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# 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.

THE snow in the beginning of this month blocked everything. For five days the editor was without communication by mail with the world outside.

By a *lapsus calami* we wrote "Dawson" for "Bradshaw" in an article last month headed "1894-95." Rev. W. C. Bradshaw, M.A., is incumbent of Port Arthur.

THE Bishop writes that before long he hopes to ordain the eldest son of Rev. R. Renison to take up the work so long and faithfully prosecuted by his father in behalf of the little Indian colony at Negwenang.

THE clergy of the diocese will doubtless read with interest the letter from Mrs. Stubbs (to be found in another column), and do what in their power lies to co-operate with our brethren in the faith across the sea. Really, these letters from England are of value to all, because they ever remind us of the error of congregationalism, by compelling us to feel that there is "One Catholic and Apostolic Church."

WE suppose meetings were held in some of our missions for the purpose of nominating lay delegates to the next Provincial Synod, but with two exceptions—and then not intended to reach THE ALGOMA MISSIONARY NEWS—no information has come to hand. Why is it that the clergy in charge of missions generally act as though we could make bricks without straw?

OUR January issue was much delayed by the failure of the Post-office Department to deliver communications between the editor and publisher. Not seldom have we suffered a day's delay, and once ten days. This time we have not learned of the arrival of our missive at all. It is both inconvenient and costly for such a paper as THE NEWS, since it entails the use of the electric wire.

ALGOMA geography is a topic introduced in the letter of our valued Secretary of the Algoma Association. On our table lies the "Algoma Association Paper," with its map of the diocese on its first page. We confess that the map is most incomplete, and believe it would be expedient in the near future to procure a much better one, which could be engraved and electrotypes multiplied as required.

NEXT month we propose to adopt a suggestion made by Mrs. Stubbs in her letter to THE NEWS, viz., the printing of the name of the missionary in charge of the mission referred to in our columns. Regarding the coupling together of the station and mission to which it belongs, the reader will almost invariably see the name of the mission at the head of the article, while names of stations (the home station often excepted) are printed in small capitals.

A MEETING was held at Hampstead on Wednesday, January 16th, in the drawing-room of Mr. and Mrs. Morse, on behalf of the work in the Diocese of Algoma,

The Rev. N. S. de Jersey, Hon. Sec. for N. W. London, presided. He advocated the claims of the diocese, and gave a sketch of the work which is being carried on in England by the "Association for Prayer and Work in Union with the Missionary Diocese of Algoma, Canada." The Rev. C. J. Machin, of Gravenhurst, Ontario, gave a most interesting address, — *Illustrated Church News*, London, Jan. 26.

DURING a few years past the Archbishop of Canterbury (Dr. Benson) has issued at the beginning of the New Year a message to his diocese. These messages have attracted almost universal attention. Below is the one lately published:

MOTTO FOR 1895: *Mundet ac Muniat* ("Cleanse and Defend").

Were there *no* Offence  
 There would need no Defence.  
 "Upon all the Glory shall be a Defence";  
 Purity and Security walk together.

Pray ye that He will cleanse His Clergy and His People  
 from haste and remissness,  
 from laxity and uncharitableness,  
 from selfishness,  
 from all things that do offend,  
 and give all Courage and Obedience.

Pray ye that He will defend the Church's enemies  
 from the sin of hindering the cleansing she desires.

Pray ye that as her Day is so may her Strength be,  
 that she may renew her youth,  
 that she may live in her first love.

*Mundet ac Muniat.*

EDW. CANTUAR.

THIS month we lose one of our valued fellow-workers in the person of Rev. H. P. Lowe, M.A., incumbent of Aspden mission. Mr. Lowe, who leaves on the 18th inst. to assume the duties of assistant priest at the Church of St. George, Toronto, has had his home in the diocese nearly twenty years, having arrived in Muskoka in September, 1875. In Port Carling, as a layman, he occupied various posts—Sunday School teacher, organist, churchwarden, and lay reader. In June, 1886, he matriculated at Trinity University,



Toronto, and graduated B.A., in first-class honours in theology, in 1889, and M.A. in 1891. He was ordained deacon in the Church of St. James, Port Carling, January 12th, 1890, by the Bishop of Algoma, and advanced to the priesthood by the same Bishop in the Church of St. Mark, Emsdale, January 25th, 1891. When ordained to the diaconate Mr. Lowe was sent to Aspdin, in which mission he has since resided. In bidding him adieu, we voice the wishes of the clergy in Algoma who know Mr. Lowe when we say that we hope that in his new sphere of work he may be much blessed by Him in whose vineyard we all labour.

### Our Bishop at San Remo.

Lady Macdonald contributes to *The Empire* an account of a service at San Remo, from which we cut the following paragraph :

With Sir David Macpherson originated the arrangements by which on Thursday, January 3rd, the day on which Canada paid her last sorrowing tribute to her great and gifted son and laid him at rest in his old Nova-Scotian home, a memorial service was held in the Anglican Church of St. John in San Remo, attended by all the Canadian colony, and many English and American visitors as well. The Christmas decorations, so lovely and fragrant in this land of flowers, had been removed from the church and replaced by branches of cypress, while at the foot of the altar, which was draped with the dear old flag of England, lay a large cypress wreath. After the service His Lordship the Bishop of Algoma, who had come from Mentoné to be present at it, gave a very excellent and earnest address, speaking in his most impressive manner of the departed statesman's life-record, of his unostentatious devotion to duty, of his usefulness and industry, his ability and success, of his unvarying courteousness and kindness, too, as acknowledged by so many, which, to some of the Bishop's hearers, seemed best summed up in the words His Lordship quoted from a recent speech of the leader of the Opposition in Canada in the sentence: "He was my bitter political enemy, my warm, personal friend."

Among those present, besides Baroness Macdonald of Earnschiffe (widow of Sir John A. Macdonald, P.C., and Premier of Canada) and daughter, there were also the widow and daughters of another Canadian premier (Sir John Abbott).

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

In reply to the request that the clergy and laymen of Algoma should in our columns express an opinion concerning the problems weighty with our welfare, having reference chiefly to the questions of a synod, alteration of boundaries and division of the diocese, we have but the two following to publish this month. Next month we anticipate a general expression of opinion :

SIR,—My decided opinion is that we ought to have a synod, and I do not see how or why our being thus placed alongside our sister dioceses should or would interfere with our receiving assistance from them and from other sources equally as in the past, or as we do now. It would give us more liberty of action and power of decreeing what enactments are most suited for our peculiar necessities and work, and give a stability to the diocese which it appears to me we are at present lacking. Our clergy and laity are as intelligent as those of any other diocese, and, in the nature of things, must be far better acquainted with the working and needs of Algoma than any one outside our bounds can be, especially when the tenor of most of the late plans and correspondence is taken into account.

W. H. FRENCH.

Sudbury, February, 1895.

SIR,—This diocese is too large and important to be broken up and amalgamated with old surrounding dioceses. Again, I maintain this diocese has been no failure, not even financially, but a very great success. Travel round her boundaries, and mark well, within only the past few years, the progress, the onward rush, the building up, the people, the railways, the settlements, the towns, the villages, the missionaries, the missions, the congregations, the churches, the parsonages. Mark this diocese well, a mere backwood fringe of civilization when Bishop Fauquier was called to his rest, and mark it now when Bishop Sullivan, moving quickly and working hard and harder with the unceasing growth and outspreading of his great field, has brought it to a maturity and abundance which truly ought to be held by the Church in Canada among her best-loved possessions. Let this ecclesiastical province listen with tenderest regard when such a question is asked: "What shall we do with Algoma?" That question concerns the stream of her own life-blood, and could the province be tempted to think but little or slightly of this field, then, I say, it would be just as well for her to remain silent concerning mission effort in British Columbia, or Japan, or China. But I am aware, despite some things that have been written to the contrary, that our beloved brethren who are labouring hard

for Christ and His Church in the great cities and richer portions of the province have the highest opinion of Algoma, and in the warm affection of their hearts bring her unceasingly for blessing before the throne of God. I ever found in these, my brethren, the greatest sympathy, and they always made so much of me, as an Algoma missionary, and helped me thereby in many a dark hour. I know the best interests of Algoma will be safe in their hands at any future deliberation of their committees, or at the Provincial Synod. If the consideration of details respecting the rearrangement of diocesan boundaries will involve the absorption of the greater part of this diocese, certainly Nipissing, Parry Sound, and Muskoka, into the surrounding dioceses, I exclaim against it. Rather give our Bishop a suffragan or coadjutor-bishop to help him, and appoint a synod, and when our Bishop, like the saintly Bishop Fauquier, is called to his rest, absorb or divide up as may be considered best for the welfare of the Church at that time. If, with such suffragan bishop, Nipissing, Parry Sound, and Muskoka had slices added to them from the old dioceses, as Dr. Mockridge suggested, I have no doubt it would work very well. God the Holy Spirit has helped Bishop Sullivan through all his work, and he who treads roughly on Algoma is treading on sacred ground. The spiritual fruit of this diocese is in Christ's keeping, and I am ready to state that even from little burial places, well known to me, scattered hundreds of miles apart, in the corners and on those same boundaries of this field, and some of them, I fear, now overgrown with brush and forgotten, the dust of many saints will arise, when the trump of the archangel sounds; and, Sir, it will be no small nor mean company who will stand in their lot from Algoma on that great day.

G. GILLMOR.

### English Letter.

To the Editor of THE ALGOMA MISSIONARY NEWS :

DEAR SIR,—There is one small matter to which I should like to direct the attention of the Algoma clergy. It would be a great convenience to their fellow-workers in England if they would kindly co-operate in facilitating all attempts, even small ones, to benefit Algoma, and we are sure they are heartily willing to do so.

Will, then, all those who receive papers or magazines from England by post kindly notify any change of address to Mrs. Tritton Gurney, Chillenden Rectory, Dover, through whom it will reach the sender (unless, indeed, he or she is not connected in any way with our association), and at the same time state to whose care papers should be sent in the event of a vacancy in the mission? Perhaps you will kindly give at the end of this letter the paragraph addressed to our Associates on this subject in our last quarterly supple-



ment.\* An extract from a private letter will further illustrate the point better than words of mine. My correspondent says :

"Several of those (Algoma missionaries) my friends send to have moved, and it is very unsatisfactory not knowing whether the clergy who leave make arrangements for their *old* flocks to continue receiving them (the papers), or whether they are simply bothered and put to expense by the papers following them—perhaps to some place where such literature is not needed. If it was not too much trouble, could not it be arranged that any one leaving would announce by card to Mrs. Gurney, or by a paragraph in THE ALGOMA MISSIONARY NEWS, what he wished done with the papers? If no one was appointed his successor, could not some layman temporarily receive and distribute them? Also, it would be fairer to those who send their papers, thinking they are sending them where wanted, that their efforts should not be misdirected. . . . Your mentioning Mr. Piercy made me wonder whether he could help to get this detail into order. . . . Knowing something (by reading) of the many things the missionaries have on hand, one would be most grieved to ask anything of them that would add to their troubles unnecessarily."

I fully agree with these sentiments, Mr. Editor, but trust we shall not be accused of giving unnecessary trouble by our request, knowing, as I do, on that side, the value of papers received, and on this the interest with which they are dispatched.

Another matter I would allude to concerns our better acquaintance with Algoma geography. We find it difficult over here to master not merely the whereabouts of the various missions (that may be managed with the help of the map), but also of the outstations. To quote from another correspondent, after thanking me for giving her the outstations of one of the missions, she adds : "I am trying to take an *intelligent* interest in the mission, but find it puzzling to realize the positions, etc., of the stations mentioned from time to time in THE ALGOMA MISSIONARY NEWS. The map with the English supplement gives so few names." Alas ! we have not a better, but may I suggest that when heading any information in your columns with the name of the outstation it concerns, you should add in brackets and smaller type the *mission to which it belongs?* And, further, when the name of a mission is given as a title, *the clergyman's name* be added in a similar manner. This would, I am sure, be a great help towards our acquiring and keeping an *intelligent* interest, which is so much to be desired.

Yours faithfully,

M. M. STUBBS,

Secretary Algoma Association.

\*At the meeting of the General Committee in October last, it was decided that all those who send special gifts to Algoma should be

requested kindly to state distinctly whether such gifts are intended for the clergyman personally, or for the mission ; especially in the case of holy vessels, communion linen, etc. Similarly, it would be a great convenience if those who send papers by post would mark them when intended for distribution in the mission, so that if the clergy remove, and notify their change of address to Mrs. Gurney, our central registrar (as they will be again asked to do), papers intended for them personally could be sent direct to them, and those intended for the mission would not follow them to other places. Thus time and trouble might be saved, and a more even distribution of gifts and papers ensured.

### Words from the Bishop.

Our Bishop wrote from Mentoné his annual message to our friends and fellow-workers of the Algoma Association in England. Since few of our Canadian Church people will see it, we give in our columns an epitome of it. After the apostolic salutation, "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ," the Bishop says :

The statement, published in Church papers and almanacs, that I have resigned my diocese, requires correction. Resignation has been mooted as a possible necessity enforced by two recent illnesses, and the agreement of two medical opinions, on either side the Atlantic, but I shrink instinctively from taking a step so decided, till it is made plain that relief is impossible. The final settlement of the question will remain with the Provincial Synod of the Canadian Church, which meets (D.V.) next September. Meanwhile, I ask you to unite your prayers with mine that, whatever the solution of the problem be, it may tend to God's glory, and the welfare of the Church.

An extended statement of the present position of the work and finances of the diocese follows. The clergy now number twenty-six, as against thirteen in 1882. The words following we draw special attention to, hoping that God the Holy Spirit will burn them deeply in the hearts of all who read them, and that, as a result, men and means to enable them to work may soon be given us :

Three of our missions are still vacant, to the sore loss of the Church, and the hindrance of the spiritual life of our people, left dependent, as they are, on the ministrations of the Nonconformist bodies in their respective neighbourhoods. To us who are on the spot, and witness the leakage going on under our very eyes, the spectacle is a painful, humiliating one, but we are powerless to arrest its progress. It is not a pleasant or inspiring thought that for one ordained representative of the Church of England in the field, the "isms" have each three or four at work, or that their services are quadruple ours ! Under such circumstances, how can we expect to hold our people fast in loyal allegiance to the Mother Church ? Our clergy are indefatigable, but their powers are limited. *One man cannot do the work of four.*

The churches number sixty-eight, but many of them are still very inadequately

supplied with holy vessels, communion linen, fonts, hymn and prayer books. Six others are in course of erection, but stand unfinished for lack of funds. Several others are urgently needed. The parsonages number twenty. We need half a dozen more at as many centres. A mission without a parsonage has but little chance of securing a permanently resident clergyman, simply because he cannot afford to pay a rent of from five dollars to ten dollars per month out of his scanty stipend for his "hired house."

### FUNDS.

As far as the Bishop can see, the cry for help from Algoma will never be silenced. He adds :

In the fact of unceasing financial care and anxiety lies the heaviest and most crushing burden attaching to the episcopate in Algoma. As an instance, I may state that just before leaving Canada the Treasurer informed me that there was a deficiency of between \$3,000 and \$4,000 *on the whole diocesan account* for the payment of stipends, the erection of churches and parsonages, and various incidental outlays. Another emergency appeal being out of the question, I instructed him to meet it out of the little Reserve Fund which has been kept untouched for many years, but did so most reluctantly, knowing how almost inevitably one breach in such a fund is followed by others. But it is just thus we live, "from hand to mouth." Ours is a case of "daily bread." Best perhaps, though most trying, that it should be so, as it is thus that, like Israel in the wilderness, we are taught the lesson of daily dependence on God. God works, however, by means, and hence we are still compelled to proclaim our necessities, and hope and pray for their supply.

Thanks to the consideration of the eight older dioceses in still providing the episcopal stipend after the old, unsatisfactory fashion of *pro rata* assessment, no demands have as yet been made on the invested capital of the Endowment Fund. But this system cannot last much longer in the nature of things, and the probabilities are that the next Provincial Synod will recommend the utilization of the interest, so far as it goes, for the annual income. This will necessarily leave the fund entirely dependent for its growth on the few occasional contributions which drop in year by year. At least \$30,000 (£6,000) more are needed to provide a permanent basis for the maintenance of the episcopate in Algoma. Need I say that donations and annual subscriptions for this object will be thankfully received, and that I trust it will be remembered in *Last Wills and Testaments?*

The Widows and Orphans' Fund still holds on the even tenor of its way, its quiet, steady growth fostered more by the fruit it itself bears than by the gifts of the faithful. Through the most merciful overruling of God's providence, no breaches have yet been made by death in the ranks of our clergy, and hence no claims lie against our little fund in behalf of "the widows and the fatherless in their affliction." God grant that this happy immunity may be long continued to us !

A Superannuation Fund is an absolute and pressing necessity, the force of which is felt more and more urgently as the years go by. Our clergy are not growing younger. Some have well-nigh completed their twenty years of service, at the cost of shaken health and impaired energies. Meantime, their financial position has not improved one whit, their salaries being to day as inadequate as



they have ever been. Now the day of complete disablement for active service is creeping nearer and nearer. What is then to become of them? Are they to be cast aside, as a worn-out shoe or a hacked and battered sword, no longer able to do effective service in the field? Is this the recompense with which the Church of England rewards the loyal labours of her missionary clergy? If so, no wonder that so few are found ready to fill the breaches made in their ranks! If the eight other dioceses of our ecclesiastical province have each its Superannuation Fund, why should Algoma be excluded from the privilege? This is one of several pointed questions I hope to ask the Church at her triennial gathering next September.

Our Indian educational work is now in competent and experienced hands, Mr. Lawler, a former assistant principal in a similar institution in the Northwest, and candidate for Holy Orders, having been placed in charge of the Shingwauk Home, Mrs. Lawler taking the supervision of all domestic details.

The message concludes with advice and kind acknowledgment of the real assistance given by those who are associated together in the mother land in prayer and work with us.

### Maganetawan Mission.

Tuesday, January 15th, was a stormy day, the second day of a snowstorm. We were to have a social in the schoolhouse at Chapman Valley. Our Maganetawan entertainment was somewhat spoilt by intense cold, and now a snowstorm was going to upset another entertainment. However, it cleared off, leaving the roads very heavy. Soon after four o'clock a team came to Maganetawan to take those who would take part in the entertainment. Chapman Valley is three and a half miles away. We got there all right, but it took a long time. There were eight of us altogether. We had supper at a house near the school. When it was time for the entertainment, our organist failed to come, and we had to sing carols without music. Recitations, songs, mouth organ and violin performances and dialogues, filled up the time, and all were disappointed about the music. A Methodist lent us his organ, and had brought it two miles. The attendance was small, but the receipts were five dollars.

Service is held here every other Sunday in the schoolhouse, and the attendance is good. The church building at Pearceley is to be moved here some day, if a site can be obtained for it.

On Tuesday, January 22nd, Rev. Rural Dean Chowne came to pay a visit to the mission. He arrived at the parsonage Maganetawan, late at night, in a snowstorm. The next day, Wednesday, he

spent in Maganetawan. We had service in St. George's at 2 p.m., but the attendance was not large. The Rural Dean administered Holy Communion to nine persons. He had baptized a child and churched a woman in the morning. Next day we drove to Dunchurch, a bitter cold drive of sixteen miles. We had service in Mrs. Kelcey's house; fifteen persons were present. Mr. Chowne baptized a child, churched a woman, and administered Holy Communion. Mr. Hay read the Epiphany Appeal. Nine persons partook of the Communion. After the service, Mr. Chowne held a business meeting. This station is the most discouraging station of the mission. There is a church building, a huge barn of a place, with a debt of about \$70 on it, and some \$400 has been already spent upon it. It would need some \$300 more to make it ready for use. The roads are bad, nearly all the summer, though when the sleighing is good it's not so bad. We got back to Maganetawan, after a cold drive, just before nine o'clock. The next morning, after an intensely cold night, we drove seven miles to Spence, where the Rural Dean was to meet the congregation of St. Paul's. After the Litany, a business meeting was held. Mr. Chowne appointed George Black clergyman's churchwarden, and F. Larson was appointed the people's warden. We had dinner at George Black's, and then started for St. Peter's, Midlothian, but the people had all gone to the funeral of an old settler and had not got back; so we had to be patient, and at last were rewarded, for over thirty people gathered together. The Rural Dean here baptized two children, churched two mothers, administered the Holy Communion to thirteen people, and held a short business meeting. Then Mr. Chowne and Mr. Hay went over to Mrs. Gutteridge's house and partook of her well-known hospitality. St. Peter's, without Mrs. Gutteridge, would not seem the same. At her house Bishop and clergy are ever welcome. The Maganetawan mission has five stations, St. George's, Maganetawan, Chapman Valley; St. Paul's, Spence; St. Peter's, Midlothian; and Dunchurch. Rev. Mr. Chowne expressed himself well pleased with his visit, never having seen the mission looking in so promising a condition. At 5.30 p.m., Mr. Hay and the Rural Dean parted; the latter for a twenty-mile drive, and Mr. Hay for one of ten miles home. The distance covered by Mr. Chowne from Emsdale and back was over ninety miles.

The annual social and Christmas tree, hitherto held at Dunchurch, was, by unanimous consent, held at Maple Island, as being more convenient to the majority of members and children. By consent of Rev. A. W. H. Chowne, Rural Dean, Mr. Markham holds divine service, and the Maple Island Union Church building, being the only one available, service and Sunday School are held there every alternate Sunday, with excellent attendance.

The social and Christmas tree met with grand success. The room was crowded, and, as good humour and behaviour prevailed, all passed off well. An excellent programme was provided, followed by the distribution of gifts from the Christmas tree, for which gifts we are kindly indebted to the W.A. branch of Millbrook, Ont. A most joyous and happy time was spent, and the one bright spot which comes to these little ones in the year is past and ended. With thankful hearts, we look forward to a good year of Christian unity and fellowship.

### Ilfracombe Mission.

ILFRACOMBE.—On Tuesday, January 1st, the annual Christmas tree for the children connected with Christ Church, Ilfracombe, was held. Some days before the missionary had received two boxes containing numerous dolls, toys, articles of clothing, etc., sent out through the kindness of Mrs. Boddy and the members of the St. Peter's Branch of the Woman's Auxiliary, Toronto. The children assembled in the schoolhouse, and after tea and a short entertainment were presented with the gifts with which the tree was loaded. Many thanks are due to the kind ladies who sent out the boxes for Ilfracombe.

NOVAR.—A social gathering in connection with St. Mary's Church, Novar, was held on Friday, December 21st, the most important event of the evening being a miniature bazaar, consisting of numerous useful and fancy articles, made during the past year by the members of the Women's Church Aid Society. Several dollars were realized, which will be devoted to the much-needed siding up of the church. A Christmas tree for the members of the Sunday School was held on December 24th.

On Thursday, December 27th, great excitement prevailed at Ravenscliffe, for in the evening a Christmas tree was to be held, to which all the children belonging



to Church families both far and near had been invited. Tea was partaken of at the Sunday School superintendent's house, and all then adjourned to the schoolhouse, where, after listening to several excellent songs, readings, etc., the children received their presents, which had been kindly sent for them by the Junior branch of the Woman's Auxiliary of the Church of the Ascension, Hamilton, and others.

On the fourth Sunday after the Epiphany the Rural Dean of Muskoka administered Holy Communion in the Mission of Ilfracombe, and conducted divine service, assisted by the Rev. J. Pardoe, at the three stations which are accessible out of the four at this season of the year. Three services and a drive of thirty miles in stormy weather and through deep snow were trying ordeals for the energetic Commissary, taking into account the fact that he is only just recovering from a sprained back and an attack of influenza. The Rural Dean preached on various aspects of the manifestations of Christ.

#### Aspdin Mission.

We are on the eve of losing the incumbent of this mission, Rev. H. P. Lowe, M.A., who for the past five years has done much to keep together and build up the Church family in the several stations. Especially at St. John's, Stanleydale, have his efforts been blessed. Five years ago there were no wardens, no organization, and people at variance. Now there are nearly thirty communicants and an average congregation of from forty to fifty. In the same period at least \$1,200 has been raised and spent on improvements, until, with the exception of one cemetery, the plant of the mission is more complete than many, possessing at Aspdin a church and cemetery, as well as a parsonage (unpainted) and stable on an acre of land well fenced. There are churches at Lancelot, Allansville, and Stanleydale, and cemeteries at the two first named. We are informed that there are 100 communicants in the mission, and that during the tenure of the retiring incumbent forty-one persons have been confirmed, while some more are ready to be presented for the laying on of hands. For Church expenses the average annual sum contributed within the mission is \$225. In the departure of Mr. Lowe the people lose a zealous and scholarly mission priest, who has held three and four services alternately

every Sunday, with a celebration in each of the four stations once a month.

#### Broadbent Mission.

The churchwarden, Mr. William Fry, on behalf of the congregation, presented Mrs. Cobb with a purse containing \$20 as a tribute of their esteem, and a small recognition of her services at the organ for the past two years. In replying on behalf of his wife, Rev. A. J. Cobb felt bound to acknowledge that the bright and happy services held in St. Paul's were largely due to the assistance of the organist, but added that had it not been for the hearty support of the congregation the past harmony could not have existed. Mrs. Cobb accompanies her husband a distance of ten miles to perform her duties at St. Paul's.

NORTH SEGUIN.—The annual Christmas tree for the children attending the Anglican Sunday Schools in this neighbourhood was held at St. John's parsonage on Wednesday. The day proved favourable for those coming from a distance, and bright expectancy was visible on the many faces that crowded the parsonage, there to find themselves confronted with a display of succulent, substantial, and amusing attractions, making eyes glisten and mouths water. While pies and cakes were being made ready, games of different kinds were enjoyed, and continued again after the feast. A roar of laughter and ringing cheers met our old friend Santa Claus as he entered the door. According to merit, Santa Claus called upon the children in succession to select their prizes from the tree. Owing to sickness preventing many from being present, suitable toys, etc., were reserved for them, the incumbent having informed those present of the sacrifice made on their behalf by those busy workers, the members of the Junior branches of the Auxiliary, whose gifts contributed so largely to the enjoyment of the entertainment.

#### Sturgeon Falls Mission.

The Sacrament of Holy Communion was celebrated here in the English church on Sunday afternoon last, when Rev. Edward Lawlor, M.A., preached his farewell sermon, previous to leaving this mission to take charge of the Schreiber mission. The reverend gentleman chose his text from Hebrews xiii. 20, 21, and preached an instructive sermon. Bidding the members and friends farewell, he

called upon them, in the name of our Saviour, to remain steadfast in the faith, and hoped that his feeble efforts since he had been amongst them to administer God's Holy Word had left a deep and lasting impression upon them, and that his prayers would be and always had been for their salvation. The service was well attended. The members, although sincerely sorry for the removal of their minister, wish him Godspeed in his future fields, and good health and prosperity in life.

#### Uffington Mission.

The Christmas season here was bright, happy, and busy. Week evening Advent services were not neglected by our people, but the Christmas Day services at Uffington and Purbrook were marked by the largest congregations and offertories ever known in the history of the mission. Unpretentious services, loyal to the Prayer Book, are what the Church people look for; they get them and love them; and God is pleased to add His blessing, without which all ministerial efforts are nothing worth.

The young people always come in for a large share of time, attention, and good things during the Christmas season. Even late into January Mrs. Allman and myself were unpacking, sorting, and labelling gifts for the Christmas trees. Through the generosity of different W.A. branches—Galt, Cobourg, and Essex—we were enabled to decorated four trees, very much to the glee and satisfaction of the young folks at Uffington, Purbrook, Van-koughnet, and Clear Lake.

At St. Paul's, Uffington, a large crowd of adults and children gathered, partaking of an excellent tea in the Church Hall, which, however, was utterly useless for the entertainment, and an adjournment was made to the Orange Hall not far distant, where a gathering of nearly two hundred soon assembled. A suitable programme was creditably rendered, and the entire proceedings were regarded with great interest and satisfaction, more especially the distribution of the gifts from the taper-lighted tree. The congregation (following the lead of Churchwarden Kirkpatrick) nobly seconded our efforts, and a happy and enjoyable evening was the result.

At Christ Church, Purbrook, there is no hall of any kind, but one of the wardens (Mr. J. T. Colson) threw open his new and commodious house for the occasion.



A very nice party gathered, and enjoyed a few recitations, singing, etc. After a very good tea all interest was centred in the lighted tree, which contained various and pleasing gifts, and when these were distributed much delight ensued. Mr. Colson expressed the thanks of the company for the enjoyable time realized.

At St. Stephen's, Vankoughnet, we also suffer the want of a hall, and the party was held in the schoolhouse. Between fifty and sixty persons assembled, prepared not only for the table so well spread, but also to render a modest little programme. Mr. and Mrs. Richardson gave all possible help, and were readily assisted by several others. The little children did their part admirably. Much pleasure and gratitude were shown when the gifts were circulated amongst the little ones, and some of the mothers warmly expressed their thanks.

At Clear Lake (purely a missionary outpost) the schoolhouse was again utilized. During the afternoon quite a company assembled, and the young folks were in great delight over such an unusual summons. Mrs. Pyburn kindly took the lead in preparing tea, and an excellent meal was enjoyed, after which a programme of short recitations and suitable songs was carried through. Eager expectation reached its highest point over the final tree of the season, but each child was well pleased when receiving the gifts according to name. Mr. McCutcheon expressed the thanks of the company for the splendid time that all present had enjoyed.

Special thanks are tendered to Miss Halson, Ancaster, for the Bibles, Prayer Books, and hymn books, which were presented to the Uffington scholars for regular attendance and careful learning of collets.

ARTHUR H. ALLMAN.

### Powassan Mission.

On Sunday, February 3rd, services were held in the St. Mary's Church, Powassan, by Rev. C. Piercy, of Burk's Falls. Learning on Sunday morning that two weeks previously Rev. Rural Dean Chowne had read the Epiphany Appeal for Foreign Missions, and announced that at the next service the offertory would be devoted to said missions, the visiting clergyman addressed his fellow-worshippers on the privilege and duty of all to extend to the benighted the knowledge of the Gospel. The offertory at the morning service

amounted to \$2.78, which was handed to Mr. Piercy to send to the Diocesan Treasurer. The day turned out very stormy, otherwise there would have been larger congregations. The Sacrament of the Lord's Supper was celebrated after Matins. The snowdrifts were the cause of the afternoon service at Nipissing being omitted. At Evensong at Powassan the congregation was about equal in numbers to that of the morning.

Mr. Ulbricht, catechist, who until the close of last year worked in this mission, is now assisting the Rural Dean of Muskoka at Huntsville.

Mrs. Porter requests us to acknowledge, on behalf of the little band of Churchfolk at Powassan, the kindness of those who sent clothing and articles for Christmas trees in this mission.

### Port Carling Mission.

The Christmas tree festivities in connection with St. James' Church, Port Carling, and Christ Church, Joseph River, were most satisfactory in every way this season. The presents were numerous, and reflect great credit upon the generous donors. The number of children on the roll at St. James' Sunday School is fifty-five, all under fifteen years of age. This number, together with other children, and infants too young to attend Sunday School, brought the number of recipients to about seventy.

The number in attendance at Christ Church is not so great, but there are a number of adult members in attendance.

The annual treat for the children of Wroe's schoolhouse Sunday School took place on January 23rd. This Sunday School is the smallest of the three, and presided over by one teacher, Mr. Hutton, of "Hutton House."

The following parishes sent presents, for which we are most thankful: St. George's, Toronto; St. James', Orillia; St. James', Toronto.

### Burk's Falls Mission.

At Sundridge, a meeting of those qualified to vote, *i.e.*, male communicants, was held on January 31st, to nominate a layman as delegate to the Provincial Synod. On motion of Mr. Hay, seconded by Mr. Lytle, Mr. Joseph Edgar was nominated. The meeting was presided over by the incumbent, who reported the meeting to Rev. Mr. Young.

Through the kindness of Miss Butler, of South Kensington, S.W., in sending Rev. C. Piercy a cheque for £3 to be applied to the debt on the parsonage, we were able to make a payment of \$25 on the mortgage.

Through Mrs. Williamson, president of the W.A. for the Diocese of Toronto, Rev. C. Piercy has received a valuable gift for use in the Church of St. Paul, Sundridge. It consists of a solid silver paten and chalice, together with a polishing cloth and purificators. Little by little, the church at Sundridge will possess all the necessary appointments for the worship of God our Saviour after the solemn and orderly ritual of the Anglican branch of the Church Catholic. It is learned that the chalice has a history which appeals both to our gratitude and reverence. At one time a silver cup, it was used at a celebration of Holy Communion in the home of the donor. Having been thus consecrated, the lady decided that it should never again be used as before, but gave it up to be altered and made suitable for holy use at some mission church. A paten was made and engraved, and the two articles find their destination here. In such a case, it seems easier for us to realize an act of worship in this offering by (to us) an unknown member of Christ's Church. The vessels will first be used in St. Paul's Church (D.V.) on Septuagesima Sunday.

### Boxes.

Two old workers for missions said there were few pleasures left to them so great as that of seeing the goods wagon drive away with a box. All the work of making, receiving, or buying the various articles, all the anxiety about the size required, the contrivances to get seaworthy, second-hand boxes, the careful packing, the binding with iron hoops or hempen cord all over happily, and one says, as in the old bills of lading, "God send the old ship safe." But it is expedient to invite one's friends, not only the contributors, on a certain day to see what has been gathered. Things are pinned on the walls, and arranged on tables. "Oh," says one lady, "I did not know that you sent pictures for cottage walls." "What!" says another, "don't they think sealskin too old-fashioned to wear? I could give them my muff." Surplices and alms-bags! There are discarded ones filling up corners in the vestry, and so on. The exhibition has good results.



## Anglican Dioceses.

### AN EXTENSION OF THE EPISCOPATE STRONGLY RECOMMENDED.

Delegates From Ontario Synods Pronounce in Favour of the Principle—Rearrangement of Dioceses Referred to a Sub-Committee—The Proposed Step Expected to Strengthen the Church—An Endowment Promised for a New Diocese in Eastern Ontario.

(From Daily Mail and Empire.)

A conference of lay and clerical delegates from the Dioceses of Toronto, Huron, Niagara, and Algoma was held on February 12th in the Church of England synod office, at which the principle of an increase of the episcopate was endorsed, and two resolutions proposing a rearrangement of dioceses were referred to a sub-committee to report upon.

The question of an increase of the episcopate has long been favourably regarded by the synod of the Diocese of Toronto, but yesterday's gathering might be said to have been an outcome of the action taken by the synod of the Diocese of Huron. The latter body, at their last meeting, adopted a report dealing with the subject, which was forwarded to the Toronto Synod. They in turn appointed a committee to take the matter up, which committee sent out invitations to the other dioceses to attend a conference to be held in this city.

#### THE DELEGATES PRESENT.

In response to the invitation the following delegates were present :

Diocese of Toronto—The Right Reverend Bishop Sweetman, Rural Dean Jones, Rev. Dr. Pearson, Rev. Dr. Mockridge, Rev. Dr. Langtry, Dr. Hodgins, Mr. Alfred Wilson, and Mr. J. A. Worrell, Q.C.

Diocese of Huron—The Right Reverend Bishop Baldwin, Dean Innes, Rev. Canon Young, Rev. Alfred Brown, Rural Dean Downey, Mr. Charles Jenkins, Judge Ermatinger, Mr. Matthew Wilson, Q.C., Mr. A. H. Dymond, and Mr. James Woods.

Diocese of Niagara—Venerable Archdeacon Dixon and Mr. E. Martin, Q.C.

Diocese of Algoma—Rural Dean Llwyd, Rural Dean Chowne, and Rev. James Boydell.

His Lordship the Bishop of Toronto occupied the chair, and Rev. Dr. Pearson acted as secretary.

#### HURON'S POSITION.

The Bishop of Huron stated the position of his diocese upon the matter. It was felt necessary to open up negotiations with the Diocese of Toronto, because the opinion prevailed that they could not make a second diocese out of that of Huron. Their synod was not wedded to any particular scheme, but they desired to work loyally, as members of the same Church, for the object in view. His own diocese was excessively large, comprising, as it did, thirteen counties, and one township in the county of Dufferin. These formed a pretty large area, and, perhaps, while Huron remained as at present, it was impossible for the work to be done as thoroughly as if there were more episcopal supervision. But while admitting this, they were not going to part with the counties now comprised in Huron until some more excellent method could be found than the

plan which existed to-day. In the Synod of Huron they were all united and determined to work harmoniously. Whenever it could be shown that any advantage would accrue to the Church as a whole by any division of the diocese, they would be the first, not only to acknowledge that fact, but to act upon it. (Applause.)

Rev. Canon Young observed that the question to consider was whether there should be an increase in the episcopate, and whether the time was opportune. Then they would come to the question of a consideration of the means. The Diocese of Huron had pronounced in favour of the principle, but had not gone further than an expression of opinion that in the general interests of the diocese some limitation or diminution of area be effected, if practicable. The opinion of members of the committee appointed to consider the question was that, for the purposes of discussion, it would be better to disregard diocesan boundaries as at present existing, and ascertain what would be an ideal division, if the principle that a change was necessary was affirmed. Then it was thought, in working out the plan, an attempt should be made to come as near the ideal arrangement as financial and other considerations would permit.

#### THE ATTITUDE OF NIAGARA.

Venerable Archdeacon Dixon was not aware that there had been discussion of the matter in the Diocese of Niagara. That diocese was very small in comparison with the others, and the question of having it enlarged had not been impressed upon them. They would be well pleased to take in a county or two, but they did not want any cut off. The Diocese of Niagara was very peculiarly situated, extending from Guelph to Hamilton, the headquarters of the diocese, and beyond the Diocese of Huron, and Galt, and the county of Brant.

#### THE POSITION OF ALGOMA.

Rural Dean Llwyd explained that the Diocese of Algoma had not had the opportunity of meeting since the invitation to attend the conference was sent out. He had written to the Bishop, who was absent from the country, in regard to the matter, but sufficient time had not elapsed for the receipt of a reply. Their Triennial Council was to meet in May next, but there was nothing on the agenda in relation to this matter. They were present in response to the invitation, and were most desirous of listening to the discussion, and taking back with them the feeling of the conference in relation to the rearrangement of territory, and the increase of the episcopate. By its Standing Committee the Diocese of Algoma had not very long ago expressed the feeling that the most essential thing to be done within its own limits was the formation of a synod. At present they were in the peculiar position of having no synod and no legal status whatever. The resolutions of the Triennial Council were morally binding, but had not the effect of canons. The Bishop being absent, and not having revealed his wishes to the clergy, they had not authority to act in the matter. It was possible to divide the diocese, taking the French River as a boundary. In the eastern part there were the rural deaneries of Muskoka, Pary Sound, and Nipissing. If the district were cut in two, the western portion might very effectively be made a missionary diocese, and it would then have within its limits the two small centres of Port Arthur

and Sault Ste. Marie. In the event of a division being made, a very desirable way of providing for the eastern half might be by adding a portion of the county of Simcoe. He wished it understood, however, that the Algoma delegates had no authority to suggest anything in the name of the diocese. Algoma could make no movement on account of the exhausted condition of its exchequer. They had no funds to extend their work, but he thought if the diocese was made smaller there would be a greater capacity for development.

Dr. Hodgins read an extract from THE ALGOMA MISSIONARY NEWS in favour of a division of the diocese, and asked whether the utterances of that paper had any force at all in dealing with the question. Those utterances were distinct, and he might say influenced the Toronto committee in deciding to invite the Algoma clergy.

Rural Dean Llwyd: The utterances are those of the editor.

Dr. Hodgins: We regarded it in that light.

Rural Dean Llwyd: The paper is published as the official organ of the diocese, but for its utterances the editor is responsible, and no one else, because, as I have said, we have not met or discussed the question publicly. Our next meeting will be held in May, when we expect the Bishop back.

The Bishop of Toronto said he had received a letter from the Bishop of Algoma, in which he alluded to the question, but it was a private communication. The Bishop of Algoma had his own views on the subject.

#### VIEWS OF OTHER DELEGATES.

Rev. Dr. Langtry alluded to the discussions that had taken place in the Provincial Synod in relation to the increase of the episcopate. A resolution was unanimously adopted by the Lower House, affirming the desirability of such a course, and, if he was not mistaken, the Lower House went so far as to commit themselves to an expression of opinion aiming at an increase of certainly four new dioceses. He believed it was that action of the Lower House that had kept the question before the Church, and had led to the discussions which had resulted in the present conference. He was persuaded that in reaching the conclusions they did the Lower House were influenced by the conviction that the Church was not making that progress in aggressive work that it should make. The Church would not be able to make much progress except she were in the position of an army, with her officers at the head to direct her movements, and he thought the present feeling was, some of the dioceses were of such an extent that it was not practicable for the bishop to be in the front of every movement in his diocese, as they would like to see him.

Rev. Alfred Brown pointed out that in the Province of Ontario they had territory five times the extent of that of New York State. Looking at the map, they could see that of recent years there had been very little advance as far as increase of the episcopate was concerned. He was afraid the increase of the episcopate had not kept pace with the opening up of the territory. The last census returns revealed a very sad fact. According to those, whilst the Roman Catholics increased 13 per cent., the Methodists 10 per cent., and the Presbyterians 8 per cent., the historic Church of England had increased but 5 per cent. in this province. Some of the clergy were of



opinion an increase of the episcopate would largely remedy the lack of progress, which they all lamented. Rev. Mr. Brown concluded by moving:

"That in the opinion of this conference it is desirable that there should be an increase of the episcopate in the Province of Ontario."

The motion was seconded by Rev. Dr. Mockridge.

#### A VOICE FROM NIAGARA.

Mr. E. Martin, Q. C., would not care to vote one way or the other upon the resolution, seeing that, so far as he knew, no proposition had ever come before the Diocese of Niagara. He supposed in a general way it was desirable there should be an increase of the episcopate, but whether it was practicable to do so at the present time, looking at the geographical aspect of the question, was more than he could at the moment say. He did not feel that he had any right to bind his diocese by any vote.

Mr. Charles Jenkins remarked that the spirit of the Lower House of the Provincial Synod was that the Church's machinery required extension, and that this should be done in a proper way by increasing the number of personal agencies at work, commencing with the episcopate. He did not attach too much importance to the statistics of the census, but, no doubt, they afforded some sort of indication as to the progress that had been made. In regard to the position of the Church of England amongst the Protestant communities, there was a constant tendency to go off into sects, and, to his mind, to keep that centrifugal tendency in its proper place was the office of the bishop. Had it been possible to have had more bishops in times past, he was convinced that a great many of the dissensions and schisms that had arisen would have been spared the Church. In regard to the future, he thought it necessary that the Church should be properly manned in all respects. Under the Episcopal system supervision and oversight were required, and the very large extent of country their bishops had to cover, with the great demands upon their time for every department of Church work, to his mind made it absolutely imperative the appointment of another bishop in the western part of the province should be made as soon as it could possibly be effected.

Mr. Matthew Wilson was sorry he could not support the resolution in its present form. It spoke of an increase of the episcopate in Ontario, when all the delegates of the Ontario dioceses were not present, and it seemed to him in that case they might as well lay down the principle of an extension of the episcopate in British North America. He had prepared a resolution that would not confine the conference to any particular way or means in rendering more effectual the work of the Church throughout the dioceses that were represented. His resolution, which Judge Ermatinger was prepared to second, read as follows:

"That, in the opinion of the delegates present from the various dioceses of Toronto, Huron, Niagara, and Algoma, it is desirable that some alteration should be made in the boundaries of one or more of these dioceses, whereby the territory of at least the larger should be reduced, and the episcopate should be increased or extended, or made more effectual."

Dr. Hodgins showed that the traditional views of the diocese had always been in favour of an extension of the episcopate. It was found that wherever there was a bishop there also was a centre of Church power and influence. Under the circumstances, as a member of the old Diocese of Toronto, he felt perfectly safe in voting for the resolution. Matters of detail might be settled afterwards. The question was, Were they prepared to endorse a principle that would lead to the growth of the Church? A statement made at the last General Conference of the Methodist Church was that since the last ten years the natural increase in membership had been nearly one hundred per cent. As Churchmen, they ought to look at these things, and do all they could to help the Church forward. He had received a letter from Rev. Dr. Mountain, rector of the Mountain Family Memorial Church, of Cornwall, stating that he had provided the means for creating a new diocese, to be known as the Diocese of Cornwall, and pointing out, from his

own experience, the necessity for an increase of episcopal authority.

Rural Dean Jones pointed out that the conference had not met to commit any of the dioceses to any particular scheme, and a motion declaring that the increase of the episcopate was desirable would not have that effect. It only amounted to an assertion that the growth and prosperity of the Church might be expected to be increased with the growth of the episcopate. If the conviction prevailed that it was not desirable to have more bishops, the whole thing would fall to the ground. The trouble had been to find bishops who were willing to have their territory curtailed for the benefit of the Church. (Laughter.)

After some further discussion, Rev. Mr. Brown announced his willingness to withdraw his own motion in favour of Mr. Wilson's. The resolution of the latter gentleman was then put, and carried unanimously.

The Bishop of Toronto then read some extracts from the private letter received by him from the Bishop of Algoma, which seemed to indicate that he was not in sympathy with a division of his diocese.

#### REARRANGEMENT OF DIOCESES.

Discussion then took place as to the best method of accomplishing the desired increase.

Judge Ermatinger moved the resolution, seconded by Rev. Alfred Brown:

That the area of the several dioceses here represented be rearranged, and a new diocese formed as follows, viz.:

Toronto Diocese—To consist of Northumberland, Peterborough, Durham, Haliburton, Victoria, Ontario, York, Peel, Toronto.

Huron—To consist of Essex, Elgin, Huron, Kent, Lambton, Middlesex, Oxford, Perth.

Niagara—To consist of Halton, Welland, S. Waterloo, Brant, Wentworth, Haldimand, Norfolk, Welland, Lincoln.

New diocese—Parry Sound, Muskoka, Simcoe, Wellington, N., Grey, Bruce.

It was moved by Rev. Dr. Langtry, seconded by Rev. Dr. Mockridge:

That this conference recommends the formation of a western diocese, consisting of the counties of Grey and Bruce and the whole district of Algoma, including the Island of Manitoulin, and all the territory west of the French River.

And secondly, an eastern diocese, comprising the counties of Northumberland, Durham, Peterborough, Victoria, and Haliburton, and the districts of Muskoka, Parry Sound, and Nipissing.

Mr. Martin advised the conference to carefully consider the question of where the funds were to be obtained in creating new bishoprics. Niagara received no portion of the original endowment fund, and yet they were called upon to contribute to Algoma a very much larger proportion, having regard to their funds, than he thought was furnished by any of the other dioceses contributing. That was giving great dissatisfaction in his diocese; and sooner or later the sum contributed by them would be chopped off altogether, or very materially reduced.

The Bishop of Toronto pointed out the effect of the proposed rearrangement in regard to his own diocese, and said he should bitterly grieve to lose Port Hope and its school out of his own diocese.

#### REFERRED TO A SUB-COMMITTEE.

After some farther discussion the following resolution was adopted on the motion of Rev. Canon Young:

This conference does not now proceed to vote upon either of the propositions now before us, but refers them both to a sub-committee, consisting of Rev. Dr. Langtry, Dr. Hodgins, Ven. Archdeacon Dixon, Mr. E. Martin, Q. C., Mr. Matthew Wilson, Q. C., Rev. Canon Young, and Rural Dean Llwyd.

The motion was carried unanimously.

Dr. Hodgins gave the substance of the letter he had received from Rev. Dr. Mountain, stating that he had made provisions in his will for the creation of a new diocese in the eastern part of the province, and it was referred to the sub-committee, who, it was understood, would meet to-day to deal with the propositions.

The conference then adjourned.

## The "Italian Mission."

Those who are inclined to object to the above title as lacking in charity will be relieved to read a letter which appeared in the *Guardian* (Nov., 1891) on the subject: Some few years ago, says the writer, I came across the following extract. It was taken from a book bearing the *imprimatur* of Cardinal Manning, and entitled, "The Divine Teacher," by W. Humphrey, a member of the Congregation of the Oblates of St. Charles. It seems to me to justify the use of the phrase "Italian Mission," and this from a Roman standpoint. It is as follows: "I do not defend the position, I do not think it defensible, inasmuch as I do not believe it to be true, that we represent the pre-Reformation Church of England in the sense of our being a continuation of that body. They (the Church of England) represent it, but in the manner I have mentioned. We are a new mission, straight from Rome—the centre, and source, and ever-living wellspring of Christianity. Like the mission of St. Augustine, ours is a new wave of Christianity from Rome, to take the place of St. Augustine's when it was lost in the shifting sands of the Reformation. I think this is made manifest in the fact that we were governed for generations in this country by Vicars Apostolic, until the hierarchy took their place."

## Acknowledgments.

Rev. W. A. J. Burt, of Port Carling, begs to acknowledge with thanks \$4 from Miss Hamer, of Bradford, Ont., towards debt on St. John's Church, Beaumaris, Muskoka; also \$25 from Major Henry McLaren, of Hamilton, Ont., towards the Building Fund of Christ Church, Joseph River, Muskoka.

Rev. A. H. Allman desires to present his cordial thanks to the various persons who have donated papers during the past year, as follows: *The Record*, Rev. Canon Nash; *Church Bells*, Rev. A. G. Helliard; *The Dawn of Day and Child's Pictorial*, Miss A. C. Day; *Church of To-day*, H. Walton; and *The Norfolk Chronicle*, H. Rodwell; all of England. *The English Churchman*, Mrs. Brown, Quebec; *The Evangelical Churchman* and ALGOMA MISSIONARY NEWS, Mrs. Farrell, Toronto; *The Evangelical Churchman* and *Home Words*, Miss Rogers, Boston, Mass. Anonymous donors will also please accept acknowledgment.

The Rev. J. Pardoe acknowledges, with many thanks, a large Bible, suitably inscribed for use in St. Mary's Church, Novar, from the St. John's, Ancaster, Branch of the Woman's Auxiliary, Diocese of Niagara, which was used for the first time on the Fourth Sunday after the Epiphany.