

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
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## The Algoma Missionary News

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

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THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Bryant Press, of 20 Bay Street, Toronto, to whom all subscriptions and communications of a business nature should be sent. But subscribers and friends are asked to bear in mind that the publishers have no financial or proprietary interest in the paper, and that all moneys received by them will be strictly accounted for to the Diocese, and that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50 cents per annum. But for clubs of five or more sent to one address the prices are as follows

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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.

In another column will be found the conclusion of the Bishop's report to the S.P.G.

REV. RURAL DEAN LLWYD's health is slowly improving. On two or three occasions he has taken part in the services of the Church.

It is with a sense of thankfulness we note that no serious results attended the accident to the Bishop and Rural Dean Chowne as they were on their way to Ravenscliffe from Emsdale. A runaway team on a Muskoka road is a dangerous affair.

It is with extreme regret we publish the fact that Rev. C. J. Machin feels compelled, on account of ill-health, to seek leave of absence for a few months. We voice the feelings of his brethren when we say it is sincerely hoped that his trip to England will result in such a restoration of health that on his return he will be able to pursue his duty with the energy and vigour that are characteristic of all his work.

At the last meeting of the Synod of Nova Scotia strong condemnation was meted out to the "truck" or "trade" custom, by which the poor settler, unable to dispose of his produce for cash, is compelled to take in payment goods from the dealer's store. The system is tyrannical, making very slaves of the toiler. In this diocese we know what it means. While it lasts, and until cash is the medium of trade, there will never be freedom for the poor man. Not a few among the poor and scattering population of the Diocese of Algoma are, because of their poverty and unfavourable surroundings, often compelled to submit to treatment which in the richer and more thickly-settled portions of the province would not be tolerated for twenty-four hours.

In directing our readers to the letter in another column from the pen of Rev. C. J. Machin, we wish to draw attention to a sentence therein to which we must dissent. Our esteemed correspondent, referring to the discussion of the topic, "What shall be done with Algoma?" says: "But the continuance of the discussion of the subject is, perhaps, better suited to the columns of the weekly Church press than to your own." The discussion of the subject is, indeed, well suited to the columns of the Church press of Canada—it cannot be brought too prominently forward. But it is *best* suited to the columns of THE ALGOMA MISSIONARY NEWS. Why should not Algoma's voice be heard through the columns of Algoma's journal? Why should our readers—all interested in the Church in Algoma—be forced to obtain from other quarters that intelligent opinion concerning Algoma's needs which can be so well expressed by our clergy and laity? None are so competent as they are to do so. In the writer's opinion, it is a duty they owe to the whole Church so to inform her members that any action taken in the future may be based upon knowledge of our case. Certainly, no subject is of equal importance to us.

Like Mr. Machin, whose letter published in July has been read with much interest, the older and more experienced workers on our clerical staff think the time has come when Algoma should take her place by the side of other dioceses by having synodical organization. This step, mooted for years, should now be resolved upon and striven for. If there are differences of opinion on the subject, let us know what they are, try to reconcile them, and send our little delegation to the next meeting of the Provincial Synod prepared to say just what Algoma desires and why. This subject we will return to another day. Meanwhile, in emphasizing our own columns as a most proper medium for discussing all matters connected with our diocesan life, we hope our correspondent, referred to above, will often be found contributing thereto.

### The Bishop's Resignation.

We are authorized to state that the Bishop's contemplated resignation will not take effect till the meeting of the Provincial Synod in September, 1895, at which time, it is probable, his successor will be elected. Meantime the Bishop intends spending the coming winter in Mentone, and returning in the spring for another six months' work, including the holding of the Diocesan Triennial Council in North Bay, in June, probably, the preparation of his final report to the Metropolitan, and such ordination, confirmation, and other official duties as may be called for.

### The Indian Homes.

Important changes are pending in connection with our Indian Homes. The Rev. James Irvine has ceased to be principal, and the committee are in correspondence with the Rev. W. Burman, so well known in the Northwest, as to the possibility of his assuming charge. Mr.

Burman has just paid a hurried preliminary visit to Sault Ste. Marie for the purpose of obtaining such information as to its previous management, present financial position, and the question of Government assistance and control, as will enable him to arrive at an intelligent decision in the matter. We hope most sincerely this decision may be favourable, as his well-known experience and executive ability would be sure to bring the work of the Homes up to a high standard of success and efficiency. Mr. J. K. Wilson is taking temporary charge of the Homes at the request of the committee. Miss Champion has resigned the post of lady superintendent, which she has filled for several years with great judgment and rare conscientiousness. This is another vacancy needing to be filled. A number of applications have been received in reply to advertisements, but no appointment has yet been made. Miss Browne still discharges her duties as girls' teacher, with the faithfulness which always characterized her work while in charge of the school at Garden River. The last annual report is out of the printer's hands, and will be mailed to contributors and others without further loss of time.

#### Maganetawan Mission.

The Sunday School and congregational picnic took place on August 8th. As the farmers were in the midst of harvest, it was not largely attended. On the arrival of the steamer *Glenrosa*, about sixty persons went on board and went down the river to Ahmic Harbour. The picnic grounds there were made use of, and a pleasant time was spent. After the inevitable meal had been partaken of, a few races were run by the children, and prizes given to the successful ones; and the boat having whistled several times, she was boarded once more, and Maganetawan was soon reached. A few came from St. Peter's, Midlothian. A sum of seven dollars was made after expenses had been paid. This will go towards putting a stone foundation to the parsonage, the cedar logs on one end and the front having rotted, and one corner is now sunk badly. Photographs have been taken of the church and parsonage of St. George's, and many have been sold to tourists and others, and there is now about \$15 in hand towards the foundation, which should be done before the winter sets in. There have been many tourists, but only one lady belonged to the Church.

#### Gravenhurst Mission.

The Woman's Auxiliary held a garden party on the 20th ult., in aid of the fund for the repair of the parsonage. They were assisted by some of the elder scholars of the Sunday School. The whole affair was exceedingly well conducted, maidens and matrons being indefatigable, and vying with each other in their efforts to make it thoroughly enjoyable and successful. The result was an addition of twenty-seven dollars to the fund.

C.J.M.

#### Uffington Mission.

The work of the mission has gone on in its usual steady course, and God has been pleased to bestow His blessing. The sick have been visited and exhorted, and the healthy duly reminded of their indebtedness; whilst the public services of our Church has been regularly and carefully celebrated. Purbrook, Vankoughnet, and Clear Lake have yielded fair congregations, notwithstanding the intense heat and suffocating dust. Uffington, however, has been most encouraging, since St. Paul's has been more than full every Sunday evening all through the summer, and the discomfort has led to discussing the necessity of adding a chancel, thereby providing extra accommodation for the people, and also completing the ecclesiastical architecture and requirements of the present building.

In addition to the efforts to reach the young on Sundays, the scholars of St. Paul's were called together on Friday, August 17th, for pleasure and recreation. Churchwarden Kirkpatrick had a splendid place prepared in a shady grove, where all kinds of amusement were possible, and a party of about ninety assembled. A most tempting table was set out, and the children enjoyed a bountiful tea, after which the table was again filled up with parents and friends. It was refreshing to hear grace reverently and earnestly sung amongst the trees of the woods. Through the kindness of some members of the congregation, apples and candies were scattered among the children, and a group of the entire party was photographed by a local artist, such matters adding much real enjoyment to the company. Above all, God's smile was upon us, for the weather was perfect, and the time for breaking up found every one glad and happy.

ARTHUR H. ALLMAN.

#### Ilfracombe Mission.

At an early hour on the morning of Thursday, August 23rd, the Bishop and Rev. Rural Dean Chowne started from Emsdale with the intention of holding confirmation and Holy Communion services at Ravenscliffe and Ilfracombe. Whilst proceeding on their journey the horses took fright and ran away. Fortunately no one was hurt, but the conveyance was broken. The Bishop and Rural Dean had to walk some six miles to obtain another vehicle. This accident naturally caused much delay, with the result that the Bishop and Mr. Chowne were unable to get to Ravenscliffe for the special service as previously arranged. A second start was made for Ilfracombe, where they found, on arriving at 4.30 p.m., a large congregation awaiting them, and twelve young men and women who were that day to receive the apostolic rite of confirmation. The service, in which the Bishop was assisted by the Rev. J. Pardoe, was immediately proceeded with. The singing was excellent, and the service altogether heartily entered into by all present. Most of those in attendance stayed to receive the Holy Communion. On his way back from Rosseau, the Bishop and Rev. Rural Dean Llwyd kindly arranged a special service in the Church Hall, Huntsville, on Tuesday, August 28th, for the benefit of those who were disappointed at Ravenscliffe. Seven persons were confirmed, who, with others, afterwards received the Sacrament of the Lord's Supper.

#### Mission of Gore Bay.

Our beloved Bishop arrived here on Monday evening by the steamer *Pacific*. At the request of many of the passengers, the Bishop held service on board and preached, which was highly appreciated by the large number of excursionists. His Lordship spent Tuesday and Wednesday with us. On Tuesday evening at 7 o'clock, assisted by the Revs. J. H. McLeod, incumbent, and W. Bevan, B.A., Rural Dean of Wellington, the Bishop held divine service in All Saints' Church, when thirteen candidates were confirmed. After an earnest and practical address to the confirmees, the Bishop preached from Hosea xiv. 9, and was listened to very attentively by the large congregation present. At the close of the service the Bishop congratulated the congregation upon the general improvement of the church since his last visit. MCL.

### Port Sydney Mission.

The incumbent and churchwardens of Christ Church, Port Sydney, placed a fine "Dominion" organ in their church on Wednesday, August 21st. The description is as follows: Five octaves; double-valve combination action with Scribner's patent qualifying tubes; eight sets of reeds; seventeen stops; grand organ and knee swell; in handsome oak case. A new organ was found to be necessary some six years ago, and a nucleus fund was then raised towards getting one. In July last the clergyman made an effort to raise the money necessary to complete that object, and his appeal was readily responded to. Mrs. Coxe, of Cobourg, gave a great deal of time and labour in preparing Mrs. Dignam and her pupils, who were staying at Glen Wild—the summer residence of Mrs. Dignam—to perform a piece entitled "Mrs. Coxe in Her Transcendental and Magical Portraits," which piece they gave on Friday, July 27th, with marked success. Messrs. Kaye and Whitmore, and Master Charlie Butcher, of Port Sydney, also performed in that part of the programme. The rest of the evening was filled with songs, recitations, etc., by members of the church choir, tourists, and friends. The entertainment was a very successful one, and added greatly to the fund. Mr. A. Sydney Smith placed his hall at the disposal of the church officers for the evening, and did all he could to make it successful. Mrs. Hardy—also a tourist from Toronto—took up a subscription list, which she headed liberally, and also did a good work in selling tickets. Mr. G. C. Butcher (clergyman's warden, and agent for the Dominion Organ Company) gave the whole of his commission. Mr. W. Balls (people's warden) sent his team to convey the instrument from Utterson, which, by the assistance of Mr. Butcher, was accomplished successfully. The clergyman's wife, who undertakes the position of organist, and has taken an active part in the completion of the organ fund, performed on the new instrument on Sunday, August 26th, and the congregation were much pleased to find that it was of superior tone.

On Wednesday, August 21st, the superintendent, teachers, and scholars of Christ Church, Port Sydney, met on the picnic grounds for their annual treat. The day was fine, and games were freely indulged in during the afternoon. Tea was served at five o'clock. The provisions were, as

usual, prepared and sent by members of the church. A goodly number of parents and friends sat down to tea with the children, and all showed their appreciation of the good things provided. After tea cricket and other games were played, and among them was a game of jumping at bags of sweets, etc., while hanging on a line, and pulling them off with the mouth. The chief feature of the evening was a tug-of-war, ladies *versus* gentlemen. This was joined in by teachers, scholars, and friends, and the ladies certainly proved themselves able opponents. The clergyman then addressed a few remarks to the children, after which the doxology was sung, prayer offered, and a most enjoyable time was brought to a close.

### Mission of Rosseau.

We have been much strengthened and helped by the visit of our dear Bishop. He came on Friday, the 24th of August, with his daughter, Miss Kathleen Sullivan, and while here they were the guests of Mr. and Mrs. Percy Brown, of Maplehurst. On the 14th Sunday after Trinity we had three services in the Church of the Redeemer, being the usual Matins and Evensong, at which His Lordship preached, and the Rev. A. J. Broughall, of St. Stephen's, Toronto, read the lessons, and a special service at 3 o'clock for confirmation, the incumbent presenting twenty-nine candidates for that sacred rite. He had twelve more in the mission, who were unable to come for divers reasons, and who, God willing, will attend next year. The congregations at these services were very large, a considerable number being summer visitors to Lake Rosseau, and the Bishop's sermons and addresses called forth the utmost spiritual interest and holy ardour among his hearers. We shall earnestly pray for our Bishop, and without ceasing, that he may have every temporal and eternal blessing, and many a heart will long for his return again in the spring and summer.

### Emsdale Mission.

On June 3rd, the Bishop visited this mission and confirmed nine persons—six at Ebberston and three at Emsdale. Unfortunately, owing to the Bishop's illness in the spring, the confirmation had to be postponed. Several who were prepared had to go away (as is the case each spring when the lakes open) to work on the "drives." The Bishop promised to re-

turn in August to consecrate the new graveyard, etc., and we still have to stone up the well and build a verandah to the house, as the heat in summer is very great. The country once had had splendid pine on it; but the lumbermen stripped it, and a great fire following some years ago took everything in the way of shade; and thus, the soil being very sandy, the place is like an oven in summer.

On the afternoon of August 22nd, the graveyard, lately acquired, and more recently fenced, was duly consecrated by the Bishop. Among the clergy present were Rev. C. J. Machin, Gravenhurst; Rev. J. Boydell, Bracebridge; Rev. C. Piercy, Burk's Falls; and Rev. J. Pardoe, Novar. The procession having been formed in order circumambulated the ground, reading the appointed Psalms. At the close of the prayers following, the Bishop gave a short address.

At 7 p.m. a confirmation was held in St. Mark's Church, when the incumbent, Rev. Rural Dean Chowne, presented his elder daughter for the apostolic rite. A large congregation were present, and in the address to the candidate they doubtless received teaching that will tend to do away with some misconceptions prevalent concerning the practices and doctrines of the Church of England. The Sacrament of the Lord's Supper was celebrated, and an interesting service brought to a close with the benediction.

When the Bishop returned to the parsonage he found awaiting him a deputation from Huntsville, who entertained the Bishop with business, while the visiting clergy were regaled by the incumbent and his hospitable wife.

It was midnight before the Bishop retired, tired with a day's work, which commenced shortly after 3 a.m.

### Sault Ste. Marie.

The Rev. R. Renison is paying a month's visit to Sault Ste. Marie, and is a guest at Bishophurst. He takes the duty in St. Luke's during the month of September, beginning on the 2nd, when he held morning and evening service, preaching two excellent sermons, and administering the Holy Communion. He also opened the Sunday School, and then drove six miles to Korah, where he held service, and preached a third time.

The Rev. C. Waller has completed his term of summer service at St. Luke's, Sault Ste. Marie, and returned with Mrs. Waller to Montreal, to resume his duties

as classical master in the Theological College. During his temporary charge he won the high esteem and regard of all with whom he came in contact by his untiring devotion to his duties, both in the public services of the church and his pastoral visitation, more especially among the sick, suffering, and needy. His sermons were sound, instructive, and seasonable, and his daily life in harmony with his teaching. During his stay he was successful in establishing a Church club and a reading room, and also in founding a branch of the St. Andrew's Brotherhood, for both of which movements there is ample scope in connection with St. Luke's. Mrs. Waller also seconded her husband's work in every direction, and especially by the active interest she always took in the Sunday School. Another excellent step in advance was the organization by Mrs. Waller of a junior branch of the Woman's Auxiliary. Indeed, it is a matter of universal regret that Mr. and Mrs. Waller's duties in Montreal would not permit of the continuance of their stay in the Sault. It would have been an un-mixed blessing to the community at large.

### Burk's Falls Mission.

Beyond the regular service held week by week at Burk's Falls and Sundridge, there is but one item to publish in the columns of THE ALGOMA MISSIONARY NEWS this month. However, it is with pleasure we send the news of a most successful "garden party," given in aid of the Parsonage Fund, by which about thirty-five dollars were realized. The gathering took place on the premises of Mr. R. Simpson. The ground is a level spot between the house and the river. For two days Mr. and Mrs. Simpson, with one or two others, and the clergyman and his two elder boys, busied themselves preparing the place for the event. Fir trees were cut down and placed in holes dug in the ground; stalls were erected; wires strung for Chinese lanterns, and other work done. The day, August 16th, proved to be the only day in the week on which rain did not fall, and, though the evening was somewhat chilly, about one hundred and fifty persons attended the party. Our village brass band, for a young organization, performed admirably. The scene was bright. The lanterns and a large bonfire of "fat" pine shed a brilliant light over the assemblage. We are deeply indebted to Mr. and Mrs. Simpson for the use of their ground and for their efforts to make

the affair a success. Much credit is due to the women of the Church here who busied themselves, not only on the day, but for some weeks previously worked faithfully to make useful articles of needle-work for sale. If we could have help toward a sale shortly before Christmas, it is believed the debt on the parsonage would be still further reduced.

The incumbent of the mission is endeavouring again to start at Burk's Falls a branch of the C.E.T.S.

Harvest festivals will probably be held this month both at Sundridge and Burk's Falls.

### "What Shall be Done With Algoma?"

To the Editor of The Algoma Missionary News:

SIR,—My letter, which appeared in your July issue and in the weekly Church papers, has been the means of bringing to me several letters from clergymen and laymen, disclaiming all personal share in that "estimate" which I complained of as having been "placed upon us by the Church of the whole ecclesiastical province." One of these letters is from the pen of a clergyman, prominent among his brethren, holding a very influential position, and known throughout the whole Dominion; whose name would at once command respect if I could give it. This letter was marked "private"; but I begged him to permit me to send you a copy for publication, believing that it would cheer some of my brethren, and strengthen the hands of our sympathetic friends in England. That permission he has kindly given, and I send it to you.

I must, however, say that while we do most gratefully accept these kind personal remarks, the facts mentioned in my letter are too stubborn to be removed by the kind words of any individual, however influential or highly placed. But the continuance of the discussion of the subject is, perhaps, better suited to the columns of the weekly Church press than to your own.

C. J. MACHIN.

Gravenhurst, Aug. 28th, 1894.

August 20th, 1894.

MY DEAR MR. MACHIN,—Generally, I prefer not to meddle in matters which do not concern me; but having read with great interest your letter in THE ALGOMA MISSIONARY NEWS, I wish to say that, so far as I know, the only feeling which exists respecting the Algoma clergy is one of profound admiration for their devotion to the duties of the ministry. Indeed, I go further, and say that there are none who more patiently and laboriously follow in the footsteps of those who, in every age, have been the pioneers of the Cross. And this, which I have tried to express, is the feeling of all whom I know. Your manly, outspoken, and naturally indignant letter cannot but do good; and I am not the least surprised to learn

that some of the brethren in the Algoma Diocese have expressed their approval. I refrain from offering any opinion as to the future. Your Bishop is a wise and far-seeing man; and there are among you those who are able to give him good advice, without the interference of outsiders; and I trust that you may all be guided to a result which will redound to the glory of God and the good of His Church.

In the meantime, be assured that what has been said in this note "voices the estimate placed upon you by the Church in the whole ecclesiastical province" far more correctly than the words to which, in your letter, you allude.

I beg you to believe me to be,

Yours very sincerely.

### Annual Financial Statement for the Diocese of Algoma.

STATEMENT OF RECEIPTS AND EXPENDITURE, FROM JULY 1ST, 1893, TO JUNE 30TH, 1894.

Whence contributed.	Receipts.	Stipend.	General.
Diocese of Quebec	\$ 50 00		\$ 167 65
" Toronto	750 00		5,395 88
" Montreal	500 00		1,235 88
" Huron	700 00		822 50
" Ontario	400 00		211 78
" Niagara	250 00		96 25
" Fredericton	225 00		308 39
" Nova Scotia	600 00		427 23
" Algoma			811 95
		\$3,475	\$ 9,477 51
Domestic and Foreign Mission Board			5,692 83
S. P. G.			5,063 02
Colonial and Continental Church Society			1,378 63
English Collections			4,580 89
Sundry			4,565 71
Colonial Bishops' Fund			481 11
S. P. C. K.			601 66
Episcopal Income			3,475 00
			\$35,316 96

Objects.	Expenditure.	Amount.
General Diocesan Fund		\$16,779 07
Church and Parsonage Fund		146 83
Widows and Orphans' Fund		715 32
Superannuation Fund		242 36
Episcopal Endowment Fund		4,369 98
" Income		3,475 00
Special Purposes Fund		5,716 82
Domestic Missions		104 54
Foreign Missions		175 71
H. Covert, Legacy to Mission Fund		3,500 00
Suspense Account		91 33
		\$35,316 96

Receipts.	Amount.
Investments	\$70,000 00
Cash in Bank, Episcopal Endowment Fund	2,640 10
" General Account	4,276 53
" in London	110 96
Special Deposit	8,000 00
Advances on Salary	112 00
Receipts to June 30th, 1894	35,316 96
	\$120,456 55

Expenditure.	Amount.
General Fund	\$ 16,779 07
Church and Parsonage Fund	146 83
W. and O. Fund	715 32
Superannuation Fund	242 36
Episcopal Endowment Fund	4,369 98
" Income	3,475 00
Special Purposes Fund	5,716 82
Domestic Missions	104 54
Foreign	175 71
Suspense Account	91 33
H. Covert, Legacy to Mission Fund	3,500 00
	\$35,316 96

Investments	\$70,000 00
Cash in Bank, Episcopal End. Fund	2,640 10
General Account	4,276 53
Special Deposit, Standard Bank	8,000 00
Cash in London	110 96
Advances on Salary	112 00
	85,139 59
	\$120,456 55

GENERAL FUND.	Receipts.	Amount.
Receipts for Year ending June 30th, 1894		\$16,779 07
Overdrawn Balance		675 49
		\$17,454 47

*Expenditure.*

Stipends, Missionaries and Students .....	\$14,002 16
Special Grants to Missionaries and Students ..	1,450 00
Outfits, Rural Deanery, Travelling Expenses, Freight, etc. ....	1,234 01
Insurance and Guarantee Premiums .....	213 85
Printing Account and Expenses, A.M.N. ....	331 63
Treasurer's Salary .....	200 00
Commission on Cheques .....	2 82
Petty Cash .....	20 00
	<u>\$17,454 47</u>

GENERAL, CHURCH AND PARSONAGE FUND.

*Receipts.*

Receipts to July 1st, 1894 .....	\$ 146 83
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*Expenditure.*

Grant to Beaumaris and Port Carling Parsonage..	\$ 75 00
Overdrawn Balance, June 30th, 1893 .....	25 17
Balance in Hand, June 30th, 1894 .....	46 66
	<u>\$ 146 83</u>

SUPERANNUATION FUND.

*Receipts.*

Balance in Hand, July 1st, 1893 .....	\$ 735 08
Receipts to June 30th, 1894 .....	242 36
	<u>\$ 977 44</u>

*Expenditure.*

Balance in Hand, June 30th, 1894 .....	\$ 977 44
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WIDOWS AND ORPHANS' FUND.

*Receipts.*

Balance in Hand, July 1st, 1893 .....	\$15,962 21
Receipts to June 30th, 1894 .....	950 32
	<u>\$16,912 53</u>

*Expenditure.*

Balance in Hand, June 30th, 1894 ..	<u>\$16,912 53</u>
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EPISCOPAL ENDOWMENT FUND.

*Receipts.*

Balance in Hand, July 1st, 1893 .....	\$48,270 12
Receipts from Interest on Investments .....	2,266 25
Receipts from Subscriptions .....	128 03
Grant from S.P.G. ....	1,014 59
" Colonial Bishopsrics Fund .....	481 11
" S.P.C.K. ....	480 00
	<u>\$52,640 10</u>

*Expenditure.*

Balance in Hand, June 30th, 1894 .....	<u>\$52,640 10</u>
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GRANTS TO CHURCHES, PARSONAGES, AND OTHER OBJECTS.

*From the General, Church and Parsonage, and Special Purposes Funds.*

Aspdin .....	\$ 14 53
Beaumaris and Port Carling Parsonage .....	75 00
Burk's Falls Parsonage .....	135 06
Education Rev. F. Frost's son .....	97 33
Fort William West Church .....	146 00
Macdonald Township Church .....	75 00
Newholme Church Building Fund .....	38 88
Novar Church Building Fund .....	40 02
Sheguiandah Parsonage .....	243 73
	<u>\$ 865 55</u>

BALANCE SHEET, JUNE 30TH, 1894.

*Receipts.*

Canadian Bank of Commerce .....	\$ 4,276 53
" " " Epis. End. Fund. ....	2,640 10
*Standard Bank, Special Deposit .....	8,000 00
*Investments .....	70,000 00
Cash in London .....	110 96
Episcopal Income (due by Dioceses of Toronto, Montreal, Quebec, Huron, Niagara, Nova Scotia, and Fredericton) .....	1,024 10
General Fund .....	675 40
Advance on Salary .....	112 00
General Purposes Fund .....	270 99
	<u>\$87,110 08</u>

\*\$15,000 in debentures of the Canada Permanent Loan & Savings Co.; \$43,000 in debentures of the British Canadian Loan & Investment Co.; \$10,000 in debentures of the Land Security Co.; and \$10,000 in debentures of the Freehold Loan & Savings Co. are in the hands of A. H. Campbell, Esq., Trustee.

*Expenditure.*

Foreign Missions .....	\$ 26 17
Domestic Missions .....	80 84
Suspense Account .....	446 11
General Fund, Special .....	5 00
Superannuation Fund .....	977 44
Parry Sound District .....	174 99
Church and Parsonage Fund .....	46 66
Episcopal Endowment Fund .....	50,000 00
" " " Open Account .....	2,640 10
Special Purposes Fund .....	2,820 57
S.P.C.K. ....	79 67
Missionary Reserve .....	10,000 00
H. Covert, Legacy to Mission Fund .....	2,900 00
W. and O. Fund .....	16,912 53
	<u>\$87,110 08</u>

D. KEMP, Treasurer.

AUDITOR'S STATEMENT.

TORONTO, July 16th, 1894.

To the Right Rev. the Lord Bishop of Algoma:

MY LORD,—I have the honor to inform you that I have carefully audited the books and vouchers of the Diocese, and that the balance sheet herewith, certified by me as correct, shows the balance of the various accounts.

The securities held on account of the Investments for the different Funds not being in the possession of your Treasurer, I am unable to verify or offer any report on them.

I am, my Lord,  
Your obedient servant,  
C. J. WHITEHEAD, Auditor.

"EVANGELINE" FUND.

(In the Bishop's charge.)

*Receipts.*

Balance in Bank, July 1st, 1893 .....	\$ 95 39
Transferred from Toronto .....	385 06
S. P. G. Grant .....	499 86
	<u>\$ 981 21</u>

*Expenditure.*

Raising, Painting, Repairs, etc. ....	\$ 135 04
Balance in Bank, July 1st, 1894 .....	846 17
	<u>\$ 981 21</u>

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

ALGOMA DIOCESE.—A GENERAL REVIEW.

(Continued from last month.)

With regard to the financial condition of the diocese, I regret to say that while some tokens of progress are perceptible at a few points, our internal resources do not, on the whole, show any evidence of material development. This fact must not be attributed to any diminution in the loyal attachment of our people to their Church, or failing appreciation of their privileges. On the contrary, it is only justice to them to state that while, doubtless, individuals can be found here and there who could give more liberally, yet as a whole, wherever the ministrations of the Church extend, there the laity as a body will compare favourably with those of any similar diocese in freewill offerings proportioned to their ability. But the fact is undeniable that their giving power does not increase. Even at our largest centres, Port Arthur (population 3,500) and Sault Ste. Marie (2,500) the business depression has been such as to necessitate, in both cases, a small diocesan loan to enable them to eke out their clergyman's stipends, while in the rural districts the people's financial condition is at the lowest possible ebb. A variety of causes co-operate in this direction, as, e.g., (a) bad seasons from too much or too little rain; (b) the exhaustion of the soil by constant cropping without sufficient fertilization; (c) the depletion of a district by emigration to the Northwest; (d) the partial closing of the mines; (e) a falling off in the lumbering business, or its withdrawal to remoter regions, and with it of almost the

solitary means of earning anything during the winter; (f) heavy mortgages on, I might safely say, three out of every five farms, crippling the poor owner as with the weight of a millstone about his neck.

Difficulty, again, arises in another way. Some lay (or lady) pope, whose name figures largely on the subscription list, is offended by something the clergyman is alleged to have said or done, or, perhaps, failed to say or do. Personal pride and vanity are deeply wounded, but revenge is sweet, and lo! the annual subscription is withdrawn, and it may be other parishioners are induced to follow suit, the whole parish being thus embarrassed by the action of two or three families. Such are some of the advantages (?) of the voluntary principle on which we are left wholly dependent for local support. Is it any wonder that, finding myself confronted year by year by such contingencies, and sorely perplexed how to solve the financial problem, I long, though vainly, for a partial Endowment Scheme or Sustentation Fund, which, while still leaving room for the offerings of the Church's sons and daughters, would at the same time protect the clergyman from the risks created by entire dependence on them?

The Church in Canada deals liberally with us in her distribution of the funds that come to her Mission Board in response to her annual appeals, but the heavy burdens imposed on her members in the support of the missionary work included within the limits of each of the eight older dioceses (several of which might be said to have Algomas of their own) render it difficult for her to give adequate expression to the sympathy which she has always felt with our needs. A resolution was passed by the Board at its last meeting at Halifax, asking the Church to provide the sum of \$8,000 (£1,600) towards the annual support of our missionary work, exclusive of the Episcopal stipend. Favourable action, I hope, will be taken by the various diocesan synods on this resolution.

English Letter.

More and more, as the years pass, and we are shown more of God's ways and methods, as revealed to us by our incarnate Lord—the eyes of our understanding (or heart) being enlightened—it is borne in upon us with ever-deepening conviction that the greatest witness and work for God in the world is the life of the Christian. It is not nearly so much the work that he does as the life that he lives, that which he is in

himself and in his relation to others, that contributes most of all to the proclamation amongst men of the kingdom of Christ.

What strikes us chiefly in the Gospels is the personality of Christ, their vivid portraiture of the Man, the Word made flesh, the Son who came to do and who perfectly fulfilled His Father's will.

Again, in St. Paul's epistles we are impressed certainly with the teaching, but still more with the teacher; the more we read and study his letters the more there takes shape in our minds the picture, the character of a man God-filled, a man on fire with the love of his risen, present Lord, a man full of living faith and enthusiasm and spirituality, a man who is consumed with a burning desire to win souls, who is all things to all men, if only he may by all means save some.

And so it has always been and still is a fact, that certain men and women have made or are making their mark, not by what they did or are doing, but by what they were or are. Christ's image and super-scription is visibly stamped upon their lives. And in this age of high pressure and rush of work and organization, it is good again and again to take the thought home and to open our hearts wide to the heavenly influences of that gentle voice of God the Holy Ghost, which is so apt to be unheard or forgotten, even in the work we may call His. "Mine own vineyard have I not kept" is so possible a confession simply because we too often give a first place to our work and a second to the equipment for that work, not recognizing their true relative order; or because we allow, as early impressions fade and obligations increase, routine to lay its fatal finger upon our souls with a weight to which we too easily grow accustomed. But how, if this be the case, are we to hold out to others the word of life, how ourselves become luminaries, children of God without blemish?

"The spiritual man everywhere is meant to be the central man, the fire, the inspiration, the illumination and attraction of mankind. . . . The spiritual man is a man who deals with the spirits and the souls of things, and lives for them. . . . If you do not know him otherwise, no words of mine can set him before your imagination. But you do know him otherwise. . . . You have seen other men who you knew had made real within themselves that which in you was only a possibility." A possibility, yes; for "God has given to every one of us the power to be spiritual, and by our spirituality to lift and lighten and enlarge the lives we touch."

Surely, then, it is the presentment of the Christ-life in the lives of His people which would do more than aught besides to win souls for Him, to influence, to help others. But in order so to present it we must make it entirely our own, setting on one side and absolutely relinquishing all that is un-Christ-

like, and unlovely, and unspiritual; all that in our intercourse and mingling with others is uncharitable, and small, and mean, and ungracious. We must have a quick sensitiveness to wrong in ourselves, a stern self-judgment, a divine discontent, even whilst we aim at the elimination of self and the more perfect fulfilling of God's will on earth.

As Christian workers our ideal must be raised ever higher and higher; not merely the ideal of work, but the hallowing of the workers. Let us come apart and rest awhile as often as we can; nay, let us create that inmost cell in our hearts into which at the busiest times we can secretly withdraw, so that we may see and learn—each for ourselves—what Christ was and is, and what He would have us, His followers, to be. The first claim of Christ is not upon our time, or our money, or our varied gifts, though He needs and claims all these, for they are already His, and He can withdraw them at any minute. His first claim is on ourselves. He asks the freewill offering of that which alone it is in our power to give or withhold, the personal devotion of the soul He has made for Himself. And in proportion, and only in proportion, as we indeed thus give ourselves to Him will He give to us the high and inestimable privilege of proclaiming Him, and the redemption He has wrought among men. A.B.T.

In some points visited by the Bishop this summer, he pressed upon the local Churchfolk the absolute necessity of keeping their quota of the missionary's stipend paid up. It was a duty that could not be neglected without their being characterized as robbers of God, as were the Jews in the days of Malachi.

#### Fugitive Notes.

If it is not right, do not do it; if it is not true, do not say it.—*Marcus Aurelius*.

The test of every religious, political, or educational system is the man which it forms.—*Amiel*.

No man ever went to heaven without learning humility on this side the grave.—*Liddon*.

The death of the righteous is like the descending of ripe and wholesome fruits from a pleasant and florid tree.

In life's darkest hours, kind friends and unthought-of loving acts come as angels to strengthen men in their agony.

I LEAVE God's secret to Himself. It is happy for me that God makes me of His court and not of His council.—*Bishop Hall*.

If a man does not make new acquaintances as he advances in life, he will soon

find himself alone. A man should keep his friendship in constant repair.—*Johnson*.

No man can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin*.

YOUR knowledge of a wholesome herb may involve the feeding of an army; an acquaintance with an obscure point of geography the success of a campaign. Never waste an instant's time, therefore.—*Ruskin*.

LET us learn that we never can be lonely or forsaken in this life. All whom we loved—and all who loved us—whom we love no less, while they love us more, are ever near, because ever in His presence in whom we live and dwell.

#### The Diocese of Algoma and the Province of Canada.

The following letter is from one of the most prominent laymen of the Church in Canada. We are pleased to note that one of his points is "Let Algoma be heard!":

SIR,—The Algoma question is fairly before our Church people in this province, and some kind of a solution must be arrived at next Provincial Synod. As a diocese, Algoma evidently requires a different policy from that under which it has been administered. The labour of getting the absolutely necessary financial support it required, and the other pressures of the position, has broken down the health of its devoted Bishop, and the Church in the province has been notified that he contemplates resignation. Let us try to realize this position, and see what can be done to meet it. Some articles have appeared in the Church papers suggesting schemes to solve the problem, but something, I think, should be done before such suggestions can have much practical value. A full expression of opinion from both orders of clergy and laity in the Diocese of Algoma itself, uttered in the usual constitutional way, is indispensable to the proper dealing with the question. The men who do the Church's work in Algoma have a right to be heard as a diocese in this crisis in their diocesan position. Coincident with the Algoma question is that of the extension of the episcopate, which is now being much discussed in the province. In the eastern part of the civil Province of Ontario the division of the Diocese of Ontario is nearly accomplished. In the western part of the civil province, the Synods of Toronto and Huron at their last meetings both appointed committees to consider the question of diocesan reorganization, and consequent co-operation with adjoining dioceses, having for ultimate object increase of

the episcopate. Can this state of matters be brought to work in with the Algoma question and help to settle it? The lines of railway communication and the suitability of any place for being a centre to work from must be prominent factors in any diocesan readjustment. It appears to be conceded that Huron could contribute the counties of Grey and Bruce to a new diocese, but the Huron Synod alone can pronounce upon this. Likewise so with Toronto. That diocese must express an opinion as to what it can do before any scheme can be outlined. But why should we always deal with counties in these constructions of dioceses? Neither federal nor local civil governments regard county boundaries in their territorial arrangements, and the Church should round off territory by townships when required in the proper adjustment of the diocese. We, however, must assume something to work out a position. If, then, Huron gave some territory, and Toronto some territory, could a new diocese be formed with that and part of Algoma territory, making its area the territory around Georgian Bay, and leaving Algoma proper still to be administered as a missionary diocese? At this stage we must keep in mind that the ecclesiastical adjustment of the boundary of Ontario has not yet followed the civil adjustment, and that Rupert's Land administers some territory in Ontario which will fall to be adjusted some day, and now that the Canadian Pacific Railway is through, and various branch lines projected from it, we have to make allowance for the natural expansion in Algoma itself. If this position is to be seriously considered, we must have the voice of Algoma direct to assist in the solution of the problem. It may be alleged that the Bishop can represent the position sufficiently well to the province, but if the full voice of the Church in all its orders, Bishop, clergy, and laity, was ever required anywhere, it is required now from Algoma. We are not now dealing with simple administration, but reconstruction, and the clergy who have gone into that diocese, and worked in it, can give an idea of its requirements and suggest a policy that could not have the effect from any other quarter. The laity of Algoma should likewise be heard. These pioneer men's experience is valuable in suggesting courses of action, and if the Bishop of Algoma would call a full meeting of all his clergy and representative laity, elected by the respective congregations, their utterances as to the future of Algoma would be of most essential service to the Provincial Synod in inaugurating any change. I think we ought to be prepared to follow the example of the Church in the United States in dealing with the stipends of missionary bishops. What, then, has the Church in our province to consider? The rearrangement of Algoma, with possibly a new diocese to be set off. The membership of the Church in the province has to adequately conceive the whole

situation, and rise to it. We must go on with Algoma, and it will be a great test of the vitality of the Church in our province the way it will deal with this question. Therefore, as the Church membership, who have to find the means, have to decide as to procedure, the evidence submitted to them should be as full and authoritative as possible, and I am of the opinion that the Bishop of Algoma can render no better service to the general cause, and to his own faithful and devoted clergy, than by convening them and the representative laity together as early as possible. The expression of such a meeting would have an educative effect, and would assist materially to deepen the consciousness of the importance of this crisis in the minds of our Church members. I must say the recent powerful letter of the Rev. C. J. Machin on the necessity of Algoma being heard impressed me deeply, and the men who have hitherto supported Church work in Algoma by their contributions ought to hear what the men have to say who to this work have given their lives. As a matter of policy and wise action, I do not think it possible to make any durable or workable settlement without the active participation of Algoma itself in it; and with the expressions of Huron, Toronto, and Algoma before the Provincial Synod, I feel assured that that body will be able to effect such adjustments as will best serve the great cause all wish to see prosper.

CHARLES JENKINS.

Petrolia, August 27th, 1894.

THE crumpled and crushed form of the human ear is accounted for by Prof. H. D. Garrison as a result of the habit of lying on the side of the head, which habit has been induced by the increasing weight of the brain. The question, says the author, in his paper on the subject, read at the American Association, had originally been whether the animals through which it had been developed would profit most by large brains or by perfect and symmetrical hearing apparatus, and had been promptly decided by natural selection in favour of large brains.

### American Notes.

(Continued from May.)

"Pike's Peak" is, of course, the central point of attraction in Colorado scenery—the lofty mountain shrine to which all English and American tourists make their pilgrimage. It derives its name from the fact that the earliest known attempt to scale its seemingly inaccessible heights was made in 1809 by Major Zebulon Pike. It ended, however, in bitter disappointment, owing to the chilling blasts and deep snows of a very severe winter.

Early in 1847 a similar attempt was made by an Englishman named Ruxton; but failure attended his efforts also, owing to the hostile attitude of a band of Indians, which compelled him to fly for his life. Somewhere in the fifties a rough trail was tracked out that led to within a short distance of the summit. Between 1871 and 1877 three other improved routes were opened for pedestrians. In 1880 a carriage road was constructed, running for sixteen miles, following a very zigzag course, and involving sometimes a two or three days' journey, which was attempted only by the most venturesome travellers. It was soon seen, however, that some more expeditious method of reaching the summit must be provided; and, accordingly, after an unsuccessful attempt by a party of eastern capitalists to construct a railroad—the failure being due solely to want of funds—other and bolder spirits essayed the task in 1888, the preliminary survey for location occupying an entire year. Grading began early in 1889, and very soon the wild caverns and yawning gorges rang with the stroke of the pickaxe. The altitude was high—the winter intensely cold, and snows deep; supplies were to be obtained only with the greatest difficulty; strikes and unreasonable demands on the part of the army of workmen were of frequent occurrence. The engineers and managers were fairly driven to their wits' end at times; but at last triumphant success crowned their efforts, and on the 20th of October, 1890, the golden (?) spike was driven home that completed the highest railway in the world, and put the finishing touch to an enterprise that since then has assured to the tourist in search of magnificent scenery a safe and easy transit to the topmost peak of the most celebrated mountain on this western hemisphere.

For the benefit of "railway" readers, should THE ALGOMA MISSIONARY NEWS come under their eyes, a few statistics are given, gathered up during an ascent of the mountain last April, as far as "Halfway House," this being the highest point accessible just then, owing to the masses of snow which still lingered on the higher levels. The height of Pike's Peak is 14,147 feet above the level of the sea, being less than that of Mount Blanc by about 1,000 feet, and more than that of the Jungfrau by about the same. The grade may be estimated from the fact that within a distance only a few feet short of nine miles the elevation reached is 7,525 feet, which means more than 844

feet to the mile, and an average grade of 16 per cent. The maximum grade is 25 per cent. The track is of standard gauge, with a roadbed from 15 to 22 feet wide. Timber trestle work is conspicuous by its total absence, its place being occupied by four iron bridges, resting firmly on granite foundations of solid masonry. To prevent the moving or sliding of the track, which might otherwise be a possibility, owing to its enormous weight, and the effect which the varying temperature might have on the steel and iron used, no fewer than 146 anchors have been set firmly in the solid rock, or, in the absence of that material, in the heavily ballasted roadbed. The rails are made of the best Bessemer steel, the teeth being cut from the solid piece by machinery especially constructed for the purpose.

To show the care taken by those who had charge of the construction, the contract made for the preparation of these rails required that each tooth should be within the fiftieth part of an inch of the size specified as a condition of acceptance—a minute nicety of detail which characterizes the whole work from the base to the summit, the sole object being not so much to make money, as to secure absolute safety for tourists. The locomotives weigh about twenty-eight tons each when loaded, are of two hundred horse power, and “unat-tender-ed.” They make a maximum speed of eight miles an hour, and push the train before them when ascending, preceding them during the descent, and they have perfect control over the carriages, which, not being coupled to them, can be led down independently of the locomotives, if necessary, by means of powerful pinion-brakes, two of which are attached to each platform. The carriages themselves are set low down on the track, the windows being unusually high and wide, giving an unobstructed view of the magnificent scenery all along the line, while the seats, unlike those of the Righi and Mount Washington railroads, which adjust themselves to the varying grades, are fixtures, and so arranged as to give passengers a level position, and a clear, unhindered view throughout the whole journey.

And the views are magnificent—even below “Halfway House,” though the range of vision is, of course, limited here and there, as the road winds in and out among the smaller mountains that cluster, like children, round the foot of the peak. Gigantic boulders, of every imaginable form, torn from the granite height above

during the geologic convulsions of pre-historic ages, and hurled to the lower depths, to be piled together in wild, chaotic confusion, in every conceivable position—exquisite glimpses of the world below, at unexpected turns in the road, through fields stretching far away among the trees, showing the distant plains glowing in the sunshine, and bounded only by the horizon line—mountain brooks, making soft, liquid music, now leaping and dancing down a steep declivity, now breaking into a thousand trickling cascades, or foaming rapids—lofty cavern walls hundreds of feet in perpendicular height, with face as bare of foliage as if cleft from the parent rock only yesterday, with now and then a gentle slope extending far back and up in long rolling heights on each side of the track, clothed with a luxuriant growth of firs, pines, and spruces, over which the cool mountain breeze comes laden with invigorating odours—everything, in short, is to be found here that can not only minister pleasure and delight to the senses of the most enthusiastic tourist, but if he be of a devout, contemplative mind must suggest to him the wondering exclamation of the inspired Psalmist, “How manifold are thy works, O God: in wisdom hast thou made them all.”

(To be continued.)

To do simply what we ought is higher, diviner, and more creative than to write the grandest poem, paint the most beautiful picture, build the most worshipful temple, or dream out the most enchanting, melodious composition.—*George MacDonald.*

He who discerns nothing but Mechanism in the Universe has, in the fatalest way, missed the secret of the Universe altogether. That all Godhood should vanish out of men's conception of this Universe seems to me precisely the most brutal error—I will not disparage Heathenism by calling it a Heathen error—that men could fall into. It is not true; it is false at the very heart of it. One might call it the most lamentable of delusions, not forgetting Witchcraft itself. Witchcraft worshipped, at least, a living Devil; but this worships a dead iron Devil—no God, not even a Devil! Whatsoever is noble, divine, inspired, drops thereby out of life. There remains everywhere in life a despicable *caput mortuum*—the mechanical hull, all Soul fled out of it.—*Carlyle.*

“SOME Observations about the Mental Powers of Spiders” are recorded by G. W. and E. G. Peckham in the “Journal of Morphology.” The author experimented on hundreds of spiders of most of the common genera and species, with relation to such faculties as they may be supposed to possess, but found the way to knowledge on the subject “long and beset with difficulties.” The faculty of smell seemed to be fairly developed in all but three out of twenty-six species. It was exhibited in different ways—by various movements of the legs, palpi, and abdomen, by shaking their webs, by running away, by seizing the rod conveying the perfume and binding it up as they would an insect, and by approaching the rod with the first legs and palpi held erect. The position of the organ of smell is unknown, and was not found. In hearing, spiders made no response to any loud or sensational sounds, but all the Epeirids were sensitive to the sound of the tuning-fork, while the spiders that do not make webs gave no heed to it. In love of offspring, all the spiders eagerly received back the cocoons when they had been deprived of them for various periods inside of twenty-four hours; some failed at twenty-four hours, while only a few recognized them after a longer period.

### Bequest.

Extract from a “Last will and testament,” of which a copy has recently been furnished to the Bishop:

I give to my said nephew also one hundred and fifty dollars, to be expended by him towards the purchase of a font for Port Sydney Church, Muskoka, being the Episcopal church in which he put two memorial windows. . . . I give and bequeath all the rest and residue of my property and estate that is composed of real estate, or moneys, or securities for money of any kind, or stock of any kind, or shares in any joint stock, etc., etc., to my executor hereinafter named . . . to invest the same in such way and manner as to him may seem fit . . . to pay over and divide the same to and amongst the six poorest and most needy of the Low Church clergymen of the Church of England in the Diocese of Algoma in equal shares, leaving it entirely to the judgment and discretion of my said executor from time to time to select the said six clergymen . . . and to nominate and appoint by deed, will, or writing, executed in the presence of one witness . . . a successor in the said trust . . . who shall continue the execution of the trusts aforesaid . . . until the expiration of twenty-one years from and after the death of the said H.S.S., and then to divide and pay over the same principal to and amongst the nine of the Low Church clergymen of the Church of England in the Diocese of Algoma as the then bishop of the said diocese may . . . declare to be the poorest and most needy, etc., etc.