

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series.  
Vol. II. No. 4.

TORONTO, DECEMBER 15, 1890.

Published monthly.  
50 cents per annum

## The Algoma Missionary News.

EDITOR - - REV. G. H. GAVILLER, PARRY SOUND.

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.

### Notes by the Way.

THE Rev. E. A. Vesey has returned from England, and accepted the appointment as Incumbent of Sault Ste. Marie.

THE Rev. P. G. and Mrs. Robinson succeeded in wiping out the last remnant of debt on Thessalon church, during a recent visit to Toronto. The consecration of the church will take place shortly.

THE Rev. James Irvine has also been on the war-path, but mainly in St. Catharines and neighborhood, and succeeded in raising about \$200 for sundry improvements connected with the church at Garden River.

THE *Evangeline* belongs once more to the high and dry school, having been hauled out of her native element for the winter. Early in the season she was in very low water, but the kindness of a good conservative Churchman in Toronto, in securing contributions in her behalf, quickly averted the danger.

WANTED.—Ten churches and as many parsonages, immediately, in the Diocese, to cost, on an average, \$750 each. Not a dollar in the treasury.

WANTED.—Assistance for four or five churches now being built, but at a standstill for lack of funds, the people having exhausted their capacity, in gifts of money, material, and labor.

THE Lake Temiscamingue region, east of the Ottawa, is in the Diocese of Montreal. The Bishop's letter, asking for a joint-mission for that neighborhood, to be supported by the two dioceses interested, will be laid before the Executive Committee in Montreal, on the 11th inst. We wish it every success.

THERE will be an ordination held at Emsdale, by the Bishop of Algoma, Jan. 25th, 1891.

THE Eastern District Convocation will meet at Emsdale, during the last week in January, 1891. This convocation takes in all the territory of Algoma Diocese lying east and south of the French River.

### Sudbury.

The church in Sudbury is now completed. It may be thus described: Nave, 40ft. × 27ft.; chancel, 16ft. × 16ft.; vestry, 8ft. × 12ft. A porch, 6ft. × 8ft., has since been added. It is sadly in want of furniture, but some steps have been taken towards seating the building.

Sudbury Church people desire to acknowledge with many thanks the gifts they have just received, viz., Communion vessels from Mrs. Bere, Lady Awdry, and Mrs. Stacky (Eng'land); frontal for holy table, from Miss Marriott (England); Prayer desk from Sunday-school of Church of the Ascension, Hamilton, Ont.; \$15 from same source for parsonage; a lectern, by Mr. Rich, Sudbury. Linen for Holy Table has been promised by Mrs. Foote, of Hamilton.

Sudbury is a rapidly growing village. By some people it is thought that in a few years it will be a place of considerable importance. It is earnestly hoped that the church may be able to work unhampered by debt or by want of things necessary to the decent and orderly conduct of Divine worship.

A number of the members of the British Iron and Steel Institute, and some Germans with them, visited the mines in this vicinity lately, and were surprised at the rich deposits of nickel and copper.

The Church people have incurred a debt of \$400 (£80) to provide a furnace to heat the building, and to provide seats. To remove this debt they confidently appeal to brother Church people in the old country and in the Dominion of Canada.

On November 13th, a few ladies (five) organized themselves as a Ladies' Aid Society. They purpose holding a sale of useful and fancy articles on December 19th, hoping thereby to obtain a little money for the purchase of some of our many wants, or to lessen the above mentioned debt. The time is very short, but it was thought that the Xmas season was the best for the purpose.

On Sunday, November 23rd, a Sunday-school was regularly organized, and Rev. Mr. Piercy was gratified to receive the welcome assistance of three ladies as teachers.

A choir is about to be organized, so that the services will shortly be much improved from a musical standpoint.

It is expected that the church will be formally opened by the Bishop of the Diocese shortly after Christmas.

The work in Sudbury and the several mines is fast becoming more than one clergyman can perform without assistance. The Presbyterians and Methodists have each two men in the field. The Roman Catholics have several priests, Sudbury being the centre of a Jesuit mission.

Services are now held twice each Sunday in the church, temporary seats being constructed with planks and packing cases. When the opening of the church takes place a full description of church and services will appear in the A. M. NEWS.

Among the articles urgently needed may be mentioned a font, lighting appliances, and altar rail. The holy table is to be made at once by a young man who gives his work as a donation.

May we of Sudbury not hope that at the coming Xmas season our needs may be remembered by our brethren who are in constant enjoyment of the services of our beloved Church in all their beauty and completeness?

### Sault Ste. Marie.

A committee meeting of the Shingwauk and Wawanosh Homes was held at Bishopst, on Tuesday, November 18th. The committee, which has only lately been formed, consists of the Right Rev. E. Sullivan, D.D., Bishop of Algoma, Rev. E. F. Wilson, Rev. E. A. Vesey, Judge Johnston, and Mr. McNeil Thompson. Of this number, there were present, the Bishop of Algoma, in the chair, Revs. E. F. Wilson and E. A. Vesey. The meeting opened with prayer. The Rev. E. F. Wilson then read the accounts, which showed rather more satisfactory results. The question of moving the Wawanosh Home for the purposes of economy and better super-

intendence, was discussed. It was resolved to hold a monthly meeting of the committee, the second Tuesday in each month being appointed. The meeting closed with the benediction.

### Broadbent Mission.

A recent loss has been felt in this mission, by the departure of Miss Louie Bartlett, for her home in Sussex, England, after a four years residence in this district, during which time she labored unceasingly for the welfare of St. Stephen's Church and Sunday-school. This mission and diocese generally require many such workers as the one lost, ever ready and willing in God's service. Our good wishes go with her.

### Sheguiandah Mission.

UHGAMMEEKUNISHING.—This is the name of an Indian village in the Diocese of Algoma, or rather it is the name of a place where an Indian village is situated. It is a narrow neck of land between two bays, where for many years a portage path has existed for the convenience of Indians and others navigating the inner channels with their canoes. The village is built on either side of the portage road, the greater number of houses being on the shore of the bay at its western end. The bays and channels are full of islands of every shape and size, picturesquely wooded, and affording a variety of lovely scenery unsurpassed in Canada.

For many years the Indians lived at a place some distance from their present abode, but they abandoned it because of a superstitious feeling that the place was uncanny, since many of them had died. They built the new village where they reside at present, and in many ways it is a good move. They are nearer their gardens, they are nearer their fire-wood, and what is more important than all, it is a better harbor for their boats.

Years ago, before they moved to their present abode, I was in the habit of visiting them from time to time, holding service in their houses. A year or so ago, a move was made to build a school-house, yet nothing definite was accomplished, although some logs were hewn and put on the ground. This summer, with a grant of money, the funds of these Indians, from the Indian department, and with the labor of the Indians, almost gratuitously supplied, aided by the labors of the missionary, a neat frame building has been erected, 20x26, with lancet windows and porch, which will serve the purpose of church and school. The inside is lined with narrow strips of dressed lumber and jointed, the ceiling is arched and covered with the same lumber. It does not look unecclesiastical, in fact it is a nice church and does great credit to the Indians who built it. I must mention that we are indebted to S. G. Wood,

Esq., for the lamps, two handsome chandeliers and two bracket lamps for the communion, and to others who have helped.

Last week I went over there to hold service and administer Holy Communion. We had a large congregation, every inhabitant of the village being present and a goodly number of communicants. The little church looked quite nice, the floor was scrubbed to intense whiteness, and everything encouraging. After Holy Communion there was an Indian wedding.

F. F.

#### Ullswater Mission.

On Wednesday, Nov. 26th, the Rev. A. H. Allman, of Port Sydney, kindly gave this station a service. Considering the state of the roads there was a good congregation, forty-six being present, and twenty-two partaking of Holy Communion. The rev. gentleman took his text from St. John v, verse 6, "Wilt thou be made whole?" His instructive and eloquent discourse was listened to with wrapped attention. Mrs. Buckerfield kindly presided at the organ, and the clergyman expressed his great pleasure at the heartiness with which the congregation joined in the singing and devotions.

The Rev. Mr. Allman has promised to give us another service on Tuesday, Dec. 23rd, and his coming will be heartily welcomed.

As we are at present without a clergyman in this mission, these services kindly conducted by the Rev. Mr. Allman, from a neighboring mission, are highly appreciated, and tend to bind us together in our old love of our Church.

#### Ilfracombe Mission.

On behalf of the members of King Branch Women's Auxiliary, Miss Maria Montgomery, Assistant-Secretary, has sent to the Rev. L. Sinclair, to be disposed of according to his discretion, a box of new and second-hand clothing, and other useful articles, and for which he desires to express sincere thanks.

On Wednesday, Nov. 5th, a bee assembled, consisting of Messrs. Smith and sons, the Crump brothers, J. Fair, R. Brooks, A. Robinson, and W. H. Johnson, for the purpose of clearing the ground of the roots of trees, etc., at Christ Church. Mr. James Smith's yoke of oxen did a considerable amount of work in removing the tree roots which had to be prepared by the members of the bee for extraction. Mr. Robinson's excellent horse team rendered good service in the work. The Rev. L. Sinclair expressed his thanks and appreciation for the large amount of work accomplished. The bee dispersed about 5 p.m., and the three large fires left blazing on the east part of the ground gave good testimony of the day's proceedings. The weather was beautiful and favorable.

#### The Bishop's Visit to Lake Temiscamingue.

On the 16th September, 1890, the Bishop arrived at North Bay by the C.P.R., en route for Lake Temiscamingue, and took on board the Chaplain. They travelled along by rail as far as Mattawa, where they alighted, and went to the house of the Rev. Robert W. Samwell, the Incumbent. He was unfortunately absent at Napanee, but his better-half, his mother-in-law, and his lay-assistant, who had met them at the train, were at home; and his Lordship and his Chaplain found themselves in the kindest and most hospitable of houses.

The following day they continued their journey up the Ottawa River. The first stage was by small steamboat with a scow attached to its side; and then when rapids stopped navigation, the boats were left behind, and all proceeded to portage in the easiest manner by means of a narrow-gauge one-horse tramway, the little rails of which were brought even with similar rails on board the scow by a little draw-bridge dock, and the flat-car with the baggage on the scow was drawn off by the horse, and on to the tramway. This tramway was built by the side of the rapids until navigation again opened, when another little steamboat with scow was in waiting to receive in similar manner the passengers and baggage-car. From Mattawa to the Long Sault at foot of Lake Temiscamingue is about forty miles, which composed the day's journey, and in that distance they made portages in the manner described, four times. The last portage, however, some six miles, differed from the others in that, instead of the horse, there were a little locomotive engine and two covered cars. Arrived at the head of the Long Sault and at Gordon Creek, they put up in the French boarding-house, and there awaited the return of the steamer *Meteor*, Captain Percy, which plies upon Lake Temiscamingue. To their great chagrin they found that she would not start up the lake until the day after the morrow. There is not much to record for remainder of the day, Wednesday, except that the Chaplain became overcome with sleep and was obliged to retire to bed, and leave the Bishop writing away; that, for him, never ending writing, writing, at every possible opportunity, and in every out-of-the-way old place, but all for the good of the diocese, the clergy, the poor, the sick, the miserable. The late Bishop of Oxford, Samuel Wilberforce, wrote in the same way a great deal, but it is very probable that he might be matched by the Bishop of Algoma. It is to be feared that the Bishop, when he did retire, must have slept very badly that night, for from the bar-room right underneath ascended the noise and the horrible words, in the French language, common to drinking saloons, and suggestive only of darkness and eternal ruin. Many a time the Bishop has had to run the gauntlet of such places, sights, and sounds in his travels. The next day, Thursday, they looked

around at the beautiful scenery of the Long Sault and Gordon Creek, and thought of going to see the Kippewa also, some nine miles away, but decided there was grand scenery enough on the Ottawa and Temiscamingue for one trip. While waiting at Gordon Creek that day, one little incident occurred deserving of mention. They were walking up a hill to see a small saw-mill, when they saw a bar of wood across the road. The Bishop said he would like to see the Chaplain vault over it, but the Chaplain refused, thinking it would be undignified for a clergyman, and so they went under it. When they had satisfied themselves as to the saw-mill they returned again and encountered the same bar of wood. The Bishop again asked the Chaplain to vault over it, but again and for the same reason he was hesitating, when his Lordship went at it himself, clearing it in the most approved style, and showing very plainly that he had not forgotten his old training at T.C.D. Then of course the Chaplain was obliged to follow or be forever disgraced. This may seem a trifling occurrence; but these apparently small things are like little rivets which bind his great and good works to the memories and hearts forever of those under him, and help so strongly to constitute the charm of his presence, and to make his company the holiest, the happiest, the truest, and the best in the whole world. Should this meet his Lordship's eye, and should he frown thereat, the writer asks him, as he has been often asked before—to forgive. That night three Grey nuns arrived up from Ottawa and Mattawa to the French boarding-house; but, if anything, the turmoil of rough men was greater than before. The next morning they started on the good steamer *Meteor* to ascend Lake Temiscamingue. For many and many a mile it was narrow, and with banks rising abruptly and high. The Chaplain remarked that it was like some grand and beautiful river, perhaps the Rhine, but without the "chiefless castles breathing stern farewells." The Grey nuns got into all-absorbing conversation with the Bishop, and it would seem as if they would have gone on talking all the time had not the Chaplain come quietly behind the Bishop and whispered to him that dinner was ready. Just after dinner they arrived at the Hudson Bay Fort, but did not land or remain more than a few minutes, as there was a high sea on. The Chaplain pointed out the buildings of the company at the Fort, and on the hill over it the picturesque little cemetery, where lie the remains of Father Laverlochier; and on the opposite side (Ontario), of the narrow channel, the now deserted Roman Catholic Indian Mission Station, with its neat wooden church, priest's house, hospital and nunnery, all empty, decaying, and silent; and approaching nearest to those "chiefless castles, breathing stern farewells," of the Rhine. About three miles further up they arrived at Priests' Bay, where the Roman Catholic Church has a fine establishment, church, priest's house, convent, and hospi-

tal, all of red brick, and agent's house of stone, while stretching back for some miles in the Province of Quebec, there is a good well-to-do settlement of French Canadians. Here they parted from the Grey nuns with much regret, who were arrived at their journey's end. They then proceeded further up the lake, keeping on the Quebec side until they came to the silver mine, which is just on the shore, and now being fully worked. The Bishop and Chaplain landed, and the superintendent showed them all over the works and explained the process throughout. The *Meteor* then crossed the lake diagonally at its widest part to the Ontario shore, and landed the Bishop and Chaplain at Haileybury, the farm and home of Mr. Farr and his family. This was the goal of their journeying so far, and here they met Mr. Marsh, of Wycliffe College, who had been laboring on the lake for several weeks before, in most earnest and arduous mission work. He made Haileybury a centre, and from thence visited the numerous families, a great many of them belonging to the Church, who had taken up farms on the Ontario shore. Mr. Marsh was more than delighted to meet the Bishop, and also very glad to see the Chaplain.

It was like a reinforcement coming at last to the aid of him, who, like Daniel, had stood alone, the champion of the Crucified One. While now pursuing his studies, and outside the busy hum of a great city, he may with holy joy think of those quiet but most active weeks on the Temiscamingue, when the Lord honored his work with the impress of His Holy Spirit, and when was implanted there in many minds a memory beautiful and eternal. His Bishop searched out and found the excellence of his work, and showed how fully he appreciated it. That night the Bishop slept at Haileybury, while Mr. Marsh took the poor Chaplain in a little birch-bark canoe along the shore in the dark, to Mr. Lawler's house, where they slept. These canoes are very easily upset, and so true to the Bishop's definition of their danger, for his Lordship remarked that a man must have his hair pretty evenly parted in the middle, or it would be enough to overbalance one of them. The next day, Saturday, the Bishop stayed at Haileybury, the guest of Mr. and Mrs. Farr, and all hands had a quiet restful time. In the afternoon Mr. Marsh and the Bishop manned the canoe, the former paddling in the stern, and his Lordship paddling in the bow, and they paid the Lawlers a visit to their great satisfaction. Further on in the evening, leaving the Bishop behind at Haileybury, Mr. Marsh and the Chaplain crossed over in the canoe a wide stretch of water forming a large bay, and arrived at Mr. Dawson's house, where they were most hospitably entertained, and put up for the night. The next day, Sunday, the Bishop crossed over also to Dawson's with the Farr family and household, and the Lawlers, and met Mr. Marsh and the Chaplain, and the Dawsons, and another family living near, and

all formed a very nice congregation, and the Chaplain read prayers, Mr. Marsh the lessons, and the Bishop preached. It was splendid to hear him. How he did enchain and hold his humble little audience in that log house! Think of him in the great churches in Montreal, Toronto, Kingston, Chicago, St. Paul's, England; and think of him there, where, putting up his hand he could touch the ceiling, but where also he had with him the power of the Holy Ghost! Then after dinner the Bishop bade good-bye to all, and proceeded on up the lake in Mr. Farr's large sailing-boat, the little canoe towed behind. The Bishop held the helm, Mr. Marsh managed the sails, and the Chaplain helped a bit in the bow, and looked gloomy and miserable, until rallied by his Lordship and made all smiles once more.

Indeed it was observed by the Bishop and Mr. Marsh that the poor Chaplain had something on his mind, and that his stolid expressionless face often had on it a far-away look. The night set in before they reached Port de Baies, at the very head of the lake, and when they got into the narrow channel, near the boom, and could see the lights from the houses glimmering ahead, Mr. Marsh decided to "snub" the sailing-boat there in mid-stream to one of the boom pillars, and take to the canoe. This they did, and Mr. Marsh paddling in the stern, the Bishop sitting down in the centre, and the Chaplain paddling in the bow, they went cautiously and carefully along up stream, until they arrived opposite Mr. Burwash's house, where they landed, and put up for the night, wet, draggled, and weary. A good supper was laid by Mrs. Burwash, and the Chaplain read a Psalm, the Bishop prayed, and then to bed—the Bishop in the spare-room, and Mr. Marsh and the Chaplain on the floor in the sitting-room. There was no turmoil of rough men in that place, and nothing to break the absolute stillness of the night except an occasional snore from the Chaplain. Early next morning Mr. Marsh and the Chaplain were astir, and walked some three miles by a bush road, full of mud, to the house of Mr. McCormack, and there the Chaplain baptized the baby, and after dinner returned again to Burwash's, and all proceeded once more to board the *Meteor* for the return voyage. Now, Mr. Marsh and the Chaplain went on ahead in the canoe, and "unsnubbed" the sailing-boat, which was taken in tow by the steamer, and left back at Haileybury, and then on they went to Priests' Bay, arriving about dark, and remaining there for the night, and all sleeping on board. That night they held a service in the state-room of the *Meteor*, the Bishop preaching, and drawing the same all-absorbing interest. The next morning the Bishop complained that his bed, or rather bunk, was as hard as the soft side of a plank, and for him very little sleep in consequence. They then went on to the Hudson Bay Fort, landing there and looking through the buildings and store; and inspected the colossal

canoe and a young moose. This creature had been ill with a cold, and looked truly miserable, poised upon its four long legs, and with its heavy head and Roman nose, and the most woe-begone expression of face and bearing. They then steamed down the lake to the head of the Long Sault again, but not to the French boarding-house, as all hands slept on the *Meteor*. But here also the Bishop held a service on board, which was well attended, Captain Jones, of the steamboat *Argus*, and his crew, being also present; and surely the poor people there seldom get such a treat and spiritual happiness. The state-room was full, and it was inspiring when the Bishop in great power and eloquence set forth the glorious subject of the Bible and its inspiration, and with crushing force and argument against infidelity. The subjects of his sermons were evidently suggested to him by conversations with people, or observations made by him as he went along, and meeting the special peculiarities or needs of his congregations. Before leaving Lake Temiscamingue it is necessary to comment on the work of Mr. Marsh, performed as to travelling from one point to another in his canoe, sometimes with great danger, and on dark nights, and in stormy weather, and the distances long, oftentimes stretches of fourteen, twenty, or thirty miles, or more. He left no part of that lake unvisited, or no family, however remote, neglected. He is a splendid man in a canoe, and his paddle found itself in the hands of a master; the Chaplain called him Professor Marsh. The next day, Wednesday, they returned in same order, tramway and steamboats, down the Ottawa to Mattawa, and again enjoyed there the hospitality of the mission house. They then set out to the railway station, the Bishop for Sault Ste. Marie, the Professor for Lindsay, and the Chaplain for North Bay. But the train was, of course, hours late, and when she did arrive the cars were crammed and the Pullman full. The Bishop said he would lie down on the floor in the Pullman passage. The Professor and the Chaplain tried to get seats for themselves in another car. At North Bay the Professor and the Chaplain parted, the former for a happy home, and if any fellow was deserving of a good welcome there, he was that fellow. The Chaplain, before leaving the railway station, timidly looked into the passage in the Pullman car, but it was empty, and he went his way to his roost in the loft with a vague idea in his mind that the colored porter had shown mercy.

#### A Curiosity.

During the Bishop's recent visit to Temiscamingue, we became possessed of a theological curiosity, a brief description of which may be interesting to your readers. As stated in French in a foot-note, it is a "Tableau Catechism" designed for the "prompt and easy instruction of the savages," that is, the Indians, or in other words, an object lesson profusely illus-

trated and in such vivid colors as we can readily believe would quickly catch the eye and impress the imagination of these poor children of the forest. This precious document is in the form of a large card, or sheet of paper, thirty-six inches long and twenty-four inches wide, and divided in two by a line running through the centre, from top to bottom. The portion lying left of this dividing line represents Old Testament history; that to the right the New Testament history. Starting at the foot of the former, we see ranged in a straight line, running across the half page, a series of seven pictorial illustrations, each about an inch square, representing the work of the six days of creation, and the seventh, or day of rest (for this a church with tall spire, surmounted by a cross, does duty, while the congregation are seen approaching the door), the whole series preceded by a nearly circular blotch standing for the original chaos, and followed by a view of the Garden of Eden, our first parents beneath the fateful tree, the fruit of which is handed to Adam by the mother of all living. Underneath all this lies a miscellaneous gathering of heads, representing good and evil spirits, the tail of the serpent twisting in and out among the latter, while his body disappears in the soil of the garden, to reappear again, circling round the tree, after the traditional fashion. Over this group the form of "the Ancient of Days" appears brooding, as it were, over the scene with outstretched hands, as though in the act of putting forth His creative power, while above and around Him hover a multitude of cherubs, representing, I suppose, the sons of God, who "shouted for joy." Next in order comes the expulsion from the garden, and above this our first parents are seen again, Adam leaning in contemplative mood on some garden implement resembling a hoe, while Eve, on bended knee, stretches out her hands towards a vision of the Virgin, who stands above her, encircled with rays of light, and holding in her arms the infant Saviour, with a cross uplifted and extended towards our first parents. A little further on the murder of Abel is seen, while Cain, club in hand, flies towards a point where men are building an embryo city. Then comes the deluge very graphically depicted, and in close succession, the tower of Babel in seven sections rising each above the other, "becoming small by degrees and beautifully less" the nearer they approach the summit, and arranged very conveniently with tramways outside for the conveyance of stone on trucks and the builders' shoulders. At this point the path of history bifurcates in this wonderful "Tableau Catechism," one branch, to the right, representing the rise and progress of Paganism; the destruction of Sodom and Gomorrah; the sacrifice of human life to false gods, and the growth of every evil passion, anger, avarice, etc., all vividly illustrated; while the other, running to the left and upward, shows several of the leading historical scenes and personages of the

Old Testament: Abraham going forth from Ur of the Chaldees, staff in hand, and shortly after offering up Isaac—the migration of Jacob and his family—Moses—Joshua as a warrior chief, with sword and shield—the "holy ark"—David and Solomon—while Isaiah and Jeremiah point upward with significant gesture. At last we reach John the Baptist grasping a crozier in his right hand, while with his left he directs his bearers towards the scene of the Nativity, which is meanwhile being approached on the opposite side by the three Magi, coming from the dwelling place of Paganism, guided by the Star of Bethlehem. The rest of this half of the sheet, from this point to the top, is occupied by similar illustrations of the carpenter's shop—the sermon on the mount—the crucifixion, with seven rays of light flowing from the right side of the Saviour's pierced body, representing the seven sacraments, each with its own cross and appropriate artistic illumination; the whole at the summit reaching its climax in the Resurrection, at which an angel assists by dragging away the stone from the mouth of the sepulchre. This gives a brief but exhaustive and accurate description of the left half of the extraordinary document referred to. We must not forget, however, the peculiar arrangement of the historical timetable, as we might call it, which accompanies the picture. This is very ingeniously contrived, consisting, as it does, in the lower part of a series of four blocks of black narrow bands, each containing ten, the whole standing for forty centuries, and so distributed that starting from the creation they terminate just beneath the cradle of the infant Jesus. Above it are three parallel rows of small red circles, thirty in number, to signify the duration of the "vic cachee," or "hidden life" of Nazareth; while three others of a different shape indicate the duration of His public ministry, terminating with the crucifixion. At this point we reach the top of the left-hand half of the sheet, and resume the story of the "Tableau Catechism." At the foot of the right hand side, the starting point is a vivid pictorial representation of the Resurrection, the forty days preceding it being marked by four parallel columns of small red circles, ten in each column, and the two paths traced out under the Old Testament Economy, and standing respectively for Judaism and Paganism, being here continued in two corresponding tracks, running upwards as before, and denominated respectively "voie de bien" and "voie de mal," *i. e.*, "the good way" and "the bad way."

(To be concluded next issue.)

### Should Churches be Ventilated?

To the Editor of the Algoma Missionary News:

REV. AND DEAR SIR,—The welfare of our Church,—her ministers and congregations,—has been discussed from divers points of view, and under them all there is

the common desire to promote the efficiency, well-being, and profit of both clergy and laity. The kind of building, however, in which we meet for public worship is not regarded to the extent that it ought to be, and more especially is this found to be the case when one begins to enquire what provision has been made for *ventilation*! At different points in the Diocese churches are in course of erection, whilst others are undergoing alteration and improvement. I, therefore, would respectfully ask that you will kindly allow the insertion of the enclosed article, which I have cut out of "The Forest and Farm," because I feel sure that many who read it will recognize its value, and also desire (as I do) to thank the individual who wrote it.

I am, yours very sincerely,  
ARTHUR H. ALLMAN,  
*Incumbent of Port Sydney Mission.*

### Pure Air in Churches.

Probably all church-goers have at one time or another experienced the irresistible tendency to drowsiness or somnolence that begins to be felt about the beginning of the sermon, and is only finally dissipated on quitting the church for the open air. Many people are rather inclined to assume, rather hastily, that pulpit oratory is to be held accountable for the creation of the soporific influences of the hour; but medical men and others who have considered the subject must be aware that, in nine cases out of ten, it is the closeness and heat of the atmosphere, and not the length of the sermon, that is at fault. Because churches are, as a rule, large and roomy edifices, architects assume that ventilation is unneeded, and vicars and rectors are content to hold the same belief, although they are even greater sufferers by the foul state of the atmosphere than the congregation. Clergymen's sore-throats, hoarseness and voicelessness, are directly induced by the constant and continued efforts of speech in a heated and relaxing atmosphere, and the faculties of the congregation are dulled and blunted by the same cause. Church windows are not made to open; and, even if they were, unless the interior air is directed upwards to a considerable height, it falls upon the heads of the congregation, and complaints of draughts are made to the churchwardens, which promptly secure the closing of the windows. Most churches are heated by stoves or hot water coils, but in very few cases is there any arrangement for admitting fresh air to come into contact with the heated surface of pipes or stoves before passing into the church. Exhaust ventilators in the roof are practically unknown in churches; consequently, the foul and heated air never escapes, and after service, as the heated air cools, it descends, and the fresh congregation rebreathes the used air of its predecessors. In this respect churches are even worse off than theatres, where the cubic space per head is far less, for all theatres have sun-light burners in the roof of the auditorium, which act very effi-

ently as exits for foul air. Although different systems commend themselves to different persons, we are inclined to advocate, in winter, the admission of fresh air warmed by contact with hot water coils beneath the gratings in the floor, and numerous exhaust ventilators in the roof provided with rings of gas jets to keep up the temperature of the escaping air. In summer, fresh air should be admitted by revolving panes in the windows, so as to secure an upward direction, the exhaust ventilators being also kept in action. If places of worship were adequately ventilated, "church headaches" would soon become as little known as "theatre headache" now is, thanks to the regulations that the latter places of amusement are now subjected to.

### Mr. Wilson's Indian Homes.

*Editor of the Algoma Missionary News.*

DEAR SIR,—Your readers will, I am quite sure, be glad to hear that I am feeling more hopeful in regard to the future of my Indian Homes. And I may say that it is mainly through the kind co-operation of our Bishop that things are beginning to look brighter. At the last meeting of the Board of Home and Foreign Missions, in Kingston, I put in an application for \$500 towards my Sault Ste. Marie Home, \$500 towards my Elkhorn Home, and \$500 towards my new Home at Medicine Hat. The Bishop was at the meeting to plead my cause on behalf of my Algoma work, and the result is a cheque for \$500 just sent to me by Mr. Kemp, our Diocesan Treasurer, to be used in defraying the debt on our Shingwauk and Wawanosh Homes. But a more hopeful feature even than this is that the Bishop is joining with me in taking steps to establish an "Indian Auxiliary" in connection with the Board of Dominion and Foreign Missions, to be carried on much on the same lines as the Woman's Auxiliary, which has been now for several years in such successful operation. The idea is for the "Indian Auxiliary" to have its centre in the B.D.F.M. (perhaps as a sub-committee), and to have local committees in every missionary diocese, the local committees to have control over any Indian institutions, either already or about to be started, and also to take general supervision of the Indian mission work going on in the diocese. For my own part I can only say that I shall be most thankful if such a scheme can be carried out. The fault that I had to find with our D.F.M.S. in the past was that it virtually ignored the Indian work in its published reports, and I have always felt that that work had a right to hold a chief place in the operations of a society calling itself the Domestic and Foreign Missionary Society of Canada. If my own work among the Indian children has been somewhat of an independent character hitherto, the fault has not been my own; and now that I see a prospect of its being taken up in a more thorough and systematic manner by the Church at large, I welcome the change most gladly.

Owing to the low condition of our funds, as mentioned in your last issue, it has become necessary for us to reduce expenses as much as possible this winter. Consequently we have closed down some of our trades, dispensed with services of Local Superintendent, and reduced our pupils

at Shingwauk to twenty-nine, Wawanosh to fifteen. Our aim will be during the winter months to shake ourselves free altogether of debt, refill the depleted shelves of our clothing store, and secure the aid of a number of fresh Sunday-schools in the support of our Indian pupils. We have room now for one hundred children at our Sault Ste Marie Homes, and seventy at Elkhorn; and at Medicine Hat the \$4,000 building, which we commenced in August, is already up, roof on, and cupola in place; but \$1,400 is still needed in order to complete the interior, and there is nothing on hand as yet for furnishing. Government will, we are persuaded, help liberally if only we be duly supported by the Church. By next summer there seems to be every reason to hope that these homes for Indian children will be in a better position and doing a greater work than they have ever done before. It is very gratifying to me to find how many good friends I have to this work in which I am engaged among the Indian children, as evidenced by the increased contributions both in money and clothing during the last two or three weeks, and also by the many kind sympathizing letters which I keep receiving. In addition to regular contributions towards support of Indian children, I would like to acknowledge the following: All Saints' Sunday School, Toronto (special), \$25; St. Jude's, Brantford, W.A., \$6; Mrs. Boomer, \$5; The Misses Patterson, \$10; A. Duncan, \$5; St. Luke's Sunday-school, Waterloo, P.Q., \$5; Sunday-school, Waterloo, Ont. (for Medicine Hat), \$6; Lord Aberdeen (for Medicine Hat), \$50; per Rev. P. L. Spencer, lecture at Thorold, \$9; W. A. Perth, \$20; D., \$1; St. John's Sunday-school, Cornwallis, \$6; per Rev. J. C. Cox, \$2; St. James', Carleton Place (special offering), \$20; Mrs. McCaul, \$5; St. Peter's, West End Sunday-school, Cobourg, \$12.47; B.D.F.M., per D. Kemp, \$500. The following Sunday-schools have promised to aid in the support of pupils so soon as we feel able to increase our numbers again: Truro, N.S.; St. George's, Ottawa; St. James', Orillia; Shawville, P.Q.; St. Philip's, Toronto. Clothing has been received as follows: From Miss Roe, Lennoxville, two barrels; from Miss Green Armitage, Fergus, a packet; from Mrs. Shaw, Perth, a large bale; from Miss Ingles, Niagara Falls South, a bale; from Mrs. Bell Irvine, Quebec, a box. All of which I desire most gratefully to acknowledge.

EDWARD F. WILSON.

Shingwauk Home, Nov., 1890.

### Acknowledgments.

SIR,—I beg to acknowledge the receipt of a barrel of most useful and acceptable clothing, toys, etc., for distribution in my mission, from Mrs. H. Ritchie, Secretary W.A.S., Point Levis, Province of Quebec; also one barrel of excellent clothing from Mrs. J. Murray, President W.A.S., St. John's Church, Stewarttown, Diocese of Niagara, testifying to the widespread interest in the Diocese of Algoma. JAMES BOYDELL, Incumbent Bracebridge, etc.

The Rev. G. H. Gaviller desires to acknowledge the receipt of a copy of *The Leeds Mercury* from an unknown friend in England, and several copies of *Church Bells* from Alex. Gaviller, Esq., of Hamilton.

The Bishop begs to acknowledge very gratefully the receipt of the several donations of clothing, books, magazines, etc., recently despatched to him by a number of friends in England, through the kind offices of the "Colonial and Continental Church Society." He has

endeavored, as far as possible, to make due acknowledgment to individual donors, where their names and addresses were known to him, but in several cases this has been impracticable, owing, first, to the absence of any clue that would enable him to do so, the donors probably preferring to remain anonymous; and, secondly, to the fact, that, as he is informed by the secretary of the "C.C.C.T.," it is sometimes found necessary to take the responsibility of opening parcels, in order to use the contents for filling empty corners in the cases. Under these circumstances cards or envelopes bearing the names and addresses of donors are easily mislaid, or perhaps become attached to parcels to which they did not originally belong. In order to obviate this difficulty, the Bishop would venture to suggest to any English friends who may in future desire to befriend our poor settlers, the expediency of sending him, by mail, direct, to Bishophurst Sault Ste. Marie, Ont., if not the details of their gifts, yet at least their own names and addresses, and so enabling him both to acknowledge donations and also keep a correct and complete list of the benefactors of his diocese.

CHANGE OF ADDRESS.—The Rev. E. A. Vesey desires to notify his friends and correspondents that his address is now Sault Ste. Marie, Ontario, Canada, instead of, as formerly, Burks Falls.

DIED.—At Sudbury, Ontario, on November 5th, Florence Mildred, only daughter of Rev. Charles and Susie Piercy, aged one year and four months.

Receipts at Synod Office, for the Diocese of Algoma, for November, 1890.

*For General Fund.*—Millbrook Women's Auxiliary, per Miss Turner, \$5; £4 2s. 6d., per Mr. E. G. Hall; Miss Hudson, 21s.; Miss Grantree, 10s.; the Misses Levin, 1s. 6d.; Miss Pitman, 10s.; Mrs. and Miss Hall, £2; Quebec, St. John's, \$35; St. Hyacinthe, \$6.81; Montreal, St. George's, \$250; do. Trinity, \$83; Abbotsford, \$12.40; per Miss A. B. Tucker, £5 15s.

*For Special Purposes Fund.*—Miss A. L. Wright, for Birch Island Church, £2; S.P.C.K. for Rev. R. Renison's Church, £35; Miss Gordon, for Emsdale Parsonage, £5; "A. F.," New Brunswick, for Sheguiandah; Montreal Women's Auxiliary, for Emsdale Parsonage Fund, \$28; S.P.C.K. grant, for Novar Church Building Fund, \$144.66; per Miss A. B. Tucker, for Huntsville Church Building Fund, 15s.

*For Church and Parsonage Fund.*—Collected by Miss H. Gurney from "Twenty-minutes Society": Mrs. Scrivens, £1 5s.; Mrs. Champion, 10s.; Miss Cotterill, 2s. 6d.; Miss Logan, 1s.; Miss G—, 1s. 6d. part of proceeds of sale at Buxted, Flownsboro, £5; per Miss A. B. Tucker, £25.

*For W. & O. Fund.*—Schreiber, \$11.45; Chapleau, \$10.55; Rev. W. Evans, \$2; Gravenhurst, \$3.65; All Saints', Gore Bay, \$3; Parry Sound, \$4.40; A Friend, Parry Sound, \$2.

*For Episcopal Endowment Fund.*—Per Miss A. B. Tucker, 10s.

D. KEMP, *Treas.*

## \* MEN OF THE BIBLE. \*

60 CENTS EACH.

ABRAHAM, by Rev. W. J. Deane,  
MOSES, by Canon Rawlinson,  
SOLOMON, by Archdeacon Farrar,  
ELIJAH, by Rev. Prof. Milligan,  
ISAIAH, by Canon Driver,  
SAMUEL AND SAUL, by Rev. W. J. Deane,  
JEREMIAH, by Canon Cheyne,  
JESUS THE DIVINE MAN, by Rev. F. J. Vallings,  
DANIEL, by Rev. H. Deane,  
DAVID, by Rev. W. J. Deane.

UPPER CANADA TRACT SOCIETY,

102 Yonge Street, - Toronto.