

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
Vol. V. No. 12.

TORONTO, DECEMBER 16, 1893.

Published Monthly,  
50 cents per annum.

## The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, BURK'S FALLS, ONT.

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. C. Piercy, Burk's Falls, Ontario, Canada.

## The Commutation Funds and Algoma.

The letter reprinted below was written for *The Evangelical Churchman*, and appeared in its columns in September, 1892. It was inserted in THE ALGOMA MISSIONARY NEWS for October, 1892. The subject is of sufficient importance to warrant the greatest publicity being given to the statement of the aged and kindly correspondent:

### THE CLAIMS OF ALGOMA.

SIR,—As you have always taken a great interest in the welfare of the Bishop of Algoma, that godly man who has been and is still warring and working hard with his small army of godly missionaries, with small means to sustain life and comfort, to manage temporarily and spiritually that large diocese—half a wilderness, with lakes and rivers to contend with, larger than the four Dioceses of Toronto, Huron, Ontario, and Niagara put together—I would ask for the space to say a few words in behalf of this diocese.

Why has not the Bishop of Algoma received his share of the commutation funds? One-seventh part of the clergy reserves lies

in his diocese, and this land has been and is still being sold by the Ontario Government.

I will go back forty or fifty years ago, and give you a short history of the Diocese of Toronto. In the year 1833 the late Right Rev. Bishop Mountain held the oversight of Upper and Lower Canada, now called the Provinces of Ontario and Quebec. In the year 1839 the Diocese of Toronto was set off and called Upper Canada, which diocese comprised the whole of the Province of Ontario, and the late Right Rev. Bishop Strachan was appointed the first bishop, and claimed the seventh part of the lands granted by George III. for his diocese. In the year 1840 Church and State were separated, and the clergy reserves were ordered to be sold by Imperial Act of Parliament. The Government of Upper Canada purchased them, and the proceeds were divided between the Church of England, the Presbyterians, the Methodists, and the Roman Catholics. Our Church received nearly one and a half million dollars. In the year 1851 the clergy of the Diocese of Toronto, numbering eighty or ninety, met and divided the above-mentioned funds. The Diocese of Huron was set off and got her share of the commutation funds; the Diocese of Ontario was set off and got her share; the Diocese of Niagara was set off and got her share, \$250,000, including the clergy rectories funds. Now, the Diocese of Algoma, much larger than the other four dioceses, with all her poor Indians to minister to, who owned the whole land at one time, gets no portion of this large fund, but merely depends upon the yearly promises of each diocese, which can be refused by the different dioceses in synod at any time. Surely this is placing the poor diocese in a very discouraging position, and as the old mother Diocese of Toronto received the largest sum and has been dividing the land she is responsible to Algoma for her share, and I trust that the proper authority will see that Algoma gets fairly dealt with in proportion with the other dioceses, namely: The Diocese of Huron, \$700,000; Diocese of Ontario, \$660,000; Diocese of Toronto, \$700,000; Diocese of Niagara, \$350,000.

C. DONALDSON,

One of the oldest delegates in the first Synod of Toronto and Niagara for 45 years.

It seems to us that the right of Algoma to a share in the proceeds of the clergy reserves is virtually acknowledged by the Diocese of Toronto by its canon (No. X., ed. 1883), as well as by its more recent action in the case of Rev. R. Moseley. The resolution adopted in 1885 and appended to section 7 of said Canon retains the right of "all clergymen who have removed or shall hereafter remove from this diocese (Toronto) to the missionary diocese of Algoma" "to participate in the benefits of the commutation fund as long as they continue to minister in said missionary diocese, subject to the by-laws governing such fund."

Referring to the Rev. Mr. Moseley, of this diocese, the Bishop, in his charge delivered last year at Sault Ste. Marie, says Rev. Mr. M., "now past active service," was "fortunate enough to be entitled to receive a pension from the Toronto Commutation Fund, as having been a missionary in the originally undivided diocese."

Had no division of territory occurred the clergy in Algoma would then, as clergy of Toronto, have been entitled to participate in this fund. The diocese was divided; *the Commutation Fund was not*. It remained for the sole benefit of one part, and that the settled and wealthy part, of the Diocese of Toronto. Why should Algoma be deprived and the Dioceses of Ontario, Huron, and Niagara receive their share of a fund that belonged to the original Diocese of Toronto? Why should a clergyman who, belonging to Toronto Diocese, and leaving it, for any reason, to work in Algoma, have a right claim on the Commutation Fund and the clergyman who is ordained in Algoma and who spends his life here have nothing? Because the former's claim is based on the fact that he still labours or laboured in what was the Diocese of Toronto, and the latter looked upon as an outsider, though the two work side by side.

This question is of grave importance to

us. There is no Superannuation Fund in Algoma. When the clergy of the diocese have by hard work, hard fare, and exposure broken down their constitutions—however vigorous they may have been, it is inevitable—they have nothing, humanly speaking, to look forward to when their usefulness is gone but beggary. Therefore, they must make the claim in the proper way, and persist until a settlement is made. It is a duty not only to ourselves, but rather to the Church. At the next meeting of the clergy of Algoma let this topic be thoroughly ventilated, and counsel taken for immediate action.

In the near future it is hoped that those who are striving for an increase of the episcopate will succeed, and that a subdivision of existing dioceses accompany such a result. If the General Synod has not by that time consolidated all funds, there will, of necessity, be a rearrangement in accordance with such divisions. Our complaint is that there was no adjustment when Algoma was set apart as a separate jurisdiction. We are entitled to a share, or we are not. If there is any question about it agitation will bring the facts to light, and we shall be participants in the proceeds of the clergy reserves, or be convinced that rights we believe to be well founded are, in reality, fictitious. A settlement of the question must come, and it is the duty of all in Algoma—clergy and laity—to diligently seek and labour for it.

### Notes by the Way.

ALGOMA'S share of the Commutation Funds is —?

ALGOMA'S claims should be ascertained and justice demanded.

Is it necessary to wait for synodical organization before we can ask for our share of proceeds of clergy reserves?

THE letter of Mr. Donaldson, reprinted in another column, should bear fruit in careful investigation and persevering endeavour to obtain a settlement.

A CHRISTIAN, for the sweet fruit he bears to God and men, is compared with the vine. Now, as the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless; so doth the best man, if he be not cut short of his desires and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than be cut up to burn.—*Joseph Hall.*

WE congratulate our trusty friend, Rev. G. H. Gaviller, rector of All Saints', Buffalo (Diocese of Western New York), upon his election to the presidency of the Buffalo Sunday School League. In an interesting paper on "The Advantages of a Uniform System of Graded Lessons," he advocated the use of those of the Canadian Sunday School Institute. The career of our late editor will always be the subject of sympathetic interest at the hands of the clergy who knew him in this diocese.

THE attention of the clergy of Algoma is directed to the "English Letter" to be found in another column. It is one of the best of the series which has appeared during the year, and is written in a spirit of warm and kindly interest, which should elicit a corresponding response from the clergy and laity of Algoma. The writer says:

Talk about cold! The mercury of our interest in missions registers 0° only too often, and the excuse under which we shelter ourselves is that the paper—in this case THE ALGOMA MISSIONARY NEWS—is not interesting enough.

There is, alas, only too much ground for such an excuse to stand upon. The interest of correspondents in our paper within our own boundaries has dropped far below the freezing point. True, there are a few who continually send us material for our columns, and their help is thankfully acknowledged; but from the greater number of missions we seldom get a line. Too often the date of publication is near at hand, the date passed when the copy should be in the printer's hands, and the editor is informed that there lacks material for ten or fourteen columns, and, disappointed and discouraged, he has to seek suitable reprint. *To issue an interesting paper without the aid of his brother clergy is simply impossible.* At this moment—four days late—our little batch of MS. is not equal to half the demand. Will not a common interest in a common work be a sufficient influence to induce our correspondents to adopt for the coming year the resolution proposed to them by the writer of the letter before referred to?

### Rural Deanery Meeting.

(Continued from last month.)

The uncertainty, however, of his presence and movements would necessarily cause his congregations to be of the smallest; but nevertheless he, for his part, would be carrying out a sacred

duty, and might expect much blessing and strengthening from the Father Almighty. Our Lord has promised to be present where only two or three are met together in His name. Now, in the neighbouring deanery, in the Archdiocese of Ontario, and mission of Mattawa, it was always the rule to say Matins and Evensong day by day, and to have early celebration on the Wednesday, in the Church of St. Albans, but there the priest in charge was assisted by two lay readers, who were divinity students, and who resided with him, and consequently there was no uncertainty or failure, and the announcing bell rang out the three times three to the minute. The difficulties in this deanery are also no doubt much increased in the winter time, when churches must be well heated; but still we should make little of all these hindering things, and strive on bravely. In the churches and in the houses we can use the shortened form of Morning and Evening Prayer in accordance with the 35th and 36th Victoria, caput 35, Act of Uniformity amendment, 1872—except on Sundays, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day. May God bless the efforts and labours and prayers of priests and deacons in this deanery!

Though most of those present had, probably, answered the question which formed the title of Mr. Gillmor's paper with an inward "Impossible!" or "Can't be done," the discussion was so far profitable that all admitted that an attempt should be made to accomplish the "impossible." There are missions in the deanery where the clergyman lives within reasonable distance of a church, and where he, in all seasons but that of winter, could go for worship. By such a course the parish or mission priest would become the praying man in the parish, and would be a means of blessing to the flock under his care. All difficulties were mentioned and considered, and a resolution carried urging the clergy in the deanery to have one service a day in their churches during that time of the year when fires are not needed for heating purposes. Two of the clergy present expressed their determination to conform to the requirements of the motion adopted.

On reassembling at 2 o'clock, after adjournment for dinner, the subject of Sunday School work was introduced by Rev. C. Piercy. In a short speech, he emphasized the necessity of some means by which the teachers in our Sunday Schools could associate and discuss ques-

ons of common interest. He had no sympathy with union schools or union lessons. In both definite Church teaching was banished, and in both there was a union which could be secured only by the Church sinking the truth, and by Methodist, Presbyterian, Baptist, etc., etc., sinking the peculiar teachings for which they existed, which course, in the speaker's opinion, evidenced so small a value of such peculiarities that they were not worth maintaining. A series of lessons from Scripture as treated were valueless, and ministered only to the laziness of the religion so much admired by some. The speaker believed that the Sabbath School Association of the province, from whose report he read, was a boneless concern, giving a lucrative position to one or two and a cheap holiday to others, while he thought there was in their so-called aggressive work a tendency to elevate the Sunday School into another sect. A few words were devoted to the leaflet style of teaching. Complaint was made that the leaflet published with the authority of the Provincial Synod contained too much; there was not time to teach all thereon. In fact, the wisdom of using such leaflets was seriously questioned. At the best, they were used for the Sunday by the children and then destroyed. Would it not be better to use some manual, such as the "Manual of Christian Doctrine," edited by Bishop Doane, which would always be of use—year in and year out—and would, in all likelihood, be preserved? The speaker closed by saying that his words were but suggestive, and uttered with a view to elicit the opinion of every member of the chapter.

Rev. Mr. Evans said he believed we suffered largely in such places as Parry Sound on account of the clergyman being absent from the Sunday School. He believed that more lasting good would result from his work if, instead of journeying miles to hold service for two or three families, he spent the time in Parry Sound. Besides, he would be less jaded in the evening.

Rev. G. Gillmor said we should do well to take a leaf out of the book of opponents, who, if they agreed in nothing else, agreed in working in opposition to the Church. They would inveigle children of Churchfolk to their "Sabbath" schools, knowing that by their teaching of interdenominationalism and non-denominationalism they would weaken and at last overcome any love they had for the Church of their fathers. Therefore, it

would be well if the clergy of the deanery could devise some scheme by which our Sunday School teachers—who often needed elementary instruction—could be brought together.

Rev. G. Gander and the Rural Dean also spoke, the latter placing a high value upon and advocating catechizing in the church by the clergy. The prevailing idea was that a meeting of teachers in a mission should be gathered together when two or three clergy could give a day to assist the incumbent. If two missions could hold a joint meeting, so much the better. Ultimately, it was decided that the question should come up at the Eastern Convocation next winter, and Rev. C. Piercy was asked to introduce the subject.

For the next meeting it was resolved to have a preparatory service—Evensong and sermon—Rev. W. Evans preacher. Next morning, a celebration of Holy Communion at 8 o'clock. Business sessions to commence at 10 o'clock with a reading of Greek Testament, followed by three papers. Missionary service in the evening—Evensong and sermon by Rev. C. Piercy. The chapter adjourned at 5.30, to meet again at 7.30 in the church. At the closing service the prayers to Third Collect were read by Rev. G. Gillmor; the lessons by the Revs. the Rural Dean and C. Piercy; the Litany by Rev. G. Gander; and a practical sermon preached by Rev. W. Evans from the words, "What think ye of Christ?" (St. Matt. xxii. 42). The visiting clergy bade good-bye to the Incumbent of the mission and left for home about midnight.

### Sundridge.

On Tuesday, November 21st, a meeting of the members in favour of the temperance movement was held in the Orange Hall for the purpose of organizing a branch of the C.E.T.S.

The Rev. W. H. French, of Gravenhurst, attended on behalf of the diocesan committee on temperance work, and explained fully the methods and directions in which the parent society in England sought to reclaim the friendless and fallen of both sexes. Having himself successfully carried on the work in the past, he was able to speak from a lengthy and wide experience. Mrs. Bagshaw led the choir with the organ, as the address was enlivened by singing suitable hymns. Sixteen adults signed the total abstinence pledge, and eleven boys and girls the Band of Hope. From these the follow-

ing officers were appointed: President (by virtue of his office), Rev. C. Piercy; vice-presidents, Messrs. J. Edgar and A. Thom; secretary, Mr. Sibley; treasurer, Mrs. Wickett. Superintendent of Band of Hope, Mr. John Edgar; secretary, W. Wickett; treasurer, J. Cassidy.

The meetings, are to be held fortnightly, the next being on December 5th.

The prospects are very cheering, and develop a vast area for work; there being both a blue ribbon (total abstinence) and a red ribbon (strict temperance) branch. This last is a valuable feature of the C.E.T.S.

### Aspdin Mission.

(From Aspdin Church News.)

HARVEST FESTIVALS.—On October 8, the Nineteenth Sunday after Trinity, was held the annual harvest thanksgiving service of St. Mary's congregation, when there was a special celebration of the Holy Eucharist. The church was very beautifully and appropriately, and therefore *quietly*, decorated on the Saturday by various members of the congregation, who turned out in spite of the most dreadful weather for the purpose, and to whom our hearty thanks are due. For the first time they had to do without Miss Lowe's help, much to her and we think to their regret. The service was a hearty one, but not so well attended as usual, perhaps owing to the weather, though that is no real reason for not coming out on such an occasion, and the offerings were consequently not so large as usual. Many, we are afraid, do not recognize what they owe to Him "who giveth all" for the blessings of harvest. The Incumbent preached, as he was unable to obtain a special preacher, as last year.

ASPDIN SUNDAY SCHOOLS.—With sincere regret we have to say that Miss Lowe, who has long been superintendent, has been and is so seriously ill that but little hope can be entertained of her resuming her duties for some time to come. The Incumbent has taken her place for the time being for three Sundays in the month, the fourth being the one when he is away from home until night. On that day our old and faithful teacher and helper, Mrs. Lalor, is in charge. The children are always asking after their Miss Lowe.

The following Sunday saw St. John's Church simply crammed with the largest and most devout congregation ever assembled within its walls to offer up

their Eucharist for the same blessings. Sixty-five people got in and sat down, we scarcely know how, some having come for miles, and that, too, through a steady downpour, which, however, cleared up later on. The quietness of so many who are comparative strangers to our services and their devout attention was remarkable, as also the great heartiness of the singing. The church was very nicely decorated; and what will our readers think of many women, mothers of families, and others, going two and three miles to their church, to make it beautiful, through one of the most dreadful rainstorms we have had this year? One man said, "We waited as late as we dared to see if it would clear up, but it didn't, so we just hitched up the team and went down anyhow; it had got to be done." The Incumbent is ashamed to think that he rode up to the service very downcast at what he thought were the prospects for it, but never have we had such an one. The offerings were nearly \$4. Oh, the difference in four years! *Laus Deo.*

### Gravenhurst Mission.

It is now some three months since any notification of work in this mission appeared in THE ALGOMA MISSIONARY NEWS. We have not, however, been idle; for over and above the round of duties which constantly engage attention, the following special items may have some interest for your readers.

On Friday, August 4th, our newly organized Churchwoman's Auxiliary to Missions held a very successful garden party. A tent for sale of work was provided, and quite a deal of business transacted by the ladies in charge, as well as by those who attended to the ever-indispensable refreshment department. A lovely evening, music by the town band, and a large attendance combined to render this, the society's first public effort, a success. The proceeds were in the neighbourhood of \$40.

Sunday, October 1st, our annual harvest thanksgiving services were held, morning and evening. The church, as usual, was very prettily decorated; the display of flowers, plants, and fruits being very fine. Large congregations, hearty worship, and an offertory of \$7.71 for the Superannuation Fund were the marked features of the festival.

Thursday, November 23rd, again we had morning and evening services in obedience to the Governor-General's

mandate. The weather was terribly stormy, and only very small congregations and a meagre offertory the consequence.

The roof of St. James' Church has been painted and the inside walls kalsomined, the cost being borne by our ever-ready Woman's Auxiliary, who contemplate holding a social, with sale of work and refreshments, on Monday, December 18th. The weekly sewing meetings, which have now been held for several successive weeks, are being unusually well attended.

The church cemetery has been surrounded by a new wire fence, the cost being defrayed by subscription mainly among those who have beloved dead lying within the sacred precincts. To Mrs. Newton, for valuable aid in collecting, and Mrs. James Brown, for collecting and also taking charge of the work, the thanks of the congregation are due.

The Incumbent, as one of the diocesan committee of the C.E.T.S., went by invitation to Sundridge on Tuesday, November 21st, and though the weather was the reverse of inviting a goodly number attended the meeting held that evening for the purpose of inaugurating a branch of that important section of Church work. After a lengthy explanation of the aims and work of the society, sixteen adults took the society's pledge, and a Band of Hope with eleven members was formed. Officers of both branches were appointed, and the steady determination manifested bids fair to produce lasting results.

During the past summer the Incumbent has been visiting and holding services on week days in a part of the township which has hitherto been without religious services or visitation of any kind. He has found a number of families who have for from ten to eighteen years been settled there, and who have grown up in utter ignorance of divine things. At one congregation held at 2 p.m. on a Friday, twenty-six souls were in attendance, of whom he then and there baptized thirteen (due instruction had previously been given). Among these were a mother, her daughter, and her grandchildren. The disastrous effects of sectism and disunion have already made their appearance even here! After a few weeks' work, *two* preachers of the Mennonite persuasion put in an appearance, and, having little else to do, gather weekly meetings and spend considerable time in the neighbourhood. Had there been true love for souls, why did not these self-appointed preachers visit this benighted people during the long past? Why wait

until the writer had shown that work could be done in that part, and then come in *to add* to the already great difficulties to be confronted there?

For a distance (the writer is informed by residents) of twenty miles there are many families situated like those above spoken of, with children unbaptized and no religious teaching, good, bad, or indifferent. One man said, "I have lived where my home now is (seven miles further on the road) for nine years, and have never yet seen a minister's face until today." There are, he says, sixteen unbaptized children in that part.

The work, it will be seen, is one of patience and time, and, as experience has already shown, attended with no little difficulty and discouragement; but what of that? It is the Master's work for Christ and His Church!

NORTHWOOD. — Services and Sunday School every Sunday here are fairly sustained, though there is even yet room for improvement. Mr. Beaumont, of Alport, is lay reader (holding divine service alternately with the Incumbent), and with Mrs. and Miss Beaumont ably conducts the Sunday School. Miss Beaumont also has for a long time taken charge of the musical part of the service, and the new organ has proved a great help in this important office. Under Mr. Beaumont's care, the little choir outshines that of many larger congregations.

The harvest thanksgiving service on Sunday, Oct. 1st, was attended by a very large number of worshippers, almost every seat being occupied. The little log church was finely decorated, the service very hearty, and the offertory, \$2.86, devoted to the Superannuation Fund.

### Port Arthur.

The Bishop of the diocese visited Port Arthur, and confirmed four persons in St. John's Church on Sunday evening, November 12th. There was no communion, but a special communion service was held on the following Sunday morning. The church was filled at the confirmation services; many dissenters flocking, as usual, to hear the Bishop preach. Notice was given that the Bishop would meet the congregation on Monday evening, the 13th; but he was too ill to do so, having caught a severe cold at Fort William on the Sunday. He met the churchwardens and discussed matters with them, and with the Incumbent.

### Maganetawan Mission.

Mr. T. J. Hay, catechist, arrived at his post from Burk's Falls on the 23rd of October, and drove to the residence of Mr. Joseph Hunter, one of the churchwardens, living two miles and a half from the village, who invited him to stay with him till the parsonage was ready for Mrs. Hay. The ladies of the congregation met together and prepared the parsonage (the furniture having come by boat), and when Mrs. Hay and child arrived at the end of the week she found the house almost ready to receive her. The first service was held at St. George's, Maganetawan, on the evening of Sunday, October 29th. The congregation was not large, but they responded well and listened attentively. On the following Sunday there was morning and evening service. This will be continued alternate Sundays. On Thanksgiving day service was held at 11 o'clock a.m., and there was a fair attendance. The congregation gathered together after the service and held a Thanksgiving dinner, spending the afternoon in the hall and parsonage, though the roads were in such a bad condition that only one family came in from the country. A family living eight miles away drove in one Sunday to church when the roads were very bad, having started at daylight on a lumber wagon, arriving an hour before the service. Another family came down the river by boat, an hour's row, and a woman of sixty-three walked five miles over bad roads. Mr. T. J. Hay and his family have been kindly received by the people, and have had many presents.

MIDLOTHIAN.—The first service was held here October 29th at 11 a.m., but there was not a large attendance. Three services have been held here in the month, and the other two have been well attended—forty-six and fifty-one being present. The people take great interest, and Mr. Hay spent three days amongst them.

DUNCHURCH.—Only one service has been held here. The road is a very bad one. The attendance was small, as the roads were unusually bad and it was snowing heavily. Mr. Hay spent three days here and was kindly received. Service is held in Kelcey's Hall. There is a debt of \$150 on an unfinished church building, but \$26 is on hand, and a Christmas entertainment is to be held and the people hope to increase this considerably. They are going to try to reduce the debt to at least \$50, but before the church can be

used it will need \$100 laid out on it. After service at Dunchurch on Sunday, Nov. 19th, Mr. Hay left at one o'clock, and it took six hours to drive twelve miles. There are pitchholes of slush and mud by the dozen. It was a weary ride for man and horse; but such doses, taken with a smile, come to an end at last.

### Emsdale Mission.

An entertainment was given in the Orange Hall, at Emsdale, on November 21st. At 2 p.m. there was a sale of useful articles. Tea began at 6 o'clock and continued until 7.30, after which recitations were given by several of the young people of the congregation, who performed well. There were visitors from a distance who rendered valuable service, viz., Mr. Ulbricht, of Powassan, and Mr. Dagg-Scott, from Burk's Falls. Miss Spears played the accompaniments for those gentlemen. Though last, not least, the Rev. Rural Dean Llwyd made, as usual, a most telling and soul-stirring speech. The proceeds amounted to \$17.

Mr. Joseph Malkin (churchwarden) and his wife, with some other members of the Sprucedale congregation, and some who were not, kindly sent the Rev. Alfred W. H. Chowne \$6.50, and Mrs. Chowne some butter and meat, as a token of regard, which were gratefully received and acknowledged.

### Warren Mission.

SIR,—As I see by the diocesan paper you are in need of local news, I herewith enclose an item. Last Friday, the 27th Oct., we had a concert and social here for the benefit of our pretty little church, which is much in need of repairs, both inside and out. It was organized by Mrs. Davis and Miss McGrath. I presided as chairman. The hall, kindly lent to us by the Roman Catholics for the occasion, was most suitable, and in excellent condition and well fitted. The decorations were admired by all. The stage or platform was well lighted by lamps, which added to the picturesqueness of the scene. About 200 persons were present. The programme was opened by a chorus by all, entitled "A Merry Song of Labour," after which songs were sung by Messrs. Lozeau, Desjardins, Yielding, Davis, and Knight, as well as myself, and recitations given by Mrs. Green, Davis, and McGrath, and a violin solo by Mr. Keenan, in a good old Canadian style, which pleased the lumber boys immensely. The dialogue, "A Cure for Obstinacy," was a great success, and greatly helped the programme. The tableaux "Faith, Hope, and Charity," by Mrs. McGrath, Miss F. Mc-

Grath, and Miss L. McGrath, were the most taking of all. At the close of the programme, Mr. B. Fitzgerald came forward and kindly sang a London cockney carol, "The Future Mrs. 'Enery Awkins," in character, which ended in cheers which were deafening. I closed the concert by thanking our Roman Catholic and Protestant friends for the way in which they had kindly assisted us. The entertainment, which was an unqualified success, closed with the National Anthem. The receipts were \$40.

A. RALPH BRYANT,

*Student in charge.*

Sturgeon Falls, Nov. 1st, 1893.

### Changes.

The following two items are taken from the columns of the *Sudbury Journal*. Though the information is second-hand, we have no reason to question the facts:

Rev. Edward Lawlor, late of Dartmouth, Nova Scotia, has taken charge of the Church of England mission in this place until a regular appointment is made. Services were held on Sunday last, both morning and evening, in the Church of the Epiphany.

Rev. Mr. Mangan, of Thessalon, who conducted services in the Church of England here a few weeks ago, has resigned his pastorate and gone to Milwaukee, where he has accepted a rectorship.

### English Letter.

X.

*My Dear Clergy in Algoma:*

It is always a pleasant occupation to frame resolutions for other people, so I have been framing one for you, and it is this: "To write more frequently than I have in the past for THE ALGOMA MISSIONARY NEWS." This will reach you in good time for the new year, the season of fresh resolves.

Talk about cold! The mercury of our interest in missions registers zero only too often, and the excuse under which we shelter ourselves is that the paper—in this case THE ALGOMA MISSIONARY NEWS—is not interesting enough. One person says, "We want more description of the life and surroundings to make us picture them." Another, "We want facts; we want to be told such things as, 'There are so many children in such a Sunday-school, and they are having a course of lessons on so and so, and answered well when examined in it.'" Another would like an account of an afternoon's visiting, the time it took, the miles travelled, the number of visits paid, and then some little

incident such as, "Found a lonely old man in a tumbledown shanty, everything about him dirty, old, and ragged; had seen better days, as a boy, in one of the large public schools in England, but led a wild life afterwards, and has now come to this. Yet as he feels himself drawing near to a doubly lonely death his heart is softening, and there is a hunger towards God." Incidents like this might be sent in anonymously. Yet, again, another would like to hear any little adventures of travel such as accompany broken corduroy roads, semi-frozen lakes, snowed-up forest paths, etc., and which lie quite outside and beyond our experience in England.

For please remember, dear missionaries, that if it is our duty to sympathize with you, it is surely yours to call out that sympathy by enlightening our insular ignorance. Many of us have never been out of England, and find it hard to picture or realize life in the backwoods.

Of course this is no excuse for lack of interest, nor for negligence in prayer, nor for any of that cold stand-alooftness with which we are so often afflicted over here; but, have pity on us, we are only human, as perhaps you are, too, and that is not saying much for any one.

To return to the resolution I have drawn up for you. Will you not adopt it for 1894? And we, on our side, what can we promise you? Can we not try to carry out in fuller measure than we have done in the past the law of Christ? As Mrs. Isabella Bishop, the Asiatic traveller, said the other day when speaking on missions: "Let us not touch the burdens lightly with the tips of our fingers, but let us take them up and bear them till they eat into our very flesh, and so fulfil the law of Christ."

Believe me, my dear clergy, yours sincerely,

AN ALGOMA ASSOCIATE.

### Funeral of an Indian Child.

*To the Editor of The Algoma Missionary News:*

SIR,—I officiated the other day at the funeral of an Indian child; and as there were some circumstances connected with the event that were different from ordinary funerals, I will write you as near as I can an account of it for the instruction and entertainment of your readers. It sounds rather odd to talk of a description of a funeral ceremony as being interesting, yet I am bound to say that it will be found interesting, not because of any literary ability on my part to

make the description of it interesting, but because the event itself and the circumstances surrounding it were so very uncommon. This is what we are after in the way of reading—something unique and different. It is so abominably slow, I hear people say, to read the same accounts of journeys and accidents and bitter discomforts undergone and sufferings borne in missionary life and work, which, by the way, are "nothing particular," and most certainly nothing greater than people undergo in other walks of life and say nothing about it. But at the same time the poor missionary is expected to "write up" his work, and in truth he has to rake up the whole acreage of his mind to find something to "write up" about his work, or rather God's work, which he is permitted to perform, and is dissatisfied because he is conscious that it is nothing very wonderful, after all.

But to come to the funeral. I found myself one evening at an Indian village, and was disappointed to find most of the inhabitants away. However, an Indian named Big John had camped with his family on the shore of the bay near where I had run my boat, and as he was one of my flock from a neighbouring village I went to speak to him and his good wife. I enquired of them of a little child who had been sick, and whom I had previously been visiting. John told me that the child had died the day before, and he (I understood him to say) had been helping to make the coffin and assisting to prepare for the funeral, which was to take place the next day. "It is good that you came," said John, "or otherwise we would have had no Black Coat to perform the rites and prayers of burial."

John helped me set up my tent and get my blankets and things in it, and then I went to see my bereaved friends, who lived some little distance back from the shore. I found them in the cabin, watching intently the dead child in the coffin. The corpse was beautifully and tastefully dressed and laid out with exquisite care by the fond parents, who probably spent all they had on the decoration of their dear child's body. I stayed with them awhile and made arrangements for the customary religious service of song in the evening, promising to come and help the singing myself and speak some words of instruction and consolation. I am not sure that it is generally known that the Indians are accustomed to sit up with their bereaved friends the night before the funeral, passing the time in singing and prayer. It is this gathering to which I refer. In the meantime, the chief and family had arrived, and also two or three others from the further side of the peninsula, among them some relations of the dead child. We met together at the appointed time, and held a very extended—I was going to say protracted—meeting. We sang some twenty hymns at intervals, and I filled up the intervals with reading the Scriptures which speak of the Chris-

tian's hope in the resurrection and the future life; explaining these truths in as simple a way as possible. About midnight I left my friends and sought repose in my tent. The following morning, at nine o'clock, funeral service proper was held in the little church, at which all the inhabitants of the village attended, that is, those who were at home, and I think another family had arrived early in the morning. The service being over, we repaired to the graveyard. I must say just here that the present Indian village where the Indians are now living is a new affair, and that they had lived for many years at another village on the other side of the peninsula, about three miles or so from the site of the present village. As far as I can discover, the only reason for their leaving the old village was a superstition that the place was uncanny, because several of their number had died in a short space of time, among them an old chief who was much thought of. All the living inhabitants of the village moved away, but the dead remained there of course—at least, their bodies did, and, I may add, the graves as well. The living people, some of them moved their houses, but the houses of the dead remained. This was the place to which we were taking the body of the little child. The parents and friends of the dead accompanied the little coffin in a small boat. I and some others walked through the woods, arriving on the scene just after the others had reached the place. Indians are very deliberate in all their movements, and notably so at funerals. The small grave had not been dug. Preparations were being made for a commencement. This was a matter of time. The chief feared I should find it very slow and wearisome to stand about while they dug the grave, so he advised me to take a gun that was there and amuse myself shooting partridges while they were digging the grave. I walked in the woods for awhile, secured some birds, and thought I had better return lest the funeral should be kept waiting. Not at all. There were six stalwart Indians digging that grave. It was in soft, sandy soil, and was about three feet by one and a half in size. When I returned from hunting they had reached a depth of two feet. Haste is undignified, especially at a funeral. Some advised me to hunt awhile longer, but I said I would stay with them and help dig the grave, for fear darkness might overtake us before the grave was completed.

When they had reached a depth of three feet, Big John undertook to dig, but his large fat form entirely filled the grave so that he could not move to work. After a few helpless and hopeless efforts he withdrew from the pit, and another man of slighter build jumped in and worked awhile; then another and yet another laboured before it was completed to a depth of five feet. I was glad to know the job was done, but another difficulty arose. The shell was not yet made, and, moreover, the company had

forgotten to bring a saw. Was ever an Indian in such a tight box that he did not know how to extricate himself? Never! Some one suggested that an axe would do to cut off the ends of the boards. It was accordingly done. Then one said, "Where are the nails?" and, behold, they had no nails! I felt in my pockets and found two nails. Another of the company produced three more. The chief thought these might be made to do with care, and soon all was done and all things were ready.

While the men had been working at the grave, the women lit a fire some distance away and were cooking dinner; and just as the proceedings at the grave had arrived at that stage of completion to which I refer above, an announcement was made, "Behold, the dinner is ready." I entreated that we finish with the funeral before we had dinner; but no! everything was cooked ready, and it was necessary that the living should eat, the dead not being in a hurry! It was a glorious picnic, and everybody enjoyed themselves very much, although it was at a funeral. I should have been better pleased if I had had a plate or spoon, or something; but the ladies had forgotten all these, and I found it awkward to eat soup out of one's hand. There was almost every kind of vegetables, and fish, and meat, and Indian choke dog, and everything!

But I was forgetting myself; this is not a picnic, but a funeral. All this time the little coffin was left in the boat, and thither we repaired. I put on my surplice, and we formed a procession to the little grave. We had no more hitch in the proceedings, and everything went along as merrily as a marriage bell, if such an expression can be allowed. We had more singing at the grave after the service, and I spoke to the people about David and his dead baby, when he said, "I shall go to him, but he shall not return to me." The parents thanked me warmly, and said they were so glad because I came, just in the nick of time, and their dear child had the advantage of decent Christian burial. It was just nightfall when we reached the village. The funeral had taken up the whole long summer day.

### A Response.

In last issue of THE ALGOMA MISSIONARY NEWS, English Letter No. IX. is written by one of the truest and best friends of our diocese, and I think her complaints are well founded, and it would be a good thing if we missionaries went oftener, for the benefit of our English readers, into the matter under the surface, or, as she calls it, "the *real* working." We are too apt to think only of those living in our own localities, who would be pleased to see in print well-known names, or descriptions of familiar scenes, or notes of festivals lately held and yet warm in their memo-

ries; and to forget those true hearts in old England, for whom these things have no special interest, and to whom they must often seem trivial; and who desire and invite us to let them know also the things which cause our very hearts to burn, the real troubles, and the great mountains of difficulty, that they may help us with their prayers. Prayer from English hearts and English homes has effected much, very much, during eighteen centuries. We do value the efforts of those who are not rich, but poor and aged and blind, and who still, with self-denial, and care, and ache, go on working for us, as described in that letter! Our prayers will also be offered for them, and God will, I believe, bless them first, and then those for whom they work.

I have just received from Miss Day, of Sussex, England, through Mrs. Sullivan, a box of splendid things for the poorer brethren of my mission. As I took article after article from the box, and from the inclosed tin box, I realized the labour and goodness of our friends in Sussex.

I thought also of the past years wherein Miss Day and her neighbours have thus, without fail, helped us, and supplied many a crying want to now hundreds of people throughout the length and breadth of this diocese, and to which I can set my most earnest testimony. I also realized how little I myself deserved such goodness, and how far short I had fallen in my duty towards those kind friends, in often neglecting to write for them, and in many other different ways. I trust to be able to make a better effort in future.

Last month I was much exercised in my mission charge, first by a sudden death, and then by an inroad of diphtheria. The sudden death was peculiarly sad. A son of our postmaster at Ullswater had been for a long time in a crippled state from paralysis and sickness. From the age of nineteen until seven-and-twenty he had been a helpless, pitiable object, but always buoyed up with the hope of recovery when seven years of illness had run their course. Through all this time prayers had been made for him, and publicly in the congregation, and I had been very constant in ministering to him, and whenever he felt weaker he had always, at his own special request, the comfort of the Holy Eucharist.

But, alas, a few days ago he tottered and dragged his frail, attenuated body down to a small lake, about two hundred yards away, and threw himself in. He

was immediately missed and search made, and his body was found lying dead in only two feet of water and mud. I have lost in him in this life a true, good churchman, a friend, a brother, and he has lost, perhaps, the crown of life, but surely not eternal life itself? His mind, I should say, at last broke down after so many years of suffering and weakness. As regards the diphtheria, you must try to picture a small new log house, all unfinished, with father, mother, and ten children living in the one room within its four walls, and seven of those children stricken with that dreadful disease, and one, four years old, carried out dead, and buried quickly beside two other children who had thus died and were buried three days before from the brother's house, some three hundred yards distant. In the new log house only the one child was taken from the ten, and three of them, as well as the parents, seem to have escaped the disease altogether. This man is now building another log house near the former, in order that he may change into it with all his family when the former one is being fumigated and disinfected. The doctor and I visited these poor people, and nobody else allowed even to come near that way.

In my next I shall try to go into particulars purely Canadian, and of interest accordingly to my English readers.

G. GILLMOR.

"FOR my thoughts are not your thoughts." I have always seen God justify Himself in the long run; I am continually discovering that I misunderstood Him and murmured when He was kindest.—*Lacordaire*.

A CHRISTIAN is essentially one who throws himself with absolute trust upon a living Lord, and not one who simply endeavours to obey the commands and follow the example of a dead teacher.—*Bishop Westcott*.

THE unknown future, the career which awaits the Church, the country, the race of man, depends, in various degrees, on our exertions, but are beyond our ken. These great concerns are hidden with God. We may leave them in His hands with hopeful confidence.—*Liddon*.

KIND words produce their own image in men's souls, and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal*.

## M. H. S.

To the Editor of The Algoma Missionary News:

SIR,—The sacred purpose, the true principles, and the simple rules of the brotherhood, of which I enclose a brief notice, inspire a confident hope that the "Men's Help Society" will prove worthy of its name; and I rejoice to hear that more than forty of our English bishops and numerous clergy have expressed their sympathy with its objects, and their desire to promote its success.

Not only because the Church in these days of hostile invasion needs the support, in addition to her regular army, of all her auxiliary forces, but because there are special temptations to unbelief and ungodliness among the working classes, which make these aids so precious to individual souls. May they be welcomed in the same spirit which has evoked them from loving hearts, and with the same desire to follow His example, who came to seek and to save!

S. REYNOLDS HOLE,

Dean of Rochester.

The Deanery, Rochester, England,

November 20th, 1893.

## CHURCH OF ENGLAND MEN'S HELP SOCIETY.

Chairman of Council—Duke of Newcastle.

Hon. Secretary—Mrs. Papillon.

Hon. Treasurer—F. A. Bevan, Esq.

Bankers—Messrs. Barclay & Co., 54 Lombard street, London.

This is a parochial society formed in 1889, with the object of helping men to lead Christian lives. They are banded together with rules of life bearing on their daily duties, and there are different and appropriate rules for married and unmarried men. These are a special help to fathers, and much valued.

Each branch works under the direction of the clergyman of the parish, assisted usually by a committee of workingmen, of which he is president. The branch secretary is generally a workingman, and he is, as well as the president, *ex officio* a member of the Central Council which meets annually in London.

Colonial branches which are not as yet attached to a diocesan centre are asked to nominate a representative in England for election on the Central Council.

Departments of work are strengthened by affiliation to the Church Temperance and and Church Purity Societies, an arrangement which obviates the necessity for separate branches of those societies, thus simplifying parochial machinery. An alliance is also formed with the "U. B. W. Emigration Association," so as to give help in emigration, and with the "Army Guild of the Holy Standard," to which men enlisting in a parish can be recommended. The society is specially useful in connection with workingmen's clubs, and in helping to start them; and the clergy find it a valuable means for Church

union amongst the men of their parishes, as well as for bringing them into personal touch with themselves.

It is believed that this organization would be equally useful to the clergy in Canada. Co-operation between distant branches, or an independant diocesan centre and the London centre, would be heartily welcomed, and the communication between them would enable a system of commendation to be carried out which would be very useful to men leaving one country for the other.

Further information about the society will be gladly supplied on application to the Secretary, M.H.S., Central office, Church House, Westminster, London, S.W.

At the Missionary Council of the P.E. Church in the U.S. recently held in Chicago, the right of way was yielded to prayer in connection with missions. That subject was given precedence in the council, and happily it dominated all the sessions. As the first topic it was treated with such emphasis that every one felt it to be the power that is wanting to lift all our work for God upon the right plane. At the hour of noon each day the council was bidden to prayer, and all who bowed the knee must have felt that it was indeed a Christian council, not for wasteful debate, but for earnest conference upon the things pertaining to the kingdom of God.

THE word "tawdry" comes from St. Audrey. In old times in England fairs were held on St. Audrey's Day, at which fakirs often palmed off cheap and worthless goods on people. On this account the explanation, "bought at St. Audrey's," soon came to mean that an article was cheap. And after awhile the word "tawdry" was evolved out of the phrase.

THE Church people at Sudbury are reported to be keeping up their Christmastide bazaar and concert, and this year purpose to hold it about the middle of the month. Success has always hitherto resulted from their efforts, and is likely to do so again.

## Acknowledgments.

Receipts at Synod office, Toronto, for the Diocese of Algoma, from 2nd October to 4th November, 1893.

## FOR GENERAL FUND.

Per Rev. A. S. Hutchinson, England, £163 11s. 4½d.; from W.A., Toronto, All Saints', 75c.; St. Stephen's, \$3.25; St. James', \$5; from Annapolis Royal, St. Luke's, \$22; per Rev. R. Sims, \$108.22; Halifax, St. Paul's, \$136.93; Mrs. Binney, \$60; J. W. H., \$5; Miss Arnold, \$4.86; L. E. Baker, \$50; Alice Gladwin and friends, 35c.; Miss Cutler, special, \$5; Mrs. M. A. Spragge, \$110; Windsor, N.S., missionary meeting, \$60.25.

## FOR SPECIAL PURPOSES FUND.

For *Shingwauk Parsonage*.—Mrs. Griffith, \$4; per Rev. A. S. Hutchinson, £14 6s. 8d.

For *Shingwauk*.—Collingwood, \$9.37 and \$9.37.

For *Indian Homes*.—Per Rev. A. S. Hutchinson, England, £369 4s. 2½d.; Mrs. Prince, England, £25; Mrs. Annie Wright, £1 1s.

For *Huntsville Church*.—Per Rev. A. S. Hutchinson, 10s.

For *Education of C. Frost*.—Per Rev. A. S. Hutchinson, £20.

For *Algoma Missionary News*.—Per Rev. A. S. Hutchinson, 5s.

For *Thessalon Parsonage Fund*.—Per Rev. W. B. Magnan, \$14.82.

For *Blind River Organ Fund*.—Per Rev. R. Sims, \$38.

For *Rev. F. Frost, special*.—Toronto, Redeemer W.A., \$29.55.

For *Temiscamingue Catechist*.—From W.A. Branches: Toronto, All Saints', \$8.80; St. Luke's, \$10; Parkdale, Epiphany, \$15; Vaughan, \$2; Deer Park, \$4; Churchill, \$5; Toronto, St. Stephen's, \$5.

## FOR CHURCH AND PARSONAGE FUND.

Per Rev. A. S. Hutchinson, £11 1s. 3d.

## FOR SUPERANNUATION FUND.

Gravenhurst, \$7.71; Northwood, \$2.86; Bracebridge, \$12.25; per Rev. A. S. Hutchinson, England, £1; Sault Ste. Marie, St. Luke's, \$16.50; Parry Sound, Trinity, \$10; Fort William, \$18.35; Burk's Falls, \$2.90; Uffington, \$1.26; Purbrook, 85c.; Van-koughnet, 43c.

D. KEMP, Treas.

Receipts at Synod office, Toronto, for the Diocese of Algoma, from 4th November to 7th December.

## FOR GENERAL FUND.

A. F. Gault, Esq., \$100; Anon., \$10; Mrs. Jane Torrance, \$2; Truro, N.S., \$47; "A.F." N.B., \$2.

## WIDOWS AND ORPHANS' FUND.

Gore Bay, \$5.50; Sheguiandah, \$3.

## FOR SUPERANNUATION FUND.

Sudbury, \$2; Huntsville, \$5; Emsdale, 38c. D. Kemp, Treas.

The following contributions to the funds of the Diocese of Algoma are gladly acknowledged:

Dr. D. H. Muir.....	\$5 00
Dr. W. S. Muir.....	5 00
Mrs. Stanfield.....	4 86
Jas. Little.....	1 00
Lulu Archibald.....	1 00
Alice Gladwin and friends.....	35
Mrs. Vernon.....	1 00
Anon.....	1 00
".....	1 00
".....	1 00
Mrs. Jas. Hamilton.....	1 00
F. H. Mason.....	1 00
Mrs. A. H. Holland.....	5 00
Offertory.....	4 29
Rufus A. Tremaine.....	2 00
Miss Odell.....	50
Lady Archibald.....	2 00
Mrs. G. Clish.....	5 00
J. A. Kaulbach.....	5 00
Total.....	\$47 00

Mr. Dagg-Scott writes to say that he has received the following sums of money (to be paid in his mission for missionary purposes) from friends in the old country: Colonel Cooper, Portman Square, London, and Murkrie Castle, Ireland, £2; Mrs. Sadler (his sister), Pollokwood House, Glasgow, £5.

The Rev. Thomas Llwyd has received one dollar, "mite collection" of J. Robinson's Sunday School class for Sheguiandah parsonage building fund." Acknowledged with many thanks.

Rev. C. Piercy thankfully acknowledges the receipt from Miss Fenwick of a copy of the Revised Version of the Holy Bible and Salmon's "Introduction to the New Testament," besides various articles for a sale from the same lady and from Mrs. Stubbs.