3; H. Rowsell (annual) for Shingwauk \$10, Wawanosh \$10; All Saints S. school, Toronto, for girl \$50; St. Peter's Guild, Sherbroke, for girl \$18.75; Pembroke Sunday school for W. H. 15.00; Mrs. E. Wood \$5.00, Ladies mission working party, Westbury, per Miss Desprez £2. 2. 0. \$10.23, Rev. S. Harris 65cts; St. Paul's, Port Dover for boy \$7.00; St. John S. School London Township \$700; Rev. T. E. Sanders \$1.20, Holy Trinity Sunday school, Barton, for W. H. \$5.00.—Total to end of year \$91.75.—Total since January 1st \$51.08.

### Memorial Chapel.

H. B. \$5.00; S. P. C. K. Grant £50.

### Algoma Missionary News.

Miss E. J. Robins, 35cts; H. Rowsell 35c; Mrs C. Sharpless \$1.05; Mr. S. Forrest. 70c; E. H. Wilmot 35c; R. Smart, 35c. Mrs Snider 35c; Mrs McLellan, 85c; Dr Anderson 35c; Mrs Robertson 70c; Mrs Campbell 35c; Mrs Draper 75c; Rev. E. B. Nicholls \$1.00; Mrs Inches 35c; Miss Moore 35c; Mrs C. Tippet 35c; Mrs Harrison 35c; Mr. G. Armstrong 35c; G. R. Parkin 85c; Miss G. Milne Home, 25c; Rev. F. W. Kirkpatrick \$2; Mrs Wade 35c; Miss E. Wood \$2; Rev. S. Harris 85; Mrs Wheeler \$1.05; H. G. Frowas \$1; Miss N. McClenaghan 35; Miss M. Mason 40c.

Total to end of year \$9.70.  
" since Jan. 1st 7.50.

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THE EDITORS OF ALGOMA MISSIONARY NEWS.

Sault Ste. Marie, Ontario