

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
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## The Algoma Missionary News

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THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Bryant Press, of 20 Bay Street, Toronto, to whom all subscriptions and communications of a business nature should be sent. But subscribers and friends are asked to bear in mind that the publishers have no financial or proprietary interest in the paper, and that all moneys received by them will be strictly accounted for to the Diocese, and that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

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

### Notes by the Way.

THE parsonage at Garden River is burned.

ANOTHER church opened—the Church of St. George, Trout Creek.

EVERY social question is a moral one, and every moral question is a religious one.—*Lowell*.

CONFIRMATION lessons are being taught weekly to the Aspdin and Ashworth candidates by the Huntsville clergy.

OUR Bracebridge correspondence indicates that strenuous efforts are being put forth by the local Churchmen to erect the much-needed church.

MR. SIDNEY H. MORGAN is holding regular services at Nairn, Webbwood, Massey, and Walford—points on the Sault branch of the C.P.R.

AT the first meeting of the Synod of New Westminster, it was proposed to publish a diocesan magazine. The matter was referred to a committee.

A TORONTO daily says Rural Dean Renison has spent some time in Toronto in an endeavour to raise funds to enlarge St. Luke's Church, Sault Ste. Marie.

WE welcome to our table the *Canadian Church Missionary Gleaner*. The first number is the English paper, to which is added a four-page supplement of Canadian news.

THE Ven. Archdeacon Llwyd, assisted by Rev. F. C. H. Ulbricht, has arranged to give alternate services in the Aspdin Mission while it is vacant, subject to the roads being suitable for travel.

A KIND friend in England sent to the editor No. 1 of *The Commonwealth*, for which he is very thankful, and expresses the hope that it may be continued. Its "socialism" is healthy, is Christian.

BISHOP SILLITOE did not live to see the first meeting of the Synod of New Westminster, but before his lamented death all the preliminary details were completed, including incorporation by a special Act of the Local Legislature.

THIS month our illustrations are descriptive of the Indian features of Algoma missionary work. (1) Two of the Indians on the Garden River Reservation, and (2) the son of a missionary, loaded with his share of the camping impedimenta.

THE portrait of Archdeacon Llwyd, published last month, was generally considered an excellent likeness by the people amongst whom he has worked for the past ten or twelve years. We hope, in the near future, to delineate the features of some others of the senior clergy.

By direction of the Commissary, the catechist at Maganetawan is opening a new station in his mission. It is nine miles north of Maganetawan, and the people will refuse Methodist ministrations

if the Church can give occasional services. At present they must be held on week-nights.

THE Young People's Guild of All Saints', Huntsville, decided in Advent that the subject of their weekly meetings should be the Sunday School lesson for the Sunday following. This course is found to have given added impulse and interest to the weekly attendance, also to be of great profit to the spiritual life of the members.

IF the bear see his shadow on Candlemas Day, it is commonly said, if not believed, that the winter is but half gone. And Candlemas Day comes as near half way through the winter as possible. If Bruin were aroused on that day (1896) from his torpid state, he could, had he wished, have seen his shadow nearly any hour of the day.

THE following resolution, anent religious instruction in the public schools of British Columbia, was adopted at the recent first meeting of the New Westminster Synod:

That this synod is deeply convinced of the vital importance of religious instruction of the young; and that, while recognizing to the full the many excellent features of the educational system of this province, it cannot close its eyes to the fact that in that system no provision whatever is made for religious instruction, or even, practically, for religious exercises in the public schools; and, therefore, it directs that steps be taken at once to bring this serious defect in the Education Act before the Legislature of the province, with a view to its amendment; and that, for this purpose, the co-operation of the other Christian bodies in this civil province be sought.

THE necessity for teaching religion in the public schools of the country is getting a little firmer grasp on the minds of thinking people. Evidence of this is seen in our own columns from time to time. Synods in this province appoint committees who are busy in their endeavours to devise the best scheme by which the object may be attained and maintained. In our columns this month is found the report of Algoma's committee, a resolution on the same sub-

ject from the distant province of the Pacific, and a paper on an important phase of the question from *The Scottish Guardian* of November 29th, 1895. It is impossible to have too much light.

A REQUEST was lately preferred by a clergyman holding an important office in the Church in Canada for reports of the proceedings of the First and Second Councils of this diocese. No reports were published except those given in the columns of this paper at the dates referred to—1887 and 1889. We know that it is almost impossible to obtain copies of THE ALGOMA MISSIONARY NEWS containing the required information. We know, too, that it is desirable that others than ourselves should possess it. Therefore, in the near future we will print in our columns the substance of the business done and the names of those present, and any information of value.

ON Sunday, January 26th, Rev. C. Piercy, of Burk's Falls, drove to Midlothian for morning service, in order that the people of St. Peter's Church might have an opportunity of worshipping at the celebration of the Sacrament of the Lord's Supper. The church is distant by road sixteen miles from Mr. Piercy's house. The return journey was made through a winding and hilly bush road, and across the River Maganetawan. Though the distance thus saved is fully five miles, not much is gained in time. The service was a very hearty one, the congregation singing to the lead of a bass viol. Mr. Hay, the catechist of Maganetawan Mission, read morning prayer at Sundridge.

### Schreiber Mission.

REV. E. LAWLOR, INCUMBENT.

The clergyman begs to acknowledge books and papers for the use of the mission, sent by friends in England through the Bishop of Algoma, also two dozen books for the Sunday School from friends in Dartmouth, Nova Scotia.

The church at Schreiber was decorated for Christmas; wreaths were put around the windows, and across the chancel. The pulpit, lectern, and choir seats were decorated. Mottoes were hung over the chancel window and on each side of the window, also in the nave. The trimming looked neat and pretty. A number of the members of the congregation assisted in decorating the church. Christmas morning was so stormy and cold that only a few were able to attend the service.

EDWARD LAWLOR.

### The Standing Committee.

The Standing Committee assembled in the vestry of All Saints' Church, Huntsville, at 9 a.m., on January 14th. Present: The Ven. the Archdeacon of Algoma (in the chair), Rev. Rural Deans Machin and Chowne, Rev. J. Boydell, Rev. C. Piercy (Secretary), and Messrs. G. S. Wilgress and A. A. Mahaffy.

After prayers and the reading and approval of minutes, the Secretary reported that the letter to the S.P.G. had been duly forwarded.

The Chairman drew the attention of the committee to the fact that the magic lantern and one hundred Church history and other slides, donated to the diocese by the S.P.C.K., were at North Bay. Communication with the society mentioned revealed the fact that no more slides could be expected in the form of a grant. Before the lantern was used it was necessary to make some regulations.

After giving it full consideration, the following motion was adopted:

Moved by Mr. A. A. Mahaffy, seconded by Rev. J. Boydell: "That each clergyman be furnished with a list of the slides; that the lantern be kept in a central place, say, North Bay, and that said lantern be sent to any of the clergy applying, according to priority of application, and on receipt of a sum sufficient to pay express charges. No clergyman to retain the lantern and slides for more than one week. No clergyman to hold the lantern twice in succession. Each holder to be responsible for, and to make good, any damage to lantern and slides. All profits to be returned with the lantern, and to be devoted to a fund for purchasing a complete set of slides. No admission fee greater than ten cents to be charged at each lecture."

Rev. C. Piercy, Editor of THE ALGOMA MISSIONARY NEWS, advocated the advisability of taking some steps to secure a larger circulation of the diocesan organ within the diocese; after which it was

Moved by Rev. J. Boydell, seconded by Mr. A. A. Mahaffy: "That this committee express its concurrence in the desire of the Editor of THE ALGOMA MISSIONARY NEWS to advocate the further circulation of said paper in the parishes and missions of this diocese, and trusts that this expression will meet with the hearty co-operation of the clergy of the parishes and missions to be visited by him."—Carried.

Rev. J. Boydell directed the attention of the committee to the notice of motion given by him at the last Triennial Council having reference to the W.A. in Algoma. After some discussion the matter was placed in the hands of a sub-committee, with instructions to report at the next meeting.

Rev. C. J. Machin, Rural Dean of Muskoka, who was present to attend the meeting of the Committee on Diocesan Organization, was, on motion of Rev. C. Piercy, seconded by Rev. J. Boydell, added to the Standing Committee.

The advisability of endeavouring to establish a diocesan depository of the S.P.C.K. was considered, and ultimately was handed to a sub-committee to report at the next meeting of this committee.

The Chairman, Ven. Archdeacon Llwyd, who is the Bishop's Commissary, informed the committee that, as a result of recent visits to Powassan and Maganetawan missions, he had learned of fields in the District of Parry Sound where the Church should have regular ministrations. Said fields would have as centres Commanda and Dunchurch. The result of consultation is seen in the adoption of the following motion:

Moved by Rev. C. Piercy, seconded by Rev. C. J. Machin: "That the committee tender its advice to the Archdeacon, to the effect that summer students be placed in these districts, in order that the diocese may be informed concerning these fields, with the view of permanent occupation."

The meeting then adjourned.

### Confirmation.

The Apostolic rite of Laying on of Hands will be administered at points in the eastern end of the diocese during the month of February, the Right Reverend the Bishop of Huron coming to the diocese for the purpose. The Bishop's appointments are as follows:

- February 12.—Uffington, 10 a.m.  
 "        Bracebridge, 7.30 p.m.  
 "        13.—Newholme, 3 p.m.  
 "        14.—Aspdin, 10.30 a.m.  
           Stanleydale, 2.30 p.m.  
 "        16.—Sand Lake, 10.30 a.m.  
           Emsdale, 4 p.m.  
 "        17.—Huntsville, 7.30 p.m.  
 "        18.—Ilfracombe, 11 a.m.  
           Novar, 7.30 p.m.  
 "        20.—Maganetawan, 2 p.m.  
 "        21.—Trout Creek, 10.30 a.m.  
           Powassan, 7.30 p.m.  
 "        23.—Burk's Falls, 10.30 a.m.  
           Sundridge, 7 p.m.

### Religious Education in Public Schools.

The Standing Committee appointed at the last Triennial Council, to act in conjunction with other diocesan committees in an effort to promote religious education in our public schools, met in Huntsville on January 15th. Present: Rev. J. Boydell, convener, Rev. Rural Dean Machin, Rev. C. Piercy, Mr. A. A. Mahaffy, and Mr. G. S. Wilgress.

On motion of Rev. C. Piercy, Mr. Wilgress was elected Secretary. The chairman read majority and minority reports of the committee of the Diocese of Toronto, after which the committee adopted the following report and instructed the Secretary to forward it to the Toronto Secretary, Mr. Lawrence Baldwin:

"That this committee is firmly of the opinion that, for the efficient carrying out of the Church's system, the training of her children should be in her own hands, and that for that purpose, wherever practicable, voluntary schools should be established, subject to state inspection on all secular subjects, and provided with teachers duly qualified by government certificates.

"The committee reserves for future consideration all matters relative to the maintenance of voluntary schools.

"In places where the establishment of such schools is impracticable, this committee urges that efforts be made to secure the best religious instruction possible, always including the reading of the Holy Bible."

### Synodical Organization.

The third meeting of the Committee on Synodical Organization was held in the vestry of All Saints' Church, Huntsville, on Tuesday, January 14th, 1896. There were present: Ven. Archdeacon Llwyd (chairman), Rev. Rural Deans Machin and Chowne, Rev. J. Boydell, Rev. C. Piercy (Secretary), and Messrs. A. A. Mahaffy and W. G. Wilgress.

The chairman called the meeting to order at 2.15 p.m.

The minutes of the first and second meetings were read and confirmed.

Nearly two hours were consumed in a discussion preliminary to beginning a first draft of constitution, etc.

At 5.20 an adjournment was made for tea, and at 7 p.m. the committee continued its labours until 10 p.m.

The work done consisted of a first draft of eleven articles of constitution, and a

solemn declaration of principles to preface the same.

On Wednesday, at 9 a.m., the committee again met, when the previous day's business was reviewed, and instructions given to have copies of "first draft" above mentioned sent to all members of the committee, and also to Chancellor Walkem, of Kingston.

The Secretary was also instructed to procure copies of all legislation affecting the Church of England in Canada.

The committee adjourned to meet again at 7.30 p.m. on Monday, April 13th, 1896.

### The Diocesan Library.

Your committee beg to recommend that the fee for membership be \$1, payable every third year when the Council meets, and that it be compulsory upon every clergyman and student catechist in active duty in the diocese.

*Extract Report of Committee, Triennial Council, 1895.*

The librarian has reason to believe that some of the clergy and catechists have not only forgotten the action of the Triennial Council of 1895 with reference to the diocesan library, but have also failed to notice the above recommendation of the committee appointed to consider the librarian's report. The adoption of the report made the above recommendation obligatory on all concerned. None who read it can suppose there is anything permissive about it. For catechists who were not at the Council there is more excuse for neglect to comply with it than there is for the clergy. The sum total of all moneys received under the present regulations may not do much towards adding new works to the shelves, but it will meet costs of insurance and postage (one way) to the borrower. The fee for membership was payable in 1895 for those then in the diocese. Clergy and student catechists appointed since, or who may be appointed in the interval between this date and the Council of 1898, become debtors to the library fund immediately on their appointment. To meet costs of insurance, it is not only desired, but expected, that those to whom the above refers will at once forward their fee to the Ven. Archdeacon of Algoma, Huntsville.

### Letter to the Editor.

To the Editor of THE ALGOMA MISSIONARY NEWS:

SIR,—May I be permitted space in your columns to thank the clergy and friends of this diocese for their kind expressions of sympathy in our sad bereavement; also to the Ven. Archdeacon Llwyd for his great kindness on that occasion, and for sparing his assistant clergyman, the Rev. F. Ulbricht, for two Sundays to do duty in my mission?

Sincerely yours,

A. R. MITCHELL.

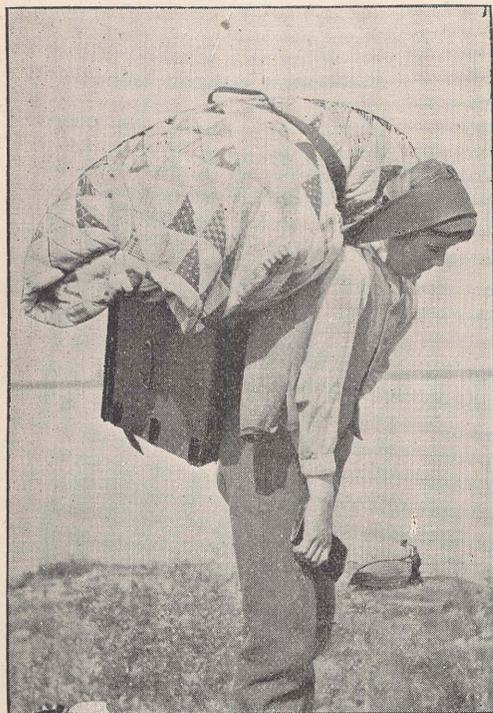
### Trout Creek.

REV. GEORGE GANDER, MISSIONARY.

"The Sunday called Septuagesima" was a red-letter day in this village, when the new Church of St. George was opened for divine service. Heretofore the services have been held in houses, often at rare intervals; but on February 2nd the struggling efforts—and long-cherished hopes—of the congregation were crowned with such a measure of success that, although not yet completed, the building is so far advanced as to be capable of use for divine service. The service hours were 10.30 a.m. and 7 p.m. The Ven. the Archdeacon of Algoma was the preacher. Prayers were read by the Rev. G. Gander, missionary, and Mr. Buckland, catechist, Powassan. At the morning service the Sacrament of Holy Communion was celebrated, at which twenty-one communicated. The congregations were large and very devout, those familiar with the services responding heartily and joining in the singing. A very good organ has been purchased at a low figure, to be paid for by instalments. The offertories for the day amounted to \$26.58. The structure is churchly, and very comfortable, consisting of nave, chancel, apse, vestry, and porch. The work yet to be done when the spring opens is a finishing coat of plaster, the woodwork of the interior—including the open roof—to be given two coats of hard oil, and the exterior to be veneered with brick or stone. A Bible for the lectern, with office books for the holy table and prayer desk, are badly needed. Also communion vessels and linen, a number of prayer books and Hymns Ancient and Modern, for the use of strangers in the congregation, are a desideratum. Above all, subscriptions are urgently needed to enable the missionary and his little flock—who have worked long and well under great discouragements and many drawbacks—to bring to completion the good work God has given them to do.

There is a splendid opening for Church work in the village and neighbourhood, and a Sunday School will be started at once. By arrangement with the missionary and the catechist at Powassan, a service each Sunday will be given, morning and evening alternately.

Subscriptions to aid in the completion of St. George's Church, Trout Creek, may be sent to the Diocesan Treasurer, D. Kemp, Esq., Synod Office, Toronto.



A Missionary's Son.

### Huntsville Mission.

VEN. ARCHDEACON LLWYD, INCUMBENT.

On the evening of Wednesday, the 29th ultimo, the editor of THE ALGOMA MISSIONARY NEWS gave an address in All Saints' Church, after the usual recitation of the Litany. It was an opportunity, of which due advantage was taken, for appealing to some of our Church people on behalf of our diocesan organ, and of urging upon them the duty and the necessity of supporting the work of the Church beyond the boundaries of their own mission, and also of keeping alive and strengthening their interest by learning what others in the diocese were doing. Moreover, the paper, existing only for the benefit of the Church in the diocese, was a proper—the most effective—medium of communication between members of the Church in Algoma, as well as with those beyond. The reverend gentleman, on Wednesday and Thursday, was enabled to meet quite a number of those who habitually worship in the new church at Huntsville, and is gratified and encouraged to be able to say that the increase in the number of subscribers in Huntsville easily places that place in the van, in that respect, of all other points in the diocese. The hospitality of Archdeacon and Mrs. Llwyd was extended to the visiting clergyman.

LIFE is rich in what it gives and not in what it gets.

### Sudbury Mission.

REV. W. H. FRENCH, INCUMBENT.

Since my last communication, which appeared in the November number of THE ALGOMA MISSIONARY NEWS, our busy and zealous workers of the fair sex have held their annual sale of work, when a feast fit to be "set before a king" and a most enjoyable and refined entertainment were provided.

"Though there are not many of them, yet they know how to do things up in Sudbury," was a comment made with every show of truth. The effort produced the sum of \$67. It might fairly have been double without any extra trouble being required, but "things" have been so very slack and depressed that those "who know" consider the amount large beyond expectation. This and a generous \$5 from Canon DuMoulin goes to swell the Parsonage Fund. Won't some kind friend

follow the Canon's good example?

Our Sunday School winter treat, held on the municipal nomination day, when we could only expect a thin attendance, was a complete success. Almost every seat in a very large hall was occupied. The children acquitted themselves to admiration, and their conduct was beyond praise. The Christmas tree yielded its varied fruits for all.

A chapter of "The Daughters of the King" has been started, with a fair membership, and we hope it will prove a benefit to the parish.

Bitterly cold weather and deep snow have combined to interfere somewhat with the congregations, but not to anything like the extent we might have expected.

At Cartier (35 miles northwest of Sudbury), where a few Church people reside, and divine service is held fortnightly, on Thursdays, the attendance keeps up beyond expectation, though, unfortunately, we look for the removal of three families in the spring. The same cause and the unsuitability of the Sunday afternoon for service have led the incumbent, not without the greatest reluctance, to at least temporarily withdraw from Copper Cliff. During Sunday afternoon the men are either down the mine or working in some other part of the establishment—others sleeping after their night "shift."

The clergyman's Sunday afternoon Bible class is well and most regularly attended, and yielding good fruit in procur-

ing candidates for confirmation, preparation for which is now being carried on.

W.H.F.

### Shingwauk Chips.

The senior school averaged, at the last examination: For school work, 62.13 per cent.; religious instruction, 52.07 per cent. Junior: school work, 59.13 per cent.; religious instruction, 43.16 per cent.

School reopened on the 7th of January, after the customary two weeks' vacation at Christmas, made particularly bright and enjoyable for the boys by the generosity and thoughtfulness of many kind friends in sending books, toys, candies, games, and other Christmas gifts.

Little Andrew Logan, who has been on the sick list for the past two weeks, is now rapidly improving, and, thanks to Nurse Rutherford's good care, will soon be quite himself again.

Mr. D. McCaig, Public School Inspector, paid his usual visit of inspection to the Shingwauk on the 30th of January, and examined all the classes. Mr. McCaig expressed himself as much pleased with the progress made in class work, cleanliness, and good order of the pupils since his last visit.

Isaiah Jacobs will be a candidate for the public school entrance examination in June next.

The contract for the placing of a hot water heating apparatus in the Shingwauk was let, on the 24th of December, to Messrs. W. H. Plummer & Co., of Sault Ste. Marie, and much rejoicing and excitement prevailed at the Home, a few days later, upon the arrival of a number of mechanics, two No. 8 "Daisy" boilers, fifty Stafford radiators, 2,300 feet of piping, and other necessary fittings, etc., for the setting up of the plant. The contractors were fortunate in securing the services of Mr. Gamble, of Brockville, who has had considerable experience in heating similar institutions and government buildings. The work has been rapidly pushed forward, with the result that both furnaces will be in operation in a few days.

Mr. Hayter Reed's kind gift of six pairs of skates to the Shingwauk were awarded as good conduct prizes to the following boys: Charley Johnson (72), Solomon Masuk (28), Hymen Smith (30), Fred Fox (55), John Angus (75), Tommy Williams (7).

What Johnny Menass wants to know:

- (1) How soon will it be Christmas again?  
 (2) If the Petrolea ladies are coming to visit the Shingwauk next summer?

G.L.K.

### Maganetawan Mission.

MR. T. J. HAY, CATECHIST.

The distribution of Christmas gifts was rather later than usual, on account of the delayed arrival of some of the bales. At Maganetawan a basket social was held in St. George's Hall, where a general good time was enjoyed by both old and young, but best of all for the little ones were the presents. Each one received a bag of candies, a book, and some toy. It was a great pleasure to see the faces of some sorrowful little ones light up as they, for the first time, had a doll of their own. We were better supplied with gifts this year, thanks to West Hill and the Church of the Ascension, as well as St. Paul's and St. George's, Toronto, and could, therefore, give to little ones in families who before had only the useful articles. Poor little things! How they nursed their dolls all the evening, while the boys made the night hideous with their shrill whistles, blowing horns, etc., while others were examining their picture books. When the gathering dispersed all agreed in saying they never had such a good time before. We then decided never to try to have an entertainment again at Christmas time, when so little trouble would give so much pleasure. At Spence and Midlothian the gifts were distributed to the children after school, and every one seemed pleased with what they got. One girl, on receiving a scrapbook, exclaimed, "That's just what I have been wanting"; others, on receiving books and games, uttered similar expressions. The games took particularly well, thanks to West Hill, whence we received such a generous supply. And the quilts we are so thankful for! One poor family, which have attended church this winter for the first time, we found, had only two quilts to cover ten of them. One of the little boys, when asked how they kept warm, said, "We have to lie close together!" It is a great pleasure to be able to make them more comfortable. Many thanks to those who have enabled us to do so. T.J.H.

### Port Sydney Mission.

REV. A. R. MITCHELL, CATECHIST.

The Christmas-tree entertainment was held here on Friday, 10th ult., when a very pleasant time was spent with the

children. The programme consisted of songs, instrumental music, recitations, etc. A most important feature of the evening was a windmill made and manipulated by Mr. A. McInnes, one of the churchwardens, which gave great satisfaction. The presents were provided by the Sunday School teachers, Churchwoman's Aid Society, and members of the congregation.

The Christmas distribution was held in connection with Holy Trinity, Newholme (Brunel), on the 2nd ult., when two splendid bales of presents, kindly sent by Mrs. Boddy, from the St. Peter's W.A., Toronto, was received by the scholars with much gratitude. The articles were well chosen, and very acceptable. A very nice bale of toys, etc., were also sent from the Junior branch of the W.A. at Ancaster for the children who lived too far away from Sunday School to be able to attend. We thank our many friends very much for so kindly thinking of those children who would otherwise be overlooked.

The Grimsby branch of the W.A. sent a box of groceries for the poor of Brunel some time before Christmas, but unfortunately at the time of writing this article the box has not come to hand. It has now been traced to Algoma Mills, from where it is about to return.

St. Mary's Sunday School, Beatrice, was again thought of in a very practical way by the St. Peter's branch, Toronto. Two valuable boxes of clothing, toys, books, and candies were distributed among the children. St. Peter's branch

has been very kind to us in this mission, and we are very thankful to them.

The incumbent begs to thank Mrs. Boddy for a parcel of hymn books and copies of the Book of Common Prayer for the good of the Port Sydney mission.

A. R. M.

### Armenia.

The following letter is issued by Archbishop Lewis:

ECCLESIASTICAL PROVINCE OF CANADA.  
 To the Reverend the Clergy of the Ecclesiastical Province of Canada:

DEAR BRETHREN,—At a meeting of the House of Bishops, held in Ottawa city on January 9th last, the following resolution was unanimously passed:

"That His Grace the Metropolitan be requested to issue a pastoral letter to the clergy in all the dioceses of this province, asking the congregations, through them, to make an offering towards the relief of the suffering Armenians, many of whom are in great destitution, and in pressing need of food and clothing."

In pursuance of the above, I have to request that prayers be offered for our persecuted brethren in the East, by giving the necessary notice before the Litany and the prayer for all sorts and conditions of men.

All subscriptions and contributions are to be sent to the Rev. Canon Spencer, Kingston, Ont., and it is desirable that they should be forwarded not later than the first week in April.

I am very faithfully yours,

J. T. ONTARIO,

Metropolitan.

Kingston, Ont., Jan 22nd, 1896.



Garden River Indians.

### Bracebridge Mission.

REV. J. BOYDELL, INCUMBENT.

In sending a short contribution of news towards your next publication of THE ALGOMA MISSIONARY NEWS, I am painfully conscious of the fact that it must consist, in the main, of news which will be of purely local interest. This, however, must not deter me from doing my best to inform the Church-loving public that the several portions of the Diocese of Algoma are each in their different spheres of action alive to their responsibilities, and manifesting interest and activity in their special fields of duty.

For many years past Bracebridge has sorely needed a church worthy of the name, and suitable to the needs of the Church people of our town.

For three years St. Thomas' Branch of the Woman's Auxiliary has been actively engaged in providing a fund to be used as a supplement to the direct contributions of the congregation. The amount now standing to our credit in the bank is \$855. In addition to this, we have a subscription roll of church contributions in Bracebridge alone of nearly \$1,000. The site, which cost \$300, situated in a central portion of the town, has been given by a member of the congregation, to be deeded to the Bishop in due form, making a total contribution by the congregation of St. Thomas' of \$1,300 in direct and personal subscriptions, to which is to be added the sum before mentioned (\$850), raised through the instrumentality of the St. Thomas' Branch of the W.A., making a total of \$2,100 raised in Bracebridge itself. We may add to this sum a further amount of \$400, realized on the sale of some property, which was also paid for, in the first place, by the Church people of Bracebridge for the intended site of the church. This will augment our Building Fund to a total of \$2,500, all of which represents local contributions. We have not yet completed our list of local subscriptions, and hope to add a few more hundred dollars to this total. As our own people have thus put forth in the past and are putting forth at present every effort, we think that our noble society, the S.P.C.K., will come to our assistance with a supplementary grant to free us from debt upon the completion of the church. The total cost, including furnace and church furniture, is not to exceed \$3,500, and the architect binds himself to procure a tender for a sum not greater than this amount. It is the intention of the Build-

ing Committee to commence building as soon as practicable in the spring. Tenders will be advertised for in a week or two. The seating capacity is to be 250, and the architecture strictly upon Church lines. Indeed, we hope to have one of the model churches of Algoma. The material is to be of solid brick, with hollow walls. The building is to consist of nave, chancel, and cloister, and vestries for priest and choir. We trust that some number of THE ALGOMA MISSIONARY NEWS in the near future may contain a view of our completed church.

JAMES BOYDELL.

Bracebridge, January 30th, 1896.

### Port Arthur Mission.

REV. J. W. THURSBY, INCUMBENT.

ST. JOHN'S CHURCH.—The Advent season was marked in this parish by a series of very interesting sermons, delivered by the incumbent, upon "The Four Last Things," and the Litany appropriate to these subjects being sung by the congregation, kneeling, at the close of each service.

On Christmas Day the Holy Communion was administered to twenty-one persons at 8 a.m., while forty-two partook at the 11 o'clock celebration. "There Was Silence in Bethlehem" (Stainer) was sung by the choir in place of an anthem, the chants and hymns being also suitable for the occasion. The interior of the church had been effectively decorated by various members of the congregation, the choir-screen, composed of evergreens, being the most noticeable. On the Festivals of St. Stephen, St. John the Evangelist, and Holy Innocents, Morning Prayer was said in the parsonage, kindly lent to the congregation by the incumbent.

A watch-night service was held at 11 o'clock on the last night in the old year, which was well attended. The service was most impressive, the last few minutes previous to 12 p.m. being devoted to silent prayer. After the benediction had been pronounced the congregation dispersed, and greetings were exchanged all round.

The annual Sunday School festival was held in the schoolroom on Tuesday, January 7th. The children attended at 6 p.m., and were provided with tea, followed by an entertainment and distribution of prizes to successful scholars for the past year.

The chancel has been ornamented by the presentation of two oak chairs, for use

in the sanctuary, by Mrs. F. E. Gibbs and the St. John's Circle of King's Daughters. H.B.

### Emsdale Mission.

REV. RURAL DEAN CHOWNE, INCUMBENT.

The Sunday School Christmas entertainment of St. James' Church, Ebberston, was held on January 16th, when a most delightful time was made by the thorough enjoyment of the children. A good tea was provided by the parents, who assembled with the children in Mr. Metcalfe's house. After singing was ended, in which all for a time took part, the attendance roll was read by the incumbent, which spoke well for very many. The gifts were distributed according to merit. Then began again the singing, in which all joined, making a most enjoyable evening. No little portion of the success was due to the presence and talent of the Rev. F. C. H. Ulbricht, of Huntsville, who, in his usual manner, sang some lovely songs, to the delight of the whole assembly. We hope he will frequently visit the mission. We would here offer our most hearty thanks to those branches of the C.W.A. which contributed by gifts of various kinds to the mission.

An earnest appeal is made by Rev. Alfred W. H. Chowne for money to move the church at Ebberston a few yards, as it now stands too close to the Concession line, and has, since its building, stood on legs of cedar posts, so giving shelter from the heat in summer and from the storm in winter to all the sheep of the settlement which for all those years (thirteen or fourteen) have gathered there. The land underneath is in such a state that it will be necessary to move it back at least the width of the church. It is also necessary to put a stone foundation under it and lower it nearer the ground. We want money to buy the lime and do the stonemason work. All the rest of the work will be done by the farmers. We have not any church funds. Contributions will be gladly received by the incumbent, or by D. Kemp, Esq., Treasurer, Synod Office, Toronto.

A. W. H. CHOWNE.

St. Mark's, Emsdale, Jan. 23, 1896.

### Sheguiandah Mission.

REV. RURAL DEAN FROST, INCUMBENT.

It occurred to me to-day that the readers of THE ALGOMA MISSIONARY NEWS would be interested in hearing

something of our doings at this Christmas and New Year season. We have had our usual festivities, both religious and social, surpassing and eclipsing everything in the past. The Indians came out to church in full strength, with flags flying and all the glory of numbers, and fervour, and gorgeous ecclesiastical decoration. We had a hearty service, and large attendance at Holy Communion. In the evening there was the annual feast, which was conducted with more than customary good behaviour and warmth of interest. In the afternoon of Christmas Day I drove to the other Indian stations, where a large number had gathered to greet me; indeed, the reception was encouraging in the highest degree. And the decorations! There are no words in the English language that would convey any idea of their beauty and abundance. Holy Communion was also administered here. In the evening I held a service in St. Peter's, Sheguiandah, but the white people here are not so enthusiastic about Christmas as the Indians are, I regret to say. Still, it was splendid. We had our Christmas Communion on Sunday.

The annual distribution of clothing and other gifts from the W.A. took place on Tuesday evening, New Year's Eve. A great many good and useful things were given away to the needy and aged, and the children more particularly. The old women were given quilts and petticoats. There was much laughter and enjoyment. I am instructed to thank the ladies of the W. A. for their kindness and sympathy. On New Year's Day I went to the other Indian station, where they had a feast prepared. I was invited to a seat at the head of the table, and after the feast was over I distributed the gifts through the medium of a "fish-pond."

I am glad to say that there was very much less drinking in the Reserve this year. At Sheguiandah none.

I go to the stations across the lake as soon as the ice is good. I try Whitefish River to-morrow. F. F.

Sheguiandah, New Year, 1896.

### Burk's Falls Mission.

REV. C. PIERCY, INCUMBENT.

The Sunday School children of All Saints', Burk's Falls, and of St. Paul's, Sundridge, had their annual Christmas-tree entertainment and distribution of presents. To our friends in Toronto (Church of the Ascension) and Hamilton (Christ Church) who contributed to the festivals we all desire to express our sincere thanks. At Burk's Falls the gathering of children and their parents had the pleasure of a few words from the lips of the Commissary (Archdeacon Llwyd), who was forced to stay there overnight on his way to Maganetawan. The teachers of the school delighted the incumbent and his wife by the evidence of their kindly feelings shown in the present given by them. The Sunday School has for the past year maintained a greater average

attendance than ever before, and is by far the most encouraging feature of the Church's work.

In both places there are schemes on foot to improve the churches: In Sundridge to provide carpet for the chancel end of the church, and at Burk's Falls to provide funds for the erection of a bell tower. In both instances it is the women who are the promoters and chief workers.

### An Archidiaconal Visit to Maganetawan Mission.

The Venerable the Archdeacon of Algoma arrived at Maganetawan, *via* Burk's Falls, early on the 8th of January, for a tour of inspection in the mission. The first service was held at Spence at 3 o'clock that afternoon in the Mission Hall. The Archdeacon administered Holy Communion to five persons, and then drove to a house about a mile away to baptize a child, returning with me to the parsonage, tired and hungry, after a drive of fifteen miles. On Thursday, at 1.30 p.m., we started for Dunchurch, fifteen miles away, which was reached soon after 4 o'clock. The unfinished church building was at once inspected, and then Mr. Markham invited us to his house for tea. Service was held in the evening in the old schoolhouse. One child was baptized, and after the sermon Holy Communion was administered to seven persons. At the close of the service a business meeting was held in order to decide what should be done with the church building. The Archdeacon put it to the vote of the congregation, and it was unanimously decided to retain possession of the structure. He asked for information as to the outlying places, of which there are several ten or twelve miles away from Dunchurch, and said that if the congregation would take steps to pay off the debt of \$40, and contribute to the stipend fund to the best of their ability, he would consider the advisability of making arrangements for a student to come and work amongst them in the summer of 1896, with a view of forming a separate mission (if the change met with the Bishop's sanction), with Dunchurch as the centre. The congregation undertook to subscribe, through the envelope system, a local quota of \$55. The Archdeacon said he would endeavour to obtain grants from "The Burnside Trust" and the S.P.C.K. to help towards the expenditure necessary to complete the church, on the condition that the congregation fulfil its pledge to pay off the existing debt of \$40, which on their part was promised. A vote of thanks was tendered Archdeacon Llwyd for his visit. During our stay at Dunchurch the visiting dignitary was entertained by Mrs. L. A. Kelcey, and the catechist by Mr. Markham. Next morning, after making two or three calls, a start was made for Maganetawan, stopping at Mrs. Simpson's, Poverty Bay, where dinner was provided for us. Three children were here baptized, at the adminis-

tration of which sacrament seventeen persons were present. A call was made at another house where a baby was to be baptized, but the parents promised to bring it to St. George's Church on Sunday morning if the weather was favourable. The parsonage was reached about 4.30 p.m. The Archdeacon enjoyed a well-earned rest on Saturday, though several called to have a chat with him. On Sunday morning service was held at St. George's Church, where a goodly number were present, in spite of the storm the night before. Notice might be directed to the fact that one old man waded through snow up to his waist, and an old woman walked two miles. The Methodists gave up their service, and quite a number of them came to church. The two sacraments "generally necessary to salvation" were administered, four children baptized, and a dozen souls partook of the Lord's Supper. After dinner we started for Midlothian, with the intention of going on to Burk's Falls after service. But the roads were so bad that Midlothian was not reached till 4 p.m., instead of 2.30. However, late as we were, we found a congregation of about thirty persons awaiting our arrival. After Evening Prayer and sermon we stepped across and had tea at Mrs. Guttridge's, and, being persuaded that the roads were too bad for us to get to Burk's Falls (besides, it was dark and windy), we were glad to accept her kind offer of hospitality for the night. After a night's rest and breakfast we bade our hosts good-bye and turned our faces in the direction of Burk's Falls, where the Archdeacon wanted to catch the south-bound train for Huntsville. But we missed it by half an hour. The roads were very bad, and the drive a tedious one. The horse walked nearly all the way. The pitch-holes and sidling places were so plentiful that the ups and downs and lurches one way and then the other made the trip worse than an ocean voyage. However, Burk's Falls was reached at last, and if we lost the train we found a hearty welcome at the Rev. Charles Piercy's, who with Mrs. Piercy entertained us at lunch. After a few hours' rest for man and beast, I took leave of Archdeacon Llwyd and Mr. and Mrs. Piercy and turned my horse's head homeward, reaching Maganetawan about 7 p.m.

T. J. H.

### Voluntary Schools and the Rates.

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

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

The claim of voluntary and, in particular, our own Church schools to share in the rates is, in the first instance, a question of reason and justice, and as such chiefly I ask you now to consider it.

In this aspect the first point to note is that neither in theory nor in practice can a child's education be divided into two

wholly separate parts, one secular and the other religious; and this is important, for it means that a school absolutely neutral in religious matters is an impossibility.

Obviously, to begin with, there may arise at any time occasion for guidance in manners and morals—a distinctly religious function; for not only are manners and morals themselves part of religion, but they are vitally affected by their association with, or dissociation from, further points of religious faith and practice.

A school which ignores this side of education will obviously engender a bad tone in its scholars. A school which attends to it has crossed the frontier, and becomes a teacher of religious truth and a director of conscience. Now, though these be matters on which most men in this country are agreed, they are none the less religious matters, and in our eyes more efficaciously enforced in their connection with full religious belief by a management essentially Christian.

Or, again, while subjects like arithmetic may be taught without reference to religious and ecclesiastical points, history cannot be. We know only too well what an influence one-sided and misleading histories have had in the past 200 years in turning Scotland into a Presbyterian country. And though impartiality in books may be attainable, yet the teaching of history cannot ignore or be separated from moral and ecclesiastical matters.

Yet again, a child's school differs widely from an adult's class. Children are very susceptible to atmosphere; they spend a large part of their time in school, or at school work; they learn to regard school as the home of all wisdom, and the entrance to all that is great and admirable in life. According, then, as the whole tone of the school, its time-table, its books, and, above all, its teachers, be or be not positively Christian, it is training the children either for or against Christianity.

To banish God out of sight, to forbid all mention of His revelation in Christ, where naturally it would appear, to offer Him no thanksgiving, to make no prayer to Him, in fact, not to show that there is a God, is to show that there is no God. Mere negative secularism would not, of course, be so injurious to the child, so wounding to the conscience of the Christian parent, as the positive inculcation of secularist dogma; but an evil thing remains evil, even if worse be conceivable.

On all these accounts, then, we recognize that a day school will not and cannot be neutral in its religious influence, and, therefore, we desire that there be some guarantee that the tone of our school be in accord with our religion.

In the next place, we assert that even if bare neutrality were possible it would not be acceptable. We Christians require the active aid of the day school in giving due religious training to our children.

Christianity is everything or nothing—it is either incomparably the most important element of education, or else it is sheer waste of time. To us it is the former; and so, desiring for our children full and

definite instruction in faith, and guidance in morals, and believing, as we do, that this will best be done in living union with the organized life of the Church, we establish our Church schools.

It is a common mistake to forget that Christianity requires a definite course of teaching—moral, historical, and practical; and though the result be of little value without the Spirit—and in fostering spiritual growth—the influence of the home is by far the most potent earthly agency, yet next to the home comes the school, and the imparted knowledge and the acquired instincts of which we speak are necessary. Men do not refuse to buy a purse because the salesman cannot fill it with money; neither will we cease to value religious training because God alone can make it living.

Shall, then, a school board guarantee for us what we desire? A board elected triennially on a suffrage with which Christianity has nothing to do! A board that may acknowledge no responsibility at all in religious matters, or may even be actively and positively anti-Christian! Or, if it be for a season Christian, its religious prestige and authority is not great—its responsibility is no man's in particular; its creed is a transient compromise, and its teachers are practically independent of the passing three years' régime! We will not take our children from the Church and hand them over to the board.

But, it has been said, you may teach all that you want in your Sunday Schools. *O sancta simplicitas!* God forbid that I should undervalue the weary and unthanked labours of our Sunday Schools; but to say that they are sufficient is almost to treat the question as a farce. Besides which there ought to be no need for Sunday Schools.

Or, again, we are told to give our children their religious instruction at home. But how many homes are able, even if they are willing, to undertake the task? Or why, on this argument, have schools at all? If we are to leave the most important branch of instruction to chance, why not every branch? Moreover, the day school takes up so large a part of a boy's life that it would be a hard thing to give him a distinct and practically rival system of schooling in addition.

So it has with more seriousness been proposed that, instead of having schools of our own, Churchmen should be permitted to enter the board schools at certain hours, and instruct such children as were desired to attend by their parents. As to this, time allows me only to say briefly that, while we should welcome such an arrangement where Church schools were an impossibility, we could hardly accept it as sufficient in itself.

Thus, then, we require Church schools for two reasons—first, because the religious influence cannot be neutral, and that which is not for Christ is against Him; secondly, because we require their active aid in training our children to know God and to live uprightly.

If the object of this paper were to rouse from their apathy some of us who slumber, I should now have to treat of the truth of our religion—of the necessity that lies on us of neglecting no means for sustaining and spreading it abroad, and of the actual work done by our schools. But our concern now is with our rights as members of the State; we are addressing ourselves to those who are not wholly with us in religious matters, but who are, I trust, all honourable men, with the cause of religious liberty, and even equality, very dear to their hearts.

(To be continued.)

### Acknowledgments.

RECEIPTS AT SYNOD OFFICE, TORONTO, for Diocese of Algoma, to Dec. 31st, 1895.

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Huntingdon, St. John's S.S., \$2; Huron Diocese W. A., \$14.

FOR SPECIAL PURPOSES FUND.

For *Dorset Church*.—Grace Church, Brantford, \$25.

For *Grassmere Church*.—Grace Church, Brantford, \$25.

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Mr. F. R. Godolphin tenders his thanks for a box of books for the Sunday School at Sturgeon Falls, received from Rev. A. Brown, of Paris, Ont.

The Rev. A. J. Young, North Bay, desires to thank most heartily those friends of his mission, known and unknown, who for some time past have most regularly sent him various religious and secular papers, which are much valued and greatly appreciated by himself and many others. The *Graphic* would be much valued, also *The Sunday at Home* and *Leisure Hour*, monthly parts.

Mr. Young also gratefully acknowledges receipt of postal order for £3 10s. per Miss Young, of St. Leonards-on-Sea, England. The amount has been used in part payment for the furnace for the new church.

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the various useful articles sent to his mission for distribution, as also the gifts for Christmas trees at the outstations, per Mrs. Banks.

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