

The Algoma Missionary News.

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The Algoma Missionary News

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All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. PIERCY, Burk's Falls, Ontario, Canada.

Notes by the Way.

It is good to spend and be spent,
It is good to watch and to pray;
Life and Death make a goodly Lent,
So it lead to Easter Day.

C. Rossetti.

In our May number we hope to give all possible information with respect to the coming Triennial Council.

THE *Nova Scotian Church Monthly* is a new Church paper issued in the interests of the Church in Nova Scotia.

It is a rule we must keep. All communications that do not reveal their author to us go into the waste-paper basket.

THE attention of our readers, especially those within the diocese, is drawn to the proceedings of the Standing Committee, to be found in another column.

A LETTER from an English friend gives us the information that on March 5th the S.P.C.K. made a grant of lantern and slides—(Church History)—to the Bishop of Algoma for use in this diocese.

REPORTS from Spence, one of the townships in Maganetawan mission, reach

us to the effect that Mr. Hay, catechist, is gathering together a goodly number of Church people who for many years have not attended the ministrations of their spiritual mother.

WE have a request to make to every clergyman of the diocese, and to every catechist in charge of a field of work. Please send to the editor the names of laymen elected in the several stations to a seat at the Triennial Council. It is desirable that the names be published in our next issue.

WHO are qualified to be delegates to the Triennial Council? This is a question that should be answered, in view of the misunderstanding that arose in one quarter in 1892. He is qualified who is a regular worshipper, and who is a communicant, having received the Sacrament of the Lord's Supper at least three times during the year previous to his election.

AT the recent meeting of the Standing Committee, it will be noticed that no provision was made for the diocesan missionary meeting on one evening of the week in which the Triennial Council meets. However, this will be arranged for when the committee again assembles, and finally adopts its report and completes its preliminary duties with regard to the Council of 1895.

SOME day not far into the next century the Church property acquired now in Algoma will be of much more worth than at present. When events prove that certain points are and will be little centres steps should be taken looking towards endowments, which would contribute either to a common diocesan fund for missions until the centre is self-sustaining, or be applied to local quota of clergyman's stipend.

To our English and Canadian friends, those especially who have a decided interest in the work of the Church in the

Diocese of Algoma, we commend as subjects for common intercession: (1) Those who are to be ordained in this diocese to serve in the sacred ministry of God's Church; and (2) the Triennial Council, that it may be guided and governed by God the Holy Ghost in all its deliberations and acts.

OUR friend, the Rev. H. P. Lowe, late of Aspdin mission, now at St. George's, Toronto, is not forgetful of his first love, since we find him among the speakers at the public missionary meeting held last month in Convocation Hall of Trinity College. He was again to the fore as a speaker at the annual meeting of the branch of the W.A. in connection with the Church of the Holy Trinity. At both places Algoma was the theme.

AT the Easter meetings now being held throughout the diocese are to be elected the delegates to the Triennial Council. While every regularly organized congregation has the right of electing one delegate, it is most improbable that every station will be represented, and that chiefly because there cannot be found in every place men who can give both the time and the means to be present. From the farthest points the cost is almost prohibitive.

THE *Evangelical Churchman* of March 7th published the astounding information that Mr. Joseph Edgar, of Sundridge, has been appointed lay delegate to the Provincial Synod. The publication of such a statement is an evidence that the oversight of our contemporary's columns is not very thorough, nor the work of one who knows much about our Church organizations. For (1) no lay delegates are appointed, they are elected; (2) the election does not take place until the Easter vestry meetings, and will not be known until the meeting of the Triennial Council in June next. Certain it is that the source of information was not reliable.

The Churchman (New York) of February 2nd has an article on "The Pope and the Press," in which are two or three quotations from the recent encyclical of Leo XIII. to the citizens of the United States of America who belong to the Roman communion. Our contemporary says:

The high function of journalism has never been so pointedly recognized in high quarters before this dictum of a *fin de siècle* pope. Nor does His Holiness omit to give good advice to the editors of religious papers. "Those," he says, "who desire to be of real service to the Church, and with their pens to defend the Catholic Church, should carry on the conflict with perfect unanimity." Of the importance of the religious press as a vehicle of religious teaching, he makes this weighty statement: "Journals, naturally circulating far and wide, come daily into the hands of everybody, and exert no small influence upon the opinions and morals of the multitude." It is gratifying that the function of the newspaper, and especially of the religious newspaper, has received the sanction of this high ecclesiastic. As we have said before, the words of the Pope contain good advice for the clergy and laity of all denominations, and may be read with edification by members of the English and American as well as of the Roman Church.

What Says Algoma?

Within a few weeks the Triennial Council of 1895 of the Diocese of Algoma will have assembled and taken into consideration some of the problems which must now be faced, and in some manner solved. In all directions—throughout this Province of Ontario and the whole Ecclesiastical Province of Canada, not to mention the eastern side of the Atlantic—will Churchmen be looking with no little eagerness and interest upon its deliberations and the results thereof. The sympathetic action of brethren desirous—yea, anxious—to help Algoma awaits direction from our Council. Of course, we know there are a few persons in the older dioceses who have never set foot in this northern and newly-settled country who think they know what is better for us than do those who for a number of years have lived and worked—and still hope to live and work—in the diocese. However, it is devoutly to be hoped that the Council will, by its keen appreciation of the steps demanded for the development and progress of the work of the Church, almost wholly overcome all opposition not well-founded on established facts.

The sympathetic reception on all sides, not to mention the approval from many quarters, of the motion adopted by the

Standing Committee of the diocese, in which it asserted the vital importance of a synod for Algoma, is much appreciated by all who favour the proposal in Algoma. It augurs well for the success of a petition to the Provincial Synod for permission to take the action desired by the committee.

At the Easter vestry meetings it is much to be desired that the laity in Algoma will rise to the occasion and select the best men available. There can be no good excuse, surely, for any mission within 200 miles from the place of meeting being unrepresented. It may not be possible for every station to provide a representative, but every mission should be represented. For ourselves, we think that the Council and diocesan synods should be composed of equal numbers of clerical and lay delegates—one from each mission. Before that is the rule, however, existing laws will need some amendment.

Readers of these columns know that the writer believes the best interests of the Church would be served by a division of the territory, thus forming two dioceses instead of one. The territory is too great. And though the interdiocesan conference failed to recommend this division as particularly as we should desire, yet they did recommend the setting aside of a diocese in northern Ontario. Besides, the House of Bishops at the last Provincial Synod sent a message to the Lower House in which they affirmed the necessity of the division of Algoma. Certainly it would be far easier, since fewer interests would need adjustment, to cut Algoma in two than to cut and carve a new diocese out of two or three others. If the Church in Canada would but consolidate her funds and have but one board of administration, there would be at no time much difficulty in the subdivision of existing dioceses.

Solomon says: "In the multitude of counsellors there is safety." We cannot, therefore, go astray in listening to any opinion or proposal which has in view the surmounting of any obstacle in our pathway. From statements made in Toronto, it would appear that the Bishop is opposed to a division of the diocese at present. Now, we realize that a statement of opinion, or even a desire, expressed by our Bishop, not only ought to have, but will, and does have great weight. But we are not, therefore, to be numbered among the few who think it useless to give pub-

licity on diocesan matters to opinions not altogether in accord with those of his lordship. Our dignity will not be hurt if we are in a minority, nor until we are convinced that the majority is right and we wrong, could we desist from the use of all legitimate means to fight for the cause we have in hand. Such a course is only consistent with the Bishop's circular—the clergy are invited, unfettered by anything, to give expression to the views they hold on the problems affecting Algoma. Why this has not been more generally done is an enigma to us. We interpret the Bishop's circular as a letter asking from his co-workers views that would influence his own.

We have referred to another proposal. If it be demonstrated that it is impossible at this time to provide two bishops to administer two dioceses where now there is but one bishop and one diocese, can nothing be done looking to that end in the near future? Why not copy the action of Saskatchewan, which, when its present Bishop was consecrated, was divided by the Provincial Synod of Rupert's Land, and the see of Calgary established? Endowment or other provision for the stipend of another bishop could not be provided, but the dioceses were set apart, having separate synodical organization, though one bishop administered the whole territory and will continue to do so until the new see is endowed. If we cannot effect a complete division, having two episcopal rulers, would there be any advantage in following in the footsteps of our sister diocese in the far West? We think so; for the bishop who at some future date would administer the new diocese, would find to his hand an organization that could scarcely be anything but a help to him, saving him much time by the work it had done and could do. Moreover, the diocese (as an undivided whole), anxious for a synod, as we assume Algoma is, finding the cost of travelling long distances expensive, both as to time and money, would accomplish its object at less cost if it were divided and had two synods.

We had intended briefly to review the letters of those of the clergy who replied to our invitation to write in answer to the question, "What shall we do with Algoma?" but so few have evinced the interest the editor thinks they should have shown, that it is hardly worth doing so now. Those who have written generally

agree that a synod is necessary, though one correspondent in our March number thinks "a way can be found which will at a minimum of cost, give to all their rights without a synod." The onus of suggesting that "way" lies upon our correspondent. Another writer, while favoring a synod, is of opinion that the division of the diocese is not feasible but favours the assistance of a coadjutor bishop to whom, however, we feel bound to say, he would give a miserably small stipend. We are not advocating large stipends for missionaries, be their order bishop or priest, but \$1,200 per annum is not more than half enough for a bishop.

We hope that the Church in Canada will hear no uncertain sound when she asks from the Triennial Council what Algoma says concerning the matters which concern her well-being now, and in the future. Within her own boundaries we hope to know that our assembling is the subject of the common prayer of our people.

Lay Delegates to Provincial Synod.

The following voting paper has been issued for the election of lay delegates to the next Provincial Synod, which will be held in Montreal in September next:

AMENDED FORM—CANCELLING FORMER ISSUE.

CANON No. XX. ON REPRESENTATION OF THE MISSIONARY DIOCESE OF ALGOMA.

VOTING PAPER FOR THE LAY VOTE.

NO.	NAME OF NOMINEE.	NAME OF MISSION.
1	Dr. Bridgland	Rosseau
2	Joseph Edgar	Sundridge
3	William Ellis	Baysville
4	W. D. Fremlin	Marksville
5	Francis H. Keefer	Port Arthur
6	" "	Fort William
7	" "	Schreiber
8	William Kirk	Bracebridge
9	James Purvis	Sudbury
10	J. Richards	Richard's Landing
11	A. Sydney Smith	Port Sydney
12	" "	Allansville
13	W. Williamson	Jocelyn
14	G. S. Wilgress	Huntsville

Signature of Chairman.....

Signature of two persons {
voting at meeting {

Date.....

We had expected a longer list of names, though we knew that the cost of attending the synod would be a bar to the very great majority of our laymen. However, eleven gentlemen have signified their in-

tention of attending the Provincial Synod, if elected. We print the section of the canon which refers to the action of the vestries in Algoma:

At the Easter vestry meeting following the reception of the ballot paper for each station in each mission, those present, and entitled to vote, shall, by a majority vote, select three names from said list as their choice for lay delegates to the Provincial Synod. The marked ballots shall be forwarded within seven days by the incumbent or chairman to the Secretary of the Council in a sealed envelope, and shall be by him transmitted, unopened, to the scrutineers appointed by the Triennial Council.

Those entitled to vote are communicants who have received the Holy Communion three times during the past year. No person can vote in any vestry meeting other than that of the congregation of which he is a member and with whom he is a regular worshipper.

Standing Committee Meeting.

The fourteenth meeting of the Standing Committee was held at Huntsville on Monday and Tuesday, March 25th and 26th, 1895. The members assembled at the parsonage at 1.30 p.m. on Monday. There were present: Revs. Rural Dean Llwyd, Commissary (in the chair), Rural Dean Chowne, J. Boydell, Examining Chaplain, and Charles Piercy, Secretary, and Mr. G. S. Wilgress.

After prayers, the minutes of the previous meeting were read and approved.

The Chairman read extracts from communications from the Bishop, having reference to the holding of the Triennial Council of 1895. After some deliberation, the two following motions were carried unanimously:

Moved by Rev. C. Piercy, seconded by Rev. J. Boydell, That the Secretary be instructed to respectfully draw the attention of the Bishop to the fact that the assembling of the Triennial Council on May 29th (the date mentioned by his lordship in a letter to the Commissary) would conflict with the examination by the chaplain of the candidates for ordination, which by arrangement with the Bishop is to take place during the week preceding Whitsunday, and would therefore suggest that the Triennial Council meet on Whit-Monday.

Moved by Rev. J. Boydell, seconded by Rev. C. Piercy, That the Secretary respectfully submit to the Bishop that in view of the lack of church accommodation at North Bay (as intimated by his lordship in letters to the Commissary) it were better to change the place of meet-

ing to Huntsville, especially in view of the efforts being made to have the newly-erected church there ready for opening by Whitsunday, and because there is in Huntsville a church hall for the use of the Council.

The latter resolution was more readily accepted from the fact that, at the last Council, the impression prevailed that steps were then about to be taken to erect a new and more suitable church at North Bay.

A letter was then read from Rev. Mr. Frost, for a long time missionary to the Indians at Sheguiandah, stating that his illness had become so serious that there was no hope of his recovery unless he could leave home at once for a warmer climate, and that he purposed going to Bermuda. Another communication was read, in which the Woman's Auxiliary of Toronto, to whom application in Mr. Frost's behalf had been made, regretted their inability to undertake the cost of Mr. Frost's enforced vacation. The members of the committee individually expressed their sympathy with their brother missionary, and, after due consideration, unanimously adopted the following resolution:

Moved by Rev. Rural Dean Chowne, seconded by Mr. G. S. Wilgress, That the Commissary be advised to send Mr. Frost the sum of \$100, to enable him to take the immediate rest ordered by his medical advisers, and that Mr. Frost's suggestion as to the futility (owing to the absence from home of the Indians) of sending a student during the summer be acted upon.

The committee adjourned at 5.30 p.m., and, reassembling at 7.30 p.m., commenced the consideration of business and its order for the Triennial Council.

On Whitsunday the Bishop intends holding an ordination for both deacons and priests, Rev. Rural Dean Bradshaw, M.A., of Port Arthur, being the preacher. The Bishop will preach in the evening.

A draft list of clergy to take the services during the days the Council is in session was prepared, and then, assuming that the Council would meet on Whit-Monday (June 3rd), the following order of business was approved, commencing on the first day at 2 p.m.:

- Organization. Appointment and report of Committee on Credentials.
- Election of officers.
- Minutes of last meeting.
- Bishop's charge.
- Notices of motion in order of agenda paper.

Reports of Standing Committees—Advisory and Temperance.

Report of delegates to Interdiocesan Conference.

Report of Rural Deans.

Report of Insurance Committee.

Report of Librarian.

Report of Editor of ALGOMA MISSIONARY NEWS.

Appointment of committees.

Discussion of motions.

Election of clerical delegates to Provincial Synod.

Declaration of vote of lay delegates to Provincial Synod.

Appointment of clerical and lay delegates to General Synod.

Election of Rural Deans.

On motion of Rev. J. Boydell, seconded by Rev. A. W. H. Chowne, the Secretary was authorized to write the clergy in the diocese, inviting them to send to him, before the 1st of May, notice of any motion which they wish to bring before the Council, motions to have precedence on agenda in order of reception.

Moved by Rev. A. W. H. Chowne, seconded by Rev. J. Boydell, That the stipend agreement adopted at the meeting of January 17th, 1894, would, in the opinion of the committee, be more effective if altered to conform to the Quebec system, by which the congregational quota is paid direct to the diocesan treasurer.

The committee, while reviewing their doings of the past three years, found that the question of stipend agreement had been deferred to the Council; that their recommendation of last year was in accord with Toronto diocesan form, which they now think inferior to the scheme in vogue in the Diocese of Quebec. The above motion carried without any dissent.

In order that the Widows and Orphans' Fund and the Superannuation Fund might not fail to have a prominent place in the proceedings of the Council next June, and to ensure its mention in the report of the Standing Committee to the said Council, it was moved by Rev. C. Piercy, seconded by Rev. Rural Dean Chowne, That this committee recommend the appointment of committees at the next Triennial Council to deal with the Widows and Orphans' and Superannuation Funds, said committees to report to the Council. Carried.

The committee adjourned at 10 p.m. and met again next morning at half-past 8 o'clock, when the Chairman, who is in charge of the diocesan library, pressed the subject of the library upon the committee, resulting in the adoption of the motion following:

Moved by Rev. J. Boydell, seconded by Rev. A. Chowne, That, in view of the

fact that the Librarian has brought before the committee the unsatisfactory way in which the diocesan library is treated, (1) as to subscriptions as per diocesan rule, (2) as to the non-use of the library, thus rendering it a dead letter, that a committee of the Council be appointed to consider and deal with the whole matter.

After drafting a report to be submitted to the Council, the committee adjourned to meet again in Huntsville on Tuesday, May 7th, at 1.30 p.m.

Letters to the Editor.

WHAT SHALL WE DO WITH ALGOMA?

To the Editor of THE ALGOMA MISSIONARY NEWS:

SIR,—The question, "What shall we do with Algoma?" has been frequently asked of late, and is at the present time uppermost in many minds. The question is both pertinent and timely. The diocese is now twenty-two years old. From the moment of her creation, "the child of the Canadian Church" has been actively and prominently engaged—by her bishops and clergy—in making known her necessities, and this because she was compelled so to do. Set off in 1873, without endowment, her territory—almost, if not wholly, a new country—just thrown open for settlement, the Church in Algoma could best be compared to the sturdy, but penniless, settler who, taking up his location in the primeval forest, his whole capital an axe and a stout heart, sets himself to the task of hewing out a home for himself and family. So the Church entered Algoma, with this difference, however, be it said: Whilst the settler won for himself a scanty subsistence by incessant toil in forest and clearing, the Church was bid look to the mother who gave her birth, *i. e.*, to the Ecclesiastical Province of Canada, for the means wherewith to pay the labourers their hire, and to aid in the needful work of building the modest church which should be the spiritual home of the flock. Nor has she looked in vain for that support, which, if oft-times found to be inadequate to her needs, may be said to be largely owing to the healthful and aggressive vigour of her missionaries, who, consolidating the Church in one place, were busily engaged extending it in another. It has been said that "Algoma is an example of the folly of setting off a non-sustaining territory as a missionary diocese." A glance at the Algoma of 1873, and the Algoma of 1895, will be the best answer to that statement.

In 1873, there were seven fields of labour—five white and two Indian—five clergy and two catechists, and eight church buildings, exclusive of the Indian Home at Sault Ste. Marie, then also in its infancy.

At the present day, there are thirty-five mission fields—including, as far as I can get the figures, and to be within the mark,

ninety-eight stations—with seventy-four church buildings, the property of the diocese. There are—including the Bishop—26 missionary clergy, and four catechists—in all, thirty labourers—and six mission fields vacant, awaiting men and means to occupy them. There are also, exclusive of the see house, twenty-two parsonages, against none in 1873; and six Sunday School halls, six buildings in connection with the Indian Homes, and five churches in course of erection. And, last, but not least, on all these temporalities, I do not believe there will be found more than \$1,500 of debt.

If, Mr. Editor, Algoma's appeals for help have been incessant during the twenty-two years of her existence, let the question, "Of what good is it all?" and her faithful administration of the funds entrusted to her, find an answer, clear and convincing, in the foregoing present-day facts as to her temporalities, and her over one hundred congregations of devout and earnest-hearted worshippers.

Up to the present time, the government has been an autocracy, with the added features (for the past nine years) of a Triennial Council of Bishop and clergy—three years ago the laity were eligible to sit on election—and four rural deaneries. A Standing Committee of both orders has also been called into existence as an episcopal advisory board.

The time has come, however, the writer feels, and it is believed by many within and without the diocese, when a *synod* should be organized, which by its regularly constituted machinery permeating the diocese would tend to relieve and assist the Bishop in many departments of his work, to bring clergy and laity into closer touch and more united action for the fuller development of our internal resources, and for aggressive work at points hitherto untouched. The business habits and methods of our lay members would be of incalculable value in all our administrations.

If the Church in Algoma, as a mission field, has, by the blessings of her Divine Head upon the work of the past twenty-two years, been given such marked success, I am strongly of the opinion that with synodical organization, wisely administered, her powers of consolidation and expansion would be immeasurably greater, her spiritual life would deepen and grow, and frequent intercourse would cause a *more fraternal* spirit to pervade the diocese than under present features could be expected to prevail.

Yours faithfully,

THOMAS LLWYD.

Huntsville, March 30th, 1895.

Mission of Gore Bay.

REV. J. H. M'LEOD, INCUMBENT.

Perhaps a brief account of a recent trip of 180 miles' drive with my ponies may not be uninteresting to some of your

readers. On Monday morning, March 4th, we started for Silver Water, a distance of forty miles, and arrived safely in the afternoon at Mr. Duncanson's, who gave us a very hearty reception, and enquired very kindly about our beloved Bishop. After a short rest we pushed on five miles further to Mr. Kemp's, where we were most hospitably entertained all night. In the morning, after making arrangements to hold divine service in the schoolhouse the following evening, we made a start for Meldrum Bay, a distance of seventeen miles. As the road for the most part was a bush road, and as there were many branch roads leading off the main road to the several lumber camps, we congratulated ourselves upon keeping the right road all the way to Meldrum, although the ponies would have several times preferred the better beaten tracks down to the camps. It was just noon when we arrived at Meldrum Bay village. After dinner, while the ponies were having an hour's rest, I went to the schoolhouse, which is a good mile from Mr. Fall's house, and addressed the school children, at the teacher's request, and announced that I would hold service in the evening at 8 p.m. Then I went back to Mr. Fall's for my horses and cutter, and drove out six miles into the country to see some old and sick people; of course, as usual in all such cases, reading a portion of Scripture and a short prayer, which is heartily appreciated and attentively listened to. We made four calls in all. After a mouthful of tea at Mr. David Young's, we had to hurry back to the school, where we found quite a good congregation awaiting us. Mrs. Waldie kindly presided at the organ, and the congregation joined heartily in singing the hymns and reciting the responses. At this service three children were baptized. Early next morning we made a start on our return, and reached Mr. Duncanson's (Silver Water) in time for dinner, in response to their kind invitation on my way up. After partaking of dinner, which we did ample justice to, we harnessed up and spent the afternoon making calls; took tea at Mr. John Clarke's, and at their kind invitation remained all night. The service, which was held in the schoolhouse, was well attended, the building being literally crammed. Many had driven eight or nine miles to attend the service at 8 p.m. Here nine children received the Sacrament of Baptism. From Silver Water we drove the next day to Burpee, twenty miles, and from thence to

Mills township, where a beautiful frame church was built last summer by the self-denying efforts of the small but loyal congregation. The main part of the building is finished, but we much need a vestry, seats, communion rail, etc. On Sunday, the 10th, we held our usual three services, finishing up with evening service at All Saints', Gore Bay. Next day, the 18th, we left Gore Bay for thirty miles of a drive in the opposite direction, holding week-night services and baptizing children in the several neighbourhoods that we passed through, returning to Gore Bay in time to hold the usual evening service. I always think, Mr. Editor, when I return from those long trips, "Oh, if the people in the cities and towns and the more favoured parishes in the older dioceses could see how the poor people in these out-of-the-way places enjoy these occasional services of the Church, how it would encourage them to give more for the spread of the glorious Gospel of Jesus Christ!" The one cry which we heard was: "Cannot you come back soon?" But we had to turn away with a full heart, for that was impossible. More than two-thirds of our time is taken up with travelling from place to place in our mission proper. And it is impossible (we think) for one man to do justice to the mission. Now, I hope that your readers will not think that I am complaining. No; not for a moment. I think and feel it to be a great privilege that I am counted worthy to be a worker in the Master's vineyard.

J. H. McLEOD.

Powassan Mission.

This mission, unfortunately vacant, was visited on the 16th, 17th, and 18th of March by Rev. A. J. Young, of North Bay. Morning prayer was held at 10.30, followed by a celebration of Holy Communion and Evening prayer at 7 p.m. In the afternoon the children of the Sunday School were examined and catechized by the clergyman, their ready and accurate answers testifying to the efficient manner in which they are taught. Superintendent and teachers are doing a great work, and with as much zeal as if the life of the whole Church depended upon their efforts. While in the mission the clergyman joined two young persons together in the bonds of holy matrimony, the bride being a native of the queen of English watering places, Brighton.

A. J. Y.

Fort William Mission.

REV. M. C. KIRBY, INCUMBENT.

ST. LUKE'S.—There was a very large attendance at the vestry meeting held on February 20th. The committee reported that the subscription list for the clergyman's stipend from 1st of June amounted to \$1,000. Resolutions were passed giving up the mission grant from that date; promising \$1,000 per annum to an incumbent, and unanimously nominating Rev. Edward J. Harper, B.A., to the position. The meeting was most harmonious and pleasant.

The present missionary, Rev. M. C. Kirby, deserves credit for his work here, and no one rejoices more than he at the conclusion arrived at to become self-supporting. Mr. Kirby has issued a neat Lenten card showing the services which will be held in the parish room at 5 p.m. daily, with addresses on Wednesdays and Fridays.

Arrangements are being made for Rev. M. C. Kirby to take up work in Oliver on the 1st of June next. The people are now fitting up the driving shed, and hope to build a parsonage shortly.—*Church in the West.*

Schreiber Mission.

REV. E. LAWLOR, M.A., INCUMBENT.

I arrived at the village of Schreiber on Saturday evening, February 2nd. Mr. Milligan met me and conducted me to the house of Mr. F. Patch, where I remained over Sunday. The next day, Sunday, proved to be one of the coldest days we have experienced this winter. The fire had been burning in the church from Saturday at 10 a.m., and at 11 a.m. Sunday the church was not warm enough to hold service. On Sunday evening, notwithstanding the severity of the weather, there was a fair congregation, but they suffered very much from the cold, the thermometer being 30° below zero. During the week I visited among the congregation. All were glad to have the church open again. On Friday evening I started for Nepigon. Two hours' ride in the train brought me there. On Saturday evening, I was called upon to administer the Holy Communion to a sick Indian, Mr. James McIwraith kindly consenting to take me to his house. We followed the railroad track until we reached the iron bridge, then turned on to the river. It took some time before we reached the house, because three or four times we lost the trail, and were hunting for it in

the soft snow. At last, when rounding a point, we saw a house with lights in the windows, and immediately started for the store. The Indians, knowing that we were coming, had placed candles in the windows to guide us. I talked to the sick Indian for a few minutes, and then proceeded with the Communion service. There being no table in the house, I was obliged to use two boxes for a table, to place the lamp on the top of the box, so that I could see. The parents and wife of the sick man were present. He and Mr. McIwraith were the only persons who could understand the English language. Once again I have visited him. He is very anxious to live, but is reconciled to go the moment he is called. He requested the prayers of the Church last Sunday. I explained to him the Gospel, and at the same time urged him to be on the watch, to pray earnestly, for the time of his departure is near at hand. Their house is all in one room. Mats being thrown upon the floor for a bed, and a few thin quilts for covering, is all they have. The family are really in want. The people about Nepigon are doing all in their power to help them. I wish that some person could send some old clothes for the Indians. They suffer much for the want of proper clothing. If clothes can be sent, please address them to Mr. James McIwraith, Nepigon, C.P.R.

In regard to church work, the Ladies' Auxiliary at Schreiber have met again, and will endeavour to pay off a debt of \$350 on the parsonage; also to put a furnace in the church, a pulpit, font, two choir seats, and a pew, and, lastly, a tower and bell. The church at Nepigon requires two iron rods to strengthen it, new pews, a pulpit, reading desk, choir seats, and several other things. It will take us some little time to get all these things, because most of the men here are employed by the C.P.R., and at present are laid off until further notice, but, when working, the congregation is very liberal.

Rev. Rural Dean Bradshaw, M.A., of Port Arthur, kindly presented us with a chalice. Mr. Newman gave the clergyman a load of wood. Miss Williams has taken the organ, and a choir is being formed.

EDWARD LAWLOR.

North Bay Mission.

REV. A. J. YOUNG, INCUMBENT.

NORTH BAY.—Since my last contribution to the columns of THE ALGOMA MISSIONARY NEWS the season of Lent

has once more come round, and will again have passed away ere this appears in print. The Church's call to self-examination, repentance, and self-denial has been again and again sounded in the ears of the people. Would that we could see more fruit as the result of our labours! Thank God, now and again one and then another have given evidence of having been touched by the power of God the Holy Ghost; but, alas, how few! Still we are encouraged to hope that the "bread cast upon the waters" will be found even "after many days." The attendance at the Wednesday evening services has been better than at any time since I took charge. Addresses on the Prayer Book, its history, system of divine worship, etc., have been given in place of a sermon, and apparently have been much appreciated. At the Bible class for women on Friday afternoons a very pleasant, and, I trust, profitable, time has been spent. The attendance has not been as large as it might have been—why, it is difficult to say. Let us hope that more interest will be taken in the study of the Bible.

CALLANDER.—On March 31st the Rev. A. J. Young, of North Bay, conducted divine service at this station, and administered the Holy Communion to sixteen members. In the afternoon he catechized the children, and talked to them on the love of God. Their answers were good, and their knowledge of the Church catechism excellent. The teaching given is thoroughly Church, and on Church lines. The Institute leaflet is used, and well studied. Miss E. Elliott, the faithful and indefatigable superintendent, is assisted by a band of painstaking, faithful teachers. They are fighting the Church's battles in spite of much opposition and discouragement. There is a library in connection with the school. It sadly needs replenishing. Gifts of books for this purpose sent to the superintendent, Callander, Ont., would be thankfully received and acknowledged.

A. J. YOUNG.

Tentative Results.

The following from the *Canadian Churchman*: A conference of representatives of the Church met in the Synod Office on the 20th March to consider the question of an increase in the episcopate. There were present: The Lord Bishop of Toronto, in the chair: Dr. Hodgins, Rev. Dr. Mockridge, Mr. A. H. Campbell,

Rev. Dr. Langtry, Rev. John Pearson, and Mr. J. A. Worrell, Q.C., of the Diocese of Toronto; Rev. Canon Young, Rev. Alfred Brown, Rev. J. Downey, of the Diocese of Huron; Rev. Rural Dean Lloyd, Rev. Rural Dean Chowne, and Rev. James Boydell, of the Diocese of Algoma; and Mr. Edward Martin, Q.C., of the Diocese of Niagara. Both of the dioceses of Toronto and Huron appointed committees at their last session on this question, and they were directed to confer with other dioceses and to arrange a conference. On February 12th, the representatives of Huron and Toronto met in a conference here, at which representatives of the Dioceses of Algoma and Niagara were present. A sub-committee was appointed, and it was to consider the report of this that the conference was held. After a thorough discussion of the subject, the following resolutions were adopted: (1) That no mere readjustment of the boundaries of existing dioceses would meet the necessities of the Church in relation to episcopal administration. (2) That a new diocese should as speedily as practicable be constituted, consisting of the counties of Bruce, Grey, Simcoe, and North Wellington. (3) That the Counties of Waterloo, Brant, and Norfolk be detached from the Diocese of Huron and added to the Diocese of Niagara. (4) That a new endowment be raised for the proposed new diocese. (5) That such arrangements in reference to trust funds be made as shall be found just and practicable.

Echoes from Abroad.—V.

DEAR MR. EDITOR,—Should my present communication reach you too late for insertion in your March issue, and so get me into trouble in a quarter where every wise man wishes to stand well, viz., the editorial sanctum, please put it down to the fact that it has only now flashed across my mind that I have not, as I supposed, kept you supplied with "copy" in advance. But little has occurred since my last worthy of special note. The weather, that useful "thin edge of the wedge" for breaking the ice of ordinary correspondence or conversation, continues as thoroughly un-Mentonian as before, sunshine being the exception rather than the rule, and unfavourable, therefore, for ordinary exercise, or long walking excursions, the first and chief delight of English and Canadian tourists. Still, we are most thankful for our own mercies, as we read the accounts of the arctic cold that seems to have wrapped England in its fatal embrace, freezing strong men to death as they occupy their seats on vans and omnibuses, and women and children all over the country, exposed to its unparalleled severity, ill-housed, ill-clothed, and ill-fed. And now, superinduced on this, though mainly, strangely enough, among the better classes, the dreaded "grippe" has made its appearance, and is carrying off its victims in alarming numbers, the Lon-

don death rate having risen at a bound, within a single week, from 40 and 50 to 110. What a curious coincidence it is that such a scourge should reappear just as Parliament assembles, and the Government proceeds to lay sacrilegious hands on the Welsh Church, to rob it of its revenues. I see by *The Times*, by the way, that Harry Furniss, the well-known caricaturist, strongly recommends snuff as a sure destroyer of the "insidious bacillus," and not only keeps his own capacious snuff-box replenished, but when journeying on the other side of the border, viz., in Scotland, always takes care to have a plate of it placed in front of him on the dinner table, across which he is able to interview victims of la grippe with impunity. Here is a consolation for the survivors of the old and almost obsolete snuffing habit. It is worth trying at any rate, should the scourge be wafted on the east wind to your side of the Atlantic.

Yesterday I had the pleasure of attending and saying a few words at the annual meeting of the Gibraltar Seamen's Mission, a most valuable society, which seeks, under the presidency of the Bishop of Gibraltar, to care for as many as possible of the 250,000 English sailors who, it is computed, enter the straits on their way to the different European ports in the Mediterranean. Chaplaincies are established at all the leading ports, and employ every conceivable agency to lay hold of the crews as they enter the harbours, and rescue them from the social and moral perils which beset them on every hand—religious services ashore and on the ships—personal visitation and influence—temperance pledges and addresses—the circulation of religious and healthy secular literature—guilds in which the mariner finds himself taken out of his isolation, and brought into kindly, pleasant intercourse with others of his own craft—magic lantern exhibitions, etc. Capital addresses were given by the Bishop, the chaplain at Genoa, and the Dean of Lichfield (who is here for his health, and, as he told me, feels already like "a new man"), all teeming with facts illustrating the work of the mission. I may add that the Bishop is to preach in Christ Church to-morrow afternoon, and was to have administered the rite of confirmation, but most courteously suggested that I should do so myself, at such date as suited, a courtesy of which I shall avail myself.

Another enjoyment to which I am looking forward is that of holding a meeting here on behalf of the interests of Algoma. As the season advances towards its close, visitors crowd here for a short stay, and this year in such numbers that I have heard of people driving to ten hotels in succession in vain efforts to obtain accommodation, so March is a fitting opportunity for such a gathering. The proprietor of an adjoining hotel has kindly placed his beautiful dining-room at my disposal between 3 p.m. and 5 p.m. (ball-goers are the only night birds here), and during that period, on the 21st, I hope, with the assistance of my map, that

invaluable travelling companion, to enlighten the minds of a large number of English visitors on the subject of our transatlantic Church history and missionary work, about which, judging by the questions frequently asked, they seem to know as much as about that mysterious personage, the Man in the Moon.

A similar meeting will take place (D.V.) in San Remo, Italy, about twenty miles from here. By that time April will have set in, and I will be rejoicing in the near prospect of Easter Tuesday, when I hope (D.V.) to start for England, and, after about ten days' hurry there, to sail from Liverpool, by the *Parisian*, on the 2nd of May.

The first Battle of Flowers for the season took place here on the 21st, under a dull, leaden sky, very unlike the sun-lighted canopy that usually renders it such an animated scene. Still, what was lacking in weather was more than made up by the general enthusiasm with which people surrendered themselves to the amusement of the hour. To a spectator, seeing it for the first time, it is a very interesting spectacle, reflecting the general make-up of the French character to perfection—the streets generally, and especially the promenade where it takes place, gay with countless banners of all conceivable shapes, designs, and colours, waving from lofty, brightly-painted poles erected in all directions, or suspended in mid-air between the windows on either side of the street—the "corso," the centre of attraction, enclosed by ropes for a distance of about an eighth of a mile, the sidewalk being left free for pedestrians moving to and fro, though the crowd is almost too dense for movement, or occupying for a franc each one of the chairs placed in long rows by enterprising speculators, while midway between the two extremities of the course covered platforms are erected for the accommodation, at higher rates, of the more fashionable of the spectators. One balcony is reserved for the special use of the jury appointed to determine the grave question of the prizes to be distributed among the competing carriages. Meanwhile 2 p.m. has arrived, and the barrier is removed. Vehicles enter, after the payment of an admission fee regulated by the number of horses, and move, at a walking pace, along the course, the occupants gaily dressed, and all armed with well-filled baskets of flowers, tied up in small bouquets, which they fling in all directions among the crowd, the fiercest attack being made on friends whom they recognize, by whom it is returned with interest, the air, meanwhile, laden with perfume and ringing with laughter. All is done with perfect good humour. But there is no respect of persons. A "shovel" hat, if discovered anywhere, would be a most conspicuous and attractive target, which would need to be replaced by its successor next day. Gaiters are not so observable in a crowd, but the wearer is sure to receive his share of attention, which he must receive as an

element in "the order of the day." Possibly his dignity may be ruffled for a moment by the fact that a fragrant bouquet aimed at him by a fair hand from a passing carriage has reached its mark and taken him literally "between the eyes," but the only retaliation allowable is a smile of forgiveness and a soft hat lifted in courteous acknowledgment. The carriages themselves are beautifully decorated with flowers, in an endless variety of forms, according to the tastes of the owners or occupants, and sometimes at an enormous expense, as may be inferred from the value of the prizes, which are either gorgeously mounted banners, borne in procession by the winners, or sums of money ranging from two thousand francs (\$400) downwards. Such is the gay and giddy scene enacted at the Battle of Flowers. It was a pretty sight while it lasted, but such as could be witnessed only in La Belle France, where life apparently loses all its more serious aspects, and wears the fantastic garb of some light comedy, suggestive only of music and laughter and frivolity. And yet, how closely the comic and tragic meet together! Only about an hour since, I saw, in *Galignani*, an account of a municipal officer who, having been entrusted with a large amount of funds for the payment of the police, fire brigade, etc., yielded, in a moment of madness, to the temptation to visit the gambling rooms in Monte Carlo—played—lost heavily at roulette—and then went outside and shot himself, and this while the beauty and brightness of the Battle of Flowers was at its highest culmination. Only yesterday, a lady parishioner whom I was visiting told me that once, while waiting at the station for a train, a gentlemanly-looking man, who had just come down from the Casino, drew a revolver and shot himself, as close to her, she said, as was the chair on which I was sitting! These are just two out of a host of tragedies for which that infamous gambling hell is accountable. Oh! how I hate and abhor it in my inmost soul! Yet some professedly Christian people deliberately defend it, and claim that there is no more of evil in gains acquired by the turn of a wheel in the Casino than in the profits of some remunerative business investment, while, as for the losses, men must take their chances in the one case as in the other. Neither your space nor my time will admit of any discussion of the question just now. Suffice it to say, for myself, of all betting and gambling, be the occasion or circumstances what they may, that, apart altogether from the sinfulness of it in God's sight, as having its essential root in that "covetousness which is idolatry" (and "no covetous man, being an idolater, hath any inheritance in the kingdom of Christ and of God"), any such method of enriching oneself is low, mean, and utterly contemptible. I would cut off my right hand before I would knowingly accept, for any purpose, a coin acquired by such means. Yours, etc., E. A.

Mentoné, March 2nd, 1895.

The Extension of the Episcopate.

(From the *Canadian Churchman*, March 21st.)

We have to remind our readers that circumstances compel that the Algoma question be dealt with this year anyway. As we stated in our last, the Upper House has recommended a division of Algoma when practicable; but at the present stage, what is practicable? Utterances at the recent conference clearly showed that the area of Algoma should be reduced by taking off Muskoka and Parry Sound from it, the territory thus left making a genuine missionary diocese. We think it a mistake to have Muskoka and Parry Sound included in a missionary diocese, and hope this will be remembered in the approaching readjustment. Pending the conclusions the conference will come to for submission to the respective synods interested, we refrain from making any suggestions as to division or rearrangement. But any change made will involve some financial arrangements, and the question we now put is, How can Algoma be best worked so as to utilize all her possible internal resources? The whole district has been developed considerably since the diocese was created, and while west of French River the missionary character will attach to the diocese for a long time, yet any changes now made should be with a view to create and develop all the local interest and resources possible, and, therefore, we think the very first step in the whole of this reconstruction movement is to give Algoma its own diocesan synod. In our day and generation the local life of the Church stands still when it has reached a certain point, if it has not this channel of expression. The men that are in Algoma, both clerical and lay, have of necessity a very strong strain on them. They necessarily must be full of resource, endurance, and self-reliance. They share to the full in the qualities of self-governing which characterize our race, and Church development must be in the line which the genius of the race naturally takes. The internal resources of Algoma are being opened up, and one side of human life, which it can well serve, was referred to in a letter which appeared in the *Mail* some time ago, thus: "Besides, it will be well to remember that we cannot be very far from the time when the already heavy pressure upon city life will begin to tell, and men tire of the struggle, or incapable of continuing in it, will begin to do what the race has always had to do, to disperse and scatter abroad. The hamlet life is, after all has been said, the ideal life, as well as being the happiest; and in the face of the rapid development of electricity, we can easily imagine the more fertile spots in Algoma dotted with prosperous towns of from five to six hundred inhabitants, resting upon agricultural centres and brought into close proximity with the great distributing marts by means of electric railroads." However, to give a

chance to utilize every theory, representative government is required in Algoma. We are persuaded that the foundation already laid will never be properly built on till this is done, and we are further persuaded that the problem of supporting Church ministrations there will by this means be put in the way of a satisfactory solution. A great deal of work has been done in Algoma since its present Bishop was appointed, and it has several funds begun which are of absolute necessity in permanent administration, while the record of church and parsonage building is very, very good. The latent ability of Algoma, however, must now be reckoned on. Any addition to present agencies must be based on contributions from the Church population in the districts affected, and what Algoma can do must be included in the estimate. The Church would be benefited in Algoma in a good many ways by its diocesan synod being created, but the purpose of this article is to emphasize the fact that without it Algoma's power of self-support will be very much repressed. English-speaking people must have a direct voice in the expenditure of their money. General interest is quickened and increased, and growth is made possible by this as by no other means. We therefore trust that Algoma will have its own synod as soon as it can be brought about. Public opinion there is in favour of it, and, if it were once done, it would be found to have materially furthered the early practicability of an extension of the Episcopate.

(From the same paper—March 28th.)

We have now to consider how the question of reorganization and increase of the Episcopate in Western Ontario must be considered by the ecclesiastical province, and it is a very complex problem. The anticipated resignation of the Bishop of Algoma has been before the Church, but we have been given to understand this might not be put forward if some change in administration could be made so as to relieve him, and it is evident, from the resolution of the Upper House, that Algoma should be divided as soon as possible, that this is one of the ways in which relief should come. If, then, Muskoka and Parry Sound be taken from Algoma, and a new diocese or dioceses be created out of that, and districts taken out of other dioceses, the Provincial Synod will have a question of a different character up than the ordinary setting apart of a new diocese is. The ordinary process of division is a simple one, but creating a diocese by combination of the territory contributed by several dioceses is a very complex one. It is premature to discuss plans, because we must have the ideas of the various diocesan synods before us to do that. The joint committee that has already met will come to a certain conclusion, which, probably, will not be unanimous; but whatever the expression of the majority of the committee is, it will be transmitted to the various diocesan synods interested, and the reso-

lutions of these synods will, in turn, all be submitted to the Provincial Synod. We again cannot discuss possible positions, because the Provincial Synod will certainly not authorize the creation of any new dioceses until some financial provision has been made for the same; but as the whole Church is pledged now to a certain degree of support to Algoma, it might be proper to consider how far such support could still be had, even although creation of new administrative centres went on. The relations of the dioceses in the province to Algoma will, of course, be reconsidered. Whatever change may take place in them, however, will not alter this position, that a considerable territory in Western Ontario will require support from the Church in the Province of Canada for spiritual ministrations for a long time, and that in addition to what we call missionary work in the individual diocese. If, then, creation of new dioceses relieves some of the present dioceses of territory not at present self-supporting, it is evident that at least the same support that is given these districts now must be given for some time to come, and, therefore, some kind of administration of a provincial character has to be adopted to meet the requirements of the case. It goes without saying that the dioceses interested will have to agree to any such step before it can be taken, but it is manifest, if any extension of the Episcopate is deemed to be necessary to the efficiency of Church working and growth, that the way to give that effect is part of the question, and any diocese agreeing to the increase would require to do its part to make the proposition to increase a fact. The dioceses not immediately interested in the proposed rearrangement would still be required to contribute to the district. The Church in the province, as a whole, would not materially alter its relations with the district at present forming the Diocese of Algoma. We hope we have succeeded in making the position intelligible to our readers. In the last resort, all claims for financial support come to the individual. The diocese can only give what it gets from its members for mission work, and the province can only administer that, and nothing more. All movements, therefore, depend upon the degree in which the Church mind apprehends them for their permanent success, and this movement will pre-eminently require to be apprehended aright to get the necessary support from those who alone can give it. Whether a movement is possible at all at present, or, if possible, what shape and form it shall take, cannot be known until after business discussion by both branches of the Provincial Synod, and, as the main difficulty is that of ways and means, the rank and file of the Church membership require to act so as to make any change that it is deemed Church interests require a reality. In our next we propose to discuss the duty of the Church members in this province to the Church at this juncture.