

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

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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.

MOST welcome are the records of ruri-decanal meetings.

THREE catechists recently passed the diocesan preliminary examination.

THE Inter-Diocesan Committee on Religious Education meets in Toronto on the 14th inst.

IN our next issue we expect to be able to say when we may hope to welcome the Bishop home again.

THE Standing Committees (Advisory and on Synodical Organization) meet in Huntsville on the 13th inst.

REV. MR. SMITHEMAN, of Goulais Bay, is interesting himself to secure settlers for the Sault Ste. Marie district.

THIS month our paper gives illustrations of the Church of the Epiphany, Sudbury, and the incumbent of the mission, Rev. W. H. French.

THE Huron Diocesan Branch of the W. A. met last month. That of Niagara meets on the second week in April. Algoma has many warm friends in both.

NEARLY every year is the weather at the Easter season somewhat of a drawback to large congregations. Then, as a rule, the winter is breaking up, and so are the roads. The offertories on Good Friday must suffer also.

THE year 1896 has already added many new names to our subscription list, and those within the diocese. However, we need more. Dear reader, you can do the mission work in Algoma great service—render us much help—if you will secure for us at least one new subscriber. Will you so interest yourself for us?

THE March number of the *Canadian Church Magazine*, which is the organ of the D. & F. M. Society of the Church of England in Canada, contains a first instalment of an article on "The Canadian Church in Relation to Foreign Missions." The article is historical and comparative, and should be read by all Church folk.

WHILE at Burk's Falls, the Bishop of Niagara visited the newly-erected Public School, and, after inspecting the four rooms, expressed to the Principal his pleasure at having an opportunity to visit so complete a building in the District of Parry Sound. His Lordship was accompanied by Rev. C. Piercy, who, during last year and this, has occupied the post of Chairman of the School Board.

IN another column we publish some valuable information collected by the Diocesan Committee on Sunday Schools. The suggestions now made, or to be made, will doubtless be worthy the consideration of every missionary in the diocese. It need not be anticipated that the committee will overlook the fact that in Sunday School matters, as in others, the priest is personally responsible, and

must, therefore, have freedom. No plan will suit all places and all minds. Lack of space has prevented the figures appearing this month.

WE question very much if any congregation in Algoma so badly needs a new church building as does that composed of the Church people of Bracebridge. Their desire—not to refer to the matter as an absolute necessity—is to build this summer. During the three or four years past they have gathered, almost wholly from local sources, in cash and promised subscriptions, the sum of about \$2,550. The church and lot on which it is proposed to erect the building will, we are informed, cost \$4,000. On behalf of Bracebridge friends we are asked, and do most sincerely appeal to friends of the mission cause of Christ's Church in England and Canada, to help them to build the church and pay for it. Contributions may be forwarded to Rev. J. Boydell, M.A., Bracebridge, or to Mr. D. Kemp, Diocesan Treasurer, Synod Office, Toronto, and will be acknowledged in these columns.

### Encouragement.

Known for nearly a month before our pages reach our readers is the fact that the Bishop of Niagara was elected the Bishop of Ottawa, but not so generally known that his lordship was in this diocese at the time of said election. It was while at Powassan that the news reached him. On his return to his own diocese, Bishop Hamilton, on March 23rd, issued a pastoral letter to the clergy and laity of Niagara, in which the fact of his election was recited and his reply published, together with points of moment connected with the translation of a bishop from one diocese to another. At the end of the pastoral and as a postscript Bishop Hamilton says a few words about this missionary diocese. Since they are the result of personal acquaintance with work in a

portion of this jurisdiction we esteem them very highly, and feel that they give us cause to take heart. With interest all friends of Algoma will read the sentences referred to and here subjoined :

P.S.—You will allow me to use this opportunity of saying that my visit to Algoma in October last, and again this month, has quickened my interest and enlarged my confidence in the Church's work in that diocese.

The clergy and lay readers whom I have had the pleasure of meeting are, in my estimation, admirable men, fitted for their work and given to it.

The churches which they have been the means of erecting are, with one exception known to me, wooden buildings, but they are well ordered and attractive—no one could mistake them—and the congregations evidently appreciate the privileges afforded to them.

As you cannot all visit the churches in Algoma, you will, I hope, believe me that your annual offerings in support of the diocese are enabling the Bishop and his missionaries to carry on a necessary and valuable work.

C. N.

### The Bishop of Algoma and the Old Catholics.

DEAR MR. EDITOR,—Having just returned from a meeting held at San Remo in aid of the Old Catholic or Reformed Italian movement carried on by Count Campello, I think I cannot do better than tell your readers a little about it. The Count is the head of an old and noble family, which has been gradually impoverished to such a degree that the estates were at last sold to a cousin of the same name. Meantime, Count Enrico had entered a seminary for nobles, and secured an education for Holy Orders sufficiently advanced to obtain his D.D. Before long he became well known as a preacher, and was appointed to preach in a large church at a great gathering of children. He bestowed great pains on the sermon, writing it out *verbatim*, and, as usual, committing it carefully to memory. The eventful day arrived, but he was so nervous that he remained in the vestry till the time came for the sermon. When he entered the pulpit he found, to his horror, that a large number of ecclesiastical dignitaries as well as of the nobility were present. This made him more nervous still. However, he proceeded without his manuscript, when, to his dismay, he found himself compelled to stop abruptly when it was half delivered. He had forgotten all the rest of it! What was to be done? He floundered on to the end, and returned to the vestry terribly crest-fallen. Walking home with a friend he was asked, "Campello, how happened it that the last half of your sermon was so much better than the first?" "Oh," he said, "how could that be? I have disgraced myself, and will never get over it." "Well," said his friend, "if you take my advice, you will be a great fool if you ever write a sermon again, for you preach much better without it." Whether he took his friend's advice or not I cannot

say, but at any rate he was soon promoted to a canonry in St. Maria Maggiore, where, being a little more independent, he carried on his work among the poor, and especially young men, very vigorously. This was nearly fifteen years ago. But his zeal was too much for the lethargy of the other canons, who complained of it to the authorities. With characteristic adroitness, the gag was applied by his promotion to a canonry in St. Peter's, which, of course, left no room for anything so undignified as missionary work among the lower orders of the Romans. But, though practically silenced, he thought the more, and discussed a great many features of the Roman system with which he was dissatisfied with his friends privately. They *assented* to its creed, but did not *believe* it. Still nothing was actually done.

After ten years of waiting, devoted very largely to thought and to prayer and consultation with those whom he felt to be in sympathy with him, he said to them, "I cannot wait longer. I am living in a lie, and must go forth to the truth." Then he tendered his resignation of his canonry, and went out a beggar, "not knowing whither he went," giving up, not merely the refined and cultivated society to which he had been accustomed, not to say a host of highly-prized friendships, but his means of livelihood. This was towards the close, I think, of 1881. Since then he has carried on his work with a noble perseverance, despite the bitter opposition of enemies, the treachery of professing friends, the coldness of many from whom he had naturally hoped for sympathy, and the lack of funds for the maintenance of the different departments of his work, such as the training of young men for the ministry, the erection of churches, the support of his co-workers, etc. In order to promote the first of these objects, he instituted lectures for young men in his own library every Thursday evening, and at each gave opportunity for a free discussion of their work and its difficulties, after which the meeting closed with intercessory prayer. Fruits have already appeared from this part of Campello's work, in the ordination, after a course of study at Berne, of two young men named Janni and Luzzi. In connection with their course of study, I may say that their examination papers were furnished by the Bishop of Salisbury, Bishop Herzog having promised to ordain them if recommended to him as the result. The testimony of the Bishop was that one of them would have stood high among English candidates. This gentleman I had the pleasure of hearing to-day, and if his ordinary preaching is marked, as I presume it is, by the same characteristics as his platform addresses, they must certainly prove very effective. He spoke for about an hour in Italian, but the trying ordeal of interpretation, admirably discharged by the chairman, never once seemed to hamper the freedom and fluency of his address. There was an intense and at times an im-

passioned earnestness, which flashed out every now and then in his eyes, and at the same time a closely reasoned line of thought, which, while as it unfolded the different aspects of the work, led up steadily to a powerful closing appeal, summing up the various grounds on which he felt that Count Campello's work was entitled to the sympathy of all Christians without respect of persons, but especially that of the Church of England. I had the privilege of adding a few words of hearty endorsement, after which the meeting closed with the benediction. A liberal collection was received as the people passed out.

For the information of some of your readers who do not exactly know wherein the Old Catholics differ from the Roman Catholics, so called, or why they call themselves "old," let me say that their theology is that of the old or early centuries, before Romanism, as we now have it, had ever been heard of, or had begun to mingle its foreign elements with the "fountain undefiled" of the creed of the primitive Church. They take the Bible as the sole source of the faith, paying due respect to the opinions of the early Fathers, and accepting the decrees of the first four Œcumenical Councils. Their rule is the old and safe one of "*quod semper, ubique et ab omnibus.*" Politics are carefully excluded from their teaching, which gives "to Cæsar the things which are Cæsar's, and to God the things which are God's." The threefold ministry of the primitive Church is rigorously insisted on, while the Sacraments have their due honour accorded to them, the cup being, of course, given to the laity. So far from enforcing confession they rather discourage it, save as a very rare and exceptional remedy for troubled consciences, such as is recommended in our own Communion Office. There is no adoration or invocation of the Virgin or the Saints in their public services or private prayers. Their services, like our own, are liturgical, and are, of course, in Italian, a tongue "understood by the people." Such briefly, theologically and ecclesiastically, is the attitude taken by the Old Catholics alike in Germany, Spain, and Italy, and, being this, I fail to see why it should not appeal, and very powerfully, to the sympathies of English Churchmen everywhere, rescued as they themselves were more than three centuries since from a similar bondage through the instrumentality of individual Reformers, who, whatever their personal infirmities, were animated by the same high and holy purpose as Count Campello, and not only so, but laid their lives down in attestation of their sincerity. This, after all, is the only possibility of reform left to the Roman Catholic Church. Corporate effort in this direction is hopelessly impossible. She herself has made it so. Five and twenty years ago she adopted the infallibility dogma as a measure of self-preservation, never dreaming that she was burning her ships behind her. But

she thereby bound herself hand and foot. Be the heresy what it may that creeps into her creed, there it must remain, irremediable, unremovable. She cannot unsay a solitary word she has uttered, or retrace a single step she has taken. "*Vestigia nulla retrorsum!*" The whole body, as such, being thus cut off from all hope of reform, the only chance of it lies in the efforts of such brave spirits as Count Campello in Italy, or Signor Cabrera in Spain, and for myself I cannot but bid them, in their hand-to-hand struggle with so relentless a foe, a hearty "Godspeed." E. A.

Mentoné, March 4th, 1896.

### Fort William Mission.

REV. E. J. HARPER, B.A., INCUMBENT.

The Church of Fort William appeals to the readers of THE ALGOMA MISSIONARY NEWS for help in paying off the mortgage upon the parsonage of St. Luke's Church, Fort William, and it is well worthy of their sympathy and help.

In 1887 Rev. C. J. Machin, late of Port Arthur, and now of Gravenhurst, applied to the Bishop for an assistant. Rev. M. C. Kirby was appointed the first resident clergyman of Fort William, Aug. 26th, 1887. During the eight years of Mr. Kirby's incumbency, through the grace of God, two churches were built: St. Thomas', at West Fort William, begun on June 24th, and opened the third Sunday in Advent, 1890; also St. Luke's, East Fort William, commenced September 14th, and opened Advent Sunday, 1890. Both churches were clear of debt within two years of their construction. All this time the clergyman was renting his own house. In 1892 the congregation decided to build a home, and, when free of debt, to present it to the Bishop as a parsonage. A site was obtained and held in trust by two members of the congregation, the clergyman promising (as his subscription) a rent of \$12 a month as long as he was incumbent, which covered the interest of the money borrowed to build, and the congregation undertook to pay the principal. The parsonage was built at a cost of \$2,000. In June, 1893, the clergyman took up his residence there, and on June 1st, 1895, when he resigned Fort William, \$700 had been paid of the \$2,000. The congregation deciding to become self-supporting, in order to assist a new mission, also to give the parsonage, free of rent, to the new clergyman, thus increased their liabilities by \$350 a year. They are keeping their payments all paid up; but, as Fort William is increasing, it is now necessary to enlarge St. Luke's Church, which cannot be done until the debt on the parsonage is paid. Thus, within eight years, Fort William has become self-supporting, and has built two churches and a parsonage. No other mission, we think, in the diocese has made such rapid progress, and this in spite of a floating population of railroad men, hardly a member of the congrega-

tion holding any property in the town. All subscriptions will be thankfully received by the Rev. M. C. Kirby, Rural Dean, Murillo post-office, West Algoma. Post-office orders made payable at Fort William; cheques, on the Montreal Bank, Fort William. E. J. H.

### Mission of Port Carling.

REV. W. A. J. BURT, INCUMBENT.

Since I last wrote there have been several more deaths in this mission. As most of the departed may be known to some of the readers of THE ALGOMA MISSIONARY NEWS, I shall mention them in the order in which they died: Mrs. Croucher, Mrs. Sutton, sr.; Mr. Davidson, sr.; Mrs. McClinchy, Mr. James Bailey, Mrs. A. T. Lowe, and Mrs. R. Harris, sr. These, with Mrs. Wm. Foreman, mentioned in the last issue of THE ALGOMA MISSIONARY NEWS, make eight who have left the Church Militant since the middle of January. Mrs. A. T. Lowe's place at church will be difficult to fill. She was foremost in every good work; always ready to preside at the organ in the absence of the organist, and to assist at church decorating. Mrs. Lowe was a communicant in good standing, and the last time she attended church partook of the Blessed Sacrament of the Body and Blood of Christ. Her four children are now in Toronto with their uncle, Rev. H. P. Lowe, M.A., assistant priest at St. George's Church. Her husband still resides in Port Carling, where he takes an active interest in church matters. W. A. J. B.

### Gravenhurst.

REV. RURAL DEAN MACHIN, M.B., INCUMBENT.

The roads have been so blocked with snow that it has been impossible to hold services at the out-station, Northwood, for several weeks past. It has been a cause of much anxiety to the clergyman, but he has been repeatedly assured by both town and country parishioners that there was "nothing for it but patience."

At Gravenhurst week-night Lenten services have been held, increasing in number as the season advanced, at which lectures have been given on the representative characters connected with Calvary. This week, the week before Easter, services are held daily, both morning and evening. At the evening service (including also Good Friday morning service) the lectures are upon the "Seven Last Words."

Through the kindness of S.P.C.K. more than doubling a remittance of £10 for the purchase of books, our Sunday School has now an excellent library of nearly 300 volumes carefully selected by the incumbent.

A class, preparing for confirmation, is looking for the return of the Bishop.

C. J. M.

March 31st, 1896.

### Mission of Rosseau.

REV. GOWAN GILLMOR, INCUMBENT.

The Rural Dean, Rev. A. W. H. Chowne, B.D., of Emsdale, visited this mission on March 17th (St. Patrick's Day), and the only members of the chapter able to be present were Rev. A. J. Cobb, of North Seguin, and the incumbent of Rosseau.

We had Evensong the same day in the Church of the Redeemer, Rosseau, Rev. Mr. Cobb preaching an able and eloquent sermon, and the Rural Dean, before the close of the service, addressing words of cheer and encouragement. The next day we had an early celebration, and afterwards a business meeting in the incumbent's study. At the close of business it was determined to hold the next ride-canal meeting at Emsdale in the month of May. The secretary will issue the invitation to the chapter in due course, and it is fully expected that all will be present, and find benefit from the services, and the subjects to be considered, and business transacted, and, not least in order, enjoy the excellent and well-known hospitality of the Rural Dean. He is a man with a big heart, filled with loving desire for the welfare of his brother clergy, and for the poor, the suffering, and the dying.

They do not forget in this mission how, some years ago, when there was a bad outbreak of diphtheria and scarlet fever, he himself nursed the little patients, and with his own hands prepared their bodies for burial, put them into their coffins, dug the graves, and committed them therein, in sure and certain hope of the resurrection to eternal life. As Joseph of Arimathæa and Nicodemus did for the Christ, even so did he for those lambs of His flock. At Rosseau he was the guest of Mr. Percy Brown, of Maplehurst, and at Ullswater of Mr. and Mrs. Anderson. Writing afterwards to the incumbent, he said they treated him like a prince.

On Thursday, the 19th, we had Evensong in the Church of St. Thomas', Ullswater, the Rural Dean preaching an earnest and eloquent sermon, and again at that place cheering and encouraging the congregation. G. GILLMOR.

### Deanery of Algoma.

The Deanery of Algoma met for the first time on Wednesday, March 11th, 1896, at Sault Ste. Marie. There were present Rev. Rural Dean Renison, Rev. W. M. R. Seaborne, of Cook's Mills; Rev. W. J. Eccleston, of St. Joseph's Island; Rev. J. P. Smitheman, of Goulais Bay; and Rev. R. Atkinson, of Garden River. Morning Prayer and celebration of the Holy Communion, with the Rev. W. M. R. Seaborne as preacher, in St. Luke's Church, was preceded by a devotional meeting and discussion of St. Paul's charge to the elders of Ephesus. Rev. R. Atkinson preached on "The Power of the Tongue" at the evening service.

At 2.30 p.m. the chapter met in the study of St. Luke's parsonage, and Rev. J. P. Smitheman was appointed secretary. It was decided to hold meetings of the chapter twice a year, in January and June, and Thessalon was selected as the next place of meeting.

After a discussion concerning the best way of increasing local contributions, it was moved by Rev. W. M. R. Seaborne, and seconded by Rev. W. J. Eccleston, That every clergyman should make a special and personal effort in his mission to increase the contributions of the people, and to relieve, as far as possible, the mission fund of the diocese; and that collectors be appointed annually to canvass for the General Diocesan Fund, and that they solicit subscriptions from every individual member of the parish.

It was resolved that missionary meetings be held in every mission once a year.

The Rev. W. J. Eccleston reported that the following four places on St. Joseph's Island should be occupied: (1) Sailor's Encampment; (2) Mountain; (3) Tenby Bay; (4) Kaskawan.

Rural Dean Renison reported that it was suggested that Korah be detached from the Sault and added to Goulais Bay, and that Rev. J. P. Smitheman should live at Korah, and be in charge of Korah, Tarentoris, and Goulais Bay. Rev. J. P. Smitheman was congratulated on the building of a church at Goulais Bay.

Insurance was discussed, and every clergyman was urged to see that insurance policies are paid up and not allowed to lapse. Bands of Hope were recommended in every parish.

The resolutions of the Triennial Council concerning Bands of Hope, THE ALGOMA MISSIONARY NEWS, Sunday Schools, etc., were discussed, and it was resolved, That every effort be made to circulate THE ALGOMA MISSIONARY NEWS, which affords so much valuable information. As regards Sunday Schools, Rural Dean Renison said that leaflets were often useless. Dissatisfaction was expressed with union Sunday Schools.

It was resolved, That the Deanery of Algoma regrets that during the absence of Bishop Sullivan we were denied the benefit of the episcopal ministrations enjoyed by the eastern portion of the diocese.

The chapter was closed by the benediction by the Rural Dean.

J. P. SMITHEMAN, Secretary.

The great deed is a thing of earth, but the good deed lives forever.—*Rutherford.*

## Our Illustrations.

### SUDBURY MISSION.

The opening of the Canadian Pacific Railway was the means of many small centres of population and commercial activity starting into existence. Among these Sudbury occupies no mean position. Situated on the main line, 443 miles from Montreal, 550 from Port Arthur, 335 from Toronto, and 179 from Sault Ste Marie, it forms the centre of large lumbering and mining districts. The Sudbury mines have attained world-wide celebrity for their enormous deposits of nickel and copper. Gold, silver, and many other valuable metals and minerals abound on every hand.

Previous to May 31st, 1890, on which date the first incumbent, Rev. C. Piercy

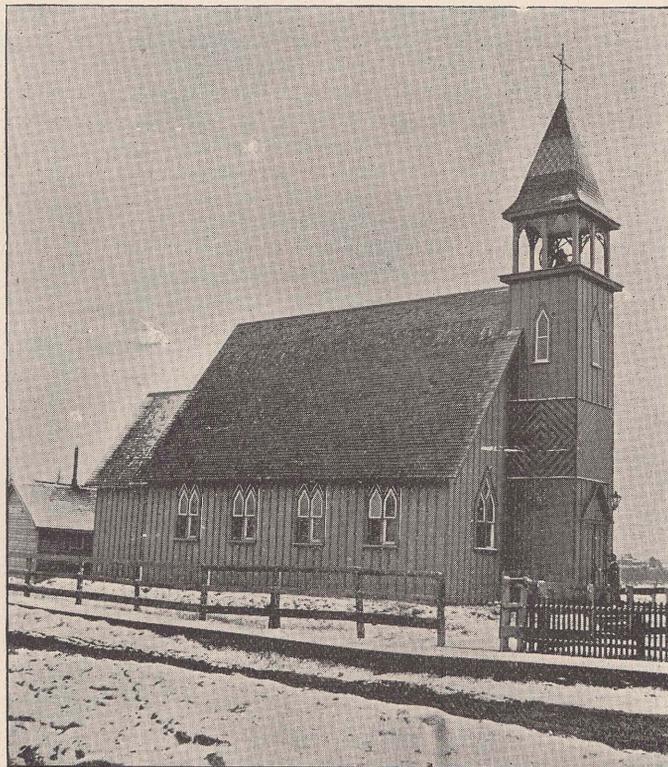
Country. The building is known as "The Church of the Epiphany." Rev. C. Piercy, during whose incumbency the above work was happily consummated (and paid for), vacated the mission May 3rd, 1892.

After a lapse of nearly two years, during which divine service was held with greater or less frequency by several clergymen, the present incumbent, Rev. W. H. French, took charge on February 14th, 1894. Since that gentleman's advent a tower has been erected and a fine toned bell of over 400 pounds weight placed therein. On Sept. 16th, 1894, the entire fabric, being wholly free from debt, was duly consecrated by the Bishop of Algoma. There is a good Sunday School (held in the church), with Bible classes. The Holy Eucharist is offered every alternate Sunday to an unusually large band of communicants; as well as on the red-letter days, as appointed by the Book of Common Prayer. Divine service is held twice every Sunday, and once on Fridays.

There is in connection with the church a small but zealous Churchwomen's society and a chapter of The Daughters of the King, all actively engaged in raising funds to build a parsonage, which, as the population is a "moving" one and our numbers very few, is a very difficult matter. A parish hall also is sorely wanted for Band of Hope, C.E.T.S., and other societies, as well as for our Sunday School, etc. As we have only the consecrated building, the parish work is vastly impeded. Won't friends in other parts of the land give us a helping hand?

W.H.F.

[Our illustrations give our readers a photographic view of the church and a portrait of the present incumbent.—Ed.]



Church of the Epiphany, Sudbury.

(now of Burk's Falls) entered upon his duties, the services of the Church were occasionally held by Rev. Gowan Gillmor, then of North Bay, as well as by students, and by Mr. T. R. Johnston, who was catechist-in-charge from November, 1889, to April, 1890. During Mr. Johnston's stay a committee was appointed to take steps to erect a church edifice. Mr. John D. Evans, then at Copper Cliff, prepared the plan upon which the pretty and church-like building now standing was erected; consisting of nave 40x27 ft., chancel 16x16 ft., and vestry 12x8 ft. Ladies in England most kindly supplied a very handsome frontal for the holy table, also the sacramental plate. Moreover, about half the cost of building was contributed by our fellow-members of the Old

## A Letter from Rural Dean Frost.

### SHEGUIANDAH MISSION.

SIR,—Now that the winter season is drawing to a close, I send you a few jottings in addition to those that have already appeared in the columns of THE ALGOMA MISSIONARY NEWS. I have just returned from a visit to the Indian Mission at Spanish River, where several services were held and instruction given to the people, as well as to two young men and one young woman who wish to be confirmed. I also made a visit to a family down the river. The school here is very satisfactory; the children are the most intelligent I ever saw, and the teacher, Miss Morley, the most faithful.

## GORE BAY MISSION.

I paid a visit to this mission in the capacity of Rural Dean. A long journey of some fifty miles on the ice brought me to the place. I found the mission prospering in every way. Rev. Mr. McLeod is doing good work there, and is much beloved and respected by the people. I was sorry to hear from him that he intends leaving the mission, and keen expressions of regret were expressed to me by several of his people. There is a nice church in Gore Bay, capable of accommodating some 150 worshippers, a large majority of which attend service every Sunday. There is a Sunday School with a good attendance. Lately the congregation have purchased a new organ, which is a great help to the services.

There is a new church in the Township of Mills, built through the energy of the worthy missionary, he himself bearing some of the expense. The people are staunch, loyal Churchmen, but poor, yet doing what they can.

Services are also held at Kagawany, Tobacco Lake, and at another place that I forget the name of, besides occasional services and visits to places more remote.

We had a celebration of the Sacrament of Holy Communion, and were all encouraged and helped. On my way home, I called at the lumber camp again, going out of my way some twenty miles. They were just finishing their winter's work. We had a service in the evening, and next day I made my way home across the mountains, a very steep and dangerous road, but the road led through one of the best-wooded localities I have seen in the neighbourhood.

The services in Sheguiandah are well attended. On Sunday, March 2nd, I officiated at Sucker Creek Indian Mission. I have been busy also visiting sick children, both Indian and English.

It is a source of much joy to know that we have such a hard-working, devoted missionary at Gore Bay, and I feel repaid for my long, tedious journey because I found things so satisfactory.

F. F.

Sheguiandah, March 27th, 1896.

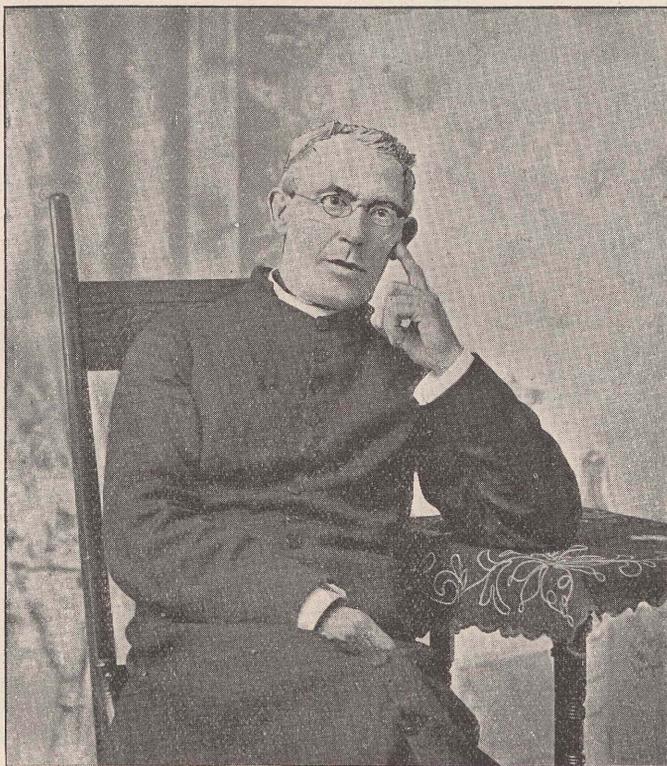
**Manitowaning Mission.**

REV. H. C. AYLWIN, INCUMBENT.

LITTLE CURRENT.—On Ash Wednesday I drove over to Little Current. Tuesday's storm had made the roads so bad that for seven hours we steadily plowed through snowdrifts. Reaching Little Current by 3.30 p.m., I soon found

the catechist, who helped me to care for my horse. We then proceeded to the church, where I baptized an adult, Mr. Fellowfield. At 7.30 we had a very pleasant service, with Holy Communion in the church. On Thursday morning I visited two old and very faithful Church people, Mr. Johnson, aged 84 years, and Mrs. Smith, aged 80 years. After years of steady attendance at divine worship, they are now unable to leave their houses. In each case I administered Holy Communion, and felt abundantly repaid for my hard drive by their joy and gratitude. After luncheon I returned to Manitowaning, arriving by sunset.

MANITOWANING.—We have now established nice little Sunday Schools at The Slash and Hilly Grove. At both these places I am supported by three



Rev. W. H. French.

teachers. The Slash school averages 11 children; Hilly Grove, 16; and Manitowaning, 24. My Sunday duty at present: Drive out to Slash, 13 miles, in time for Sunday School, 10 a.m.; service, weekly, 11 a.m. Drive to Hilly Grove, 7 miles, Sunday School, weekly, 2 p.m.; service, fortnightly, 3 p.m. Drive to Manitowaning, 6 miles, service, 7 p.m. I can only have a fortnightly service at Hilly Grove, as the Presbyterians take alternate Sundays. There are a few candidates in preparation for Confirmation. H.C.A.

**Emsdale Mission.**

REV. RURAL DEAN CHOWNE, INCUMBENT.

The Lord Bishop of Huron arrived here February 15th by the evening train,

and proceeded next morning to St. Mary's Church, Sand Lake (Township of Proudfoot, District of Parry Sound) to administer Confirmation. The journey there was most severe, a strong north wind blowing in one's face the whole of the distance (16 miles). At this place the church is not finished, owing to the lack of funds, and, the frost coming on in the early winter, we were unable to plaster the chinking, which had been stopped with moss, but the strong winds had blown much of that out. When it is remembered that long after this time last year the logs of which it is built were trees growing in the bush, it is not to be wondered at, nor is it to be thought the people have been slothful in the matter, having raised a neat little church on stone foundation in a church-like style, and they

are at most few in number, but the few that are there are staunch and, best of all, united in their action. Here the two candidates of this place were joined by four from Ebbeston, making six in all. Had it been anything like moderately cold, the congregation, which was good for the place, would have been very much larger. Owing to the intense cold the service had to be shortened. Dinner over, the Bishop had prayers with the family, and then we proceeded on our return journey to Emsdale, where a good congregation was waiting. Here nine candidates were presented, the tenth having taken ill. The services here had to be shortened, but the Bishop's address will long be remembered by both candidates and confirmed.

ALFRED W. H. CHOWNE.

St. Mark's, Emsdale,  
Feb. 20, 1896.**Powassan Mission.**

C. H. BUCKLAND, CATECHIST.

On Sunday, March 15th, the Ven. Archdeacon Llwyd visited this mission, preaching at morning service and administering Holy Communion to twenty-five persons, which is the largest number in the history of the church. In the afternoon we drove to Trout Creek, a distance of nine miles. Here five received Holy Communion. We returned to Powassan for evening service.

On Monday the Archdeacon visited Nipissing, ten miles distant, and at the house of Mr. Wm. Gibson baptized three children, who, owing to sickness in the family, were unable to come to church. During the service in church two chil-

dren were baptized, and after a very earnest address Holy Communion was administered to nine communicants, the first administered in twelve months.

On the last day of the month Rev. C. Piercy visited the mission for the purpose of a celebration of the Sacrament of the Lord's Supper, thus affording an opportunity of partaking of the Body and Blood of Christ to some who were absent on the morning of the 16th, when the Bishop of Niagara was with us.—C.H.B.

### Mission of Gore Bay.

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

GORE BAY.—Perhaps a few lines about this mission may not be uninteresting to some of the readers of THE ALGOMA MISSIONARY NEWS. The winter season is always a busy one in the mission, as there are several out-stations which can be reached more easily in the winter on account of the ice on the lakes and the snow in the woods. The mission proper consists of the town of Gore Bay with its four regular out-stations, which gives three services every Sunday, and a drive of from 26 to 28 miles, with no end of driving through the week. In the winter there are three other stations added to the others. But, as they are situated at such great distance from Gore Bay, I can only give them an occasional service. Beyond these distances we are continually hearing the Macedonian cry, "Come over and help us"; but, alas, we have to turn a deaf ear to their earnest appeals, as it is utterly impossible for us even to attempt to give them an occasional service.

A few weeks ago I drove about 113 or 114 miles from Friday evening until Sunday evening, held four services, and married a young couple. A week ago last Friday I drove out to Silver Water, an out-station 40 miles from Gore Bay, to attend an Orange social; and, of course, upon such like occasions the minister is expected to give an address. As a Church clergyman, I always deem it a great privilege to address Orangemen. At this place there is a band of faithful and loyal Churchmen and Churchwomen, headed by Mr. and Mrs. Kemp, who, although I am only able to give them an occasional service, are making a great effort to build a little church next summer. A half-acre lot has been given by a young man (Mr. McGibbon) as a site for the church. Nearly all the men in the neighbourhood promised to take in logs to the sawmill, and the logs are nearly all in now that are required for the lumber; and they have not stopped at that, but they have subscribed and paid in almost \$70. Now, I think that these people have shown that they are in earnest, and are willing to do what they can themselves. Knowing, as I do, the straitened circumstances of many of the settlers owing to the poor crops last year, I think they have done nobly, and I can conscientiously ask our more favoured

brethren to assist them in their effort to build their little church. About one hundred or one hundred and fifty dollars more than the people are able to give would, I think, enclose the building so that we could hold service in it. Any contributions, no matter how small, will be most thankfully received and acknowledged by the incumbent, Rev. J. H. McLeod, or D. Kemp, Esq., Treasurer of the Diocese, in THE ALGOMA MISSIONARY NEWS and *The Evangelical Churchman*. I should like exceedingly well if our Bishop could send a student to Silver Water and Meldrum Bay for the summer.

J. H. McLEOD.

### Niagara in Algoma!—Confirmations.

Though it might be possible for some one in Britain, not unlearned in geography, to be a little puzzled if asked whether Niagara be in Algoma, or *vice versa*, not to mention the suspicion that some Canadians, who know full well where Niagara River and its world-famed Falls are situate, exhibit a mistiness that is remarkable if an enquiry be made concerning Algoma, whether the question embraces the Diocese of Algoma, or the civil district of the same name, and which forms about a third of the territory included in the diocese, yet in March we can say that Niagara was in Algoma. But we are using these proper names in differing ecclesiastical senses. What has taken so many words to say is simply this: The Bishop of Niagara was in the Diocese of Algoma. He came for our own Bishop, kindly taking the confirmations in the District of Parry Sound which were omitted on the occasion of the late visit of the Bishop of Huron. Our readers will remember that the latter prelate was compelled to leave his programme unfinished because seized by an illness that incapacitated him. The Archdeacon of Algoma, who is the Bishop's Commissary, was extremely anxious that the confirmations in the eastern end of the diocese should be held if possible, and appealed to the Bishop of Niagara, who very kindly set aside some appointments in the only week it was possible for him to leave his diocese until summer. There was no time lost. The Bishop made his engagement with the Archdeacon by "a wire," and the latter "wired" the incumbent of Burk's Falls (Rev. C. Piercy) on Friday, the 13th ult., to meet the visiting Bishop on the 16th, and to accompany him to Maganetawan, Trout Creek, and Powassan. During Bishop Hamilton's brief stay in Algoma the weather was delightful, with the exception of Thursday, the 19th. Then commenced a storm which, though not very bad in this more northern portion of Ontario, proved very severe in parts more southern and more settled. For two days the traffic of the province was almost brought to a standstill. In some places it took from forty-eight to sixty hours to shovel out the deep and hardly packed snow. We learn from a Hamil-

ton newspaper that the Bishop of Niagara was delayed fully twenty-four hours.

The most interesting part of our story, however, is to be found in the following record of the

#### CONFIRMATIONS IN FOUR PLACES.

Leaving home early in the morning, the Bishop of Niagara arrived at Burk's Falls at 7 p.m. Sending ahead in the clergyman's cutter his robe and dressing cases, his lordship walked the short distance from the railway station to the parsonage. After tea there was not much time before retiring for the night, since all agreed that a good night's rest was necessary to an early start in the morning. Tuesday, the 17th of March, dawned a hazy morn, but as the sun got up became bright and clear. All were astir at 6 a.m. The parson had to groom, feed, and harness his horse before he was ready to prepare for

#### THE DRIVE TO MAGANETAWAN,

for which point a start was made at 7.45 a.m. The distance is eighteen miles. The roads were not bad, and, the service being arranged for 11 o'clock, there was no need for much hurry. But a little break in the harness caused a few minutes' delay. When about six miles on the journey, we met some men and horses coming out from the lumber camps. We gave half the road. First was a "single bob" of a sleigh, on which were a number of men. Then followed twelve or fourteen teams of horses tied together at their heads by a rope. Otherwise these horses were free, no harness encumbered their actions, no driver was near them. No surprise, therefore, can be expressed at their disinclination to get into the snow by the side of the road, nor that the result of their crowding was the pushing into the deep snow the faithful beast bound for Maganetawan. Before we could continue the journey, an extra strap was brought into requisition to hold up one of the shafts in the saddle. Why were not these horses in single file? But it was nothing serious, and 11 o'clock saw us at our destination. Mr. Hay, the catechist, met us at his house, where the Bishop and Mr. P. divested themselves of their overcoats, etc., thence proceeding to the church (St. George the Martyr) near by. The service consisted of Confirmation and Holy Communion. Beginning with the latter office, the Bishop proceeded until the end of the Nicene Creed, when two candidates were presented for the apostolic rite of Laying on of Hands. After a few words of welcome, the Bishop of Niagara proceeded to give an instruction to the confirmees and the congregation. It is simply impossible to say more about it than it was marked by earnestness of manner, simplicity of language, and a teaching that was eminently Scriptural and distinct in its inculcation of the truths of our religion as presented to us by the Church. Following came the question and answer, the prayer, and the act of the laying on the hand of the Bishop. Then were addressed to the

newly-confirmed words of encouragement and "rules for a holy life," which conveyed to all hearers lessons to take home. It might be well to enumerate these "rules," though we can find no space to do more: (1) Prayer—private, family, of the Church. (2) Reading of and meditation on Holy Scripture. (3) Usefulness—to be workers for Christ and His Church. (4) To set aside a certain proportion of all earnings as due to God—not less than a tenth. (5) To be regular in coming to the Holy Communion of the Body and Blood of our Saviour Christ. The Communion Service was then continued. Dinner was partaken of at the table of Mr. Hay, who, with Mrs. Hay, were delighted to again meet the Bishop of Niagara, in whose diocese Mr. Hay had one time lived and worked. The shoemaker mended the harness, good-byes were said, and 3 o'clock saw the horse's head turned homewards as we crossed the bridge over the river. It seemed as though we were not to get back to Burk's Falls without delay. Within five miles of our destination was met a horse and sleigh, the latter so heavily loaded that it could not give us half the road. Perhaps it should be said for the information of our many readers who never saw any kind of sleigh or snow road that the country roads have only the two tracks made by the runners of the sleigh, the horse being harnessed thereto in such a way that he travels on the left side of the road immediately before the left runner. We are led to mention these "tracks"—the hard, beaten portions of the road—because our attention has often been directed to "cuts" in books and papers which

#### PICTURE THE IMPOSSIBLE

horses trotting quite easily over apparently unbroken snow. But, to return to our cutter and the sleigh, which, like the goats in the fable, were facing each other on a narrow roadway. There was no way but to get our cutter off the track. Our friend in the sleigh jumped out and helped to tread down the snow to enable the horse to get in; the beast, in the meantime, having been taken out of the shafts. Then, while the clergyman was leading the horse through the snow, the Bishop assisted the sleigh-driver to get the cutter off the road. That accomplished, the sleigh drove on a few yards—passing where we had been. The next job was to get our conveyance back to the road; the horse helped himself. A few minutes sufficed, however, and soon the horse was attached, and we were jogging on again, having waved our adieus to the settler, and all aglow with the warmth engendered by the exercise. Six o'clock found the Bishop and clergyman at the table at the parsonage at Burk's Falls, from which they rose to walk to the railroad station in time to catch the north-bound train at 6.55,

#### FOR TROUT CREEK.

The train being late, we did not get on the platform of the station at this

point until about 9 p.m. Rev. G. Gander met us, and soon proved that he had been mindful of our coming by piloting us to the hotel where we were to stay the night. Next morning Morning Prayer was said in the newly-erected Church of St. George at 9.45. At 10.30 commenced the confirmation service and Holy Communion, which was in the same order as on the previous day. Rev. Mr. Gander presented a class of eleven, with two or three exceptions, all adults. The Bishop's address was listened to with marked attention by a fairly large congregation. There was one marked difference between the service at Trout Creek and that at Maganetewan. At the latter there was no music save the hymns, which were sung unaccompanied. At the former place is a good organ with a lady organist of no mean ability. Not only were the hymns sung, but also the canticles at Morning Prayer, and the Kyrie, Sanctus, and Gloria in Excelsis in the Communion Office. At the conclusion of the service the Bishop complimented Miss Richardson on the musical rendering of the service, saying that in many more pretentious places such a service could not be enjoyed. Dinner having been partaken of at Mr. H. Richardson's, after a short rest we started on

#### OUR JOURNEY TO POWASSAN,

Mr. Buckland being the driver of the team attached to our sleigh. An hour and a half on the road and we were at Powassan. Tea was a bountiful spread by the hospitable warden, Mr. Porter. At the two previous services the Sacrament of the Lord's Supper had followed the laying on of hands. Here the Sacrament of Holy Baptism preceded the administration of the apostolic rite; two children being thus regenerated and made members of the kingdom of heaven. The Bishop administered the Sacrament. The parents of one child had carried it in from their home several miles distant. They could scarcely get back home by midnight. Mr. Buckland, the catechist, had a class of thirteen to present. The service commenced at 7.30, and lasted until 9.15, yet none seemed tired. It was towards the close of this service that a telegram was handed to Rev. C. Piercy, addressed to the Bishop of Niagara. The priest retained the message until the benediction had been pronounced and the clergy were in the vestry. The "wire" was to the effect that the Bishop of Niagara had that day been elected by the newly-constituted Diocese of Ottawa to be the

#### FIRST BISHOP OF OTTAWA.

The Bishop returned to Mr. Porter's to rest, if not to sleep, and Mr. Piercy was kindly cared for by Mr. and Miss Georgeson. Next morning at 7 o'clock the Bishop celebrated Holy Communion in St. Mary's Church, when twenty-two persons communicated, including all who had been confirmed on the evening before. Then Bishop Hamilton sent a telegram in reply to that from the Arch-

bishop of Ontario regarding the See of Ottawa, and after breakfast made haste to catch the south-bound train at 9 o'clock. An hour and a half and we were again at Burk's Falls. Here, in the evening, the Bishop again administered confirmation, the presentation of the candidates being preceded by Evensong. Six persons received the solemn laying on of hands. Mr. Hay brought one whom he was unable to present to the Bishop at Maganetewan. In order to do this it should be said that Mr. Hay had that day driven thirty-two miles over roads by no means good, and on the only stormy day so far in the week. The blustering weather doubtless kept some villagers from the church and others from a distance, yet nearly a hundred persons were present in All Saints' Church, and had the privilege of hearing a very instructive address from Bishop Hamilton. The confirmees at Burk's Falls will receive their first communion on Easter morning. On Friday morning the Bishop bade us good-bye at Burk's Falls, and took the train for Hamilton, expecting to reach home about 7 p.m. But a great storm intervened. The result to Bishop Hamilton was that he was detained near Orillia—about half-way on his journey—and reached home on Sunday morning at 1 o'clock.

In another column we are privileged to publish an expression of Bishop Hamilton's judgment concerning the work of the Church in Algoma.

### Voluntary Schools and the Rates.

CONFERENCE PAPER, BY THE REV. J. T. F. FARQUHAR.

*The Scottish Guardian (Edin.), November 29th, 1895.*

(Continued from February number.)

Saying nothing, then, of duty, we claim the right to hold our own religious ideas, even in the matter of education—and this whether they be right or wrong; for tolerance is not concerned to enquire into such points as this. And we assert, further, that it would be a grave injustice for the State to impose upon us, through our conscience, any disadvantage whatever that can reasonably be avoided.

On the other hand, we acknowledge that a minority must sometimes be ready to endure without discontent some loss for the sake of its distinctive principles; a nation could not hold together otherwise. All we demand is that reasonable consideration shall be extended to us, and that we shall not be exploited to save other people's pockets. Necessarily the actual arrangements must always be made by the majority; if these seem fair to the minority, well; if not, then up to a certain point the minority must bear the injustice, and endeavour only by legal ways to have it removed. It is only when the majority would force conscience as well as inflict injury that the others, in obeying God, will find themselves called on to disobey man.

What, then, would justice require?

Were secular education not compulsory in any respect, but simply paid for out of public funds, our Church schools would rightly receive a share. Government buys rifles, it may be from private firms, above cost price, without inquiry as to other uses to which these firms may put their plant; there will be then no inherent impropriety in its obtaining from private schools, at cost price, its educational requirements tested and approved by its own inspector, provided always, of course, that no extra burden accrue to the ratepayer. Rather it would be its absolute duty so to do, on the simple ground that such schools were required by the conscience, and not for the pecuniary profit of those who supported them.

But, further, when government makes it compulsory for children to attend school it lays itself under a very distinct obligation indeed to do all that it possibly can to maintain schools in accordance with the conscience of every one of its subjects, and even, if need be, to recognize as permissible some resulting increase in the cost; in other words, compulsion as well as conscience should be liable for the increase, if such there should be, when the two clash.

For compulsion in education is compulsion in religion, the two sides of education being inseparable; and thus also it is to be endured only when it is our own religion that we are compelled to train our children in. The conscience clause is a well-meant but miserably inadequate measure to meet this difficulty, for other reasons, and because it proceeds on the assumption that the conscience of a Christian of one communion, which would be dissatisfied with the teaching of another, would rest in peace over the elimination of Christianity altogether. It is not, however, necessary in this paper to discuss all that is implied by the obligation incurred by government where the minorities are unable to support schools of their own; our concern is with places where voluntary schools are in fact or might reasonably be maintained.

All this reasoning, I hear some one say, is very well in theory, but your Church schools are not required for your own children; a large number of your scholars are Presbyterian. But what difference, I ask, does this make to the principle? Because a man is a Presbyterian is he not to be allowed to choose the religious character of his child's education? If he chooses our schools he is to be reckoned *pro hac vice* an Episcopalian, or rather as such a warm believer in Church education that when he cannot get it in his own communion he will come to us for it?

Ah! yes, but how do you like it when a Roman or Presbyterian school is set down among your own people and draws to itself your children? We do not like it at all, but we don't go whining to government and ask that the troublesome school should be boycotted, or its managers' pockets exploited to save our own. Let any underhand work be put down re-

morselessly; let no encouragement be given to a merely vexatious multiplication of schools; let it rather, if necessary, be checked; but let there be freedom and no monopoly in education.

Yet there are those who, dubbing their own religion unsectarian, think that thereby they establish a right to force it upon other people; there are those who, thinking that they can secularize the schools without secularizing the children, see no intolerance in trampling down in this matter the consciences of their neighbours. Others by other like paths arrive at the same result, all surely because they are ignorant of the first principles of religious liberty and equality.

The absolute right, then, of voluntary schools to be fully recognized in the educational work of the country, *i.e.*, to receive the cost price of what they supply to government, is very clear. What are the facts?

We have established our schools at our own expense; we receive from government the same imperial grant for secular results as the board schools do; we receive, also, the same grant in lieu of fees where the education is free; but instead of sharing in the rates, though we pay them none the less, though they are levied on our very school buildings, we have to make good all deficit out of our own pockets.

The question before us is whether this be fair. As a body empowered to levy rates the school board is a trustee of government, and its commission is to see that government's secular requirements are fulfilled; it goes no further than this. Necessarily the board decides what the religion of its own schools shall be; but this is not because the majority have been empowered or have in any way the right to force their religion upon other people, but simply because, as a school must have some kind of religious influence, it is obviously the prerogative of the board to decide of what nature that religious influence shall be. A board that desired to serve the people, and had no religion of its own that it felt bound to teach, might quite reasonably have schools of various religions under its charge.

This trusteeship of the board is an important principle in many ways, but meanwhile let it emphasize the fact that both imperial grant and local rate are public funds purchasing certain educational results.

Our next point must be to arrive at the cost of government requirements to which we contend our schools are entitled.

Waiving for the moment the obligations incurred by government through the compulsory character of education, let us seek what we may call the necessary cost—that is, the cost apart from any complication introduced by the religious question. For it may reasonably be contended that the multiplication of separate schools has a tendency to increase the expenditure per head. We may, however, simply take the existing board schools as giving the standard of due outlay and efficiency.

For the Board school system has now had a steady life for many years, and embraces such a vast majority of our Scottish children that we may accept its results as normal, and not even calling for any modification on the ground of multiplication of rival agencies.

It may indeed be asked whether, as the negatively secular system of education is the cheapest and as few of the Boards have actually adopted it, some deduction should not be made on this account from the figures which they supply in our estimate of the necessary cost of the government requirements. But if it be the cheapest it is certainly the nastiest, and as we cannot divest a school of religious influence it seems reasonable to allow the board, or private managers, to choose what that influence shall be, and not recognize as necessary merely the cheapest. Moreover, this extra cheapness is only theoretical; if all the Board schools became negatively secular to-morrow the saving would be infinitesimal. Hence, as above said, we take the Board schools as the standard of outlay and efficiency.

In default of detailed statistics, we reckon together both fee-paying and free schools, taking the fees in the former as identical for our purpose with the fee grant; and we find that in 1894, for each child in average attendance, the imperial and free grants yielded about 13s. 10d. less than the outlay [£2 7s. 10¼d.—£1 14s. 0½d.], and this for maintenance alone, quite apart from interest on building loans and such. Adding to this item all actual expenditure, and taking no account of freehold property, we find that the deficit on outlay, after receipt of imperial and free grants, stands at £1 9s. per child.

To meet this the school board, as aforesaid, has simply to turn to the rates, and rightly, for the nation has decided that public funds shall pay for the education of her children.

(To be continued.)

### Acknowledgments.

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