

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series.
Vol. 1. No. 2.

TORONTO, OCTOBER 15, 1889.

Published monthly.
50 cents per annum.

The Algoma Missionary News.

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PUBLISHERS - - THE J. E. BRYANT COMPANY (LIMITED),
58 BAY STREET, TORONTO.

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The J. E. Bryant Company (Limited) of 58 Bay Street, Toronto, to whom all subscriptions and communications of a business nature should be sent. But subscribers and friends are asked to bear in mind that the publishers have no financial or proprietary interest in the paper, and that all moneys received by them will be strictly accounted for to the Diocese, and that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly but also induce others to subscribe for the paper.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50 cents per annum. But for clubs of five or more sent to one address the prices are as follows:

For clubs of 5 or more sent to one address, 45 cents each per annum.
For clubs of 10 or more sent to one address, 40 cents each per annum.
For clubs of 25 or more sent to one address, 35 cents each per annum.
For clubs of 50 or more sent to one address, 30 cents each per annum.
For clubs of 100 or more sent to one address, 25 cents each per annum.

All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. G. H. GAVILLER, Parry Sound, Algoma, Canada.

Editorial Notes.

WE want another thousand subscribers for the NEWS. Will not every present subscriber try to get one this month? Our aim is to stir up more interest in Home Mission work, and to make the Anglican Church in Canada the power for good which it is capable of becoming.

It will soon be time for the missionaries west of French River to be arranging with the Bishop for the meeting of their "Western District Convocation." The Eastern District had theirs last January, but hitherto the Western clergy have not had an opportunity of experiencing the benefits of such a meeting.

WE have to thank the courteous editor of the *Evangelical Churchman*, of Toronto, for his kindly note in that paper of August 29th, and may take this opportunity to state that the NEWS is not in any sense a "party paper," being the accredited organ of the diocese of Algoma. It is the only paper of this nature, that we know of, in Canada; and though at present small, it has, however, a "good hope" of accomplishing something of value to the Anglican Church in Canada.

THE careful perusal of Miss Alice Day's circular in another column is respectfully asked of every reader. How much might be accomplished for the founding and strengthening of the Anglican Church in the colonies if there were more earnest ladies like the above! Many districts yet remain in this diocese which sadly need the assistance of our brethren who have been blessed with means wherewith to help their less fortunate fellow Churchmen.

THE first issue of the new series of the ALGOMA MISSIONARY NEWS is already in the hands of our readers; we trust the changes in its general appearance will meet with the approval of the most fastidious eye, and that our readers will express their approbation by renewed efforts for the increase of its circulation, thereby assisting in making known, to a wider circle, the pressing needs of the missionary diocese of Algoma, the "child of the Canadian Church" and "grandchild of the Church in England."

Now that our diocesan organ has been once again issued, and that the New Series is to be a *monthly* eight-page publication, it is earnestly hoped that all the Algoma clergy will endeavor to co-operate with the editor and publishers in making it a success. The unceasing cry coming from the friends of mission work and church extension is "more news; we want to know what the clergy of Algoma are doing and what they want us to do." Shall such a cry for information remain longer unanswered? The clergy of this diocese have it in their power to answer all questions concerning the work, cares, and labors of the Algoma missionary.

ONCE more we call the attention of our readers to the blank order slips which the publishers are again enclosing with each copy of the NEWS for the convenience of those who may wish to subscribe for copies, either for themselves, or by forming a club, for others. Our publishers inform us that many have already made use of these order slips; but, alas! too many have been left unused. Did each recipient of the A. M. N. obtain and send in but *one* additional *new* subscriber, there would be a handsome surplus accruing from the publication, which would go

towards extending missionary work in districts where it is most urgently needed.

WE beg leave to call the attention of our readers to a request made by our publishers. It is this: That each subscriber receiving one or more copies of this paper shall examine his address label on the outside of the wrapper, and see whether the date there given is the date to which he has made payment for the NEWS; also that he shall see whether the number of copies he receives and the number printed on the wrapper (if more than one copy be taken) correspond with the number of copies which he has subscribed for, and which he intends to take. If there is any error, kindly notify the publishers at once, since these numbers correspond with those which they have in their books, and which they will go by in making out bills and asking for settlement.

A cause of weakness in many mission fields is to be found in the fact that many persons give a little to every missionary collection, and assist *just a little*, every "cause" which comes under their notice, knowing scarcely anything of their comparative claims, or of their respective incomes. Far better to be thoroughly acquainted with the aims and needs, the difficulties and the expenses, of some one or two charitable or missionary societies and their field of operations. We do not say that nothing should be given to others, but let each Christian seek to take a special interest in, and be well informed as to, the needs of some one field of Christian labor. By this means every lady in a parish and every Sunday School teacher would become a centre of missionary effort. To know about missionaries and their work cannot fail to quicken the energies and warm the heart of every Christian.

A NUMBER of parties, principally Superintendents of Sunday-schools, have been receiving copies of the A. M. N. (generally five or ten) without any fixed or definite understanding ever having been come to as to the number which they should so receive, or the amount which they should pay for the same. From these good people, however, we have in the past received contributions, some more, some less, but all welcome, and all necessary; as these have all gone towards the payment of the necessary cost of publication of the paper. It is now hoped, however, that the paper will not only pay for itself, but be more than self-sustaining, and that the Diocese will derive a handsome revenue from it. It has therefore been thought best to look upon all subscriptions as a pure matter of business, and to expect from those who take five copies the pay for five copies, and from those who take ten copies the pay for ten copies, and so on. If this were not so, our publishers would not know whom to charge or whom not to charge, and it would be impossible for the Diocese to audit their accounts, or to find out what the revenue of the paper is.

THEREFORE we have suggested to our publishers to send to every person who has previously been receiving copies of the A. M. N., precisely the same number of copies that he has always been receiving, and to enter every such person who heretofore has not been paying the regular subscription price, but has rather been contributing in a general way to the expenses of the publication, as commencing with October 15th, the date of the present number, to take the paper upon the definite understanding of paying for all copies received from and after that date, according to the publishers' published prices, found always on the first page. We did not begin this rule with the September number, because, unfortunately, in a few instances, it was not possible to supply every friend of the paper with the precise number of copies he had previously been receiving. If anyone does not think this arrangement quite fair in his case, if he will kindly communicate with the publishers, they will have much pleasure in correcting any error that may be pointed out to them.

ALTHOUGH the petitions and addresses to His Excellency the Governor-General of Canada, *in re* the "Jesuit Estates Bill" have failed to accomplish the object for which they were intended, yet they have served, so far as we are concerned, one good end, viz.:—to show the feeling of the "Church of England in Canada" on that great and all-important topic, "Romish Aggression." It may be satisfactory to the Bishop and clergy to know that the following acknowledgment of the Algoma address to the Governor-General, has been received by the clerical secretary:

GOVERNOR-GENERAL'S OFFICE,
OTTAWA, 1st August, 1889.

SIR,—I am directed by His Excellency the Governor-General to acknowledge the receipt of a petition from the Bishop and clergy of the Missionary Diocese of Algoma, and to inform you that it has been transferred to the Privy Council office for the consideration of the Dominion Government.

I have the honor to be, sir,
Your obedient servant,
(Signed) CHARLES J. JONES.

For the Governor-General's Secretary.
Revd. G. H. Gaviller,
Parry Sound, Ont.

THERE are many who desire to accomplish some "good thing" in this world, who would like to serve their heavenly Master, and yet do not take any active interest in colonial mission work, or what is to us in Canada, the "Domestic Mission Field." This may arise from one of two causes: Either the Christian has not yet realized that he, individually, is privileged, and also, called upon, to be a fellow worker with our Lord and His ambassadors, in bringing many to the knowledge of salvation. He has never taken to himself those words, "Let him that heareth say come." There are many ways in which this may be accomplished; it

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Governor General's Office,

Ottawa, 1st August 1889

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Your obedient servant,

Charles J. Jones

For the Governor General's Secretary

Rev^d. G. H. Gaviller

Parry Sound

Ont.

may be done in some parochial work, as "District Visiting," or "Bible Reading," or "Sunday School Teaching." Or it may be that some who cannot work in any of these ways may yet find that there still remain two ways in which to be useful; one is by daily intercession at the throne of grace for all who are actively engaged in preaching the gospel, especially the missionary, who, deprived of many of the comforts of this world, is seeking to find his food in doing good to others; the other way of usefulness is to combine with good wishes and prayers such donations of money as it may have pleased Providence to enable you to give, remembering the words: "How shall they preach except they be sent?" The worthy Bishop of Algoma is ever anxiously looking for that without which missionary work cannot be carried on.

It may be that the reader of these pages, who does not take any interest in mission work has, so far, neglected this "open door," having fancied that *all* has been done by others, and that no more sympathetic letters, no more prayers, no more contributions of money, are needed. Dear reader, if such has been your excuse in the past, or if you have felt that your "little mite" would be of no avail, then cast away such vain delusions, and putting your shoulder to the wheel help to move on the great work of Christian Missions in Algoma.

Jottings.

WE are sorry to learn that Mrs. Chowne of Rosseau, has been very ill, but rejoice in also hearing that she is now recovering, and will by God's blessing be soon restored to her accustomed vigor.

THE Rev. Rural Dean Thomas Llwyd, of Huntsville, is seriously ill with typhoid fever, said to have been inhaled from one of his parishioners, whom he was visiting. The parishioner has since died. Mr. Llwyd's fever is rendered the more serious from the fact that he had scarcely recovered from his recent sunstroke.

MISS ALICE C. DAY, of West Hadlow, Buxted, Sussex, England, makes the following suggestion: "Would it not be well if there was an English address given in the Magazine (the A.M.N.) to which English subscribers might send their subscriptions, and then a cheque would convey all at one time to Canada? I believe many people do not subscribe because of the trouble of obtaining foreign post office orders." The above is just what we have been wanting, but did not know whom to ask. If ten friends of Algoma in England will consent to be receivers of money for the NEWS, and transfer it to Canada, we will for the benefit of English readers, publish their names in what will be

known as the "Friends' Corner." This is another way of working for the Church.

The Shingwauk Home.

ON September the 12th, a fire broke out in the Shingwauk Home, at Sault Ste. Marie, about 7.30 a.m. In a few moments the schoolmaster's bedroom and the large front dormitory were filled with a rolling cloud of thick smoke, and flames were seen bursting up through the floor. Buckets of water were quickly brought into play, and the Shingwauk fire brigade, employees, and boys, all worked like Trojans, breaking up the floor and partitions with axes and pouring in pails of water. Mr. Wilson despatched a boy on horseback to the Sault for the steam fire-engine, and then, finding that the fire was gaining headway, all hands that could be spared were called on to move out the furniture and valuables from the building. A great many articles were carried over to the hospital, and others of less value were piled up on the grass away from the building. At length, happily, word was brought down that the fire was under control, and the work of carrying things out was stayed for the time being. Meantime enquiries were made as to the origin of the fire, and it became clear that it began at the lock-up, in which a refractory boy was at the time confined. A short examination proved conclusively that the fire was this boy's work. So another messenger was despatched to the Sault, to stop the fire-engine and to bring out a constable. A considerable amount of damage, altogether, was done; the floor under the schoolmaster's bedroom, part of the dormitory floor, and the partition connecting with the lower storey, were completely destroyed. It was a wonder that the building was saved, and a cause for great thankfulness that the results were not more serious. The boys were given a holiday and a small gratuity each, on account of having worked so well. The building is insured in the "Guardian Insurance Co.," England.

Marriage of an Algoma Missionary.

WE are happy to be able to furnish our readers with the following account of the Rev. M. C. Kirby's wedding, from the *Lady's Pictorial* of August 10th: "On the 6th inst., at the Church of St. James, Hampton Hill, England, by the Hon. and Rev. Henry Bligh, vicar, assisted by the Rev. H. T. Murdoch Kirby, vicar of Mayfield, Sussex, was celebrated the wedding of the Rev. Murdoch Charles Kirby, of Fort William, Canada, fourth son of the Rev. H. T. M. Kirby, of Mayfield, and Miss Gertrude Frances, eldest daughter of the Hon. and Rev. H. Bligh. The bride, who was given away by her uncle, the Earl of Darnley, wore a handsome gown of thick white corded silk, draped with fine old Irish lace, which had been worn

as a veil by her mother on the occasion of her own wedding, tulle veil, and orange blossoms. The dress was a present from Mrs. Richard Streatfield. Her ornaments were pearls and diamonds, the former set in two handsome gold bracelets, and forming the names Eva and Edward respectively, being wedding presents from her brother and sister.

"The bridesmaids were Miss Eva Bligh (sister of the bride), the Misses Constance and Rita Kirby (sisters of the bridegroom), the Ladies Alice and Mary Bligh, and Miss Caroline Cust (cousins of the bride). They wore pale pink liberty silk dresses trimmed with lace embroidery, small white hats with roses, tan gloves and shoes, and carried posy bouquets of pink and white flowers tied with pink ribbon. The bridegroom presented each lady with a silver pencil bangle bearing her initial. The bride's train was carried by her little brother, Master Edward Bligh, dressed in a Lord Fauntleroy suit of white silk, and wearing besides a pearl horseshoe pin, the gift of the bride. The bridegroom's best man was Mr. Frank Sprott. Late in the afternoon Mr. and Mrs. Charles Kirby left for Gloddaeth, North Wales, kindly lent by Lady Augusta Mostyn, where the honeymoon will be spent. The bride's travelling dress was of blue cloth with an appliqué trimming of white cloth, vest of white silk, large hat of blue straw with drooping feathers of blue and white."

Second Diocesan Council.

(Continued from last month).

FIRST DAY—*Afternoon*.—The Bishop took the chair at 2.30 p.m., and having learned that the Synod of the Diocese of Toronto (from which diocese the greater portion of the territory of the missionary Diocese of Algoma was originally taken) was in session, suggested that it would be appropriate to telegraph Algoma's filial greetings. Accordingly, a committee, consisting of Rev. Messrs. Rural Dean Llwydd, T. W. Noble, and James Boydell, was appointed to draft a message to the Synod of Toronto, which they proceeded to do.

Vote of Thanks.—It was then moved by the Rev. G. Gillmor, seconded by the Rev. N. W. Burden: That a committee be appointed by his Lordship the Bishop, to draw up a short address to Mr. A. H. Campbell, of Toronto, thanking him for his long and faithful services as Hon. Treasurer. It is needless to add that this motion was carried.

The Bishop, in accordance with the above motion, appointed as a committee Rev. Messrs. Rural Dean Chowne and F. Frost.

English Societies.—Moved by the Rev. G. H. Gaviller: That, whereas this Diocese of Algoma is deeply indebted to the following English Societies, the S. P. G., the S. P. C. K., the R. T. S., and the C. C. C. S., for their material and bountiful assistance in the past, without which the Diocese could not have

existed; Therefore be it resolved that the Right Rev. the Bishop, the Revs. T. Llwydd, A. W. H. Chowne, and E. F. Wilson be and are hereby appointed a committee to prepare an address of thanks to the above named societies. This motion was seconded by the Rev. A. W. H. Chowne, B.D., and unanimously adopted.

The Widows and Orphans' Fund.—The following clergy were appointed a committee to draw up an address of thanks to Mrs. Boomer, for her kindness, interest, and devotion to the cause of the W. and O. Fund of the Diocese of Algoma: The Revs. G. Gillmor and E. A. Vesey.

Change of Title.—By resolution, the title "Diocesan Conference" was changed to "Diocesan Council," as a more expressive and fitting title.

Legislative Powers of the Council.—In reply to a question as to the binding authority of resolutions adopted at this Council, the Bishop explained that, whilst it is true that the Council has no legal status, yet its action should be considered by the Bishop and the clergy of the Diocese as binding in a moral sense.

Address to the Toronto Synod.—At this point in the proceedings the committee appointed to draft a congratulatory telegram to the Diocese of Toronto, entered the hall, and announced that they had completed their work. The Bishop read and signed the message, which read as follows:

To the Right Reverend the Lord Bishop of Toronto, Synod Hall, Toronto.—The Bishop and clergy of the Missionary Diocese of Algoma, in second Diocesan Council assembled, desire to offer affectionate filial greetings to the mother Diocese of Toronto in Synod assembled, and to express their deep gratitude for the practical support and sympathy received in the past.—(Signed.) E. ALGOMA.

The above message was immediately telegraphed to Toronto.

Lay Representation.—The Bishop and many of the missionaries of Algoma have for some time past felt that it was desirable to have, as soon as possible, lay representation in the Diocesan Council, in order, firstly, to induce the laity to take, if possible, a deeper interest in Church work than they have done in the past; and secondly, to enable the Bishop and clergy to avail themselves of the benefit of advice on financial and all temporal interests of the Church, from a layman's point of view. Therefore it was decided, upon motion made by the Rev. C. Piercy, seconded by the Rev. G. H. Gaviller, that the matter of lay representation in the District Convocation and in the Diocesan Council, be referred to a committee composed of the following clergy: Revs. James Boydell, T. W. Noble, and Alfred W. H. Chowne, and that the committee report to the Council on Friday morning.

Circulating Library.—The Rev. T. Llwydd was then, on motion made by Rev. G. H. Gaviller, seconded by Rev. James Boydell, duly appointed Dio-

cesan Librarian, with full power to make all necessary arrangements for the management of the books belonging to the Diocesan Library. The Bishop stated that the Diocese would provide the shelves for the books, of which the Diocese has now about 1000 volumes.

Sunday-School Government and Discipline.—The following clergy were appointed a committee to draft a scheme for Sunday-school government and discipline: Revs. G. Gillmor, M. C. Kirby, T. W. Noble, and N. W. Burden.

It being 5.30 p.m., the Council adjourned.

(*To be continued.*)

Some Extracts from the Bishop's Diary.

Sunday July 21st.—Left the Sault by the S. S. Athabaska at 5 p. m. accompanied by my son and the deck hand from the *Evangeline*. At 8 p. m. held service in the saloon, about one hundred present. Responses and singing very hearty, owing to a liberal distribution of our "Mission Services;" preached from John xii, 32.

Monday 22nd.—Reached Port Arthur at 2 p. m., going on by train to Nepigon station, arriving at 5.30 p.m. Met by Rev. R. Renison, Mr. N. Flanagan, the Hudson's Bay Factor, who, with his wife, entertained us with all their well-known hospitality.

Tuesday 23rd.—Secured canoes, and two boatmen, and started up Lake Helen, reaching Camp Alexander same evening. Pitched our tents there for the night.

Wednesday 24th.—Paddled, tramped, and camped at Pine Portage. Thursday 25th ditto to Flat Rock.

Friday 26th.—The South wind blowing softly, we covered forty-five miles on Lake Nepigon, lurching midway on one of its numberless islands, and reaching Big Island by 7 p. m.

Saturday 27th.—Proving wild and stormy, we were weather bound till evening, when we started again at 9 p. m., and after a steady paddle of twenty miles, reached our destination at 2 o'clock on Sunday morning, tired enough to appreciate the warm and kindly greetings of Mr. Botsford, a resident trader, who would insist on our occupying the only two beds on his premises, which had just been vacated by himself and his hired helper. We resisted all his importunities, however, and stretched ourselves on the floor of his store, a blanket under and another over, and were soon happily oblivious of the fatigue of our seven days journey.

The remainder of the day after breakfast was devoted to a visitation of the Indians, who had gathered here in large numbers, some of them from distances of 200 to 250 miles, to receive their annual dole from Mr. Donnelly, the Indian Agent, whom we hoped to have the pleasure of meeting here. They were scattered over the shore at various points in groups and clusters, but we succeeded in seeing them nearly

all. Some received us very warmly, especially one little band of Christians, who had come all the way from English River, and who by their looks and exclamations, expressed their undisguised astonishment that a "big black coat" should have come so far to see them; others again regarded us with evident curiosity, not knowing what to make of our approaches, and especially of the peculiarities of the Episcopal costume, while yet others eyed us askance, as if doubtful of our motives, and held aloof in silent suspicion. At one point, close to the Hudson Bay Post, one of the most interested spectators was the brother of the company's agent who had run some little distance to keep up with our movements, and head us off by counteracting any influence we might have with the Roman Catholic Indians in the neighborhood. One of the stories set afloat to intimidate the poor creatures was, that we were constables sent to arrest them! This same individual it was who, two years ago, when Mr. Renison had persuaded a number of the pagan Indians to join our Mission at Negwenenang, drove them off with threats of violence just as they were entering the canoes which he had sent for them, well supplied with the necessary provisions. In the majority of cases these pagans were a picture of destitution, very suggestive of the exportation of some bales of clothing, on the occasion of my next visit. Their whole worldly possessions consists of each, a few rolls of birch bark for their wigwams, a crooked knife, an axe, and a camp-kettle. Such is the extensive outfit with which they move about from place to place in their Arab-like wanderings. Fish is their solitary article of food, varied by an occasional rabbit or partridge. The "Department of the Interior" is an important item in the make up of an Indian, and hence, as may be imagined, there were unmistakable tokens of gratification, when it was announced, wherever we went, that the big black coat invited them to come to a feast next day on a certain island. It goes without saying that the chance of a feast was very eagerly jumped at. The story of that event must be reserved for another letter. Meanwhile, however, some friendly reader may feel disposed to raise a question just at this point. Does not the feast idea suggest the suspicion of bribery and corruption? Does it not encourage very low and unworthy motives in the reception of religious instruction? Is the instruction received under such conditions likely to profit? If they must be fed, why not teach them first, and then feed them, instead of holding out inducements in advance? Does the pathway to the heart and conscience lie through the region of the stomach? No, my friend, not necessarily, or always, but while preaching the Gospel, have we not to deal with facts as they are, and with human nature as it is? And is not this the fact that Scripture itself, taking man just as it finds him, the fallen being that he is, and not the saint he might have been, appeals frequently to

some very low motives, such as fear, shame, self-interest, in order that "by all means it may save some"? Did not Christ Himself ("the Saviour of the body") frequently confer blessings on men's bodies first, and then make of this a stepping stone to spiritual gifts? Do we find, as a rule, in our cities that cold and hunger predispose the poor to church going and sermon hearing without the Gospel runs and has free course where the coal bin and the larder are alike empty? "Take ye away the stone" said the Master, before He would speak the word of wonder-working power, and the same principle holds still, whether the stone lying at the mouth of the sepulchre be drunkenness or hunger.

Here pagan Indian and civilized Canadian meet on common ground. With both alike we must regulate our methods not by an ideal, but by an actually existent state of things. First, eat and be satisfied—then listen and learn. How these poor forest children fulfilled both these requirements will be told another time.

Huntsville Mission.

This mission is now, as to its home station in the village of Huntsville, well equipped with able and earnest workers. We notice in the report of proceedings at the last Easter Vestry meeting, that Messrs. M. Kinton and Eccleston are the wardens, while Mr. G. S. Wilgress has been chosen the vestry clerk. Mr. Wilgress is a barrister of great promise, who has, fortunately for the English Church in Huntsville, concluded to settle down there. The Burial Board consists of Messrs. Francis, Down, and Burke. The auditors for this year are Messrs. L. E. Kinton and R. W. Godolphin.

Burk's Falls.

A Garden Party was given by the Ladies' Guild of All Saints' Church, on Monday, August 16th, in aid of the tower and bell fund. Unfortunately it was a pouring wet night, so that the amount cleared, \$26, was far smaller than it otherwise would have been. We have now \$90 towards this object.

On Saturday, August 10th, a picnic was held at Sand Xalme, in aid of the Church of St. James the Apostle, Bethune, one of the out stations. at which \$16.50 was the amount cleared. The church badly needs lining before winter.

Port Sydney Mission.

This mission was recently visited by the Rural Dean of Muskoka, the Rev. Thomas Llwydd. A committee for repairs has been formed, consisting of the Incumbent, Mr. A. H. Allman, the wardens of Christ Church, Messrs. Thoms and Gaell, and A. Sydney-Smith, Esq. In order to do the work thoroughly, this committee will require \$500. At present they only have \$150 at their command. The parsonage needs painting, paper, and plastering. The Ufford Station of this mission is prospering greatly. The church, called St. John's, has been re-opened.

Goulais Bay.

The Rev. F. W. Greene, Rural Dean of Algoma district, recently visited this place, preached three sermons and gave the settlers words of comfort and good cheer, notwithstanding that his buggy stuck by the way in one of the mire holes, and in being extricated it was unfortunately broken, and that Mr. Greene made the rest of his journey on the bare back of his horse. The Bishop has sent to this place a lay worker, Mr. A. O. Tarrant, to take care of the members of the Church of England. His Lordship visited Goulais Bay on August 25th, and preached three sermons, and was well received.

Parry Sound Mission.

Between \$50 and \$60 have been raised by Trinity Church congregation towards improving the interior of that church. It is expected that the improvement fund will shortly be raised, by the exertions of the congregation, to \$100.

The settlers at the Christie Road Station of this mission had their Sunday-school picnic lately; there was a good turn out. All present, both old and young, spent a pleasant day in Mr. T. Wilcock's forest. Mr. Vankoughnet and the Misses Dora and Charlotte Haines, the teachers, deserve not a little praise for their untiring perseverance in that scattered settlement. About \$100 has been subscribed towards building the much needed church on the Christie Road, there being no place of worship of any religious body in the townships of Foley and McDougall, services being held in settlers' houses or in the little Public School buildings, erected at public expense, here and there, at long intervals, on the Colonization Roads. Subscriptions for church building at this station may be sent to the Incumbent, the Rev. G. H. Gaviller, Parry Sound.

Miss Day's Circular Addressed to Church People in England.

ALGOMA.—Having been asked by Mr. Warner to supply quarterly notes of the Algoma missionary work, of which I am Local Secretary for this neighbourhood, I purpose tracing how the interest taken in Algoma has grown during the seven and a half years we of Hadlow Down have been trying to help that distant Canadian Diocese.

One summer afternoon in 1881, Mr. Penny invited a few friends to an S.P.G. missionary meeting at Rotherfield.

The Bishop of Niagara spoke; he told us of the noble efforts made by his neighbour, Bishop Fauquier, of Algoma, to provide clergy for his Diocese of 50,000 square miles, and of the efforts of the people to build little log churches in the bush.

The men of the West Hadlow Bible Class sent half the contents of their missionary box in October, 1881, to Algoma, and in July, 1882, received a letter of thanks from the present Bishop, who was consecrated in June, 1882. This letter was followed by others from the Bishop and also from three of his clergy; interest widened, and several families took collecting boxes, and subscribed towards the wooden-church fund, or the Indian Mission, or sent Bibles, Prayer Books, or illuminated texts for distri-

bution to the settlers. In January, 1885, the Bishop requested us to make a great effort to raise £20 towards the building of a log church at Town Line, Port Sydney, Muskoka. About twenty collecting boxes were given out, many friends at Brighton and elsewhere helped us, and by November, 1886, we had sent £23 4s. 8d. to Port Sydney. The clergyman left before time had elapsed to build the log church, and so did the Church people at Town Line, where our church was to have been built; therefore our contributions are to be made use of according to the Bishop's desire, as expressed in a letter dated, Port Sydney, Nov. 19th, 1888. "I have an idea to offer as to the £23 4s. 8d.; the people here would dearly love to keep it in the mission if they could. Some of them have been speaking to me about it. The church here (Christ Church) is in very bad repair—foundations giving way, roof leaking in two or three places, wood-work decaying for want of paint. £100 would not more than suffice for what is imperatively needed. Would you be willing to have it expended as above? If you ask me what I think, I would say 'yes.'"

In 1884-5 we received most touching accounts of his work along the line of the Canadian Pacific Railway from Mr. Gillmor, and much wished to help him pay off a debt on one of his churches. Our boxes, however, were all engaged for Port Sydney. What could we do? "Make garments for a sale of work in Algoma," said somebody. The hint was acted on. The children of Mrs. Sands' school made eighteen articles, the girls of the neighbourhood came on Saturday afternoons and made twenty garments, and from January to May, 1886, a missionary working party met weekly, and at the end of the time eighty garments were the result. Parcels were sent by other friends, boxes were packed, Mr. Gillmor got Canadian helpers, a sale of work was held, and the debt was paid.

In April, 1884, and subsequently, the Bishop of Algoma had promised that, should he ever have the opportunity, he would come here, and tell us face to face about his extensive Diocese. We know how well he fulfilled this promise last year, and how much pleasure his two visits during May and June gave us. Before sailing for England he wrote me telling of his appointments, and asking me to make local arrangements. On Mr. Warner's invitation he preached at St. Mark's, Hadlow Down; on those of Mr. Gell and Mr. Mackreth, at St. Mary's, Buxted. He held one drawing-room meeting at Mayfield Vicarage and two at West Hadlow. He spoke at Mayfield of the need of a church at Fort William West, and invited money contributions towards it. At West Hadlow and Hadlow Down, he spoke of Mr. Gillmor, and invited us to contribute towards the fund which is being raised in order to build a church at Sudbury. Fancy a country with an interval of 419 miles from church to church!

On the Bishop's second visit to West Hadlow, he met several clergymen, and also some of the ladies who form the Local Committee of "Algoma Helpers." The Bishop told us of the great poverty of those settlers, who, coming without capital, find their first years in Canada a period of great distress. It is in order to help these poor settlers, and also the Red Indians of Algoma, that we of the committee have promised to try and form working parties (each in her own parish), where garments can be made for distribution by the Bishop to those in need.

I shall not know till Easter what each has accomplished, but am glad to say that Mrs. Mackreth's G.F.S.

girls at Buxted, and Mrs. Pennethorne's G.F.S. girls at Heathfield, have all been working, and that Mrs. Mackreth has also had a parochial working party meeting fortnightly throughout the winter, when many exceedingly good and serviceable garments have been made. Last autumn I attended at Rothfield Rectory one of Mrs. Bunston's "Monthly Ladies' Working Parties," where, I believe, twenty nice articles have been completed, or commenced. At Hadlow Down, Mrs. Warner and I have had the pleasure of obtaining fifty kind and enthusiastic helpers, who have met once a month and taken home articles to make. Here there are two working parties, one of women, and one of boys and girls. At each of them Mr. Warner has given addresses, and I have shown photographs sent from Canada. With the Bishop's express sanction, most of the work done at Hadlow Down is to be sold at Sudbury, and the proceeds devoted to the Sudbury Church Fund. Before leaving England, the Bishop compiled a set of prayers, which he requests his helpers to use regularly, and which I have had printed, and I can supply to all friends.

At our autumn "Algoma Helpers" meeting, Mr. Warner suggested the advisability of these prayers being used quarterly in surrounding parishes, during the service of Holy Communion. I told the Bishop of it, and in November he thus refers to it: "I like Mr. Warner's idea of union Communion services very much. Their prayers and their alms will surely go up for a memorial. True, as you were reminded, you cannot make people pray, but in every congregation there are always a faithful few whose intercessions are sure to ascend for any work, the nature and claims of which are put simply and plainly before them."

The amount subscribed at Hadlow Down during the Bishop's visits was, by his direction, forwarded to Mr. Gillmor for Sudbury church. (The estimated expense of building it is £200). The collection at the Hadlow Down Harvest Festival was appropriated to the same object, and also some subscriptions and the contents of collecting boxes. I give an extract from the Bishop's letter to Mr. Warner, dated Dec. 23rd, 1888, acknowledging the receipt of his letter and cheque. "I need scarcely say that I am most grateful to . . . you for all the interest you take in our work, and the very practical form which it assumes. Mr. Gillmor will be gladdened by the intelligence that £6 has been added to his fund. It now amounts, as far as my memory serves me, to about £36 or £37. . . . Thank you very gratefully for your scheme of Eucharistical remembrance of Algoma. It cannot but be that the prayers and alms offered with such sacred associations will come up as a 'memorial before God,' and will bring down a blessing, not only upon us, but upon all those who unite in them."

May I hope that these details will encourage us all for future efforts on behalf of our far-away brethren in Algoma?

ALICE C. DAV.

West Hadlow, Buxted, Sussex, April, 1889.

Mr. Burt's Work in Baysville.

To the Editor of the Algoma Missionary News:—

DEAR SIR,—The report of Mr. Burt, now doing lay missionary work in Baysville and surrounding country, forming part of the mission of Bracebridge, may, I trust, be sufficiently interesting to warrant an insertion in the NEWS.

Mr. Burt is a student for Holy Orders from Trinity College, Toronto, and is appointed by the Bishop to assist the Incumbent of Bracebridge, under his direction in the village of Baysville and surrounding country, during the summer months of July, August, and September, 1889. Baysville, I may add, is the centre of his working mission, and is sixteen miles distant from Bracebridge. I give verbatim his own account of his work. The report is as follows:

"I arrived at Baysville on Friday, July 5th, and held service on the following Sunday in St. Ambrose Church. During the first three weeks, accompanied by Mr. Slemont, Churchwarden, I visited all families who were Church members, together with other families non-members, but whose children attended the Sunday-school. After this I set out to organize a regular bi-monthly service in the adjoining township of Ridout, and finding Boothby's a central place, I commenced services there in a barn which was neatly fitted up for the occasion by Mr. Boothby. This place is situated on the south-east shore of Trading Lake, around which are many Church families, who, up to this time, had no opportunity afforded for attending divine service nearer than Baysville.

I then visited the several families and people who had joined with me in the praises of God, endeavouring to secure their permanent attachment to the Church by means private as well as public.

The next point to which I directed my attention was the township of Brunel. Here the Church of England is already doing good work, but the little church is so far from being a centre that many of the members are unable to attend the services which were held once in two weeks by the Incumbent of Port Sydney, of whose mission it forms a part. Besides this, the church is inaccessible in winter, so the Incumbent of Port Sydney, in order to hold the congregation together, arranged with me to hold alternate services, in a school-house nearer to the centre, until the church should be built on a plot of ground already decided to the Bishop, which will be the true centre.

At Boothby and Brunells there is a congregation of forty-five to fifty, and in these localities I endeavoured to find out all who were unbaptized, both infants and adults, and prepare the latter for holy baptism.

I also hold a class on every Friday to prepare candidates for confirmation, and I trust that on Sunday, 22nd September, many, both adults and infants, will be ready to receive holy baptism by the hands of the Incumbent. I am engaged also in preparing a treat for the children of St. Ambrose Sunday-school, which, D.V., is to take place on September 6th."

The above report has given me very much pleasure, as Mr. Burt is very active in his work and kindly in his manner, and much appreciated by the people amongst whom he labours. I only regret that his valuable assistance comes to an end for the present, early in October. He has been enabled, with the divine blessing, to awaken the enthusiasm of the people, and I have no doubt that Baysville will make a fitting centre for a resident and permanent missionary, who would be cheerfully and liberally supported according to their means, by the congregation to whom he ministers.

Faithfully yours,
JAMES BOYDELL,
Incumbent.

Acknowledgments.

The Bishop desires to gratefully acknowledge the following sums: Per Miss A. M. Wilson—Mrs. Keates, £1; Miss Booker, £1; Miss Greenaway, 5s.; R. J. Shepard, Esq., £1; Miss Shepard, £1; Miss Shepard, donation, 10s.; Misses Fixsen, 10s.; Miss Surtus, 10s.; Mrs. Vaughan, £1 1s.; Mrs. Smallpiece, 10s.; G. Smallpiece, 10s.; G. Smallpiece, donation, 10s.; Miss Wilson, £5; Miss A. M. Wilson, £2. For the "Evangeline"—Miss G. Keates, 5s.; Miss Warren, 5s.; Miss Wilson, £1; Miss A. M. Wilson, £1. Per "M.M.S."—W. & O., a friend, 1s.; Miss Wilkinson, for Indian church, £1, and for Ufford church, 10s. Endowment Fund—Miss L. Brodie, £1; Rev. S. D. Stubbs, 5s.; Miss Wilkinson, 10s.;

per basket, 4s. 10d.; collection after missionary meeting, Pentonville Memorial Mission Hall, £1. 5s. 5d.; baskets, 1888-9, £10 3s. 9.

PARRY SOUND.—The Rev. G. H. Gaviller desires to acknowledge with thanks the kindness of Miss Crampton, of 60 Belgrave Road, S.W., London, Eng., who has generously sent him a number of copies of the *Morning Post*, also a goodly bundle of magazines from Alex. Gaviller, Esq., Hamilton.

The Bishop desires to acknowledge, with many thanks, the receipt of \$20 from "A. F." N.B., under date July 22nd.

THESSALON.—The Incumbent of the Church of the Redeemer, Thessalon, Ont., begs to acknowledge with much gratitude, a donation of \$4, being a subscription from "A. T.," New Brunswick, to help in paying off the debt on the above named church.

The debt on this church has been reduced lately from \$485 to \$250. Will some kind friends assist us in wiping out this debt, so that we may be able to have our church consecrated? Subscriptions may be addressed to the Rev. P. G. Robinson, Thessalon, Ont.

Marriage.

KIRBY—BLIGH.—On the 6th of August, 1889, at the Church of St. James', Hampton Hill, by the Hon. and Rev. Henry Bligh, vicar, assisted by the Rev. H. T. Murdoch Kirby, vicar of Mayfield, Sussex, the Rev. M. C. Kirby, of Fort William, Canada, fourth son of the Rev. H. T. M. Kirby, of Mayfield, to Miss Gertrude Frances, eldest daughter of the Hon. and Rev. Henry Bligh.

Important Requests—From the Publishers.

To all subscribers to the *Algoma Missionary News*:

1. We respectfully ask you to notice particularly the *address-label* on the outside of your wrapper. Every label contains a date. This date indicates the time to which your subscription is paid, if it is prepaid; or the time from which it is in arrears, if you are in arrears. We have taken these dates from the books put into our hands by the late publishers, and if in any case they are not right, we desire to be notified as soon as possible.

2. In cases where more than one copy of the A.M.N. is sent to one address, a number is put on the address-label to indicate the number of copies which the subscriber is entitled to receive. If these numbers are not right, we shall be obliged if we are notified at once.

3. In cases where superintendents and others have been receiving copies of the A.M.N. without entering into any definite contract as to the number of copies which they shall receive, or the amount which they shall pay, we have, upon the advice of the editor, continued to send such parties the same number of copies as they were previously receiving. Unfortunately, we were not able to do this in every case last month, as our edition had unexpected demands made upon it. But we do it this month, and shall do it in future, until we are notified to the contrary. We have also, upon the advice of the editor, put down the date from which the subscription for these copies commences as October, 1889. We put this month instead of September, 1889, because, as we have said above, we unfortunately ran a few numbers short in our September issue. If this arrangement is not perfectly satisfactory, we desire to be notified as soon as possible.

4. For the convenience of subscribers we again enclose an order-slip. This slip may be used either in remitting money, or in making the notifications desired by the above paragraphs. Address

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