

The Algoma Missionary News.

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The Algoma Missionary News

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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.

Notes By the Way.

PRESSURE on our columns forces us to leave unpublished some matter in hand. With one exception, however, the MS. reached us after the 1st inst., the date when copy should be in the hands of the publishers.

NOTICE of the Journal of Proceedings, lately published, is deferred until another issue.

WE notice with pleasure that the *Church Guardian* (Montreal) clips news of this diocese from our columns.

REV. H. C. AYLWIN, ordered deacon at Sault Ste. Marie on St. Peter's Day, last year, has resigned the incumbency of Ilfracombe.

ATTENTION is directed to the appeal on behalf of the Industrial Homes for Indian children, which is to be found in another column.

THE Secretary of the Standing Committee is still waiting for replies from some

missions to the circular *re* churches, parsonages, insurances, values, etc.

THE Commissary summoned the clerical members of the Standing Committee for consultation on April 27th last. The meeting took place at Emsdale.

THE Commissary has appointed the Rev. C. Lutz, late of St. Alban's Cathedral, Toronto—pending the Bishop's endorsement—to the charge of the mission of Sudbury.

IN our accounts of vestry meetings, we sometimes notice that the statements of accounts presented are audited statements. Would it not be better if all financial statements were audited?

THE REV. T. LLWYD, Commissary, will proceed to Warren on the 7th, where he will conduct services and make arrangements for the occupation of the post by a student during summer.

WITH pleasure, we chronicle the fact that the Rural Dean of Thunder Bay, Rev. C. J. Machin, Mus. Bac., is recovering from a severe cold, from which he has suffered during the winter.

THE Canadian Domestic and Foreign Mission Board have appointed a committee to confer with the Bishop of Algoma as to the amount needed for the carrying on of the work in the diocese.

THE last issue to hand of the *Aspden Mission News* contains grateful acknowledgments to the many friends of the mission for valuable gifts received. The interiors of the several churches there are evidently not only improved, but also beautified.

THE donor of \$800 per annum for the maintenance of Rev. Mr. Sims, a Wycliffe graduate, travelling missionary on the Sault Branch of the C.P.R. from Blind River to Thessalon, has signified his inability to continue the generous donation given during the past three years.

WE are interested to learn from one of the resolutions passed at the Easter meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada "that the interim appropriation for domestic missions be the same as last year."

THE Ascensiontide appeal for Domestic Missions is before us. Much is said in it of the requirements of the missionary dioceses to the north and west of this diocese. Very encouraging are its references to Algoma. No clergyman in the diocese can read it and fail to be encouraged by the interest evinced in and growing knowledge of our work which its pages reveal. The late crisis in our history may, indeed, proved to be a blessing in disguise if it awaken our fellow-Canadian Churchmen to the necessity of firmly holding up the hands of the workers in this field.

THE suggestion by the members of the vestry of St. Stephen's, Broadbent, that offertories be taken only once a month, is certainly an advance in the wrong direction. In this diocese all seats in our churches are free, and the offertories are depended upon for the maintenance of divine worship. Is not the "laying aside" once a week, and the presentation of our gifts (be they large or small), a feature of *worship* that needs to be unceasingly taught in every church? "Strangers," they say, "have a dislike to the usual collection plate each time they attend" divine worship. We can only say, "Educate, educate, EDUCATE!"

THE following is from the *Canadian Churchman* of April 27: "Bishop Sullivan's Churchmanship is well and creditably depicted and characterized by himself in a letter to the *Guardian*, wherein a correspondent had referred to him as having been 'always regarded as a decided Low Churchman.' The Bishop says: 'As to Churchmanship, I have no objection to a Low Churchman, as long as he is loyal to the Church's recognized standards and formularies, and is faithful to his work; but I am strongly opposed to the "one Church as good as another theory." . . . 'Our people in Algoma need *distinctive Church teaching* on simple Prayer Book lines.' These are wholesome words."

The Bishop Gaining Strength— Roman Antiquities—A Phantasm.

The series of letters which have been written for THE NEWS by the Bishop and Mr. Alan Sullivan have been of interest to the ordinary reader. The interest is so much greater to the reader as he has at heart the welfare of the diocese and the health of our diocesan. Under the Head of the Church, we feel that the guiding hand of our Bishop is needed, since it is moved by an experience in this great and scattering territory—an experience which no other possesses. News reaches us that he is fast recovering. After quietly resting until a return of physical strength permitted him to sustain the fatigue of travel, he is now enjoying that complete change of scene and occupation which was quite as necessary to his recovery as was the former rest. Those who know him best know that he could not obtain such unless far distant from us. From the result of his trip to Europe—the recovery of health—we are hoping, not to say convinced, that it is the will of the Head of the Church that the present Bishop of Algoma occupy the office and perform the duties of chief pastor among us again. Be it as it may, we believe that He who sent us to preach the Gospel and to uphold the standard of His Church will sustain us and our successors.

Appended is a letter from Mr. A. Sullivan, containing the first instalment of an observant traveller's notes of Rome. Our June issue will contain a continuation thereof:

DEAR MR. EDITOR,—My last "progress" report was, I think, dated from Ajaccio, in Corsica; and though I can only give a very short and condensed account of our doings since then, I venture to hope it may not prove without interest to your readers. Leaving Corsica on the evening of the 21st, we had a delightful run of twelve hours across to Nice, arriving at eight next morning. The sea was like glass, twinkling with starry reflections, and every turn of the screw sent great globes of phosphorescent light palpitating back into the darkness behind. From Nice to Mentone is only an hour, so we thus avoided the long round back by Marseilles. Thus ended a trip which proved full of interest from start to finish, and gave us a glimpse of the Arab in his natural state and the Oriental life with which he is invariably associated. Another week at Mentone and six o'clock in the morning of the 30th saw us *en route* for Pisa. Ventimille, the border town between France and Italy, was passed with the usual discomfort attendant on a customs' examination. From here to Genoa the line is almost a suc-

cession of tunnels, the conformation of the hills being such that the railway is obliged to follow the shore, and the material is so loose and shifting that tunnels offer the only safe solution to the problem of construction. A quarter past five saw us at Pisa, and we hastily deposited our baggage and made off to the piazza, where the Leaning Tower, the Cathedral, the Baptistry, and the Campo Santo are most happily and conveniently built side by side. It was really a wonderful sight. The huge mass of the tower hangs over toward the nave of the cathedral, and gives one the peculiar idea of instantaneously arrested motion. Though it is 179 feet high, and of a proportional diameter, the delicacy of its design does away with any appearance of heaviness or massiveness. As to its extraordinary position, there are two theories—one that it was built thus, and the other that it is the result of the foundations sinking; but the fact that the floors are all perfectly horizontal, while the walls are far from vertical, seems to settle the question decisively for the former. The cathedral is very imposing, and has the famous bronze doors by Bologna. The Campo Santo is very impressive with its quadrangle of colonnades of tombs surrounding a garden of earth brought from Palestine by Crusaders; but I have Rome and Naples in front of me, and must hurry on.

We left Pisa that night, getting to Rome at six o'clock next morning, and found it very crowded. We had to go to three hotels before finding rooms. Too tired to begin sight-seeing in earnest, we walked down to the Pincian Gardens, which lie just at the head of the Via Flaminia, and from there got a very fine view of half of Rome, including the Tiber, Castle of St. Angelo, and the great dome of St. Peter's looming up in the background. Next morning to St. Peter's itself. This immeasurably grand structure is too well known for me to attempt to give anything but a few facts as to its dimensions: Interior length, 615 feet; height of nave, 150 feet; diameter of dome, 138 feet; summit of dome to pavement inside, 403 feet; to the top of the cross, 435 feet; the dome is supported on four buttresses each 534 feet in circumference, and the area total is 13,000 square yards. The effect is wonderfully imposing, almost awe-inspiring, but, taken as a whole, one hesitates to call it beautiful. Perhaps it is too immense for such a term. One cannot realize the gigantic size of the dome, owing to the symmetry of its design, and can only get a comparative idea of it by comparing a human being on the pavement to another on one of the galleries and noting the relative proportions. A pen in the hand of a mosaic of St. Mark just at the base of the dome looks not very large, and yet it is six feet long. To my, perhaps, inartistic eye, the gem of the whole place is a group of statuary by Canova, over the tomb of Pope Clement XIII., which is guarded by two huge crouching lions. The whole is in Carrara marble, and

a wondrously beautiful bit of chiseling. As it would be useless to attempt to give you any details, I will just touch on the most interesting sights, without regard to the order in which we saw them. Close to St. Peter's is the Vatican, with its boundless treasures of art. Here are statuary by Canova, and many of the old Greek and Roman masters; the wonderful tapestries of scenes in the life of Christ, woven from cartoon designs by Raphael which are now in the South Kensington Museum; the Sistine Chapel, with the world-renowned "Last Judgment," by Michael Angelo, and the equally wondrously frescoed ceiling, the Stanzas of Raphael, four rooms of which the walls and ceilings are covered with frescoes, almost all from the master's hand; and the Vatican library, with its 20,000 manuscripts, and 200,000 printed books.

From the Capitoline Hill, where is the museum containing Hawthorne's marble fawn, the Capitoline Venus, and the dying gladiator, a capital view may be had of the Forum, with the arch of Titus and the Coliseum in the background. Just at the foot of the hill is the terrible Mamertine prison, of great antiquity, consisting of two chambers in solid masonry, now connected by stairs, but formerly only by a square hole in the floor of the upper one. Through this hole prisoners were let down by a rope, there to remain till their bodies were dragged out along a subterranean passage to the Forum to be exhibited to the populace. In this chamber was confined Jugurtha, who was starved for six days before his death, and Vercingetorix, and other captured enemies. Here also is the spring which tradition says was called forth by St. Peter to baptize his jailers. The dripping, vaulted roof and black walls convey an impression alike terrible and repulsive. A little past the end of the Forum stands, in solitary grandeur, the Coliseum. Magnificent as it is in its ruins, what must it have been in its glory! By moonlight the effect is indescribable. Would it be trespassing on the editorial good nature if I were to relapse into verse?

COLOSSEO ROMANO.

Slowly, at last, the pale and radiant Queen
Tipped the faint blue hills of the drowsy east;
Threading her far aerial course between
Clusters of stars, as some tall, ghostly priest
To his high altar turns, 'mid many a light
And twinkling candle-flame: so fell the night.

And as the murmured monotone of prayer
Sinks into whispers to a Host on high,
So the great city's hum spread on the air,
Fled out in music to the vaulted sky;
A silence, born of darkness, like a cloak
Covered the earth; and naught but memory
spoke.

Now long white shafts of silver glory fell
On each gray arch and ruined parapet,
Touched into life the crumbling citadel,
Where echoing evening zephyrs lingered yet;
And o'er that Titan relic there was cast
The brooding spirit of its mighty past.

Was it a dream? The galleries, tenantless,
Seemed full of life and shape and stirring things,
Half human, half unreal; I could but guess
At form or figure; half hushed whisperings
Ran round the great ellipse, and a low moan
Of anguish reached me from its heart of stone.

In the arena, stealthy and slow,
Stalked shapes of beasts, and all their jaws were red.

The pale stars shone on high, and down below
The living Pagan and his Christian dead ;
And laugh and song went on while Roman eyes
Feasted on brothers in their agonies.

Then into thin, attenuated air
The shades dissolved, but yet white faces peered
Into the night, still forms gave token where
Each grisly beast its giant outline reared :
Bright were the hopes which warranted the price
Of such unutterable sacrifice.

So the dream passed ; now nigh two thousand
years

Have writ their tale upon those mossy walls—
But still the memory of pangs and tears
Their woeful, blood-stained origin recalls ;
Not all in vain was life so madly spent,
Their altar once is now their monument.

The moss-grown dens are wrapped in ivy now,
Along their bars no iron footfall rings,
On the top wall, the Coliseum's brow,
The wild, clear-throated Roman linnet sings,
And traced by hands divine in stars o'erhead,
"The living Christian and the Pagan dead."

E. A. S.

FLORENCE, April 18, 1893.

(To be continued.)

Summer Student Service.

The Commissary has arranged for the following missions to be served by students during the summer vacation.

Temiscamingue, Mr. W. J. Hamilton.

Warren, and points east and west, Mr. R. J. Carson.

Magnetawan, Mr. A. C. Wilson.

Garden River, Mr. R. Renison.

Huntsville, Mr. W. J. Weaver.

A student will also be sent to North Bay to supply for Rev. A. J. Young, who goes to the seashore for change, and to help to build up his health. Mr. Young thinks that a few weeks' stay by the sea will do much towards completing the improvement reported in his health. We hope most sincerely that his hopes will be realized.

Parry Sound Mission.

A correspondent writes of the Easter services :

I cannot give you adequate description of the beautiful floral decorations, appropriate wall mottoes, the careful and accurate performances of our excellent organist, Miss Jukes, the hearty services of the choir, the deep interest of both morning and evening congregations (the latter of which was packed to the very door)—I was going to add, and may safely do so, the eloquent sermons of our Incumbent—all tending to make Easter, 1893, to be long remembered as a red-letter day in our history as a church. If unflagging interest in both sermons can be taken as indicative of the interest of the hearers,

our clergyman must have felt amply grateful with the results of Easter.

On Monday evening the annual vestry meeting was held. The financial statement made by the wardens was gratifying, indeed, and showed the church to be in good shape financially—receipts and expenditure about equal, all debts fully provided for, and the future bright and promising. Owing to the prolonged illness of Mr. W. B. Tindall, the people's warden, the work was performed by Mr. G. G. Gladman, the Incumbent's warden ; and the vestry showed their appreciation by extending to him a very hearty vote of thanks. Mr. W. B. Tindall was re-elected as the people's warden, and Mr. Gladman was again honoured as the Incumbent's choice. The auditors' report was ordered to be received on 18th of May. Mr. H. W. Walton was again chosen as vestry clerk ; Messrs. F. Dowell, W. R. Foot and Rankin as the Incumbent's sidesmen ; while Messrs. T. C. King, John Gardiner, and W. S. McKinley were chosen on behalf of the people.

The question of a parsonage was then broached ; Mr. Gladman, on behalf of Mr. J. W. Fitzgerald, making an offer of a desirable site in the east ward of the town, and Messrs. Tindall and Dowell speaking for certain sites in the west and centre wards. After full discussion, it was unanimously agreed that the site between the residences of Wm. Beatty, Esq., and Mr. Sheriff Armstrong, containing between one and a half and two acres of ground, be chosen, and that the wardens and Mr. Dowell be a committee to make the purchase at once. After this is done another meeting will be called to decide and arrange for the erection of a parsonage, as the vestry are unanimously of the opinion that they cannot afford the expensive luxury of paying rent.

LATER.—As noted in my last, Trinity Church congregation has decided to erect a parsonage. To decide was to commence ; to commence was to appoint a committee ; to appoint a committee in Parry Sound was to have something done. That something was first to raise the necessary cash to proceed with. This committee performed their duty, as was expected of them, and on Monday, April 10th, they waited on Mr. Beatty, purchased and paid for four-fifths of an acre of land, lying between the residences of Mr. Beatty and Sheriff Armstrong. This site is admirably adapted for a parsonage on account of its situation, size, and the very nice grove of evergreen and other

trees now on the plot. The committee will now proceed to devise ways and means of erecting the parsonage in about the same order and comparative space of time they occupied in purchasing and paying for the site. Success to them !

On the evening of the 11th of April Trinity Church choir gave an "At Home" in Jukes' Music Hall to the members of the congregation. The Incumbent and his estimable wife were present, and so was nearly every other official and member. A very enjoyable evening was spent—songs, solos, recitations, and conversation enlivened the gathering. Refreshments were served by the choir. All dispersed at 11 o'clock p.m., sorry to have so pleasant a gathering break up at so early an hour.

Huntsville Mission.

At the Easter vestry of All Saints' Church, presided over by Rev. T. Llwyd, satisfactory reports were presented by the retiring warden, Mr. Burke, and by the Burial Board, Sunday School, Churchwomen's Committee, Young People's Communicants' Guild, and Building Committee, showing a substantial balance on hand in every case, except the last ; the total income by the wardens and the various committees from all sources during the closing year having amounted to \$1,059. The Building Committee has erected a roomy two-story extension to the parsonage, and also provided it with foundation, cellar, verandah, etc., at a total cost of \$800.82, upon which a small balance yet remains to be subscribed. The following officers were chosen for the ensuing year : Wardens, Messrs. L. H. Ware and I. T. Burke ; sidesmen, Messrs. C. Peacock and A. J. Down ; lay reader, Mr. M. Kinton ; vestry clerk, Mr. G. S. Wilgress.

Emsdale Mission.

It is with deep regret we have to record the fact that Mr. John Pascoe, wife, and family, of the mission of Emsdale and the outstation of Ebberston, have gone to the Northwest. He has long proved himself a true Christian, a faithful Churchman, and an untiring worker in the Sunday School, of which he has been superintendent for many years. He was not only respected by his neighbours, but loved by teachers and children alike. His house was ever open to the clergyman, who always found a hearty welcome at any time. Our earnest prayer is that he,

his good wife and family, may be watched over by the kind Providence that has led them thus far through the journeyings of life until, finally, it close in perfect peace.

The congregation of St. Mark's, Emsdale, were much surprised to learn that some person had paid an account for them, amounting to over \$20, on account of painting the parsonage. The congregation offer their hearty thanks to the generous individual who has paid for them, as also to the kind-hearted shopkeeper who has waited patiently for it. There is yet some \$20 work due on the paint. Will some other kind friend step forward and pay it?

ALFRED W. H. CHOWNE.

Uffington Mission.

The time for review of Church life and work has again come and gone. The Easter services, with the jubilant and triumphant notes scarcely passed into an echo, are closely followed by the gatherings of Church members in vestry assembled, there to work out something of the plan by which they are to show that the Christian faith not only enjoins *credenda*, but also *agenda*. The Church stations of the colonial missionary field fall into line with this time-honoured and highly-valued rule, and by so doing the missionary meets with the most loyal and warm-hearted members of his various congregations.

ST. PAUL'S, UFFINGTON.—The annual vestry meeting was held here on Easter Monday. There was a good attendance, and the Rev. A. H. Allman presided. The minutes of the last meeting were read and confirmed, and the accounts presented by the clergyman's warden showed a favourable condition of things, since the subscriptions promised would leave a small balance in hand. Upon the parsonage and stable over \$200 had been expended, but most of that sum had come from outside. A very expressive resolution was passed unanimously, which recorded the vestry's appreciation of the worth and labours of the late people's warden, Mr. James Kirkpatrick. Mr. W. Tinkiss was re-elected clergyman's warden, and Mr. W. T. Kirkpatrick was elected people's warden in the room of his late father, having yielded to the very warm and earnest invitations pressed upon him by different members. Messrs. J. Irving and T. Fielding were elected sidesmen, and Mr. L. Smith was re-elected auditor. It was decided to commence a driving-shed forthwith.

CHRIST CHURCH, PURBROOK. — The annual vestry meeting was held here on Wednesday in Easter week. The attendance was small, but there was one member more than last year. The Rev. A. H. Allman presided. The minutes of the previous meeting having been read and confirmed, the accounts were presented by the people's warden (Mr. J. Colson), and passed. They showed a deficit, which resulted from two things—an increase in their quota of stipend, and a much smaller number of services, owing to the withdrawal of the former lay reader; and it was resolved to invite each member to take a rightful share of responsibility in order to balance income and expenditure. Messrs. Colson and Crozier, having been heartily thanked for their conduct in office during the past year, were re-elected to the wardenships, and Mr. W. Pain was re-elected auditor. It was resolved "that as soon as possible a stone foundation be placed under the church building, and that necessary repairs to the roof and other parts of the structure itself be carried out." After a few suitable remarks upon the fact that Mr. Colson had recently taken up the office of lay reader, the Incumbent closed the meeting with the benediction.

ST. STEPHEN'S, VANKOUGHNET. — Storms of snow, gales of wind, and snow-drifts have greatly interfered with services at this distant station, and these, with the intense cold, have also greatly affected the varying health of the Incumbent. Roads blocked by trees, and impassable now generally, have delayed the usual vestry meeting at this station.

Mission of Port Carling.

The Easter vestry meetings resulted as follows:

ST. JAMES' CHURCH, PORT CARLING.—Clergyman's warden, Mr. A. Lowe, in the place of Mr. W. H. Foreman, who, having served faithfully for several years in that position, wished to retire; people's warden, Mr. R. G. Penson (re-elected); sidesmen, Messrs. Stubbs, Sutton, Foreman, and Jones.

CHRIST CHURCH, GREGORY.—Clergyman's warden, Mr. M. Woods, in the place of Mr. W. Gregory, who was elected to represent the people as warden; sidesmen, Messrs. Tolten and Pain.

ST. JOHN'S CHURCH, BEAUMARIS.—Clergyman's warden, Mr. Wilmott, in the place of Mr. E. Broadley, who wished to retire; people's warden, Mr. W. Riley (re-

lected); sidesmen, Messrs. Broadley and Prowse.

Broadbent Mission.

At a vestry meeting held at St. Stephen's, Broadbent, the treasurer, on presenting his accounts, showed a balance of \$8.46 above the expenditure of the past year. The little church remains free from debt, although dependent upon the support of the few members of the Church resident in the neighbourhood. In past years, owing to the many improvements upon the building, larger funds were raised; but now, the church being so furnished as to be an ornament to the locality and a credit to the congregation, like efforts to raise funds are not called forth. Among the suggestions put forth was that but monthly offertories be taken up, and a suitable box placed at the church door for voluntary offerings at the weekly divine services. As the settlement is not of the wealthiest, strangers have expressed their dislike to the usual collection plate each time they attend. Messrs. William Bartlett and Edward Broadbent were again appointed clergyman's and people's churchwardens respectively, after which a resolution of congratulation to our Bishop upon his convalescence was passed, with the expressed hope that he may soon return, possessed of that perfect health and vigour so necessary for his diocesan work. Votes of thanks were passed to Mrs. Broadbent, as organist, and Mr. Edward Broadbent, as lay reader, for their services during the past year. The little hamlet is not lacking in hospitality, Mr. and Mrs. H. E. Broadbent having most kindly and gratuitously provided accommodation for their clergyman on the occasions of his weekly visitations.

At St. John's, Dufferin Bridge, a steady and regular congregation meet for divine worship each alternate Sunday; and although not so advanced as the other churches in the mission in organization, still the many improvements carried out about the building and burial ground speak well for the zeal of the members. The average congregation has slightly increased during the past year, and hopes are entertained for a bright future. Mrs. Cobb, since the commencement of the year, has held a small Sunday School for the children who live too far away to allow of their attendance at the Sunday School held by Mrs. Fry at St. Paul's, Seguin Falls. Mr. James Vigrass, churchwarden of St. John's, has greatly contributed to

wards the benefit of the mission by conveying from the railway goods sent by the W.A.

At St. Paul's, Seguin Falls, great progress has been made, as stated in a former report. The church has changed in appearance and doubled its congregation during the past year, and now that the Parry Sound Colonization Railway, which is to pass within a mile of the church by next July, has commenced active operations, causing quite a village to spring up there, the prospect is that still further advancement will follow. The members are desirous of completing their church, that at the next visit of our Bishop it may be consecrated, together with the burial ground surrounding. The efforts of the wardens, Messrs. William Fry and Andrew Kerr, and of their families, have been unceasing during the past year, and praise is due to all the members. Mrs. Fry, who is now recovering from a long illness, hopes soon to resume her duties at the Sunday School.

Thunder Bay Deanery.

SCHREIBER.—Mr. A. R. Bryant, formerly student of St. John's Theological College, Newfoundland, arrived from England in Easter week, and at once entered heartily into his work. He occupies the room reserved for him in the parsonage, which is let to a good tenant. In addition to the debt of \$240 upon the parsonage mentioned in my last report, I find that there is also due to Mr. Evans, the late Incumbent, the sum of \$70. A few days after Mr. Bryant's arrival I went to Schreiber to see him, and to advise with the wardens and principal parishioners. I could not stay to attend their vestry meeting, having to officiate at a wedding in Port Arthur; so directed them to elect both wardens, etc. I have since received a report of their meeting, and learn that Messrs. Dixon and Hardiman were elected wardens (Mr. Dixon re-elected), and Messrs. Sanders, Forde, Woods, and Wilson, sidesmen.

NEPIGON.—The change in the Church position and spirit of the people in this place saddens me. The unfortunate circumstance of giving permission to the Presbyterian minister to hold services in our consecrated church has borne wretched fruit. The Methodists being denied (I suppose "the line was drawn" there), as the Presbyterians have been since, on appeal to the highest authority, a bitter feeling has sprung up. A man accounted

to be one of the stoutest Churchmen here expressed to me the other day his opinion that the Church of England people were pursuing a sort of dog-in-the-manger policy; "not able to use the church themselves, and yet refusing to allow any one else to use it!" The result is that a general effort has been made, and a public school is to be built and the Methodists encouraged to use it for services, as sufferers from bigotry, etc. The only chance for recovery of anything like our former position will be in the detachment of Chappleau from this mission (but not to Moosonee, I hope), and the putting of Nepigon in its place for alternate Sundays with Schreiber.

FORT WILLIAM.—Mr. Kirby has been compelled to give up the public services in the township of Oliver. He came to consult me beforehand, and I could not see my way clear to advise him to do otherwise. The keep of his horse and the wear and tear of the vehicles required solely for his visits to the township were too much for him to be expected to bear the expense of, when the people manifested such apathy that they gave him nothing towards meeting these expenses. Five dollars towards his stipend they contributed last year. "Out of this" he has had to pay eight dollars to keep the church insured. As I know by painful experience (even long before Mr. Kirby relieved me of that township) what the difficulties are with which he has to contend, I can fully sympathize with him. He has borne long and patiently, and endured much, before taking such a step as the closing of a consecrated church. I am ashamed for some of your readers to learn that a number of these delinquent settlers are native-born Englishmen. But for this apparent failure in one direction, there is ample compensation in another. Being relieved from his journeys to Oliver, Mr. Kirby is able to give two full services every Sunday at Fort William, and the result has been an increased attendance, and much satisfaction and encouragement. He holds service also every Sunday afternoon at Fort William West. Mr. Kirby's quiet, steady, patient work is bearing good fruit. It is but just, however, to state that he has had good helpers; not only his courageous, energetic sisters formerly, and more recently his excellent and judicious wife, but also laymen staunch and true. Fort William mission is going on well.

C. J. MACHIN,
Rural Dean.

Port Arthur, April, 1893.

Bruce Mines.

To the Editor of The Algoma Missionary News:

DEAR SIR,—Permit me, through your columns, to make a *direct* appeal to the friends of Algoma to assist me with funds for the purchase of a parsonage for this mission (Thessalon). I am obliged to live at Bruce Mines, one of my outstations, eighteen miles away from Thessalon, which is really the home station, for the simple reason that there is not a vacant house to be had in the town. Of course, the bulk of my work lies in *Thessalon itself*, and to live away *here*, and do the work *there*, thoroughly and efficiently, is nothing short of killing work to both the missionary and his horse. There are, at the present moment, several good houses for sale in the town—one of which, in particular, is offered at a moderate rate. But, alas! we cannot purchase *for want of sufficient funds*. My people have done, and are doing, their very best in this direction; but we are few in numbers—like "the conies," we are "feeble folk." Will not some of your readers who are interested in Algoma's welfare come forward and help us in our time of need? We want at least \$100 at the present moment. Surely *twenty* might be found who, without feeling it at all, could each send us a five-dollar bill.

Thanking you for your space, I remain,
yours faithfully, W. B. MAGNAN.

Bruce Mines, April 3rd, 1893.

I earnestly commend the foregoing appeal. Of our many needs, a house for the clergyman and his family is, in this new country, among the very first. Of Thessalon, I would say that both clergyman and people are well deserving of help.

THOMAS LLWYD,
Commissary.

Burk's Falls Mission.

On Easter day the services at Burk's Falls were of the usual festal character, the congregation being above the average. A larger number communicated than at any previous period of the year. At the Easter vestry meeting, held next evening, there was not a large attendance, but a warm interest was manifested in the temporalities. Hitherto a separate account was kept for the missionary's stipend, and another for church expenses. It was decided, while retaining the envelope system and pledges to guide the wardens, to

make one fund for the maintenance of divine worship. By so doing it is hoped to lose sight of the missionary as a man, and to teach the people to give as a duty they owe to God. There has been little financial gain during the year. However, the audited statement of the wardens shows exactly how matters stand, and the difficulty experienced in the past is, it may be hoped, never likely to recur. The several officers were elected, and a resolution unanimously carried, thanking Mr. E. Bazett for his services as lay reader. The wardens were instructed to erect a fence around the church property at an early date. The Parsonage Committee was added to, and now comprises five members. It was resolved to do what was necessary to make a comfortable house for the Incumbent, hoping that Church people in older dioceses, at home and in England, would help to defray the necessary cost.

At Sundridge a vestry meeting was called for the following Monday, but was adjourned because but two persons—the wardens—put in an appearance. The statement prepared by the people's warden, however, shows that all demands have been met. Another meeting will be summoned at an early date, at which it is hoped greater interest will be shown.

The station at Todd's Corners is now abandoned. The family of Church people there, for whom services were occasionally held, leave the place shortly.

Not a little disappointment is felt because no response has resulted from the appeal for funds to aid in making the lately purchased house habitable for the missionary and his family. We do hope that the treasurer will soon be able to notify us that he has some subscriptions to forward us for that purpose. Will not some who enjoy comfortable homes help us in our endeavours to complete the work in hand?

Sudbury Mission.

The annual Easter vestry meeting of the Church of the Epiphany, owing to its being without an incumbent, was not held this year till Tuesday, April 18th. It was convened by Rev. E. A. Vesey, of Sault Ste. Marie, Rural Dean of Algoma, who occupied the chair. There was a very fair attendance of Church members, including some ladies. The financial statement for the year was read by Mr. R. Dorsett, people's churchwarden. The following is a brief summary :

RECEIPTS.

Proceeds from third annual bazaar, per Mrs. Purvis.....	\$145.00
Rent of house.....	35.00
Sale of Cemetery lots.....	9.00
Special collections per Messrs. Lennon and Dorsett.....	25.00
Envelope and other offertories.....	245.82
	<hr/>
	\$459.82
Disbursed.....	432.18
	<hr/>
Balance on hand.....	\$27.64

The report had been reported correct by Messrs. Wolter and Ryan, auditors, and was adopted. The Rural Dean spoke approvingly of the splendid financial showing the congregation made, there being not one dollar of outstanding debt, with a small balance on hand. He dwelt on the amount of true Church vitality existing in the mission, notwithstanding the fact that it had been without an incumbent the greater portion of the year, and in consequence had only had a few occasional services. The state of the mission was a source of great anxiety to him, and he hoped ere long a clergyman would be found. The gentleman now here, Rev. Mr. Lutz, would remain temporarily in charge. Moved by Mr. Ryan, seconded by Mr. Purvis, that Mr. Dorsett be re-elected people's churchwarden. Mr. Vesey thereupon named Mr. Purvis as the clergyman's churchwarden.

Mr. Wolter was elected vestry clerk, and Messrs. Johnson and Washburn sidesmen.

Moved by Mr. Purvis, seconded by Mr. Lennon, that a cordial vote of thanks be tendered Mrs. Chamberlin for her services as organist.

Votes of thanks were also given the retiring churchwardens, to the ladies who conducted so successfully the bazaar, and to Rural Dean Vesey for his kind attention to the interests of the mission during the year.

There was much regret for the ill health of the Bishop, and a sincere wish that he might soon return restored to perfect health.

Moved by Mr. Purvis, seconded by Mr. Wolter, that immediately his lordship the Bishop return he be requested to consecrate the church, and that invitations be sent the late Incumbent, the Rev. Chas. Piercy, of Burk's Falls, and Rev. Rural Dean Vesey. This motion was carried unanimously, and it is hoped that before many months Algoma will have another consecrated house of worship. During the progress of the vestry every gentleman present signed a list and put

down the amount he was prepared to contribute by envelope each Sunday.

The meeting then adjourned, having conducted the business in a very harmonious manner.

Rev. Mr. Chowne's Recovery.

DEAR MR. EDITOR,—It gives me great pleasure and I feel very thankful to be able to say that I am now so far restored to health as to have resumed my duties. On Easter Sunday I was able to proceed in the afternoon to Sprucedale, and to hold the annual vestry on Easter Monday at Emsdale; on Wednesday to go to Powassan, hold morning service and celebrate Holy Communion, and afterwards administer the Sacrament of Holy Communion to a sick woman and her husband in their house, and hold the vestry meeting in the evening, returning next morning by the early train. I do not feel I shall have done my duty unless I publicly acknowledge the kindness of those gentlemen who so ably assisted me, humanly speaking, to restored health. First, I would mention the name of F. L. Howland, Esq., M.D., whose kindness will not soon be forgotten by me. Next, the Rev. T. Llwyd, Rural Dean and Commissary of the diocese, who did all in his power to relieve me of any anxiety in regard to my services being taken, which he did by appointing those of Emsdale to the lay reader, Mr. Wm. Jenkin, who always has been and is ever ready to assist in promoting the glory of God in His Church. The outstations were well and faithfully served by Mr. L. C. Streatfield with a hearty good will. I am not oblivious of the many kind letters of condolence and sympathy from the clergy of this diocese, and others at a distance, and I am truly grateful to those who remembered me in their prayers at the throne of grace, as I know many did.

Yours faithfully,

ALFRED W. H. CHOWNE.

St. Mark's, Emsdale, G.T.R., Ont., April 22nd, 1893.

The Bishop in the Catacombs.

The following is an extract from a letter from the Bishop to Mrs. Sullivan, dated from Rome :

On Friday we drove to the Appian Way, the road so celebrated in olden times, and the one on which St. Paul entered Rome. There, the first place we visited was the Baths of Caracalla, an enormous place, even bigger than the Colosseum. Of course it is in ruins, but enough remains

to give one an idea what importance those old Romans attached to the use of water, and to show the site of the different kinds of baths, hot, cold, and tepid; then the dressing rooms close by, the gymnasium where they exercised, the stadium where they had their foot-races, and the great cavities below where the furnaces did their work. The water was supplied by a huge aqueduct, fourteen miles long, which ran through the walls and filled the pipes. They could accommodate no less than 1600 bathers at once. Here and there you can see fragments of the marble that lined them, and also of the mosaics that decorated the walls and roofs. But my chiefest interest lay in the catacombs, which began about a mile further out. They are in charge of a few old monks, whose sole duty consists in showing visitors over them. First of all, we entered our names in a book, and were given tapers, which we lighted at the entrance door as a monk unlocked it; then the descent began. Four flights of stairs down, and then in and out through an endless number of passages and chambers, where I could easily imagine one being lost, were he to go alone and his taper went out. Well, there it was, just as I had read of it, all with the passages excavated out of the "tufa," and not more than an average of three feet wide: the walls all pierced with long openings, each of which once held its silent occupant. In several we could plainly see the mouldering skeleton, the different parts lying undisturbed in their places. Ugh! it was dreadful! In some places were family vaults; in others, chambers set apart for the popes. I had expected to see a great many inscriptions, but these have been removed either to the Vatican or the Capitoline. Here and there we could see traces of the original frescoes, symbolical of the faith of the early Christians. One curious one of Jonah, first being held up by the sailors in front of the yawning mouth of a great sea monster, waiting to swallow him; then, further on, been thrown out to the monster; then slumbering under the gourd that sprang up in the night. I saw the "dove," too, frequently, and "anchor," etc., etc. [I may say here that I got a good view of the missing inscriptions in the Capitoline Museum, where I should like to have spent a whole day, if I could have spared it, copying. They are arranged systematically by De Rossi in fine galleries on the walls, all numbered. Scarcely one of them but had the "in pace" (in peace), the palm branch of

victory, the fish, the letters of which, in Greek, describe the name of Christ the X.R., the Alpha and Omega, etc.] Returning to the city, we stopped to see Scala Santa, or Holy Staircase, so celebrated in Luther's history; for it was while laboriously climbing it on his knees, in search of the 7,000 years' indulgence given to those who pay it this honour, that he suddenly heard a voice saying to him, "The just shall live by faith," and it proved the beginning of the turning-point in his history. While we stood at the foot of it, looking on, there were seven persons hobbling up with great difficulty—two nuns, one very old man, and four women. Such superstition, we say; but, poor things! they are terribly in earnest!

English Letter.

VI.

"*The spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we become.*" (We quoted the words last month, but we cannot quote them too often.) So wrote the holy man whose life was an illustration of his faith, whose every faculty was sanctified, whose every gift was laid at the Master's feet. His words have been chosen as the motto of the Mashonaland *Quarterly Paper*, and so *he, being dead, yet speaketh*, and kindles in the hearts of others the fire of love which burned so brightly in his own. It is by studying such lives as Henry Martyn's, by making ourselves acquainted with what others are doing, that our own ideal is raised, and our work comes to be more earnestly and thoroughly done. To narrow the margin of our thoughts and interests to our own small sphere (whether as individuals or congregations), to be so absorbed in our own affairs and needs as to allow them to assume an undue place and importance, is to limit most disastrously our spirituality, and the power and effectiveness of that which we strive to do.

"Otherness," it has been well said, "is the essential ground of affection," or, to put it in other words, "otherness" is the proof of our love, just as "belief's fire" is "enthusiasm." How is it possible to believe from the heart, to have deep convictions, and not to be swayed by them? How possible to know Christ and love Him, and not, above all things, to care for those for whom He cares? Was not His whole life on earth missionary in the very highest and deepest sense? And, therefore, must not our lives, if we would truly follow Him, be missionary too, every one seeking, not his own, but each his neighbour's good; not his own profit, *but the profit of many, that they may be saved* (I. Cor. x. 24, 33)? And so it comes to pass that *necessity is laid upon us*; we must

all be missionaries, you in Canada, and we at home. In that beautiful novel-study, Shorthouse's "Sir Percival," the stately Duke, when informed that the brilliant young Cambridge graduate to whom he was being introduced was about to take Holy Orders in obedience to the divine leading, bowed, and said, with great courtesy: "It is the loftiest profession 'on earth.'" And surely he was right; there is none to exceed it when it is practised nobly, and that can only be when, in Henry Martyn's words, nearness to Christ brings intensity of life. I do not think that we at home half realize or take into account the stupendous difficulties which beset the missionary, equally, if differently, in Africa, Asia, and America. High ideals increase the difficulty a thousandfold, for only with these is the sharp sting of failure felt in all its bitter pain; only then does the contrast so vividly stand out between aim and achievement, hope and realization. And if it be easy to surrender to circumstance and the commonplace at home, if the busy rush of nineteenth-century life and thought is only too apt with us to shut out prayer and quiet intercourse with God and the study of His Word and works, how much harder must not the struggle be, how far greater the need of strength and support, for the missionary surrounded by heathen, or dwelling in the thinly-populated backwoods and Northwest prairies, away from all those outward aids to religion which home life affords, missing the spur and incentive which contact with numbers of fellow-Churchmen and women brings, and unable to keep abreast of current thought and literature and cultivation?

Loneliness is a terrible strain, of whatever nature it may be; it must be terribly hard for any one—man, woman, or child—to *hold fast* away from nearly all that has hitherto helped them onward and upwards. Then, indeed, must the lesson be learned that inherited belief, good and precious as it is, must develop into strong personal conviction, or lessen in force, surely and certainly, if imperceptibly. We do need to keep this view of the case well before us in our endeavours to help our brothers and sisters in Algoma. We know that many have drifted away from the Church of their fathers because that Church, in the past, has not gone out with them and been ready to welcome and minister to them on their arrival in Canada. All honour to those who have done the pioneer work of the Church for her, who have broken up her *fallow ground*!

The question before us now, however, is: How can we best strengthen the hands of the Church in Algoma? And here, again, as last month, we must say at least this: If you want us to help you, you must help us. If we work for you to supply your need, let your growing adherence and devotion to the Church of your fathers, your growing devotion and allegiance to that Church's divine Head, be your recognition of the service we strive to render. It is for you, settlers, and lay brothers

and sisters (not the clergy only), to be missionaries to one another, to live near to Christ yourselves, and then to bring others to Him. It is just *otherness* all the world over. The little child that tries to be good and obedient and loving helps others to be so too. The adult who would do something for others will best do it by example. And the very poorest settler in his lonely shanty has his opportunity of showing that neighbourhood does not consist in numbers, but in love.

May that divine love burn so clearly and brightly and steadily in all our hearts that, by the miracle of Christ's transforming grace, it may kindle the smouldering embers into life in the hearts of others; that so we, in our short earthly day, may do our part, our utmost part, to extend our blessed Master's kingdom, and to hasten His coming!

He waits—it is we who keep Him waiting, because "belief's fire"—enthusiasm of deed—is so slow to burn in our lives!

Graham Wilmot Brooke, who gave his life for the cause of Christ in the Soudan, on one occasion told the English audience who had assembled to hear him that he had heard of no fruit of his previous visit. "When I came back here," he said, "I enquired if any one had yet gone out to the heathen. I was told—no. I shall not describe the horrors of heathendom to you any more. It is of no use. *What you need is to get into sympathy with Christ.*" And so he, too, struck the true missionary note. Once let that note sound full and true from us, and what a tower of strength might not our English association be to the Church in Algoma! May not the lovely music of such lives as Henry Martyn's and Graham Brooke's speak to us in tones whose deep vibrations shall draw responsive echoes from our hearts?

A. B. TUCKER.

Indorse It.

Appended to the Ascensiontide appeal of the Domestic and Foreign Missionary Society of the Church of England in Canada is a note calling attention to a resolution passed by the General Board of Missions in Montreal last autumn, when the Provincial Synod met in that city. The resolution is as follows:

"That the Board of Missions hereby expresses its conviction that no diocese or parish ought to make any special appropriation of the collections taken up in response to the Epiphany and Ascensiontide appeals from the Board of Management, which should in all cases be transmitted through the proper diocesan channel to the board, to be dealt with as in its judgment seems best."

We imagine that the spirit of loyalty to the Church will need only that the resolution be placed before the people in order to secure a united acquiescence to the request of the board. If it were otherwise, it would not be less than a want of confidence in the board of our own choosing. Those whom our representatives choose, we choose.

Conlon's Camp, La Cloche Mountains.

We received a visit to-day, March 2nd, from the Rev. F. Frost, of Sheguandah mission, on the Manitoulin. He was on his way to visit the Indians residing on the Spanish River. He stayed all night with us, and preached to the men in the camp. After supper, the cook cleared up the camp and arranged it for the service. A large number of the men took advantage of the opportunity afforded them of hearing the Word of God. At a given signal they left their own quarters to come to the service, and they listened attentively while the reverend gentleman spoke to them about the power of Christ delivering from the power of the devil. This is the second time Mr. Frost has been to see us this winter. The last time he was here was early in January. He stayed till noon the next day, and then on his way down called at the other camp and stayed a while there. He brought a quantity of papers and magazines, which he distributed among the men. We are altogether about eighty in camp.

Our Indian Homes.

SHINGWAWK AND WAWANOSH HOMES—AN APPEAL FOR AID.

DEAR FRIENDS,—If any apology is needed for my delay in issuing this circular, it will be found in the pressure of my work here, and even now I can only spare a midnight hour for the purpose. It is not necessary for me to say much about the nature of our work, the name "Industrial Homes" explains all, and it will be our aim to carry on this work to the best advantage of the children under our care, morally, socially, and spiritually. The only cloud on the horizon of our work is the necessary funds for the maintenance and support of the children, as well as the salaries of the different employees necessary for the trades taught. We have at present the following employees: Superintendent, schoolmaster, matron, housemaid, carpenter, bootmaker, tailor, farmer, and laundress. It is no small matter to provide funds for the payment of all these, and to dispense with any of them is to cripple an important branch of the institution. Our success, therefore, will depend, to a great extent, on the sympathy and assistance of our Church people and other friends. To this end I issue this circular, with an earnest prayer that God may put it into the hearts of many kind friends to come to our aid. Outside of the government grant, we depend altogether upon the voluntary contributions of our friends, many of whom are annual supporters of children. I am sorry to say that both have decreased very much within the last few months. When Mr. Wilson resolved to sever his connection with the Homes, the Secretary and Treasurer in England resigned, so that practically there are no funds coming from that source. It will be our aim to renew the interest in our work in that country, and

have a treasurer appointed to receive contributions for us. Another source of leakage is in the transfer of Sunday School supporters from the Shingwauk to the Elkhorn Home, as well as several private contributions. It is therefore necessary to reduce as much as possible the expenses. But there is a great deal to be done that is absolutely necessary, such as repairs, cleaning, etc., etc.; for the first thing required in an institution like this, for health and happiness, is cleanliness in the surroundings, and that we have not, although we are doing a great deal each day towards that end. The whole building I found in a wretched condition, but I fear our want of funds will not allow us to do much.

To provide funds for the proper carrying on of this work is no small responsibility. Even with the strictest economy, the entire expenses for each week is \$175. All that we ask is an income sufficient for our needs, and we appeal to you now, Christian friends, to give us your sympathy and help in caring for these poor children, some of whom are friendless orphans. It is our privilege and duty to train them up in the ways of Christianity. Let us not be indifferent to the responsibility.

We therefore ask Sunday Schools and private individuals to undertake the support of a child in the institution. The sum required is \$75 for each child, or, if clothes are provided, then \$50 will support it. We have now fifty boys and twenty-two girls, about half of whom are provided for. Who, then, will come to our aid? Please remember that under the new management all contributions are to be sent direct to the Diocesan Treasurer, D. KEMP, ESQ., Synod Office, Toronto. If any information is needed please address the Principal, who will be always happy to answer all inquiries.

I will close with an earnest request that those who are rich in this world's goods will contribute liberally towards this great and good work, where these poor children of our Indians are trained up to love and serve the Lord Jesus, and also are fitted to earn an honest livelihood amongst us.

Hoping for a liberal response from many kind friends, I remain, yours in the Master's work,

REV. J. IRVINE,
Principal.

Sault Ste Marie, March 20th, 1893.

Committee: Rev. T. Llwyd, Commissary; Rev. J. Irvine, Principal; Judge Johnston, Secretary; T. J. Thompson, Vice-chairman; Rev. E. A. Vesey.

Acknowledgments.

Receipts at Synod Office, Toronto, for the Diocese of Algoma, received since last issue of THE NEWS, will be acknowledged in the June number.

The Rev. Arthur J. Cobb desires to thank the ladies of the Cayuga Branch of the Woman's Auxiliary for the contribution of a large roll of carpet, sent per Mrs. Simson, towards the furnishing of his new home.