VOL. V. FEBRUARY 1st, 1882. No. 2.

IN MEMORIAM.

HE whom we loved—whom we reverenced—whom we trusted—has in GOD'S providence and wisdom been taken from us,—

BISHOP FAUQUIER SLEPT IN JESUS DECEMBER 7TH, 1881.

OUR MISSIONARY DIOCESE OF ALGOMA is left without a head. The flock in the wilderness is without a Shepherd. Tears well in the eyes of backwood's settlers who knew their Bishop as a father and a friend. Indian Chiefs sit with their heads bowed. May GOD have mercy upon us, and in His own good time raise up one who shall tread in the holy steps of him who is taken from us.

SOME OF OUR BISHOP'S LAST WORDS.—In his last sermon, three days before his death, (Advent Sunday) he urged his hearers to "be ready," for they knew not the day nor the hour when the Son of Man might come.

When regret was expressed that he had come out in such bad weather and not feeling well, he replied, "This is my place, I could not remain at home if I could possibly get to the house of GOD."

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"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2nd Tim. iv. 7. 8.

A PRAYER.

ALMIGHTY GOD, our Heavenly Father, who has purchased to Thyself an universal Church by the precious blood of Thy dear Son; mercifully look upon that portion of Thy vineyard now left desolate through the removal by death of its Chief Pastor. Have pity we beseech Thee upon Thy flock in the wilderness, and so guide and govern the minds of those in authority that they may faithfully and wisely make choice of a fit person to fill the sacred office of Bishop in this Diocese, even one who both by his life and doctrine will set forth Thy glory and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

A MEMORIAL CHAPEL

To the late Bishop Fauquier,

First Missionary Bishop of the Diocese of Algoma.

It having pleased Almighty God to remove from our midst the first Bishop of the first Canadian Missionary Diocese, and he being one who during his short pastorate of nine years so greatly endeared himself to all to whom he ministered and was so loved and respected wherever he went, it will, we feel sure, meet the views and wishes of a very large number of church people throughout this ecclesiastical province that a fitting memorial should be erected in honor of him who while he lived neither sought or would take any honor to himself.

Bishop Fauquier while alive selected a spot close to the Shingwauk Home for Indian boys as a site for a chapel to be used by the inmates of the Institution and the settlers in the neighbourhood, and on the day of the re-opening of the Home, on the 1st July last, he went in company with all the Indian boys in procession to this chosen spot and in a few words of solemn and tender utterance dedicated it to the worship of Almighty God. Then, while some verses of "The Church's one foundation," were sung, the boys deposited each a stone on the line marked for the walls as a pledge that they would assist in the building of the Chapel.

What plan could be more suitable than that this little chapel, which it is hoped may be built next summer, should be erected as a memorial to our late Bishop.

Let it be called the "*Bishop Fauquier Memorial Chapel.*" The cost would be about $2000. Of this amount nearly $600 has been already subscribed.

Will not some churches who hold our revered Bishop in loving remembrance take up the suggestion and lead the way by making a special collection towards the object in view.

All the donations so far have been made secretly, the initials only of the donors being given. We would like to continue this plan as we believe it was wholly in accordance with the mind of our late Chief Pastor and will also tend more to the honor and glory of God.

A few words about the proposed Chapel. It is to be erected, if God will, near to the Shingwauk Home, within full view of the River St Mary It is to be built of stone, with two foot walls and butresses, as shewn in the sketch. It will have porch, chancel, and vestry, and there will be accommodation for about 120 persons. The

chancel is to have a stained glass window, beneath which will be handsome panelled work in oak, and four tablets with the Lord's Prayer, the creed, and the Decalogue in Indian. The pulpit and reading desk will be of oak. These and the chancel fittings are to be made during the winter in our Carpenter shop. A stone font and a Communion service will we hope be given by friends. The lectern has already been promised. We shall also want a bell, a chancel carpet, and other ordinary fittings such as are always required.

Should any who may read this feel disposed to aid in the work will they kindly send their contributions to the REV. E. F. WILSON, Sault Ste. Marie, Ont., or in England to MRS. W. MARTIN, 6 Dean's Yard, Westminster, S. W.

TO THE ALGOMA CLERGY.

Sault Ste. Marie,
January 16th. 1882.

DEAR BRETHREN.—Our hearts are all grieving at the very sad loss which our youthful missionary Diocese has sustained in the sudden removal by death of our beloved Bishop. Our united prayer must be that God will look mercifully upon us, and provide for our necessities, and in His own good time raise up one to continue the blessed work which our late Diocesan amid so much trial and discouragement, and yet with so great patience and fortitude, had commenced.

In the mean time it is my duty as commissary to undertake all the duties belonging to our late Bishop, so far as by God's help I may be able to discharge them, and I am instructed by the Metropolitan to do so. If therefore you have any matters requiring immediate attention, and in which I can render you any service, I shall be obliged by your communicating with me. I shall also endeavour if possible to visit the Muskoka district early during the coming spring.

According to the XI Canon enacted at the last meeting of the Provincial Synod, a special meeting of the Synod must be held within six months after the occurrence of a vacancy in a Missionary Diocese. We may therefore hope that ere the summer has advanced far a new Bishop will have been appointed, and my responsibilities will be at an end.

I remain
your brother in Christ,
EDWARD F. WILSON.
Commissary Diocese Algoma.

ANNUAL REPORT.—The annual report of the Indian homes is in the printer's hands, and will be ready for mailing in a few days.

GARDEN RIVER.

Garden River, Dec., 27th '81.

To the Editor Shingwauk Journal.

DEAR SIR.—Thinking that an account of our Christmas Services, &c., might be interesting to your readers, I take the liberty of intruding upon your space.

On the 2nd Sunday before Christmas our worthy second Chief Buhkwujjenene earnestly besought us to give according to our means on the following Sunday towards the decorations of our Church, in loving remembrance of the birth of the Son of the Great Spirit. Therefore on the following Sunday, or the next before Christmas, a very fair collection was taken up, and during the next week church-wardens Menesenoon and Michael Mizzegun were very busy, with the help of some of our young women, in beautifying our Church.

At 11 o'clock p. m., on Christmas Eve the warning note struck out from the belfry, announcing that the good old custom (with us) of watching in the morning of our Saviour's birth was again to be celebrated. At half-past 11 the Rev. P. T. Rowe, B. A., our much loved clergyman, and Mr. J. H. Glass, S. B. C., the lay reader, emerged from the vestry, whilst our choir sang a hymn of praise. We then had Evening Prayer to the end of the collect for peace. After singing a hymn we were called upon to offer up our thanks to Almighty God in silent prayer for the great gift which He has given us. There was silence for the space of five minutes, when we all joined in saying (on our knees) the "Gloria in Excelsis," to be found in the Communion Service, and I am sure I need not say how our hearts were lifted up within us when saying that grand old hymn.

Then, as usual on such occasions, Chief Buhkwujjenne spoke some heartfelt words of counsel and advice, drawing a beautiful comparison between the glory of the House of God here on earth and the House of God in heaven, showing however much we may strive to beautify the former it is simply ugly compared with the latter. Chief Wahbuhmeme next spoke a few words, after which the Father of our tribe, the good old Chief Augustin Shingwauk, spoke some burning words of comfort and exhortation, in which he alluded with touching pathos to the death of the Father of our Church, as he said "You have lost a loving father and I a much loved brother," and tears were in the venerable Chief's eyes as he resumed his seat. Then came another hymn, and the prayer for St. Chrysostom followed by the benediction ended a service of prayer and praise, which it is hoped will redound to God's glory and our own good.

The singing was very good and reflected great credit upon our choir, and especially upon Jacob Wagimah, the choir leader, and Michael Mizzegun, who well sustained the bass solos, of which there were several.

And now for the decorations,—to begin with the sanctuary, over this was reared an arch of evergreens, some 10 or 12 feet high, surrounded by three crosses, and ornamented with stars and rosettes of coloured paper work and from this arch was suspended a very nice lamp, a present to the church from Mr. Rowe. Over the prayer desk and pulpit on either side of the sanctuary was a nicely arranged ornamental arch, or canopy, attached to the wall. On the walls were also a triangle of evergreens, with the word "Three" inside, signifying the Tri-une Deity, and on the opposite wall a double triangle, further along on either side was a large wreath, in the centre of which was the word "Ever," signifying the eternal duration of the Godhead. In addition to these the walls were festooned with evergreens all around, and also the gallery front; at the ends of the seats were fixed some small trees, so that entering the church by lamp-light last Christmas Eve one would have imagined it some fairy bower in the midst of a miniature forest.

At 10 a.m., on Christmas Day morning prayer was conducted by Mr. Rowe, assisted by Mr. Glass, after which the Holy Communion was administered to 36 communicants, out of a congregation of about 105 old and young,—*i. e.*, over a third of the congregation remaining to participate in that sacred feast. The sermon by Mr. Rowe was on the words "Let us now go even unto Bethlehem," St. Luke ii. 15, and was an earnest appeal to his Red brethren to seek the Lord whilst He may be found in the service of the Sanctuary, wherein Jesus gives Himself as the true Bread and Water of Life.

The collection, in accordance with the Bishop's pastoral, was devoted to the benefit of the Missionary, and realized a fairly handsome contribution.

Again at 7 p. m., our little church was almost crowded, when the Evening Service was conducted by the lay reader.

Your Brother,
Uhnishenahba.

XMAS EXAMINATION
AT THE
INDIAN HOMES, SAULT STE. MARIE,

THE EXAMINATION of the Indian children took place on the 16th, 17th, 20th, and 21st days of December. Girls and boys were examined together, the plan being that for each year of residence in the Institution a child

must [illegible] 100 marks in order to be a victo[illegible] marks to be an aspirant, and [illegible] who received less than 60 marks for each year would be counted as lags.

The result of the examination was that out of 53 boys and 22 girls, there were 14 boys and 7 girls victors, 19 boys and 4 girls aspirants, 17 boys and 8 girls below mark, and 4 boys and 6 girls lags. The first victor was John Esquimau, about 27 years of age, who is preparing for college and received 600 marks out of 685. Second came Kahgaug with 534 out of 635, and third Waubegeezis, a smart little fellow of about 11, who took 433 marks out of 575. The best of the girl victors were Martha Esquimau who took 330 out of 478 marks, and Flossie Wawanosh who took 323 out of 445.

The average number of marks taken by the pupils was higher than at any previous examination. At the midsummer examination 1879 the pupils averaged 57⅞ per cent of the total number possible; at Christmas 1880 58 13-18 per cent; at midsummer 1881 61¾ per cent; and at the examination just held 63 2-5 per cent.

The subjects taken up were as follows:—

3 senior boys were examined in geography, grammar, arithmetic, English history, Euclid, algebra, latin, and a little greek.

12 boys and seven girls in reading, spelling, dictation, arithmetic, geography, grammar and English history, the girls omitting the two last subjects and taking sewing, knitting, &c., instead.

14 more boys and 7 girls brought up the 2nd reading book, spelling, dictation, arithmetic, and a little elementary geography. The rest of the school were only commencing to read, and writing on slates.

The following are a few specimens of the questions given to the senior boys and the answers they gave.

(*a*) Describe the Tabernacle, *Ans.* (Esquimau.) The Tabernacle was a church made something like a tent. This is the church which the Jews had while journeying through the wilderness. It was 30 cubits long, 10 cubits wide and 10 cubits high. It was divided into two parts, the larger part was called Holy Place, and the smaller part Holy of Holies. In Holy Place priests used to go every day to perform the services, but into the Holy of Holies only the High Priest was allowed to go once a year. In Holy Place the altar of incense, the table of shew bread and the golden candlestieks were kept. In Holy of Holies the Ark of the Covenant was kept.

(*b*) Tell what you know about Melchizedek. Where is he mentioned in the New Testament? *Ans.* (Benjamin.) He blessed Abram when he came from the battle after he had got Lot for he was made prisoner. He was king of Salem and also a High Priest. and no one knew who he was. He is mentioned in Hebrews viii.

(*c*) Where are Aden, Pondicherry, and Singapore? *Ans.* (Kahgaug.) Aden is at the mouth of the Red Sea. Pondicherry is in India on the Coromandel coast. Singapore is on the Straits of Malacca.

(*d*) What is told of Edward VI? *Ans.* (William.) He became King when he was 10 years old. Quick and intelligent. Somerset managed the king lom when he was a boy. He built schools at Shrewsbury. Birmingham, Macclesfield. Also hospitals of St. Bartholomew and St. Thomas.

The marks gained by the pupils included those given for good conduct, punctuality &c., as well as for progress in their trades, so that the apprentice boys (who only study at night) had an equal chance with the rest.

MISSIONARY TRIP TO LAKE NEPIGON.

By Rev. E. F. Wilson.

(Continued)

A number of Indians came in just after breakfast and stayed to prayers. Among them was Oshkahpukeda's wife (He had two but has given up one since becoming a christian). The woman's name was Mary Sarah, and she at once made great friends with Mrs. Renison though not able to speak a word of English. I interpreted for them for a short time and then Mary Sarah began pointing to things in the room and made Mrs. Renison tell her the English names. She said she would like to learn to sew and knit and wash clothing like a white woman. Just at half past one the canoes arrived with Mr. Renison and their little boys on board. A number of Indians came down to the shore to greet him and escorted him up to the mission house. All the afternoon was spent in unpacking and arranging the things and we also paid visits to several of the wigwams. Mr. Renison made presents of fowls to two of the families, and it was amusing to see the fuss that the people made with them. It was the first time that chickens had ever been seen at Neepigon and they had to be told how to feed them and what to do with them. Oshkahpukeda had a young gull and this was put down on the floor beside the chickens and they stood gazing in astonishment at each other.

FRIDAY AUG. 19.—This afternoon we held a council of the Indians, it was not very satisfactory, indeed Indian councils seldom are. The men had been promised $10 an acre for chopping the trees, but they evidently had no idea how large a piece of land an acre was, and there was great dissatisfaction when they found that instead of having completed an acre some of them had not chopped more than a quarter of that amount. They have to pay very high prices for provisions at Red Rock, about 50 per ct. more than at the Sault, and then it is immense labour and expense getting the things up to Lake Neepigon, so that a bag of flour which could be bought for $6 at the Sault is worth quite double that amount by the time it gets to the mission. In consequence of this the Indians expect good pay for their labour, indeed it is impossible for them to live unless they get better pay than is given below. As there seemed to be so much dissatisfaction about the chopping, I thought it better to raise the price and give them more than had originally been promised. So the land was measured and they received at the rate of $16 an acre for their work, but even then one man was found to have received on account $5 in excess of what was due to him, and he had to refund it. He gave it back without any trouble but seemed to be annoyed, and being a pagan it is quite possible he may withdraw from the mission for the present.

The next matter was to settle about completing the two buildings. A man named Cheadah with his son Francis had the contract to complete the mission house, they were away, and as they didn't actually belong to the mission the Indians thought it doubtful whether they would return and finish it, especially as they seem to have been paid a little in excess of what was due to them. The School house was in the hands of Oskahpukeda and Upbesekun. These two men had contracted to finish it for $60. They had already drawn $35 on account, and there seemed to be but little done. The shingles indeed were cut but they had still to be put on the roof, the ceiling and floor had both to be boarded, and two new windows to be put in on the north side. The lumber for the floor and ceiling had for the most part still to be cut, It seemed to us best to take both the buildings off the contractors hands, and finish them ourselves paying the Indians by the day for their work. So I told Oshkahpukeda and Upbesekun that we would value their work so far as completed, and if it came to more than $35 they should received the balance, if less then they would have to refund. To this they agreed, and we found that they had been paid $2 in excess. They were both quite pleasant about it and agreed to pay that amount back to us.

And so it was settled that on Monday as many Indians as were willing should come to work at $1 a day each

finding their own food.

The following saturday was spent in grinding tools and making preparations to commence work on Monday.

In the afternoon Mrs. Renison gave birth to a little boy, Oshkahpukeda's wife attending her as nurse.

In the evening we held a communicants' meeting in Petigoogwun's tent. It was very interesting. These people hardly knew what the sacrament was, but I explained it fully and read part of the communion service to them. We also sang hymns and had earnest prayer for the outpouring of God's Holy Spirit. Six of the converts gave their names as wishing to partake of the sacrement; they spoke very humbly about themselves, their own sinfulness, and the difficulty they felt in contending with temptation. Among them were Oshkahpukeda, his son Muhqua, and the sick man Petigoogwun. Among the listeners was a pagan, named Kenees. He said he wished to become a christian, and would offer himself as a candidate for baptism on the morrow. Joseph had been teaching him through the winter, and thinks that he is well prepared.

SUNDAY AUG., 21.—We held service this morning in Petigoogwun's wigwam; about twenty were present and I spoke to them from the words. "The blood of Jesus Christ, his son cleanseth us from all sin. Afterward we received the Holy Communion. There were ten of us in all. It was a most interesting little gathering, and the worshippers seemed to be impressed with the solemnity of the holy feast in remembrance of our Lord's passion and death.

In the afternoon Oshkahpukeda came to me and said, "I've been thinking it over, and I think I would like you to take my son, Muhqua, and my daughter Annie into your Homes at Sault Ste. Marie, they both wish to go with you, and my son would like to become a teacher in the place of Frederick who died." I was much touched by the confidenee which the poor man thus displayed, indeed I believe there is a true spirit of earnestness in both him and his son Muhqua; they both spoke as though they felt it when invited last night to partake of the sacrament, deploring their own sinfulness and unworthiness to partake of it. Indeed Muhqua refused at first, but his father reminded him of what I had been saying that we could none of us be free from sin in this world, and that if we were truly in earnest in our desire to follow and love the Saviour then we might come and partake.

The idea struck me that if Muhqua went with us back to the Sault, I might leave one of my boys, Wells, in his place. The little band of worshippers is small, and it would seem a pity to reduce their number, and this boy Wells who is an orphan and belongs to Garden River, had expressed a wish to remain. He is a good obedient boy, and would learn as well with Mr. Renison as if he were at the Shingwauk. Both Mr. Renison and Oshkahpukeda were pleased when I proposed this plan, and it seems altogether, if God will, the best thing to do. We had service again at 6 p.m. and the pagan Indian Kenees, about forty years of age, was baptized. I gave him the name of Daniel, and afterwards addressed the Indians and told them about Daniel the prophet and how bold he was in serving his God.

(To be continued.)

FROG ALLEY

And what came out of it.

(Continued.)

CHAPTER IX.

Benjamin had followed his old friend to the grave as chief mourner, the poor factory girl walking humbly behind in as much of mourning attire as she had been able to collect. Jemmy Brookes, too, finding that the master was so much esteemed by one who could regale him with a good dinner, made his appearence, in the hope of getting another invitation, and remarked, in very sententious style, as he made up to Benjamin on their return from the church-yard, that "It was a comfortable thing to feel how God would always see the deserving poor provided for. At the same time, tho' he was sure that was true, he must say it wasn't often that gentlefolks as had the mind and money to do good turned up so exact in the nick of time as had happened now; and that poor old Read being buried so comfortable, and not left to the parish was a thing all Banmore would remember for long."

Benjamin had no liking for Jemmy, and did not desire his company; but he had his reasons for putting up with it now; he wanted to learn more concerning the young woman than he could very well ask from her, and led the old man to speak of her by remarking, in a general way, on her kinbness to old Read, and affection for his memory.

"She seemed at the grave to mourn him as a father," he said.

"Ay, to be sure; part on his account and part on account of her young man," said Jemmy. Finding that this piece of information drew forth no question, he went on to relate how that a lad, who, like herself, had been taught at the ragged school, and to whom she was engaged to be married—was, at some distance, trying to get on in business as a shoemaker; he had passed well through his seven years' apprenticeship, and was now shopman to his former master, and hoped to be able in time to set up for himself, so as to be in a condition to marry. "And, poor fellow, he've never come to the town without looking after the old man. Last time or two he couldn't make no no sense of him, being as he could neither hear nor see; but he gave it in strict charge to her to do her best by him, and never let him come short of a meal, and such like. He was to have been 'prenticed by Baily Jones to a watchmaker, so they was saying; but him dying, the parish didn't see so much in him as to make him go above the shoemaking, so they 'prenticed him in that line; but I doubt, for all his hopes, it 'll be a long time before he comes to have a shop of his own."

"Why? He is neither unsteady, nor idle, nor dull, you seem to think," said Benjamin.

(To be continued.)

RECEIPTS—INDIAN HOMES.

Trinity S. Sch., Mitchell, for Wawanosh,	26 00
Ch. Redemer S. S., Toronto, for boy,	25 00
H. Rowsell, per C. W. M. A., for Shingwauk,	10 00
Ditto., for Wawanosh.	10 00
Bowmanville, for boy,	6 40
St. Paul's S. Sch., London, for boy,	50 00
To Dec. 31st, 1881,	127 40
St. Peter's S. Sch., Coburg, for girl,	25 00
J. W. Ball for John Esquiman	100 00
Port Dover S. S. per L. Skey	5 00
St. Stephen's S. S., Toronto, for girl,	15 00
St. Peter's S. Sch., Quebec,	10 00
St. John, Yorkmills, for girl,	3 13
Christ Ch., S. S. Deer Park, for girl,	7 81
Total for Jan'y 1882,	165 94

SHINGWAUK CHAPEL.—C. E. B., $3; H. C., .60; A. M. W., $4; G. W. W. $1; G. T. $3; Collections Shing Home 1.08, 1.44, 1.54; Rev. G. Botwood's S. S., St. John's, N'fland, 20.30; J. J. M., $2.

A. M. NEWS SUBSCRIPTIONS.—Per Mrs. Tippet 4.20; Romeo H. Stephens $2; per Miss Beck 1.40; per Mrs. H. Cline 1.46; Mrs Williams $1; Rev. G. W. White $1; Miss Celia Lawson .36; W. Johnston 1.05.

ALGOMA MISSIONARY NEWS
And Shingwauk Journal.
A MONTHLY PAPER,
Will be mailed to any address for 35 cts., per annum, in advance. Send postage stamps. Address all communications to
REV. E. F. WILSON.

Algoma Missionary News and Shingwauk Journal.

VOL. V. MARCH 1st, 1882. No. 3.

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When regret was expressed that he had come out in such bad weather and not feeling well, he replied, "This is my place, I could not remain at home if I could possibly get to the house of GOD."

———:o:———

"I have fought a good fight. I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2nd Tim. iv. 7. 8.

GARDEN RIVER.

Garden River,
January 4th, 1882.

Editor Shingwauk Journal.

DEAR SIR.—As I said in my last I am going to trouble you with a few more details as to the way in which we spent our Christmas week in this village.

On Wednesday evening December 28th, and *not* Thursday as at first proposed, we had our special feast, when we were pleased to see that the Rev. P. T. Rowe was able to be present. About six o'clock we all gathered at the school room, our wives at once displaying a feast, which, in point of excellence, I do not hesitate to say would do credit to many of your white cooks. Roast beef, plum pudding, tarts, preserves, jellies, &c. &c., bristled all over the board, in so captivating a manner as to be exceedingly tempting to many a hungry Indian. At 7 o'clock the guests were shewn to the table, and marshalled in their proper order by two young braves, so that there was no hurry or confusion as generally attend such gatherings. Chief Augustin Shingwauk presided, supported on his right by the Rev. P. T. Rowe, the guest of the evening, and on the left by his brother the second chief Buhkwujjenene, there were also seated at the first table, Mr. S. C. Rowe, our clergyman's brother with the other chiefs, warriors, and older braves. Mr. Glass, the Lay Reader, was to have been present, but owing to a previous engagement he was unable to attend. After the leading men had satisfied the cravings of the inner man, the squaws and younger braves sat down to the table, and these in turn, were followed by the children, so that all from the oldest to the youngest, partook of the good things which had been provided. Our church choir was in attendance and furnished some good singing, during the time that the women were clearing off the tables, and when all was once more straight, Chief Buhkwujjenene spoke some hearty words of welcome to Mr. Rowe, explaining that they were sorry he could not be present at their Annual Feast, and so they had taken the trouble, which to them was a pleasure of preparing this special Feast, and he and his people would like to hear a few words from him. Mr. Rowe then arose, and amid loud applause, expressed his great pleasure in being with them that night, and receiving from them such evident tokens of good-will, saying that during the five or six years he had been with them, he had always had their interest at heart, mourning in their sorrow, and rejoicing in their joy, and he hoped they would go on working together hand in hand, during the coming year.

Another hymn was sung after which Chief Augustin addressed his people, telling them that he was glad to meet his brother the Makahdawekuhnuhya (black-coat, *i. e.* the minister) and hoped he had spent a pleasant evening with his Red Friends, adding that he was glad to see his people had abundance of food for the winter, that they may not be reduced to a state of semi-starvation, which has often been the case in former years.

About 10.30 p. m. we began to make trails for home, well pleased with the happy evening we had spent.

On Friday evening, December 30th, we had our Christmas Tree. At half past 6, the school bell rang out merrily in the clear frosty air, and it was not long before a large crowd had as-

sembled within its walls, and by 7 o'clock the room was literally crowded. We were pleased to see a number of friends from Sault Ste. Marie, and the neighbourhood, who kindly helped to enliven the proceedings.

After a few remarks from Rev. P. T. Rowe, the choir sang a Christmas Hymn which was followed by a number of recitations and speeches, interspersed with singing.

Then at 8 o'clock, Santa Claus (in the person of Mr. Glass who was well disguised) arrived, and on his near approach the tree was lighted up, and presented a very brilliant aspect, the various articles on the Tree being arranged with great effect. Amid clapping of hands and yells of delight Santa Claus spoke some hearty words of greeting, and then the work of distribution of the many presents began, which was kept up with lively interest for over an hour and a half, during which time something like 200 presents of all descriptions were dispersed amongst the Indians present, the school children coming first and afterwards their parents—nearly every child having 3 or 4 presents according to their regularity of attendance at, and good conduct in school. Special mention being made of Willie Easkine, a nephew of Chief Augustin Shingwauk, who had not been absent once since the opening of the school under Mr. Glass in September, and who had always been a boy of well behaved. Santa Claus having wished his friends a Happy New Year, said "Bozhoo" and departed on his way, after which Mr. Rowe expressed great pleasure at seeing so many gathered together trusting that all might be spared, if it pleased God, to meet together again next Christmas.

The "National Anthem" was then sung, as as lustily by some of us Indians, as by any of the whites, after which we all went to our homes, highly delighted with all we had seen and heard.

And now I have almost done, but before I stop, I want to say how grateful we are to Mrs. O'Reilly and other kind friends of Toronto and Parkdale, through whose liberality we are told Mr. Rowe was enabled to give us such a good Christmas Tree.

We should like for them all to have been here, for if they had been, I am pretty sure that next year, our tree would have been doubly good, for if there is any pleasure in giving it is doubly enhanced when we see the smiling faces and hear the thankful words of the happy recipients, and however much people may talk of Indian stolidity, certain it is that a happier set of people could not have been found under the sun, than those who were gathered together at our Christmas Tree

And another thing I must say and it is this—our church, although looking very pretty now with its Christmas decorations, is in a horrible state, the plaster is falling from the walls, the floors are getting rotten, the prayer desk and pulpit are worm eat n, the vestry has parted company from the main body of the building by some 6 or 8 inches, so that all things considered a new church is really a matter of necessity with us. We have done what we possibly can towards it, but we are not rich, so that $200 is about all we can afford, and now we must call on our outside friends to help us. We want $800 more. Oh! will no one help us to realize this sum? It is not very much really to those who have plenty, and how many a rich churchman amongst our white brethren could scratch off a cheque for the whole amount and thus relieve us of a fearful burden, which is too heavy indeed for us to bear, but which would be nothing to him, comparatively speaking. Oh my brother, can you set comfortably in your cushion seat, in your beautiful church, and remember at the same time that your brother to whom God has given a dusky skin, and a lack of this world's goods, is kneeling before his God, in a building unworthy the name of a church, and shivering from head to foot with the cold wind which forces its way between the planks of the broken floor, and the unevenly hung door and windows, and expecting every day to see the spire of his beloved church hurled to the ground, without the hope of ever seeing its head reared again, and sitting once more beneath its shade.

Fifty years ago our people lived in wigwams, they were to a certain extent uncivilized, ignorant of the glorious gospel of Christ, but you sent to us your missionaries, we listened to them, we followed their advice, we built ourselves houses where we settled down in peace instead of following the war path tilling the land instead of thirsting for scalps, whilst they, your missionaries, built us a church and school, and we have lived or tried to live as christian people, and now that the church which was built so long ago, is getting old, too old and shaky indeed for use, we appeal to you again to help us build another.

Oh! will you not do it for the sake of Him who was born at this happy season alike for the Red man as for his pale faced brother. *Do*! Do!! DO!!!

Any donations however small, whether in money or articles of church furniture sent to the Rev. P. T. Rowe, Garden River, Algoma, (Post office orders payable at Sault Ste. Marie, Ontario) will be duly and gratefully acknowledged. With a fervent prayer that this appeal may not be in vain.

I remain, your Brother,

AHNISHENAHBA.

MUSKOKA.

Editor Shingwauk Journal.

MY DEAR SIR.—I am requested to acknowledge in the ALGOMA NEWS, which I do with much gratitude. the following, viz; $1 A widow's mite; $3.89 from an unknown friend who does not wish his name to be mentioned; £10 sterling from Mrs. Nunn, and £10 sterling from Mrs. Paxton, both of England.

This will enable me to push on with my church at Burk's Falls; we have all the lumber on the ground, and wish to get everything in readiness so that as the spring opens, we can get our building up. This church will be the sixteenth place of worship it has been my blessed privilege to promote. Laus Deo.

On Saturday, January 21st. I set off in the midst of a heavy snow-storm and went a nine mile journey farther into the Bush than I have hitherto been; in fact the road was only opened up last season.

This was north of Burk's Falls, and I thought I must certainly have come at last to the end. I baptized sixteen children. In the course of conversation, I found that there was a large number of our church members at a place *sixteen miles* still farther back and that a new road was opened up to the west twenty four miles in length on which lived quite a number of our people. I arranged (D.V.) to pay a visit on both these roads when I came that way again in three weeks and to baptize. I have already openings for five if not six more places of worship if money only will come.

Yours &c.,

Wm. Crompton

Travelling Clergyman,

Diocese of Algoma.

ST. JOSEPH'S ISLAND.

Some very hearty services were held in this Mission during the Christmas festival. The church at Hilton was tasefully decorated by Mrs. Beer and Mrs. John Marks; the various school chapels and cottages where Divine Services are held were also suitably decorated.

A Concert was held at Hilton on January 11th, when $25 was realized towards purchasing a set of altar vessels for the church.

A very pretty little church is being erected at Mud Lake, some twelve miles from Hilton, but its progress towards completion is very slow, owing to want of funds. Any donations in money or church furniture would be gratefully received by the Rev. H. Beer, the Missionary in charge.

Whilst talking of Mud Lake I should like to mention, how one of the settlers there strives to help his clergyman.

Nearly every sunday, or whenever called upon to do so, he tramps miles in order to conduct the service for his neighbours, when the Missionary is unable to be present, and this without fee or reward, but the consciousness of doing good in his humble way, and more than this, his good wife, sunday after sunday, leads the chants and hymns at their cottage service, and holds Sunday School at her home. Oh, that others would but go and do likewise.

The Rev. H. Beer and Mrs. Beer even during their short residence on the Island, have gained the good will of all, a sure sign of which is the increase of attendance at the services and the visible growth of church feeling amongst the people.

J. H. G.

LAKE NEEPIGON.

Negwenenang, Red Rock,
Lake Superior, Dec. 31st '81.

MY DEAR MR. WILSON,

Your welcome letter of 14th of Nov. I have just received, being conveyed from Red Rock by an Indian going up to the "Neepigon Post." Our mail came so unexpectedly that we were doubly glad to get it, as it would not be very safe or convenient to send down before the middle of January because the lake and the river are not generally frozen before that time.

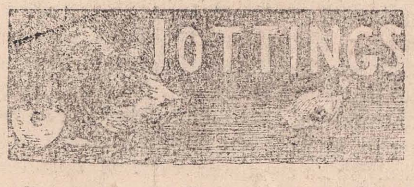
I am glad to be able to inform you that our first Christmas among the Indians has been a very happy one. Some months ago, it was determined that the building intended for a school house should be converted into a little church, and our spacious kitchen used for a school room during the winter. With this object in view we all worked heartily and energetically, and it was quite usual to find some of the Indians employed at 8 and 9 o'clock in the evening. Boards were sawn, seats and reading desk made, the communion rails set up, a carpet and scarlet tablecloth furnished by friends whose names I must not mention. On Christmas Eve almost all the Indian women assembled, offered to get some evergreen and make wreaths. Having gladly complied with their proposal, they proceeded into the bush, each one having her axe and snow shoes and in less than an hour returned with more than we needed. In the meantime Joseph and Wells were busily employed cutting large letters out of white paper, and sewing texts of scripture on blue calico which surrounded by evergreen presented a neat appearance.

We had service on Christmas morning at 11.30 a. m. Almost all joined in the responses and hymns which were prepared for the occasion. Joseph had translated into Indian the hymn beginning with the words "Come all ye faithful" of which they are particularly fond, and often request us to sing it at our usual prayer meetings.

Wells and Joseph are excellent boys they are doing nicely at their studies. They now have their holidays. After the new year commences we hope to be more regular in our studies as our work for the winter is almost finished.

The fishing season is not over yet because we frequently get Salmo under the ice with hook and line. Some short time ago Wells and I in one hour got 11 large ones some weighing 15lbs and some 20lbs.

Believe me
Yours very truly
Robert Renison.



CONCERT.—A Concert was held at Bruce Mines on February 8th, when something like $70 was realized towards liquidating the debt on the churches at Otter Tail Lake and Hilton, so that both are now happily free from such an uncomfortable burden.

THE METROPOLITAN has summoned the members of the Provincial Synod to meet in Montreal, April 26th, to consider the necessity of supplying the vacancy in the Diocese of Algoma, caused by the death of the late Bishop Fauquier.

THE TREASURER above reckons the value of what is given by the amount of what is kept.

The Rev. E. F. Wilson, Commissary of the Diocese of Algoma expects to leave Sault Ste. Marie for a tour through the older Dioceses on March the 7th. He expects to visit the following places ;—

London	March	11th to 15th
Hamilton	"	15th to 18th.
Toronto	"	18th to 22nd
Muskoka and Parry Sound Districts.	Mar	23rd to April 10th.
Orillia	April	11th.
Barrie	"	12th.
Port Hope	"	13th.
Coburg	"	14th.
Kingston	"	15th to 17th.

After that to Ottawa and Montreal Mr. Wilson will have a large map (17x7) of the Algoma Diocese, and will be accompanied by a little Indian boy. He will be glad of opportunities, to address meetings and Sunday School gatherings.

The Society for Promoting Christian Knowledge has undertaken to reprint the Ojibway prayer book. The old edition has been revised and corrected, and is already in the publishers' hands. Missionaries requiring copies should send application to Rev. E. F. Wilson.

There is no sickness now at either the Shingwauk or Wawanosh Home. One little boy died since our last issue, the others have through God's mercy recovered.

THE following acknowledgment of clothing received was overlooked. It ought to have appeared in November last :—

6 Chemises, 2 red flannel skirts, 1 nightdress, 3 pr. drawers, 1 skirt, 1 little dress, (linsey) 1 uniform, 4 aprons—from St. Matthew's Quebec.

RECEIPTS.

ALGOMA DIOCESE.

C. W. M. A., Toronto, per Miss Westmacott	137 28
ditto. special for St. Joseph's Mission from St. George's, Toronto.	5 05
Per Rev. F. W. Kirkpatrick, Kingston	45 00
Per Rev. T. H. M. Bartlett, (Niagara Diocese)	28 14
Per R. Campbell, Sec. For. and Dom. Miss. Quebec,	409 22
Per C. J. Brydges. Bd. Dom. Missions, Montreal,	148 00
Total for February	$772 69

INDIAN HOMES.

Oakville S. Sch., for boy	6 00
Lacolle S. Sch., per *Evang. Chm.*	9 00
Holy Trinity S. Sch. Hamilton for W. H.	5 00
Christ Ch. S. Sch. Stanstead for W. H.	10 10
St. Peter's S. S., Brockville, for boy	25 00
St. George's S. S. Etobicoke	10 50
Lewis R. Marsh,	5 00
Rev. T. W. Paterson	5 00
Holy Trinity, Tor. for boy	12 50
" for W. H.	2 50
Portsmouth,	4 00
St. John's, Belleville,	2 00
St. Matthew's S. Sch. Queb. for boy	37 50
Proceeds children's parlor concert Pembroke, per *Evang. Chman.*	7 25
St. Peter's S. Sch. Toronto, for boy,	16 25
Bd. Dom. Missions, Montreal	52 00
Mrs. D. F. Clarke, for boy	75 00
Grace Ch. S. Sch., Toronto, for girl	2 00
James Kyffin	10 00
Sir H.W. Hoyles	10 00
St. James' S. Sch., St. John N. B., for W. H.	8 00

Mrs. Maynard, for boy		27	00
Total for February	$336	60	

The following amounts have been received in England since publication of Annual Report.—

Samuel Morley Esq.	£10	0	0
Miss Stewart	6	15	0
Mrs. Sutton	1	0	0
Miss Aldebert		10	0
S. W. by Miss Sherring		10	0
Collection by St. Mary's S. School Edgehill	5	0	0
Miss Nina Wells	1	6	6

BISHOP FAUQUIER MEMORIAL CHAPEL.—Collections, Shingwauk Home, 1.88, 1.53, 1.60, .78, 1.35, 1.10, Mrs. E. B. T. 1.00; Bricks for the chapel from children of hospital 4.60; C. G. 5.00; Mrs. B. 1.00; Bp. of T. 5.00; T. H. M. B. 5.00; E. A. M. B. 5.00; R. C. 18.00.

Total for February $52 84

ALG. MISS. NEWS.—Miss Ingersol .70; C. R. Bell .35; S. C. Mckenzie .36; A. Pinart 1.00; Mrs. C. L. Moody .35; Mrs. Gaviller and E. J. Boyd .75; Rev. John Kemp 1.00; H. Hale 1.00 C. C. Neville .50; Mrs. Luxton (2 yrs.) .70; Miss D. Bull .35; Rev. H. Beer (3 copies) 1.00; Rev. F. Tremayne 1.05; Rev. G. M. Armstrong .75; Mrs McL Maingy .35; Rev. T. W. Paterson .35; Mrs, Pedvin .80; A. M. Ramsay .35; J. A. Kaulbach 1.00; W. Wilcocks .36; N. D. Beck .35; Ven. Archd. McMurray 1.05; Rev. C. L. Ingles .70; Rev. T. H. M. Bartlett .35; Mrs. Mewburn .35; Rev. S. Belcher 1.00; Miss Mary W. A. Brown .35; Mrs. D. Boler .35; Mrs. J. Pearson .35; Miss C. Macpherson .50; Mrs. Dalton $2; Rev. H. How 1.08; Rev. W. B. Armstrong .35.

FROG ALLEY

And what came out of it.

CHAPTER IX.

(Continued)

"No," said Brookes, "that's true enough; but he's for ever running on the books, they say, and makes mistakes in measures and cutting out, by thinking on things as don't help in the shoemaking, however good they may be in themselves. He was counted a wonderful scholard by the schoolmaster and the Baily; and if it hadn't been for them both dying, they do say as he'd have got a lift in life a deal more to his mind; it wasn't everything he was fit for 'pon 'count of his lameness so that was how——"

"Was he lame?" interrupted Benjamin.

"He was reg'lar 'hop-and-go-one,' and went upon crutches," said Brookes.

"What was his name?" asked Benjamin.

"That I don't rightly know, being as I'd no 'quaintance wi' him myself, nor knowed his friends, which, poor lad, he had none; nor relations but an old grandmother as lived in one of the almshouses, and was called 'Deaf Kitty,' and nought else I ever heard He went by the name of 'Always Happy,' being such a contented little chap; but 'stands to sense he never had that name put on him in the reg'lar way. No, I can't tell you his name; but I dare say Lucy—as they call her—can."

Jemmy became more communicative and seemingly less willing to part as they drew nearer the "Shoulder of Mutton," where Benjamin had still business to transact. He looked very hungry; and on being told that he was at liberty to dine there again, though not in the company of his benefactor he could not contain his delight. Dining by himself was no punishment to him, for he could eat without any of the hindrances of ceremony; and he sat by the fireside after Benjamin had left him, regaling his senses with the smell of the frizzling bacon, advising the landlady to make a dish that would dine two, in case the gentleman should return; remarking that, "if so be as he didn't, he was able to manage a bit extry himself, being hungry with the walking he'd had that morning."

While he ate and drank, and ate and drank again, unwilling to make an end of what he was sadly afraid was his last opportunity—for he gathered that the "gentleman's" stay in Banmore was drawing to a close the—"gentleman" was sitting in the old master's empty room, talking to the factory girl. Now that he knew what ground he was on, he had no hesitation in inquiring into her prospects, and those of his old friend Always Happy. She told him with the greatest frankness that she feared it must be long before they could marry. "The confinement of his trade is bad for his health; and though he is so clever—and he is clever (so clever that I wonder how he could have taken to a poor dull girl like me)—he will never do much at the trade, I think."

More than one project rose in Benjamin's mind as he listened to her story; but he would not raise hopes that he might not be able to realize, so he left Lucy, merely expressing a hope that the difficulties between her and a happy union might speedily vanish, and with a small present, which he begged her to accept in memory of the old master.

And now he could do no more for the dead; but he had the living to care for. His head was full of ways and means as he took his ticket at the ... station he had once left in anxiety ... such a different kind.

What were Benjamin's circumstance... when he entered the "Shoulder ... Mutton" that cold day, with Jemm... Brookes behind him?

He was "Mr. B. Somer," in posse... sion of a good property, partner in th... firm where his benevolent patron h... made his for me, and to which his ... terest had procured admission for h... adopted child. Yes, adopted chil... for Mr. Somers, finding that his ho... hopes were more than realized in t... lad, and that he turned out in char... ter and capability beyond his expec... tions, treated him openly as a so... gave him his name, and settled him ... life in a way that would enable hi... to support it honourably.

His kindness was repaid by Benj... min's most dutiful care of him wh... he sunk into the infirmities of ag... His sick bed was watched over with ... son's love, and his last counsels we... eagerly and reverently listened t... "It is not always we reap so soo... after sowing," the old man would say... "but from the very first the fruit ... my work for this child showed itself."

As he walked from the station t... his house, on his return, Benjami... mused on the events that had occurr... during his visit to Banmore. Th... erection of a school on the site of th... "Shoulder of Mutton" was the proje... he was most anxious to accomplish... This done, would it be possible to ma... Always Happy the master? H... thought it might. He remembere... the boy's aytitude for learning, and th... report of Jemmy Brookes; and Lucy'... feeling of reverence for his superiorit... favoured his impression. If not no... qualified, he could be prepared in du... time with some reasonable expense... which he was prepared gladly to meet... There was something very cheering t... him in the prospect of settling so de... serving a pair so happily, and at th... same time furthering a work of such... importance as a school in Banmore.

Benjamin now commenced to carr... out all his projects for Banmore, whic... in the course of a year, underwent ... far greater change than he had found... in the "Shoulder of Mutton."

(Conclusion next month.)

"A Missionary Trip to Lake Neepigon" is crowded out this month, but will appear in our April number.

ALGOMA MISSIONARY NEWS
And Shingwauk Journal.
A MONTHLY PAPER,

Will be mailed to any address for 35 cts., per annum, in advance. Send postage stamps. Address all communications to

REV. E. F. WILSON.

Miss Crouch
Virgil