

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
Vol. VI. No. 8.

TORONTO, AUGUST 15, 1894.

Published Monthly,  
50 cents per annum.

## The Algoma Missionary News

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PUBLISHERS:

THE BRYANT PRESS,  
20 BAY STREET, TORONTO.

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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.

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### Notes by the Way.

FAITH is the last great link 'twixt God and man. There is more wisdom in a whispered prayer Than in the lore of all the schools.

REV. RURAL DEAN LLWYD, of Huntsville, is gradually regaining strength. We hope he may be completely restored to health.

WE direct attention to the Bishop's letter to the S.P.G., and to the evidence it bears to the valuable aid received from that society.

HUNDREDS of our readers will peruse a second time the columns giving an account of an episcopal visit to our Indian brethren to the north of Lake Superior.

THE Right Hon. Sir John Thompson, Premier of the Dominion, is rusticated amid the scenery of Muskoka. There, if anywhere, he can get away from the busy haunts of men.

FROM several of the clergy of the diocese have we received intimations of approval of the substance of the letter in

last month's issue from the pen of Rev. C. J. Machin, of Gravenhurst.

DURING the warm months of July and August, Rev. Rural Dean Chowne and family are camping on the shores of Mary River, opposite the village of Huntsville. Mr. C., however, never misses his Sunday duty.

THIS month we again hold over a continuation of "American Notes," descriptive of some of the features of the scenery, etc., enjoyed by the Bishop and Canon DuMoulin when away in search of health among the high lands of Colorado.

A CLIPPING from a rural newspaper, forwarded a fortnight ago, is to the effect that the Freemasons of Parry Sound attended divine service at Trinity Church on the festival of St. John the Baptist, when Rev. W. Evans preached an appropriate sermon.

FROM reports recently to hand, we learn that Rev. A. J. Young, of North Bay, is almost, if not fully, restored to health. We should not at any time be surprised to hear that he can perform all the work of the mission without the assistance of a catechist.

THE Bishop returned from his Nepigon trip on Saturday, 28th ult., by the C.P.R. steamer from Fort William, holding service on Sunday forenoon just before landing. A large congregation assembled in the saloon. He leaves home again on 11th for his island tour, and hopes to visit the mission of St. Joseph's Island, Gore Bay, Sheguiandah, and Manitowaning, returning in time to gather up some arrears of work at Cook's Mills, Ilfracombe, Emsdale, Rosseau, etc., during the tourist season.

THE Standing Committee of the diocese met in Huntsville on the 19th ult. There were present: Rev. Rural Dean Llywd (in the chair), Rev. Rural Dean

Chowne, B.D., Rev. James Boydell, M.A., Exam. Chap.; Rev. C. Piercy, Secretary, and G. S. Wilgress, Esq., B.A. The chief business was with reference to the arrangements necessary for holding the proposed meeting of clergy of the eastern half of the diocese. The result of the deliberations of the committee was the unanimous approval of a resolution opposing the summoning of the meeting known as the Eastern Convocation. The Secretary was instructed to forward a copy of the resolution to the Bishop, who was absent on a tour up the Nepigon. We are in a position to say that the reasons assigned by the committee are by the Bishop deemed sufficient.

A VALUABLE addition has been made to our diocesan clerical staff in the person of the Rev. W. C. Bradshaw, formerly incumbent of St. Luke's, Ashburnham, Ont., and for the past five years rector of St. Luke's, Denver, Col., U.S., who has been nominated to the Bishop by the congregation, and by him appointed to the incumbency of St. John's, Port Arthur. Mr. Bradshaw has accepted the appointment, and hopes to enter on his duties about the middle of the present month. We extend to him a hearty welcome to the clerical brotherhood of the diocese. Mr. Bradshaw's long and well tried experience in various departments of Church work will, doubtless, bear abundant fruit in the important parish in which his lot will be cast. During the vacancy which has existed since the resignation of the Rev. C. J. Machin, the parochial duties have been discharged most faithfully by the Rev. W. R. Webster, as *locum tenens*.

### Among the Indians.

Very interesting are the two letters which we print below. The first is descriptive of the trip up the Nepigon, and is from the pen of Mr. Alan Sullivan, while the second will easily be recognized as a letter from the Bishop:

DEAR MR. EDITOR,—Within the last month it has been my good fortune to accompany the Bishop for the fourth time on his visit to the Indian mission on Lake Nepigon. On this last trip our party was made up of the Bishop, Miss Kathleen Sullivan, Mr. W. A. Smith, of Toronto, and myself, Mr. Renison and his family, and Chief Oshkapkida and seven other Indians, these latter having come down from the mission to escort us, making in all a total of eighteen, so our cortege was of no small dimensions.

Our starting point was Nepigon station, on the main line of the C.P.R., this being the mouth of the Nepigon River, and about seventy miles east of Port Arthur. Here we found the chief and his companions waiting for us with two large canoes, but these proving insufficient we rented two more from the Hudson Bay Company.

Canadian readers may see nothing out of the way in an undertaking such as this, but to those in England it may be well to explain that every requisite and necessary for the provisioning, bedding, tent accommodation, etc., for eighteen people had to be foreseen and provided, for once we said good-bye to Nepigon station no supplies were to be had till our return, except as might be the spoil of rod or gun. Nepigon River is itself about forty miles long, but in that distance falls no less than 330 feet, this being the altitude of Lake Nepigon (area, 6,000 square miles) above what the Indians call "Mother of Waters," or Lake Superior. This fall is concentrated in about six miles of rapids of various lengths, from two miles to one hundred yards, between which are long stretches of smooth water with a current more or less strong. The banks are thickly wooded to the water's edge; cedar, spruce, poplar, balsam, jackpine all being abundant, while the river itself is generally admitted to be the finest trout stream in America, being literally alive with the true brook trout, ranging in weight from one pound to eight, but of this more anon.

On Tuesday, the 10th of July, we embarked in our four birch bark canoes, the chief taking the Bishop in his own canoe, under his personal charge. With a blue sky and a fair wind we crossed Lake Ellen, a widening of the river just above its mouth, and turned north into a strong, swift current, which lay for nine miles between us and Camp Alexandra, our first portage, where we should have to unload, and baggage, tents, canoes, and all our belongings be carried on men's backs for two miles to the next stretch of smooth water beyond. It was a pretty scene. No noise save the dip of the paddles, the breeze shaking the poplar leaves along the shore, and the wash of the stream as it parted to the yellow bows of the canoes, until, far up the river, we heard the boom of the big waves as they came tumbling in wild confusion over the falls at Camp Alexandra. At this point the

portaging began, and here I will take the liberty of explaining how portaging is done. It would be a physical impossibility for any man (excepting Sandow and his kin) to take a weight of from between 150 and 200 lbs. in his hands or in his arms and carry it at a dog trot for miles; but the Indians do it, and in another way, which is this: If you were to imagine a bundle of rugs done up for travelling, and instead of the rugs put two bags of flour weighing, say, 150 lbs., and were to lengthen the handle and make it three inches broad, and of one thickness of leather, and long enough to slide it on the upper part of the forehead, so that the bags came between the shoulder blades and the small of the back, and were to bend your head and body a little forward, so that the spine, neck, and head were all in a straight line, you would have exactly the idea which the Indians embody in portaging. There is only one difference, which is in the portage strap, and this is about twenty feet long and an inch wide, with a broad band four inches wide and a foot and a half long in the middle. A three-fathom canoe requires two men to carry it, the bow on the shoulder of the first, and the stern on that of the other. Portage straps are tied to the thwarts, an end coming down on each side. These ends are held in either hand, and so the canoe is balanced without having to reach above the head. A canoe such as this weighs from 75 to 150 lbs., the weight varying with the age and condition of the bark, whether dry or otherwise, etc. The portages are narrow paths, roughly cleared, running through the woods, and are, by courtesy, the shortest and best cuts from one end of the rapids to the other. In this river the rapids are so dangerous that as much portaging has to be done in descending as in ascending; but, coming down, the loads are generally lighter, provisions, as a rule, being almost, if not quite, exhausted.

The long portage was at length completed, and bag and baggage deposited in a chaotic mass at the foot of another stretch of clear water. The day had worn to a late afternoon, and the sky looking dull and threatening, and the next camping place being too far off to proceed, we camped where we were. Tea-kettle and frying-pan were brought into requisition, and in half an hour we were all discussing a most welcome meal. Tea, coffee, bread, potatoes, fresh trout, etc., made up a menu from which the most fastidious would not turn away. "*Fames optimum condimentum est*" is a maxim which always holds good on the Nepigon. Next morning an incident—or, rather, accident—happened, which I mention in order to evidence certain points in the Indian character which are only too often either denied or almost wholly lost sight of. While bathing off our camp before breakfast, I had the misfortune to step on a broken bottle, which lay half buried in the

sand, and had been thrown there by careless tourists; the result was a deep cut in the ball of the foot, and more or less loss of blood. The Indians were immediately all kindness and sympathy. The old chief started off into the woods, and, after a long search, brought back a rare herb, which he told me to apply to the wound to stop the bleeding. Crippled, and unable to walk, I wished to stop on one of the portages and wait the return of the party in about ten days; but our dusky friends would not hear of this, and over portage after portage I was carried (one of them two miles long), in a litter made of tarpaulin stretched between two poles. Nothing could exceed the kindness and care showed by these poor Indians; every possible need was foreseen and provided for, and this till we reached the mission, a distance of some fifty miles from the scene of the mishap. It is to be remembered that they had come down from the mission to meet us, and would have to return after bringing us back to Lake Superior; this meant two hundred and eighty miles of voyaging, all of which they had volunteered to do out of love for their Church and affection for their Bishop. Delayed somewhat by bad weather and the transportation of a cripple, we at length reached the mission, just after sunset on Friday, saw the Union Jack mount the flagstaff beside Oshkapkida's house, and heard a salute from all the rifles left in the settlement. Landing at Oshkapkida's house, we shook hands with his wife, and then paddled up the shore about half a mile, to pitch camp in the little clearing opposite the church, and almost exactly on the site of the parsonage so unfortunately destroyed by fire a few years ago. All were tired, and very soon, when the moon climbed out of the pine-tops, she looked down on the white roofs of our two tents, and nothing moved save Michelle's cattle and the ubiquitous Indian dog.

Every one was more or less tired on Saturday, and the day was devoted to much-needed rest. In the afternoon the Indian women came to camp and did some washing, and one of them, being the fortunate possessor of a cake of yeast, apprised us of the fact, and offered to bake us some fresh bread, which offer was gratefully accepted. Our camp was beautifully situated on a small plateau, about forty feet above the lake, fully exposed to all the winds that blew, and from which the eye could roam over miles and miles of blue water to the opposite shore of the bay—for the mission is not situated on the lake proper, but on a bay some fifteen miles broad by ten deep. The mission itself is sadly diminished in number. Measles and consumption, the two great scourges of the Indians, have played sad havoc with the little band, but the survivors cling with touching constancy to their Church and their adopted faith.

The Sunday and Monday following will always be held as red-letter days in the his-

tory of Negwenewang, and, as the Bishop proposes sending you a short description of their events, I will leave it to him. On Wednesday afternoon we said farewell to the mission and turned our canoes towards Flat Rock, the first portage on the Nepigon River on the way down. Delayed somewhat by a strong southerly wind, we camped that night on the lee shore of a friendly island, and next evening made Pine Portage, where we decided to spend a few off days fishing. Our expectations were more than realized, trout being very plentiful, ranging in weight from two to five pounds. Two rods killed one hundred and forty fish in four days, of which the average weight was about two and a half pounds. At Pine Portage Chief Oshkapkida bade us Godspeed and turned his face to his home on the shores of the lake. The old man was much affected, and many were the unspoken wishes in the kindly glance of his eye and the warm grasp of his hand. His honest sincerity and gentle courtesy had endeared him to us all, and it was with many regrets and hearty "boozhoos" that we watched him pass the portage strap over his brown, wrinkled brow and glide away into the pines through which the path wound up to the head of the rapids. After passing Split Rock, a most lovely bit of scenery, where a great, overhanging, crag-like island divides the river into twin rapids, we lashed the canoes together, shipped a mast in each, and, with a tent for a sail, sped across Lakes Jessie and Emma with a strong north-westerly wind. The long portage at Camp Alexandra was negotiated in double-quick time, and, after another day's fishing in the rapids, we reached Nepigon station safe and sound on Thursday afternoon. And so ended our Nepigon trip. The Indians were unaffectedly sorry to part with us, and we with them. Their intelligence and universal good nature made the journey a continual pleasure, and we could not help feeling that here, indeed, was ground worth cultivating. Devout, scrupulously honest and affectionate, they would put many of their white brothers to shame if comparisons were drawn, especially if we remember that hereditary traits of life and character have, in this instance, been met with and eradicated. Though their numbers are woefully decreased, it is no less a duty to the few who remain to see that for them existence be something more than one long struggle for life in forest and on stream, and that they may feel that they are in touch and sympathy with the Sabgonosh, or white man.

E.A.S.

Bishophurst, Sault Ste. Marie,  
July 31st, 1894.

DEAR MR. EDITOR,—Allow me to supply what is lacking in my son's narrative of our visit to Nepigon by giving your readers a few details of the history of the Sunday and Monday spent there. As on former occa-

sions, these poor red men had made all the preparations possible to them for the visit of the "Kechemakkudawekoonuhya," arches being erected at intervals over the new road which they had cleared along the bluff overhanging the lake, the most ornamental one being reserved for the immediate approach to the little church, and bearing an inscription in Ojibbewa (cut out of white paper for lack of paint), which, rendered into English, ran thus: "We are happy that the Big Black Coat has arrived, according to the will of God," a welcome which was gratefully appreciated for the simple genuineness of the feeling it expressed. The church edifice itself is finished sufficiently for divine service. It was built by the Indians, of course under Mr. Renison's direction, every board and timber being prepared by their own hands with such material and implements as were at their disposal, but it is still unfurnished with font, communion linen, or decent chancel furniture. Still, it is the centre of these poor Indians' affections, the cross that surmounts it being the visible emblem of the simple faith that dominates their whole existence. The veneration with which they regard it is very striking, though their conceptions of its uses are occasionally peculiar. Your readers will, doubtless, remember how, some years ago, when a little son of Pedigoogun's was seriously injured in the back of the head by a gunshot, and the parents were momentarily expecting his death, they carried him as quickly as possible up to the church (the predecessor of the present building), and laid him tenderly on the floor, saying that the "Father's house was the best place for one of the Father's children to die in." Accordingly, as might be expected, the church was the centre of attraction on Sunday, July 15th, which dawned bright and clear, as though to atone for the damp and discomfort of the week before. At 10.30 a.m. the churchgoing bell rang out its summons, and very soon men, women, and children could be seen gathering in twos and threes for their accustomed worship. First of all came the consecration of the church, which was, of course, in English, the authorized forms not having been as yet translated into Ojibbewa. (Here may I venture to suggest that this grave omission be supplied at the next meeting of the Provincial Synod by the appointment of a competent committee for the purpose?) After the morning prayer, the lessons being read by the Bishop in Ojibbewa, the meaning of the service was fully explained in the sermon which followed, and the fourfold uses of the Church, viz., prayer, praise, preaching, and the administration of the sacraments, made clear in the simplest possible language, special emphasis being laid on the feelings of penitence and faith, which alone could render their worship acceptable. At the evening service an interesting class, composed of four young men named Albert, Dandish, John, Chicksaw, and one girl, Maggie, were

presented for the laying on of hands, their earnest response of "Mesuh oo-oo anauduhmaun" showing the sincerity with which they pledged themselves to be "Christ's faithful soldiers and servants to their lives' end." The sermon was on the subject of religious growth, and showed by very simple analogies from nature and human life how, in God's purpose, and according to the Church's conception of religious education, the little child, from its presentation at the font where Christ places His mark on his forehead and claims him for His own, should advance gradually through Confirmation and the Sacrament of the Body and Blood of Christ, until at last, nourished with the divine life conveyed by the Holy Ghost, he comes to "a perfect man, to the measure of the stature of the fullness of Christ." The service concluded with a celebration of the Eucharist, at which there were fourteen communicants. So ended a very bright and happy holy-day for the poor Indians of Negwenewang.

Sunday's sunshine overflowed into Monday, fortunately for the little colony, as a programme had been arranged for the afternoon, comprising games of various kinds, to be followed by a feast, the inevitable accompaniment of all Indian gatherings, and what these poor things had never seen, a limited display of fireworks, brought up for their special delectation. First, the race-course was prepared by the extraction of a few decaying stumps, and the men, women, and children had their several competitions in running, all entering into the contest with as much zest as though the scene was being enacted in some vast amphitheatre under the eyes of admiring thousands. The foot races were followed by canoe races, the course being round a rock about a quarter of a mile from the shore, and it was wonderful to see the rapidity and dexterity with which both men and women rounded the turning point. After this came a shooting match, for which there were six entries, when it was proved that the red man's supposed superiority to his white brother as a marksman was altogether imaginary. By this time the afternoon had worn away, and the setting sun suggested some provision for the "department of the interior," so fires were lighted, and pots and pans brought into requisition for boiling dough-boys, frying fish and pork, making tea, etc. All being ready, heads were uncovered and grace said, and the "luxuries" prepared disappeared with a rapidity which showed that, whatever else nature had denied the aborigines, she had endowed them with a liberal cubical capacity. The claims of the inner man being satisfied, the next item on the programme was the Indian dances. One of these was the ordinary tribal amusement, in which men, women, and children took part, each falling into line or out of it, just as they pleased, and all swinging in a circle round the players on the two drums

which supplied the musical accompaniment, with a shuffling movement of the feet, the arms hanging loosely by their sides. In the other, or "pipe dance," as it is called, only the men bore a share, each in succession giving an exhibition of the wildest and most grotesque contortions, with the head, shoulder, and one foot on the ground, the other in the air, the hand, meanwhile, grasping the pipe, or something representing it, which, as soon as he had finished, he handed to some one else, to indicate that he was to be the next performer. By this time the "shadow of turning" had fallen, and then came the event of the day, in the form of a display of rockets and Roman candles, which created the wildest excitement, and called forth, even from these seemingly stolid and unimpressionable children of the forest, every conceivable Ojibbewa exclamation which could express delight and astonishment. Shortly afterwards evening prayers were read by the flickering light of the camp fires, and within half an hour the "teepees" of the white visitors were wrapped in a profound silence, broken occasionally by the distant beating of the drum or the howling of the Indian dogs, of which a single family possesses no less than one-and-twenty, the great majority of them, apparently, useless curs, whose proper destiny was Lake Nepigon.

Tuesday was devoted to minor details of duty, such as the examination of the boys by the Bishop, in the porch of the little church, in the three R's, in all of which they acquitted themselves most creditably, considering that the only teachers they have had have been young men, Indians, like themselves, whose whole education has been received in the little school established on the spot. The Indians' gardens, too, were inspected. Irishlike, they pin their faith to the precious potato beyond all else, save what the lake produces, and, fortunately for them, the crop seemed to be as good in quality as it was abundant in quantity, as well as entirely free from that pest, the potato bug, which needs so much Paris green elsewhere. One of them, Obeseeken by name, had tried the experiment of sowing turnip seed, but, knowing no better, had buried it several inches below the surface, and was greatly disappointed by its non-appearance. In the evening an impromptu concert of college and other songs, with a banjo accompaniment by a white performer, gave great pleasure, after which the Indians observed the customary ceremony of naming their visitors. This, in each case, consisted in the delivery of a short speech by a "public orator," the announcement of the name, the placing of the hand on the head of the person named, and a general handshaking and "boozhooing" all round. The Bishop's son was called "Sungahnagwud," *i.e.*, "superhuman strength," with reference to his pluck in overcoming every obstacle in order to reach the mission, despite his accident.

His daughter they saluted as "Naqua," *i.e.*, "our daughter," in return for her kindness in coming to see them. A lady member of Mr. Renison's party was named "Minahbenooqua," or "good woman from the rising sun," while a gentleman visitor of very fair complexion was appropriately styled "Menkezhegud," "fair weather." The was followed by a pow-wow on the subject of the Shingwauk Home, and the advantages it provided for their children, but without immediate visible effect, their reluctance to part with their sons and daughters, and a superstitious prejudice awakened by the death of Frederic, a son of Chief Oshkapekida, under its roof a few years ago, both combining to render the appeal in its behalf altogether nugatory. Evening Prayer, as usual, closed the day, and with it our happy and enjoyable visit to Negwenenang.

As to the future prospects of the mission, it is to be feared that the outlook is not very bright. The numbers have been sadly reduced by death and removals. Twelve years ago it consisted of between forty and fifty souls. To-day no less than two and twenty of them sleep in the little cemetery attached to St. Mary's Church. Among these poor John Michelle, a fine young Indian, who died in the woods from loss of blood, the result of an accident, but whose influence for good led to his father's giving up, and providing for, one of the two wives he had married as a heathen, and, still further, to the erection of the church just consecrated. Muhgwa sleeps there too, one of the finest characters ever grown by divine grace in Indian soil. He had acted as both schoolmaster and catechist to the entire satisfaction of both clergyman and government superintendent, and, in the latter capacity, had never hesitated to rebuke the Indians for anything he thought was wrong. Poor old Wesqua also rests there, the aged Indian woman whom Mr. Renison rescued from certain starvation and death, and brought to his own home, after carrying her in his arms and on his back for miles together. Pedigoogun's little son is laid there too, his young life brought to an untimely end by an accidental gunshot wound.

While these and many others have been taken away in God's providence, not a few have strayed away to other reserves, either chafing under the restraints enforced in the mission for the maintenance of order and discipline, or possibly tempted by the greater material advantages offered elsewhere. Pedigoogun himself has gone to Red Rock because he would not be allowed to continue to practise the sorcery in which he indulged as a heathen—we were shown the black marks made in connection with it on the floor of his empty house—and also because the Indians would not accept his son as their teacher. Further, the reservation is at a most inconvenient point for the securing of supplies of any kind, the nearest stores being that at Nepigon station, 65 miles

to the south, and at Nepigon House, 40 miles to the north. This is a drawback sufficient to counterbalance the great advantages possessed by the mission in the fertility of the land, and the abundance of the fish supply. Again, the financial condition of the diocese does not warrant the continuance of the present outlay for the support of the mission, costing, as it does, \$300 per annum to defray the expense of Mr. Renison's periodic visits to Negwenenang. The idea of removal to Red Rock was suggested to the Indians during the recent visitation, bringing them, as it would, within reach of their clergyman without the labour of long, arduous journeys on the part of either; but it was not received with favour, owing partly to the value of the fish supply which would be sacrificed, and still more to the strength and sacredness of the tie which binds them to the resting place of their dead. Hence some other solution of the problem must be found. Indeed, Mr. Donnelly, government agent, has offered one, which, if feasible, would seem to cut the Gordian knot successfully. Speaking of our reserve on Lake Nepigon, he describes it as, without exception, one of the finest, if not the very foremost, among all those under his care in respect to geographical position, fertility of soil, supply of fish, timber, etc., and proposes to plant some of his pagan Indians there, a married white man being secured as teacher, catechist, and farm instructor, with house, garden, and \$250 per annum, the mission still remaining, of course, as hitherto, under the care of the Church of England. If this proposition can be realized, there is no reason why we should not confidently anticipate an era of missionary success at Negwenenang surpassing even the best it has yet witnessed, and one which, while building up the spiritual life of those of our Indians who have been already brought to "know God, and Jesus Christ, whom He has sent," will be also the means of bringing the light of the Gospel of the grace of God to many who are "sitting in darkness and the shadow of death." Will not all our readers who are interested in the poor Indian offer both their prayers and alms for the furtherance of a work already consecrated by so many touching and holy memories? E.A.

Bishophurst, Sault Ste. Marie,  
August 3rd, 1894.

### Aspdin Mission.

(From the Aspdin Church News for June.)

The afternoon of Friday, June 1st, though in a very busy time and in very bad weather, saw a congregation of sixty-four people assembled in St. Mary's Church for the service and confirmation, postponed so often, taken by His Lordship the Bishop of the diocese. The service was a very hearty one, and all thirteen

candidates were present, a matter for most sincere thankfulness, as some had to come for miles over most dreadful roads. The Bishop addressed the candidates and preached, besides, in a second short address, congratulating the people on the progress made since he was last here, especially upon their regular contributions to the different diocesan collections, and upon the completion of the stable, etc.

The knowledge of the catechism shown by the children here (of St. John's Church), though under great disadvantage, is most gratifying, and there are already in hand nearly a dozen more candidates for confirmation. Please God, we shall win the whole country in this neighbourhood.

All will be glad to hear that our old friend, Mr. G. F. Davidson, has come out head of his year in honour theology at Trinity College, Toronto, and is therefore winner of the Pettit scholarship. We give him heartiest congratulations.

#### Emsdale Mission.

The following is copied from the *Hampshire Chronicle* (England) of May 5th, 1894 :

CONCERT AND JUBILEE SALE.—Those who are interested in the missions of the Society for the Propagation of the Gospel in Canada will be glad to hear that a very successful concert and jubilee sale have lately been held at Stoke Charity in aid of the Emsdale mission station, Diocese of Algoma. This station is in danger of losing its resident clergyman, owing to the difficulty experienced in raising the necessary funds for carrying on the work of the Church; and the Rev. C. W. and Mrs. Streatfeild, whose two eldest sons have been residing at Emsdale for some years past, and have taken an active interest in Church matters, were naturally anxious to assist the people in their efforts to avert this misfortune. With this end in view, a concert was given in the schoolroom on Thursday, the 19th ult., when, as usual, the little room was filled to overflowing, and many were unable to gain admission. An excellent programme was provided, Miss Allison's violin playing being a special feature, and at the close of the entertainment the rector, in a short, humorous speech, invited all who were present to the jubilee sale. This was held at the rectory on the 26th ult., and thanks to the untiring efforts of Mrs. Streatfeild and Mrs. Pitter, of Hunton, whose requests for contributions had been most kindly responded to by their friends, was successful beyond all expectations. Two hundred and fourteen people paid their pennies at the gate, and so brisk was the business at the various stalls that in about two hours the bulk of the articles was disposed of. At the close of the sale it was found that over £20 had been taken, and this, together with the proceeds of the concert, and some donations from friends who could not send articles for sale, will enable Mr. and Mrs. Streatfeild to send out a sum of nearly £30 to cheer the hearts of our fellow-churchmen at Emsdale. It only remains to say that the promoters of the sale

are very grateful to all who so kindly helped to make it a success.

On receiving news of this splendid help, the wardens of St. Mark's Church, Emsdale, immediately commenced work on the stone foundation for the parsonage, which was very much needed, as the foundation timbers were found to be rotting badly. All the stone was drawn by members of the congregation as their contribution, and the work is now thoroughly completed at a cost of \$85, and paid for. The rest of the money was spent in settling two old debts which had hung over us heavily for some time, viz., \$9.40, balance due for rebuilding the parsonage chimneys, and \$40, a debt incurred a year ago in fencing the new cemetery. The cemetery is now almost completed, and will be ready for consecration by the Bishop this month. At a special vestry meeting held at the parsonage, Emsdale, on July 10th, the following resolution was passed: "That a hearty vote of thanks be tendered to the Rev. C. W. Streatfeild for his cheque of \$136.26 towards church expenses, and that the ladies of the family be included for their energy in working in our behalf."

#### Burk's Falls Mission.

Our last issue contained no news from this field. A little more space will, therefore, be required in the August number, for seldom does a month pass without contributing its quota of incident and routine. The event of the year was the visit of the Bishop of the diocese. It was more than two years since our diocesan had been here, his annual visitation being prevented by the illness which we hope, by God's blessing on the means used, is almost, if not entirely, conquered. The Bishop commenced his second Parry Sound tour in this mission, getting off the G.T.R. train at Sundridge on Saturday, June 16th. It was intended to hold a vestry meeting in the evening. But an election for the Local Assembly for the Province of Ontario was at hand. One of the candidates had arranged for a meeting that evening. The interest in political matters was deep and excitement was getting high, and the vestry meeting was not held. However, the Bishop met the wardens and a few of the members of the congregation at the house of his host, Mr. Joseph Edgar.

Sunday, June 17th, 1894, will be a red-letter day in the calendar of the

Church people in Sundridge, since on that day their little Church of St. Paul was consecrated and forever set apart for holy uses. The interior of the church has been much improved of late.

Following the consecration of the church was the confirmation of ten candidates—all adults—who were presented by the incumbent, Rev. C. Piercy. As always, the Bishop's address to the newly-confirmed was full of encouragement and instruction, while his words of counsel and advice—more fatherly than ever, perhaps—were calculated to make a lasting impression. At the conclusion of "laying on of hands," the Bishop commenced the Order of Holy Communion, in which he preached a stirring sermon in defence of the teaching of the Church concerning the baptism of infants and the rite of confirmation. His sermon, impassioned at times, was listened to with profit by many of our own people, we know. We hope that it was not profitless to those of the Anabaptist Society who were present, and whose recent actions called for a plain statement of the truth, in contradiction to the untruths propagated by the spread of Anabaptist literature. Tracts published in England, and specially directed against the Church of England, were lately stealthily circulated throughout this end of the mission. A number of those who are regular communicants stayed to join with the newly-confirmed in their first communion.

After dinner at Mr. Edgar's, where the Bishop and the incumbent were joined by Mr. Alan Sullivan, the two former started on a fourteen-mile drive to Burk's Falls, Mr. S. journeying to the same spot on foot. After a short rest and tea at the parsonage came the walk of nearly a mile to the Church of All Saints. Evensong was read to the end of the third Collect, when again candidates (four in number) were presented for confirmation. In his address the Bishop added to his words of counsel in the morning special emphasis upon the loyalty due to the Church and those who minister at her altars. Following, the Bishop preached from Proverbs xiv. 9: "Fools make a mock at sin." For nearly an hour the congregation of one hundred and eighty persons—the larger number of whom are connected with Christian bodies other than the Church—listened in rapt attention as the preacher pointed out characteristic truths concerning sin and those who make light of it, and the folly of thinking there is such

differences or degrees in sin that justifies such terms as venial or mortal, or other like classification.

On the morrow the Bishop and his son were busied with correspondence, drawing plans, etc., for a little church in newly-opened territory. In the evening, the Bishop presided at a meeting of the vestry, at which Rev. Rural Dean Chowne was also present. The Bishop expressed his satisfaction at the efforts put forth to provide a home for the clergyman. A distinct advantage to any mission was a parsonage. He could more easily fill vacancies where there was a house for the incumbent. The expenditure was both judicious and economical. The financial difficulties of the congregation were fully entered into—the debt for current expenses not having been reduced since the advent of the present incumbent. The Bishop offered conditional help, and the incumbent relinquished twenty-five dollars of his stipend for the present year. Arrangements were also made for the borrowing of money to meet the outstanding debts for material and wages on the parsonage.

It should be noted that the parsonage cannot be painted and in other ways completed until we have paid off \$150 now owing. At the present time there is no money in the Church and Parsonage Fund. Therefore, we may not look there. Where may we look? Surely to every reader of THE ALGOMA MISSIONARY NEWS. Some who cannot give us any money can give us their sympathetic aid by collecting sums from their friends and neighbours, and by their prayers on our behalf help us with patience and confidence to bear our burdens.

On Tuesday morning, the Bishop and Rural Dean left by boat for Maganetawan. After visiting that mission and also that of Broadbent, they returned on Friday evening. The next morning, soon after three o'clock, the Bishop was again astir, in order that he might not miss the early train going north. On that day (23rd June), the episcopal programme was marked for confirmations and vestries at South River and Powassan.

Rev. Canon Murphy, of the Diocese of Toronto, spent a few days in Sundridge, as the guest of Mr. Joseph Edgar. He preached in St. Paul's Church on the morning of the Eighth Sunday after Trinity. On the following Wednesday, July 18th, he was present at the picnic of the Sunday School pupils at Sundridge. Children and parents and friends spent a

delightful afternoon on the shore of Stoney Lake, while the teachers and a few helpers thoroughly succeeded in pleasing and feasting both old and young.

On the afternoon of Thursday, August 2nd, the pupils of All Saints' Sunday School, Burk's Falls, were entertained in the grounds adjoining the house of Mr. James Sharpe. The weather was showery and threatening until about two p.m. After that a nice breeze sprang up, and those who ventured out when appearances were cloudy had their numbers swelled by some who tarried until the sun was shining. The little ones enjoyed themselves much. The incumbent, joining with them, thanks Mr. J. R. Sharp, Mrs. Kelsey, and Miss Laxton, as well as Mr. and Mrs. J. Sharpe, for the interest manifested and necessary for the success of such affairs.

Referring to above appeal on behalf of the parsonage, the incumbent, Rev. C. Piercy, desires to add that subscriptions may be forwarded to him at Burk's Falls, or to D. Kemp, Esq., Diocesan Treasurer, Synod office, Toronto.

### Sudbury Mission.

This mission is made up of a congregation in the town and one at each of the mines known as Copper Cliff and Murray Mine. The incumbent also visits Cartier, a place on the C.P.R. main line, thirty-five miles west of Sudbury. In the town of Sudbury is a very pretty church, erected during the incumbency of Rev. C. Piercy, now of Burk's Falls. A bell weighing 407 pounds and a tower occupying the place of the porch having been added since Easter Day renders the sacred edifice a conspicuous object to travellers approaching the town from the direction of North Bay; and the bell makes its voice heard over a wide area of the surrounding country. The generosity and enterprise of the Church people have been well demonstrated by their having raised among themselves almost sufficient money to defray the entire cost since Easter. The church has also been fitted with both spring and wire blinds for screen and ventilating purposes, and some dozens of prayer and hymn books provided. Thus everything has been done to render the edifice comfortable and make all comers feel that their wants have been anticipated. Divine service is held every Sunday at 10.30 a.m. and 7 p.m., and Holy Communion administered every alternate morning service. The fasts and festivals

appointed are duly observed, with a weekly Evensong on Fridays. Sunday School on Sunday afternoon at 3 p.m. is well attended, the members on the roll having more than doubled since the advent of the present incumbent in February last. Nor are the funds in any way lacking, the offertory since last Easter to date showing a weekly average as follows: Sudbury, \$10.50; Copper Cliff, \$2.39; Murray Mine, \$1.50; total, \$14.29. This, it must be allowed, is an uncommonly good showing, when it is borne in mind that there is not one wealthy person among the three hundred Church people, reckoning old and young, in all the three congregations combined. Happily, also, there is no debt—the few dollars yet to clear the tower and bell we can see our way to cover at an early date.

Having now everything in order for the proper conduct of the Church's worship and the comfort of the worshippers, it is the intention of our people to at once proceed with the erection of a parsonage. At present they rent a house and stable for the clergyman, but that is most unsatisfactory in every way, and they hope, if their brethren in other dioceses will give them a helping hand, this summer to have suitable premises erected by the winter. Attention is directed to their appeal printed below:

A statement appeared in the January (1894) number of THE ALGOMA MISSIONARY NEWS, under the heading of "Sudbury," giving dimensions of the so-called parsonage here, length 19 ft., height 8 ft., width 11 ft., with two lean-to additions of the thickness of a single board by way of protection from the weather—heat, cold, frost or snow, rain or hail. Such the existing provision for a clergyman, for whom, if a single man, it is none too large or too comfortable—if having a family, it is out of the question for residential purposes—most stables are not worse, many much better. This condition of affairs has sadly hampered the mission in the past. There is now a resident clergyman having a family, for whom they have rented a house; but such additional expense compels the vestry to draw a larger sum from the crippled resources of the diocesan fund than they otherwise would, their aim being to render the mission nearly, if not quite, self-supporting. Provided the vestry can obtain prompt and generous help from their brethren, they hope to have suitable premises erected during the coming summer, and at Easter next (D.V.) to mainly take the support of their clergyman on their own hands. With this praiseworthy object in view they confidently appeal for donations, large or small. They have over \$100 in hand. All building material has to be brought from a distance, there being no bush or mill worthy the name in the neighbourhood. This adds largely to the cost, but they feel their cause to be good and the aim they have before them such as will commend itself to all who have in any way aided the diocese in the past, for it will materially cheer the Bishop and lighten his burden of care should they

after erecting the parsonage be able to say, "We thank you for the past help given, but will pay our clergyman ourselves in the future." So mote it be!

Donations in money or material will be most thankfully received (and acknowledged in THE ALGOMA MISSIONARY NEWS) by D. Kemp, Esq., Toronto, or by (Signed), W. H. FRENCH, Incumbent, JAS. PURVIS, R. DORSETT, } Wardens.  
Sudbury, Ont., Easter, 1894.

The two congregations of Copper Cliff and Murray Mine have each of them a service every Sunday, and at the last named a very successful branch of the C.E.T.S. has been established, having a membership of thirty-eight, meetings being held every Tuesday. Visiting these two places entails a drive of eighteen miles, half of which is over a road at times all but impassable. Cartier can only be worked on a week day. There are but 83 Protestants there. Divine service is held in the schoolhouse. The 83 are divided as follows: 29 Presbyterians, 27 Church of England, 10 Baptists, 16 unknown, 1 Methodist. The place is visited on Sundays by both Presbyterian and Methodist ministers. We get a good attendance and a hearty service even though we do go there on a week day. W.H.F.

#### Warren Mission.

The Right Rev. the Bishop of Algoma visited Sturgeon Falls and Warren on Monday and Tuesday, June 25th and 26th, for confirmation. After earnest and appropriate addresses, the celebration of the Sacrament of Holy Communion followed, in which eloquent and forcible sermons were preached. The newly-confirmed partook of the Lord's Supper with the older members of the Church. At the close of each service the Bishop addressed the congregations upon local matters, urging them to rally around their clergyman, to support him in will and deed. The Bishop appointed Mr. Robert J. Story as lay reader, to take the services when the clergyman is on duty at the other end of the mission.

On Saturday evening, July 7th, a concert was held at Sturgeon Falls for the purpose of raising funds to finish the interior of the church. The programme was admirably arranged, the recitations well rendered, the music excellent, the tableaux beautiful. All were well pleased with the entertainment, and thank the ladies and gentlemen who assisted. The sum of \$35 was realized.

The ladies of Cache Bay are collecting funds for a long open surplice to be used at that station.

On Tuesday, July 10th, a bazaar and tea-meeting was held in the Orange Hall at Warren. For the past two months the ladies of this station have been preparing for it. An entertainment was to be held, but circumstances would not permit a programme being rendered. Many kind friends assisted us, and after all was over found that we had realized about \$33. This is a small sum towards buying a church, but with the amount we had presented to us by kind friends we have on hand about \$45. E. LAWLOR.

#### Maganetawan Mission.

Mr. T. J. Hay, catechist, writes: I receive several Church papers, and generally pass them on to others when read. I have received, amongst others, *Friendly Greetings*, published at Ottawa, and have given that to a family who live nine miles away, who do not come to church often, though since I have held services at Chapman Valley they have attended there, walking three miles through the bush. The man, a farmer, has taken great interest in *Friendly Greetings*, and his wife tells me, in consequence, has determined to give up swearing and lead a new life. He is one in whom I have taken great interest, and this is, I am sure, a good testimony as to the value of Church papers. I lend Church histories, "Why I am a Churchman," and find they are read with interest. Where the people are poor, there would be a difficulty in collecting money to pay postage, as suggested by Rev. Mr. Burt. I have had papers sent me for many years free of charge. I could distribute many more copies than I receive.

#### Uffington Mission.

To the Editor of THE ALGOMA MISSIONARY NEWS:

SIR,—Recently a small book was published in England entitled, "Life in Algoma," by "H. N. B.," which, however, chiefly concerns this mission. Soon after I took charge here I paid a generous tribute to "H. N. B.," because of the church building he had effected, and the evident self-sacrificing labour connected therewith. I am very sorry that now I must take exception to some of the statements he has published, and the representations involved, because they are based upon misconception. I withhold a detailed statement, traversing (among other things) the chapter on Lewis-ham, and content myself, for the present, with giving "H. N. B." the opportunity of seeking the necessary information for removing the misconception. Three sources of information are open to him, viz., the Bishop of Algoma, Miss A. C. Day, and myself.

ARTHUR H. ALLMAN.

St. Paul's Parsonage, Uffington, August, 1894.

#### The Bishop's Letter to the S.P.G.

The following is printed in *The Mission Field* for July, and will doubtless be read with no ordinary interest both in Algoma and without, where we have friends who take an interest in the mission work prosecuted among the sparsely settled white missions and among the Indians:

ALGOMA DIOCESE.

A GENERAL REVIEW BY THE BISHOP.

I very much regret that I have been unable to present my report more promptly, but the sole cause of delay has been an illness contracted early in January during my tour in Muskoka, which has already debarred me from all Episcopal work for a period of five weeks.

In now submitting it, the first thought to which I desire to give utterance is one of devout and reverent thankfulness to the great Head of the Church, and also of heartfelt gratitude to the committee, for the measure of success which has marked the history of the diocese through another year, limited as it has been by my own enforced absence for a period of ten months, during which Episcopal functions were necessarily in abeyance, and, further, by the difficulties peculiar to missionary labour in a district such as this. The lack, however, of the Bishop's general oversight was largely compensated for by the watchful supervision of my commissary, Rev. Rural Dean Llwyd, incumbent of Huntsville, of whose indefatigable zeal and unslumbering vigilance I here desire to make most grateful acknowledgment.

With regard to my present clerical staff of co-workers, I cannot speak too highly in commendation of the faithful discharge of their arduous duties. Differing widely in natural temperament, theological opinions, and methods of parochial administration, I can most truly bear them this witness, that, with one consent, they seem animated by one common spirit of love for the souls committed to their keeping, and of loyal allegiance to the Church's doctrine, discipline, and worship. Even under the most favourable conditions, the missionary's work is most arduous, but when to its inherent difficulties are added the further disadvantages of (1) scantiness of present income; (2) the absence of all provision for the period of age and infirmity, an Algoma peculiarity which places her at a very serious disadvantage as compared with the eight other dioceses of this Ecclesiastical Province; (3) the lack in many cases of a

settled home; (4) the vain longing for a little congenial companionship; (5) the hopelessness of advancement, financially or otherwise, while in the diocese, let domestic needs multiply as they may; (6) the weariness of long trying journeys in all weathers, undertaken to minister to the spiritual needs of some isolated family—indeed, not seldom, an individual; (7) the cavillings and contradictions of unreasonable men and women among the laity, etc., impartial judges will, I think, admit that the men whose unflagging zeal and patient self-sacrifice can stand such a strain successfully, so far from being mercenary in spirit, must indeed be men "full of faith and the Holy Ghost."

I deeply regret to have to say that whereas three or four years ago we had twenty-six ordained missionaries in the diocese, the number now is only twenty, the missions lacking clerical ministrations being occupied by catechists, each superintended by the nearest priest, and all on probation as to their possession of the general aptitudes and attainment of the intellectual standard necessary for ordination to the diaconate. Ample explanation of the falling off in the number of our clergy is found, I think, in the difficulties enumerated in the preceding paragraph, but when I add further to these (8) climatic influences, affecting either the missionary himself or some member of his family (the incumbent of Sault Ste. Marie has just tendered his resignation on this ground); and (9) the strong attraction of more desirable fields of labour in older Canada, and especially in the United States, the marvel seems to be not that a few now and then transfer their allegiance to other dioceses, but that so many as twenty are found willing to remain at the posts where God's providence has placed them. Of these twenty no less than fifteen are privileged to find a place in the long roll of your beneficiaries; their names will be found in the statistical return enclosed herewith. That of the Rev. James Boydell (Exam. Chap.) has been transferred to the ordinary diocesan list, as the increased assessment which I have imposed on his mission leaves only £40 to be provided from other sources, and I have thought it more advisable to apply the society's grant of £50 for the benefit of another field, unbroken, than to divide it between two. I may here say that I had hoped to have seen Bracebridge taking her place by next Easter on the roll of honour as our third self-supporting parish, but this happy consummation has been unavoidably and indefinitely postponed by the recent destruction of its parsonage by fire. Fortunately, it was partially insured, but the additional outlay necessary for its reconstruction, together with the erection of a new church in the near future, will more than exhaust their energies for some time to come.

May I add a word here as to our Church buildings? My Church and Parsonage Fund has long since wholly vanished, a fact all the more disastrous from the consideration, first, that several of our little

places of worship remain unfinished for want of the necessary funds, the people's local resources being entirely exhausted; and, further, that there are several other districts in which, unless "houses of prayer" are erected, however plainly, the Church of England may as well abandon ground which she has been endeavouring to occupy, and hand over her children to be cared for by those who do not owe her allegiance.

One example will suffice. Along the Algoma branch of the Canadian Pacific Railway there lies between Sudbury and Thessalon a stretch of country 120 miles in length, with members of the Church of England scattered here and there over the whole distance. For their oversight we have one missionary, and *not a single church edifice*, while the "isms" are well furnished in both respects, *having no less than six representatives on the ground, five of whom are "ordained."* How, I would ask, can the Church, I will not say, flourish, but even exist under such conditions? How can we hold our Church people together, with services scattered scantily over long periods, and these, too, held in schoolhouses, farmhouses, hotel rooms, and other corners where nothing can be done "decently and in order"? How can our people be organized into compact little congregations, with no centre to rally round—no spiritual home which they can call their own, with its hallowed, clustering feelings and associations? Or how can we be expected to train the lambs of the flock into a fond and intelligent affection for their Church, if they are left, as they are in many places, for want of a church, to attend so-called "Union Sunday Schools," where the one condition of "union" is the banishment of the catechism, and the inevitable result is their final absorption into one or other of the "isms" thickly scattered over the face of the country? But we cannot make "bricks without straw," and I am compelled to look on, helpless to remedy the existing condition of things, but chafing under the conviction that scores of the Church's children are slowly, silently, but surely drifting out into the "Dead Sea" of practical unbelief, or away into the arms of nonconformity, because their own spiritual mother fails to make adequate provision for their needs. I emphasize this "architectural aspect," as I might call it, of our Church work, not as an appeal to the society at all—another and sister society readily responds to our applications in this direction—but simply as an illustration of one of the manifold difficulties which we have to combat, and of the varied claims lying against the very scanty resources at our disposal.

(To be concluded.)

### Acknowledgments.

Rev. E. Lawlor, Warren, begs to acknowledge a cheque for five dollars from "Anon." towards a new church for Warren; also \$6, six paintings, and two booklets for the same, from Nova Scotia; also, from T. Eaton &

Co., six neckties, five silk handkerchiefs, two ladies' aprons, two children's aprons, for the same; also the sum of \$1 from A. Brough, for the same; also, from Miss Sullivan, twenty-three books, twenty magazines, and some children's wearing apparel, for the same.

It is with much pleasure that I beg to acknowledge the subscription of \$14.67 for the erection of a parsonage at Sudbury. The sum was collected by the Venerable Archdeacon Kaulbach, M.A., of Truro, Nova Scotia, during his Lenten services.

EDWARD LAWLOR, M.A.

### RECEIPTS AT SYNOD OFFICE, TORONTO, FOR DIOCESE OF ALGOMA,

from 9th May to 9th July, 1894.

#### FOR GENERAL FUND.

Quebec Diocese W.A., \$149.65; Laura Holland, Truro, N.S., \$8; Sault Ste. Marie, St. Luke's, \$10; per Dr. Mockridge, treasurer, \$323.78; Ottawa, St. George's, \$15.18; Charlottetown, St. Paul's, \$30.05; Magdalen Islands, per Rev. J. Ball, \$5; Montreal, St. Thomas', \$28.85; Grace Church W.A., \$10; Miss Kate Dixon, £2; Toronto Diocese W.A., grant, \$35.

#### SPECIAL PURPOSES' FUND.

*Burk's Falls Parsonage.*—Per Rev. A. S. Hutchinson, £7.

*Shingwauk and Wawanosh.*—St. James' Sunday School, St. John, N.B., \$20.

*Shingwauk.*—Per Dr. Mockridge, treasurer, \$15.53; do., \$59.60; do., for Isaac Sands, \$20; do., \$140.78; Toronto Diocese W.A., grant, \$20.

*Huntsville Rebuilding.*—Trinity Sunday School, Montreal, \$44.44; Anon., \$5; Niagara Diocese W.A., \$10; Oakville, St. Jude's, \$1.

*Rev. E. Lawlor's Mission.*—Anon., \$5.

*Aspdin Parsonage.*—Toronto Diocese W.A., grant, \$9.15.

#### DOMESTIC MISSIONS—GENERAL FUND.

*Ascensiontide Colls.*—Sundridge Church, \$2.30; Sunday School, \$1.50; Gravenhurst, \$4.53; Sudbury, \$4; Copper Cliff, \$1; Fort William, \$8.81; North Bay, \$7.63; Gore Bay, \$5.80; Port Carling, \$1.45; Christ Church, \$1.07; Sheguiandah, \$2; Burk's Fall's Church, \$2.30; Sunday School, \$1.20; Dorset and Baysville, \$1.50; Parry Sound, \$7; Emsdale, \$2.24; Gravenhurst, \$1; Bracebridge, \$2; Falkenberg, \$1.15; Webbwood, \$2.55; Cook's Mills, \$2.27; Walford, \$1.63; Algoma Mills, \$1; Blind River, 75c.; South River, \$3; Trout Creek, \$1.50; Eagle Lake, \$1.15; Aspdin, 63c.; Allanville, 32c.; Lancelot, 27c.; Stanleydale, 84c.; Hoodstown, \$1.45; Uffington, 87c.; Purbrook, \$1.01; Vankoughnet, 68c.

#### FOREIGN MISSIONS.

*Good Friday Collections.*—P.M. Jews, Aspdin, \$1.07; Allanville, \$2.30; Lancelot, 24c.; Stanleydale, 40c.; Sprucedale, \$1; Emsdale, \$1.19; Ebbertson, 70c.; Joseph River, \$1.

#### EPISCOPAL ENDOWMENT FUND.

S.P.G., \$47.93.

#### SUPERANNUATION FUND.

Per Rev. Dr. Mockridge, treasurer, \$3.

#### WIDOWS AND ORPHANS' FUND.

Hoodstown, \$5.47 and 84c.

D. KEMP, Treasurer.

Rev. J. Dagg-Scott, of Baysville, Muskoka, begs to acknowledge, with sincere thanks, the kind gift of £1 from Miss Florence L. Cooper, 42 Portman Square, London, England, for the church at Dorset, Lake of Bays.