

The Algoma Missionary News.

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The Algoma Missionary News

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

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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.

A POSTCARD says that Archdeacon Llwyd and Rural Dean Chowne are better.

THE Committee on Synodical Organization is summoned to meet at Huntsville on the 19th, inst.

IN another column we publish the letter addressed by the Bishop to the Church in this ecclesiastical province.

DURING the latter part of July and beginning of August the Bishop was on a visit to the Indian mission on the Nepigon River.

IN another column we publish an opinion of Lord Salisbury's recent rebuke for resorting to bazaars, shows, and the like, to obtain money for charitable purposes.

REV. A. J. YOUNG, incumbent of North Bay, is to be congratulated on the fact that he was the successful applicant for a piano given for the use of a mission by a lady of the W.A.

LAST month the Secretary of the Standing Committee forwarded to every mission of the diocese copies in circular form of the Bishop's pastoral, published in our columns last month.

THE incumbent of Gravenhurst writes to say that in the names of those recently confirmed in his mission we last month made an error. "Daisy Bradshaw" should read "Daisy Readshaw."

THE twenty-first Annual Report of the Shingwauk and Wawanosh Homes is published this month. We will take a glimpse at it in our next issue. In another column we print, from said report, the Bishop's letter, which we secured in advance.

AT a Church of England social, held on the grounds of Dr. Howland, the chief feature was the presentation to Archdeacon Llwyd of an oil painting of himself. The health of the reverend gentleman is very feeble.—*Huntsville Enterprise*.

OUR sister Church in the United States mourns the death of Bishop Coxe, of the Diocese of Western New York. Bishop Coxe was the best known in Canada of the members of the Episcopate in the United States, and had among us many warm friends and admirers.

ALL SAINTS' CHURCH Sunday School, Huntsville, held its annual excursion and picnic on the 23rd ult. The school children, with parents and friends, left Huntsville at 9 a.m., per the little steamer *Empress*, for Hoodstown, returning in the cool of the evening. The party had a very enjoyable day.

TO Rev. V. H. Kitcat, of the Cathedral Church of St. Andrew, Honolulu, we are indebted for a copy of the June quarterly *Honolulu Diocesan Magazine*, together with a copy of the "Constitution of the Anglican Church in Hawaii." Mr. Kitcat is now in England on a six months'

furlough. We had the pleasure of meeting him on his way home, *via* Canada.

THE lumber business is very dull this season. Large stocks find no sale. Mills are doing little, or are altogether closed down. The prospect for a busy winter in the woods is a bad one. There is reason to fear that the winter of 1896-97 will be a hard one for many families. Nor are matters improved by the unsettled state of affairs in the United States, where the programme of "the silver men" weakens the confidence of financial and business men.

AT the picnic of the Church of St. Paul, Sundridge, in the second week of July, there was a good turnout of parents as well as children. The event of the afternoon was the presentation by Rev. C. Piercy, on behalf of the Sunday School and of the congregation, to Miss A. Short, of two mementos of the appreciation of the services of the recipient by the donors. Miss Short was a valuable Sunday School teacher, and a great help in the little village choir.

Church papers are multiplying. Doubtless it is perceived that in the columns of the press the teacher and preacher address very large audiences. In addition to the *Church Monthly*, published in Nova Scotia, our friends down by the sea have a little magazine, newly started and known as the *Sign of the Cross*. It is made up of missionary and other interesting Church matters. It should receive, as it deserves, the loyal support of Church folk in the Maritime Provinces.

THE retirement of Rev. Charles Mockridge, D.D., from the Secretary-Treasurership of the Domestic and Foreign Mission Board of the Church in this ecclesiastical province cannot by us be allowed to pass by without our grateful acknowledgment of his services in that office. He filled an arduous part with conspicuous

ability, and there is no doubt but that facts learned therein will be of immense service in behalf of missions in whatever diocese he serves, for his lively interest in missionary work will, we believe, pervade his whole life. May we express the hope that he will be able to retain the editorship of the *Canadian Church Magazine*, which from its birth he has fostered until its proportions and quality have reached a standard Canadians need not be ashamed of, and that should secure for it a large and growing circulation.

Algoma General Mission Fund \$6,000 in Arrears.

To the Clergy and Laity of the Church of England
in the Ecclesiastical Province of Canada:

REV. AND DEAR BRETHREN,—I am confronted with a financial crisis which demands the most serious attention of the Church at large. My "General Mission Fund," from which grants are made towards the stipends of the clergy, the erection of churches and parsonages, and other diocesan objects, is now \$6,000 in arrears. Such was the intelligence with which our diocesan treasurer greeted me on my return, when about to resume my missionary work with new heart and hope, in the health and strength which God has, in His great goodness, restored to me. The causes leading up to this lamentable condition of things are manifold:

(a) The extension of our work in the occupation of new missions, and the subdivision of old ones, involving a corresponding increase in the number of my co-workers.

(b) A very serious diminution of late years in the sums received from the D. and F.M.B., consequent, I am informed, on the great shrinkage in the amount of undesignated funds placed at the Board's disposal.

(c) A marked reduction in the contributions of individuals, attributable to (1) an idea, wholly unfounded on fact, that Algoma ought by this time to be all but self-supporting; (2) to the fact that ever since the Board declared against appeals for individual fields, as not consistent with an even-handed justice to the whole area of the Church's domestic missionary enterprise, Algoma has almost totally abstained from them; (3) to the diversion of the support of former sympathizers into new channels, created for the maintenance of foreign missionary work.

(d) Add now to all this the recent receipt of an official notice from the committee of the S.P.G. of a serious reduc-

tion in their annual grant, and of its intended total withdrawal in 1900. These, then, being the facts of the case, and their assignable causes, what is to be the solution of the grave financial problem which confronts your missionary diocese?

1. Algoma is willing to help herself to the full extent of her ability—I can answer for it—but her ability is very limited. (a) Several of her stronger parishes, at centres such as Sault Ste. Marie, North Bay, Bracebridge, etc., are just now struggling to enlarge or rebuild their churches, and the effort completely exhausts all their available resources. Until they have succeeded in it I cannot, with any justice, call on them to increase the local quota to their clergyman's stipends. (b) In the rural districts the farmers have a hard struggle to maintain themselves and their families, what with light crops, mortgaged farms, heavy taxes, hay, e.g., \$18 and \$20 per ton last winter, and feed, therefore, so scarce that many cattle died—three-year-old steers were sold for \$12, horses for \$10, etc. Nor are the prospects much more favourable this season. Yet, despite all this, we are doing our utmost to develop our local resources, deputations being appointed to visit the missions, and a pastoral letter issued urging the laity to increase their contributions where at all possible, and so relieve the pressure on our "General Mission Fund."

2. Yet another solution has been suggested, viz., the reduction of our expenditure by the contraction of our work. Should the consensus of Church opinion point in this direction, so be it, but otherwise I shrink from taking the responsibility of such a retrograde step, involving, as it must, the cutting down of my staff of co-workers—injustice to a number of faithful and devoted missionaries—the abandonment of promising fields of labour—the consignment of hundreds of loyal sons and daughters of the Church to spiritual destitution, and, last but not least, deep reproach and dishonour to the Church of England in Canada. These, then, are the simple facts of the case. I submit them for the consideration of the clergy and laity. Action is needed, and that immediately. Justice is not being done to the missionary diocese of this ecclesiastical province. The pledges entered into fourteen years ago are not being redeemed. Far-off fields possess more attractions than those nearer home. The Church is wearying of her first-born. If this be punishment for neglect or unfaithfulness on our part, we will accept it

without complaint. Otherwise, while very grateful for past assistance, we claim the continuance of it as our rightful due.

July, 1896.

E. ALGOMA.

Algoma—The Second Diocesan Council—1889.

The Second Diocesan Council of the Diocese of Algoma was held in Parry Sound, beginning its sessions on Thursday, June 13th, 1889. At 10 a.m. on that day, in Trinity Church, there was a celebration of the Sacrament of the Lord's Supper, the Bishop being the celebrant.

At 11.30 a.m. the clergy assembled in a large room, called the Music Hall, for the despatch of business, the chair being taken by the Bishop. The Bishop read prayers, Rev. G. H. Gaviller was elected Secretary, and the roll was called, when the following clergy answered to their names:

Right Rev. Edward Sullivan, D.D., Bishop.

Rev. J. Boydell, M.A., Examining Chaplain.

Rev. H. N. Burden.

" A. W. H. Chowne, B.D.

" F. Frost.

" G. H. Gaviller.

" G. Gillmor.

" M. C. Kirby.

" T. Llwyd.

" W. T. Noble, B.A.

" C. Piercy.

" E. A. Vesey.

" A. J. Young.

Among those present were six gentlemen who had served as catechists and were candidates for Deacon's Orders, and who would be entitled to seats in the Council when ordained.

Seven of the clerical staff were absent, viz., Revs. W. Crompton, G. Gander, F. W. Greene, C. J. Machin, Mus. Bac., R. Mosley, R. Renison, and E. F. Wilson.

The Bishop then read his charge. It was never printed. The only record of it is to be found in the few extracts printed in our own columns in September, 1889. Summarizing them, we notice that after a few words of welcome the Bishop emphasized his estimate of the high value to be placed upon "The Lambeth Conference," which was held the preceding year, and at whose sittings he had been in constant attendance, briefly alluding to one topic—"Home Reunion." Coming to diocesan matters, the Bishop referred to the fact that death had not been allowed to make any breach in the

ranks of the clerical staff, but during the past two years eight missions had been vacated by their respective incumbents. However, six of said vacancies had been filled by gentlemen, among the fruits of the Bishop's last visit to England, Revs. W. T. Noble and H. N. Burden, and four who were to be admitted to the diaconate on Sunday morning. The experiment of establishing rural deaneries had proved sufficiently successful to warrant the continuance of the system. The importance of lay co-operation—of giving lay people of both sexes something to do, and enough of it—came next under episcopal review. THE ALGOMA MISSIONARY NEWS would again come to the fore in connection with arrangements made and to be made for its publication in the future. Rev. E. F. Wilson's connection with the journal ceased in April (1889), and the Bishop tendered him most hearty thanks for his long, self-denying labours in the interest of our little missionary paper. Mr. Wilson's successor was announced in the person of the incumbent of Parry Sound, Rev. G. H. Gaviller (now serving in the sister Church in the United States). Diocesan finances were spoken of in a cheerful tone—if no surplus, still no deficit. Acknowledgment was made of the continued practical sympathy of the English societies as well as of the untiring friends and workers on both sides of the Atlantic. In the matter of self-help, we quote a few words: "Now and again hints come to us as to the duty of self-help, but they have no sting in them, simply because, considering all the circumstances, I believe our people do more, in proportion to their means, for the maintenance of the Church, than half the congregations outside." We can refer to but two other matters that were brought to the front by the Bishop, viz.: (1) The increase in the Widows and Orphans' Fund from \$6,000 to \$12,000, largely due, under God, to the special offerings made in commemoration of Her Majesty's jubilee, through the efforts of the Church women of Canada, under the inspiring leadership of Mrs. Boomer, widow of the late Dean of Huron; and (2) the retirement of Mr. A. H. Campbell from the Honorary Treasurership of the diocese, and the appointment of Mr. D. Kemp, the present Treasurer.

In the afternoon of the first day a message of filial greeting was wired to the Toronto Synod, then in session; committees were appointed, and the title of the "Diocesan Conference" was changed to "Diocesan Council."

In reply to a question the Bishop stated that whilst it was true that the Council had no legal status, yet its action should be considered by the Bishop and the clergy of the diocese as binding in a moral sense.

The subject of lay representation came to the front on a motion by Rev. C. Piercy, seconded by Rev. G. H. Gaviller, that the matter be referred to a committee. The Bishop appointed Revs. J. Boydell, W. T. Noble, and A. Chowne.

Rev. T. Llwyd was appointed Diocesan Librarian.

The discussion on the report of the Committee on Lay Representation occupied one session, when it was adopted, and reads as under:

That in the opinion of this committee it is desirable that at the annual Easter vestry meeting at every station in each mission in the Diocese of Algoma one lay delegate be elected to the Triennial Council for the session immediately following the election, the said delegate to be a member of the vestry, a communicant in good standing.

The Rural Deans submitted their reports, and rules were adopted to govern the Diocesan Library. An address of thanks to Mr. A. H. Campbell, the retiring Treasurer, for his ungrudging and valued service for seven years past was unanimously adopted, and the Secretary instructed to forward the same.

A committee appointed for the purpose, having drawn up a petition to His Excellency the Governor-General *in re* the Jesuit Estates' Bill, then recently passed by the Legislature of the Province of Quebec, asking on several grounds that His Excellency veto the Bill, reported to the Council. After a short discussion the draft petition presented was adopted.

Another subject discussed was the importance of endeavouring to seek means whereby the children of the clergy of this missionary diocese could obtain an education. A report was submitted thereon and adopted, which called for a fund for the purpose, and also appointed a committee to devise means to that end. Mrs. Boomer's interest in the subject was warmly recognized.

A resolution was presented and adopted to the effect that decisions of the Triennial Council be considered morally binding upon the members of the Council, and as preparatory to synodical action.

Other topics of discussion and action were found in reports of Committees on

Clerical Stipends, Widows and Orphans' Fund, C.E.T.S., and Superannuation Fund.

The Council held two sessions daily on June 13th, 14th, and 17th. Saturday, the 15th, was occupied by the Bishop with candidates for ordination on the next day, Trinity Sunday (June 16th).

On Trinity Sunday, in Trinity Church, Parry Sound, six candidates received Deacons' Orders, and three deacons were advanced to the priesthood. The former were Messrs. A. H. Allman, W. Evans, J. H. McLeod, P. G. Robinson, H. Rollings, and L. Sinclair. The deacons ordered priests were: Rev. M. C. Kirby, Charles Piercy, and Eustace A. Vesey. The Bishop was the preacher.

Our Indian Homes.

THE BISHOP'S LETTER.

I cannot allow Principal King's report to be laid before our many friends in England and Canada without a few words of my own in corroboration of his statements, and in support of the appeal which has now become an annual necessity.

With regard to the internal improvements to which he refers, I have just returned from a careful inspection of the building, deeply impressed with their excellence and multiplicity. Old defects are not yet *all* removed, that is a work of time, and, need I add, of money, but the reforms that have already been effected have put the building in better shape than it has witnessed at any period since its erection. Brick and stone and mortar have here and there taken the place of perishable timber; narrow, awkward passages have widened out into convenient stairways; new light has been thrown on many parts by the introduction of additional windows; old, worm-eaten bedsteads have been replaced by solid iron couches, able to defy the ravages of time or any other enemy; the removal of superfluous partitions has enlarged the dormitories; doors are so constructed as to furnish, even when closed, abundant ventilation; walls, grim with dust and time, are now bright and clean, floors are relaid and well polished, while the crowning reformation of all has been the final banishment of all the old, unsightly stoves that offended the eye at every turn, and the introduction of one of the best of modern furnaces, supplied with radiation enough to diffuse a genial heat through the whole building in even the severest winter.

For all this we stand indebted, first of all, to the kindness of the Indian Department at Ottawa in voting us two grants amounting altogether to between \$5,000 and \$6,000. But for their generous aid we could not have lifted a finger, and must have struggled on *in statu quo*, utterly ashamed of the appearance of the building and its equipments, but powerless to take a single step in the direction of a solitary improvement. In this connection, I desire to place on record my personal obligations to Mr. King, the Principal, whose previous experience in the Northwest has enabled him, not only to plan all these changes, but to carry them out to a successful completion.

Indeed, I cannot sufficiently express the gratification I feel in the fact that the institution is in the hands of two such capable managers as Mr. and Mrs. King, both of whom exhibit as deep an interest in its welfare, as though it were their own private and personal enterprise.

A few defects still remain to be supplied, such as a new bakery, and a better provision for the boys' bathing, both in summer and winter, but the same kind Providence which has befriended us so wonderfully in the past will not fail, I am sure, to supply these and other still weightier necessities in the future. Among these I must once more give prominent place to our

"NEW WAWANOSH HOME."

We cannot do without it, at least, if we are again to gather in the daughters of the red man, and throw around them the same softening, civilizing, Christianizing influences which the boys enjoy so abundantly. Only the force of circumstances, over which we had no control, compelled their dispersion to their homes, viz., a virulent outbreak of erysipelas, to which, with some other ailments, Indians are peculiarly subject. We can easily gather them back again, if we can secure a building for the purpose. A new Wawanosh needs to be erected near enough to Shingwauk to secure that simplification of machinery which economy requires, and yet that isolation which the special nature of the case demands. It will cost not more than \$5,000. Towards this we could possibly secure a grant from the Indian Department, though their recent liberality renders this somewhat doubtful. Possibly also \$2,000 could be obtained from the sale of the old Wawanosh property, were the Sault Ste. Marie land market at all active, but we cannot build on a mere

"may be." Could not some large-hearted friend and sympathizer, either in England or Canada, set apart the sum I have named above, and so set all my anxieties in this direction finally at rest? It is but one of many that lie heavily on me.

The boys' school has gone on satisfactorily under Mr. Wanless, assisted by Simpson A. Brigham, an Indian pupil teacher, in whom I am deeply interested. Simpson had intended entering on his apprenticeship as a common school teacher, but higher aspirations are now stirring within him. The other day, when walking up with him from the Shingwauk, he unfolded his plans to me. His present purpose is, with my approval, to go to a collegiate institute in the autumn, spend two years there in the preliminary studies necessary for matriculation in a theological school, take a course in arts and divinity, and then receive ordination as a missionary to his own people, the Ojibways. With such ambitions I could not but sympathize very deeply, convinced as I was, from long observation, of his blamelessness of life and sincerity of purpose. Simpson is in his twenty-third year, and has saved up a little money, which he thinks will suffice for his institute course. After that I shall have to appeal to all lovers of the red man for aid towards the cost of the college career of our first *accepted* Ojibway candidate for Holy Orders.

Once more I earnestly commend our Indian educational work to all friends and supporters of my missionary diocese, whether in England or Canada. It sorely needs, as it surely deserves, the prayers and substantial sympathies of all who believe in the Gospel of Christ and its ability to civilize and Christianize even those who are most ignorant and superstitious. At the outset it was a venture of faith and hope, abundantly vindicated by its past history. Failure at the expiration of a quarter of a century would be a standing rebuke and reproach to our common Christianity. I appeal to all who have aided us in the past—clergy, laity, Woman's Auxiliary, Sunday Schools, superintendents, teachers, and scholars—to continue and, if possible, increase the help they have already given us. It is assuredly a "work of God," and His honour and glory forbid that they should be "overthrown." E. ALGOMA.

God in His education of us not only corrects; He is always developing hidden capacities and hidden beauties.

Deanery of Algoma.

The second meeting of the Rural Deanery of Algoma was held at Thessalon on Tuesday, June 23rd, 1896. There were present: Rural Dean Renison, of Sault St. Marie; the Revs. W. M. R. Seaborne, of Cook's Mills; W. J. Eccleston, of St. Joseph's Island; J. P. Smitheman, of Korah and Goulais Bay; J. McConnell, of Bruce Mines; J. Morgan, of Massey and Webbwood; and Mr. J. E. Hand, of Wycliffe College, lay reader.

A devotional meeting with special study of the 6th chapter of II. Corinthians was held in the Church of the Redeemer at 3 p.m., followed by a public missionary meeting at 7.30 p.m.

On Wednesday, June 24th (St. John Baptist's Day), there was a celebration of Holy Communion at 8 a.m., and the Chapter met for the transaction of business at 10 a.m.

The contribution of each parish towards the clergyman's stipend was discussed. Mr. Morgan spoke of his new mission and the encouraging prospects. Mr. Hand spoke of the development of St. Joseph's Island. Mr. Renison spoke of a travelling missionary among the lumbermen, and stated that the Toronto Woman's Auxiliary had granted \$50 for that object. Mr. Seaborne mentioned the work at Spanish River, and stated that at Blind River shantymen had been hurt and died without the ministrations of the Church. It was then moved by Mr. McConnell and seconded by Mr. Eccleston, That the Rural Deanery of Algoma request the Bishop to appoint a man to work in the lumber camps in winter and relieve the clergy in summer as necessity may require—the missions to pay part of the stipend for such summer services.—Carried.

Mr. Renison next gave a report of the meeting of the Diocesan Sunday-School Committee recently held in Sudbury, and stated that it was suggested that the Rural Dean should examine the Sunday Schools.

It was next moved by Mr. Seaborne, and seconded by Mr. Smitheman, That the Bishop be requested to obtain for the use of the clergy and Sunday School teachers a simple and concise history of the Church and Prayer Book, so that both the teachings and doctrines of our Church and Prayer Book may be more fully understood in our Sunday Schools and congregations.—Carried.

The Rural Dean asked what time was

most suitable for missionary meetings. The answer was January.

Mr. Eccleston proposed the subjects for the next chapter meeting :

(1) "How to deal with the unconverted." Paper by Mr. Smitheman.

(2) "Causes of failures in mission work." Paper by Mr. McConnell.

(3) "The deepening of the spiritual life of individuals." Paper by Mr. Eccleston.

The Secretary was instructed to send a copy of the proceedings of the Chapter to THE ALGOMA MISSIONARY NEWS.

With thanks to the Thessalon ladies for their kind entertainment and with the

ship came to Sturgeon Falls on the evening train, and proceeded directly to the church. Evening Prayer was read by the catechist, F. R. Godolphin, lessons by Rev. Rural Dean Young, and sixteen persons were then admitted into full communion by the laying on of hands. An eloquent and impressive address was delivered by the Bishop to the newly-confirmed and also a short sermon to the congregation. Much pleasure was expressed by his lordship at the progress made by the congregation during the past year, and also for the beautiful manner in which the church was decorated with flowers for the occasion. The service

A special service was held on July 12th for the Orangemen of Cache Bay by the catechist. The attendance was very large, and the service hearty. F.R.G.

Schreiber Mission.

REV. E. LAWLOR, INCUMBENT.

On July 1st the Woman's Auxiliary of St. John's Church held a strawberry festival, sale of goods, and entertainment. The entertainment began at 8 o'clock. Mr. A. B. Smith was appointed chairman. The programme consisted of four solos, three overtures, two choruses, and two dialogues. The sum of money realized,



An Ojibway Family—Orphans—Pupils of the Shingwauk Home.

benediction pronounced by the Rural Dean the Chapter closed.

J. P. SMITHEMAN, Secretary.

Mission of Sturgeon Falls.

The Sturgeon Falls *Enterprise* says: "On Wednesday, July 8th, the Bishop of Algoma visited the Mission of Sturgeon Falls and Warren, for the purpose of administering the rite of confirmation. In Warren three persons were confirmed, and the Sacrament of the Lord's Supper was administered, Rev. Rural Dean Young and Rev. W. H. French assisting the Bishop at the celebration. His lord-

throughout was very solemn, the congregation most attentive, and the musical part would have been a credit to a much larger place. The visit should stir up the Church people to greater efforts for the advancing of the cause of Christ."

In the early part of July a very successful strawberry festival was held in Sturgeon Falls, the proceeds being for the painting of the interior of the church.

The church in Warren recently had donated to it by Messrs. Warren Bros. a lot for the erection of a church. The site was approved of by the Bishop. This place has again suffered severely by fire, some of the Church people being burnt out.

after all expenses were paid, was \$100, which will be used to pay off a portion of old debts upon the church and parsonage. The ladies of the Auxiliary wish me to express their thanks to the ladies who so kindly assisted them by sending fancy articles for their sale. The W.A. will endeavour to hold another bazaar in December next.

I beg to acknowledge a bale of clothing for the Indians from the W.A. of the Church of the Ascension, Hamilton. Two other bales have been promised. All will be distributed in the fall, so that the Indians may be comfortable for the winter. Also fancy articles for the sale

from Mrs. Johnson and her friends, Stratford, and from friends in Pembroke and Dartmouth, N.S.

Will some friend kindly present to the Schreiber Church tables containing the Lord's Prayer, Ten Commandments, and the Creed.

EDWARD LAWLOR.

A Serious Blow—S.P.G. Grants Withdrawn—Our Circumstances Misconceived.

The Mission Field is an illustrated monthly periodical published for the Society for the Propagation of the Gospel, and is devoted to information gleaned from all parts of the globe where the venerable society is represented. In the July number is an article on "The Society's Grants for 1897," which possesses interest not only to Algoma but to the Church in Canada. In this connection it says:

"Then the question of the large grants to Canada had to be considered. They amount to nearly £9,000 a year. That some dioceses in Canada are in need of external help is indisputable, and of these there are some whose cases are strong and urgent. But, nevertheless, the claim of the Society to be relieved in this matter is equally clear.

"In view of the fact that all the Canadian Dioceses, excepting Caledonia, now form one consolidated Church, the poorer dioceses have a claim on the richer far stronger than was the case before the consolidation of the ecclesiastical provinces, and much more urgent than they have on the society. To mark this view, the society has reduced those Canadian annual grants which are not appropriated to 'privileged' clergy by 10 per cent. for 1897, and it has further reductions in view in the following years. In some exceptional cases a portion of the reduction has been restored by distinct vote, but the principle approved has been asserted.

"Meanwhile the society has intimated to the Canadian Bishops that after the year 1900 it will look to the Canadian Church to relieve it of all its pecuniary responsibilities in the Dominion."

From the table appended to the article above quoted we pick out the annual grants to dioceses in Canada, as follows:

Montreal.....	£ 163
Quebec.....	1,000
Algoma.....	765
Fredericton.....	675
Nova Scotia.....	150
" Prince Edward Island....	90
Rupert's Land.....	1,350
Qu'Appelle.....	790
Saskatchewan and Calgary.....	1,200
Caledonia.....	430
New Westminster.....	600

The sum total of the Society's annual grants amounts to no less than £80,615, with others of a special character, which reach an additional £10,857.

The August number of *The Canadian Church Magazine*, the official organ of the Domestic and Foreign Missionary Society of the Church of England in Canada, has a valuable article on the subject of the reductions above spoken of. We reproduce it as a whole:

It is earnestly to be hoped that some influence may be brought to bear upon the S.P.G. to induce that venerable society to reconsider its decision to withdraw its grants from Canada. If it should be carried out it will simply mean unparalleled disaster to the Church in this still new and struggling country. Archbishop Machray states that in his own diocese of Rupert's Land notice has been given that the S.P.G. will reduce the grant for next year by £150, and that the society proposes to withdraw all help from Canada after the year 1900, and His Grace adds, "It is hard to see how in that case our missions can be maintained." Some new society will have to be formed in England to help the daughter in Canada if the good old S.P.G. breathes over it its threatened chilling breath! The contention of the society that the Church in Canada does not stand in need of aid from England, because it is now one consolidated Church from ocean to ocean, is not one of justice to the daughter Church. The relations existing between the missionary dioceses and those of the older part of Canada are not altered, as far as aid and support are concerned, by the consolidation of the Church. They are all just as poor as they ever were. The older dioceses of Canada are themselves, almost to a unit, missionary in character, and have to maintain their own mission fund. It is the only way by which many parishes now doing a good work could be maintained. And to suppose that these dioceses could supplement what they are now doing for domestic missions by the amounts now granted annually by the S.P.G. is to suppose what certainly cannot be done. The Church in Algoma and the Northwest will simply have to suffer and contract its work, for, as Archbishop Machray says, it is difficult to see how, without aid from the S.P.G., the missions can be maintained. Some strong resolution on the subject should be passed by the General Synod in September next, and suitable representations made to the S.P.G. to reconsider this most important matter. Probably when the bishops assemble in England next year for the Lambeth Conference some more hopeful phase may be put upon the case, which is one which affects largely the future of the Church in this country.

In the above extract the editor of *The Canadian Church Magazine* voices, we believe, the thoughts and fears of Church people in Canada. The S.P.G. have surely altogether misconceived the situation. It seems rather hard that we are to submit to loss because we made an effort to work in

closer union with each other. Speaking for Algoma—one of "the poorer dioceses"—we must say that "the consolidation of the ecclesiastical provinces" gave us no stronger claim on "richer" dioceses than we possessed before. The claim could be no stronger. On the other hand, the consolidation opened up to the older and more wealthy dioceses large fields of missionary work upon which they had already devoted some care, and which, as the country is settled by emigrants, grows at such a pace and on every hand that, if Canada strains every nerve, it will demand more than she can give. If aid from England, such as the generous grants of the S.P.G., were to cease, ruin, utter ruin, as man judges, must fall upon many little centres where the work of the Church has for some years been sustained among our poor and scattered people. The pastoral of the Bishop, published last month, is an appeal to the laity of this diocese to do their utmost in the direction of self-help. This month, in another column, is printed a letter from the Bishop to the Church in Canada, in which the financial crisis which confronts him is made known to the clergy and laity in this Dominion.

Only because possessed of a wrong idea concerning our needs and sources of supply could the S.P.G. reduce—let alone altogether withhold—its grant to maintain the ministrations of the Church in Canada—Algoma especially. The suggestion of Rev. Dr. Mockridge, that the question should be entertained by the General Synod in September next is a very good one. The matter is of such vital importance that it is impossible to believe that the "Consolidated Church" will not represent, and successfully, too, the true situation to our brethren of the mother Church.

Lord Salisbury on Charitable Methods.

[From *The Guardian* (London), July 15.]

A fortnight ago we uttered a protest against what we cannot but think the mistaken liberality of many Churchmen, whose generosity is wasted, or almost wasted, on objects which are not of the most pressing needs of the Church. An authoritative voice has now turned our attention from the objects to the methods of modern charity, and in so doing has invited us, as it were, behind the scenes, to look at the machinery which produces all this brave show of liberality. Lord Salisbury's speech on behalf of the East London Church Fund was little more than a protest against the system which necessitates such speeches, and all the rest of the "secondary machinery" by which alone, as it seems, funds can nowadays be raised. It is a protest which needs making, and it is well that it should be made

by one whose position and mastery of incisive speech command attention. The Prime Minister, vigorously though he denounced the evil, can hardly be aware of its full extent. It needs a more intimate acquaintance with the details of parochial work than Lord Salisbury can possibly possess to realize the shifts, always incongruous, often undignified, sometimes discreditable, to which the clergy, and others responsible for charitable institutions, are put by the modern dislike of simple, evangelical giving. It is not in such appeals by bishops as come to the prime minister's notice that the worst part of the evil displays itself, but in the humbler devices of the more obscure people, in the entertainments, and floral *fêtes*, and raffles, and skirt dances, by which money is extracted for local Church purposes out of the reluctant pockets of Church people. Lord Salisbury is behind the times. He speaks, for instance, of bazaars as "organizations by which people are invited to purchase worthless articles at ridiculous prices." That is a fair description of bazaars as they used to be. The modern bazaar is a much more business-like affair. It is simply a large trading concern, supported, it is true, in part by dramatic performances, fortune-telling, and so forth, but in which the prices and the goods directly compete for custom with regular tradesmen. There are some parishes in which a bazaar, under ingeniously varied names, is an annual institution, and the clergy have to spend a large part of their time in organizing what is nothing more nor less than an elaborate retail concern, conducted to the ill-concealed annoyance of the shopkeepers, whose business suffers by competition. Then there are concerts, parochial tea-parties, "nigger troops," and the countless other devices by which, under the disguise of amusement, people are induced to help the various parochial institutions. The whole thing is a caricature of Christian charity.

The system is mischievous, in the first place, because of the immense waste of time and labour involved. It takes as long to ask a lady to furnish a stall, or a rich man to subscribe towards it, as it does to ask for a direct contribution to the charitable object in view; but that is only the first step in a lengthy series. The contribution once given can be banked, and nothing more is needed, but the stall occupies time and thought for weeks, if not months, it takes its share in the business of the numerous committee meetings held to promote the bazaar, and finally absorbs the attention of several people for several days during the process of selling, with, perhaps, a supplementary sale to clear off remainders. It would not be too much to say that it is ten times more burdensome to raise a given sum by a bazaar than by a simple method of direct asking and direct giving; and a considerable part of this wasted effort falls upon the clergy, who might surely be better occupied. The second objection we have to this "secondary machinery" is that it leads very frequently to devices which are quite unworthy of the Church and of the object for which these funds are required. It is not uncommon to hear the raffle allowed, if not promoted, by the clergy in their charitable bazaars, alleged as an excuse for other forms of gambling. Indeed, gambling in still more obviously illegal shapes is not unknown in bazaars for religious objects, and even when this is avoided it can scarcely be conducive to the higher influence of the Church to have a parish priest acting as showman to groups of "living pictures," or playing the accompaniment to a skirt dancing performance. But the most serious objection to the whole

system is that it obscures and finally extinguishes the true conception of giving as a Christian duty. There can be no true giving without self-sacrifice, and there is little or no self-sacrifice involved in these "curious and circuitous provisions." As Lord Salisbury incisively puts the case, "the bazaar, or the dinner, or the ball may furnish a part of the money required. But it satisfies no self-discipline; it leaves no feeling of devotion, or gratitude, or beneficence behind it. It uses the largest amount of material with the smallest amount of moral improvement that is possible." The object of all this indirect machinery is to get people to provide funds for charitable purposes without knowing what they are doing. They think they are amusing themselves, while in reality they are supporting a church, or a hospital, or a charity "by voluntary contributions," as they are with some humour described. The object, on the contrary, ought to be to make them realize, even keenly, what they are about. There is no true charity without a sense of effort and sacrifice.

The remedy we would suggest may be an heroic remedy, but we confess the evil, in our estimation, has reached such a point that the remedy must be heroic if it is to be efficacious. We should like to see a group of clergy, prominent in Church work, coming forward with a public declaration that for the future, whatever the needs of their parishes may be, they will not resort to these circuitous and undignified devices. Many abstain from them already; but their abstinence is isolated and therefore private, and exercises little or no influence on the public opinion of Church people. What is needed is a declaration that will attract attention, and an example that will almost compel imitation. It will be said that Church work, already difficult enough, will become almost impossible if the most abundant source of supply is cut off. Well, the possibility must be faced. It is better to retrench for a time, in order to teach a sounder and more Christian method of giving, than to perpetuate a false and mischievous system, the results of which are sure to be cumulative. The evil will spread, if not checked, till it involves the whole sphere of charity, and poisons the spiritual sources of Christian generosity. After all, what is needed is that the multitude of small people, on whose joint expenditure bazaars and shows at present chiefly rely, should be taught to give in proportion to their means, as the great people have to a great extent already been taught. If every churchgoer can be relied on to spend a certain amount at a bazaar, why can he not learn to give that amount in answer to a direct appeal for a worthy object? Has the attempt ever been made to teach him?

In the speech above referred to Britain's Prime Minister was addressing fellow-subjects beyond the limits of the "tight little island." For we in Canada stand badly in need of such a sermon. We had almost said, None more so. The evils referred to have their grip upon Churchfolk, even in a missionary diocese. The remedy cannot too soon be applied. Not only may our contemporary's proposal that a group of clergy, prominent in Church work, should come to the fore with a public declaration that in the future, be the need ever so great, they will abstain from all "circuitous and un-

dignified devices"—not only may such a proposal bear fruit in Britain and in Greater Britain, but we would hear the note sounded by a body from whom such a declaration would come with greater force—the bishops. The parish priest or missionary, in his distress by reason of the importunities of those whose idea is always "to get up something" when funds for worthy objects are needed, would thus be strengthened beyond measure to resist the downward—yes, evil—tendency. Occasionally a bishop does take such a stand. Some years ago the present Bishop of Huron did so. How much greater would be the effect if *all* our bishops would declare against common and novel unworthy methods of procuring means for the maintenance of the ministrations of the Church!

When the General Synod of Canada was organized, three years ago, our Bishops issued a pastoral to the faithful within their jurisdiction. We presume the same thing will again happen, and respectfully suggest that the duty of systematic giving find a place in the pastoral of 1896, and that it be supplemented by an unequivocal condemnation of all kinds of entertainments, parties, *fêtes*, etc., as a means of "raising" money for religious purposes.

If our bishops will lead in the direction suggested we are confident that, though for a brief period there might be an uncomfortable pinch in some quarters, they would find such a response from clergy and laity as in a year or two would yield fruit in the direct giving, as an act of religion, of a sum fully equal to all received now. And the increase would be according to our faith. The object lesson could not miss its mark. The right spirit, stirred up, would be infectious. The Church would be more separate from the world. The finger of scorn would have one blot less to point at. The spirit of reverence for things holy would grow on all sides. Things social would not be mistaken for things religious. The man of the world would give his meed of respect to honest, straightforward methods—a respect that, we would pray, would not stop short of growth until it bowed the knee in love and worship of the Head of the Church, Jesus of Nazareth, the King of the Jews—and Gentiles.

Happy is he who has laid up in his youth and held fast in all fortune a genuine and passionate love for reading.
—Choate.

S.P.C.K.—“The Dawn of Day.”

It can scarcely be possible that Church people do not know that the initials S.P.C.K. mean the Society for Promoting Christian Knowledge, a society the value of whose work it is impossible adequately to estimate. The profits from publication of books with other moneys is donated liberally to many laudable objects, such as the endowment of missionary bishoprics and contributions toward the erection and maintenance of educational institutions, to say nothing of the great number of churches towards the erection of which it gives liberally. We, in Algoma, have received abundantly for the Episcopal Endowment Fund, towards the building of nearly every church in the diocese, etc. Besides, there have been liberal grants of books—Bibles and Books of Common Prayer for use in churches and for distribution, not mentioning donations for Sunday School libraries. How many of us fail to realize the debt we owe to the S.P.C.K. ! The Society not only works by means of the above-mentioned agencies, but by means of the little periodical—*The Dawn of Day*—a very cheap monthly. This valuable paper and its editor, Rev. E. McClure, M.A., are brought to the front in *Church Bells* of June 12, 1896, in an article, the first of a series on “Some Parish Magazines and Their Editors,” from which we take the following extract :

But it is principally as editor of the *Dawn of Day*, the great parish magazine issued by the S.P.C.K., that I wish to speak of Mr. McClure, for the influence which he is exerting on the reading public through this channel alone is as wide as it is deep. When Mr. McClure took up the S.P.C.K. work more than twenty years ago, not only were the publications to which I have referred not in existence, nor were any attempts made to publish through the ordinary trade channels, but the society had no magazine whatever. He established the *Dawn of Day* about seventeen years ago (in 1878). It commenced with a circulation of a few hundred ; now it has one of half a million per monthly issue, which, taking into consideration that each number probably goes into three hands, is equivalent to a circulation of a million and a half. There is, perhaps, no journal in existence, not even among the great dailies, which is more widely read. And the figures do not remain stationary. Of its January number there were printed (in the two forms in which it is issued) 510,000, and yet two other editions had to be prepared.

It goes without saying that a magazine with such a vast and growing popularity must possess many meritorious features. Its principal object is to instruct rather than to amuse—to build people up in their faith, by making them apprehend the deeper and fuller meaning of what they have learned in the Sunday-school or elsewhere. Many a clergyman finds that the

Dawn of Day is his right hand, as it helps to diffuse that kind of teaching which he cannot well give in the pulpit, but which is nevertheless supplementary to the teaching of the pulpit. He therefore finds it to his interest to get it into the hands of every member of his congregation. The *Dawn of Day* goes all over the world, like other publications of the S.P.C.K., but its main circulation arises from its localization as a parish magazine.

Among articles of the character to which I have referred, which are appearing throughout the year 1896, I may mention that Dr. Maclear, of St. Augustine's, Canterbury, is writing on the fundamentals of the faith, treated historically. Professor Swete, the Regius Professor of Divinity at Cambridge, discourses on faith as we find it in the New Testament, showing that what it may ultimately be reduced to is the apprehension of the invisible ; while the editor himself is writing on the Eucharist and its relation to the observance of the Passover, treating the subject from the standpoint of evolution. I may add, in passing, that Mr. McClure is an ardent disciple of the doctrine of evolution, which he regards as the key to all knowledge, whether scientific or religious. Evolution, he considers, is the mode by which God is evolving the universe, and conducting it towards some definite end. It has, therefore, quite as much relation to revelation as to the development of any organ or function of the human body.

At the same time, the magazine contains its share of lighter reading. Mrs. Riddell, the author of “George Geith,” Mrs. Henry Clarke, the author of “A Fellow of Trinity,” Miss Shipton, and Miss M. E. Clarke contribute stories. The serial story is by Miss Clarke, and is entitled “The Great Gold Mine.” Its object is to express one of the great vices by which the present generation is swayed. Mr. McClure always takes care that the serial which runs through a volume shall have a definite purpose.

The writer desires to add his testimony to the usefulness of so large an auxiliary to mission work. By distribution to the children of the Sunday-schools the parents have been instructed, and, in some instances, are more eager for next month's “paper” than the children. The offerings of the children in the Sunday-school in Burks' Falls Mission pay the small necessary cost. Then, sometimes, the magazine is borrowed by a neighbour of a child's parents, who, in time, has some misconceptions about the Church removed, and slowly, by the influence of the silent teacher, is himself or herself led to the Church.

Acknowledgments.

RECEIPTS AT SYNOD OFFICE, TORONTO, for
Diocese of Algoma, from 1st May to
31st July.

FOR GENERAL FUND.

Toronto, Trinity, \$2.25 ; St. Stephen's, 70c. ; St. Luke's, 10c. ; Deer Park, 45c. ; Orillia, \$1.72 ; Chester, \$1.20 ; Port Hope, St. John's, \$3.90 ; Peterboro, 50c. ; Toronto, Redeemer, \$10 ; grant Domestic and Foreign Mission Board, \$400 ; Miss Duleibella

Sawbridge, £30 ; Two Sisters, \$2 ; M. B. Read, \$1.60 ; Diocese Niagara, W.A., \$2 ; Diocese Niagara, \$25.25 ; Mr. A. Tanett, £15 ; grant S.P.G., £15 2s. ; collection at Sudbury ordination, \$10.25 ; A Friend, \$5 ; English Algoma Association, per Rev. A. S. Hutchinson, £110 18s. 3d. ; Montreal, Trinity Church, \$63.66 ; Huron Diocese W.A., \$5.80 ;

SPECIAL PURPOSES FUND.

For Shingwauk.—Toronto, St. George's, \$23 and \$22.30 ; Redeemer, \$25 and \$25 ; Parkdale, St. Mark's, for Eli Fanwick, \$18.75 ; Brighton, \$1.64 ; English Settlement, \$1.67 ; Diocese of Ontario, \$3.50 ; Port Dover, St. Paul's S.S., for boy, \$9 ; Strathroy, St. John's S.S., for boy, \$11.25 ; Lachine Branch W.A., for Elijah Penance, \$30 ; York Mills, St. John's S.S., \$3 ; St. Lambert's S.S., \$3.12 ; Lindsay, \$5.56 ; Niagara Diocese W.A., \$1 ; Dartmouth, Christ Church S.S., \$13.83 ; Trinity, Brockville S.S., \$5.65 ; Truro, St. John's S.S., for boy, \$38 ; Walkerton, St. Thomas' S.S., for D. Wilson, \$3 ; Granby, St. George's S.S., for Solomon Swad, \$25 ; Toronto, St. Philip's, for D. Wilson, \$6.25.

For Wawanosh.—Rothesay, St. Paul's S.S., \$5 ; North Bay W.A., for Leila Day, \$8 ; Niagara Diocese W.A., \$1 ; St. Lambert's S.S., \$3.13.

For Shingwauk and Wawanosh.—English Algoma Association, per Rev. A. S. Hutchinson, £103 2s. 6d. ; Chambly, \$2.01 ; Huntington, St. John's S.S., \$7.02.

For Indian Homes, N.W.T.—Port Arthur S.S., \$10 ; Magnetawan S.S., \$1.60 ; Port Sydney, \$1.05 ; Newholme, 25c.

For Travelling Missionary to Shanties.—\$50.

For Church in Algoma Branch C.P.R.—English Algoma Association, per Rev. A. S. Hutchinson, £165 11s.

Building Fund New Home for Indian Girls.—English Algoma Association, per Rev. A. S. Hutchinson, £1 10s. 3d.

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Good Friday Collection, London Society.—Thessalon, \$2 ; Novar, 70c. ; Port Sydney, \$1.85 ; Ufford, 26c. ; Beatrice, 35c. ;

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D. KEMP, Treasurer.