



VOL. X.

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No. 7.

NOTICE.

WING to the difficulty which the Bishop has had in inducing the clergy of the Diocese to furnish information connected with their missionary work for the columns of this paper, notice is hereby given to subscribers and others, that with the new year we return to the former system of quarterly publication. The "ALGOMA MISSIONARY NEWS" will therefore appear in the months of January, April, July and October, and the subscription will be 15c. per annum.

To the Clergy.

DEAR BRETHREN,—I regret that I am compelled once more to urge on you the duty of furnishing a larger supply of missionary intelligence, connected with your several fields of labor, to the columns of this paper. You owe it to the editor, the Bishop and yourselves. To the editor first, because a solemn promise was made to him last year at Parry Sound, that you would do so, and it was on this simple condition that he consented to continue editor. To the Bishop, secondly, because it is not just to throw on him, in addition to his other multiplied duties, the whole burden of keeping the laity of England informed of our work; all he asks is, that you share it with him. And to yourselves, thirdly, because your stipends depend, to an extent larger than you can afford to ignore, on the sympathy of our English friends; and considerations of self-interest, therefore, might well suggest the wisdom of keeping alive the interest out of which this sympathy grows. I fully understand the objections and difficulty you would urge in reply, but over against them all I set the one word—duty.

Yours faithfully,

E. ALGOMA.

Clerical Changes.

THE Clerical staff of the Diocese has undergone a large number of changes during the present year. Indeed, at the present moment, we are not a little crippled for lack of fully equipped workers, and must needs content ourselves till the tide turns, with such temporary lay assistance as can be made available. Taking the changes in their geographical order: Graven-

hurst transferred into the charge of a new incumbent, the Rev. A. Osborne, late examining chaplain, having resigned and removed to Markham, Diocese of Toronto. He has been succeeded by the Rev. W. T. Noble, who came out with the Bishop from England. Port Carling, recently occupied by the Rev. S. E. Knight, is under the care of Mr. Wm. Evans, student and lay-reader, also recently from England. Uffington Mission (lately under the care of the Rev. J. Greeson) will shortly, we hope, be gladdened by the arrival of the Rev. W. N. Burden, ordained this month by the Bishop of Carlisle, specially for Algoma. Port Sydney is awaiting the arrival of Mr. Arthur Allman, from England. Ilfracombe Mission has been entrusted for the present to the charge of Mr. H. Sinclair, student. Burk's Falls Mission has been fortunate enough to secure the services of the Rev. Eustace A. Vesey, recently ordained at Port Sydney. Parry Sound is still, we are glad to say, in the wise and energetic hands of the Rev. H. Gaviller, who with laudable self-denial has resisted the temptation of urgent calls to a larger field, solely because Algoma is hard pressed by the desertion of so many of her clergy. Manitowaning and Gore Bay are also supplied by students, who will ultimately be admitted to Deacon's orders. We have to chronicle another and most serious loss to the Diocese, in the departure this month of the Rev. H. Beer, of St. Joseph's Island and Rural Dean of Algoma, for St. Vincent, Minnesota. Mr. Beer's place will be more easily occupied than filled in his late sphere of duty. He has proved himself a model missionary, whose presence will be sorely missed among those to whom he has ministered so long and faithfully. His place will be taken by the Rev. Chas. Piercy, recently ordained to the Diaconate at Port Sydney. Another change has occurred at Garden River, the Rev. C. A. French having removed to the Diocese of Michigan. The question will doubtless occur to those whose eyes scan this long roll of clerical changes, how are they to be accounted for? Well, without in all cases entering into details, it may be said that they are attributable, so far as is known, to three causes: In one case, complaint had been made of misconduct, an investigation was held and the charges proved, and connection with the Diocese was summarily severed. In three cases we understand that the Bishop

was under the painful necessity of intimating that inasmuch as the churches in the several missions were all but empty, while the church people, alienated and prejudiced, either attended the ministrations of other religious bodies, or absented themselves from public worship altogether, a change of administration in all was absolutely necessary. In the other cases, the missionaries simply desired to better their positions, and make more adequate provision for themselves and their families; and for this, however, we regret their departure. No blame can attach to them. The instinct of self-preservation is as strong in the clerical breast as in any other. Wives and children have as strong claims on missionaries as on business or professional men. Were there any room for promotion in the Diocese, any reasonable chance of reaching the larger field and more remunerative stipend than in other Dioceses, sooner or later, are the reward of ability and faithfulness, one prolific source of clerical changes would be dried up. But till this condition of things is improved, we are helpless to stay the leakage, and are only too thankful that "good men and true," such as several we could name, were willing to "endure hardness" with us for a little while. We sorely mourn their departure from us, and wish them "good luck in the name of the Lord" in their new fields of labor.

The Bishop's Visit to England.

THE following is a brief summary of the Bishop's visit to England, and the work done, or at least attempted there:—

Sailed from Halifax by the *Parisian*, April 7th; preached twice on board; reached Liverpool 16th; returned by *Sarmatian*, sailing Aug. 3rd, (the Lambeth Conference having closed July 28th,) and reaching Quebec 14th; preached twice on board, gave two Bible readings, and had several "Hours with my Students." Between these dates, while in England, preached 27 sermons, of which 1 was in aid of the "C.C.C.S.," 2 for the S.P.G., 2 others being cancelled in consequence of sickness, and 2 for the "Hospital Fund" in St. Paul's Cathedral and St. Andrew's, Stoke Newington; all the others were in behalf of Algoma. 23 addresses were also given in Parish Halls, School Houses and Drawing Rooms, of which all save 1 for the "C.C.C.S.," were for Algoma. 2000 circulars, illustrated by a map of the Diocese and a woodcut of the *Evangeline*, and accompanied by "letters commendatory" from the Archbishop of Canterbury, and the Bishops of London, Peterborough, Lincoln and Rochester, were distributed by the kind assistance of friends in Epsom and elsewhere, while private letters were written by the score, and very many calls made on individuals.

July being largely occupied with the Lambeth Conference, but little time remained available during that month, but advantage was taken of every opportunity that presented itself of advocating the cause of our Missionary Diocese, constant reference being made where addresses were given, to the large Diocesan Map executed by Rev. E. F. Wilson, and recently reproduced

in Ottawa for special use in England, with railway and other changes indicated on it.

In and around London, the places and parishes in which the courtesy of the clergy and laity enabled me to tell our story, were as follows: St. Jude's, Mildmay, Rev. — Haukin; St. Mark's, Hamilton Terrace, Rev. Canon Duckworth; St. Paul's, Onslow Square, Rev. H. W. Webb, Peplœ; St. Jude's, Kensington, Rev. R. W. Forest, D.D.; St. John's, Hampstead, Rev. G. Karney; St. Mark's, Tollington Square, Rev. Canon Hurst; also Grove House, Chestnut, and the Rev. —, Shelford Rectory, Stoke, Newington. Other points visited were Edinburgh, where a drawing room meeting was held at 17 Athole Crescent, through the kindness of the Very Rev. The Dean and Mrs. Montgomery, Sheffield, where Archdeacon Maheney and Canon Goodwin extended their "pulpit hospitalities" to Algoma, and also gave me every assistance at a meeting held next day in Cutler's Hall, Liverpool, where the Rev. Y. U. Kemble placed his beautiful church of All Hallows, Allerton, and the Rev. Mr. Sheepshanks, of St. Margarets, Anfield, at my disposal, while A. Lemonius, Esq., aided by Rev. Messrs. Bridger and Winter, Emigration Chaplains, worked up a week day gathering in St. Nicholas, at midday, Mayfield, Sussex, whose Vicar is closely connected with our Diocese by a very strong bond, in the person of his son, the Rev. M. C. Kirby, one of our clerical staff. Buxted and West Hadlow, where our interests are well and watchfully cared for by the clergy, aided by Miss Day, a long tried and invaluable friend to the Diocese; Tunbridge Wells, where Canon Hoare, so universally loved and venerated, not only allowed me to occupy his pulpit, but commended our cause strongly by a few brief, but well chosen words from the chancel. Here also an address was given to the pupils and teachers of Miss Goldie's School, Hamilton House, resulting in another enthusiastic emptying of purses to the extent of £5. St. Paul's, Maidstone, (Rev. — Fox), where two sermons were preached and an address given to the Sunday School; Eastbourne, address in the new Parish Room of All Saints, where a large gathering had been secured, mainly through the exertion of the Vicar and Jas. Morrison, Esq.; Guildford, Surrey, (Rev. Mr. Sanders); Clifton, Bristol, sermon in Emmanuel Church and St. Werburgh's, (Rev. Canon Imkoch and Rev. — Fox), and addresses in St. Michael's Rectory, (Rev. — Wilkinson), and in Miss Charles' Missionary Room, Bath, where the most successful meeting that was held in England, gathered in the Assembly Room, thanks, very largely, to the exertions of Mr. and Mrs. Skeene of Claverton Manor, the Misses Bruce and other friends; while lastly, at Bournemouth sermons were preached in Holy Trinity and St. Swithins; the preacher during his visit, enjoying a delightful rest under the shadow of "The Cedars."

Of all this, the financial result has been close upon £1500 stg.

(To be continued.)

English Algoma News (com.)

IN arousing an interest in the Diocese of Algoma, the Indians were never forgotten by their "Big Black Coat" as they term their Bishop. In some cases, in fact, interest in the Shingwauk and Wawanosh Homes had already manifested itself in a very practical manner, as in one parish, where for some years past, there has gathered, once or twice a month, a party of ladies, who devote the afternoon to making useful garments for Indian boys and girls. Mr. Wilson must be cheered when he receives cases of clothing from such parishes, proving the practical sympathy that is felt by friends in the old country with him in the work. Would that such friends were multiplied. I fear they are none too numerous at present. These ladies, on the occasion of which I speak, mustered in good force to hear the Bishop of Algoma, although the weather, to say the least, was not such as we usually expect in "sultry July." They must, however, have felt well rewarded, after the clear and interesting statement of facts, both in regard to the Diocese generally and the Indian Homes in particular, which was laid before them. Facts are stubborn things, and for this very reason are convincing things, there is no arguing them away; and when people go to missionary meetings, they like to get something for their pains, which they can store up in their minds, to make use of as occasion requires. Such a fact for instance, as that of the success of David Waubgeezis, a late pupil at the Shingwauk, being recently received as third class clerk in the Indian Department at Ottawa, at a salary of £80 a year, forms a good answer to the charge that "you can make nothing of the Indians, best leave them to themselves." Best leave them to themselves when we have deprived them of their land and of their rights and given them only in return an initiation into civilized wickedness? Is this our vaunted justice and sense of right and fairness? And what then of our christianity? But I must not digress. The Bishop described the marked progress of the Indians, who are brought under Christian influence, not only religiously, but (as must naturally be the case, the less being included in the greater,) socially, industrially and intellectually. It would appear, however, that their progress in civilization, has been sometimes rather overstated, as was evident from a remark made at the close of one of the meetings, when the chairman invited those present to ask the Bishop any questions they wished, and one gentleman said he had read in an English paper that such was the state of civilization reached by the Indians of North America, that they had cities of their own and published newspapers and carried on business much as their white brethren do. He wished to be informed if this was the case, it being difficult to reconcile it with the description the Bishop had given of the Indians and their mode of life in his Diocese.

COMMUNICATIONS from Nepigon, Rev. G. Gilmor, and a paper on Foreign Missions are omitted for want of space.

St. Joseph's Island.

THE Church people of this important mission are just now sorely troubled over the approaching departure of their tried and trusty friend and pastor, the Rev. H. Beer, and they well may, for though his successor may occupy his place, he will find it by no means an easy task to fill it. For eight years Mr. Beer has gone in and out among his people, ministering to them publicly and from house to house with a wisdom and faithfulness which has endeared him to the members, not only of his own church, but of other communions, and this without ever once compromising his principles as a churchman. Indeed, it might be said that one secret of the respect in which he is held on all sides has lain in the fact that his trumpet has given no "uncertain sound." Thoroughly Evangelical in preaching "Christ and Him crucified," he has, at the same time, consistently stood up for the church's apostolic order and discipline, and thus has given the best guarantee for the permanence of the work which he now resigns into the hands of another. As a visitor, too, he has been unremitting in his attentions to his flock, but more especially to the needy and suffering; nor has he always gone empty handed, flour, clothing, etc., having often found their way from the parsonage to the homes of more than one of the residents on the island. And these private and personal ministrations have had no little influence in keeping up the attendance at the public services of the church. So true is it, as Baxter says, that "a house-going parson makes a church-going people." "In journeyings oft," Mr. Beer has a practical knowledge of unutterably bad roads not excelled in the diocese; but no obstacle, whether of road or weather, ever hindered his keeping his appointments with the utmost punctuality. His mission stations number six, and are well and wisely distributed over the island, two churches being already erected, one at Hilton, and a second at Jocelyn, and both paid for. Upwards of three hundred dollars have also been raised through Mr. Beer's exertions by means of lectures, magic lantern exhibitions, etc., in aid of a church to be built at Richard's Landing. As Rural Dean also, Mr. Beer will be a great loss to the diocese, as his energy and practical knowledge and experience of missionary work fitted him admirably for the duties of that office. We part from Mr. Beer with most sincere regret, and wish him a hearty Godspeed in the new and larger mission to which the American Church has called him.

Bruce Mines Mission.

SINCE his return from Nepigon the Bishop has paid his annual visit to this mission, leaving by the *Foster* on Saturday, the 15th, and reaching Bruce Mines the same evening, where he was entertained by Mr. and Mrs. George Marks, with their well-known hospitality. But scant notice seemed to have been given of the service next morning, as neither "mine host" nor any of his family had heard anything of it;

but later in the evening, light in the church and the strains of the church organ served as manifest to hour of preparation. The congregation was not large, owing partly to insufficiency of notice, and partly to the fact that the people had never been trained to the privilege of morning service. The musical portion of the service was under the charge of Mr. Proat, who has been most faithful at his post, notwithstanding much discouragement. Miss McKinnon, a Presbyterian, most kindly took charge of the organ. The Bishop preached from Gal. vi. 7, 8. In the afternoon we reached Thessalon comfortably, through the kindness of Mr. Marks, who sent down his tug for the purpose. The evening closed with a tremendous down-pour of rain, which, however, did not prevent the assembling of a large congregation in the church recently erected there. In connection with this building, greatful acknowledgment must be made here of the kindness of several friends, to whom we are deeply indebted. Mr. Dymont of Barrie, when the Bishop asked him for a site, not only responded favorably, but did so with a graciousness which greatly enhanced the value of his gift. Mr. Dobie, a resident, and an active, earnest Methodist, most kindly presented a large stained window for the west end of the church. Mrs. Bartlett, of Toronto, has kindly presented us with a bell, carpet for the chancel, and matting for the aisles. Mr. and Mrs. Percy and G. H. Robinson have been indefatigable in seizing opportunities of raising funds, collecting more than \$100 for building, while Mrs. R., besides interesting friends in Toronto, is little by little purchasing a Mason & Risch organ, at which she presides most efficiently, she having already succeeded in gathering round her a capital choir, composed altogether of members of the church, who co-operate with her most enthusiastically, and have already, under her leadership, reached a very creditable degree of skill in rendering the musical portion of the church service.

The service on the occasion of the Bishop's visit was read by the Rev. F. C. Berry, assisted by Mr. Percy Robinson, who also read the lessons. The Bishop preached from 1 Cor. xvi. 40, and in the course of his sermon, enlarged on several points of "decency" and "order" connected with public worship, the importance of which is not always appreciated in this new country. No candidates were presented for confirmation either here or at Bruce Mines. The church is a very neat one, designed by the Rev. F. C. Berry, and will seat about one hundred and twenty persons, a capacity quite sufficient for the present dimensions of the church population, though, under favorable conditions, a large growth may be hoped for, as the village is increasing rapidly. A large number of new stores and private houses have been erected recently, and the stir of business pervades the place. A great public loss was sustained not long since in the destruction by fire of Mr. Dymont's large saw and planing mill; but with his well-known energy, he is already taking the necessary measures for its reconstruction, and before long it will rise from its ashes in larger proportions than ever.

We are sorry to say that through the lack of proper

economy and good business management, for which, however, no responsibility lies at the door of the congregation, a debt of nearly six hundred dollars remains to be liquidated on the church. A sum not exceeding eight hundred dollars was to have been expended, but this was permitted to run, in the Bishop's absence in England, to upwards of twelve hundred, a fact which only became known during the Bishop's visit, and fell on him and the congregation like a "thunderclap out of a clear sky." The damage it is certain to work to the interests of the church at this little centre will be very serious, but those assembled at the meeting held by the Bishop, at Mr. Robinson's residence, on Monday evening, seemed determined to grapple with it as bravely as possible. At this meeting a committee was appointed to take measures for the organization of a Sunday School, and an announcement made that for the present Mr. Berry's place would be occupied by Mr. Robinson as lay-reader, with Thessalon, Bruce Mines, Ottertail and Kirkwood as his mission centres. Mr. R. has been duly licensed; and proposes entering on a course of study with a view to taking Holy orders. His ministrations to the people have already proved most acceptable.

Ottertail.—The church here has been very much improved, but after all available funds have been paid in, including a grant of £15 from the S.P.C.K., there will still remain a debt of two hundred dollars.

Kirkwood.—Services have been held here regularly by Mr. Robinson, and the attendance has been remarkably good, reaching sometimes seventy and eighty. A petition was recently forwarded to the Bishop, signed by church men and members or other communions, requesting the continuance of Mr. R.'s services, and expressing the hope that he would soon be admitted to Orders. The Bishop hopes to visit Kirkwood shortly.

Schreiber and Chapleau Mission.

THE former of these two little railway stations, situated on the main line of the C.P.R., north of Lake Superior, received a visit from the Bishop of the Diocese, on Sunday, the 9th inst. He arrived by the Evening Express, from Nepigon, within six hours of his return from his visit to Mr. Renison, and had service and preached at 8.30 o'clock the same evening, the service having been arranged for by telegram that afternoon. A large congregation was present, the Presbyterians having kindly placed their church at our disposal. The lack of a church building is hourly felt by our members here. As an earnest of their determination to have one, the sum of about \$600 has been subscribed, of which about \$400 has already been paid in, and deposited in Port Arthur. On Monday evening a meeting was convened in the school house, before the Bishop's departure, for the purpose of taking measures for building. Plans had already been furnished, through the kindness of Rev. Rural Dean Machin, from the hands of a Toronto architect, but the general opinion seemed to be that the cost, even according to

the lowest reliable tender, was beyond the people's means, and certain to involve them in debt. In this opinion the Bishop entirely agreed. After some discussion, it was decided to place the building problem in the hands of the practical men of the congregation, Mr. Patch being unanimously appointed to take the supervision, while the Bishop furnished a number of instructions as to dimensions, pitch of roof, height of walls, style of windows, chancel arrangement, &c., which were to be carefully complied with. The presence of the Rural Dean would have been most desirable, but owing to the lateness of the season, and the fear that if the matter was postponed any longer, the interests of the church would inevitably sustain serious damage, it was decided to take prompt action. Immediately after the meeting, the Bishop and Mrs. Sullivan left by train, having been most kindly received and entertained by Mr. and Mrs. Patch and family.

Chapleau was not visited on this occasion. Both places will be included (D.V.) in one of the Bishop's tours, and confirmation administered later in the year. Both are simply important divisional points in the C.P.R., their interests and population, connected almost exclusively with the railroad. No farm lands are to be found in the neighborhood of either, and hence no great growth can be looked for, unless indeed, the mining fever should reach them.

Port Sydney Mission.

AN ordination was held in Christ Church in this Mission, by the Bishop, while on his way out from England; the candidates being Mr. Eustace A. Vesey, of the Diocesan Theological College, Montreal, and Mr. Charles Piercy of Hamilton, and late Lay Reader at Muskoka Mills, and later, at Burke's Falls. The examination of these gentlemen had taken place some time before, the Rev. A. Osborne, late examining chaplain, reporting that both had received an unusually high average of marks. The services had a special interest for those present, as the Mission had been vacant for some time, and many years had elapsed since this solemn rite had been administered in this beautiful house of prayer by the first Bishop of Algoma. The sermon on the occasion was preached by Rev. Rural Dean Lloyd, Incumbent of Huntsville, the necessary oaths and declarations having been administered in the vestry, before the service, in the Bishop's presence, by the Examining Chaplain. The Rev. E. A. Vesey has been appointed to Burk's Falls Mission; while the Rev. Charles Piercy will succeed Rev. Rural Dean Beer in St. Joseph's Island.

We are glad to say that a telegram has been received, announcing the arrival of Mr. Arthur Allman (and family) at Port Sydney, to take temporary charge of the Mission. Mr. Allman passed the examination of the "S.P.G." Board before leaving England. This entitles him to recognition as one of their missionary representatives, after his ordination. Meanwhile he will have charge of Port Sydney and its outlying stations, viz.:

Beatrice, Ufford and Brunel. The parsonage erected at Port Sydney will come into request at once. During the summer months, services have been supplied at all the centres by Mr. Percy Low, a student of Trinity College, Toronto, who has done everything in his power, and most successfully, to hold the people together, pending the appointment of a clergyman. Meanwhile, Messrs. Gill and O'Hara, with Mrs. Ferguson, have kept up the Sunday School at the three out-stations, respectively, with most praiseworthy zeal.

"Begging."

THREE is a word which ought to be expelled from the vocabulary of churchmen, in the sense in which it is too frequently used. If it becomes necessary to solicit money for any church purpose, how often the members of the committee appointed to look after this matter cover their embarrassment by saying, with sickly smiles, "We have come begging for the church." If a clergyman, sent out for that very purpose by the proper authority, presents the claims of some institution of learning, or hospital, or orphans' home, or mission, or other object demanding and deserving liberal support, it is said that "he came on a begging expedition." If a Rector, as is his bounden duty, reminds his people of *their* bounden duty to give of their means to God's service, some of those people are very likely to say, "We had a 'begging sermon' to-day," very nearly in the same tone in which they would mention an epidemic of small-pox, or a sporadic case of cholera.

Surely all this arises from a radically wrong view of the question of Christian giving. To correct this erroneous view, it is necessary to go to the root of the matter, and start afresh in an entirely different direction. If to many (as will probably be the case) our statements should appear to be mere truisms, all the less excuse is there for the frequency with which this expression is used by people who are so well-informed in theory, but so woefully negligent in practice.

The Church of God does not stand at the door of the Temple of Mammon "begging" a dole from the worshippers who throng the courts of the Baal of this money-loving age; she has, however, a right to demand, even of them, some substantial acknowledgment of the protection to life, to property and to morality, which is, directly or indirectly, the result of her teachings. The experiences of the French Revolution, when the attempt was made to formally carry on a Government "without God in the world," led Napoleon, as a measure of state policy, to restore the outward worship of "the High and Mighty Ruler of the Universe." He realized that an ounce of religious prevention was worth a pound of secular cure. So, at the present day, all men of comprehensive minds, however indifferent they may be as to their own religious life, recognize the value of religion as a power for good, which, even from selfish motives, it would be well for them to sustain.

How much more then ought the Christian, who pro-

fesses to realize something of the value of the gift of God's dear son—who claims by that very profession to have been delivered out of the power of darkness, and translated into the Kingdom of that blessed Son—how much more ought the Christian to acknowledge his indebtedness, so thoroughly, so gladly, that the opportunities afforded for giving to the cause of Christ should be counted as occasions of joyful recognition of the loving kindness and tender mercy of our God! No just person questions the obligation to pay taxes for the support of the Government under which he lives, and to which he looks for protection of life and property; why then should the claims of the King of Kings be deemed an entreaty for alms, or the protection of the life which now is to be counted of more worth than the hope of the life to come?

Those who press the claims of any worthy object connected with the work of the Church are not "begging," but demanding, in Christ's stead, a portion of what is our bounden duty and service. Let all, then, who love the Lord Jesus Christ in sincerity, eschew the use of this unworthy term for a task which is difficult at best, and which is made still more so by such flippant and unjust criticisms.

The French in Northern Ontario.

REV. MR. RONDEAU, a Presbyterian missionary in the northern part of this Province, writes in the November No. of the *Journal*, published at the Presbyterian College at Montreal, that the population of the town of Sudbury numbers between five and six hundred souls, fully one-half of whom are French-Canadians; that the French-Canadians are rapidly taking possession of the region through which the Canadian Pacific runs from the Ottawa River westward; and that they bring with them their Quebec institutions, e.g., their schools, which are classed as Public schools, and supported in part out of the Ontario treasury, although the language taught in them is French, and the Roman Catholic Catechism is substituted for the book of bible selections. It is evident from Mr. Rondeau's narrative that, as in Prescott, Russell, Stormont, Glengarry and one or two townships in Simcoe, the French-Canadians in Northern Ontario are violating the law which provides that in Public and also in Separate schools the English language and that alone, shall be the fundamental language. The Quebec papers maintain that the French-Canadians have a right to use their native tongue in any part of Canada. But this is begging the question. The point is that the Ontario treasury should not be drawn upon for the maintenance of schools, whether Public or Separate, in which the French or any other alien language predominates. For if the Legislature provides funds for French schools it must sooner or later recognize French as in official language within its own four walls as well as in the courts, the municipal councils and other public institutions. To this the Quebec press replies that English is taught by the State among the minority

in Lower Canada. What of that? The English language accompanied the British flag into Lower Canada, and is, or ought to be, the supreme language there, although the use of French has always been recognized out of compliment to that people. The case of Ontario is quite different. This is essentially an English-speaking province. The constitution recognizes only one language here, and the Department of Education has obviously no right to propagate another at the expense of the State. The French-Canadians who are migrating to this province are determined to remain French-Canadians. Be it so. But the English-speaking taxpayer ought not to be mulcted in order to enable them to maintain and perpetuate their self-isolation. When they move to New England or to any other part of the United States they are not allowed to have French schools at the public expense. They are not even allowed Separate schools.

The Indian Sign Language.

WHEN an Indian is hungry he makes a sawing motion with one hand across his stomach. When he motions toward his open mouth as if he were throwing food into it, and then makes a negative gesture away from his mouth, this means, "I have eaten—not." If he is very hungry he gestures with more decision. Has he looked for game? He points his two first fingers away from his eyes with the back of his hand in front of his nose; if he means that he has looked for some time he points in several directions and for a time with these "finger eyes." This habit of putting the negative last clings to the Indian when he comes to wrestle with the English language, and the little pupils at Carlisle give many an amusing illustration of it.

When the Indian tells of mounting his pony and galloping off he strides two fingers of one hand over the forefinger of the other and makes with his hands the motion of galloping. To show that his gun is levelled at game he holds his arms as if holding a gun. To show that he has fired the gun he makes the gesture of firing it, and if he has brought down the game he gestures up and down with his outstretched hands, palm outward. If he has missed his mark he adds the negative flourish to this.

A Faithful Bishop.

GEORGE THE FOURTH, when Prince of Wales, appointed a grand military review to be held on the Sunday. The pious and venerable Bishop Porteus, then Bishop of London, heard of it; and though confined to his habitation by that illness which issued in his death five days after, yet he hastened to the palace and sought an interview with the Prince. Feeble, and almost voiceless, he entered the royal apartment, supported by two attendants. The scene was very affecting. With the tenderness of a father, and with the earnestness of one expecting to appear before the KING of kings, he represented the evil and sin of desecrating

God's Holy Day, and urged upon the Prince the consideration of the bad effects which the example of one in his exalted station would have upon the present and eternal destinies of millions. The good bishop closed with the expression of his regret that his infirmities did not permit him to advance and give his last blessing to the heir of England's throne. The prince, much affected, fell on his knees, while the venerable man of God implored the blessing of heaven on His Royal Highness, rejoicing that the last act of his failing strength could thus be exerted in attempting to stop the progress of Sabbath desecration.

DOCTOR WHARTON, illustrating the mercenary character of the Papistical machine, says :

They have stretched a toll-gate across the road every hundred yards, and a hungry priest puts out his hands for pay at every gate. The first gate is baptism, then confirmation, then confession, then extreme unction. You pay at every gate, or you don't go through, and when you pass all the gates and go out of sight at the end of the road, they tell your relatives that you have stopped over in purgatory, and they must pay well to get you out. The Romish Church is a beggar; it lives on alms. The priests are parasites; they subsist on the church, and the bishops and cardinals and popes are the lords who feast and fatten on the hard earnings of people whom they have deceived with their false doctrines. They advertise the mother church as the nourisher of her children, when in reality she is a pauper and lives on the alms of the people. She is all the time crying "Give, give!" but makes no return. Her indulgences and confessions and purgatory prayers are only little tricks of the dear old mother to fill her pockets. She is like an old fortune-teller, who lives on the credulity and superstition of anybody whom she can deceive.

The doctor says most truly that the idea of personal liberty and right to enjoy freedom of conscience held by the Papal Church is to put Protestants in prison, cut their heads off, and burn them at the stake. Theirs is a conscience that kisses the Pope's toe, accepts the idea of his infallibility, looks to him as the supreme power of earth in all matters civil and political as well as spiritual and ecclesiastical, and acknowledges him as the representative of God and supreme ruler of the earth. No man can be a good Romanist and good Papist who shall deny that the vice-gerent of God on earth, is clothed with full power to rule the earth in all matters. This is the Papal doctrine, not of Popes who are dead and centuries that are passed, but it was the utterance of Pius IX., and is the belief of Leo XIII. It is for this civil power that the church is putting forth its claims to-day in Rome, in Germany, in England, in France, and in America.

Jottings.

MR. PERCY G. H. ROBINSON of Thessalon, has been accepted and licensed as a lay-reader, by the Bishop, for that and the Bruce Mines district, till a clergyman is appointed. Mr. Robinson intends to study for admission to Holy Orders.

THE Bishop brought out two ladies, a clergyman and three students under his wing; also a seventh passenger, who never closed an eye, ate a meal, or uttered a word the whole way over. Who will solve the conundrum?

THE County buildings are about to be erected at Gore Bay, Manitoulin Island, and lots are being sold at \$10 per foot. This bodes well for the growth of the village, and the future of our church work there and in the outlying stations.

On the morning of the 26th August, the Bishop preached and administered the rite of confirmation in the Memorial Chapel. Nine young persons, all pupils from our Indian Homes, received the laying on of hands. In the evening the Bishop preached in St. Luke's, giving an account of the origin, functions and value of the Lambeth Conference. His text was 1 Cor. xii. 27.

CHAPLEAU was recently visited by the outbreak of a most virulent type of diphtheria. Several fell victims, among them the four children of one of our most estimable churchmen all carried off at one fell stroke. The Rev. Mr. Gillmor was on the spot, and ministered to the sick and dying with noble self-forgetfulness. We have heard, but we hope incorrectly, that this terrible scourge has broken out at North Bay, Mr. G's headquarters.

THE Bishop intends (D.V.) making Huntsville, Muskoka, his headquarters for the coming winter. With so central a point as his place of residence, and all the advantages of railway communication, north and south, his winter work will be accomplished with much more facility than hitherto. He will probably remove there with his family at the end of October or beginning of November, and requests that from that time all communications be addressed accordingly.

OUR Diocese has been variously described by English papers as the Diocese of Algoa, Alloa, Algona and Alphonso! The climax, however, was reached the other day, while one journal, reporting one of the Bishop's addresses, called it the Diocese of "Ammonia!" Would that its odor were always as stimulating to those who come in contact with it! Judging, however, by the tone of some of the newspaper comments bestowed on it, this is not the chemical substance that describes it most fittingly.

THE "S. P. C. K." has followed up its frequent benefactions to the Diocese by a valuable free grant of Sunday School library books, which has been received and unpacked. A number of wall maps have also been furnished, and a goodly supply of unbound copies of the Society's published sermons, suitable for use by students and lay-readers. The latter may be had on application to the Bishop, by any who will use them. The former are designed to supplement, so far as they go, the libraries in little country stations that cannot afford to supply themselves. The Society has still further enhanced its liberality to us by voting two grants of £15 each from its "Canning Fund," toward the travelling expenses of two of the young men who accompanied the Bishop from England, with the appended condition, in the case of the student, that he be ordained not later than nine months from the date of the grant.

THE summer students have all returned from their several posts of duty to their respective colleges. So far as has been ascertained, their ministrations proved most acceptable in all cases, and much, doubtless, has been accomplished by their labors. Messrs. Smith and Skey worked along the Sudbury Branch, between Blind River in one direction, and the Stobie Mine towards the north. Mr. Aylwin, in the Ilfracombe Mission; Mr. Percy Low, in Port Sydney; Mr. Carter, in Port Carling, and Mr. Pyke, in Gore Bay. But for this subsidiary agency there would be a sore famine of the church's ministrations at many points.

THE "S. P. G." like her noble sister society, has again been befriending Algoma. In the Spring, the Bishop made application for a grant of £50, to supplement what might be raised locally in the mining region beyond Port Arthur. The committee have generously responded by voting the grant, and Rural Dean Machin and the Bishop are anxiously awaiting the appearance of a missionary to take charge of the district in question. Again, the "S. P. G." have most kindly allowed the Bishop £50 of the £100 hitherto voted to the Evangeline, but rendered unnecessary this year by his absence in England, to pay the travelling expenses of two of the four candidates for the ministry who have come from England to cast in their lot with us, the usual condition having been complied with, of appearing before this Board and passing the necessary examination. Would that we could in some way adequately express our gratitude to these two noble missionary organizations. At any rate they have our earnest prayers for the multiplication of their friends, and treasures "heaped up and running over."

Acknowledgments.

The Bishop of Algoma desires to return his heartfelt thanks to the many friends, both of the clergy and laity, who extended their co-operation to him during his recent visit to England in behalf of his Missionary Diocese; and also to all those who would have given expressions of their sympathy, if they could. Well aware of the legion of appeals that constantly assails the ears of the English public, he appreciates all the more gratefully the ready response made to his public addresses in so many instances, and the universally kind and courteous reception given to him, even were substantial aid was impossible. Should he have omitted, by oversight, to acknowledge letters, whether with or without enclosures, sent to any of his several addresses, he pleads in apology the pressure of the work laid upon him, and the frequency of his journeyings to and fro, and trusts that such mistakes may be found rectified in the list appended below, which will be continued in the next number.

Nepean Clarke, Esq.	£5 0 0
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Rev. G. A. Schneider.	2 9 0
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Rev. —— and Mrs. Moule.	1 1 0
Per Rev. —— and Mrs. Moule:	
Mrs. Lunt.	1 0 0
Mrs. Cane.	0 10 0
Miss Anderson.	10 0 0
Thomas Reynolds, Esq.	26 5 0
Per H. Carter, Esq.	10 10 0
Per John Smithers, Esq.	10 10 0
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E. Henderson, Esq.	5 0 0
Off. Trinity, Tunbridge Wells.	50 0 2
Mrs. and the Misses Gordon.	5 0 0
Mrs. Allnutt.	20 0 0

[TO BE CONTINUED.]

The Bishop would also gratefully acknowledge the following: Box from the Ladies' Association of St. John's, Port Hope; box from Niagara Working Party; box from Miss Stewart, Orillia; barrel from St. Michael's, Quebec; 3 bales from St. James', Kingston, and 1 from the Children's Guild; 1 barrel from the 20 Minutes Society, Ottawa. The clothing, reading matter, etc., in all these was exceptionally good and useful, and so far as already distributed, has been the means of giving substantial help and comfort.

Subscriptions to "A.M.N."

Miss B. Shannon, \$1.00; Mrs. Ready, 35c.; Mrs. Beck, 50c.; Miss Johnson, 45c.; Mrs. Ackert, 35c.; Rev. C. R. Bell, 35c.; Dr. Hodgins, 35c.; Mrs. Forest, 35c.; Rev. G. Ledingham, 35c.; Rev. F. Codd, 36c.; John Bowker, 35c.; Rev. H. Beer, \$1.00; H. W. Empey, \$1.00; T. C. Phipps, 35c.; Rev. F. C. Berry, 35c.; Rev. John Kemp, 70c.; S. F. Davidson, 35c.; Miss Bacon, \$1.40; Ralph Peters, 35c.; Rev. J. Boydell, 50c.; Miss S. E. Byles, 35c.; Mrs. H. B. Osler, 40c.; Miss L. Stewart, 35c.; Rev. S. Gibbons, 35c.; Miss C. Lawson, 36c.; Miss Beaven, 35c.; Mrs. John Dawson, 35c.; Venerable Archdeacon McMurray, \$1.05; Mrs. D. Duncan, 75c.; Mrs. Gresson, 36c.; F. A. Bowman, 35c.; Rev. R. S. Stephenson, \$2.00.

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