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Ten Years Old

The Diocese of Algoma already has a history, brought into existence before due preparation had been made for her support; nurtured on insufficient and not always wholesome food, tendered with but sparse care, she has nevertheless developed a healthy vigorous life, her existence is beginning to be known, no longer is it the cries of a neglected infant that rend the air, but a well grown child of ten, of unusual development, and of good promise, now claims the support, the sympathy, the good will of the Canadian Church.

Algoma is beginning to look forward to a hopeful future. She believes that the God who first brought her into existence, who has cared for and tended her in her days of weakness and neglect, will care for her still. Her heart thrills with hope as she pictures in her youthful mind the days that are in store for her, with a good Bishop to care for her, an increasing staff of clergy and other agents to do God's work in her midst, a rapidly growing population, and a railway running from east to west over 800 miles of her territory. She believes that ere long it will no more be "Who will help poor Algoma?" but rather "Let us emulate Algoma, let us copy Algoma's example, in her struggle with difficulties, her determination by God's help to overcome all obstacles, and her earnestness in working for God."

Difficulties at the beginning generally augur success in the end. A stern determination to overcome impediments

must have its reward at the last, especially when coupled with a settled faith in and dependence on God's good providence. We say that Algoma has a history. Listen while we tell it:—We are an off-shoot of the Toronto Diocese. Bishop Bethune used to visit and confirm the Indians of Garden River and Manitoulin and the white settlers of Parry Sound and Bracebridge. On the 11th of December 1872 the Provincial Synod met in Session in the Synod House Montreal, and were reminded by the Metropolitan in the course of his address that "there existed a canon with reference to the election of a Missionary Bishop which passed the Upper House in 1868 but had not yet been acted upon by the Lower House, and it was the Metropolitans' desire that the Lower House should during the present Session take the necessary steps towards setting apart a missionary Diocese. In accordance with this suggestion, a committee was appointed to take the said canon on missionary Bishops into consideration, and report. The committee consisted of 21 gentlemen, clerical and lay, with Rev. Provost Whitaker as their chairman. The Report of this committee was submitted on the following day, and in due course, after some further debate in the lower house, the canon on missionary Bishops was adopted. It was then moved by Revd Dr. Nicholls, seconded by Mr. Gray "That this House do humbly suggest to the Upper House that it is desirable to proceed at once to the election of a Missionary Bishop for the District

of Algoma." This was on Friday Dec. 13th; the same evening the Metropolitan sent down to the Prolocutor of the Lower House the following message, "The House of Bishops nominates the Rev. F. D. Fauquier to the Lower House, for election to the Bishopric of Algoma." The message was received at 11 p.m., and the election deferred till the morrow. The greater part of Saturday was taken up with balloting. Nine ballots were cast, and finally the Rev. J. P. Dumoulin was elected Bishop. Mr Dumoulin, however, declined the post, and it thus became necessary the following summer to call a special meeting of the Provincial Synod to elect a missionary Bishop for Algoma. The Synod met the 10th of September 1873, and the result was the election of Archdeacon Fauquier, whose name had been the first one sent down by the House of Bishops at the previous session. On the 28th October, St. Simon and St. Judes' day, at St. James' Cathedral, Toronto, Archdeacon Fauquier was consecrated. The Very Rev. Dean Boomer preached the sermon, and the offertory collection amounting to \$137-00 was devoted to the new Diocese of Algoma.

Bishop Fauquier soon found that he had no light task to perform. A district 800 miles in length by 150 miles in breadth lay spread out before him, a wild rugged district, no railroad, no telegraph, boats and buckboards the only means of getting about in summer, sleighing and snowshoes in winter. To assist him in his work, he found a staff of seven clergy, some of them living as much as 300 miles apart; of church buildings there were only nine. Even before his consecration a most calamitous occurrence had well nigh made him despair. Only 12 days had elapsed after his election when the first Shingwauk Home just completed and opened at Garden River was burned to the ground. But the most depressing of all to his spirit was the cool manner in which he was left to shift for himself, and found himself utterly without provision for

the support even of his existing missions. His clergy, without any voice or say in the matter, had been cut off summarily from participation in the Commutation Fund, and Widow's and Orphan's Fund, and representation in the Councils of the Church, and to add to all this were in jeopardy even as to the payment of their meagre and well earned salaries. Even at the end of four years, in presenting his report to the Synod of 1877, Bishop Fauquier had to complain that the finances placed in his hands were not sufficient for the support of his existing missions, "While thankfully acknowledging," he says, "the measure of support given to my Diocese and the kindly welcome extended to myself, both by clergy and laity, as I have gone from place to place to obtain it I must at the same time refer to the very unsatisfactory, because so very precarious position of our means of support, and most respectfully request that steps be taken to improve it, so that I may be relieved from the anxiety and painful uncertainty which at present exists with reference to the support of my little staff of co-workers, who look to me for the punctual payment of their stipends."

Is it not to the credit of our late beloved and sainted Bishop that in the face of all these difficulties and discouragements, and suffering as he did from ill health, and with an invalid wife depending on his care and love, he should have fought on so bravely, doing the Masters' work, counting not his life dear to Him so that he might plant and water that portion of the Great Vineyard to which God had called him. It is only the truth to say that he was loved, listened to, and revered by all with whom he came in contact both white people and Indians. During the first four years of his episcopary, owing to the dearth of funds and the unattractiveness of the Diocese, he was only able to add two to his staff of workers, but at the time of his death in Dec. 1881 the Diocese could count its 15 clergy, forty church buildings, and upwards of

ninety congregations! In January 1879, in response to a request from the Secretary of the S. P. G. for an account of events of interest that had occurred in the Diocese, the Bishop wrote a beautifully touching account of the finding of those pagan Indians on the shores of Lake Neepigon who had been 30 years waiting for a missionary and told how one of them had given up his son to return with them to the Shingwauk Home. This lad, the Bishop baptized the following October, giving him his own name, Frederick. And now in the little Shingwauk cemetery there are two graves, side by side, one is covered by a marble tomb bearing the name "FAUQUIER," the other has a plain slab for a head stone erected in memory of the Indian boy Frederick.

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Changes have come over Algoma since those days gone by which the older clergy in the diocese will always look back to with tender feelings of reverent affection. The sunshine of the present cannot make us forget the sweet twilight hours when our very necessities and tribulation bound us together as children to a father. But God has been very gracious to us, He has raised up for us one worthy successor to him of whom the world was not worthy. Bishop Sullivan has proved himself a man not to be lured away from duty by the offer of a more lucrative and easy position; he has nailed his colors to the mast:—as the Servant of God he has given himself into God's hands to do the Master's bidding. With great energy and in much earnestness of spirit he is putting his shoulder to the wheel, stirring up the embers of religious life through the length and breadth of his Diocese by his eloquent and impressive discourses, and stirring the dormant zeal and liberality of Christians far and wide in Canada and in England. Already the mission Fund has more than doubled, an Episcopal endowment fund has been commenced, the nucleus of a Widow and orphans fund has been formed,

new churches are springing up on all sides, 20 missionaries already form the clerical staff, \$3700 has been collected towards purchase of a steam yacht. Yes we are awake now, we are ten years old. May God bless us and keep us and cause his face to shine upon us, and give us peace.

Algoma is no longer rugged, wild unknown Algoma. It is the highway of the nations. Next summer thousands of English and Irish emigrants will be traversing it from east to west. The railway will bring them from Montreal to Algoma Mills, a distance of 550 miles, thence they will take these large new Clydebuilt steamships, the Alberta, the Athabaska, or the Algoma, across Algoma's waterway 400 miles to Port Arthur, and there proceed on again by rail to the Great West. A few more years and there will be through rail communication skirting the whole way of the shores of Lake Superior. All is changed, and changing fast, Algoma with her 70,000 or so population as it is roughly estimated to be at the present time, will one day doubtless become one of the great centres of this vast Dominion.

May God give us grace to realise the great responsibility that rests upon us as promoters of the Spiritual good of this vast field, now in the days of its infancy. When our Bishop returns to us in the spring, we shall not signify our appreciation of his noble conduct in determining to abide with us by lighting bon fires or other feeble demonstration. He has done his duty, and no son of the British Empire desires to be praised for that, the reward is in itself. We, of Algoma cannot afford to waste our time or energies over childish exhibitions. We wish to be free from the little nonsenses of more civilized parts, we have no venerable juvenile archdeacons, or canons, Bishops, priests, and deacons are the only titles we know. "Ours is to do or die," to carry on the work of God while life and health are vouchsafed to us, and then, following in the steps of our sainted Bishop Fauquier, we will be content to let our bones rest in some soli-

tary grave side by side with the Indian or some unknown backwood settler.

A Just Due.

In the report of Provincial Synod for the tenth session, 1880, is the following resolution which was moved by Canon Houston and seconded by Canon Reid:—

"That this Synod strongly recommend the synods of the "several dioceses of the ecclesiastical Province of Canada, to "secure to any clergyman removing from any of these dioceses "to take missionary duties in the diocese of Algoma, the "the same rights with respect to the Widow and Orphan's "Fund, and Commutation Trust Fund, where such fund exists, as if he continued to labour in the diocese from which he removed."

It is now over three years since the above has been placed in the journal of the Provincial Synod and yet at each annual assembly of the different dioceses has been systematically passed over as unworthy of consideration. We are not disposed to assign any reason why such unwarrantable indifference to the interests of Algoma is displayed by those who should be our greatest friends and sympathisers, but certainly such monopoly does assume an unbecoming aspect when it is remembered that the Commutation Fund is a common inheritance, and if any clergyman is deserving of its advantages, surely the struggling missionary is undoubtedly the one.

Report of the Missionary Bishop of Algoma.

To the Most Reverend The Metropolitan of Canada.

MY LORD:—

I beg leave to submit the Report enjoined upon me by the XIth Canon of the Provincial Synod.

In doing so, my first and most bounden duty is that of gratefully acknowledging "the good hand of my God upon me," in preserving me from hurt or accident in all my wanderings, through upwards of 11,000 miles of travel, both by land and water. For the divine care which has so wonderfully kept me, and in unbroken health, I offer up my "sacrifice of praise and thanksgiving.

Here also, on the very threshold of my report, I would pay my tribute of respect to the memory of my revered predecessor, the first Missionary Bishop of Algoma, whose name wherever known, is held in honored, affectionate remembrance, while the virtues of his personal character, added to the unflagging faith, and patient unwearied perseverance with which he fulfilled his high official trust, in the face, too, of the most formidable difficulties and discouragements, constitute a priceless legacy for the Diocese over which he presided, and in whose service he laid down his life.

The Report now submitted embraces only, of course, the period elapsed since my own consecration, or little more than one-third of the time ordinarily brought under review. With this explanation I append the record of my

OFFICIAL ACTS.

Sermons, 166; Addresses to Sunday Schools, Missionary meetings etc., 62; Baptised, 35; Confirmed 161, for the Bishop of Ontario, 2; Administrations of the Holy Communion, 57; Consecration, Churches, 3; Cemeteries. 2; Ordin-

ations to the Diaconate, 2; to the Priesthood, 3; Clergy received, 2; Left the Diocese, 3.

The gentlemen ordained to the Diaconate are: Mr. F. Berry and Mr. Frost; deacons advanced to the priesthood: Rev. A. S. O. Sweet, H. Beer and R. Renison. Clergy received: Rev. G. B. Cooke, (from the Diocese of Niagara), the Mission of Sault Ste. Marie, and Rev. C. A. French (from the Diocese of London, England), to the Mission Huntsville.

The clergy who have removed from the Diocese are: Revs. R. Hill, H. Heaton and C. R. Clerk.

CLERGY & C.

Including the Bishop, there are now sixteen missionaries actively at work in the Diocese, of whom two are deacons. This force is supplemented by two Catechists, receiving, each a small salary, and by a band of faithful volunteer Lay Readers, to whose self-denying labours we owe it, that the Church of England still holds her ground in many remote and widely scattered settlements. Over and above these agencies I have been fortunate enough to secure the services of a number of students, connected with various Theological Colleges, who have been in every case assigned fields of labour during the long vacation, under the direction of some neighbouring clergyman. The introduction of this new agency is of course a tentative movement, but with all its attendant difficulties, the fact that it enables the Church of England to occupy ground, even for a few months in the year, which must otherwise, so far as she is concerned, lie wholly waste and uncultivated, is, of itself enough to vindicate the experiment as a step in the right direction.

The distribution of the clergy is as follows:—

DISTRICT.	CLERGY.	RESIDENCE.
Lake Superior.	Rev. J. McMorine, M. A.	Port Arthur.
"	" R. Renison, B. A.	Negwenang.
Algoma.	" G. B. Cooke B. A.	Sault Ste Marie.
"	" E. F. Wilson.	Indian Homes.
"	" "	Garden River.
"	" H. Beer.	Hilton S. Jos.
"	" F. C. Berry.	Bruce Mines.
" Manitoulin I.	" W. M. Tooke, B. A.	Gore Bay.
"	" F. Frost.	Sheguindah.
"	" J. S. Cole, B. A.	Manitowaning.
Parry Sound.	" R. Mosley,	Parry Sound.
Muskoka.	" A. W. Chowne,	Rosseau.
"	" W. Crompton,	Aspdin.
"	" A. S. O. Sweet,	Hfracombe.
"	" C. A. French,	Huntsville.
"	"	Port Sydney.
"	"	Bracebridge.
"	" Thos. Llwyd.	Gravenhurst.

The Catechists are:—Mr J. J. H. Pitcher, at Port Arthur, with outstations at Brackenrig, Port Sandfield, and Gregory; and Mr. Magnan (Trin, Coll.) at Gravenhurst, assisting the Rev. T. Llwyd in his extensive mission.

The students acting as Lay-readers are as follows: Dewdney (Wycl Coll.), Messrs. Davis and Armstrong (H. Coll.) and Messrs. Snowden, Harris, Gurney, Plant (Trin. Coll.) I am fondly cherishing the hope that more than half of these students, after ordination, will become permanently connected with the Diocese.

Vacant Missions:—Port Sydney, and Bracebridge. Missions needing clergymen: (1) Port Carling, (2) Bruce Falls, (3) Magnettowan, (4) Algoma Mills.

The above statement, while indicating how much territory is actually occupied by the church of England in this Diocese, shows also, by comparison with the map, how much

remains to be occupied, and suggests some reflections not altogether creditable to her, as a Missionary Church, responsible to Christ for obedience to the command to "preach the Gospel to every creature." According to it *two important Missions are vacant*, in the very heart of Muskoka, while *four other fields*, "white unto the harvest" anxiously await the advent of the labourer? But whence are the six clergy, thus sorely needed, to come? For weeks a standing notice of our needs has appeared in the Church papers, but not a solitary response has been given. Meanwhile these poor sheep in the wilderness are left untended. My hands are tied. I cannot create the supply, and the church in Canada seems unable to furnish it. I am forced, therefore, to the conclusion that the only solution of the problem lies in an appeal to the Church in the mother country, and hence I have determined (D. V.) to visit England for this and other Diocesan purposes early in the coming winter, encouraged to this venture of faith by the kind letters received from the Archbishop of Canterbury, the Bishops of London, Manchester, Dover, &c., and the late Metropolitan of Canada.

The gravity, however, of this question forbids its dismissal thus summarily. The startling fact confronts us, that where at least six clergymen were needed for Algoma, during the past year, the Canadian Church has given her—one! "Is there not a cause," somewhere? The solution of the mystery lies mainly here, that clergymen in Algoma, or contemplating removal to it, are required to submit to disabilities and deprivations, which involve a grievous injustice, calling for speedy redress.

(1) Algoma is the only Diocese in the Ecclesiastical Province in which no provision is made for the Widows and Orphans of deceased clergymen.

(2) A clergyman removing to Algoma from any other Canadian Diocese, thereby forfeits the claim previously acquired in that Diocese, upon this Fund.

(3) The very same injustice exists with regard to the superannuation and Commutation Funds, in so far as they may be available elsewhere.

(4) The clergy of Algoma are excluded from the privilege of representation in the Lower House of the provincial Synod. Over and above these disabilities, easily removable, in part at least, by special legislation, there are yet others, inherent in the essential being of a Missionary Diocese, which operate in the same direction, such as (5.) the scantiness of the stipends paid, (6.) the almost total isolation of the clergy, each from the other, and (7) the absence of all room for promotion, and the consequent loss of the stimulus to be derived, in all other Dioceses, from the expectation of the larger field, and more liberal income, that will one day be the reward of faithfulness. "All these things are against us." But "these things ought not so to be," and therefore, for no personal ends, but solely because they militate very seriously against the growth of the Church's Missionary Diocese, we ask for them the Church's grave and favourable consideration. Meanwhile Algoma herself is doing what in her lies for the removal of the first-named difficulty. The germ of a "Widows' and Orphans' Fund" has grown out of offertories, and voluntary subscriptions received both in Canada, and from England. The Synods of Quebec and Huron, in response to the Bishop's appeal, have adopted Resolutions ordering offertories annually in each congregation in their respective Dioceses,

for three years, in aid of this fund. In Montreal the Committee charged with the care of this Fund have passed a resolution "that the name of the Bishop of Algoma be retained on the list of subscribers, and that should any other clergyman entitled to a claim on this Fund leave this Diocese for Algoma, his case shall be laid before the Committee, and decided on its merits." For all these evidences of sympathy we are deeply grateful.

OUR INDIAN WORK.

Our work of evangelization among the aboriginal race proceeds steadily, and exhibits all the evidences of permanent success which can reasonably be expected. If no new ground has been broken, the civilization of the area already occupied has been brought, we think, to a greater degree of efficiency. The difficulties attendant on this branch of our work can only be appreciated by those familiar with its practical details, such as (1) the well-known instability of the Indian character; (2) their migratory which interfere very seriously with the continuity of the influences brought to bear upon them; (3) the mischievous effects of the white man's bad example, which these children of Nature are only too quick to observe and imitate; (4) the demoralization caused by "Firewater," which, for the havoc it makes of the poor Indian, may well be called "the accursed thing;" (5) the difficulty of finding teachers, not of their own race, qualified to tell them the wonderful works of God in their own tongue. Despite these drawbacks, our Indian Missions exhibit evidence of growth sufficient to rebuke our faithfulness, and to silence the cavils of those who deny the possibility of the red man's permanent social and religious elevation.

(1.) *Sheguiandah*. This Mission is progressing under the care of its faithful friend and superintendent, Mr. F. Frost, who has recently been ordained to the "permanent diaconate." During the past year Mr. Frost, with the willing co-operation of a few families of whites, has built, and paid for, a very commodious church, in which he holds service for the whites. He also ministers to a second congregation of Indians at Sucker Creek, and another of whites, at Little Current. No less than twenty (20) candidates for confirmation were presented by Mr. Frost during the Bishop's recent visit to this Mission.

(2.) *Negwenenang, Lake Neepigon*.—Owing to the removal of Rev. Mr. Renison to Garden River last autumn, this Mission was left without clerical supervision during the winter. A native Catechist was placed there temporarily, but results were not satisfactory. The Mission has also been affected by the proximity of the C. P. R. works, which draw the older Indians away from their homes and gardens, and more or less unsettled them. Mr. Renison will resume his charge of this remote Indian outpost during the coming winter.

(To be Continued)

The Church's Mission.

In an able article, the "Canadian Missionary" for November, alludes to the new aspect which the mission work of the church is now beginning rightly to assume.

It is a deplorable fact that the clergy have been too prone, "to identify duty with self interest, and ever ready to discover the highest motives for accepting the most lucrative, and from a worldly view honorable position." When such a conception is taken of the sacred office, it is not difficult to understand the correct reason, why the out-posts are left so spiritually destitute, till civil enterprise has made them genial to the so called refined tastes.

Not many months ago an urgent appeal was made in several papers by our worthy Bishop for earnest and zealous missionaries to assist in carrying on the great work that is now being done by so few, and sad to relate there was no response received from any who were qualified. Hence the necessity of seeking in the Mother Land for the required labourers to put in the field. It is too true that any clergyman leaving a Canadian diocese to take work in Algoma, must surrender all interest and claims in the Widow's and Orphan's and Commutation funds, and be divested of every resource except his months pay.

Still we think as a rule it is in the low estimate of the mission work which prevails, that the true reason for such indifference is to be found. Perhaps we might go further and say, that possibly this sentiment might be attributed to an oversight or deficiency in theological training, for, as a rule, how seldom do the thoughts and words of the lecturer in many of our colleges, tend to inspire the students with any of the spiritual or real self-sacrifice which is so essential to an effective ministry? Not but what many of our Canadian clergy are men of the highest type in every possible way, but how often has the necessary features of their ministerial life, had to be acquired during the banishment, as it may be called, that frequently follows ordinations?

For it must be acknowledged that the tendency of placing young inexperienced men at a remote mission post, is most injurious to the Church's success or personal edification. The life and surroundings are apt to prove more than the weak young heart can overcome, and hence the existence in such a state, has had the effect of smothering the feeble energies that might have, in a more genial atmosphere, become vigorous and bright. Possibly too much of such experience, has not been without effect in deterring the mission work of the present.

Camp Life in Muskoka.

(From the Banner.)

A word should be said on the language of Canada. A stranger when he first arrives in the country is inclined to think that there is no "common dialect"—no accent which can properly be called Canadian. He hears one man speaking exactly as if he came from London, or Oxford, or Cambridge; another as if he were from Edinburgh or Glasgow; a third as if he hailed from Dublin. But by-and-by he discovers that there is a distinct Canadian tongue, which may be described as very nearly pure English, with a slight graft of Scotch. Old English words linger in this tongue. For example, one is asked if he will have his meat "rare" or (underdone) or well done. It is good English, although we have lost the word at home. On the whole the ordinary Canadian speaks much more like an educated man than the ordinary Englishman, while the best speech of Canada is hardly equal to the best of England. It is so in almost everything—the average is higher, but the best is lower. It is very much what we should expect.

With regard to the "domestic manners" of the people, they are as various as the degrees of wealth or poverty which prevail among them, although there is little poverty. Here, again, the

average of comfort, &c., is higher. So, too, here there are people who live exactly like the "upper classes" in England. As a general rule there are fewer servants'. They are more costly and more troublesome. There are frequent difficulties in securing punctuality at meal times and at other times. This has its effect in many ways, upon the customs of society; and it is perhaps here that delicately nurtured English people will be most sensible of the difference between home and colonial life.

There is a great deal of social visiting in Canadian towns, and people who addict themselves to this are generally known as "society-people,"—an amusing phrase which I have not yet perfectly understood. In the winter time it is particularly that balls, and dances, and parties are numerous. In the winter, too, the principal outdoor amusements are skating and sleighing. Of this latter the Canadians seem to be immoderately fond. We can understand this better, when we remember that it is nearly the only out-door recreation which is possible for women.

In the summer time, for two or three months, especially while the Courts are closed, every one does his best to leave the towns and go off to the seaside, down to Murray Bay, on the St. Lawrence, or away up to one of the great lakes, or small lakes, in which Canada is so rich. One of the most favourite spots for the Upper Canadians is the district of Muskoka, which has three beautiful lakes connected together, and dotted all over with pretty islands, generally covered with wood. On these islands, which in many cases have become private property, there are dozens of parties "camping" throughout the summer for weeks, some of them in permanent wooden houses, others in tents. These last form a beautiful feature in the scene, often appearing and disappearing here and there over the lakes from day to day. The description of this mode of life I must leave to a lighter and fairer hand, with a more delicate touch; but I may mention an incident which will illustrate the prospects of emigrants in this country. I had just emerged from my "morning tub" in the lake, when I saw a boat rowed towards the island by a single occupant. This was an active and enterprising farmer who lived on the side of the lake, and day by day supplied the campers with butter and bread and vegetables. On entering into conversation with him, I found he was Mr. Forge, of Pleasant Hill Farm, Windermere, on Lake Rosseau. He had come out from the old country (and it was pleasant to hear the Yorkshire dialect still lingering about him) as a settler. Nineteen years before he had come hither with only 8 dollars in his pocket—less than £2. At the present time he is the proprietor of a farm of 110 acres, and generally a well-to-do man. A neighbor told me that half of the farm was under cultivation, and was in excellent condition and thoroughly productive. The rest is doubtless waiting for his powers of development. It should be mentioned that Muskoka is by no means a fertile part of Canada, and that Mr. Forge had special difficulties from the sickness of members of his family. Yet he has accomplished this, by honesty and industry, a result certainly not within the reach of poor men in the old country. He seemed very happy in the land of his adoption, and possessed the friendly regard and respect of the people among whom he lived, and of the campers on the islands. But I must now give place to my friend, who will give a more graphic account of our Canadian camp than I could:—

"We call it camping out, although we do not live under canvas. It is a very happy life we lead out here, living "near to Nature's heart," on one of the most beautiful islands in Lake Rosseau. A friendly gathering of friends, prepared to enjoy the freedom and ease, and willing to bear, without grumbling, any discomforts that may be met with in our country life. Early, or to sound sleepers it seems early, our hostess's voice is heard through the house, and we are made aware that it is time for our morning "dip," and in

our bathing gowns we sally forth, and after a good plunge in the fresh, cold water return, ready for the work of the day.

"Then two of us, having dressed in a very short space of time, are told off to get the breakfast, and are soon deep in the mysteries of making porridge, boiling coffee, frying eggs, &c., whilst another reigns supreme in the dining-room, where a sandy floor must be swept, and the table laid for breakfast.

"Perhaps she is a little longer over this part of the work, a little thoughtful as she lingers beside one place, and chooses the daintiest of cups for *some one*.

"At last all is ready, and again is heard a woman's clear high voice. What better substitute for a bell?

"Breakfast over and prayers having been read, we go our different ways, some to sketch, some to read, or sociably together to a cosy nook in the woods we wend our way, where hammocks are swung, and where rugs are unneeded, for Nature's rich green carpet furnishes comfortable seats; and there we spend a long morning with our books and work, probably finishing up with a picnic lunch, which the most good-natured amongst us have procured.

"Dinner, even in our unconventional life, being a rather formidable meal, requires not only our united efforts to prepare, but those of the sterner sex, who display a remarkable amount of experience in cooking; and though very fine criticism is passed upon their attempts, we are forced to acknowledge them our equals in that art.

"Then all our duties at an end, we follow our cavaliers to the boats, and out into the silver moonlight we glide—out upon the broad expanse of shining water, silently at first, until, perhaps, from the shadow of a neighboring island, comes the sound of voices raised in song, which, though breaking the golden silence, adds greatly to the charm; and soon, from our boats, not far distant from each other, rises song after song in the cool evening air, and as we once more relapse into silence, from the rocky islands round about us, faintly but clearly, comes the beautiful voice of the echo. Then "Good night," we say, and the answer comes, "Good night, good night, good night."

"We will not forget our Sunday at camp; we who have spent such happy week-days. It is a very pretty sight to see the lake bearing on her sunlit bosom so many boat-loads of joyful-hearted people, rowing from all directions far and near, so that one or two may be gathered together in God's house. And joyful-hearted people we are; living here in the city of God together. What friendships are formed, what ties strengthened, what beautiful thoughts imbibed, as we roam about this city: thoughts that will remain with us long after we have left the beauty; thoughts that will bring back to us, very pleasurably, our happy life at camp; our last evening when, gathered round the red blaze of the camp fire, we have sung our last songs, told our last stories, and said our last "Good night."

Diocese of Algoma.

LIST OF CLERGY.

Rev. J. K. McMorine, Port Arthur.

" R. Renison, A. M., Neepigon.

- " G. B. Cooke, B. A., Sault Ste. Marie.
- " E. F. Wilson, Bishop's Commissary, Shingwauk.
- " J. H. Gallaher, Garden River.
- " F. C. Berry, Bruce Mines.
- " H. Beer, St. Joseph's Island.
- " W. M. Tooke, B. A., Gore Bay.
- " F. Frost, Shequiandah.
- " J. S. Cole, Manitowaning.
- " R. Mosley, Parry Sound.
- " A. W. H. Chowne, Rosseau.
- " C. Kilaer, Burke's Falls.
- " W. Crompton, travelling missionary, Muskoka.
- " A. S. O. Sweet, Ifracombe.
- " C. A. French Huntsville.
- " S. E. Knight, Port Sydney.
- " A. Osborne, Bracebridge.
- " Thos. Llwyd, Gravenhurst.

CATECHISTS.

- Mr. Gowan Gillmor, Algoma Mills.
- " J. J. H. Pitcher, Port Carling.
- " Magnin, Gravenhurst.
- " Coldwell, Allansville.

Jo. tings.

There is only one Canadian among the missionaries of Algoma. *see also 1894 p. 17*

WINTER BEGUN—Glass 16 degrees below zero at the Sault and ice across the river.

ADDRESS—The Bishop of Algoma's address at present is 40 Bedford Place, Bloomsbury Place, London, or letters may be sent to Rev. H. W. Tucker, 19 Delahay Street, Westminster, S. W.

SUCCESS—In response to the Bishop's application, the Society for promoting Christian Knowledge has made the following special grants,—£50 for the Bishop Fauquier Memorial Chapel, £15 to Mr. Beer's new church at St. Joseph's Island, £15 to Mr. Renison's church at Lake Neepigon, £15 to Mr. Frost's Church at Sheguindah, £50 to the Indian church at Garden River.

IN JOURNEYINGS OFT—The Bishop is at present preaching and addressing meetings on behalf of the S. P. G. His list of engagements embraces Cambridge, Ipswich, Tunbridge Wells, Bath, Cirencester, Carlisle, Hull, Bury St. Edmunds, Hastings, St. Leonard's, &c. The Bishop has also addressed several meetings for the C. C. C. S. A large map of the Diocese of Algoma is hung up and is found very helpful in giving the audiences an intelligent idea of the locality of Algoma in the field of the Church's missionary operations.

ALGOMA MILLS.—Mr. Gilmor, who is at present acting as catechist, and hopes to take orders next spring, is actively engaged among the railway men. He hopes shortly to have a school house built at the Mills, in which Divine service can be held. The Roman Catholic priests he reports are very busy. They have a chapel just completed at the junction, bell, organ, and all complete. It is most important that some special effort should be made on behalf of this new district between Lake Huron and Lake Nipissing, which the Canada Pacific Railway is opening up.

The Rev. G. B. Cooke is conducting a Bible reading every Friday afternoon for an hour in St. Luke's church, besides establishing a Band of Hope and branch of the church of England Temperance Society.

GENERAL DIOCESAN FUND.

RECEIPTS.

July 26, Bruce Mines per Rev. F. C. Flewry	...	\$3,78
Otter Tail. " " " "	...	1,82
Thessalon " " " "	...	2,15
30, St. Joseph's Island per Rev. H. Beer	...	18,50
Aug. 7, All Saints, Gore Bay " " W. M. Tooke	...	8,00
14, Manitowaning, " " Rev J. S. Cole...	...	9,53
Mrs. C. Ben...	...	£10 stg
Miss M. Anderson..	...	£50 "
30, Sheguiandah & Little Current per Rev F. Frost	...	9,00
Sept. 5. Red Rock, per Rev. G. A. Schunder	...	3,33
Miss G. W. Home	...	£ 3 stg.
12, Mrs M. E. Bromfield	...	£7 10. 8.
R. A. A. Jones, per W. M. Rider, St. John's	...	£10. 6.
Oct. 3, Jas. Henderson Esq.,...	...	50.00
10, Mrs S. Macklin, London,	2,00
13, St Thomas S.S. per E. B. Reed	5,00
Nov. 12, St. Mary's ch. Aspin, per C. W. Johnson	...	9,50
17, Mrs. M. E. Broomfield	...	£5 0. 0
Dr. Chas. Chadwick	...	5 0. 0
Rev. A. Bridgeman..	...	2. 2. 0
Mrs Powell	...	5. 0. 0
Dec'r, 5, All Saints Church, Eastbourne	...	17. 1. 10
Rev. W. Martin..	...	42. 5. 0

Widows and Orphans Fund.

July 28 St John's ch. Stisted, per Rev. W. W. Crompton, \$3,00. Aug 14, G. W. Kingston, \$5,00. Aug. 21, Maple Grove, per Rev. T. L. Ball, \$4,00; E. W Penny, Spanish River, \$2,00. Sep. 5. St. John's church, Stisted, per Rev. W. W. Crompton, \$4,00. Sep. 21, C. D. Nova Scotia, \$30. Sep 22, Mrs Davis, Montreal, \$20,00, C. Cameron, \$10,00 Oct. 26, collection by Mrs A. B. Kent per W. P. Atkinson, \$38,00. Oct 29, C. D. Nova Scotia, \$25,00. Dec. 3, St. John's ch. Stisted per Rev. W. W. Crompton \$5,00.

Steam Yacht Fund.

Aug 21.—Dresden S. S. \$5,00

Wawanosh Fund.

July 26.—Trinity S. S. Mitchell, per E. B. Reed .. \$9,00
 Oct. 30.—St. Stephen's, Toronto 7,39
 Brooklyn and Columbus 1,60

Garden River Church.

Aug. 28—Three lady passengers on str. Atlantic
 Rev. R. Renison \$3,00

Shingwauk Home.

Sep 12.—Mrs M. E. Broomfield... .. 15 s
 Oct. 23—St. Paul's S. S. London \$37,50
 Oct. 30—St Paul's Lindsay 15.50
 St. Stephen's Toronto 10.00

Neepigon Mission.

Sep. 12—Mrs. M. E. Broomfield... .. 16. 10

Thanks giving Collections.

Oct. 22, Huntsville, per Rev. C. A. French \$2,65. Oct. 26, Rosseau, per Rev. A. W. Chowne \$2,80; Ullswater, per Rev. A. W. Chowne, \$2,30. Oct. 31, Allansville, per Rev. C. A. French, \$2,00. Nov. 13, Christ ch. Pt. Sydney, N. S. per A. S. Smith, \$2,28. Nov. 15, Parry Sound, Rev. R. Mosley, \$3,00. Nov. 17, Gore Bay, per Rev. W. M. Tooke, \$1,70; St. Luke's, Sault Ste. Marie, per H. P. Pim, \$10,50. Nov. 21, Wistwood Farm, Gravenhurst, per E. B. Shaw, \$1,00; per H. Beer, \$1,14; Hilton, per H. Beer, \$1,87. Nov. 27, St. John's Pt. Arthur, per Rev. J. K. McMorine \$5,00. Nov. 28, Port Sandfield, J. J. H. Pitcher, 75 cts; Port Carling, 85 cts; Dec. 3, Christ Church, Korah, R. Coverdale, \$2,45.

Indian Children.

Nov. 13, Christ ch. S. S. Pt. Sydney A. S. Smith.....\$1,00.

As Bishop may Direct.

Nov. 17, Christ ch. Brampton per Rev. C. C. Johnston \$30,00
 Dec. 5, per Drummonds & Co. London..... £5. 0. 0.

Indian Homes.

Per Mrs Kent, Newcastle, for boy..... \$33,00
 Cathedral, Montreal, for girl 37,50
 Per Rev. S. Belcher, for Shingwauk 5,00
 The Misses Patterson, Tyrconnel.. .. 10,00
 Archibald Duncan 5,00
 S. Sch. children, Brampton, for Xmas presents.. .. 1,50
 St. Peter's Mission school, Cobourg, for W. H. 4,45
 St. John's, Belleville, for W. H. 4,00
 St. Peter's S. sch: Brockville, for boy 37,50
 Ch. Redeemer S. sch, Toronto, for boy 25,00
 Mrs. H. C. Cooper, (coll.) for W. H. 5,00
 St. Matthew's S. sch., Quebec, for boy 25,00
 St. John's S. sch., Bowmanville, for boy 12,50

Memorial Chapel.

Sunday school, Stirling, (towards carpet) 75 cts; per Rev S. Belcher \$10; W. B. S. \$2,30; St. Matthew's S. sch, Que- bee, \$25,00.

Algoma Missionary News.

Mrs. McLeod Maingy (2 copies) 70c; Mrs H. Shadwick, 60c; Gowan Gillmor 35c; H. W. Frith \$1.00; W. B Sanders 70c; A. Down (balance on 10 copies) \$1.50; Mrs. Tho's Dyke \$1.00; Mrs. McWilliams 35c; Rev. F. W. Kirkpatrick, 20 copies, \$7.00.

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