

## **BISHOP FAUQUIER MEMORIAL CHAPEL (1883)**



1540 QUEEN STREET EAST  
SAULT STE. MARIE, ONTARIO

1R - 1222 PTS 8 and 9

Submitted by:  
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\*This is an edited copy of the original document, originals included in the Municipal Heritage Committee Binder –  
Titled: Bishop Fauquier Memorial Chapel.

The history of the Fauquier Memorial Chapel is as much the story of the man it commemorates than it is of any actual building. The Bishop's history is a simple one, as is the chapel's, and yet both man and church brought change to Sault Ste. Marie and the Diocese of Algoma. In their way, both are important to the history of this city.

Frederick Dawson Fauquier was elected the first Bishop of Algoma in Toronto, and was consecrated in September of 1873.<sup>1</sup> Within three weeks of his consecration Fauquier hurried to England and gained the support of the three great missionary societies as well as several wealthy individuals to aid the infant Diocese. He stayed for five months and finally he arrived at the Sault in the spring or summer of 1874.<sup>2</sup>

With the money he had obtained, Fauquier was able to build "Bishophurst" and begin to work within the Diocese of Algoma. He worked out an annual schedule which he followed closely until his death. Fauquier spent the months of May until November in the Sault, visiting and preaching in all areas of the Diocese. In the remainder of the year he operated out of Toronto, devoting the period of January through March for a thorough visitation in Muskoka since many settlements in that region were more accessible in the winter.<sup>1</sup>

One of Fauquier's most beloved projects was the upkeep of the two Indian schools established in the 1870's: Wawanosh - for girls; Shingwauk School - for boys.<sup>10</sup> The Shingwauk School had been built east of the city (now Algoma College) on land the Diocese had purchased from Reverend Wilson, the priest in charge of St. Lukes Church. The Crown had originally granted the 41 acres to John MacPherson Hamilton on the 23rd of September, 1874. Reverend E. Wilson bought the property from Hamilton on the 26th of June, 1874, for \$250.00. On the 8th of February, 1875, the Diocese of Algoma purchased the land from Wilson in the name of Bishop Fauquier and his successors.<sup>12</sup> The Shingwauk School was opened on this site soon after.

Fauquier's interest in raising funds for these schools can be seen in his diaries where he carefully recorded each donation received.<sup>3</sup> Another of Fauquier's projects was to build a small chapel on the grounds of the Shingwauk School for the use of the Indian boys. By 1881 Fauquier had chosen the site for the chapel and the plans for its construction. On July 1, 1881, Fauquier outlined the perimeter of the proposed chapel and dedicated the site to the worship of God.<sup>4</sup> "A procession of boys of the Shingwauk School, placed stones on the lines marked out for the walls as pledges that they would assist in the building of the chapel."<sup>4</sup> Fauquier never lived to see the chapel built. He and his wife both died in 1881 and the next spring they were both buried on the Shingwauk grounds.

The "Algoma Missionary News and Shingwauk Journal", after relating the Bishop's funeral, commented on the lack of funds for the chapel which was now to be dedicated to Fauquier. The windows had been promised, and the pulpit and seats were already made, but there was still no money to begin construction.<sup>5</sup> The \$1500.00 needed to begin construction, arrived, as on May 1, 1883 the same journal published a list of items needed to furnish the chapel, and gave a description of how the work was proceeding:<sup>6</sup>

"The stained glass windows are already promised, also font, lectern, communion office books and book markers; a communion service is also, we hope, going to be given.

The carpenter work on the building is now well advanced, the stone work on the wall commences, contracts for painting and plastering already let, and it is expected the chapel will be ready for opening on the day appointed, August 19th."<sup>6</sup>

"There is something very unique and attractive in its appearance, the old fashioned looking gateway,<sup>8</sup> the quaint looking walls with dark painted timbers dividing the stonework into curious patterns, the steep sloping roof and pretty little bell tower on its summit. Then inside too there is something rather striking about the three arches dividing the nave from the chancel and the fretwork screen overhead, and we can imagine how it will look in a few weeks time when the laths are nicely plastered over and the plaster blocked out to represent stonework, the pillars painted white and sanded, windows all filled with stained glass, and a fretwork text placed over each, and then will come the long hoped for opening.

. . The entire cost of the building finished and furnished will be in the neighbourhood of \$4000, of this amount \$2837. is already in hand . . ."<sup>7</sup>

The chapel was built under the supervision of the Reverend E. F. Wilson who worked under Fauquier. Reverend Wilson was in fact the architect and designer of the Chapel "to the last minute detail".<sup>13</sup> The Chapel was consecrated on the 29th of August, 1883, by Bishop Sullivan, and was reported on by the Algoma Missionary News.<sup>9</sup> The journal also commented on the nearly completed interior. Upon entering the chapel you see:

"... on either side oaken benches of ecclesiastical design, the side and dormer windows of simple stained glass, in front three arches dividing the nave from the chancel, the centre one the largest, resting on white pillars, the space above filled in with fretwork, the Dove with wings outspread, Alpha and Omega, Jehovah Jireh in Hebrew, all carved in white basswood. A carved text over each window ... Under the arches, were, on one side the pulpit, on the other the lectern and prayer desk. A panelled petition divided the chancel on either side from the organ chamber and vestry."<sup>9</sup>

*On July 1, 1883, the Journal gave the first description of the Memorial Chapel.*

The exterior of the chapel has remained unaltered during the 94 years it has stood. The grounds around it have changed. The Anglican Church now only owns the land surrounding the chapel, the cemetery and a house on the Algoma College grounds.

The Fauquier Memorial Chapel is now the only surviving building of the original Shingwauk School. The school was torn down in 1934 and replaced by the present structure in 1935. The building and surrounding grounds are now part of Algoma College. The other major change was the extension of Queen Street East which now runs past the chapel directly outside its door. This has destroyed the quiet, "rustic" charm of the church but has done no physical damage to the building.

The chapel is still owned by the Anglican Church of Canada but has fallen into disuse. Some of the outer glass windows have been broken and the front entrance to the church has been covered over with plywood, and a small wooden gate was placed in front.

The interior, like the exterior, has remained essentially unaltered in 94 years. As a result it remains one of the best examples of early church architecture that this city has. The few changes that have been made are in complete harmony with the rest of the chapel. The Algoma Missionary News<sup>14</sup> in 1939, recorded that a new "altar with beautiful hangings, the altar rails, the handsome paneling around the walls of the sanctuary, and the new hardwood floor, have been given by friends of the late Miss Batterell." These have been the only major changes except for the installation of electricity and a furnace. The hardwood floor has also been tiled.

## **Memorial Chapel (Architectural Description)**

In 1883 the "Algoma Missionary News and Shingwauk Journal" described the Bishop Fauquier Memorial Chapel as "something very unique".<sup>7</sup> The description is even more applicable today, as the school it was once meant to be part of, has been destroyed. The construction of a new road just outside its door has removed the chapel from its remote setting facing the building, to become part of the contemporary streetscape. Also, the unique combination of architectural elements has left us with a chapel that is quite unique in Ontario, maybe even in Canada.

The chapel sits on the edge of the Algoma College grounds, very close to the street. Queen Street runs in an east-west direction while the chapel is turned at a north/east - south/west angle that creates an odd tension between the two. The front façade as a result is turned towards the street, and the effect of this tension is to heighten the visual presence of the building. Surrounded by trees on the otherwise treeless lawn of the college, the Memorial Chapel is one of the most picturesque buildings in the city.

The chapel is built of red sandstone that is said to have been obtained from the neighbouring fields.<sup>11</sup> The stone composition consists of randomly placed uncut fieldstone and mortar. The chapel is designed in an odd combination of Gothic and Tudor styles, where the walls are divided into squares and triangles by wooden beams built directly into the wall. The stonework on all sides are built in this way.

The chapel has a projecting vestibule on the main west façade with a step gable roof. The east wall has three bays while the west main entrance has only one. The side walls have three lancet windows, one in each bay, decorated with double lancet tracery and stained glass. The main chapel is also topped by a high gable roof with three gable type dormers on each side. On the peak of the roof is a small amount of iron cresting and a small open belfry with a small four-sided spire. At the east end of the south wall is a projecting side entrance to the vestry. It is topped by a gable roof, the gable ends facing the same direction as the main roof. On the north wall at the west end is a small stone shed-like structure with an entrance to the basement. The roof is very low and does not come up above the main floor level of the church.

The main entrance to the church consists of a pointed arch doorway that is now covered with plywood. The architrave around the door is plain wood, as is the arch. There is no stone decoration. The walkway up to the door is quite interesting. From the sidewalk several steps descend a small ridge, to a short sidewalk below. This sidewalk and the steps curve slightly towards the main steps of the chapel. From this low sidewalk you must then climb six steps to the main entrance. Above the pointed arch of the doorway the black wooden beams form a triangle in which is written "Bishop Fauquier (1883) Memorial Chapel". Also attached to the wall are two small lanterns. On the south side of this projection is a small lancet window filled with diamond shaped panes of glass. This is the only window. The gable roof has projecting box cornice eaves and the wooden beams in the wall form a plain frieze. At the gable end of the main wall is a large round window filled with wooden tracery and stained glass. The tracery consists of three "trefoil windows". The wall is topped by the same type of projecting eaves.

The north wall of the chapel has three bays with a lancet window in each bay. These windows tend towards the south end as the altar end of the church has no windows and the space where another window might have been, has been filled with stone. The black wooden beams highlight each window surrounding it with various triangle shapes. The windows have double lancet tracery. The outer windows are composed of small diamond shaped panes of glass with small rectangular panes around the edges. Each pane of glass is decorated with a small cross. The inner windows are stained glass. Between the second and third bay is a projecting stone chimney. It has a single stack and once it rises above the roof it is built of brick. On the roof, above each bay is a small dormer with a gable roof. The gable face is painted white and has a round window in each one. The window has a multi-foil stained glass decoration. This means that the window looks something like a five petal flower. The eaves of each dormer project and are the boxed corniced type. At the peak of each roof is a small turned wooden finial that drops over the face of the gable end.

The east, or altar wall of the church has three window bays. The central bay has a large gothic stained glass window above the altar.

It has thin double lancet tracery but it is not as pronounced as in the side windows. The architrave around the window is plain wood and there is no stone decoration. On each side of the altar window are two large stone buttresses that extend about three quarters of the way up the wall. To each side of the buttresses, well below the level of the main altar window is a small stained glass lancet window with plain wooden architrave.

The south wall of the chapel is decorated in the same manner as the north wall with three lancet windows and gable dormers in each bay. On the east side of this wall is the projecting vestry and the small side entrance. The doorway is on the west side of this section, facing in the same direction as the main entrance, and is approached by two or three stone steps. The doorway is a tall thin gothic arch. The door is made of light colored wood and has three panels. It is surrounded by a plain wooden architrave. On the south side is a small lancet window in the same design as the others. It is the only window on this section. The vestry is topped by a gable roof with box cornice eaves. It does not extend all the way back on the east wall.

The high gable roof has asphalt tiles and has boxed cornice eaves. Originally there was iron cresting extending all along the peak of the roof <sup>8</sup> but most of this has been removed; only two small iron crosses at each end of the chapel remain. The small open belfry consists of four turned wooden posts supporting a four-sided spire. Each post rests on its own square base projecting from the roof. There is a small bell in the belfry.

The interior of the chapel is superb and it would not be underestimating its value to say that almost every square inch should be protected by the city. Upon entering the vestibule, there is a beautiful stained glass lancet window on the right side. Immediately in front is a large gothic arched doorway with a large oak door. The door has heavy iron hinges, a large iron latch, and an iron ring for a handle. The vestibule itself is oak paneled. Once inside the chapel it would appear that the description of the interior written in 1883, upon the chapel's opening, had been written yesterday. The chapel interior consists of three sections; the pews for the congregation are on one level. A single step up leads to the choir stalls, then another two steps lead into

the sanctuary. The first thing that strikes your eye, is the same that struck those when the chapel first opened, "the front three arches dividing the nave from the chancel".<sup>9</sup> The large centre gothic arch is supported on large wooden compound piers, or clumps of pillars, painted white. There are two smaller piers attached to each wall. There is a smaller gothic arch over each side aisle. Arched braces support the roof elements that cross, forming the arch, about three feet below the peak of the roof. This space above and all down the sides is filled with fretwork; "the Dove with wings outspread, Alpha and Omega, Johovah Jireh in Hebrew, all carved in white basswood".<sup>9</sup>

The oak pews have folding prayer boards and a holder along the top edge of the next seat to place the prayer books. The pews are beautifully carved and shaped with round lines and gothic decorations. The stained glass windows are beautiful and each one has different colored trim. The diamond shaped panes are filled with small crosses. Many are broken and action should be taken to stop further damage. As the 1883 description states, "there is a carved text above each window". The glass in the dormer windows is brightly colored depicting floral forms.

The other roof elements consist of four arches spanning the width of the chapel. There are two over the nave, one on the east wall over the altar, and one built against the west wall although it is broken by a rounded stained glass window. Each roof element is supported by a "compound pier" pilaster of which there are a total of five along each wall. The common rafter is exposed. Resting on the pier is an arched brace that carries a straight rafter. This straight rafter crosses with the one from the other side, again, about three feet below the peak of the gable roof. A king post joins the two beams to the apex of the roof and a carved pendant hangs down from the cross. The ceiling itself is decorated by planks of oak slanted in different directions in an alternating pattern.

In the main sanctuary is the altar, added in 1939, and the waist high paneling.<sup>14</sup> Above the altar is a large stained glass window with triple lancet tracery. Like the others it has stained glass with floral patterns. To each side is a smaller stained glass lancet window. To the right of the steps, against the wall, is the pulpit, decorated with gothic motifs. The small set of stairs leading up to it are pierced with small crosses and floral patterns. There is also a large organ made by the Estey Organ Company, and a wrought-iron lectern. The prayer desk to the right is again beautifully carved with gothic decorations. It has old red velvet cushions and embroidered on the prayer stool is a large fleur-de-lis. The door leading in from the side entrance is oak panelled.

Another important feature of the church is a large bible that sits on the pulpit. It is bound in decorated calfskin and has "The Bishop Fauquier Memorial Cahpel" inscribed on the front cover. It is dated 1883 and was presented by the "Society for the Propagation of the Gospel" in England, to the chapel upon its opening in 1883.

### **Significance (Memorial Chapel)**

The Bishop Fauquier Memorial Chapel is one of the most unique examples of church architecture in Sault Ste. Marie, and the most beautifully preserved. Precious Blood Cathedral, although older, has lost its original interior by structural changes and interior renovations. The Fauquier Chapel looks the same as it did on the day it was opened, as we can read by early descriptions.<sup>9</sup> It would be a tragedy, after almost 100 years, to lose this chapel through neglect and indifference.

The chapel's exposed site on a busy street, and its apparent look of neglect, makes it an easy target for vandals. Quite a bit of the stained glass has been broken already, especially those windows facing the road. Some way should be found in the very near future to protect these windows.

The interior should also be rigidly protected. Everything seems to fit into its proper place, and to be part of an overall pattern. Even the small prayer books, although modern, appear to have been made exactly for these pews. The decorative motifs on the pulpit are found along the frieze that extends around the chapel. Therefore, as far as it is possible, all furniture, paneling, and internal structural elements should be protected from all but the most necessary change.

## Footnotes

1. Algoma 100 - 1873-1973 - A Documentary Commemorating the Centennial of the Diocese of Algoma - page 22.
2. Ibid - page 23
3. Fauquier Diaries - ex. February 29, 1880 - Sault Ste. Marie Public Library - microfilm.
4. Algoma 100 - 1873-1973 - page 30
5. Algoma Missionary News and Shingwauk Journal - July 1, 1882 - page 34 The Anglican church of Canada Archives
6. Ibid - May 1, 1883 - pages 27-28 - "The Memorial Chapel" 7. Ibid - July 1, 1883 - pages 37-38 - "The Memorial Chapel" 8. See photo from Algoma 100 - dated 1923 - page 30
9. Algoma Missionary News and Shingwauk Journal - October 1, 1803 pages 57-58
10. The cornerstone for the Shingwauk School was laid on July 31, 1874 by His Excellency, the Earl of Dufferin, Governor General of Canada and his wife - from The Algoma Missionary News - October/December 1934.
11. Sault Daily Star - June 28, 1956 - "That Old Red Sandstone"
12. From photocopy of city records at Bishophurst Heritage Centre.
13. Journal of the Proceedings of the Provincial Synod - Montreal, Gazette Printing company, 1883 - page 112 - at Bishophurst Heritage Centre.
14. The Algoma Missionary News - January/April 1939 - "Memorials Dedicated at the Shingwauk Chapel" - page 7

## **From Algoma 100 - 1873 to 1973**

### **A documentary commemorating the centennial of the Diocese of Algoma.**

*"On the grounds of Shingwauk stands the Bishop Fauquier Memorial Chapel. The site and plan were proposed by Bishop Fauquier. On 1<sup>st</sup> July, 1881, he outlined the perimeter of the proposed chapel and dedicated the site to the worship of Almighty God. A procession of boys of Shingwauk placed stones on the lines marked out for the walls as pledges that they would assist in the building of the chapel. It was finally built under the supervision of Reverend E. F. Wilson and consecrated by Bishop Sullivan on 29<sup>th</sup> August, 1883. A bronze plaque commemorates Mr. Wilson's work."*

## **From The Algoma Missionary News**

### **January to April 1939**

#### **Memorials Dedicated at the Shingwauk Chapel**

*At a service held on the 11<sup>th</sup> April, in the Bishop Fauquier Memorial Chapel in connection with the Shingwauk Indian Residential School, the Bishop dedicated a number of gifts which have greatly improved and beautified the chapel.*

*The new altar with beautiful hangings, the altar rails, the handsome paneling all the walls of the sanctuary, and the new hardwood floor, have been given by friends in memory of the late Miss Botterell, for twenty years Matron of the Shingwauk Home, who died on the 9<sup>th</sup> February, 1938. On the paneling is a tablet inscribed as follows:*

*"The Altar and Panelling of this Chancel are dedicated to the Glory of God and the dear memory of Lulu Margaret Botterell, Matron Shingwauk Home, 1914-35.*

*O Light that followest all my way,  
I yield my flickering torch to Thee."*

*At this service the Bishop also dedicated a set of altar vases in memory of Mary Ann Fuller, wife of the Rev. B. P. Fuller, for many years Principal of the Shingwauk Home, and their daughter Leslie Edith. The hymns sung were, "On the Resurrection Morning," "God is Love," and "O Master, Let Me Walk With Thee".*

*Following the dedication the Bishop licensed Mr. Joseph Scott Wilson as lay reader.*

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for God, let us do it. God will find the means. We need not fear.

#### Bishop Fauquier's Funeral.

The remains of our late Bishop and his beloved wife, Mrs. Fauquier, arrived at Sault Ste. Marie by steamer on Sunday, May 21st, in charge of Messrs. Arnold and Fritz Fauquier. A rustic catafalque of fir branches and black drapery had been erected at the Shingwauk Home, on the site of the Memorial Chapel, and thither the bodies were conveyed immediately on their arrival, two Indian boys being stationed as mutes. Over the catafalque, in white letters on black ground, were the words "Blessed are the dead which die in the Lord," and on either side the significant words "Rest," "Peace," above was a Union Jack folded and looped with crape.

The funeral was on the following day, May 22nd, at 3 p. m. Nearly all the leading people from the village and country round about attended, irrespective of denomination, and among the sixteen pall-bearers were Presbyterians, Methodists, Roman Catholics, besides members of the Church of England.

The clergy went first in their surplices, then the Indian boys, two and two, with black scarves, the little Indian boy, Jackson, who had been supported by the late Bishop, carrying a black banner with the words "He rests from his labours;" then came the hearse bearing the late Bishop's remains, with four horses all draped, and eight pall-bearers, the public mourners on foot, two and two. Then the Wawanosh girls, one of them, Susan Rodd, bearing a black banner with the words "She is not dead, but sleepeth," then the hearse, drawn by two horses, and attended by eight

pall-bearers, then members of the family and other mourners—a long mournful procession. Thus they proceeded to the little cemetery a short way back behind the Shingwauk Home. A vault had been prepared, and the two coffins were laid within it, side by side, with the flowers which had been placed upon them, and the latter part of the burial service read. The banners which the Indian children carried were left on the grave, and will never be removed.

Thus the good, kind-hearted, noble, self-sacrificing Bishop the first Bishop of this wild Missionary Diocese, and his poor afflicted yet earnest working wife, both of whom had hearts large enough to love both the white settlers and the Indians, and who laboured so earnestly for their welfare during the latter part of their lives, are now laid side by side in the little Indian cemetery, to await the glorious, joyful resurrection, when the Saviour of mankind shall return again in glory, when the Bridegroom shall come to claim His Bride.

#### The Memorial Chapel.

It is sad—very sad—that there has been so little response to the proposal to build a Chapel in memory of the late Bishop and Mrs. Fauquier.

The Indian boys have done their part, they have piled the stone as they promised; and besides that, more than three fourths of the pupils went without syrup during Lent that they might give 10 cents a week to the chapel fund. The stained glass windows and Communion service have been promised by members of the family. Pulpit and seats are already made in the Shingwauk Carpenter shop. And yet there is not at present enough money on hand to justify us in

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commencing building operations. The bulk of the money has so far come from England, very little from Canada.

We want \$1500 more at once, if building operations are to be proceeded with this season. No names of donors are given, only initials. "Let not thy left hand know what thy right hand doeth."

### Our Indian Homes.

Never have we passed a winter and spring, since first our Indian Homes were brought into existence, attended with so much trial and anxiety as the seasons which have just passed. In other years we have generally had two or three cases of serious illness and perhaps one death. One death in a year, out of 50 or 60 children, was scarcely more than would be expected, so liable as the Indians are to consumption and scrofulous complaints. But this past season it seems as though half the children at least, in both Homes, had been laid on the sick bed, and there have been five deaths, four at the Shingwauk Home, and one at the Wawanosh. The doctor's bill alone speaks for itself—\$65 for attendance at the Wawanosh and \$67 for attendance at the Shingwauk, besides the cost of an Indian woman as nurse. All those who died were boys. Two of lung complaint following a mild attack of typhoid fever, one of inflammation of the bowels, and two of consumption.

The question is now—What will be the effect upon the Indian parents? Will they still be willing to send their children to us? In the midst of our anxiety it is a blessing to be able to rest the whole matter in God's hands, feeling that the future is all with Him, and that according to His Divine will so it will

be. It was a very great trial to us losing William Sahgucheway, the captain of the school, the one who of all others was so trusted and looked up to; but even this we cannot but feel has, under God, been the means of blessing to many of the other pupils. Before leaving for the holidays, as many as 30 boys expressed their earnest desire to serve and follow their Saviour.

We have thought it advisable no longer to oblige the Indian parents to sign an agreement for their children to remain five years at the Institution, and have issued the following amendment to the existing rules:

Indian parents are no longer required to sign agreements for their sons to remain five years at the Institution.

If a boy is not happy he may go home at the end of six months or one year.

Mr. Wilson wishes all the Indian boys who come to the Shingwauk Home to look upon it as their home, to which they can come back again and be welcomed. He wishes them to look upon him as their father, who will always be ready to receive them.

Boys who have left the Home may come back and stay another year if they wish to.

So long as a boy behaves well he may remain at the Institution, but if he does what is bad, and will not give up his bad habits he must leave, because he is teaching the other boys to be bad.

There is provision now for 60 boys at the Shingwauk Home, and any may come who like, whether Protestant or Roman Catholic. If any boy does not like to stay, he can go home before the winter begins.

As we sometimes find it very hard to clothe all the boys we shall be glad if the parents will sometimes send some clothing, we would also be glad of fish,

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**Church Women's Mission Aid Society.**

The annual meeting of the Church-woman's Aid Society of the Diocese of Toronto was held a few weeks back in the Mechanics' Institute. The Bishop of Toronto presided. Among those present were the Bishop of Algoma, Rev. J. D. Cayley, Rev. J. P. Lewis, Rev. Dr. McCarroll, Canon Osler, Mrs. Cayley, president of the society, Mrs. Osler, Miss Oster, Mrs. Stanton, Mrs. Helliwell, the Misses Wilcocks, Mauds-Tinning, Wyatt, McKean, McNab, C. Thompson, Beard, Fitzgerald, Roger, Williamson, Cowan, Moffatt, Miss Street, Miss Thorne, Miss Francis, and Miss Montgomery. After devotional exercises and a few remarks from the Bishop of Toronto, Rev. Mr. Cayley

read the report. It stated that many poor missions in Muskoka and Toronto had been assisted during the year. The receipts had been \$568, made up of the following items:—Special donations, \$32.70; regular collections, \$291.42; donations and fees, \$46; proceeds of work, \$122; sundries, \$75. The expenditure amounted to this sum minus \$90, which was in hand as a balance in the bank. The following churches had contributed to the funds of the society:—St. George's, Trinity, All Saints', St. Paul's, Grace church, Brampton. The following officers were then elected for the ensuing year:—President, Mrs. J. D. Cayley, secretary-treasurer, Mrs. W. T. O'Reilly, superintendent of sewing, Mrs. Tinning; committee, Mrs. McMurray, Mrs. C. Thompson, Mrs. A.

McLean Howard, Mrs. Wyatt, Miss Thorne, and Mrs. Williamson; Advisory Committee, Revs. Messrs. Cayley and Pearson. The Bishop of Algoma addressed the meeting. He expressed his acknowledgements to the society for the sympathetic aid they had given to the missions in Muskoka, and said that their kindness and liberality had been much appreciated, and had given much encouragement. He pointed out that the ladies of Toronto could not engage in a better work or in one that would show more fully their recognition of what the Christian Church had done for the elevation of woman from the degradation of dark ages. A few congratulatory remarks from the Bishop of Toronto and the benediction closed the proceedings.

**OUR INDIAN HOMES.**

**A Few Statistics of the past 8 Years.**

Since recommencing our work (after our fire) in October 1874, 133 boys in all have been received at the Shingwauk Home. Of this number 13 boys completed their term of 4 or 5 years and turned out well, either becoming teachers or turning to some trade; 6 boys left before their time on account of sickness; 9 boys died at the Institution; 61 boys left before their time being either removed by their parents or failing to return after holidays; 5 ran away; 3 were expelled; 8 completed their term, but nothing been heard of since; 9 are known to have deserted the trade they were taught and have taken up other work.

Of 78 girls who have been under our care since 1874, no girl completed the full term of 5 years, (except one who is still with us), 3 girls left before their time on account of sickness, 1 died at the Institution, 5 died at their

own homes, 50 left before their time and 13 are still with us.

The above statistics seem to prove clearly that our chief difficulty is on account of the Indian parents not allowing the children to remain a sufficient time with us, and this difficulty we are endeavouring to remedy. We admit that the whole work is one requiring much patience and faith.

Of the boys mentioned above 7 were being educated as school teachers, 7 were taught carpentering, 7 boot-making, 5 tailoring, 4 tinsmithing, 5 blacksmithing, 12 printing. The reports of the masters seems to show that they made as good progress and displayed as much skill in one trade as in another, but of those who have left us the boys taught carpentering seem to be keeping to their work the best.

To show the progress of the boys in education we take the result of six consecutive examinations.

Our plan for conducting examinations is as follows:—Every boy that enters the Institution has to obtain 100 marks (i. e., about 75 per cent of total marks possible) for every year he has been in residence in order to rank as "Victor" and obtain a prize; 80 marks for each year makes him an "aspirant," less than 80 marks for each year and above 60 put him "below mark"; and any one who gets less than 60 marks for each year are counted "lags."

This system is found to answer admirably as it shows up the idle boys besides rewarding the industrious, and marks are given for progress in trade, good conduct, and talking English &c. as well as for lessons.

The result of the six examinations alluded to is that out of 85 boys—10 were always victors, 28 victor or aspirant, 29 generally below mark or lags. It should be taken into account that the boys are taught entirely in English a language of which they know little or nothing when they first come to us.

**The Memorial Chapel.**

**List of Specific Articles Needed and their Approximate Cost.**

	\$	cts	£	s	d					
Pulpit (oak—already made).....	65.00	13	0	0	0	Chancel carpet.....	20.00	4	0	0
Reading desk and seat.....	45.00	9	0	0	0	Preachers' stall.....	20.00	4	0	0
Reredos with tablets containing the Decalogue, Lord's prayer, and creed in Indian.....	57.00	11	10	0	0	7 hanging lamps.....	35.00	7	0	0
Communion table, with cover... .	14.00	3	0	0	0	Stove and pipes.....	30.00	6	0	0
						Crimson curtains to shut off vestry and organ chamber.....	25.00	4	0	0
						Moving for aisle.....	20.00	4	0	0
						Organ.....	120.00	24	0	0
						Closet for surplices.....	8.00	1	15	0
						Bell.....	100.00	20	0	0
						Furniture for vestry.....	25.00	5	0	0
						Bell tower.....	40.00	8	0	0

May 1, 1883

Covered entrance gates..... 35.00 7 0 0

If any Sunday schools or individual friends would like to present our Memorial Chapel with one of the above items we need scarcely say that we should feel most grateful. If all the above articles were donated it would only leave us some \$200 or \$300 to collect in order to meet the whole expense of building and furnishing the Chapel.

The stained glass windows are already promised, also font, lectern, communion office books and book markers, a communion service is also we hope going to be given.

The carpenter work on the building is now well advanced, the stone work of the walls commences, contracts for plastering and painting already let, and it is expected the chapel will be ready for opening on the day appointed, August 19th.

### The Babes in the Basket,

OR

### DAPH AND HER CHARGE.

*Continued.*

Thus situated, the children had learned to be happy for the present hour with any one who happened to have charge of them. General La Toarette, though a native of France, spoke English in his family, and to that language his little ones were accustomed. They took no fancy to the cross French nurse who had latterly had charge of them; and much preferred Daph, whose broken English was pleasant to their ears. They loved to linger at the door of her southern kitchen or play under the wide-spreading tree that waved over its roof.

Daph returned their affections with all the strength of her warm heart, and Mrs. Tourette felt sure that in her absence Daph would watch over both children and nurse with an eagle-eye.

With more of the dove than the eagle in her expression, Daph now sat beside the little ones in their new home, so far from the land of their birth.

Not long after her preparations were completed, Daph had the satisfaction of seeing the children awake, refreshed by their long sleep, and full of eager delight at the wonders achieved by their new nurse. She listened with hearty satisfaction to their exclamations of surprise and pleasure at the shining tin and gaily-painted chairs.

Daph was just wondering what was to fill plates and cups that looked so attractive, when a bell was rung imperatively in the street before the house. From all sides women and girls gathered around the bell-ringer's cart, and from his great cans he filled their vessels with milk, which was at this moment most refreshing to the eyes of Daph. She seized her new saucepan, and sailing out, presented it to the milkman and received her supply. She watched carefully the bits of money given by other applicants, and

was fortunate enough to select, from the change she had that day received, the right payment for the milk. In a few moments the children were seated at the little-table, and enjoying their nice supper of bread and milk in a way that made Daph's eyes sparkle with delight.

"Daph eat too!" said Charlie, motioning to her to put the spoon in her mouth instead of his own. "Yes Daph," said Louise, "do take some supper."

Daph had hardly thought once of herself during the whole of this busy afternoon, but when the children had finished their meal, she filled her cup with the fare they had enjoyed, and ate it with no less satisfaction.

"Daph know de Lord would take care of us!" she murmured as she looked round on the room that looked to her so comfortable, and true, fervent gratitude, undisturbed by one fear of the future, filled the heart of the faithful negro.

### CHAPTER VI.

#### CLOUDS.

Alas for Daph! She was soon to find life was not all sunshine in her northern home. The lovely May weather which had been like a pleasant welcome to the strangers, suddenly vanished, and was succeeded by dark clouds, pouring rains, and keen easterly winds. Daph was glad to keep the children wrapped in the bedclothes, while she racked her ingenuity to find means of amusing them. Charlie took a wash-basin for a drum, and the pewter spoon with which he beat it was a constant and patient sufferer. Louise was not so easily pleased; she began to miss her mother sorely, and tried poor Daph by pleading pitifully to see her "own dear mamma."

Daph had tried to banish from her mind all thoughts of her master and mistress, for the bare imagination of what they might have suffered made her wild with distress. She said to herself, "What for Daph go to tink about tings, jus as likely nebber was

### Jottings.

**HOLIDAYS.**—The summer vacation at the Indian Homes will commence June 22nd.

MR. F. G. FAUCIER, son of our late Bishop has been elected M. P. P. for Muskoka.

A DOCK is being built at the Shingwauk home in anticipation of the arrival of the Bishop's steam yacht. It is expected that the engineer will have work on land in connection with the Institution when his services are not required on the boat.

**AN ALGOMA WINTER.**—Snow this past winter was about four feet deep on the level. The first regular frost was on September 21st., the first snow November 13th, the last snow for the season passed down November 30th, sleighing broke up April 14th, the river channel began to open April 16th, first boat expected up about the first week in May. The lowest point registered by the thermometer was about 32° below zero.

at all? Daph makes out de great Lord couldn't save massa and Miss Elize all Hiself, widout Daph to help him! Foolish darkey! She better cheer up and take care ob de children, 'stead o' jus whimper, whimper, like a sick monkey."

*(To be Continued.)*

### INDIAN HOMES.

	\$ cts
Miss. E. Wood.....	5 00
St. Peter's S. sch.; Coburg, girl	50 00
Walkerton S. sch. for Shingw.	10 00
" " for W. H.	10 00
StMathiews S. school, Quebec for boy.....	50 00
St John's S. sch Sturittown... do church collection....	2 12
J. Murray.....	1 38
Mrs Turner's class, Grace Ch. Sunday school, Toronto...	5 00
St Andrew's Grimsby.....	10 00
Cornwall.....	6 33
Trinity S. sch., Brockville, boy	25 00
StGeorge's S. sch., Toronto girl	25 00

### Memorial Chapel

D. B. 1 65 ; A. and B. pocket money 1.20 ; Sister offerings, Shingwauk Home. 3.47. Trinity Sunday school, Galt 50.00 ; C. E. J. K. Linton, self-denial 5.00 ; Savings of a few children All Saints S. sch., Drummondville 4.00 Pembroke 17.00 ; St John's, Belleville 2.50 ; Perth 10.00 ; Collection Shingwauk Home 1.12.

### Algoma Missionary News.

Col Robinson, 36 ; Miss Thorne, 75 ; Miss Dora Bull, 35 ; Rev. R. L. Stephenson, \$2.10 ; Miss M. A. Brown \$1 ; S. J. Wilde Esq \$1 ; Mrs Jos. Ding'e, 70 ; Rev. W. C. Bradshaw, 70 ; Mrs Campbell and Mrs J. K. Falconbridge \$1.59 ; Mrs Killaly, 36.

### Algoma Missionary News.

#### AND SHINGWAUK JOURNAL

Will be mailed to any address for 95 cents per annum in advance.

REV. E. F. WILSON,  
Sault Ste. Marie Ontario.

July 1, 1883

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cause, his address in St. Margaret's Church, Cyprus, was one which made us literally hang upon his words and listen with ~~wrapt~~ attention.

Thursday Jan. 25th The Sunday-school scholars and members of the congregation of St. Peter's Church, Midlothian, had their deferred social meeting with their Bishop. I wish I could convey that scene to the minds of my readers, I mean what little I saw of it. To say that the Bishop was "at home" amongst the youngsters is saying but a small thing. He soon had them at home with him. He has, evidently, the art of getting hold of children, and not children only, for the parents one and all, were just the same. Every now and then some of them would come to me in the vestry and tell me "oh! he's such a nice man." After a cup of tea, we held a sort of a public meeting at which a goodly number were present. The children recited several pieces, and the manner in which they did so, reflected the greatest credit upon Mrs. Briggs their superintendent. The Bishop distributed the Sunday-school prizes. When His Lordship learned that one of the oldest of the children then before him had asked the question "what is a church?" only four years ago, and heard them recite their pieces not merely as gabble but with no little discrimination, and sing their hymns, his own feelings were evidently stirred from their depths, and the commencement of his address showed this clearly to all. His words of loving-kindness, cheerfulness and encouragement will be treasured in those young hearts and must hereafter bear good fruit. After writing many letters on the Friday, His Lordship ventured forth, and calling to mind his early days in the "bush" took an axe and showed "how he could cut firewood too."

## SHINGWAUK JOURNAL

There seems a good prospect that the number of pupils will be 50 or upwards at the Shingwauk home after the summer holidays.

Extensive alterations and improvements are being made at the Shingwauk home. A hardwood floor, (maple and ash) has been laid in the school room, the ceiling has been panelled, walls repaired and whitewashed, new blackboards of patent slated paper, new scholars desks, and desk for teacher. In the dining hall the ceiling has also been panelled and tables covered with marble oil-cloth, the kitchen has been removed to a more convenient room at the back of the house, and a back kitchen added. The old kitchen has been turned into a workroom, and will also be used as a dining room for the employees. Upstairs, the east dormitory is furnished with new iron bedsteads and matras, es, and the front dormitory with new hammocks. Painting and whitewashing is being done throughout, and the entire expenditure will amount to about \$850.

The boot shop has recently been re-opened, an ex-pupil named Harry Nahwuquagezhik being engaged as bootmaker. Harry can turn out a good pair of boots, and is an excellent cobbler. He was three years learning the trade.

Several of the old boys are likely to return and take situations at the Shingwauk Home as workmen to teach the other boys.

One of the largest steamboats now plying the lakes between Sarnia and Prince Arthur's Landing is the "United Empire." The first boy that entered the Shingwauk Home Adam Kuhyauslk was employed on her construction as a carpenter. He worked steadily the whole time the boat was building, receiving high wages and is much commended by the builders for his good workmanship and steadiness. He was employed making the cabins and on other skilled work.

John Esquimaux is now studying at the Shingwauk Home as a theological student.

Benjamin Shingwauk is studying to be a school teacher; there seems a good prospect that he will be able to go up before the school board for examination after another year's study.

St. Peter's Guild, Sherbrooke, has undertaken the support of an Indian girl.

The following gifts of clothing are acknowledged with many thanks. In the English box, containing parcels from Mrs. Harke, Mrs. Leakey, Mrs Black, Mrs Jeafferson, Mrs Mala-her, Miss Wilson, Mrs Cropper, Mrs. W. Martin, Miss Wishart, Mrs. Chase and others, were 5 boys coats, 2 waist-coats, 4 pair of trousers, 23 shirts, 38 pair socks, 7 uniform jackets, 18 mufflers, 8 caps, 6 pair mits, 2 undervests, 3 pair drawers, besides several pieces of flannel, brown holland, cotton, and a quantity of clothing for girls. From St. John New Brunswick, per W. M. Jarvis, 1 box and 1 barrel containing 8 coats, 11 pair trousers, 4 waistcoats, 12 shirts, 29 pair socks, pieces of factory and other materials of clothing for girls. From Mrs Draper, Yorkville, 11 scarlet sashes, 10 girls jackets.

## THE MEMORIAL CHAPEL.

All who visit our little chapel are charmed with it. There is something very unique and attractive in its appearance, the old fashioned looking gateway, over which clematis and convolvulus will soon be climbing, the quaint looking walls with dark painted timbers dividing the stone work into curious patterns, the steep sloping roof and pretty little bell tower on its summit. Then inside too there is something rather striking about the three arches dividing the nave from the chancel and the fretwork screen overhead, and we can imagine how it will look in a few weeks time when the laths are nicely plastered over and the plaster blocked out to represent stone work, the pillars painted white and sanded, windows all filled with stained glass, and a fretwork-text placed over each, and then will come the long hoped for opening, and we shall be called to remember how on the very spot now covered by the chancel Bishop Fauquier stood only two short years ago and solemnly dedicated the ground to God while 50 Indian boys stood round just outside the chalk line which marked where the walls would be and each laid a stone on the line as a pledge that he would pile a cord of stone to be used in the erection of the chapel. And now will not some of our friends help us to finish and open our little chapel clear of debt on Wednesday, August 29th next. Surely there are yet some to be found who will like to give something towards this little chapel which is being built on the one hand in loving remembrance of our late dear Bishop who laid down his life for the work to which his Master had called him, and chose as his last resting place a grave side by side with the Indian boy whom he had baptized and to whom he had given his own name, and on the other hand this little chapel is to be a place of prayer and of spiritual teaching for our Indian children and we trust that many souls may be led by God within its walls. The entire cost of the building finished

and furnished will be in the neighbourhood of \$4000 (£800,) of this amount \$2837 is already in hand, a grant from an English society if given and one or two other contributions may raise this sum to about \$3,200, leaving about \$800 still to be collected. In our May number we gave a list of specific articles required for the chapel; if only these articles could all or most of them be given as requested we should very soon be free of all debt.

### JOTTINGS.

The Bishop and family arrived at Sault Ste. Marie, May 24th by S. S. Campana.

The Bishop returned from his trip to Prince Arthur's Landing on Sunday, June 14th. He visits Mamainse mine for a couple of days this week.

**CONFIRMATION.**—The Bishop confirmed 20 persons present ed by the Rev. G. B. Cooke at St. Luke's Church on Sunday June 3rd, and 16 persons at Korah June 10th.

**ORDINATION.**—On Sunday, June 3rd Frederick Frost, Catechist of Sheguindah, was ordained deacon at St. Luke's Church, Sault Ste Marie, by the Lord Bishop of Algoma.

A handsome stone font has been presented to the memorial chapel by "some of the sisters of the late bishop." An other kind friend has promised a solid silver paten and chalice.

**ADDRESS CHANGED.**—Mrs. W. Martin's address is changed to 27 Bloomsbury Square, London, W. C., and Post office orders should be made payable to M. L. Martin, Post office Southampton Street, Bloomsbury Square.

There are still wanted for the chapel—chancel carpet, preachers stall, lamps, stove pipes, crimson curtains, matting for the aisle, organ, closet for surplices, bell, besides several other things already provided but not yet paid for. See May number for approximate cost of each.

**INDIAN PRAYERBOOK.**—A new edition of the Ojibway prayerbook has been published by the Society for promoting Christian knowledge. The issue has been placed in the hands of the Rev. E. F. Wilson, of the Shingwauk Home, and will be distributed by him as required to the various Indian missions.

The Rev. G. B. Cooke takes the duty at Algoma Mills on Sunday, July 1st. This is likely to become an important mission at an early date. Through the Rev. E. F. Wilson's efforts nearly \$200 has been subscribed and the erection of a school house for the temporary use of the church will be begun immediately.

We think if the envious brethren in the diocese of Huron would indulge a little more in "prayer and fasting," and less in covetousness that their episcopal election would assume a more charitable nature. However the missionaries of Algoma have too much faith in their worthy and esteemed Bishop to fear his yielding to any allurements.

The Rev. R. Renison, a devoted labourer among the Indians, started for the Nepigon mission a month ago, but before reaching his destination he was seized by a serious attack of illness. The Indians who were with him at the time assisted him back to Red Rock where he was put aboard the

"Spartan," and reached his home at Garden River, looking much the worse of his encounter. The sympathetic Bishop on hearing of the missionary's misfortune, visited him immediately, and seeing the case somewhat alarming, ordered him to Toronto for medical treatment, which we are glad to learn has had a beneficial effect, although Mr. Renison will be obliged to lay off duty for some time. May he soon again be restored to his usual health and vigour.

Since our last issue the Bishop has deemed it advisable to augment the editorial staff of the MISSIONARY NEWS by the addition of two other clergy. The sympathy and interest which has ever been displayed in the vast missionary diocese, leads us to hope that a more extensive record each month will meet with an equally favourable reception. Since the diocese of Algoma was set apart some ten years ago, the little sheet that then made its first appearance, has from time to time received many evidences of its usefulness in supplying an important want. Through the efforts of the late esteemed Bishop with a handful of men the work of the church has, by the divine blessing, become more and more extensive and hereby furnishing a proportionate need for the increase of the substance of this journal. Our object will be solely in keeping before our many readers and contributors the different events of importance that may come under our notice, and advocating the missionary interests of the church. Many allowances will still have to be made for the typographical display of the paper, owing to circumstances and surroundings over which we have no control. However when a more extensive circulation will warrant such, we will gladly make the "outward appearance" more becoming and attractive. In the meantime we will put forth our humble efforts as far as possible with our modest means and appliances, trusting that a righteous judgement will be extended whenever an opinion has to be expressed. We would solicit contributions and communications on any subject that tends to the advancement and progress of the missionary cause, and in every case the article must be accompanied by the writer's name, which will always appear in full.

### JOTTINGS FROM ALGOMA.

In order to keep the many friends of our Missionary Diocese abreast with the story of the church's work here, we draw our narrative at the date of the Bishop's removal from Toronto to his summer head quarters at Sault Ste. Marie, where he arrived with his family, in time to hear the thunder of the village guns, announcing to the loyal inhabitants, as well as to their American cousins across the river, on the anniversary of the birth of that gracious Queen whose name is a synonym, the wide world over, for all that is good and pure and noble in womanhood, and the influence of whose example, radiating from the central throne of an empire on which the sun never sets, has done so much to elevate and purify society, down even to its lowest state.

Several days of the week previous to the Bishop's arrival had been devoted to the examination, by his Chaplain, the Rev. E. F. Wilson, of three candidates for ordination. Mr. J. Frost, (catechist of Sheguindah) for the Diaconate, and the Rev. R. Renison, (our indefatigable missionary to the Nepigon Indians and H. Beer, (our equally faithful representative in St. Joseph's Island) for the Priesthood, with a view to the administration of the rite on Trinity Sunday, but as the Bishop found it impossible to arrive in time, the date was changed to June 3rd, when the

was read praying for the consecration of the church. This was accordingly proceeded with, and the church was consecrated under the name of St. John's Church. Then followed a confirmation service, at which seven persons were confirmed, a married man being among the number. A suitable address was delivered to the candidates which was followed by a sermon. Nineteen persons partook of the Holy Communion. - Everything passed off satisfactorily, and we hope this day may be one from which the candidates and others will date the beginning of a higher and holier life, a day when they begin to live nearer to the Lord their God.

On Thursday we drove right on nine miles over abominable roads, to another station. Part of this road was so bad that the Bishop preferred to walk; mud holes, big stones, and corduroy, combined to make riding out of the question. When we arrived at our destination we found a goodly number assembled to meet the Bishop. The service was held in a private house (Mr. Cooper's). Here three persons were confirmed, another married man being one of them. Eleven persons partook of the Holy Communion. After service we returned to Hilton, in time for a late dinner at the clergyman's residence.

Friday we went per buckboard to Jocelyn. We arrived at Mr. Kent's in time for supper. We were up at five the next morning, and left at seven, for Mr. Fuller's in Denby Bay. We started in a boat with head wind, a dense fog, for a while, hid all land from our view. At last we arrived at the place of debarkation, but still had three miles of swamp to traverse. This was the hardest part of all. The heat was intense in the close cedar bush, the ground hemlock tripped us continually, and the wet ground, and lying logs, combined to make it a most disagreeable trip. The Bishop, however, is not a man to be balked by difficulties that can possibly be overcome, so on we trudged, and arrived at the place of meeting, only about an hour late. Here we had another hearty service, with a confirmation and holy communion. Five candidates presented themselves, two being married women. Thirteen persons communicated. After a hearty lunch in the open air, we walked back to the boat again. The return trip was lightened for the Bishop by a horse which carried him as far as it was possible to take the animal. When we got to our boat there was no wind,

so we had to row, the Bishop manning his oar like the rest of us. Soon a breeze sprang up, which bye and bye freshened, and at last we went along in gallant style. We arrived at Mr. Kent's again just about dusk, tired and considerably worse in our clothing, the bishop with wet feet and torn gaiters and generally dilapidated appearance.

A large increase was now made to the Bishop's party. The Rev E. F. Wilson had come down to present the candidates for ordination, which was to take place next day. With Mr. Wilson had come Mrs. Sullivan, Mrs. Richardson of Winnipeg, Rev R. Renison and Lady, and two of Mr. Wilson's children. They had come all the way from the Sault in an open boat, a distance of over thirty miles, and had arrived about half an hour before our return.

We sought our rest early, for we were tired and the next day was to be a trying one.

Before service on Sunday Mr. Berry from Bruce mines Mrs. Beer, Mr. and Mrs. Eddy and others had arrived, per wagon from Hilton. Some young men came also on horseback.

Promptly at ten the service began. The church on which the people had spent so much time and loving labor, was at last completed, and was now to be consecrated to God's service forever, under the name of the Church of the Holy Trinity. The congregation filled the building so that some were sitting on the platform of the reading desk and others on the chancel step. After the consecration of the church came morning prayer, then the ordination of C. F. Berry to the deaconate, and the Rev. R. Renison and H. Beer to the priesthood. Next followed a sermon which was a masterpiece of learning and eloquence, and showed the honor which awaited the faithful minister in God's kingdom. At the Holy Communion forty persons communicated, including the clergy. At the close of the service there was a baptism. After a four hours service, we repaired to the adjacent school house where a sumptuous lunch was prepared for all who had come from a distance.

So far everything had gone off without a single hitch. In the long and complicated service we had just gone through, and in the other services, the music and all things had passed off harmoniously. But this was not to continue. One of the men kindly went for Mr. Beer's horse, and unfortunately allowed it to run

away, smashing the vehicle to pieces. Here was a dilemma, we were already pressed for time, and likely to be late for our other appointment, and there was no other buggy to be had. This accident spoiled the rest of the day for us. Mrs. Sullivan kindly solved Mr. Beer's troubles for him by promising him a new buckboard in place of the one destroyed, still the worry and annoyance was very trying.

Saddle horses were soon provided for the Bishop and Mr. Beer, and they arrived at their last appointment only about an hour late. The people who crowded the school house at Richard's Landing were still patiently waiting. Here again eight persons were confirmed, five of whom were married people. Two children also were baptized. Owing to the accident we could not carry the communion vessels with us, so there was no communion here. After the service we rode back to Jocelyn, and the Bishop and his party that night slept in their tents and started next day at noon, in their boat for the Manitoulin Island.

This first visitation, by Bishop Sullivan of the mission of St Joseph's Island is one we will long remember. It was one of right down hard work such as the Apostles of old are known to have engaged in.

Altogether we had two churches and one grave-yard consecrated, twenty-four persons confirmed, three children baptized, three ministers ordained, and there were eighty-three persons communicated. The collections at the various stations, in aid of the Diocesan Fund, amounted to eighteen dollars and fifteen cents.

God grant that the good work now begun may prosper and increase and may result in many of these people being found on the right hand of the Lord when the final separation is made at the day of judgment.

#### Consecration of the Memorial Chapel.

It was a lovely day, calm, bright, warm, still, very Sunday like, though it was Wednesday, (August 29th).

At the Bishop's suggestion we assembled in the little cemetery at 10.30 a.m., ten clergy and the Bishop. We stood beside dear Bishop Faquier's grave, all covered up with bright green moss and flowers placed there by loving hands the evening before. The two psalms from the burial service were read and

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part of 1 Cor. xv, a hymn and several appropriate collects. The Indian children in their dark blue and scarlet uniform, stood around, and a number of people who had congregated. Then we passed quietly back along the green secluded walk through the bush, past the Institution, through the little garden and grounds to the front steps of the chapel. The Bishop and clergy stood on the gravel walk between the 'lych gate' and the steps. The petition for consecration was read and responded to, a brief prayer said, then two and two the clergy entered the chapel, followed by the Bishop, all repeating the beautiful words of the 24th Psalm, "The earth is the Lord's &c." The Indian children and the congregation followed and took their places.

The appearance of the chapel would strike any one entering it the first time; on either side oaken benches of ecclesiastical design, the side and dormer windows of simple stained glass, in front three arches dividing the nave from the chancel, the centre one the largest, resting on white pillars, the space above between the arches and the roof filled in with fret work, the Dove with wings outstretched, Alpha and Omega, Jehovah Jireh in Hebrew, all carved in white bass wood. A carved text also over each window, each one telling of what Christ has done for us. Under the arches were on one side the pulpit, on the other the lectern and prayer desk. A panelled petition divided the chancel on either side from the organ chamber and vestry. The chancel window is to be a very handsome one, donated by members of the Fauquier family, but not yet arrived. Beneath it is a plain oaken reredos with the Lord's prayer, Decalogue and Creed in Indian. The alter cloth is a very handsome one sent from England by a relative of the family. The font also is given by other members.

The conducting of the service was divided between the clergy present, and the Bishop preached a touching beautiful sermon from the words, "Precious in the sight of the Lord is the death of his saints." Then we met together at the Holy Table and received the sacred pledges of a Saviour's love.

The offertory amounted to \$40.30 and was devoted to the widows and orphans' fund of the Diocese.

## JOTTINGS.

The Bishop left the Sault by s.s. Campana, September 2nd, in order

to be in time for the meeting of the Provincial Synod, in Montreal on the 12th. His Lordship expects to cross the Atlantic early in October, and to spend part of the winter in England.

Twenty-five boys and eleven girls are now at the Indian Homes, and there are still twenty boys and ten girls expected.

Owing to the difficulties of keeping up the printing office at the Shingwauk Home, and the loss entailed by the publication of our little paper, the Bishop has made arrangements with a friend in Winnipeg to undertake the printing for us. This may cause a little delay in the monthly issue of the paper, but it will, we are sure, give satisfaction to our subscribers. The paper is still edited at, and mailed from Sault Ste. Marie.

## Clothing Received for the Homes.

## BOX No. 1.

From Mrs. L. B. Windsor—3 petticoats, 1 coat, 2 hats, 1 pair socks, 1 hood, 2 aprons, 2 clouds, 2 pair woolen cuffs, 2 kitchen aprons, 4 remnants.

Total contents of box: 1 coat, 2 hats, 1 pair socks, 1 hood, 12 aprons 32 petticoats, 11 woolen scarfs, 4 pr woolen cuffs, 22 pair mitts, 6 remnants, 2 woolen jerseys, 2 handkerchiefs, 5 cotton dresses, 22 heavy dresses, 2 pr guernsey drawers, 2 ties, 2 pr stockings, 2 pieces patch-work, 25 chemises, 1 holland duster, 8 work bags, 1 pr shoes, 3 waists, 17 night dresses, 1 pr pillow cases, 1 boy's jersey.

Box No. 2, from N. B., 5 dresses, 2 underdresses, 4 petticoats, 4 chemises, 2 night dresses, 5 pr drawers, 15 pr stockings, 2 pr boots, 2 pr knickerbockers, 1 shawl, 1 ulster, 1 cloth jacket, 3 under flannels, 11 pocket handkerchiefs, 8 hats, 11 hoods, 5 caps, 6 pr mitts, 2 mufflers, 11 sunbonnets, 2 aprons, 4 pr cuffs, 2 pr muffaters, 1 basque, 1 school bag 4 ties, 1 underwaist, 1 pr gloves, 9 collars, 4 coats, 6 vests, 3 pr trowsers, 3 pr drawers, 4 shirts, 4 under shirts, 2 quilts, 1 pr socks, 2 silk handkerchiefs, 31 books tracts.

Box No. 3, from Mrs. Cameron and Mrs. Hart, 8 dresses, 7 petticoats, 8 pr drawers, 4 aprons, 4 underwaists, 2 hoods, 1 scarf, 2 coats, 2 pr mitts, 4 pr stockings, 4 night dresses, 5 chemises. From Mrs. Dooley: 2 dresses, 2 aprons, 4 pinnafores, 4 pr stockings, 4 pr drawers, 2 chemises, 2 night shirts, 4 petticoats, 1 coat, 1 cap, 2 underwaists, 1 scarf, 1 pr mitts.

List of clothes, sent by Mr. Cameron: one ulster, 1 cloud, 1 pr mitts, 2 aprons, 2 pinnafores, 2 gingham petticoats, 2 cloth petticoats, 1 crotchet-wool petticoat, 2 pr flannel drawers, 2 pr cotton drawers, 2 chemises, 2 night gowns, 2 dresses, 4 pr stockings, 1 fur cap; 1 muslin cape, 2 pr stays.

## DIOCESE OF ALGOMA.

## CONTRIBUTIONS FOR THE QUARTER ENDING 30TH JUNE, FOR GENERAL DIOCESAN FUND.

April, 3 St John's Northwood \$1.27 Corrigan's Diaper 2.35; St. Paul's, Uffington \$2.05; Christ's Church, Pembroke, \$2.65; Holy Trinity, Barkway, \$1.24.

April 4.—John Doherty, Uffington, \$5; Easter offerings, Huntsville, \$11.76; "P. E. J." England, \$13.65.

April 5.—Easter offerings, Sorel, \$24.

April 6.—Rev. E Rexford, \$10.00 Parry Sound, \$20.00.

April 7.—Memorial Church, London, Ont., \$30.00; St. Paul's, Middleport, \$1.42; Christ Church, Huntingford, \$1.62; Trinity Church, Zorra, \$1.00.

April 11.—Bracebridge, \$15.55; Port Carling, \$4.51; Beaumaris, \$2.83; Port Sandfield, 2.39; Brackenridge, \$2.13; Bardsville, \$1.43.

April 12.—Two friends, Toronto, \$2.00; Gravenhurst, \$17.56.

April 17.—Macdonald, \$3.60; McLeod's, \$1.95; Bruce Mines, \$7.29; Mud Lake, \$2.85; Mr. Marpole, \$5.00; Mrs. Beesaw, 5.00.

April 19.—A. Moody, \$5.00.

May 2.—Mrs. W. F. Kerr, \$4150; St. George's S. S. Sarnia, \$15.00.

May 5.—A few boys' savings, St. Stephen's Toronto, \$1.61; St. Peter's Toronto, \$50.56; St. Peters, Cobourg, \$0.75; St. Luke's, Toronto, \$23.90; St. George's, Etobicoke, \$3.00; St. Paul's, Lindsay, \$1.35; Church of the Redeemer, Toronto, \$7.95; Holy Trinity, Toronto, \$6.78; Lindsay, \$6.80; Streetsville, \$3.28; Oshawa, \$15.20; Shanty Bay, \$1.20; St. Stephen's, Toronto, \$10.36; Aurora & Oakridges, \$10.61; Ditto, missionary boxes, \$5.08; Etobicoke, \$2.90; Orillia, \$8.30; West Mono, \$1.50; Parkdale S. S. \$3.41; St. Mark's, Port Hope, \$10.00; St. Luke's, Toronto, \$26.95; St. Peter's, Toronto, \$54.00; Rev. J. Simpson, Port Hope, \$10.00; H. Rowsell, \$25.00.

May 7.—Ravenscliffe, \$2.82; J. Efrancombe, \$0.65; Hoodstown, \$2.91; Miss H. Wetherell, England, \$48.55; J. Henderson, \$50.00.

THE NEW SHINGWAUK HOME

ON FRIDAY, the 19th October, the Bishop laid the foundation stone of the new Shingwauk Home, in the presence of a very large number of friends from Sault Ste. Marie and the surrounding district, who had come to witness a ceremony which marks the beginning of a great extension of the work of this historic school. The Bishop and assisting clergy vested in the present school, and walked in procession to the appointed place, where a platform had been erected for the participants in the ceremony. Higher up on the partly constructed building another platform accommodated the boys and girls of the school. The weather was perfect and the natural surroundings very beautiful, many of the trees being gorgous in their autumn tints.

The service was begun by the Principal, the Rev. C. F. Hives. A Psalm was sang by the children of the school, which was joined in by the large congregation. The organ was played by Miss Benita Fuller. The lesson was read by the Ven. Archdeacon Balfour, and this was followed by the singing of a special hymn written for the occasion by the Principal. The stone was then placed in position, and the Bishop, touching it with the silver trowel, pronounced the words, "In the Faith of Jesus Christ we lay this foundation stone, in the Name of the Father and of the Son and of the Holy Ghost, Amen," and dedicated the building to be erected thereon to the cause of the education of the Indian children of the Church. A glass jar was then placed behind the stone, to be cemented into the building, containing the official record of the ceremony signed and sealed by the Bishop, together with other documents, papers, and current coins.

The Bishop then gave a short address, dealing with the efforts of the Church and the Government during the past sixty years to carry on the work of Indian education in the old school. "Some may wonder," said His Lordship, "why the beautiful and historic old building is to be torn down; but it has outgrown its usefulness. It has come to the end of its long life. And we are deeply grateful to the Department of Indian Affairs for helping us in our work by the erection of this splendid new building. We are grateful also to the citizens of Sault Ste. Marie for the interest they have shown and the support they have given in all our undertakings." His Lordship hoped it would not be long before he could extend an invitation to all his hearers to the opening of the new school. Addresses were also given by Mr. T. E. Simpson, M.P., and Dr. A. D. Roberts, M.L.A.

Then followed the singing of the hymn, "Now thank we all our God," and the Benediction pronounced by the Bishop; and the ceremony was closed by the singing of the National Anthem. Besides the clergy already mentioned, the following were present in their robes,—the Rev. Canon Johnston, the Rev. Alfred Greaves and the Rev. Canon Colloton, the last named acting as Bishop's Chaplain.

Oct. 1 Dec. 1874

Exceptionally fine weather followed the laying of the corner stone, and the building has proceeded rapidly, towards completion. The winter snow was very late in coming, enabling the contractor to complete the roof before the severe weather set in. During the winter interior work will be carried on, and it is expected that the school will be opened in the late spring or early summer. The contractor is Mr. J. J. Fitzpatrick, of Sault Ste. Marie.

A MEMORY OF THE LAYING OF THE FIRST CORNER STONE

It is over sixty years since the foundation stone of the former Shingwauk Home was laid by His Excellency the Earl of Dufferin, Governor-General of Canada, and his wife. The date was the 31st of July, 1874. His Excellency has passed away, but the gracious lady who accompanied him still remembers the occasion, and is keenly interested in the erection of the new school. She has written the following letter to the children:

19 Tedworth Square,  
London, S. W. 3, England

Dear Children:  
Perhaps your grandparents, and a few of your fathers and mothers, may remember that about sixty years ago the Governor-General, the Earl of Dufferin, and his wife visited Sault Ste. Marie in order to lay the foundation stone of the Shingwauk Home for Indian children. That Home is very old, and the Canadian Government is building you a new one; and I, who write you this letter, am truly interested in knowing it. I remember the day so long ago, and I know how very glad my husband was to show his appreciation of the work that was being done for the benefit of that fine race of people to which you belong. It was always a great pleasure to us to visit Indians in different parts of Canada, and those meetings remain in my mind, who am now a very old woman, over ninety years of age.

I pray that you may grow up God-fearing men and women, loyal citizens of your country, Canada; and that your membership in the Mother Country, the British Empire, may ever be a help, a pride, an inspiration to you. May God bless you all.

I am sending you a photograph of myself as a souvenir of that long ago time, and perhaps you will find a corner in your new Home for it. And I sign myself,

Your old friend,

H. DUFFERIN AND AVA.

The portrait of the Dowager Marchioness will adorn the walls and be one of the treasures of the new school.

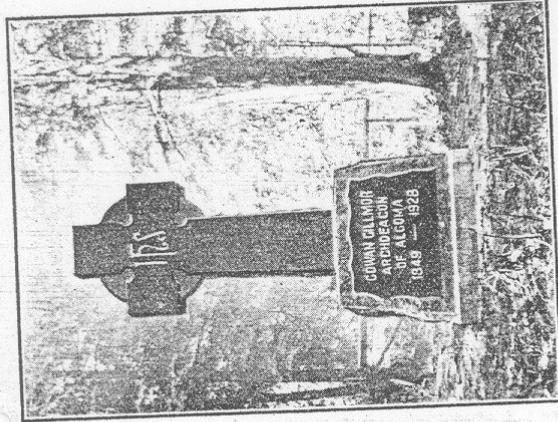
The Bishop Fanquier Memorial Chapel—the beautiful little sanctuary connected with the Shingwauk Home—has received a gift of altar linen which is deeply appreciated, not only for its beauty but for the personal associations connected with it. It is the work and the gift of a niece of the Bishop in whose memory the chapel was first built, the first Bishop of Algoma. She resides in England, and takes a keen interest in the work of the Diocese.

Oct 1 Dec / 34

The members of the deanery were the guest of the Rev. C. F. and Mrs. Hives, and of the Marion and staff of the Shingwauk Home, for supper; and afterwards there was a service of Evensong in the chapel. The service was sung by the Principal, the Rev. C. F. Hives. The chapel was crowded by the staff and the Indian children of the Home, and by many friends from the Sault.

After Evensong the Bishop unveiled and dedicated a beautiful brass tablet fixed on the south wall of the chapel, inscribed as follows:

*May 1 June  
1931*



#### MEMORIALS TO ARCHDEACON GILLMOR

ON Tuesday, June 2nd, the Bishop dedicated two memorials to the late Archdeacon Gillmor,—a cross marking his grave in the little Shingwauk burying ground, and a brass tablet placed in the Bishop Pauquier Memorial Chapel close by, where he loved to worship.

The dedication of the cross took place at 5 o'clock p.m. in the presence of members of the Deanery of Algoma then meeting in the Sault, and of many friends of the late Archdeacon. The Bishop and clergy vested in the chapel and walked in procession along the beautiful forest path leading to "God's Acre". Here the Bishop said the dedicatory prayers, the hymn "On the Resurrection Morning" was sung, and the Rev. Richard Haines, Chairman of the Memorial Committee, gave a short address recalling the life of splendid service of the Archdeacon, "whom to know was to love".

The stone is in the form of a Celtic cross of dark Lake Superior granite, the face beautifully polished, and bears a simple inscription. The material blends perfectly with the surroundings, and it is fitting that this memorial should be of stone quarried in the Diocese.



TO THE GLORY OF GOD  
AND IN LOVING MEMORY OF  
**GOWAN GILLMOR, D. D.**  
ARCHDEACON  
FOR 45 YEARS A FAITHFUL PRIEST IN  
THE DIOCESE OF ALGOMA  
BORN AT SLIGO, IRELAND, NOV. 22, 1849  
DIED AT SAULT STE. MARIE, SEPTEMBER 1, 1928  
"His servants shall serve Him, and they  
shall see His face." Rev. 22: 3-4  
THIS TABLET IS ERECTED BY HIS MANY FRIENDS

Around the inscription is a border of intertwined shamrocks and maple leaves, emblems of the Archdeacon's native and adopted countries. Rural Dean Yeomans delivered an address on the life and work of Dr. Gillmor, stressing faithfulness and simplicity as two of his outstanding characteristics.

The Memorial Committee desires to thank the many friends of the Archdeacon throughout the Diocese and beyond who by their gifts made possible this tribute to his memory.

*Mem/June 1/31.*