

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
Vol. IV. No. 4.

TORONTO, APRIL 15, 1892.

Published Monthly,  
50 cents per annum.

## Emsdale Mission.

Emsdale mission was visited on March 16th by the lord Bishop of the diocese. Owing to the many calls upon his time, he was wholly unable to do more than visit the home station, at which ten candidates were presented for confirmation, all of whom, of course, remained for Holy Communion, making a total number of 31 communicants. One candidate was baptized that morning; another having been baptized a few days before. Five of these are married people. It is a great encouragement to a clergyman to see persons taking so solemn a step in the right direction, even if it be late in life. We rejoice to welcome them into the bosom of the Catholic Church, and trust their steps may wander no more from their Father's house. The church was full, the day was fine, and everything went to make it a happy event for all. It now remains for us to work and wait for another year's visit from our Bishop, whom all delight to welcome.

SPRUCEDALE STATION.—On March 1st, 1892, Susan Pearce (adult) was baptized.

EMSDALE STATION.—At St. Mark's Church, on March 1st, 1892, Ellen Melissa (adult) was baptized by the Incumbent, the Rev. Alfred W. H. Chowne.

At St. Mark's, Feb. 29th, 1892, by the Incumbent, the Rev. Alfred W. H. Chowne, Nelson Harrison to Isabella Ellen Henderson, both of the township of Perry, district of Parry Sound.

At St. Mark's, on April 4th, 1892, by the Incumbent, the Rev. Alfred W. H. Chowne, George Gray Stewart, of the township of McMurrich, to Hannah Evans, of the township of Cardwell, district of Parry Sound.

On March 25th, 1892, after a long and painful illness of over four years, John Wilson departed this life, leaving a widow and large family. He was interred in the new burial ground of St. Mark's Church, Emsdale, township of Perry, district of Parry Sound, Ont.

W. R. Trimmer, late of Sundridge, was

interred at Huntsville, on April 5th, by the Rev. Alfred W. H. Chowne, the Incumbent of Emsdale, the Rev. Thomas Llwyd, of Huntsville, being called away to Toronto.

## Sault Ste. Marie.

The Bishop of Algoma held a confirmation in St. Luke's Church on Sunday, March 20th. Twelve candidates were presented, 7 female and 5 male.

The Lenten services are being extremely well attended.

We have to thank Mrs. Plummer and Mrs. Burden for kindly giving a Lenten altar cloth, dorsal, and hangings.

The Incumbent has been training his choir, aided by the local choirs, in several choruses of the Messiah. It is intended to render them on April 21st. Proceeds to go towards building a much-needed parish room.

## Sudbury Mission.

The Bishop visited Sudbury mission on Friday, March 18th. At a service in the Church of the Epiphany, nine persons received the laying on of hands and became fully entitled to Church privileges. The Bishop afterwards preached from I. John i. 8. A large congregation was present.

Special Lenten services are held on Friday evenings during Lent.

The people's churchwarden, Mr. W. R. Griffith, has presented two nicely-carved offertory plates to the church. The gift is thoroughly appreciated by his fellow-worshippers, who regret that he will soon leave Sudbury for Chapleau.

## Baysville.

Mr. Lloyd, the catechist appointed by the Bishop, and working under the Incumbent of Bracebridge, being about to leave for another field of labour, will leave the whole charge of this extensive missionary field upon the Incumbent of Bracebridge, as it had been in the past.

## Uffington Mission.

In the midst of missionary activities, and before the mission could be penetrated in its remotest parts by the Incumbent, a most welcome stimulus was realized by a visit from the Bishop of the diocese. On Saturday, March 12th, the Rev. A. H. Allman, accompanied by Mr. Jas. Kirkpatrick, journeyed a distance of twelve miles to Gravenhurst station in order to meet his lordship, snow falling all the way. The Bishop arrived from Toronto shortly after noon, and by the time a luncheon had been partaken of the weather had brightened up. The return journey was accomplished with comparative comfort, the Bishop being agreeably surprised that the sleighing was so good. As usual, his lordship evinced great interest and a good memory as to the affairs of the mission, and rested but very little time before he was inspecting the parsonage from the cellar upwards, afterwards going outside, that an external view might be gained. The stable and coach-house were also examined from one end to the other. Many improvements will have to be effected both inside and outside the parsonage before another winter; while the stable and coach-house will be enlarged and altered so as to make a church driving-shed, and a new building erected for the Incumbent's use. Will the numerous friends of Uffington outside please make a note of these matters, and speedily send help along?

On Sunday, March 13th, the Bishop and Incumbent were accompanied to Christ Church, Purbrook, by Mr. R. T. Corrigan (lay reader) and Mr. J. Kirkpatrick. The Bishop having taken a survey of the building, the petition for consecration was read by Mr. Colson, and the consecration service was then proceeded with. The Incumbent read the sentence of consecration, which was then signed by the Bishop, after which morning prayers were read, his lordship taking the litany. The Bishop delivered a most

effective discourse from the text, "This is none other but the house of God, and this is the gate of heaven." There was a fairly good congregation, and, service being ended, many of them were anxious to get a word with their bishop, which was effected, much to their hearts' delight.

In the evening the well-filled seats of St. Paul's, Uffington, presented an animated appearance, and some of the people had travelled several miles to get there. The Bishop first took the induction service, inducting the Rev. A. H. Allman to the charge of the mission, and the proceedings therein were watched with eager and curious interest by many of those present. Prayers were then read by the Incumbent, his lordship taking the lessons and sermon. The attention of the entire congregation was riveted upon the discourse delivered by the Bishop from Heb. ii. 18, which offered an amazing amount of light regarding the purposes of our Lord's temptation and the relative position He occupies in regard to the temptations, trials, and sufferings of human life. One man remarked, "It is worth travelling a hundred miles to listen to such a sermon."

Early on the morning of the 14th the Bishop was astir, and between nine and ten o'clock all was ready for a drive to Bracebridge, a distance little less than ten miles. Mr. Kirkpatrick again undertook to drive the Bishop and the Incumbent, and they had not proceeded far before they were made sensible of the fact that they were out in one of the most bitter of March's wind-frosts. Arriving at Bracebridge, an exceedingly welcome shelter was found at the Rev. J. Boydell's, where they had been already invited to dine. Shortly after two the Bishop went down to the railway station, and when the train arrived to take him on to Huntsville several persons had got through an interview with his lordship. Taking a kindly farewell of all his friends present, the Bishop boarded the train in a cheery manner, as if he were only doing an ordinary man's work! Surely, if some of the friends of Algoma could accompany the Bishop for one year, the work of the diocese would never again suffer for lack of the necessary funds.—*Com.*

### Fort William Mission.

The Lenten services are being well attended, and are as follows:

ST. LUKE'S, FORT WILLIAM.

Evensong, with readings, Wednesday at 8 p.m.; morning prayer, Fridays at 10.30

a.m.; evensong, with reading, every night at 8 p.m. during holy week, except Good Friday; evensong, with sermon, on Good Friday at 7.30 p.m.; offertory in aid of the Jews.

EASTER DAY.

Morning prayer and celebration at 11 a.m.; ministration of public baptism at 2 p.m.; Sunday-school at 2.30 p.m.; evensong, with sermon, at 7 p.m.

ST. THOMAS', WEST FORT WILLIAM.

Morning prayer on Tuesdays at 10.30 a.m.; evensong, with reading, Thursdays at 8 p.m.; morning prayer every morning during holy week, except Good Friday, at 10.30 a.m.; afternoon service, with sermon, on Good Friday at 3 p.m.; offertory in aid of Jews.

EASTER DAY.

Celebration of the Holy Communion at 9 a.m.; Sunday-school at 2.30 p.m.; afternoon service, with ministration of public baptism, at 3.30 p.m.

St. Luke's has just been presented with a very neat credence table by Mr. Carrier of Toronto, who is now engaged in making a communion table for the same church to be used for the first time on Easter day.

The children of St. Thomas' Sunday-school send their grateful thanks to the Rev. Canon Sweeny for so kindly remembering them, and thus giving them the pleasure of receiving a *Shepherd's Arms* every Sunday.

The congregation of St. Thomas' also desire to thank the S.P.C.K. most sincerely for their magnificent grant of £35, thus clearing the building of all debt. There is now only \$15.01 owing on the stove, which is to be cleared off before the Easter vestry, so that in entering on the new financial year St. Thomas' Church will show a clean sheet. M.C.K.

### North Bay.

The Rev. A. C. Miles, B.A., of St. John's Church, Toronto Junction, took charge of this mission from Dec. 5th to Feb. 16th, trying the temporary change for the benefit of his health. Services were held in the North Bay church twice every Sunday, and on Christmas day, being taken by the lay readers, Messrs. Williams and Dunn, whenever Mr. Miles was away at outstations. Sturgeon Falls had three services (two Sunday afternoons and a Friday evening), Cache Bay one Sunday service, Verner one, Warren one on a week night, Nipissing Junction two on

Wednesday evenings, and Callander G.T.R., once every fortnight on Tuesday evening.

A great deal of visiting was done, together with distribution of religious papers and tracts. There is Sunday school every week at North Bay and Callander, that at North Bay having about 50 scholars every Sunday. Mr. Mawhinney, the energetic and faithful superintendent here, is assisted by a good staff of teachers. At the other stations there are either union schools or none at all.

The church building at North Bay is paid for, and the debt on the parsonage is being reduced every month through the efforts of the Ladies' Auxiliary, a numerous and earnest body of workers in this and other respects. There is a neat little new church at Callander, on which a debt of about \$100 remains. The church at Sturgeon Falls is paid for. No other churches in the mission, services being held in those of other bodies or in houses.—*Com.*

### Rosseau Mission.

DEAR EDITOR,—For your next issue make a little report of work done in the Rosseau mission for the Church during the year past.

The Rosseau branch of the Woman's Auxiliary was organized on the 29th of April, 1891, with president, Mrs. W. Ditchburn; vice-president, Mrs. Brown; treasurer, Mrs. H. J. Coate; secretary, Mrs. Lawrason; and on the board, Mrs. L. Wilkinson and Miss Holton. The efforts of the society were at once directed to the raising of a fund to assist in the payment of the stipend of a permanent incumbent. On the 30th of July, 1891, Mrs. Lawrason gave an "At Home" at "The Beach," and a silver collection amounted to \$12.

A sale of work and entertainment were given by the society at Rosseau on the 27th of August, 1891, and the proceeds, with donations from Dr. Strange, of Toronto, and the Misses Cassells, amounted to \$138.75. Altogether the society made up, with some items I have not set forth, the sum of \$160.30 for the Incumbent.

At a meeting held on the 22nd of Sept., 1891, the society determined further to direct their efforts towards the raising of a fund for the building of a new parsonage at Rosseau. In the month of August, 1891, an "At Home," with a silver collection, at Maplehurst realized \$19, and a Harvest Home \$24.75, for the parsonage,

together with subscriptions from Mrs. Sutherland Taylor and Mrs. Weare, and a further sale of work done by various ladies. We have also the following subscriptions: Mr. F. W. Coate, \$25; Mr. and Mrs. C. B. Coate, \$50; Mr. P. S. Coate, \$10; Mr. F. S. Coate, \$5; Miss Brown, \$5; Mr. J. Percy Brown, of Maplehurst, \$25. We have other subscribers whom I shall set forth in a future issue of your paper; but I must mention a very generous offer of \$100 for a stone foundation, and last but not least a furnace to be obtained and set up through the efforts of Mr. Beley, of Ferncliff. It will accordingly be seen that good people in this mission are not indifferent towards the progress of the Church and comfort of their clergyman, and are worthy of being backed up in their efforts by good and generous people outside in the great centres of culture, refinement, and wealth.

The lord Bishop visited this mission in January last, holding special services in St. Thomas' Church at Ullswater, and the Church of the Redeemer at Rosseau, and confirming four at the former service. His lordship was the guest of Mr. and Mrs. Brown at Maplehurst, where he spent two or three happy days, with a little quiet and repose from his labours.

On Thursday, 17th of March, William Godson, of Deebank, was called to his rest in paradise, the last few years of his life having been full of sickness and infirmity.

G. GILLMOR.

### Port Arthur Parish.

To the Editor of The Algoma Missionary News:

STR,—The March number of your paper, which has just reached me, informs your readers that I have returned to my "parish from an extended trip in England," and that Mr. Renison has been in charge during my absence. There is a certain amount of truth in each statement, and, at the same time, some inaccuracy. It is true that I have been to England, and, therefore, away from my parish; but bishops do not usually give parochial incumbents leave of absence for a period of 17 months for the purpose of taking a trip. It was a sore trial to me that I should be away so long, both on account of the distressing cause of my journey and the very natural anxiety respecting my parish and its welfare. Previous to my departure I engaged, with the permission of the Bishop, a gentleman as *locum tenens*,

who for about seven or eight months endeavoured to carry on my services and routine work in the manner which he had reason to believe I should approve. Having some difficulties to contend with, with which I need not trouble your readers, he relinquished his charge without consulting me. Being so far away I was helpless, so I begged the Bishop to place some one here until my return. Mr. Renison being in Port Arthur on account of a domestic affliction similar to my own (although mine has not, as yet, had a fatal termination like his), the Bishop requested him to take the duty. The position of *locum tenens* in an unendowed parish is always a very delicate one; but I have no doubt that both of the gentlemen who, in my absence, kindly carried on my services "set forth the message of salvation" in a "plain way"; and I hope that such a blessing is not unusual in Thunder Bay district or any other portion of the Diocese of Algoma.

And here let me take the opportunity of saying that I was not idle during my supposed "trip," neither was I unmindful of my parish or the diocese. For 15 months I pleaded the cause of the S.P.G. (a generous friend to the diocese) throughout the length and breadth of England. Yet when I saw in a Church paper that there were "only two self-supporting parishes in the diocese, Sault Ste. Marie and Port Arthur," I promptly wrote to the editor, desiring him to change the order of the names. I was jealous for the honour of my parish. And was I unmindful of the diocese? I held no brief to speak for Algoma at large, but the whole drift and scope of my missionary addresses went to show that we in this diocese were trying to do all that we could for self-support, proving my assertions by a simple narration of Church progress in Thunder Bay district, accompanied by documentary evidence. The Bishop of the diocese frequently alludes to his inculcation of the duty of efforts toward self-support; and the facts I brought forward could not but tend to strengthen his hands. And many a vicar in England has kindly assured me that by my showing what had been done, and what we were trying to do, he had been helped in leading his parishioners in the support of missionary work. However it might be with my parish, the diocese certainly did not suffer by my "trip" to England. I had the great honour (for indeed I esteemed it as such) to be asked to address the Algoma Missionary Association at Clif-

ton. There were present a bishop, several clergymen, and, I think, other gentlemen, and many ladies; and these staunch, earnest friends of the diocese were kind enough to say that my statements had encouraged them and helped them forward in their zealous and generous work. One lady connected with this excellent association gave me ten pounds towards the purchase of land for my endowment, although, with the following exception, I asked for nothing in England. The ladies at Clifton, at my request, most kindly gave me four guineas for the purchase of a magic lantern (now on the way from Halifax), as I am anxious to teach my parishioners something of Church history, in order to show them in a "plain way" how "the message of salvation" has been handed down from generation to generation until it has been entrusted to our care. I received five smaller gifts in other parts of the kingdom.

It might not be agreeable were I to mention names, but I cannot forget the glimpses I have had of the sympathy with and interest in the Diocese of Algoma in certain parts of England, and especially in Bristol. Should you deem further items of my "trip" useful, I shall willingly give them, notwithstanding my strong dislike of seeing my name in newspapers.

C. J. MACHIN.

Port Arthur, March 26th, 1892.

### Sheguiandah Mission.

INDIAN SUPERSTITIONS.—Some little time ago I went a long journey to see an Indian lad who I heard was very sick, and not likely to recover. I heard of the case from a relative of the lad, and determined to go to see him, because I remembered that I had known him many years before as a pupil in my school, had taken great pains to teach him, and was interested in him. I was sorry to hear he was sick. I was the more anxious to go since the young man had expressed a desire to see me; so I started on the long, dreary journey.

It was in the depth of winter; the snow lay deep upon the ground. The weather was intensely cold. The first part of my journey led through forests, or rather what had once been forests, but now was partially burnt and looked desolate in the extreme, the blackened trunks of the trees looking dark and dismal amid the waste of snow. After travelling for some time through the woods the

trail led me out upon the ice, over which for a considerable distance I knew I had to go. The woods were desolate, but the waste of ice and snow was more so; for miles nothing could be seen but the white waste, varied at long distances by an island or so, covered with a few pines, or denser fir, these looking intensely black and dreary and gloomy. The weather had been tolerably fine, but now it began to snow. This did not make travelling easier or more pleasant, but, however, I managed to keep the trail. Just as the winter day was drawing to a close, I had crossed the ice and came to a cottage on the shore, where I obtained shelter for the night.

The next morning found me on the trail again—through dense forests of hemlock and pine, now and then coming to a small stream, the current keeping it from freezing. After a while I came out on another lake some miles in length, with steep, rocky margin. This being crossed, the trail led over rocks till another lake was crossed; then I came to country covered with a growth of willow and small trees, and finally to the river on the bank of which my sick friend lived.

I was already on the ice of the river and had travelled a mile or more when an Indian boy overtook me, of whom I enquired the distance to my destination. "It is still ten miles away," he said, "but it is too late for you to see him; he died yesterday, and we buried him this morning." I felt very much disappointed that, having come so far, I was too late; that death had been before me. However, I determined to go on, since I discovered that the friends of deceased were still at the house, and I thought I should have an opportunity of preaching the Gospel to them.

It was getting towards evening again, but I had a guide, who volunteered to go ahead. Oh! the long, dreary river, with its monotonous shore, ever the same—rocks and woods. Night came on before half the journey was accomplished. The river widened out into a sort of lagoon, and we left the rocky shore, and there was nothing but snow, and here and there a tree upturned, stretching out its bare limbs, almost as white as the snow—trees that had been washed down by the current during flood-time. It was nearly midnight when we reached the cabin, and sure enough it was full of Indians, men and women, sitting around on the floor.

The parents regretted that the boy was buried before I came, because no black coat was there to pray when the body was

lowered into the grave, but they were glad I had come to speak religion to them. They gave me some supper of trout and potatoes, and afterwards we held service. I preached on the glorious resurrection, and the Indians sang, "Jesu, lover of my soul." They told me that the son had had a happy death, being assured of blessedness hereafter.

They gave me a little place to sleep in, partitioned off from the main cabin where the Indians were. There was a little truckle bedstead in it, and in this I slept, or rather tried to do so. My friends in the camp did not sleep—I could hear them talking; but at length I slept, for how long I could not tell. I was awakened by a great stamping and banging and shouting. A noise as of tables and chairs overturning, a rushing down stairs, then some whooping and yelling, then all was still—the whole party, I could hear, were out of doors. I thought it might be possible that a herd of deer were passing the cabin, or some moose or cariboo were coming down the river, or possibly a pack of wolves, and my friends had rushed out helter-skelter to get a shot. I was all of a shake; just wakened out of sleep by the hubbub. I crept out of bed and looked out of the door. An old woman was standing near. "Whatever's up?" says I. "It is a large owl come after the chickens," she said, "and we are frightening it off." I was not satisfied with this explanation, but I went to bed again, and all was still. The next morning nothing was said about the owl, and after morning prayers I retraced my steps home.

Not long ago I was staying all night at an Indian mission. My room mate was a young man, an intelligent Indian. He was occupying one side of the room, and I the other. There had been a funeral of an old man a day or so before, and my friend was giving me an account of it. I related to him my experiences about the rushing out after the owl. He proceeded to explain:

The Indians believe that the third day after any one is dead and buried, the evil spirit comes to the grave in the form of an owl. He shoots out fire from his beak, he stands on the grave, and the coffin comes up; then he takes out the heart of the dead man and carries it away. What the Indian has to do is to frighten away the owl before he can do any mischief to the dead.

Now I had the clue to my experience, the nocturnal disturbance that night on the bank of the river. The thing is,

Did they really see an owl? or was it the force of imagination, heightened by superstitious belief? What makes it more so is that they were not ignorant Indians, altogether, for the father of my friend there I spoke of read his Bible and Prayers Book, and was a firm believer in Christ and His blessed religion, but, it seems, did not give up all heathen belief in the old fable.

Belief in witchcraft is most strong. Not long ago I was asked to pray against some one and reprove him for practising vile and devilish arts. "I don't believe he does it, so I can't reprove him for it," I said. "Don't I read in the Bible that no sorcerer shall enter heaven? The fact of their exclusion from heaven shows that there are such," said my friend. "There are some that pretend to do it," said I, "and some who are fools enough to believe that they do. They are liars and deceivers, and shall not enter heaven." "They make hieroglyphics on bark and leave them near the house to make us sick," he said.

It is only by time and patient instruction, aided by God's Spirit, that superstition can be overcome.

We must work on, and pray on, and preach on, and talk, and show, and wait, and hope; but it is extremely irritating and aggravating to me. Sometimes I find Indians, intelligent and well-instructed, believing in things so egregiously silly, and they stick to it so, that I find it hard to keep my temper. Still I must be patient; in meekness instructing those that oppose themselves.

After service one afternoon (I had been preaching against some nonsense or another) a young man got up in the church and said, "I have to say that I don't believe in these old Indian fables; yet I think to myself, I wonder if they are not true? Were all our forefathers deceived? Yet I know that this nonsense is not God's truth. If," said he, "we are Christians, we must believe only in Christ. Some people think," said he, "that whiskey is the ruin of the Indian; but it is not whiskey, it is witchcraft."

The Indians used to make offerings to the dead of corn and sugar and tobacco; and, if a child, of candies, and berries, and toys, etc. I tell them that the life of the soul in the next world is different to this; that though we read in the Bible of eating and drinking and feasting with God in heaven, yet these expressions are figurative and refer to spiritual enjoyments.

But I must desist. I am making my article too long for THE ALGOMA MISSIONARY NEWS.

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, 45 cents each per annum.

For clubs of 10 or more, 40 cents each per annum.

For clubs of 25 or more, 35 cents each per annum.

For clubs of 50 or more, 30 cents each per annum.

For clubs of 100 or more, 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.

NOTICE—The editor desires it to be understood that he does not hold himself responsible for the utterances of any correspondent, or for any requests for vestments or Church furniture, but only for what appears under the headings "Editorial Notes," and "Notes by the Way."

### Notes by the Way.

WANTED. For the Shingwauk Indian Home, Sault Ste. Marie, Diocese of Algoma, a schoolmaster, unmarried, second or third class certificate, and musical. Apply to the Bishop of Algoma, Toronto.

WANTED. A student for missionary work for the summer on Lake Temiscamingue; must understand canoeing. Apply to the Bishop of Algoma, Toronto.

THE REV. E. F. and Mrs. Wilson have left the Sault by the physician's orders for a three or four months' visit to Texas, rendered necessary by the fact that they have both been in very poor health of late. Their many friends wish them, by God's blessing, a full and speedy restoration to health. The Shingwauk will be in charge of Mr. J. K. Wilson during the Principal's absence, and correspondence and remittances may be sent as usual. It has been suggested that a liberal administration of "golden syrup" would perhaps conduce to Mr. Wilson's early resumption of his work as much as any other remedy that might be prescribed.

THE BOARD OF MISSIONS meets in Toronto, April 27th and 28th. Several important measures await discussion, and,

not least among them, the question of the Church's Indian work. According to established usage a public missionary meeting is to be held, which will be addressed by the Rev. Dr. Osborne, Rector of Newark, New Jersey, U.S., and the Bishops of Huron and Algoma.

MR. J. DAGG SCOTT has been appointed as catechist in the Port Sydney mission till a clergyman can be secured to occupy it. The outstations are Brunel, Beatrice, and Ufford.

IN response to the Bishop's circular to the clergy, the editor has been supplied with an unusually full supply of copy, in which no doubt our readers will be interested.

THE publishers are anxious to bring out THE NEWS as promptly each month as possible, and for this purpose the copy should be in the editor's hands by the first of each month.

MR. FROST'S article on Indian superstitions will be found very interesting.

WE rejoice that once more the columns of THE ALGOMA NEWS are favoured with a communication from the Incumbent of Port Arthur parish.

### To the Clergy of the Diocese.

DEAR BRETHREN,—I desire to impress upon the minds of the clergy of my diocese the paramount duty of themselves remembering, and also calling the special attention of their congregations to, the appeal which will be issued by the Board in behalf of Domestic Missions at Ascensiontide. This appeal is issued annually for the purpose of emphasizing the duty owed by the Church, in places where her ministrations are already established, to those portions of the missionary field in Canada which she has not yet been able to occupy. Required by her divine Head to "preach the gospel to every creature," there are thousands in the Dominion who have never yet had the opportunity of hearing her voice, whether through the message of her authorized ministers, or the silent, but eloquent, teaching of her Book of Common Prayer. Hundreds of places can be found where no church has yet been built, no Sunday-school organized, no little ones baptized at her fonts, no witness borne to Christ either from the pulpit, or the celebration

of the communion of His body and blood. We of the Diocese of Algoma have been for nineteen years the happy recipients of the sympathy of our more highly favoured brethren in the older dioceses, and we can best manifest our gratitude to them by sharing of what we have enjoyed with those still more needy than ourselves. "Freely we have received, let us freely give." So far from diminishing, it will rather increase our store to do so. I greatly grieve to find so many congregations represented only by a blank in the published report of the general treasurer, showing, as it does, *that they have given nothing to this holy and Christlike cause.* I am aware of the scarcity of money in the diocese, and the difficulty, nay, as I know, the impossibility, in some cases, of meeting local liabilities, however limited, for clergyman's stipend, etc.; but, this allowed for, I also know that if the clergy and laity will only have faith in God, and believe that He means what He says when He pledges Himself by the mouth of the wise man, that "the liberal soul shall be made fat, and he that watereth shall be watered also himself," a large increase can be made this year in the number of congregations contributing, in the amount contributed, and, therefore, in the reflex blessing that we ourselves are certain to receive. In this way, best of all, can we prove the sincerity of our gratitude for the assistance so long and so generously extended to ourselves.

The Bishop would therefore offer the following suggestions:

(1) Give notice, the Sunday before Ascension Day, that the appeal for Domestic Missions will be made, not on Ascension Day (when, of course, the customary service proper for the day will be held), but on the Sunday immediately following.

(2) During the week familiarize yourself with the subject as far as possible by reading up as to the Church's work in Algoma and the Northwest among the settlers and the Indians, and in British Columbia among the Chinese.

(3) On the Sunday named, instead of a formal sermon, give your people the benefit of your reading, and on it base your appeal to them as Churchmen true to their own communion and jealous for its honour, and, above all, as Christians, loyal to Christ.

(4) Instead of taking advantage of the diocesan rule permitting a deduction to be made from the offertory equal to the average, try the experiment (with the con-

currence of the wardens previously secured) of sending in the whole amount for once, and see if the result that rewards your faith will not be the fulfilment of the divine maxim, "There is that scattereth, and yet increaseth." I know better than any of you, knowing the whole diocese as no one else does, how scanty our resources are; but I know also of a poor widow once, who, on being called on to give "a morsel of bread" to the hungry prophet, though she had "not a cake, but a handful of meal in a barrel, and a little oil in a cruse," barely enough for herself and her son, that they might "dress it," and "eat it, and die," yet readily complied, and was rewarded with the promise, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." "Have faith in God," brethren, and it shall be "unto you (and your congregations) according to your faith."

Yours faithfully in the Lord,  
E. ALGOMA.

### Clerical Stipends.

This is an old cry; but that it has ceased to be any longer heard in the land is not proved by the following advertisements, clipped from a recent copy of the *English Church Times*:

(1) URGENT APPEAL. A clergyman's wife, in great distress, earnestly pleads for immediate HELP. Small gifts of money and clothing gratefully accepted. For reference apply, etc., etc.

(2) URGENT APPEAL. A clergyman's wife, with large family, in great distress, pleads for immediate HELP to save home. Small gifts of money and clothing gratefully acknowledged. References, etc., etc.

(3) A POOR CURATE, overwhelmed by recent misfortune and sickness, and suffering intense distress of mind for wife and family, most earnestly implores HELP in raising £20 to keep their home. Benevolent Churchmen and women, Oh, pray, do help. Please write "Curate," etc., etc.

(4) POOR VICAR, nearly destitute of money, food, and coal, earnestly implores Christian Churchmen to send him a few pounds for these common necessities. Full particulars, etc., etc.

All this, and more of the same kind, in the wealthy Church of England! Well, we do not wish to say hard things of our spiritual mother. Very possibly there are local circumstances, not hinted at in the above advertisements, which might be

found sufficient, on inquiry, to account for the dire, pitiable distress which they indicate. We may, however, while congratulating ourselves on the fact that these cases, existing in the heart of England, would not be paralleled, we believe, in any of her colonies, offer one or two suggestions:

(1) Might not the English Church very wisely follow the example of her Canadian daughter, and in some of her dioceses, if not them all, organize something corresponding to our Woman's Auxiliary? That there is ample room for its operations the above cases abundantly show, as fair samples of a vast number of a similar kind scattered over all England. That the English Church could easily do so is self-evident, when we think of the host of wealthy clergymen and laymen, and "people of high degree," both ecclesiastical and secular, who could easily turn their attention to this crying need, and wipe out what must otherwise continue to be a blot and reproach to the Establishment. But will they? And just there we are face to face with that old time-honoured and firmly-rooted conservatism which will calmly bear with an existing evil, even the most unendurable, rather than depart from the recognized way of doing things. Well, let us be thankful that, inadequate as the stipends of Canadian clergy are, at least in our missionary dioceses, the above way of doing things, or rather *not* doing them, has not been transplanted to our shores.

(2) Might it not be well for clergymen reduced to such dire straits as the above to ponder seriously the question of emigration to the colonies? Here, however, sundry questions suggest themselves. (a) What about their families? Here, of course, the celibate, or, as a youthful student termed it, the "chalybeate," theory goes to the root of the question; but as in these cases it cannot have any retrospective action, how is the cost of transportation for whole families to be met? Many clergymen, we have reason to believe, would cast in their lot with the colonial Church—men of more than average preaching power and general intellectual attainments, too—but for this very practical difficulty. Might not the Church in England very easily solve the problem? (b) Would they always prove themselves possessed of the faculty of adapting themselves to the new social and other conditions of colonial life, especially in new settlements? Here is one great difficulty in the way of clerical emigrants

In many respects superior to the colonial home-made article, they are not "to the manner born"; everything is new, strange, unfamiliar, very possibly ungenial. Colonial ways, manners, habits of life, and modes of thought do not commend themselves. The unestablished position of the Church, the drawbacks of the voluntary (?) principle, the democratic tendencies of the age, the climate—all these stand as bugbears in the path, leading them to "cast many a longing, lingering look behind," and at last emigration is felt to have been a mistake and the face is turned homeward again. Under any circumstances English bishops do not, as a rule, encourage their clergy to emigrate for the benefit of the Church's missionary work, save where, for certain reasons, it may be desirable. Hence our main reliance must be on our young men, and their natural zeal and enthusiasm, regulated by a judicious and practical course of education, and sanctified by the supernatural influence of the Spirit of God. But this is a large subject. We will return to it again.

### A Correction.

*Editor Algoma Missionary News:*

DEAR SIR,—I have noticed in THE ALGOMA MISSIONARY NEWS, and I think in some other Church paper, that the Rev. Mr. Mosley is credited with being the only clergyman now in the Diocese of Algoma who was in the district before it was separated from Toronto. This is not quite correct, as I was living up here for two years before Bishop Fauquier was consecrated, and my first Shingwauk Home was erected in the then Diocese of Toronto.

EDWARD F. WILSON.  
Shingwauk Home, March 29th, 1892.

### "Honour to Whom Honour."

We understand that the "20 Minutes Society" of Ottawa has been merged in the Woman's Auxiliary. This is in the natural order of things, that the less should be swallowed up by the greater; but however desirable the step may be as an economy in the expenditure of means and energies, we in Algoma can never forget the invaluable services rendered to our missionary work by this society through its watchful seizure of the odd leisure minutes of each passing day, and their utilization for Christian work. As one evidence that might be given among many, the Bishop was recently

enabled, by means of the small amounts periodically forwarded, to purchase and distribute through two of our Rural Deans no less than six plain, but serviceable, sets of holy vessels, for as many of our stations, at a cost, for the whole, of \$84. For himself, the clergy, and the laity of these stations, he desires to thank the members of this quiet, unostentatious, but active society for this and all their other multiplied benefactions.

-----  
**Ifracombe Mission.**  
-----

RAVENSCLIFFE.—On Tuesday, March 15th, the Right Rev. Bishop Sullivan visited St. John the Baptist Church for service at 10.30 a.m. His lordship was assisted by the Rev. Rural Dean Llwyd. The Rev. L. Sinclair presented seven candidates for confirmation, six of whom were adults. The Bishop spoke to the newly-confirmed on the words, "Thine for ever," and preached from the text, "If we say we have no sin, we deceive ourselves." The congregation was large.

L. SINCLAIR.

-----  
**Bracebridge Mission.**  
-----

At a meeting of the vestry of St. Thomas' Church on the 17th ult., it was resolved that the congregation of St. Thomas' assent to the proposal of the Bishop of the diocese, and agree to contribute the \$600 asked for by the Bishop. The hope was also expressed that a sufficient amount would be subscribed by Easter to render the mission self-supporting.

-----  
**Specimen Letters.**  
-----

We append below a few extracts from two letters received by the Bishop which give a fair, unvarnished picture of the actual condition of things in not a few of our missions, and of one of the most serious among the many difficulties with which our clergy have to contend. The first is from one of our clerical staff, who came out from England about eight years ago, and who since then has been unceasing in his ministrations to the several congregations represented by the several letters of the alphabet used. It speaks for itself:

"DEAR MR. C.,—Thanks for your kindly, sympathetic letter. I am better, but feel weak—could not take duty yesterday, and was in bed all day on the 21st. It seems that la grippe leaves great prostration. My little G. is now sick with it. I have

arranged for farewell services here next Sunday, and hope to be able to get to — for March 13th. As to moving the family, that depends entirely upon whether I get my stipend from the people. At present D— and P— have paid nothing, R— only about \$5, and M— about \$10. Fifteen dollars out of about \$140. From the outstations, I expect to get nothing more. From here I may get \$25 more; but as I am not certain even of that, I cannot make any definite arrangements. I do not think it just that I should lose this money. I have done my duty, and the people cannot pay—they positively have not got it. Only last Saturday week I was visiting Mr. J. W. —, and in course of conversation on the subject he said, 'I can do nothing for you this year,' and this is the cry everywhere. I cannot move without money, and in a new home there will be many little things wanted at once. I am not going to incur one cent of debt." This last sentence speaks volumes, but how is Mr. — going to carry out his resolve if deprived, by the facts stated above, of about one-fifth of his income, scanty and inadequate as it is even when every dollar is faithfully paid? The Bishop has, of course, written to the wardens and congregation, pointing out the urgency of the case, reminding them of their duty, and telling them plainly that if a large number of them intend, as they do, migrating to the Northwest this spring, and find it necessary to provide money enough to cover the necessary expense and make a fresh start in pastures new, the most sacred of all the obligations resting on them is to discharge their indebtedness to him who has ministered to them and their children for so many years in spiritual things; otherwise God's blessing will not go with them to their new homes. It is to be feared the admonition will come too late, as preparations for migration were already far advanced; indeed, some have already gone westward. *Is it just*, as Mr. — asks, that he should lose this money? Yet he must, unless the Diocesan Fund comes to the rescue. But, on the other hand, how can this fund undertake to make good the deficit in the local contributions of any particular mission without crippling itself for the discharge of its recognized obligations? The dilemma is a serious one, and deserves thoughtful consideration on the part of our friends alike in England and Canada.

The second letter is from another of our missionaries, who is as anxious for the

welfare of the diocese as he is zealous for his own field, lest his parishioners should lag in the discharge of their duty. He says: "Easter is not far off, and the annual vestry meeting will soon be here, and my humble opinion is that a letter from the Bishop to be read at the meeting would not be out of place, especially upon the subject of the stipend. Here you are calling for more men and money for your diocese, while St. — Church only pays \$250 towards the clergyman's support. It has service Sunday evening and every other Sunday morning, Holy Communion once every month, and service on every holyday. It is now crying out for regular Sunday morning service, and for the clergyman to go and live close by, thus increasing his expense to \$10 a month in house rent, without the least hint of raising their subscription towards the stipend. There are about seventy families—thirty-five who are perfectly capable of paying at least 25 cents every Sunday, and the rest 10 cents. This is putting things at the lowest. This would amount to \$637, which with the \$100 from — would make the two places self-supporting. Now, as to the clergyman, he could not live there without incurring debt. We live as plainly, I think, as most people do—porridge, bread and butter, sometimes eggs or ham, toast and tea for breakfast; meat, potatoes, or some other vegetable, for dinner; bread and butter and some kind of jam for tea, and a cup of coffee at bedtime. Of course, when we have friends, such as our Bishop, or as we had the other day, Father Benson, then we have a little extra. Now, then, our year's expenses are as follows:

Rent, \$8 per month	\$96
Washing, \$5	60
Groceries, \$20	240
Meat, \$10	120
Maid, \$8	96
Horse, \$10	120
Shoeing	10
Water, \$7	84

Total	\$826
Clergyman's stipend	750

Deficit..... \$76

"I have omitted fuel. We have burnt seven tons of coal and about ten cords of wood, the former costing \$7 a ton and the latter \$2.75 a cord. Water is 25 cents a barrel, and, as we consider cleanliness next to godliness, we use a barrel a day. So you have a fair idea of the living here. And, observe, the poor clergyman is supposed to have no clothes to his back, or there is nothing left to buy them. An-

other item omitted in the expenses is vegetables. We grew all our own last year, but if we go to — we will have to buy them, also to meet doctor's bills and pay for drugs in case of sickness. As for ourselves, we would be quite satisfied if they would give us a house free, in addition to the stipend, etc."

This letter gives a very graphic inside peep of a clergyman's home life in Algoma. The writer, we think, overstates the financial ability of his flock, but they certainly could enlarge their contributions, and we understand the Bishop has already called on them to increase the \$250 hitherto paid to \$400 from next Easter. Here, too, the *parsonage question* plays a very important part. It is very unjust that clergymen should have to pay \$96 annual rent out of a total income of \$750, but what can he do save submit until a house is provided? And as with the house, so with every article consumed in it. Prices are very high, owing to the comparative newness of the place and the rapidity with which it is growing. The Church, however, is gaining a firm footing, under Mr. K—'s care, and has a bright future before it, as to its permanency, if we can only secure assistance in the erection of the sorely needed parsonage.

A third communication has just come in, in reply to a request from the Bishop that a certain congregation would make an effort to pay arrears due to the clergyman. It is as follows:

"In reply to yours of the 16th, I am only sorry to say that we are not in a position to make up the amounts although it seems small there is only 4 familys that attend the servises, and through the failur of last year, we are compled to buy both hay and oats to keep our stock alive.

"Yours respectfully,

"CHURCHWARDNER."

The above letters speak for themselves. We leave them to tell their own tale, and bear their own fruits.

### Diocesan Architecture.

Several building projects will be inaugurated, and some completed, we trust, with the return of spring. Among the former will be the substitution of a moderately commodious and comfortable parsonage for the old astronomical ruin at Rosseau. Plans have been submitted to the Bishop, and received his approval. The stones for the foundation are given by

Mr. Pratt, whose hotel, previous to its destruction by fire, was the favourite resort of a host of summer tourists and pleasure seekers. Mr. Crowley has promised \$100 on the very sensible condition that the house shall have a stone foundation. Mr. Beley, a well-known resident, has made himself and his friends responsible for a furnace, which means probably \$150. Other contributions have been promised, amounting to \$300 or \$400; but it will take as much more to complete the building in good shape.

An effort will also be made to put a respectable front to the house, or rather shanty, which has been occupied by the Rev. F. Frost and his family for the last twelve years. This will need at least \$500 on the lowest estimate. Of this \$209 has been contributed by the congregation of St. James' parish, St. John, N.B., of which the Rev. C. J. James is the active, energetic Rector. This sum will go a good way towards the purchase of the necessary material. It will be a great disappointment if Mr. Frost is not comfortably housed by the fall.

A parsonage is also sorely needed at Port Carling, and indeed half a dozen other points where it is all but impossible to secure accommodation for a married clergyman, still more for a houseful of children. The problem is one which, owing to the seeming impossibility of obtaining even the small amounts necessary for a few mission houses (about \$750 or £150 each), is forcing on us the question whether necessity will not compel us to the adoption of a celibate clergy, who can wander about, knapsack on back, prepared, in summer at any rate, to camp out under a tree, if necessary. Well, we can find such men, we suppose, if we are driven to it; but we do not believe that such a ministry will either (1) prove itself the most effective or acceptable to the people, or (2) will redound most highly to the credit of the Church. An efficient clergyman, well and wisely married, is doubly armed and equipped for his work, and gains a hold upon his people which celibacy can never secure. A Church which keeps her clergy in such poverty as to forbid their marrying may have other "uses"; but she is a stranger, in so far, to that of St. Peter.

### Seven Ways of Giving.

1. The careless way: To give something to every cause that is presented without any inquiry into its merits.
2. The impulsive way: To give from impulse—as much and as often as love and pity and sensibility prompt. This is uncertain and irregular.
3. The lazy way: To make a special effort to earn money for benevolent objects by festivals, fairs, etc.
4. The self-denying way: To save the

cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.

5. The systematic way: To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This would be very largely increased if it were generally practised.

6. The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way: To limit our expenditures to a certain sum, and give away all the rest of our income. This is the way John Wesley did.—*Dr. Pieron in Homiletic Review.*

### Acknowledgments.

Receipts at Synod Office, Toronto, March, for Diocese of Algoma:

#### FOR GENERAL FUND.

Sutton, \$8.07; Granby, \$16; North Wakefield, \$4.85; Ormstown, \$2.59; Cayuga, \$13; Anon., per Rev. Rural Dean Martin, \$20; Kyffin Memorial Church, \$35.50; J. McPherson, \$5; Hillsburg, \$2; Whitby, \$3.60; Port Hope, St. John, \$13.69; Toronto, St. James', \$24; Toronto East, \$2; St. Paul's, 25c.; Ascension, St. Stephen's, \$1.50; Galt Branch W.A., \$25; H. S. Walker, Esq., \$5; offertories, Mr. Earl's services, Sudbury Mission, \$20.21; Miss Grace M. Home, Miss Toronto, St. James', for Mr. Earl's stipend, Toronto, St. Philip's, \$25; "A. F." New Brunswick, \$20; Sir Daniel and Miss Wilson, \$25.

#### FOR SPECIAL PURPOSES FUND.

For Rosseau Parsonage Fund.—"A. F." New Brunswick, \$40.

For Fort William West Sunday-school.—Canon and Mrs. Sweeny, \$5.

For Shingwauk Home.—Toronto, St. James', \$10; Ascension, for boy, \$50; Cambridge, for boy, \$6.

For Temiscaming Catechist.—Cobourg, \$5; Weston \$5; Lakefield, \$2.50; Toronto Redeemer, \$10; St. George's, \$25.

For Garden River Indian Church.—Miss Grace M. Home, \$1.

For Indian Missions.—Miss M. Mowbray, \$2; Mrs. Almond, 10s.; Miss Almond, 10s.

For Huntsville Building Fund.—"A. F." New Brunswick, \$10.

#### FOR FOREIGN MISSIONS.

Epiphany Collect on.—Chapleau, \$38; Schreiber, \$3.75.

#### FOR SUPERANNUATION FUND.

A. H. Campbell, Esq., \$100.

D. KEMP, Treasurer.

UFFINGTON MISSION.—The Rev. A. Allman desires to make grateful acknowledgment of the following: £1, for Church, Purbrook, and £1 for St. Paul's parsonage, from Miss Bessie Kirby, *The Guardian* (3 months), from Mrs. A. Broughall, Toronto; *Canadian Churchman*, from Mrs. Cowan, Toronto; *Evangelical Churchman*, from Mrs. Baxter; *Dawn Day*, from Miss A. C. Day, England; and many other papers, per Rev. H. N. Burdett.

PARRY SOUND.—The Rev. G. H. Gavil desires to gratefully acknowledge a bundle of Church magazines from Miss Wilkins and the *Church Guardian* (English) from an unknown friend, during the past winter.