



THE DEATH OF OUR BISHOP.

DIED.—On the 7th Dec. at the residence of Mr. Frank Arnoldi, Toronto, the Right Rev. F. D. Fauquier, D.C.L. Bishop of Algoma, in the 65th year of his age.

The exceedingly sad news of our dear Bishop's death reached us at Sault Ste. Marie only on the evening of the 16th. December, nine days after it had occurred. It was a terrible shock to all coming as it did so quickly after the tidings of the death of his beloved wife Mrs. Fauquier. What can we do? What can we say? We can but wait upon God and ask for the renewal of our failing strength.

The whole of this wide missionary Diocese will indeed be wrapped in deep mourning as the sad tidings become gradually spread. Very many an honest tear will be shed by rough-handed weather beaten backwoodsmen in their lonely shanties, and by dark skinned Indians in their wigwams. Never perhaps was a Bishop more loved more respected and more trusted by all who knew him than was he who has been taken from us. So kindly, so genial, so upright in all his dealings. All who had anything to do with him felt that they could trust him.

Truly it may said of him, that "he being dead yet speaketh." The rapid progress made by the Diocese since its formation in 1873, an increase from 7 to 15 missionaries, and from 9 to 40 church buildings speaks of itself for the energy and zeal in the Master's work of our late Chief pastor, and none the less has he left also his mark on our memories by his loving counsel his kindness, his gentleness, his geniality of manner. He was a man who had a very strong sense of duty and evidently felt the need of a christian keeping very closely to the "narrow way" in order to ensure his final acceptance with God, and at the same time he copied the example of the great Master in making it his chief object to seek the lost sheep and in dealing gently with the erring or fallen ones.

The circumstances of our dear Bishop's death seem peculiarly touching and sad. After burying his wife in New York, he, accompanied by his niece, came to Drummondville, and thence to Toronto at which latter place he arrived on the 6th December. While in the train he had complained of feeling ill and his niece had persuaded him to see a doctor on their arrival in the city. The next morning however he felt better again and the doctor was not sent for. On that day he was to have taken lunch at the house of the Rev. J. D. Cayley and was putting on his coat in the hall preparatory to going out when he suddenly fell. Those who were in the house heard him fall and running to his assistance found that he had raised himself to a sitting posture against a hall chair and was resting his head on his hand. In another moment however he groaned heavily and fell forward on the floor. Dr. Temple was immediately called but life was extinct. It was supposed that the cause of his death was heart disease.

Within an hour or so before his death, the Bishop had written a letter to his Commissary at Sault Ste. Marie, an extract from which is here given.

"The sad void which my dear wife's departure hence has made seems to grow wider and deeper; and it seems difficult to settle down to work as of old. Although I was obliged to be so often away from her, there was always a something for me to look forward to on my return, which now there cannot be; and I fear that a feeling closely akin to selfishness, though I trust not murmuring or repining is growing upon me. I must try to realize more fully than I have done in the past what a blessing her presence for more than thirty years has been. How true it is that we seldom appreciate our blessings and privileges until they are taken from us."

The Church at Sault Ste. Marie was draped in black the Sunday after the sad tidings reached us, and the Indian children of the Shingwauk and Wawanosh Homes wore black scarves in token of respect for him who had had their welfare so much at heart. It is

very touching to know that both the Bishop and Mrs. Fauquier had expressed a wish during their life time to be buried in the little Cemetery (which the Bishop himself consecrated) attached to the Shingwauk Home;—So the remains will be kept in a vault in St. James' Cemetery, Toronto until the Spring and then be conveyed here to be consigned to their last resting place.

May God look mercifully upon us and raise up a worthy successor to fill the place of him who for the past eight years has worked so devotedly, conscientiously, and untiringly amongst us.

MISSIONARY TRIP TO LAKE NEPIGON.

By Rev. E. P. Wilson.

(Continued)

TUESDAY, AUGUST 16TH.—A wet morning again, and a high wind. The canoes arrived about 10 a. m., and as soon as the weather cleared a little we commenced portaging the things across to the shore of Lake Nepigon. This occupied nearly the whole day. In the afternoon the weather cleared, but it continued cloudy and threatening. We erected our tents on the flat rocks which sloped down to the lake, and our hope was that this was to be our last camp by the way, and the following night, should the weather permit, we should (D.V.) reach our destination.

WEDNESDAY AUG. 17th—Rain was pattering on the canvass and the wind howling dismally when we awoke this morning, so that there seemed a poor prospect of our hopes of the previous evening being fulfilled. However by nine o'clock the weather had cleared a little and the lake seemed calm enough for us to venture. Mrs. Renison was anxious to reach her journey's end and it was decided that I should escort her and Mr. Renison remain behind with his two boys, as there would not be room for us all in one canoe, and the other canoes were wanted to remain

and transport the goods by short stages. So Mrs. Renison and the two little ones and girl, with myself, Oshkahpukeda and William, and provisions sufficient for a day or two, started off,—intending if the weather permitted to reach the mission sometime in the afternoon. It was not a very pleasant trip, as drizzling rain kept coming on at intervals and besides wetting our clothing it formed a little pool of water at the bottom of the canoe where we were sitting, which was not comfortable. We had a grey blanket for a sail with fish spears for mast and sprit William holding the two latter in their place with his hands while Oshkahpukeda paddled in the stern and steered.

At eleven o'clock we reached the portage leading into McIntyre Bay. It was raining heavily and we had to walk a mile and a half through high wet grass and under-brush, bending aside the wet branches which hung over our heads and poured showers of water down our necks. It was rather hard on the two little children, but they behaved very well and did not cry till just the end of our walk when the pangs of hunger somewhat overcame them. William and Oshkahpukeda had to carry the canoe and then go back and fetch our provisions and baggage. We each sat down and had some bread and cheese before starting off again. There were still five miles to go to reach the mission. The first sign of our approach was Oshkahpukeda's little log house which could be seen high upon the bank a mile before we arrived. Then as we drew nearer we could see the figures of people and children on the bank, and a canoe with a woman and a boy in it crossed our path. At length at just ten minutes to three we drew into the little stony bay and having landed our things, walked up the steep sandy path leading to the mission buildings. The bank was so high and steep that we could see nothing till we got to the top, then there they were, the log school house with cedar bark roof, a little to the right and the mission house with roof already half shingled in front of us, both standing in a clearing of some two or three acres. We went first into the school house and found it to contain a rough table, a still rougher black board with a few figures chalked on it and three rude forms made of logs split in two, the flat side turned upwards, and sticks stuck into each end for legs. The building was well and substantially built of hewn logs—not yet properly chinked—with a panel door and two windows on one side, the floor made of hewn logs laid flat. The size of the building was 17 by 24 and 10 feet to the eaves. The roof is rather a steep one and covered at present with strips of bark which only imperfectly keep out

the wet. In a corner was a case of some 8 or 10 more window sashes and on one side was a pile of some 3000 shingles which the Indians had made for the roof. They had also been busy sawing lumber with a whip saw but had only succeeded in cutting about 200 feet, it being new work to them. Our next visit was to the mission house. This was in a less habitable state than the school house, most of the old bark roof having been stripped off—and the shingling being completed on one side only. As there are no shingle nails to be got, it will be some time before the roofs of either building can be completed. There was also no floor in the mission house and a cellar was in the course of being excavated. Under the circumstances it seemed best to make the school building the dwelling house for the present, so a cook stove was moved in, and soon we set to work putting up some boards and hanging the tent and blankets to partition off a bedroom for Mrs. Renison and the children. By six o'clock we had got the place tolerably comfortable and an hour or so later sat down to our first supper in the new mission. While we were thus engaged several Indian children came in bringing a present of fish from Oshkahpukeda. They sat on a form and we gave them some pieces of bread, and I made a sketch of the interesting scene. A little later an Indian woman came to say that her husband Pefigoogwan was very sick and to beg a light for the night. As neither lamps or candles had yet arrived we were unable to grant her request, but I went with her to see the sick man. Just before we reached the wigwam the woman called out to a little boy who was outside. "Tell your grandmother to tie her dog." "Is he a bad dog?" I asked, "yes a bad dog," she said, "he would bite you." A troop of four or five howling dogs came out to greet us as we approached—but the grandmother's dog was muzzled with a wisp of spruce root round his nose and ears.

We entered the wigwam, and there lay the sick man wrapped in a blanket by the fire. He said there was something broken in his back and that now he was swelling all over. After a few questions and examination I found that he was suffering from kidney disease and dropsy. He seemed very thankful for my visit and I spoke to him of the Saviour and prayed with him. He had been baptized by Mr. Appleby last summer but seemed to know very little of the christian religion. He said the Neepigon Indians were all blind, and wanted teaching. He hoped it would please the great Spirit for him to get well and he would then pay more attention to religion.

THURSDAY AUG. 18th—We all passed a very disturbed night, our enemies being sand flies, mosquitoes, and owls.

William and myself were in the mission house, Mrs. Renison and the children in the school house. About five a.m. we heard shrieks coming from the school house, two of the owls (the Indians) had got in through a hole in the roof, and the little nurse girl was scared out of her life by them and all the children were squealing. These creatures kept up their dismal shriek the whole night seeming to be most interested at the arrival of white people bowing their heads from side to side and screaming to each other at short intervals.

(To be continued.)

## THE WAWANOSH HOME.

Wawanosh Home,  
Dec. 15th, 1881.

To the Editor Shingwauk Journal.

DEAR MR. EDITOR.—Your readers have heard about the Shingwauk Home for Indian boys, and it is thought it would perhaps be interesting to them to hear a little about the younger sister, the Wawanosh Home for Indian girls.

This Home is much smaller than the Shingwauk, and yet is of pretty good size, also built of stone, on its own grounds about two miles from the Sault. In front of the Home there is a large lawn in the form of a half circle, round which, just inside the gate, is a fine carriage way leading in two ways up to the hall door, over which and the front of the house is a verandah. At the back and sides of the house there are clumps of pines, and all around the play-house, which is at the side of the Home, are evergreens, which makes the place as you are coming to it on either side look very pretty and comfortable. The establishment of the Home at present consists of a Lady Superintendent, a Matron and her husband, and the Indian girls. The girls, of whom there are twenty-two at present residing in the Home, rise every morning at half past six and—as they do all the work of the Home, to prepare them for making good servants—light all the fires, commence the house-work, and prepare the breakfast. After breakfast they finish up the house-work and prepare for school. At nine the bell rings, prayers are read, a hymn sung, texts repeated, and all sit down to writing in copy-books or on slates, after that to questions, and from thence to other lessons until noon. The kitchen girls (that means the girls appointed every week to that position) then lay the different tables, and about half past twelve all sit down to dinner—then comes washing of dishes, sweeping &c.,—and at two the bell rings all the children up to the lavatory to pre-

pare for afternoon school. At half past two all are again at school, and at three books are all put away and the sewing is brought out, at which all work until five, when that in turn is put aside and all the girls go out for a run or recreation in the play-house. At six tea, then study for the next day, and the girls appointed for the week to the laundry recite their lessons to the Superintendent, so passes almost every day at the Wawanosh. Wednesday is a holiday until evening when the girls study and recite lessons as usual until eight, after that prayers are read, a hymn sung, and all retire to bed.

Every Tuesday afternoon the Rev. Mr. Wilson, from the Shingwauk, comes to hold a Bible class for the girls after three, and every Thursday evening the Lady Superintendent holds a Bible class until nine. Wednesday and Saturday afternoons are the scrubbing and cleaning days, and very neat and clean the Home is kept. The dormitories are light and airy, the beds comfortable. When a new girl arrives at the Home her own clothes are taken from her and kept safely, she is put into a bath, and new clothes with a number on them are given to her. The children all seem very happy. They are well cared for, well fed, and taught well all useful things, both for soul and body.

On Sundays, if it is possible at all, all go to Church—some riding, the rest walking—and sometimes they go to the Evening Service. When Church cannot be reached, on account of the roads or weather, the Superintendent holds a Service at the Home. After dinner on Sundays there is always Sunday School, the libraries are given out for the day, and the evening closes with another Service, and all troop happily to bed.

The Lady Superintendent's pretty rooms are in the front of the Home, and furnished in a comfortable manner, chiefly by the exertions of the late Mrs. Fauquier, whose loss will be felt for a long time in many places, but especially at the Wawanosh Home, which Home, helping to establish, she took a pride in.

The examinations are now going on for both Homes, then comes a fortnight holidays. Christmas with its good cheer is nigh at hand, and if everything goes well there will be a beautiful Christmas tree at the Wawanosh for the girls, for, thanks to its numerous friends in Ontario, a great many very pretty things have been sent to the Home and are now lying in ambush awaiting what the children think Santa Claus' will and pleasure.

Hoping what has been written will be interesting to your readers, allow me to remain, with all the compliments of the season, dear Mr. Editor,

Yours &c., M. R.

## THE DIOCESE OF ALGOMA.

With the opening of the New Year, 1882, it may be well to take a backward glance at the progress our Diocese has made within the past twelve months. We are now in our ninth year, our late Bishop having been consecrated in 1873. In the year 1874 there were but seven missionaries at work, now there are fifteen. Eight years ago there were only nine Church buildings, now there upwards of forty, and all of them erected on sites which have been deeded in trust to the Bishop.

There have been several changes made in the Diocese during the year. The Rev. Henry Heaton, from the Diocese of New York, has taken the place of the Rev. T. H. Appleby at Sault Ste. Marie. The Rev. H. Beer was ordained deacon by the Bishop on the Feast of St. Peter (June 29th), and has been placed in charge of the new mission of St. Joseph's Island. The Rev. R. Renison, A. M., of Dublin University, was ordained at the same time, and is now in charge of the new Indian mission at Lake Neepigon. The Rev. Mr. Clerke was in January last appointed by the Bishop to the vacant mission of Mary Lake. Thus we have within the past year had our number of ordained ministers increased from twelve to fifteen. And in addition to these we have a staff of from 20 to 30 lay readers.

We will now refer briefly to each of the mission stations in turn.

1. SAULT STE. MARIE.—This is the Bishop's headquarters. The See House is a handsome stone building, the gift of an English lady whose name is withheld. St. Luke's Church is also built of stone, and is a pretty little building with east window of stained glass. The clergyman in charge is the Rev. H. Heaton, late of the Diocese of New York. Service is held twice every Sunday, and the Holy Communion administered once a month. Mr. Heaton has two out-stations, Korah and Tarentorus. At Korah there is a Church built more than a year ago, and opened for Divine service in December 1880.

2. THE SHINGWAUK HOME is distant about  $1\frac{1}{2}$  miles from the village of Sault Ste. Marie. It is a training Institution for Indian boys, and has accommodation for 75 pupils. The present building was opened for use August 2nd, 1875. An eastern wing and an entrance Hall have been added within the year, and a Chapel is to be built as soon funds will admit.

THE WAWANOSH HOME is also distant about  $1\frac{1}{2}$  miles from Sault Ste. Marie, but in another direction. It is a school for Indian girls, and has accommodation for 26 pupils. It was opened for use August 19th, 1879. Both of these Homes are under the

control of the Rev. E. F. Wilson.

3. GARDEN RIVER.—An Indian mission in charge of Rev. P. T. Rowe, who, while making Garden River his headquarters, visits far and wide among the white settlers on the north shore of Lake Huron.

4. PRINCE ARTHUR'S LANDING, (Lake Superior).—The Rev. J. K. McMorine, M. A., who is in charge of this station, met with a great disappointment last spring in the destruction by fire of his Church and parsonage, but he has stuck manfully to his post, and preparations are already at an advanced stage for the re-erection of both buildings. Mr. McMorine came to reside in 1877. He has three out-stations, Fort William, Silver Islet and Oliver.

5. NEGWENENAG, LAKE NEEPIGON.—This is the place where some heathen Indians were for thirty years crying in vain for a missionary to come to them. Lake Neepigon is about forty miles north of Lake Superior, and the mission station is a lonesome one with no white settlers within sixty miles. The Rev. R. Renison took charge of the station in the summer of 1880, and resides there with his wife and family and a pupil of the Shingwauk Home as school-teacher and interpreter.

6. ST. JOSEPH'S ISLAND.—This is a new mission among white settlers, in charge of the Rev. H. Beer. A Church has already been erected at Hilton which is Mr. Beer's headquarters, he has also several out-stations.

7. GORE BAY, (Manitoulin Island).—In charge of the Rev. W. M. Tooke, B. A. Mr. Tooke ministers exclusively to white congregations, viz:—one at Gore Bay, and seven others at different points in the townships of Gordon, Mills, Burpee, and Allan. In this mission there is one Church in course of erection at Gore Bay, and two more will be undertaken at commanding points as soon as means are obtained.

8. SHEQUIANDAH, (Manitoulin Island).—This is an Indian mission station in charge of the Rev. Rowland Hill, B. A. Mr. Hill ministers to Indian congregations at Shequiandah and Little Current, and to a white congregation at Manitouwaning.

9. PARRY SOUND.—This is a white mission, in charge of Rev. R. Mosely.

10. BRACEBRIDGE, (Muskoka).—This is one of the principal towns of Muskoka district, population all white. The Rev. J. S. Cole, B. A., has been in charge of this mission since 1874. He ministers also to the following out-stations:—Port Sanfield (in formation), Port Carling, Tondern, Bardsville, Falkenburg, Stoneleigh, and Beysville. These stations extend 27 miles north, and 17 east. Mr. Cole is assisted in his labours by five lay readers as probationers. Over \$800 was raised last year in Bracebridge for Church purposes.

11. STISTED, (Muskoka).—This is

the headquarters of the Rev. William Crompton, who acts as travelling missionary to nine townships. His work is entirely among white people. Churches have been opened at Midlothian, Magnetawan, and several other places through the energy and perseverance of this hard-working missionary.

12. MARY LAKE, (Muskoka).—This is a mission among white settlers in charge of the Rev. Mr. Clerk. He has several out-stations among which are Huntsville, Harris, Long Lake, and Grassmere. Mr. Clerk had the misfortune to lose his parsonage by fire during the Bush fires which were raging in the summer.

13. GRAVENHURST, (Muskoka).—A village with a population of about 1400 white settlers. The mission is in charge of the Rev. Thomas Lloyd, who was appointed to his present post in 1877. Since that time nine deeds of Church property ranging from one fifth of an acre to twenty acres have been placed in the Bishop's hands; a frame Church, 55 x 25, has been erected in Gravenhurst, and several log Churches at different points in the out-stations. Eight stations are ministered to by Mr. Lloyd himself, and four by lay readers.

14. ROSSEAU, (Muskoka).—The Rev. A. W. H. Chowne is in charge of this mission. The people are all white settlers. There is a nice little Church in the village, and a parsonage in course of erection. Mr. Chowne ministers also at Ufford and four other out-stations.

15. IFRACOMBE, (Muskoka).—A new mission in charge of the Rev. A. O. S. Sweet. Mr. Sweet has four out-stations, all with good congregations. Funds are much needed for erecting Churches in this mission.

The total population of the Algoma Diocese is said to be about 75000. The length is about 800 miles, and the width about 250.

### PROPORTIONATE GIVING.

"Give until you feel it" is foolishness as a rule. A Christian—yes a Christian, and no sarcasm intended—may "feel" the giving of a nickel or a dime, while the liberal Christian beside him may not "feel" the giving of a dollar or five dollars, and perhaps in the same pew sits an impulsive, warm-hearted Christian, who in his anxiety to give until he "feels" it, contributes ten dollars to a given object when one would have been nearer his duty. God never intended that an "educated conscience" should be an infallible guide in Christian duty; educations differ as well as circumstances and dispositions.

Much has been written on the subject of *Systematic Giving* during the last ten or twenty years, but the "system" put in practice has usually taken the form of recurring "pledges" to give a certain amount during the year to a given num-

ber of specified objects. To some extent good has been accomplished and contributions to special objects have been increased where the system has been practiced, but from its very nature it cannot be depended on as a rule. The pledges must be renewed yearly and their renewal depends usually upon the pastor. It is a pressure from without, and not a principle of life acting from within, and hence cannot be permanent.

The remedy is in two words, viz: Proportionate Payment, or perhaps it will be better stated as *the payment of a portion First*.—If we owe anything we owe *something definite*, and this amount does not depend upon the weather, nor our digestion, nor caprice, nor upon what A or B gives, nor yet upon our conscience, but upon what God gives us of temporal prosperity.

Second.—The grand principle both of the Bible and common sense, is that of *proportionate giving*, and this of course includes "systematic giving," as the greater includes the less. It is impossible to practice proportionate giving without making it systematic. We should lay by and give as God *hath* prospered us, leaving to Him the amount of prosperity, and the consequent amount we are able to give, instead of guessing at and discounting the future by pledging specific amounts to be paid at stated times, when we do not know what even a day may bring forth, either to our life or prosperity. No prudent man—and every Christian should be prudent—will willingly pledge himself to anything near his prospective ability to pay, but every man is safe in promising a *proportionate* share of his prosperity.

The yearly tenth of our income I believe that we owe, in a different sense from our obligations for *all* we have, as we do the seventh of time, and we are in debt in a special sense until it is paid: that spiritual and temporal blessings follow its conscientious payment; that spiritual and temporal barrenness are the natural consequences of withholding it; that *giving*, properly speaking, does not commence until the tenth has been paid; that if all Christians practiced this rule they would not only give many times more than they do, but *would retain more for themselves and their families than they do now*; that the poor would be better cared for; that benevolent institutions would not lack for funds; that the missionary treasury would be full; that missionary work would rapidly go forward, and that the world's conversion to Christ would be hastened.—*The Church Messenger*.

### NO ROOM FOR CHRIST.

When Jesus came into the world He found it preoccupied. Not only was He shut out of the inn, but there seemed to be no welcome place for Him in the world. From His very childhood He was a pilgrim and a stranger. Hence it is said, "He came unto His own, and His own received Him not."

And as it was in the beginning so it is still. In this wicked world of ours there is very little room for Christ. There is room for almost every thing else—for wealth, pleasure, dissipation, parties, politics, eating and drinking, buying and selling—room for all these, but for Him

who came to bear our burdens, and to take away the sins of the world, there is no room; no room in the world's thought, in the world's feeling, for Jesus.

There is but little room for Christ in our business. In many of our banks, stock exchanges and counting rooms, Christ's presence would materially interfere with their manner of doing business. Should He proceed to inspect their books, how many false entries He would find! How many fearful revelations would be made! How many would stand aghast, their faces covered with shame!



EXAMINATION.—The Christmas examination at the Shingwauk and Wawanosh Homes, an account of which will appear in our next issue, took place during the third week in December. The pupils of both Homes passed the examinations in a very creditable manner.

CLOTHING RECEIVED.—The following clothing for the Wawanosh Home has been received, and is very gratefully acknowledged:—

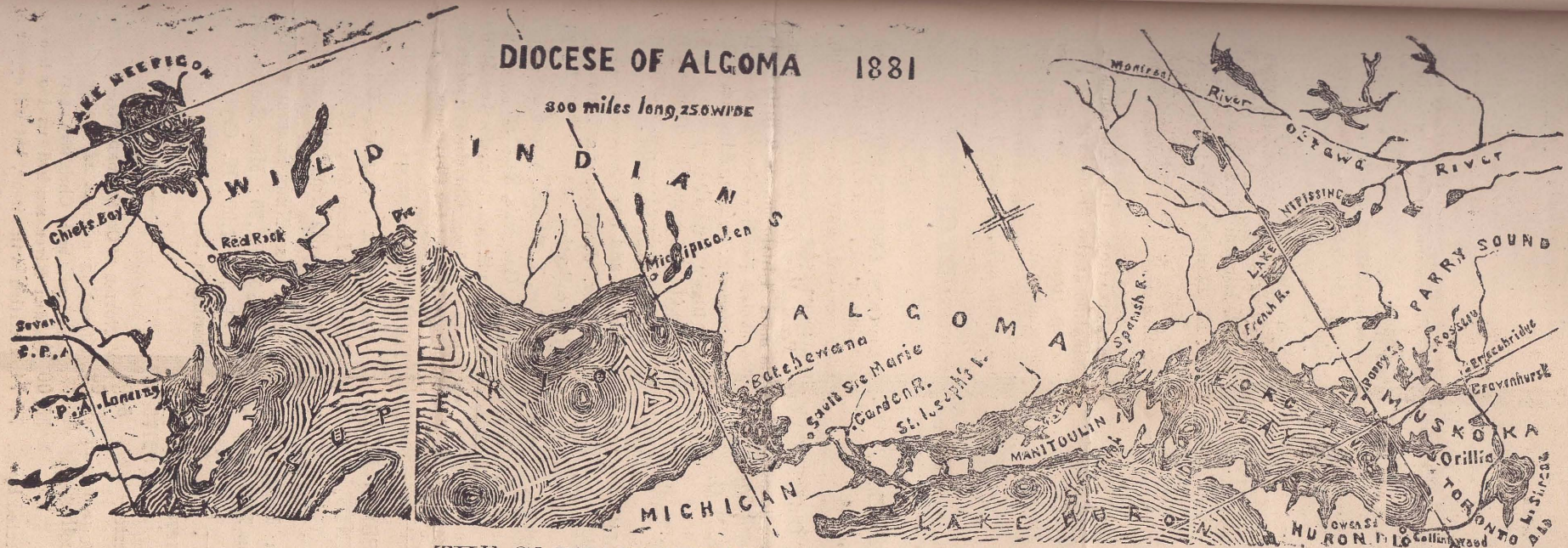
From Mrs. Draper Toronto.—6 little mats 4 little shawls 2 little hoods 6 neckties, 1 knitted necktie 4 clouds 1 knitted scarf, 1 cloud 1 knitted jacket, 4 nightcaps 1 Roll of new pieces, 1 piece of lace, 1 muslin curtain, 2 prs. mittens, some gloves, 1 bag with pieces 2 needle books.

From Miss Ingles Drummondville.—6 handkerchiefs, 2 little handkerchiefs 5 pairs mittens, 1 box, 2 narrow boxes for rewards 1 box paints, 2 watches, 1 roll pens 4 views, 1 box of Alphabets 15 children's picture books, 3 scribbling books, 1 leather Satchel, 6 rolls of "Young Christian Soldiers." These were sent for Christmas.

WANTED.—One thousand new subscribers for the ALGOMA MISSIONARY NEWS—only 35 cents per annum. Names should be sent in at once so as to get the paper from the first of the year.

THE WEATHER.—We are enjoying fine mild weather, just enough snow to make pleasant sleighing, and scarcely any ice in the river.

A boarding-house mistress, like the rest of us, has her weak and strong points, the weak point being her tea, and her strong point the butter.



**DIocese OF ALGOMA 1881**

**THE CLERGY OF THE DIocese OF ALGOMA.**

Lord Bishop of the Diocese ————

**ALGOMA.**

Rev. H. Heaton, Sault Ste. Marie, came to reside September 1881. Has St. Luke's Church, Sault Ste. Marie, and church congregations in Korah and Tarentorus.

Rev. P. T. Rowe, B. A. Garden River. Graduate of the University of Trinity College, Toronto. Ordained Deacon, 1878; Priest 1880, by the Bishop of Algoma. Appointed to Garden River Mission and the north shore of Lake Huron. Attends to 14 stations including Garden River, Bruce Mines, Cockburn Island &c., is assisted at Garden River by the Rev. Mr. J. H. Glass.

Rev. E. F. Wilson, Sault Ste. Marie. Ordained in England. Was settled in Algoma before it was set apart as a Missionary Diocese. Is Bishop's Commissary. Has

charge of the Indian Homes. Edits the Alg. Miss. News; and visits the Indians north of Lake Superior.

**LAKE SUPERIOR.**

Rev. J. K. McMorine, M. A., Prince Arthur's Landing. Has charge of the church at the Landing and three out-stations. Came to reside in 1877.

Rev. R. Renison, M. A., Negwenanang. Ordained deacon by the Bishop of Algoma, and appointed to his present station in June 1881. This is a new Indian Mission.

**MANITOULIN ISLAND**

Rev. R. Hill, B. A., Shequaindah. Was already at work when the Diocese was set apart. Ministers to Indian congregations at Shequaindah and Little Current, and to a

white congregation at Manitouwaning.

Rev. H. Peer, Hilton. Ordained deacon by the Bishop of Algoma. And appointed to the new white mission at Hilton, in June 1880. Has several out stations.

Rev. W. M. Tooke B. A., Gore Bay. Appointed to his cure, November 1880. Ministers to a white congregation at Gore Bay, and seven others in the surrounding district.

**PARRY SOUND.**

Rev. R. Mosely, Parry Sound. Was already in deacon's orders in charge of the Parry Sound Mission when the Diocese was set apart. Ordained priest by the Bishop of Algoma in 1875. Has four out-stations.

**MUSKOKA.**

Rev. J. Ernton Colm, B. A., Brace-

bridge. Was already in Caecilius's orders and in charge of his present Mission when the Diocese was separated. Ordained priest by the Bishop of Algoma in 1875. Has seven out stations.

Rev. Wm. Crompton, M.A. Ordained both deacon and priest by the Bishop of Algoma. Travelling Missionary to nine townships.

Rev. Thomas Lloyd, Gravenhurst. Ordained by the Bishop of Algoma and appointed to his present Mission in 1877. Has seven out stations.

Rev. Alfred W. H. Chowne, Rosseau. Commenced his work in Muskoka in April 1880. Has five out stations.

Rev. A. S. O. Sweet, Ilfracombe. Ordained Deacon in May, 1880, at London, England, and commenced work the following August. Has four out stations with good congregations.

Rev. Mr. Clarke, Mary Lake. Appointed to this mission in the spring of 1881. Has several out stations.

ALGOMA MISSIONARY NEWS AND SHINGWAGUK JOURNAL.

**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.

**TO OUR SUBSCRIBERS.**

In our December number we sent the amount of subscriptions due by each of our subscribers, and requested an early remittance. We have now to inform them that in order to reduce our expenses as much as possible, we intend to discontinue sending our paper to any who are two years, or more, in arrears; but in order that all may have plenty of time to pay up and renew their subscriptions, we will strike no name from list, until the first of April next, after which time any one not receiving their paper will know the reason it is stopped.

We feel very reluctant to take this step, but if our readers will consider for a few moments the extra expense incurred by issuing so many papers every month for which we receive no remuneration whatever, we feel sure that they will not only see that we have no other way open to us, but that they will each endeavour to do what they can to assist us in our undertaking.

In order, however, that the name of no subscriber who cannot well afford to pay back arrearages, and would like to continue taking our paper, may be struck off our mailing list, we make the following proposition;—

If any of our subscribers who are now owing us for one, two, or three years will send us (in advance) their subscriptions for the year 1882, we will continue sending the paper to them and cancel their indebtedness to us,—only asking them to pay promptly in the future, and also to use their influence among their friends in endeavouring to increase the circulation of our paper.

**Diocesan Accounts.**

1ST OCTOBER 1880, TO 30TH SEPTEMBER 1881.

RECEIPTS.

Diocese	\$ 64 65
"	734 20
"	404 99
"	524 99
1880)	302 45
"	333 95
"	214 30

Nova Scotia "	223 00
C. B. of Missions	1254 59

ENGLISH SOCIETIES

S. P. G. F. P. Grants	1692 07
C. & C. C. S. "	1468 49
S. P. C. K. for Ch. Build'gs	793 67
Friends in England	1817 14
Diocesan Collections	161 15
Interest on Bank acct.	91 72

\$9,881 36

PAYMENTS.

Salaries	\$7,744 38
Ottertail, Korah, Hilton, Muskoka Church Buildings per S. P. C. K. grants	339 00
C. C. Ilfracombe per S. P. C. K.	163 95
Mission Hall Gravenhurst S. P. C. K.	193 90
Rev. W. Crompton special Donations for Ch Buildings &c.	246 65
Rev. T. H. Appleby, special Donations	175 00
Rev. E. F. Wilson, special for Indian Homes	57 40
Rev. J. S. Cole. for Ch. Buildings Bayville, Stoneleigh, Bardsville	30 00
Rev. A. S. O. Sweet, Outfit	100 00
Rev. H. Beer, Outfit	100 00
Rowell & Hutchison Print'g	7 69
Customs Charges on S. P. C. K. Books,	13 80
St Luke's Parsonage Sault Ste. Marie	200 00
Shingwauk Homes Main.	300 00
Rev. E. F. Wilson Printing account	50 75
St. Luke's Sault, Services	20 00
Balance in hand	138 84
	\$9,881 36

**NEEPIGON MISSION FUND  
ACCOUNTS.**

FROM 1ST OCTOBER 1880, TO 30TH SEPTEMBER 1881.

RECEIPTS.

Balance in hand	\$2173 21
Two friends at Chester	5 06
H. Moody	5 00
Rev. E. F. Wilson collected by in England	55 00
Mrs. Bromfield collected by	77 74
Miss Hastings	9 68

G. E. W. Quebec	3 00
Rev. D. Wilson	169 40

\$2,498 09

PAYMENTS.

Expenses connected with opening Mission, per Rev. T. H. Appleby	291 00
H. B. Co. account Sundries	97 48
Joseph Esquimaux Salary one year	300 00
Rev. R. Renison Outfit	150 00
Rev. R. Renison Salary 3 months	175 00
Surplice &c.	9 50
Improving land at Mission	100 00
Balance	1,375 11
	\$2,498 09

**RECEIPTS.**

OUR INDIAN HOMES.

Christ Ch. S.S. Fredericton for W. H.	10 00
St. Annes' S. Sch., Tor., for girl	12 50
St. James' S. School, Kingston	16 73
St. Alban's, Ottawa	6 50
St. John's, Belleville	3 00
Trinity S. Sch., St. John N. B. for girl and boy	37 50
Per Rev. J. Wilson, a little girl's collection	2 28
Per Rev. T. Smith, a member of St. Georges's, Saltfleet	1 00
St. Paul's S. Sch. Tor., for boy	18 00
Cathedral, Montreal, for girl	15 00
Archibald Duncan	5 00
The Misses Patterson	10 00

SHINGWAUK CHAPEL.—Collection Shingwauk Home .91; 1.16; .99; 1.14 1.21; A mite from Chippewa 1.00

ALG. MISS. NEWS SUBSCRIPTIONS.—George Wells .35; Miss Beaven .35; H. G. Joly 1.00; H. Cryer .35; T. Hardiman .35.

NOTICE TO CORRESPONDENTS.—The very interesting account of the church decorations, and Christmas services at Garden River reached us too late for insertion in this issue, but will appear in the February number.



FROG ALLEY

And what came out of it.

CHAPTER VIII

(Continued.)

The search cost Benjamin some time and trouble, and he was beginning to despair of success when he met the old man himself tottering feebly back from one of his pilgrimages. He followed him into the little room where all his time was not occupied in pacing to and fro was spent. The old man, wearied with his walk, seated himself, closing his eyes and flogging his hands. There was on his face a look of perfect desolation. He was unconscious of the presence of a stranger, and for a moment Benjamin stood and tried to recall, in that withered, vacant countenance, the bright and kindly expression that had once beamed on him. Standing close beside him, he placed the trumpet at his ear, and said, in his gentle tone, "I am a friend come to see you."

The old man's eyes opened in amazement, mingled with alarm. He perceived he was not alone, and made an uneasy, appealing gesture that he might not be molested.

Benjamin repeated "A friend;" but no response followed, only a troubled look.

"Ragged school! Do you remember ragged school?" he tried next.

Now there was a gleam of something like intelligence for a second, but it passed away.

Benjamin bethought him of a text. If that failed to rouse him, he knew not what to try. He said slowly, "I am poor and needy, yet the Lord thinketh upon me."

The words acted as a talisman. A change passed over the old man's countenance, as it was turned towards him with a happy smile. Having found the key, went on with other verses, learnt long ago from his old teacher, all of which were listened to with rapt attention. Then he tried verses of the hymns they used to sing at school. The old man smiled, and moved his head as if to mark the time of the music. Wonderful was the change wrought in him; he was like a withered flower reviving under the influence of the gracious dew. He had not yet spoken, but when Benjamin repeated the words of the hymn beginning,—

"How sweet the name of Jesus sounds In a believer's ear!"

he was almost startled to hear that feeble voice, which was never known to utter any words except those mournful ones, "She's not come home yet," repeat, with trembling emotion interrupting him at its close—

"But when I see Thee as Thou art I'll praise Thee as I ought

A slight exclamation of surprise made Benjamin turn around, and he saw a young woman, who had entered the room unperceived.

"Oh sir, I was so struck to hear the old master speaking in that tone!" she said. "I just came in to bring him a bit of dinner; I don't believe he has broken bread to day."

Benjamin made way for her to put the basin of broth into the old man's hands.

"Broth master! Good broth I've brought you!" she said in his ear.

He seemed as if he were hovering between two worlds, and could hardly come back from that to which his heart had been raised to understand the tidings concerning this.

"Take the trumpet and speak to him," said Benjamin.

She tried it, and soon made the purpose of her errand clear.

"Dear master, you are so hungry, I know!" she said, in a pitying voice.

The old man looked sadly towards her. The last female voice he had heard was his daughter's. He knew these tender words were not spoken by her, and turned his head nervously about, as if to search for his stick.

"Nay, let me feed you, master, and then you shall go out, and I will go with you," said the young woman, taking the basin from him, and raising the spoon to his lips.

The food revived him, and he looked stronger when his meal was over. Meanwhile Benjamin watched with much interest all that was passing.

"You have known the old man some time, I suppose?"

"Oh sir, I owe everything I have to him," she said. "I was in the school where he taught the little ones; and it was the teaching I got there that saved me from all my sorrow."

"How do you mean?" asked Benjamin.

"Sir, I was 'nobody's child.' I never knew father nor mother; but the old master took pity on me, and got me to go to the ragged school, and there I learned the difference between the service of sin and the service of God; and it has been my safty and comfort ever since."

The old man had fallen into a doze, and Benjamin willingly listened to the girl's history, which she gave in full, showing how her early teaching had preserved her from the temptations of bad associates in childhood, and had still more wonderfully guarded her from those of a factory life.

"I come in before I go to work with a bit of breakfast, sir; but it is rarely that I don't find he is gone to poor Betsy's; and it's the same with his dinner. I come in whenever I can, but seldom to do him good, for he only rests from one walk till he is able to go another."

"I dare say you would not mind taking care of him—living with him—if any one would provide for your doing so?" Benjamin asked.

"Mind! no sir. I should be glad at heart to do it," she answered, going closer to the old man, whose head was falling on his breast, and supporting him with her arm.

Benjamin pointed to the trumpet, saying that it would be a wonderful help to her in the charge of him. "You see, you can get at his heart with this, and pour in the only comfort that will be real comfort to him," he said, and went on to describe the effect he had produced by repeating Scriptures and hymns.

"He is asleep now, I think," said the girl, doubtfully, as she gazed into his pale face. Benjamin looked too.

The "golden bowl was broken!"

"He is asleep indeed! and will awake only at the trump of the archangel. His spirit has passed away."

It is too true. The excitement had been overmuch for his enfeebled frame, and the surprise had broken the frail thread of life.

"Ah, dear master! Then you are Betsy at last! How happy you wish—no I dont; that's not right who wouldn't be glad to go who has gone?" said the young weeping as much for joy as sorrow.

"He has, doubtless, gone to the whom he loved, and sees Him as He and is now 'praising Him as ought,'" exclaimed Benjamin.

(To be continued.)

FISHING IN ALGOMA.

There are two leading modes of fishing—one with the seine, the other with gill nets. The latter method is the more popular, and is said to be less destructive of small fish than any other mode. In gill net fishing the boat sails out till a depth of from three to thirty fathoms is attained. Here one end of the net is lowered into the water, and as it sinks the boat sails onward carefully paying out the net as it goes. These nets, which, like seines, are imported from Scotland, are generally six thousand yards in length and four feet in width. They're made of coarse linen or cotton thread, very similar to the coarsest used by tailors. The meshes form rectilinear diamond-shaped spaces, about two and a half inches in diameter. Cords run along the margin of the net on both sides. To one cord are fastened at intervals of every few feet, pieces of lead. To the cord on the other side are attached corks. The leaded side sinks, and the cork side remains upper-

10 00  
12 50  
16 73  
6 50  
3 00  
B.  
37 50  
2 28  
1 00  
18 00  
5 00

(pages reversed.)

most, thus stretching the net out like a lattice-like wall of thread

SIX THOUSAND YARDS IN LENGTH and four feet in height. The fish, swimming through this almost invisible and apparently easily-passed barrier, enter the meshes and their gills being caught by the thread they wriggle about in hopeless endeavours to escape, becoming meanwhile all the more entangled by the other threads of this loose and flexible trap. The net is allowed to remain undisturbed for a couple of days, and then the boat puts out to where a buoy marks one end of the trap. That end is carefully raised, and as the boat sails slowly along the line the net is gradually and carefully hauled in, and the fish extricated and thrown aside.

Generally about a thousand fish are thus caught in a single haul. As soon as the other end of the net is hauled up it is again lowered and the long trap set anew for a harvest a couple of days later. Should a storm delay the haul a day or two beyond the usual time, the fishermen lose, as many of the fish get their gills so entangled that they cannot breathe, and therefore die. This, however, is not a common occurrence during the calm months of midsummer, but in the fall when storm after storm sweeps the lakes, sometimes for weeks together, a large number of the fish perish. Such weather has been experienced since the 1st of October this year and consequently the supply of fish has been unusually small.

On the boats return to land the fish are packed in ice and shipped in large boxes generally running on wheels for convenience in handling. These "fish cars" contain from 10 to 25 cwt. of fish. They are shipped from Owen Sound, Meaford, and "Tingwood to Toronto.

for me only, by

SEINE FISHING.

Another leading mode of fishing is the seine. This is a net similar to gill net, but with smaller meshes and greater height, the ends being usually four feet wide, while the centre stands in deep water is sometimes much as thirty feet in width. The fine boat goes out a quarter of a mile or more from shore, paying out a rope, one end of which is fastened on shore. When the proper distance has been reached the other end of the rope is fastened to one extremity of the net and the is hoisted overboard. The boat now changes its course and runs parallel to the shore for a long distance, paying out the seine as it goes. The seine is similarly supplied to the gill net with leads and corks, so as to give it an upright position in the water. When the further end is laid, another rope is fastened to it, and the boat steers towards shore paying out the rope. A shoal of fish are now included in the space marked by the net and ropes, and the haul commences. Each of the ropes is seized by a number of men and drawn inwards, taking the seine with it. As the two groups of men approach each other the seine assumes a curved form, its greatest height lying far out and its narrow ends occupying the shallower water near the shore. Finally the two groups meet and pull straight inland. By the time the ends of the seine reach the shore the shoal of fishes is confined within a thread-walled enclosure of great length and little breadth. Then, as the pull is continued, the enclosure becomes smaller and smaller, till at last a mass of fish is landed high and dry on the beach.

Seines are rather destructive of small fish and are gradually being superseded by gill nets, of which it is interesting to know that there are at least forty miles in the Georgian Bay.

GRAVENHURST AND BRACEBRIDGE.

Gravenhurst is not a picturesque nor a romantic-looking village. The houses are built with a view to warmth and cheapness, rather than architectural beauty, tho' some of them are fairly neat in their general appearance. It has a population of about 1,400 at this season of the year, and probably a hundred or so more during the summer. A daily stage leaves here on the arrival of the two o'clock train, and carries passengers to Bracebridge the same evening. In the summer the trains run a mile further up, to the wharf, where close connection is made with steamers for Rossseau and other ports up the lakes.

It is from Gravenhurst that the Ontario Pacific Junction Railway will start, to reach Lake Nipissing, and, probably, some points farther north.

BRACEBRIDGE, Dec. 9

After spending some twenty-four hours almost to no purpose at Gravenhurst I took a seat in an already over-crowded two horse sleigh, which, I was informed, was the Bracebridge stage. The day was an intensely cold one, and nearly or quite all the passengers were complaining bitterly before we had gone three miles of the thirteen and a half over which our somewhat round-about way took us; but as I had come fully prepared to face severe weather I suffered no inconvenience whatever. For all this, however, I could see evidences as the afternoon advanced that the temperature was steadily falling. The horses were covered from the tips of their ears to the ends of their tails with a fine rime or hoar frost which all the animal heat engendered by tolerably brisk driving before a very heavy load failed to thaw, the sleigh shoes crunched and screeched discordantly over the frozen snow, and the "commercial man" beside me grew reticent and uncommunicative. Two miles or two and a half below Bracebridge we crossed the Muskoka River, whose dark surface was shrouded by the thick curling mists. At the end of a tedious, and (as already intimated) to most of the passengers a painfully cold ride, the stage pulled up in front of one of the hotels here, and I was not long in bidding the over-crowded sleigh a temporary farewell.

Like Gravenhurst, Bracebridge is too well known to all the people of Ontario to require any description. It appears to me to be a larger and livelier town than its neighbour, tho' my stay in neither of them has been sufficient to enable me to form a very accurate estimate as to its population or business capabilities. Bracebridge is curiously constructed as to the laying out of its streets. It seems that the Muskoka road is, after all, the principal street, and yet the rest of the town appears to have been laid out and built entirely without regard either to the level or direction of the Muskoka road. Thus the back fences and outbuildings of some of the residences in the newer portion of the town appear to be looking

down in a remarkably sinister and cross-eyed manner upon the roofs of the business blocks on the Muskoka road, while those latter in turn, tho' they face the street fairly enough, apparently somehow have their interiors "cut on the bias," as the ladies would express it, as tho' they had to twist themselves about in a most extraordinary manner to accommodate themselves to the peculiar shape of the lots upon which they were built.

Shingwauk Home.

A Training Institution for Indian Boys, situate at Sault Ste. Marie, Algoma. The cost of each boy is \$75 per annum, or if clothing is supplied \$50. Most of the boys are supported by Canadian Sunday Schools, and some by friends in England and elsewhere. A general maintenance fund is required to meet the expense of salaries, fuel, repairs &c.

In Canada, address Rev. E. F. Wilson, Sault Ste. Marie, Ont., and send remittances by cheque payable in Toronto, or by Post Office order.

In England the address of the Honorary Secretary is Mrs. WM. MARTIN, 6 Dean's Yard, Westminster, S. W.; and P. O. Orders should be made payable to the Westminster Palace Hotel Post Office.

Wawanosh Home.

A Training Institution for Indian Girls, situate at Sault Ste. Marie Algoma. The girls are supported in the same manner as the boys, and at the same charge. A general fund is required for the maintenance of the Institution.

For information address the corresponding Secretary, Miss BERNERS, Trelawne, Sault Ste Marie; or the Lady Superintendent of the Wawanosh Home.

Remittances to be sent to the treasurer, Rev. E. F. Wilson.

In England the address of the Honorary Secretary is Mrs. HAINSON, Stickworth Hall, Arreton, Isle of Wight, and remittances for the girl's Home should be sent to her.

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