

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
Vol. VII. No. 7.

TORONTO, JULY 20, 1895.

Published Monthly,
50 cents per annum.

The Algoma Missionary News

EDITOR:
REV. CHARLES PIERCY, BURK'S FALLS, ONT.
PUBLISHERS:
THE BRYANT PRESS,
20 BAY STREET, TORONTO.

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

For clubs of 5 or more, 45 cents each per annum.

For clubs of 10 or more, 40 cents each per annum.

For clubs of 25 or more, 35 cents each per annum.

For clubs of 50 or more, 30 cents each per annum.

For clubs of 100 or more, 25 cents each per annum.

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.

MAKE our heart a house of prayer,
The promised Intercessor give,
And let us now Thyself receive.

Come in Thy pleading Spirit down
To us who for Thy coming stay,
Of all Thy gifts we ask but one,
We ask the constant power to pray.
Indulge us, Lord, in this request,
Thou can'st not then deny the rest—*Wesley.*

THE fear of God sets us free from the fear of His enemies.—*St. Ambrose.*

ON St. Peter's Day, our bishop completed the thirteenth year of his episcopate.

THE Bishop having returned to his diocese and resumed his work, matters of business connected with the diocese will be forwarded to His Lordship, instead of the Commissary, as heretofore.

SUCCESS is not the chief nobility of life. Who dared have told Moses on Nebo that inasmuch as entrance to Canaan was forbidden him, it would have been better for him never to have left Egypt?

AMONG those present at the garden party held by the Archbishop of Canterbury and Mrs. Benson at Lambeth Palace, on June 24th last, we notice the names of Rev Canon and Mrs. DuMoulin, of Toronto.

THE Rev. F. C. H. Ulbricht has been licensed by the Bishop to the vacant mission of Aspdin, but, pending Rev. Rural Dean Llwyd's recovery, Mr. Ulbricht remains in Huntsville for duty, and Rev. R. S. Locke, of Toronto, goes to Aspdin as *locum tenens.*

WE regret to say that this summer again the Rev. Rural Dean Llwyd has had so serious an illness that it is necessary to retain the services of Rev. Mr. Ulbricht for duty at Huntsville. We hope that he will not be absent from the Council of 1895, as he was from that of 1892.

The Fourth "R"—Religion.

The importance of regular and definite religious instruction in the public schools of this Province of Ontario is gaining ground among Churchmen. The significant statement recently made by a bishop in the United States that in the neighboring republic the secular school system was the chief cause of 60 per cent. of the population being outside the pale of any Christian body, might well urge us in Canada to seek some method by which so lamentable a state of affairs may be averted in our fair Dominion. Who, then, with any love of faith and country would not welcome the movements recently made in the Diocesan Synods of Toronto, Ontario, Huron, and Niagara? Few are the advocates of separate schools for Church people's children, while many are the advocates of a system whereby the duly authorized teachers of the Church and the several Christian denominations would, in the schools by law established, instruct those of their own faith in school hours—the religious lesson being an ac-

knowledged part of the child's education. We hope that such large and influential Christian bodies as the Methodists and Presbyterians will accept an invitation for conference on the subject and that united action will before long result in the formation of a scheme which will entitle our public schools to be known as Christian schools. Canadians may now claim to be a Christian people. May the claim be better founded in the future!

In the past we believe the clergy have shown an inclination to dissociate themselves with the work in, and the government of, the schools. The wisdom of such a course may certainly be questioned, for it is far better to exhibit an interest in a work so necessary to the welfare of the community in which we live than to stand aloof as though unconcerned. Many of our laity would welcome the help of their clergyman in school matters and, if he be known as a man of common sense, he would receive the support of many others. In this way he would become acquainted with the system of education in this Province of Ontario and be able to influence for good many whom he would not otherwise meet, besides having opportunities to dispel many misconceptions that exist concerning the Church. The subject is a great one, fraught with difficulties which are not insurmountable, and concerning which we in Algoma must play our part in settling. We shall refer to it again.

Triennial Council.

The Assistant Secretary of the Council, Rev. A. J. Young, forwards to us the following circular:

MISSIONARY DIOCESE OF ALGOMA.

REV. AND DEAR SIR,—

I am requested by the Bishop to inform you that the fourth Triennial Council of this diocese will meet (D.V.) in Sault Ste. Marie on Wednesday, August 7th, and will open with a celebration of the Holy Communion in the Pro-Cathe-

dral of St. Luke at 10 o'clock a.m. Celebrant, the Bishop, assisted by the Rural Deans and Examining Chaplain.

The business of the session will begin punctually at 11 a.m. on the first day (after the first day at 9.30 a.m., immediately following Morning Prayer), continuing till 12 noon, and from 2 p.m. to 6 p.m. The order of business will be mainly that published in the May number of THE ALGOMA MISSIONARY NEWS.

SERVICES SUNDAY, AUGUST 11.

8.00 a.m. Holy Communion; celebrant, the Rural Dean of Muskoka, assisted by the other Rural Deans.

11.00 a.m. Morning Prayer. Revs. A. J. Young, G. Gillmor and James Boydell, M.A.
Preacher, the Rural Dean of Algoma.

3.00 p.m. Sunday School service. Brief addresses by Revs. A. H. Allman, W. A. J. Burt, and D. A. Johnston.

7.00 p.m. Evening Prayer. Revs. Charles Piercy, W. Evans and W. H. French.

Preacher, the Bishop.

MISSIONARY MEETING.

A public missionary meeting will be held in the Council Hall on Thursday evening, August 8th. The chair will be taken by the Bishop. Addresses will be given by the Revs. C. J. Machin, W. H. French, G. Gillmor, and Rural Dean Renison, B.A. The offertories on both Sunday and Thursday will be devoted to the Superannuation Fund.

RAILWAY TICKETS.

The general passenger agent of the Canadian Pacific Railway has kindly promised reduced rates, viz., one fare and a third for the round trip to all delegates, not less than eight in number, travelling on the same day, by the same train, from the same station. It will, therefore, be absolutely necessary for all the delegates, both clerical and lay, from Muskoka and Parry Sound to take the morning train from North Bay to Sault Ste. Marie on Tuesday, August 6th. No reduction of rate can be obtained from other points.

The clergy are requested to bring with them their surplices, etc., also their "Letters of Orders" and licenses in this diocese, past (if any) and present. They will also be careful to furnish their respective lay delegates with duly authorized certificates of their election.

I am, Rev. and Dear Sir,

Yours faithfully,

A. J. YOUNG,

Asst. Secretary.

North Bay, July 5, 1895.

The Algoma Indian Homes.

The twentieth annual report of our Indian Homes is now in the printer's hands, and will shortly be issued. As will be seen from the report, and notwithstanding the most rigid economy, our expenditure exceeded our receipts \$897.30 during the past year. An outbreak of erysipelas amongst the girls last fall, necessitating, as it did, their being sent home temporarily, and the expenses and loss incident to a change of management are, in a large measure, responsible for the deficit.

The Shingwauk (Boys') Home having been in constant use for over twenty years, extensive renovations and repairs are imperatively needed, and it is estimated that a sum of \$2,000 will be required to place the building in a thorough state of repair, and about \$500 for equipment, which at present is of the most wretched description.

Estimates for the above improvements, and plans and specifications for a steam plant for the heating of the Shingwauk have been submitted to the Indian Department, and are now under their consideration. I have reason to hope that a grant will be forthcoming for a part, if not for the whole, of these much-needed improvements.

This will materially assist in the solution of another most important problem—the providing of suitable accommodation for the return of the girls.

Two years ago, as a measure of economy and convenience, the Wawanosh Home for Indian girls, situated about three miles from the Shingwauk, was closed, and the girls removed to the Shingwauk, in the hope that in due course proper accommodation could be established there under one roof and management. The experiment tried was not a success. The quarters placed at the disposal of the girls proved inadequate in every respect, the sleeping apartments especially being overcrowded, and the dining, sewing, and bath rooms being entirely unsuitable, and an outbreak of erysipelas amongst the girls, which it was feared would spread through them, decided the Committee of Management to send them home temporarily last fall, pending the provision of increased and more suitable accommodation. What is most urgently needed is the erection of a suitable building on the Shingwauk property, capable of accommodating not less than fifty girls, the cost of which,

including necessary equipment, would be \$5,000. Counting on the probable sum of \$3,000 to be derived from a government grant, and the sale of the old Wawanosh building, with the land attached, this will leave \$2,000 to be provided for by our friends and supporters. I can only rely upon their generosity for donations and subscriptions to make up this sum, and in our helplessness earnestly appeal for these children, brought up under the care of our Homes, as they have been, to the very point when a few years' further training would be of the greatest benefit to them, and whereas the training and education they have already received will be practically lost if we are unable to secure their return, that the required aid will be forthcoming before it is too late to reclaim them.

All contributions will be promptly and gratefully acknowledged, and should be sent to the Bishop of Algoma, Bishophurst, Sault Ste. Marie, or to D. Kemp, Esq., Synod Office, Toronto.

GEO. LEY KING, Principal.

Gravenhurst Mission.

REV. C. J. MACHIN, INCUMBENT.

The incumbent of this mission returned from England with his daughter on May 25th, and was met at the railway station by one of the wardens and some parishioners. It was very gratifying to him to find that, although he had been absent much longer than was expected, there was nothing but a cordial welcome for him on his return. Another pleasing fact was the adjournment of the Easter vestry meeting until he could be present. The Woman's Auxiliary had also postponed their annual meeting for the same purpose. On his first Sunday in church the incumbent publicly noticed these tokens of confidence and regard, and, with some feeling, thanked his parishioners. At the adjourned vestry meeting the churchwardens' statement was most creditable to the parish, especially considering the prolonged absence of the clergyman, and various difficulties which had, not unnaturally, occurred. Mr. Oke, after two years' faithful service, retired from the wardenship. Mr. W. H. Brown was induced to continue in office for another year, and received for his brother warden Mr. E. Firman. The sidesmen are Messrs. Readshaw and R. Johns (reappointed), and Messrs. G. Firman and W. Leigh. At the annual meeting of the Woman's

Auxiliary, Mrs. R. Johns was, with the unanimous approval of the members, re-appointed as President by the clergyman; Miss Allen was elected Vice President, and Mrs. G. Firman, Treasurer, and Miss McGee, Secretary. The W.A. has done excellent work during the past year. Much praise is due to (although not desired by) various church officers, assisted by "the faithful few" who have "kept things together" during the incumbent's absence. The Sunday School is now under the charge of Mr. W. H. Brown; the late superintendent, Mr. W. H. Swan, having removed to Toronto. Mr. Swan's departure is a great loss to the clergyman, the school, and the parish, for he was highly esteemed by all. Before the departure of the incumbent to England, Mr. G. I. Cox, who, as organist of the church, had given most laborious and faithful services for a long time, resigned. At the request of the clergyman, Miss Wylie took charge of the organ, and has proved a very efficient organist. The value of her assistance has just received a slight recognition by the presentation to her of a purse of \$25.50. The vestry also voted her an annual salary. The choir has greatly improved under the leadership of Mr. Readshaw, with the valuable assistance of Mr. and Mrs. Thos. Baker. The parish is at peace. May it continue so! But "the old Adam," though dormant, is not dead. There is much need of forbearance and patience.

Northwood, the outstation, has suffered considerably from the lack of pastoral care since last autumn. It is hoped that this summer will see a brightening up of this congregation. Here, not only patience, but much effort is needed. C. J. M.

Broadbent Mission

REV. A. J. COBB, INCUMBENT.

NORTH SEGUIN.—It is a pleasure to notice that since the reorganization of the Sunday School at St. Paul's, Seguin Falls, the attendance and attention to lessons have greatly increased. This is largely due to the influence of the superintendent, Mrs. Emes, late of Sutton, and the young lady assistants who have so faithfully done their duty in training the young of this locality in a knowledge of the Prayer Book and Holy Scriptures. The parents of the scholars all speak highly of the instruction given, which has had a marked influence upon the children. A public catechizing by the incumbent will shortly be held in the church before the con-

gregation, an event looked forward to with eagerness by those interested. The incumbent would be glad to receive assistance in the form of monthlies for distribution, and rewards for the Sunday scholars.

Maganetawan Mission.

MR. T. J. HAY, CATECHIST.

CHAPMAN VALLEY.—The Rev. Alfred Tarrant, of Wycliffe College, who was ordained deacon by the Bishop of Toronto on Trinity Sunday, is spending a few weeks with his parents, who live here. He preached to a large congregation in the schoolhouse Sunday, June 23rd, and in the afternoon baptized six children near Spence. There are so many children to be baptized that every opportunity is taken advantage of.

There is some prospect of a church now at Chapman Valley; the Pearceley building is to be taken down and put up again, being made more churchlike, if possible, and means and help can be procured. The only available place could not be obtained, as the farm on which it lay is mortgaged. The mortgage is to be taken up in order that the land may be obtained, so it is hoped that ere long we shall have a church of our own. T. J. HAY.

Schreiber Mission.

REV. E. LAWLOR, INCUMBENT.

The church at Nepigon has been strengthened by two iron rods being placed in it. Mr. McIlwraith and Mr. Robertson put the rods into position. The belfry and the chimney have been repaired, and it is hoped that the church will not now leak. The seats have also been attended to. Services are conducted regularly at Nepigon, and the congregations are good.

EDWARD LAWLOR.

Algoma "Specimens."

DEAR MR. EDITOR,—I am in search of Church of England capitalists willing to invest a little of their "superfluous wealth" in certain industries which are bound to prove richly remunerative. As an inducement, I herewith offer a few sample "nuggets" for their inspection. For convenience's sake, I will label them A, B, and C.

A. In a certain island, which shall be nameless, a clergyman, many years ago, found a little community without a church, but longing for her services. He deter-

mined to build one, and for this purpose secured a magic lantern, and after some months of labour, travelling to and fro, often during the winter at the risk of his life, raised \$370. The people were too poor to do anything locally, and no more could be obtained. The project was abandoned for the time as he wished to avoid debt, and at his suggestion the \$370 was transferred to the General Church Building Fund, where it was soon swallowed up in the erection of church edifices elsewhere. Last year, under the present clergyman, the idea revived. A systematic canvass was made, and the sum of \$285 secured locally in money, lumber, labour, etc. The \$370 was very affectionately enquired after. Anticipating this possibility, the Bishop had reserved towards it \$300 out of a generous donation of \$500 from a Toronto Churchman, instructing the treasurer to place \$200 to the credit of the General Fund, and \$300 to that of—well, the name must out—Richard's Landing. During his absence last winter the church building, which had only reached its foundation at his departure, was pushed vigorously forward, the clergyman and building committee flattering themselves that they could count on both the \$300 and the \$370, seeing them reported separately, and ignorant that the *one was included in the other*. Over and above this, their local Ladies' Guild had exerted itself nobly to the extent of \$101, raised by weekly dues, sales of work, etc. To come to the point, the result of the above mistake (very easily made under the circumstances) is seen in a deficit of \$300 due to the contractor, and of between \$200 and \$300 more to complete the building. The Bishop recently visited the island, inspected the church, and approved of it, conferred with the building committee, and returned home with a request that he would *find the \$300 to pay the contractor, keep the matter out of court, and satisfy the claims of the workmen for their hard-earned wages*. This is experience A.

B. On his return to the Sault, he found lying on his desk, with many others, a letter from the Rev. A. B., containing this, among many other interesting items of information: "I have not missed one service since I was ill in 1893, but I cannot stand the heat. There is a deficit during the last two years from the outstations of \$139.17 (owing to their poverty), and without it I cannot take the rest and shelter from the heat which will preserve and secure a good winter's work." The reply was that the diocese could not pos-

sibly undertake to make good the deficits of outstations; but is the poor missionary to lose the amount, and with it his health, a second time? This is specimen *B*.

C. Next day a letter was forwarded by a worthy layman (who, though burnt out not long since, with the loss of all he had, still volunteered to supply services regularly in a very poor and isolated neighbourhood), reporting that a certain creditor, who had supplied lumber towards the erection of a church, was clamorously crying out for the payment of the balance of his bill, amounting to \$30, and was willing to accept \$20 in full payment. The letter goes on to say: "Mr. ——— threatens to sue the Bishop."

These, Mr. Editor, are fair samples of cases which continually occur in Algoma, and with which the state of our treasury will not allow us to deal satisfactorily. But there are yet others. Various projects are on foot for building churches and parsonages, absolutely needed in every case, and both clergy and people naturally turn to the Bishop, first for the approval of their plans (essential in every instance), and then for help in carrying them out. Here are two which have come in this week, we will call them *D* and *E* for continuity's sake.

D. This is another case of church building. The present edifice, some fifteen years old, is wholly inadequate to the needs of the congregation; it is incapable of enlargement. A new church is imperatively needed, large enough to hold 300 people. Churchmen and churchwomen, for want of accommodation at home, are taking refuge and *finding a welcome* in the places of worship belonging to other communions. Many, unwilling to do this, stay at home. As an earnest of their desire to secure a new church, the parishioners are ready to contribute \$1,200 towards the \$3,000 which it will cost to build. But, as the clergyman says, "Where is the rest to come from? In two years and a half we cleared off \$500 of debt (on the parsonage), and would not object to going into debt for \$800, that leaves \$1,000 to be made up. Can you help from the Diocesan Fund, or is it, as I fear, empty?" Yes, my dear brother, it is. There is not a dollar in it. I would gladly help you if I could. You and your people richly deserve it, but —

E. This is a case where a parsonage is sorely needed. The largest stations in the mission are twenty-five miles apart, and the clergyman oscillates between the

two for Sunday services, neither, of course, getting as many as they desire, and ought to have, if leakage is to be prevented. Well, Rev. Mr. A. has no house, he and his wife board out, and "live in trunks," just where they can, and are consequently at the mercy of circumstances. The clerical horse is a boarder, too. Mr. A. writes, "The cost of house, stable, etc., as per rough sketch enclosed, would be \$1,000," and then he adds very naively, "If the diocese can advance the sum required, or find a lender who is willing to get 8 per cent. for his money, I (as long as I remain here) will pay the interest, the diocese, together with any outside help obtainable and local efforts, to wipe off principal! Why, certainly, the idea is a brilliant one, Mr. A., and I shall doubtless have a rush of intending "lenders" eager to invest their \$1,000 on such admirably safe security!

But, Mr. Editor, this must suffice. These are fair average "Algoma specimens," taken almost at random. I submit them for the serious consideration of your readers, merely asking, Is it right or just that a Bishop, whose office is, I suppose, to deal with the purely spiritual interests of the Church, should be haunted day and night by these financial cares, or weighed down, through them, by a burden which at last becomes intolerable?

E. ALGOMA.

The Friends of Algoma in England.

SIR,—There is reason for thinking that some of our clergy, and many of the laity in this diocese, are unaware of the extent of our indebtedness to friends in England who take a sympathetic and unremitting interest in our welfare. I desire to draw attention to this matter; and if I could secure that my words would be read only in Canada, my pen would run freely indeed. It is only the fact that our English friends will read my words which makes my task difficult. All our clergy, and some of our laity, know that we receive a generous grant annually from that venerable and noble society, the S.P.G.; also that we have one from a smaller and younger society, which is a benefactor, doubtless, to the extent of its means. But, besides these, there is a little army of truly "Christian soldiers," at present not more than three hundred strong as regards actual numbers, to whom we are indebted vastly beyond what I had any idea of until my recent visit to England. Indeed, until I went to England in 1890, I was

ignorant of the existence of the Algoma Missionary Association there. It was formed by our Bishop, I believe, only in 1889, so my ignorance was, perhaps, pardonable. In November, 1890, when paying a second visit to the vicar of Lyston, in Leicestershire, for S.P.G., he handed me a letter from his sister, asking me to visit Bristol, and address a body of friends of the Diocese of Algoma. No opportunity occurred until May, 1891, when I addressed a large gathering in the drawing-room of St. Michael's vicarage, the residence of the Rev. J. Wilkinson, father of Mrs. Stubbs, who, with her late husband, is held in affectionate remembrance by many in this locality. That meeting is vividly impressed upon my memory; both on account of the personal kindness I received (for I then made some life-long friends), and the deep interest taken in Algoma. Moreover, I deemed it a special honour that I should be the first clergyman of the diocese to address these friends at home. Indeed, I believe I am the only one on the diocesan staff who has done so, except that Mr. Vesey, late of this diocese, gave one or two addresses when on a short visit. It has been my good fortune to visit Bristol a second time, of which I will presently speak. I revisited England in October of last year. Shortly after my arrival, Mrs. Stubbs, the General Secretary and "head centre" of the association, wrote to me, desiring me to speak on behalf of the association. I promised to do what I could; but as I was preaching three times on a Sunday (or giving missionary addresses rarely less than an hour each), and speaking usually for an hour and a half at missionary meetings every night except Saturday for weeks together in the interest of S.P.G., I had not much opportunity. Still, occasionally, when resting from this work, I contrived to "sandwich in" (to use the Bishop's phrase) a meeting or two for our own diocese. In January last I had the pleasure of addressing a drawing-room meeting at Hampstead; and I thought it curious that I should meet there a gentleman who had been present at Parry Sound, in 1887, when I preached the sermon at the ordination of Messrs. Kirby and Gander, at the first meeting of the clergy of this diocese. A few days afterwards I was the guest of the Rev. R. D. White, vicar of Moreton Pinkney, formerly chaplain to Bishop Oxenden, of Montreal. Six years spent in Canada, and an old friendship with and high regard for our Bishop, opened *his* pulpit to me,

and he procured for me a neighbouring pulpit also. I addressed his Sunday School; and the whole offerings were liberal for that small parish. Two days afterwards I addressed a body of clergy at Newport Pagnell, and on the same day a meeting in the public hall there. The vicar and his sister entertained me most kindly, and showed sympathy with the faithful few in that neighbourhood who are doing what they can for Algoma. It is not improper for me to mention here that two ladies walked from a village three and a half miles away (seven miles in all) to attend that meeting, because they would not permit a sudden difficulty with regard to the horse to disappoint them. I have reason to know that that visit did more good for our diocese than the \$25 it brought to our funds. Shortly afterwards I had the privilege of addressing a large meeting in Sussex, at the house of that very earnest (and, I think, the earliest English) friend of the diocese, Miss Day. Other friends of Algoma I visited, where I held no meetings, but was fortunate in securing their assistance in contributions (some valuable ones), and deepening their sympathy with our work.

By request, I visited Bristol again in April and addressed a goodly gathering. And, as in the case of Newport Pagnell, the \$35 resulting from that meeting at Mrs. Wawn's was not the only benefit. I had the pleasure of attending the annual meeting of the association at Westminster on April 26th, hurrying down from the Peak country, in Derbyshire, for that purpose. There I met friends from Surrey, Sussex, Kent, etc., etc., who had come to greet our Bishop, and show their interest in his diocese. One lady came up to me and said, "I'm thoroughly enlisted for Algoma now, after what you told me when I met you at Miss ——'s house in Surrey." And that recruit is a valuable one. The day after that meeting I went again into Sussex, having received an invitation from the vicar of Mayfield, an old and staunch friend of the diocese, father of the Rev. M. C. Kirby, who has done such faithful work in Thunder Bay.

I preached twice on Sunday, April 28th, in his grand old church, addressed the Sunday Schools in the afternoon, and a large meeting of parishioners on Monday night. The proceeds of my visit, \$50, were sent by the vicar to Mrs. Stubbs. This was the last of my efforts directly in behalf of the diocese, as I had to go into Norfolk immediately for S.P.G. (a man from India or New Zealand having broken

down), and I was released only the day before I sailed for Canada.

Now, some of your readers may say, "But you've been telling us only about yourself; you have not told us about our English friends." Well, did I not say I was under a difficulty because they would read my words? Still, I think that Canadian readers may discern a glimmer of English interest even in my own personal narrative. This Algoma Missionary Association has branches in Bristol, London, Surrey, Sussex, Kent, and other parts of the Kingdom. And the leaven of its influence is spreading, for the workers are indefatigable. Mrs. Stubbs appears to me to think of little else than Algoma, and how she may promote its welfare. No politician could be more keen in looking out for allies than she is in searching for supporters of Algoma. In several pleasant personal interviews with her, I was surprised to see how intimate was her acquaintance with the circumstances of the diocese, the clergy, etc., etc. Another invaluable friend of the diocese I do not, indeed, know how to write of. A chronic invalid, a great sufferer physically, she nevertheless writes beautiful letters in THE ALGOMA MISSIONARY NEWS; composes books breathing an intensely earnest and deeply devotional spirit; contrives to carry on a large correspondence in connection with this association; and is able to interest wealthy friends for Algoma's benefit. I dare not write what I think. Our kind friend, Miss Day, who looks after Sussex, I need not say anything of, as she has visited the diocese, excepting Thunder Bay, and is very well known. Some of the younger clergy also are getting interested; and it is good to see young men of promise like Mr. de Jersey remembering our needs. And there are lay gentlemen, too. One at Bristol, Mr. Dent, recently gave a lecture on Algoma, with the help of the best map of Canada he could obtain. "But," some one asks, "what does all their interest and work amount to?" Well, that would be difficult to tell; for even money is not all we need. But I will give one extract from the latest report I have seen, the April Quarterly Paper of the association. "The total sum sent to the diocese in 1894 was less by £414 17s. 2½d. than that sent the previous year." (The reason given is that between £300 and £400 had been given in 1893 in answer to a special appeal from the Bishop.) I do not know the amount actually sent in 1894, but these

figures are certainly very significant! They manifest a very *practical* interest in our welfare. Then, not all of the money sent by our friends passes through the books of this association. One of my good friends (of the earth's best salt), who spends all her time, and a large amount of money, for missions—ours, S.P.G., Zulu, Central Africa, Newfoundland, etc., sent one of our clergy \$55 recently, and has promised to send him more.

Now, to sum up. We owe much to our English friends. They *pray* for us. They *work* for us. Most liberally they give money for our needs. Therefore their prayers and alms and labours should be better known to the laity of our diocese. I want to say a few words about them at the meeting of our Council in August. I think we ought all to read their Quarterly Paper, which tells of their efforts on our behalf. They read our diocesan paper, and are deeply interested in it. I esteem it as a great honour and privilege to have been permitted to meet face to face so many of our friends and supporters in England; for impressions have thereby been made upon my mind which can never be effaced. Indeed, my mind and heart are full in thinking of them. But I must not trespass farther upon your space.

In conclusion, I say, all honour to them! May they have our gratitude, and God's choicest blessings.

C. J. MACHIN.

Gravenhurst, June 28th, 1895.

S.P.C.K.

To us in Algoma, who have received so much and such willing help from the Society for Promoting Christian Knowledge, a few echoes from the recent meeting held in St. James' Hall, London, possess no little interest. No mission in the diocese but has cause to be grateful for gifts from its hands. Known to most people here only through its many publications, which result in a profit of something like £4,000 per annum, which sum is devoted to other purposes, this society helps to endow dioceses in all quarters of the globe, to build churches, to train native ministers, supports medical missions, cares for emigrants, and is most generous in its gifts to establish and support the Church in the colonies and in the many parts of the earth where Britons are to be found. It would take a long list to enumerate the many and varied objects which enjoy the solicitude of the S.P.C.K.

The Archbishop of Canterbury occupied the chair on May 24th, and, in the course of his address, said :

This society was founded by our saints—yes, our real saints—at the very end of the seventeenth century, before there began what he might call “the persecution.” The long list of names, every one of them honoured names, marked the first meetings of the society, and the solemn pledges these members gave one to another. They met and solemnly declared the very thing that was ringing in our ears to-day—that vice and immorality were due to gross ignorance of the Christian religion. This was why the society existed to die, because they really believed that the knowledge of Christianity was the great disabling blow to vice and immorality. These men bound themselves to promote Christian knowledge by all good and lawful means. By way of showing the many sidedness of the work of this society, he would take a few of the lines of activity pursued, lines as diverse as possible. They had heard, in the report of the medical missions, really the most powerful instrument in breaking down prejudices, even the prejudices of Mohammedans. They had medical missions at work in India, China, Corea, Africa, and very far north—indeed, in North America; just the regions, they would observe, where the ground needed to be broken up by medical missions. Now, the antipodes, almost, to this was work for the colonial bishops. They knew that bishops were of apostolical foundation, and had an elaborate and learned treatise from Bishop Lightfoot on that subject. That treatise had been most extraordinarily misunderstood, and turned against the very thing for which Bishop Lightfoot was arguing. The Bishop was anxious to set aside, with critical fairness, every mistaken view on the subject, and people almost failed to notice that the sting which his book left was the fact that you could trace up the episcopal system to St. John himself. But, anyhow, a bishop was as necessary as a general of an army, and, if so in England, then *a fortiori* in places where Christianity and the Church were just spreading themselves. When the Queen came to the throne there were seven colonial bishoprics; now there were eighty-four, and towards the foundation of almost every one of these additional bishoprics this society had liberally contributed. Then as to Eastern work. There was a great yearning after unity in the present day. (Cheers.) Almost every

body of Christians here at home entreated that they might pray with us on Whitsunday for unity in God's way and God's time. The same thing had also come from a very unexpected quarter. Without any compromise whatever, the first step towards unity with the Easterns was the friendly terms they were on—removing suspicions and mistakes—with the heads of the Greek Church. And he ventured to put before them one of the saddest, sorest cases in this world, the cause of that Assyrian mission to which this society had been already so liberal. They could trace back the history of that Church, which existed in the mountains of Turkey and the plains of Persia, further than they could trace the history of any other Church. Its liturgies were a singular confirmation of the fidelity with which our own English Reformers did their work. These Christians were very near in doctrine and practice to our own reformed Church. They knew nothing of many mischiefs and evils and false doctrines which had been introduced; yet, unless interest in that Assyrian mission blossomed out, our efforts must die there, which would be deeply to be deplored. He also wished to say that, great as the calls were upon them at home, for such things as religious schools and religious teaching, he hoped they would not diminish the assistance now given to foreign and colonial work. Here, at home, they could scarcely realize the temptations of those who, with the habits of civilization, found themselves in a wilderness and amongst a population only just above the lowest nature. In colonial cities there were great temptations also, and they had to deplore that so few educated young men offered themselves to be clergy and teachers of their own people. As regarded Japan and China, “barriers were broken down.” What did that mean for the Church? When the barriers of a great city were broken down of old time the ark of God went right up, and that was the meaning of the breaking down of walls in Japan and China. In conclusion, His Grace said: If the Church of England had not had such a daughter as the Christian Knowledge Society these two hundred years past, we do not know whether the last century might have been the death of her; but certainly if she had not had that daughter she would have been a very delicate and stay-at-home old lady—(laughter)—and if that daughter had not had a daughter called the National Society, religious education

would not have survived, and we would not have been in the position to say: Vice and immorality, that is the gift of Satan; Christian knowledge, that is the gift of God; and the kingdom of God shall trample down the kingdom of Satan. (Cheers.)

The Bishop of Bath and Wells (late of Adelaide, Australia) said reference had been made to the work of this society in extending episcopacy in some of Her Majesty's colonies. He remembered, at the time of the Lambeth Conference, His Grace had given them this advice in a sermon—“Strengthen your centres,” one of the wisest of many wise things they had learned from His Grace. If they were to carry out Dr. Vaughan's suggestion that more graves of bishops were wanted in Australia, they must either take care to shoot their bishops at fifty-five, or else rearrange their areas so as to make it possible to get from one end of the diocese to another. It would sometimes happen that unless a bishop got to some outlying place in good time, he would find that some other denomination had stepped in, and it was then almost too late for the Church to begin her work. The money spent upon cathedrals helped greatly in strengthening the centres; the cathedrals gave a standard of worship which was followed in time all over the diocese. When a man went to one of the colonies, he might have to travel from the cities into the bush districts, and there found a little township; possibly there might be no Church of England organization there, and that other organizations were represented. What was to be his course? The man frequently lapsed to dissent in this state of things. An instance had fallen under his notice of a man, so circumstanced, saying that he could not go and worship in these strange ways; and so, Sunday after Sunday, sitting in the shade of a tree, he had his Prayer Book and hymn book and his Bible, and saying, “If I cannot worship with others, I can worship with those at home.” That man started a movement by which a church was ultimately built in the place. (Cheers.) The Church at home ought to take care that, wherever her people went, they would find the means of worship. He had often been disappointed when he had appealed to other societies for help, but had never appealed to the S.P.C.K. in vain.

The Bishop of London said it was quite astonishing to find that the society could do so much with funds that were

so small. Every penny seemed to produce something quite beyond the result that could have been expected. The income was very much smaller than that of several societies of considerable reputation; but he did not think there was any other society of which it could be said that it did more varied work, more useful work, or more extended work than this society of ours. All through the last century, when the Church of England seemed to be asleep, this society was at work. Perhaps it was not at that time doing very much; but what it did was exceedingly good. It was always full of life, always well administered and governed. The very name of this society was an inspiration; and he could not help believing that what they wanted more than anything else was greater knowledge. He wanted the clergy to study the spread of the Gospel more than ever before. He wanted religious knowledge in the schools, and the method of giving it to be studied with greater care than ever before, and to be supported and maintained everywhere, so that they should not fall back in this most critical time in the history of the Church.

Sir Charles Tupper (High Commissioner for Canada), as the representative of Canada, desired to express his own gratitude and that of the people of Canada to the Archbishop, as chairman of the emigration committee of this society, and to Rev. J. Bridger and other clergymen who had done a great deal of most valuable and important work in connection with emigration to Canada, as well as to the other colonies.

Huntsville Mission.

REV. THOMAS LLWYD, INCUMBENT.

On Trinity Sunday, June 9th, the new stone Church of All Saints', Huntsville, was opened for divine worship. The first service was at 7 a.m., when the Holy Communion was celebrated by Rev. T. Llwyd, incumbent, and a Christian mother returned thanks to Almighty God for safe delivery in childbirth. The Bishop's illness in the city made it necessary to postpone the confirmation, but upon their several pledges to come forward for the sacred rite as soon as circumstances would permit all the candidates (except one detained by sickness) were admitted to Holy Communion. Ten of the candidates came in to the unity of the Church

from various sects. The ordination, which was also to have been a feature of the church opening, was held in St. Alban's Cathedral, Toronto. The Rev. Canon Sweeny, D.D., of St. Philip's Church, Toronto, at the Bishop's request, kindly came up to preach the opening sermons; and with Rev. J. Pardoe, of Novar, assisted the incumbent in the services of the day. Morning Prayer was said at 10 a.m., at which the incumbent admitted an adult into the Church's fellowship in the Sacrament of Holy Baptism. The Rev. Canon preached a very appropriate sermon from II. Corinthians xiii. 14, and afterwards celebrated Holy Communion. At the celebrations of the day there were 110 communicants. At 3 p.m., a special service was held for the Sunday School, at which the visiting clergy gave addresses. At 7 p.m., Evening Prayer was said. The subject of the Canon's sermon at this service was "The House of Prayer." The music throughout the day was excellent, the choir acquitting themselves in the various parts of sacred song most effectively. At the four services over 800 persons were present. The offertory was nearly \$50.

The church is a beautiful structure, both as to exterior and interior—consisting of nave, apsidal chancel, vestry, vestibule, and tower—in the latter is a tenor bell of 900 pounds. The church is heated by a furnace in the basement. The site is bordered by Main street on the north, High street on the south, and River street on the east; by the side of the latter flows the Muskoka River. All the windows are of cathedral rolled glass, with a rose window, provided by the Young People's Guild, in the west gable. Two figure windows in the apse, representing the Institution of the Holy Supper and the Ascension of our Lord, were given by friends per R. Ogilvie, Esq., architect. The new chancel furnishings were provided by the Young People's Guild, and the bell, furnace, and carpets by the Church Women's Committee. The acoustic properties of the church are excellent. Ventilation is effected by six dormers in the open roof. The S.P.C.K. kindly presented a complete set of new service books. The accounts show a final liability of over \$800, towards which the Rural Dean will be grateful for subscriptions, to enable us to pay the workmen and to accomplish the desired end of consecration of the church. He thankfully acknowledges \$5 from "J.T.H." and \$1 from "R.T.C." *Laus Deo.*

Churchwardens.

In *The Church Monthly* for April appears an interesting and instructive paper by W. Digby Thurnham, Esq., of Lincoln's Inn, Barrister-at-Law, bearing the above caption, from which we make the following extract:

Churchwardens, variously described in former days as guardians or keepers of the church, church-reeves, procurators, or, by contraction, proctors, synodsmen,* and questmen or searchers, have existed in the Church of England from time immemorial. They are (in England) at once the bishop's officers and the officers of the parish. Civil duties rested upon them in ancient parishes till the legislation of last year removed these. Consequently, there is no reason why the office should not be confined to Churchmen in ancient parishes, as it is already in new parishes.

The following classes are absolutely disqualified for election as churchwardens: Jews, aliens, infants, felons, and certain misdemeanants.

In ancient parishes, as the law now stands, Dissenters, whether Roman or Protestant, may be elected, and serve, either in person, or by deputy to be approved by the vestry. But in new parishes, under the Peel and Blandford Acts, churchwardens must be members of the Church of England.

It may interest the "New Woman" (though her ambitions would hardly lie in this direction) to know that women are certainly not disqualified, but are competent for election, and, if elected, may be compelled to serve.

The eighty-ninth canon provides that churchwardens shall be chosen by the joint consent of the minister and the parishioners; but, if they cannot agree upon such a choice, then the minister shall choose one and the parishioners another. The latter mode represents what is in the large majority of cases the established custom, and has given rise to the terms, "Rector's (or Vicar's) Warden," and "People's Warden." These terms are really inaccurate and misleading, for churchwardens, however nominated, have exactly the same duties, filling jointly one office, like the two sheriffs of London. In ancient parishes in the city of London, by custom of the city, churchwardens are elected by the vestry. There are other local customs governing the right to nominate churchwardens. The ninetieth

* This name survives in a corrupted form, sidesmen or sidemen, who are merely assistants to the churchwardens.

canon provides that the election shall be yearly made in Easter week. In many parishes the custom is to hold the vestry meeting on Easter Monday or Tuesday. Possibly a reasonable notice is required. In ancient parishes a statutory written notice of three clear days is required for a legal vestry. But it has been held that, in an ecclesiastical district under the Church Building Acts, this notice is not requisite.

The incumbent is the *ex-officio* chairman of the vestry. In his absence the parishioners elect their own chairman.

The duties of churchwardens are now purely ecclesiastical. The principal ones are to present to the bishop and his officers all matters happening in the parish contrary to the ecclesiastical law, to keep the church in repair, to guard the various fittings, ornaments, and documents belonging to the church, to provide things necessary for divine service, to assist the clergy in the distribution of alms taken at the offertory (but not at other collections), and to regulate the placing and order of the congregation.

The office of churchwarden has been well described as one of observation and complaint, not of control. A churchwarden has no legal warrant for interfering with the conduct of divine service by the clergy, however irregular, or even illegal. There is one instance where a churchwarden may actively interfere. When "strange preachers" officiate, he may demand to see their Letters of Orders, so that if an incumbent so far forgot his obligations as to invite a Dissenting minister to preach in church, the churchwardens would be warranted in closing the pulpit to the intruder, using, of course, only such a reasonable amount of resistance as might be requisite to bar the way. They should then report the matter to the bishop.

Churchwardens have not always been looked upon with that respect which is due to the antiquity and importance of their office. From their social attainments in past days, they share their name with a long clay pipe, while the term "Churchwarden's Gothic" hardly suggests the purest forms of Christian art.

But, in spite of all, this race of useful, unassuming lay officers has held its own, and is not likely to die out. There was never a time when the Anglican Church required the loyal, heart-whole services of such more than she does to-day. The growth of the free and open system, the substitution of weekly offerings for pew rents, the increased frequency of services, all tend to throw new and extra-legal duties on churchwardens. With the Church yearly gaining ground in the affections of her people, the office of churchwarden, though it may change in outward aspect, will never perish for want of willing holders.

Acknowledgments.

RECEIPTS AT SYNOD OFFICE, TORONTO, FOR
DIOCESE OF ALGOMA, from 1st
February to 1st July, 1895.

For General Fund.—Montreal, St. Martin's, \$11; Boscobel, \$2.68; Montreal, St. George's, \$2.50; Alleyne, \$2.16; Eardly, \$5; All Saints', 91c.; Granby, St. George's W.A., \$14; Miss Spiller, £3 2s.; Tyrconnel, St. Peter's, \$13.50; Huron College Missionary Society, \$6.50; Huron Diocese W.A., \$191.69; per Rev. A. S. Hutchinson, £13 8s. 9d.; Toronto, St. George's, \$1; Cobourg, \$25; Montreal W.A., \$23; Huntingdon Sunday School, \$1.37; Miss Grace M. Home, £2; do., from Mrs. Mackenzie, £1; Toronto, All Saints', 75c.; St. Peter's, \$5; St. James' W.A., \$55 and \$32; St. Philip's W.A., \$5; St. Luke's W.A., \$5; per Rev. A. S. Hutchinson, £73 19s. 11d.; St. Thomas', St. Catharines, \$2.50; Dunnville, \$5; M. B. Reed, \$1.51; Two Sisters, \$2; Toronto, All Saints', \$10.75; Ascension, \$51.35; Redeemer, \$24; Holy Trinity, \$5; St. Stephen's, \$3.75; Dixie, \$5; Orillia, \$5.50; Cayuga, \$15; Toronto, All Saints', \$30; Innisfil, \$2; Rev. Dr. Bethune, \$10; Diocese of Quebec W.A., \$153.10; Truro, St. John's W.A., \$4.77; Fort William, St. Luke's, \$8; Mr. and Mrs. Kenny, \$20; London, Christ Church Sunday School, \$2.25; Diocese of Toronto, \$45; Toronto, St. Philip's, \$11.29; St. James', \$26.61; Parkdale, Epiphany, \$10.50; Collingwood, \$8.23; Diocese of Huron W.A., \$24.70; New York, per Mrs. W. H. Clarke, \$1.

FOR SPECIAL PURPOSES FUND.

For Shingwauk.—Waterloo, \$11.13; London, St. James', \$12.50; St. Paul's, \$37.50; Orillia, \$75; Miss Grace M. Home, £1; do., from Mrs. Mackenzie, £1; do., from Mrs. Almond, 10s.; Port Dover Sunday School, \$7; per Rev. A. S. Hutchinson, £7 9s.; St. Thomas', St. Catharines, \$2.50; Diocese of Ontario, \$27.36; Toronto, Redeemer, \$75; Parkdale, Epiphany, for "Boy," \$30; Collingwood, \$18.75; Mr. C. Kinneer, \$5; Toronto, Ascension, "Boy," \$50; London, St. James' Sunday School, \$12.50; Galt, Trinity, \$75; Ingersoll, \$25; Petrolia, \$25; Galt, \$21.84; Port Rowan, \$10; Colborne Sunday School, "Boy," \$17; Parkdale, St. Mark's, for D. Tooshkenig, \$22.25; Toronto, St. Philip's, \$6.25; Diocese of Fredericton, \$16.76; Niagara, \$21.66.

For Wawanosh.—Toronto, St. George's, 75c.; St. Stephen's, \$25; Parkhill, \$5.84.

For Shingwauk and Wawanosh.—West Farnham Sunday School, \$4.50; Peterboro, \$10.50; Guelph, St. George's, \$3.25; per Rev. A. S. Hutchinson, £11 7s.; Mrs. Ball's bequest, \$200.

For Huntsville Church Building Fund.—Mrs. Wan, 75c.; Mrs. J. C. Wilgress, \$4; C. Foster, \$1; J. McConnell, \$11.10; S.P.C.K. grant, £120 and £30; per Rev. T. Llwyd, \$68.40; per Rev. A. S. Hutchinson, £59 2s. 3d.; per Rev. T. Llwyd, \$48 and \$22.12; do., for Bell, \$26.70; for Insurance, \$3.75.

Mills Church, Gore Bay.—S.P.C.K., £20.
Adult Indian Homes.—Miss Grace M. Home, £1.

Indian Missions.—Montreal, St. George's, \$100; Diocese of Toronto, \$6.25.

Temiscamingue Catechist.—Port Hope, St. Mark's W.A., \$3; Cobourg, \$5; Miss Mary Hoskin, \$1; Toronto, St. Peter's, \$25; St. Thomas', \$5; St. Luke's, \$5; St. James', \$25; St. Philip's, \$53; Vaughan, \$2; Port Hope, St. John's, \$11; Toronto, All Saints',

\$25; St. Simon's, \$5; Parkdale, Epiphany, \$15; Lindsay, \$2.45.

For Rev. F. Frost.—Lucan W.A., \$5.
For Richard's Landing Church.—S.P.C.K., £20.

For Burk's Falls Parsonage.—Per Rev. A. S. Hutchinson, £5.

For Oliver Falls Parsonage.—Per Rev. A. S. Hutchinson, £6 10s. 5d.

For Evangeline Fund.—Per Rev. A. S. Hutchinson, £5.

For Wycliffe College Missionary to Algoma.—Toronto, St. Peter's, \$100.

For Church and Parsonage Fund.—Per Rev. A. S. Hutchinson, Sussex Branch, £15.

Sunday School Lent Offerings for Indian Homes.—Port Arthur, \$20; Port Sydney, \$1.65; Brunel, 63c.; Ufford, 11c.; Beatrice, 86c.; Spence, \$2.44; Maganetawan, \$3.40; Uffington, 68c.

FOREIGN MISSIONS.

Epiphany Collections.—South River, \$2; Trout Creek, \$2.25; Eagle Lake, \$1; Marksville, \$1; Jocelyn, \$1; Richard's Landing, \$3; Burk's Falls, \$4.57; Sundridge, \$4.75; Port Sydney, \$1.80; Brunel, 73c.; Ufford, 75c.; Beatrice, 27c.; Powsan, \$2.78; Ebberston, 65c.; Aspdin, 43c.; Lancelot, 32c.; Stanleydale, 98c.; Allansville, 54c.; Uffington, \$1.53; Purbrook, 57c.; Vankoughnet, 40c.; Broadbent, \$1.15; Dufferin Bridge, 88c.; Dunchurch, 75c.; Manitowaning, \$1.64; Little Current, 90c.; Marksville, 26c.; Cook's Mills, \$2.31; Thessalon, \$1.28; Rosseau, 80c.; Port Arthur, \$5.88; Maganetawan, \$1.26; Chapman Valley, 63c.; Spence, 75c.; Midlothian, 73c.; Falkenburg, \$1.

Good Friday Collections for London Society.—Rosseau, 73c.; Schreiber, \$2; Bracebridge, \$4.28; Sudbury, \$1.75; Port Carling, \$1; Joseph River, 50c.; Broadbent, \$1.22; Dufferin Bridge, \$1.15; Seguin Falls, \$1.05; Maganetawan, 50c.; Midlothian, 55c.

Good Friday Collections for Parochial Missions to Jews.—Huntsville, \$3; Sundridge, \$2.47; Burk's Falls, \$1.55; Sudbury, \$3.05; Sudbury Sunday School, \$2.44; Port Carling, \$1; Joseph River, 50c.; Port Arthur, \$6.55.

DOMESTIC MISSIONS.

Cook's Mills, \$2.30; Thessalon, \$1.28; Rosseau, \$2; Port Arthur, \$5.87; Ilfracombe, 73c.; Novar, 62c.; Ravenscliffe, 29c.; Emsdale, \$1; Schreiber, \$7; Huntsville, \$2.20; Thessalon, \$4.12; Marksville, 74c.; Richard's Landing, \$1.89; Jocelyn, 37c.; Falkenburg, \$1; Cook's Mills, \$14.37; Sudbury, \$6.54; North Bay, \$6; Parry Sound, \$4.50; South River, \$3; Trout Creek, \$1.25; Eagle Lake, 75c.; Walford, \$1.40; Algoma, 80c.; Uffington, \$1.16; Oakley, 92c.; Purbrook, 87c.; Ebberston, 42c.; Burk's Falls, \$1.88; Sundridge, \$4.95.

Superannuation Fund.—Manitowaning, \$1.11; per Rev. A. S. Hutchinson, £1; Rosseau, \$2.57; Ullswater, \$1.10; Port Arthur, \$8; Rev. Dr. Beaumont, \$5.

EPISCOPAL ENDOWMENT FUND.

Per Rev. A. S. Hutchinson, £2.

WIDOWS AND ORPHANS' FUND.

Per Rev. A. S. Hutchinson, £10.

D. KEMP, Treasurer.

Rev. A. J. Cobb desires to thank Mrs. Gurney and members of the Algoma Association in England for the weekly supply of papers, monthlies, etc., all of which are fully appreciated both by him and those in his mission to whom they are passed on.