

The Algoma Missionary News.

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The Algoma Missionary News

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

Notes by the Way.

ON the threshold of the year,
See the Lord is standing near,
And the heart forgets its fear
In His smile.
Trembling soul, He speaks to thee:
I, Myself, thy Guide will be,—
All the way is known to Me,
Mile by mile.

THE service of domestic life is a great discipline of humility, piety, and self-control.—*Manning.*

REV. R. S. LOCKE, who has lately had temporary charge of Aspidin Mission, left the diocese at the end of December last.

GREAT souls are always loyally submissive, reverent to what is over them; only small, mean souls are otherwise.—*Carlyle.*

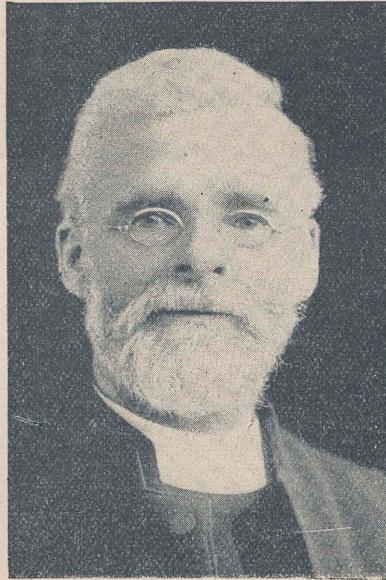
THE usual Epiphany Appeal of the Church in Canada in behalf of foreign missions was duly read in the churches in Algoma.

THE Committee on Synodical Organization is summoned to meet in the vestry

of All Saints' Church, Huntsville, at 9 a.m., on the 14th inst.

VEN. ARCHDEACON LLWYD welcomed the New Year in on the train at South River. He was returning from his visit to Powassan Mission.

It is, indeed, a happy fact to relate that on all sides our subscribers write to express their appreciation of our new venture in illustrating our paper.



The Ven. T. Llwyd,
ARCHDEACON OF ALGOMA.

Our illustrations this month give (1) a lifelike portrait of the Ven. the Archdeacon of Algoma, and (2) a view of the Indian Homes at Sault Ste. Marie from the river.

THE Commissary (Ven. Archdeacon Llwyd) takes a trip to Maganetawan Mission during the second week in January, arriving in the mission on the 8th, and returning home on the 13th.

THE Bishop has appointed Rev. M. C. Kirby, of the mission of Oliver, to be the Rural Dean of Thunder Bay. We bespeak the heartiest congratulations of all the clergy in the diocese who know Mr. Kirby.

"THE Children's Guild" of St. Luke's Church, Sault Ste. Marie, have had their sale of work, and did very well. The proceeds amounted to about \$30, which will be devoted to the church building fund.

REV. LAWRENCE SINCLAIR, at one time a missionary in Algoma, and lately at Salem, Oregon, in the neighbouring republic, is about to remove eastward to a post in the Diocese of Albany, in the State of New York.

VERY recently, Rev. E. Lawlor, M.A., priest in charge of the mission of Schreiber, was united in holy matrimony to Miss Bertha J. Howey, of Pembroke, Ont. The ceremony was performed at Chapleau by Rev. B. T. G. Marriott.

MR. S. H. MORGAN has arrived at Webbwood, where, as a catechist, he will work under the direction of Rev. W. M. R. Seaborne, the priest in charge of the mission, extending for many miles on the Sault branch of the Canadian Pacific Railway.

OUR poor settler is poor, indeed, this winter. Hay is so dear that he cannot afford to purchase, even if there be any within reach. As a result, cattle must be sold (sacrificed?), lest they starve. The market is glutted, and prices are the lowest on record.

SAYS the *Church Family Newspaper*: "Very few Scotchmen are aware that a son of the great Scotch Reformer lies buried in the parish church at Clacton, in Essex. The gravestone bears the inscription that it has been erected to the memory of 'The Rev. Eleazor Knox, son of the Scots Reformer, and vicar of the parish.'"

AN item chanced to meet our eye that supplied the information that in the city of Hamilton (Diocese of Niagara) Rev. Thomas Geoghegan is a candidate for a

seat at the Board of Education. We hope he may succeed in the contest. Clergy, as a rule, know too little of our educational system, and evince too little interest therein.

THE weather this Christmas season was remarkably warm and mild and wet. After some severe frosty days and a good snowfall came a ten-days' rain. The snow gradually disappeared. Then the frost began to come out of the roads, and succeeded in doing so, and making it almost impossible for horses to plunge through the mud.

GOD made His will known to Abraham, bidding him leave his country, his kindred, and his father's house. Severe as were the hardships which this call involved, painful as it must have been to flesh and blood to break the ties which bound him to his family and his people, Abraham straightway obeyed and went forth, "not knowing whither he went."

1895—A Look Back.

Once again the advent of a New Year bids us for a moment look behind at the year just fled. During 1895 many were the blessings showered upon us as individuals and as a people, the barest reference to which compels our hearts and minds to wing thanksgivings to our Heavenly Father. But it is with reference to diocesan life and growth we are now more concerned in these columns.

By God's favour, we are again permitted to say that death has not removed a single missionary from our ranks. Illness has been the lot of a few, instances being found in the persons of our Bishop and the Archdeacon of Algoma. Hoping for a complete recovery, the Bishop is again wintering in the balmy climate of southern France, whence we trust he will return to the diocese in the enjoyment of renewed health and vigour. Archdeacon Llwyd, whose illness in the summer enforced his absence from the Triennial Council of 1895, seems to be almost wholly in the enjoyment of his wonted health and spirits, evidence of which is seen in his active performance of the duties of Commissary in the diocese during the Bishop's stay abroad. Three of our missionaries have been called upon to bear the trial and sorrow of widowhood, while one mourns the loss of a bright and promising son,

Our letters are now dated A.D. 1896, and we are reminded that we are each a year older. It is almost an absolute certainty that the experiences of the past year have been of great value to every missionary in Algoma. It is not less certain that to some it is increasingly apparent, as the years come and go, that loss of power—physical and mental—prevents the accomplishment of work done in the past. The thought, not to say dread, of the future is cloudy, not bright. Life has been shortened, health impaired in the performance of duties no missionary desires to shirk. Life has been sustained—that is all—by a stipend too small to permit of a "laying up" for the maintenance of a home when no longer able to work. Sacrifices have been made. The call was heard, mission was given, and men whose abilities and prospects in this world pointed to a life of quiet and unworried success threw themselves—body and soul—into the missionary field of Algoma.

"But why tell us this?" says some one. Well, for this reason: The Church upon whom lies the duty of providing for the necessary wants of her worn-out missionaries must know of the want before she can provide for it. And, lest it be forgotten, the want must sometimes be emphasized, as it was in the appeal for a superannuation fund, which found a prominent place in the Bishop's charge at the Triennial Council. The Algoma missionary goes to his post without any assurance that provision can be made in the direction indicated, but with faith that He Whom he serves will not permit him to want, and with the conviction that corresponding work finds expression in the making known to the Church as a whole the needs of this portion thereof.

Changes there have been. Two have gone from us to other dioceses—Rev. H. P. Lowe, M.A., the faithful parish priest of Aspdin, Muskoka, to Toronto, where, at the Church of St. George, we hope he is enjoying work at once congenial and much blessed; Rev. W. C. Bradshaw, M.A., who came to Algoma in 1894 from Colorado, U.S., left this jurisdiction for that of Rupert's Land, and now fills an important post in Winnipeg. Among our most recent accessions is Rev. E. J. Harper, B.A., who came from the diocese of Colorado. Our numbers have been swelled by the ordination to the diaconate of Revs. F. C. H. Ulbricht and A. H. Hazlehurst, while Revs. D. A. Johnston,

W. J. Eccleston, A. R. Mitchell, and J. Pardoe were advanced to the priesthood. When it is said that the number of missionaries in Algoma was in 1895 greater than at any previous date our readers know that surely, if all too slowly, the Church is advancing on her mission. The year just gone has, however, seen a greater advance within the diocese than has marked any previous year since the year when Algoma was set apart as a missionary territory, governed by its own Bishop. In 1895 the Triennial Council, representing the clergy and laity of Algoma, unanimously adopted resolutions in favour of seeking as much synodical organization and powers of self-government as a missionary diocese could obtain. That was in August. In the following month the Provincial Synod, representing the Church in eastern Canada, granted our prayer, and took steps to give effect to Algoma's laudable aspirations. Here is perceived a step in a movement which, in 1898, will result in the establishment of an order of things calculated to give a stimulus to Church life on all sides. God's blessing will undoubtedly rest upon the earnest and well reasoned and much prayed over plans to advance the kingdom of Christ here.

Increased vitality seems to possess the management of the Indian Homes at Sault Ste. Marie since Mr. J. L. King assumed the post of principal. Other notes of progress can be observed in the completion and opening of the new church of All Saints', Huntsville, an illustration of which appeared in our last issue; the improvements in many churches, and the reduction of debts in several directions; while an increased total offering for objects extra-parochial (if the term be permitted where no parishes are) betokens progress upon which rests the giver's benediction.

Two more words. First, our friends. To our friends in the Motherland, the officers and members of the Association in England for Union in Prayer and Work with the Church in Algoma, our gratitude is ever due. At this moment, when Britain stands on the verge of war, and while our prayer is that honourable peace will prevail, we are most sensitive to the heart-throbs that tell us how near and dear to each other we Britons are. Thankful we are for belonging to a Church—a national Church—which in her liturgy inculcates the spirit of loyalty

both to the King of kings and also to our beloved Queen. "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." The second word is about ourselves. A new venture was made four months since when pictures of persons and things began to have a place in our columns. It is an effort to give to our readers in England, and in Canada, too, some idea of the country in which we live. It is believed that appreciation of the change will result in a greatly augmented list of subscribers, for it must be remembered that by helping the circulation of THE ALGOMA MISSIONARY NEWS you help the diocese as a whole. Can you not help us to double our circulation at home and abroad?

The Christmas Pastoral.

The following from the Bishop came to hand too late for the December number:

To the Laity of the Missionary Diocese of Algoma:

MY DEAR BRETHREN,—From my distant place of sojourn I wish you and your children a happy enjoyment, not only of the gladsome Christmas season, which is once more approaching, but of all the priceless blessings which it carries with it—above all, of that which is at once the root and crown of all God's "good and perfect gifts," the "unspeakable gift" of His well-beloved Son, "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." May the presence of Him who was Virgin-born be with you in your hearts and homes, sanctifying your joys, sweetening the bitterness of your sorrows, and cleansing your daily life of all that is not according to "the mind which was in Christ Jesus."

On the day commemorative of the Saviour's nativity I trust that God's House will be crowded to the doors with devout worshippers, and that His Holy Table will be approached by every reverent and faithful communicant whose attendance is at all possible.

On that Holy Table you will, as usual, lay your free-will offerings. According to the established custom of our diocese, they are to be sacredly set apart as a gift to your clergyman. No deduction is to be made for any other object whatsoever. It is to be a special gift, over and above his proper stipend. Many of you, doubtless, have already paid him your dues. If so, present some additional offering on

Christmas Day. Some, it is to be feared, have failed to do so, and, while receiving spiritual gifts at his hands, have given nothing in return. If so, make up what is deficient for the past year, and clear your consciences, and so make your Christmas a happy one by henceforth wiping out all your indebtedness to him. For he is to you God's minister and messenger, charged with the delivery of the "glad tidings of great joy." Neglect of him is neglect of Him who sent him, while a free-will offering to him, for the love of Christ, who came as at this time, is in His sight "as an odour of a sweet smell, a sacrifice acceptable and well pleasing unto God."

"Brethren, pray for us."

Yours faithfully in the Lord,

E. ALGOMA.

Mentoné, Advent, 1895.

Port Carling Mission.

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

The Christmas services in this mission were fairly well attended. St. James' Church looked very pretty indeed with its gladsome Christmas-like appearance. The schoolhouse at Gregory was likewise adorned with evergreens and mottoes. The weather was like spring weather, but the roads were anything but spring-like. We had very severe weather before Christmas and good sleighing, but on Christmas Day there was not a particle of snow left.

Four years ago I went to the out-stations in a boat on Christmas Day; the following three years I drove and had sleighing; but this year I took wheels. On the Thursday following Christmas week the Gregory Christmas tree took place. This year the presents were purchased by the parents of the children, as the majority of the parents in this station are of the opinion that there are other places which stand more in need of assistance than they do. This is a step in the right direction, and I trust their circumstances may always be such as will allow of their keeping up what they have now begun. The tree was well laden with gifts for children and others. Among the gifts was a very handsome present to Mrs. Minett, who teaches the Bible Class; it was presented by her pupils, and consisted of a costly large print Prayer Book, and a very prettily-bound hymn book. A good programme and an abundance of cake, tea, etc., were in store for those who braved the storm to be present. At

11 o'clock the proceedings broke up, and all went home satisfied that they were fully repaid for coming out.

The Christmas tree and entertainment at Port Carling was likewise a success. It took place on the evening of New Year's Day. Victoria Hall was nearly packed, although the weather was stormy and the roads were blocked with snow. The tree looked charming, laden with presents from the junior branch of the Church of the Redeemer, W.A., Toronto. The programme was entirely in the hands of the children, who took their several parts very well indeed. The parents had provided a sumptuous tea, and the proceedings wound up at the early hour of 8.30 p.m., when all went home happy.

Our annual winter concert takes place (D.V.) on Thursday, 23rd inst., an account of which will be forthcoming in the February issue of THE ALGOMA MISSIONARY NEWS.

As sickness still prevails in the mission I am kept very busy, so I am unable to write more for this month. W.A.J.B.

Ilfracombe Mission.

REV. J. PARDOE, INCUMBENT.

On Monday, Dec. 23rd, a successful tea, concert, and Christmas tree, in connection with St. Mary's Church, Novar, was held in the hall. The doors were opened at 6 o'clock, and about forty-five children belonging to St. Mary's Sunday School, with their parents and friends, quickly assembled. Tea was partaken of, and was followed by a concert, most of the performances being remarkably well rendered by the Sunday School children under the tuition and leadership of the incumbent's two daughters. Rural Dean Machin very kindly consented to be present, and gave several short and excellent addresses. During the evening, the children, who had been gazing with rapture at the well-laden Christmas tree, were made supremely happy by the receipt of presents therefrom. Another important feature of the evening was the sale of useful and fancy articles made by the members of the Woman's Church Aid Society and others, which realized several dollars.

A social gathering was held in the schoolhouse at Ilfracombe on Friday, December 27th. Tea was served, a good concert fully appreciated by the audience, and the Sunday School children received gifts from a well-filled Christmas tree. Many thanks are due to Mrs. Smith,

Messrs. Witley, Smith, and Malkin, who spared no effort to make this gathering the success it undoubtedly was. The incumbent presided. Thanks are also due to Mrs. Harston, Toronto, who supplied candies, toys, etc., for the Christmas tree.

The annual gathering at Ravenscliffe was to have been held on New Year's Eve, but, owing to the fearful storm, was postponed until the 8th inst. Success crowned the efforts of the Sunday School superintendent and teachers, and everything passed off very well indeed. The children with their friends assembled for tea at 5 o'clock, listened to a good programme, consisting of songs, recitations, readings, etc., and afterwards received presents of toys, clothing, books, etc., kindly sent by friends in Toronto and elsewhere.

J. PARDOE.

Novar, 1896.

Manitowaning Mission.

REV. H. C. AYLWIN, INCUMBENT.

Some time since I was invited by the incumbent, the Rev. H. Aylwin, to visit this mission in the capacity of rural dean. I had an enjoyable drive there in spite of snowstorms, and was hospitably entertained by our friend the incumbent, and his good wife. We visited the church, and found everything satisfactory. The building has been painted thoroughly on the outside, and the panelled walls and groined ceiling inside (which were put there while Rev. J. C. Johnstone had charge) very nicely stained and varnished. We examined the record of congregations and services, and found it gratifying. On all sides were signs that were encouraging. Some other improvements projected by the incumbent will add still more to the progress already made. This church was built by Rev. Dr. O'Meara many years ago, when Manitowaning was in its palmy days—a flourishing Indian village.

An old Indian who lives at Sheguiandah gave me a very interesting account of the beginning of Manitowaning. He said: When the ship arrived that first brought to these shores the gifts for the Indians from the Government, it was found difficult to effect a landing at any place in the neighbourhood. They followed the shore around near where the Indians were encamped, but found no suitable landing place. They then sailed into Manitowaning Bay, and coasted down until they reached the foot of the bay, and there the

water was so deep at the shore that they could run the bow of the schooner in and tie up to the trees. They then felled a few trees and set up their tents. The Indians in the neighbourhood were notified, and came for their guns and blankets, kettles, rice, and provisions, which were doled out to them. Amongst other things they were given some small tomahawks, with a head made to act as a pipe and the handle for the stem of the pipe, being perforated to smoke. Some of these, until lately, were still in existence as a monument of the imbecility of the Indian Department of that day. That was the beginning of the Indian village of Manitowaning, for the Indians stayed there, and cleared the land and built a village.

The officers of the Indian Department resided there—a doctor, clergyman, and a schoolmaster. Then it was that Dr. O'Meara, the missionary, went to England to collect funds, and built the present St. Paul's Church. It is a very large church, big enough for an army nearly, but the Indians tell me it used to be filled in Tatebawa's time (that was the Indian name for Dr. O'Meara). After the Indians left, when the island was ceded and the reserves apportioned, Manitowaning was surveyed as a white village, and the lots sold. Some few settlers came, and some stores and other buildings were erected, and the inevitable hotel. The church was neglected, for the Indian missionary was removed elsewhere. At length, when the windows were broken, and the roof was giving way, an effort was made to repair it, and services were occasionally held until, as the place grew, it was made the headquarters of a mission, and finally improved till it exhibits now the glories of complete restoration. It is an imposing structure, and occupies a splendid site. It can be seen for miles. It was seriously suggested once that the spire should serve for a lighthouse and the sexton every night should hang a lantern upon it, and so save the expense to the Government of building a lighthouse, and the church be remunerated instead; but for some reason or another the idea was not carried out. When the Bishop of Algoma comes to make his episcopal visitation all the inhabitants of the village can come to hear him, and they can be easily accommodated, so commodious is the building. I have often ministered in the church, but I would like to have been there in its

palmy days, when the large building was crowded with the dusky forms and faces of the Indians, and when, it is said, they sang the *Te Deum* with such melting tenderness and pathos that strange heathen Indians coming in were completely overcome with emotion.

F. F.

Powassan Mission

C. H. BUCKLAND, CATECHIST.

ST. MARY'S CHURCH.—During the last month of 1895 we have been working steadily, preparing for the annual Christmas tree and concert, which took place on December 24th, and was a decided success. On December 29th—First Sunday after Christmas—special services were held, when the Ven. Archdeacon Llwyd preached two eloquent sermons. He officiated at Holy Communion at eleven o'clock; also at a special celebration at four p.m., for parishioners who had been unable to attend, owing to illness.

On New Year's Eve a very pretty wedding took place, the church being prettily decorated for the occasion. The contracting parties were Miss Mary E. Jacques, daughter of Mr. A. Jacques, and Mr. David C. Hutchison, the popular school teacher.

C. H. B.

Mission of Sturgeon Falls and Warren.

F. R. GODOLPHIN, CATECHIST.

The Christmas services in Warren, Cache Bay, and Sturgeon Falls were bright and hearty, though the congregations were not large. The church in Sturgeon Falls was beautifully decorated, a handsome stained glass window, the gift of Miss F. E. O'Neill, a member of the congregation, adding much to the effectiveness. The church property has been improved during the last six months by a picket fence erected around the lots, the reshingling of the building, etc.

On December 23rd the Sunday School held their Christmas entertainment, a goodly number of parents and children attending, and the programme being most creditably rendered. The gifts were purchased with the offerings of the Sunday School since its commencement.

F.R.G.

DEAR READER,—We wish you a happy, peaceful, prosperous new year, and ask you to help Algoma by adding, through your personal influence, at least one new subscriber to our paper.

Algoma Indian Homes.

Mr. Wm. Van Abbott, in writing to the Deputy Superintendent-General of Indian Affairs at Ottawa, says: "Before closing my report I must say a few words regarding the Shingwauk Home for Boys in the town of Sault Ste. Marie, now under the management of Principal Geo. Ley King, Esq. I visit this institution every month, and find that during that gentleman's management very great improvements have been made. The inside of the institution has been entirely remodelled, and a number of cupboards and partitions have been taken down, thereby giving a greater amount of room and more ventilation. The water supply is very good, brought up from the river by pipes to a large tank

younger ones, who are well looked after by Mrs. King, the wife of the principal. There are now in the house sixty-five boys and two little girls, two and four years old, who are kept as special wards of the department.

Besides general schooling, the boys are taught various trades—carpentering, tailoring, bootmaking, and farming, in which they take a great interest, and are, as a rule, making very satisfactory progress.

On all my visits I have found the school department doing very well.

Since Mr. King's advent he has been very fortunate in having little or no sickness among the pupils under his charge.

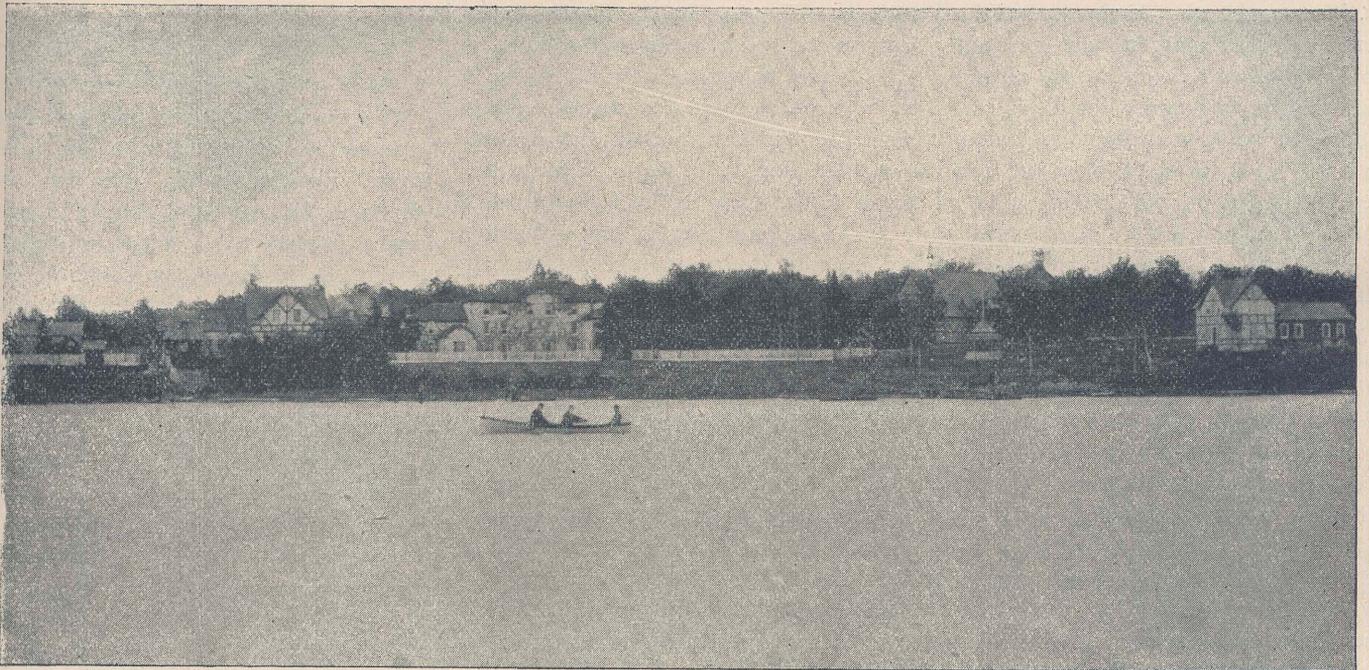
I have the honour to be, sir,

Your most obedient servant,

WM. VAN ABBOTT, Indian Agent.

can readily conceive, and how spontaneously the tenderest sympathy of a great multitude beyond the bounds of the mission will go out to the bereaved father, mother, and brother. But even heaven itself needs some of earth's most precious treasures to enhance the beauty of the place which Christ has gone to prepare for His people; and it is by their removal yonder that He best secures alike their safety and the highest welfare of those who survive and mourn. May He comfort them as He only can!

I presume I may safely take it for granted that the clergy and laity of Algoma, and possibly its friends beyond its bounds, will be interested to know that I am already, in God's goodness, in a position to report very favourable physical progress. Indeed



General View of Shingwauk Home from St. Mary River.

in the building, which affords great protection against fire and supplies the institution throughout with water for the use of the boys.

The dormitories are kept clean and neat. New* bedsteads are certainly required, and I believe that a grant has been made for this purpose. The present wooden bedsteads have been in use for over twenty years. Everything is conducted in a very satisfactory manner. Meals are very good, and any Indian child getting into this institution may consider itself well off and well cared for. For a more happy and contented lot I have not come across, especially the

* The old wooden bedsteads have been discarded and new iron bedsteads substituted, thanks to the generosity of the Department.—G. L. K.

The Bishop's Health Improving.

DEAR MR. EDITOR,—As my London communication does not appear in your November issue, I may take it for granted that it was, as I feared when mailing it, too late for insertion, though for the sake of our little, unassuming, but valuable diocesan "organ" I would rather suppose that its non-appearance was due to the rare and unusual event of a plethora of other intelligence.

From a letter just received I learn that a sad calamity has befallen one of our clergy by the drowning of the elder of his two sons in Lake St. Mary, in front of the parsonage. How such a sorrow must cloud the sunshine of a Christian home I

I think I may safely say that I am beginning to feel more like my old and younger self than for some years past. The improvement is due to a variety of contributing secondary causes, such as the delightfully recuperative qualities of the Riviera atmosphere—long walks through scenery than which there is none lovelier in Europe, by roads almost as perfectly smooth as a billiard table, winding in and out among the valleys, or where there are no roads, zigzag short cuts up the steep hillsides among the pine and olive groves; over and above this the opportunity of observing a regular dietary, with the careful exclusion of certain edibles which medical orders have placed within the "index expurgatorius," and last, but not

least, a temporary freedom from the haunting, pursuing, financial care which must ever attend on the administration of a diocese such as that of Algoma. My correspondence, also, is very materially diminished, thanks to the intervention of my excellent Commissary, Archdeacon Llwyd, who, at my request, lays his large, comprehensive grasp on all official communications, and deals, finally, with those which admit of immediate settlement, forwarding only those "weightier matters" in which two heads are better than one.

Though absent, however, from my diocese, it is daily in my mind, nor am I forgetful of its needs, both spiritual and temporal. In connection with the former, you are probably already aware that, before leaving London, I had interviews with a student from St. Boniface College, Warminster, who, having passed the Cambridge preliminary, has just gone out with a view to ordination on my return. Meantime he will assist the Rev. Mr. Seaborne in his long district, stretching, as it does, for a distance of about 120 miles, and, as yet, not possessing a solitary Church of England edifice. Mr. Morgan's earnestness and ability give ample promise of efficiency. Then as to temporal needs. I am just now endeavouring, among other duties, to arrange for a ladies' working party, with a view to a sale of useful and ornamental articles towards the close of the season, the proceeds of which are to be applied towards the erection of a church in a district where it is sorely needed. Lady Forester has taken the matter up with the liveliest interest, and is now issuing invitations to an "at home" in her lovely villa on Jan. 8th, when her spacious drawing-rooms will, for the first time, echo to the sound of Algoma missionary news, and, judging by indications continually recurring, the diffusion of intelligence about it is sadly needed. Indeed, "Wanted, information," might well be one of our standing forms. Only the other day I received a letter from a parishioner, addressed to "the Bishop of Likoma"; and not long ago our missionary diocese appeared in a prominent English journal as "The Diocese of Ammonia"! Another communication, however, received on Christmas morning, more than atoned for the injury, containing, as it did, two contributions amounting to 350 francs (\$70) towards the cost of the church in question. On this point I will only add that I will be quite content that either myself or my diocese shall be called even worse "bad names" than

these, so long as the "damages" paid are equally substantial.

I regret to say that our English Association has sustained a very heavy loss by the recent resignation of the General Secretary. Mrs. Stubbs' health has not been at all equal to the discharge of the onerous duties of the office, and she feels compelled, most reluctantly, to make way for her successor, though she is good enough to hold out a hope that the result of a year's total rest may possibly be to admit of her resuming her secretarial work. We devoutly trust and pray that the Giver of "every good and perfect gift" may so order events. Meantime, it is no easy matter to discover a worthy substitute. J. W. Goodday, Esq. (14 St. Stephen's Road, Bayswater, London, W.) has kindly volunteered his services as an experiment till spring, and all diocesan communications will be addressed to him.

In common with a host of others, I was rejoiced to learn that at the recent general convention an old and reliable co-worker, Rev. P. T. Rowe, of Sault Ste. Marie, Mich., U.S., had been nominated to the bishopric of Alaska, and; still more, had had the courage to accept the call as a divine summons, communicated through the voice of the Church. The post of difficulty is ever the post of honour, and appointment to it one of the truest tests of the Church's confidence. Many eulogistic notices of our brother's work, ability, and personal character have appeared in the columns of various papers; but to my mind the loftiest of them all has been the fact that he had spent years as a missionary in Algoma, and that it was there, during his ceaseless wanderings through her then inhospitable wilds, in cold and heat, by land and water, in canoe and on snowshoes, he had gathered up the varied experience which has fitted him so conspicuously for the occupation of the remote and isolated post of usefulness to which he has been called. May God's abundant blessing go with him and his to their distant and difficult field of labour!

Christmas Day has come and gone with all its holy, tender associations, but for us with external surroundings which have made it very difficult to realize that it was indeed the "Festival of the Nativity." With you, I suppose, it has been marked, as usual, by depths of snow, and a keen, biting atmosphere. Here it has been a case of bright, blue sky, softly blowing zephyrs, and warm, balmy air; in a word, Nature decked out in perfect summer

garb, while within the church was beautified by a wealth of decoration, carried out by willing hands—consisting of roses, marguerites, heliotrope, narcissi, chrysanthemums, etc., all grown in the open air; to say nothing of bamboo, palm branches, and other material, the whole contributed from the gardens of parishioners. In one of these gardens, covering about half an acre, there are no less than sixty-four varieties of palms!

But your space, my time, and the patience of your readers are all exhausted, and I must close with every good wish for my brethren and their households through the coming year, and in your own case the further boon of a largely increased journalistic circulation.

Yours faithfully, E. A.
Mentoné, Holy Innocents' Day, 1895.

Mission of Gore Bay.

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

The annual Christmas tree and entertainment in connection with All Saints' Church Sunday-School, Gore Bay, took place on Christmas Eve, and was a grand success in every way. The large hall was crowded to the doors long before the hour arrived for opening the entertainment, despite the very muddy roads. The programme was an excellent one, and consisted of readings, recitations, vocal and instrumental music, etc., and wound up with the distribution of the presents that had decorated the Christmas tree, to the great delight of all, especially the young—and some of the older ones, too; for amongst the many recipients the incumbent was not forgotten. He received a splendid set of silver-mounted harness and a well-filled purse of money. The entertainment broke up about 11 o'clock.

Next day being Christmas Day, there was divine service, with a celebration of the Sacrament of Holy Communion, in All Saints' Church, at 11 a.m.

At the close of the service the incumbent partook of a hasty lunch, and started to drive over very muddy roads to marry a young couple.

Next morning we were up before 5 o'clock. Two children in the neighbourhood were baptized, a few calls made, and then for home we headed the steeds, arriving about 2 p.m. J. H. M'L.

Schreiber Mission.

REV. E. LAWLOR, INCUMBENT.

During the past summer some improvements have been made about the church.

The stumps, which were black with age, have been removed. Poles were nailed on the north, west, and south sides of the chancel, preparing it for banking. Mr. T. Newman kindly sent his team to draw the earth, and Mr. Smith assisted in banking the whole church, which is now much warmer. A new stove has been placed in the church; seats for the choir have been put in the chancel. It is expected that more seats, a pulpit, and hymn board, will be made for the church. The Ladies' Auxiliary intends to hold a bazaar about Easter, and will begin work just after the new year. Mr. A. C. Patch was elected people's warden in the place of Mr. A. B. Smith, who resigned. The congregation presented the clergyman with the sum of \$35 on the occasion of his marriage. Mr. T. Newman gave two cords of wood for the church. The clergyman wishes friends to send clothes to Mr. James McIlwraith, Nepigon, for the Indians. Please prepay freight. E. LAWLOR.

Emsdale Mission.

The Sunday School children had the Christmas tree on January 2nd, 1896. The tree was well laden and well lighted; the tables well supplied with plenty of good food. A magic lantern entertainment was kindly given by one of the old parishioners. The children were there in full force. The evening was most enjoyable. All went home in happy mood.

ALFRED W. H. CHOWNE.

Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

The outlook here for the Christmas season was by no means reassuring. Hay is both scarce and dear, and farmers are selling off their horses and cattle for a mere trifle. Only a short time since a decent horse was sold in Purbrook for \$7, and beef is now fetching 3c. and 4c. per pound. Potatoes and oats are cheap, and it is a hard matter with some of the settlers to realize sufficient for family necessities. Then, alas! sleighing failed. Many persons had been teaming out bark for the small sum of \$3.50 per cord in order to keep a bag of flour in the house, but along came a merciless thaw, and detained scores of loads that were intended for town! Yet, from another point of view, the thaw, with its attendant copious and continuous rains, proved a blessing, since many swamps, creeks, and wells that had become all but dry (even in December) were filled to overflowing.

The home-coming of the boys from various camps, for the Christmas holidays, imparted new life, activity, and brightness to the locality, and also relieved the dearth of money that had pressed so hardly upon many homes. Aye, gladness, gratitude, and hope caused many faces to beam, and the Holy Day of the Church was not altogether lost in the holiday of mere feasting and merriment.

ST. PAUL'S (Uffington) was opened on Christmas Day, for divine service, at 10.30 a.m. Full service and Holy Communion were celebrated, and members from far and near were present. The grand old Christmas hymns were well rendered, and the service throughout was devout, hearty, and refreshing. It was good to be there. The congregation and offertory were much larger than in any former year, and fifteen persons approached towards the Holy Table, partaking of the "consecrated elements."

CHRIST CHURCH (Purbrook).—Divine service was conducted here in the afternoon of Christmas Day. The roads were more than muddy—something akin to quagmire; but it was most gratifying to see a good congregation assemble. "O come, all ye faithful," and other well-known hymns, rang forth fervently, and the entire service was bright and inspiring. The numerical attendance and the offertory were far in advance of what has been witnessed for several years.

In addition to the offertories, the clergyman received many substantial offerings in kind, which himself and household deeply appreciated. A. H. A.

"The Quebec System."

With due acknowledgment to our contemporary, *The Canadian Churchman*, we transfer from its columns to our own an article from the pen of Rev. Canon Von Iffland, M.A., who is the Commissary of the Bishop of Algoma in the Diocese of Quebec, and who probably has a better acquaintance with the subject on which he writes than any other gentleman in Quebec. In the near future we in Algoma shall be called upon to decide upon a constitution and laws for Algoma; in fact, before this is published, the Standing Committee on Synodical Organization will have assembled for business at Huntsville, under the presidency of the Ven. Archdeacon Llwyd. The system of which our friend Canon Von Iffland is the exponent is one that has, by reason of

its success, attracted the attention of Churchmen in other dioceses. No objection has yet been raised that, in our opinion, has any weight against the adoption of a like scheme in Algoma. In fact, we advocate procedure on these lines, believing that the interests of the Church justify, yea, demand, that the system shall have a fair trial:

SYSTEM OF AIDING MISSIONS—DIOCESE OF QUEBEC.

The Quebec system, as it is termed outside the Diocese of Quebec, had its origin in the well-grounded apprehensions of the late Bishop Mountain and others interested in the maintenance of the diocesan missions, that the practice of the S.P.G. in making grants to individual missions and individual clergymen would entail disastrous results upon the work carried on. In a circular addressed, in 1860, to the members of the synod, Bishop Mountain says: "Under the system at present in force, the S.P.G. makes it an invariable rule to effect a reduction on the occurrence of every *vacancy*; and it has happened repeatedly that the poorest settlements are, by the operation of this rule, taxed the most heavily, while nothing is exacted for the support of the ministry in quarters where much ought to be done. In addition to this, the uncertainty of the occurrence of such vacancies leaves us, of necessity, continually in doubt as to what the diocese has to depend upon. Again, it has been, in several instances, found impossible to remove a missionary from one sphere of labour to another, however much such removal may have been desired, both for his own sake personally and for that of the interests of the Church." After some protracted negotiations between the S.P.G., the Synod of the diocese and the Church Society, which latter has the administration of the funds of the diocese, and was looked to for material aid in the support of our missions, the new system came into operation in 1863, under a canon of the Synod and a corresponding by-law of the Church Society, the S.P.G. undertaking to make a block grant to the diocese, to be reduced from time to time, according to circumstances, and to be administered by the Diocesan Board of Missions. The constitution of this board is contained in Canon 7 of the Diocesan Synod and in Article 13 of the by-laws of the Church Society (both being identical), and it assigns to the board the administration of the S.P.G. grant and other missionary funds therein named, in accordance with

the conditions stated. The principles on which the Quebec system is based are :

(1) The punctual payment of the stipends of the clergy according to a fixed scale.

(2) The avoidance of direct relations between the clergyman and his people on the subject of his own stipend, thus leaving him free to advocate the claims of the general fund.

(3) The stimulation of a feeling of independence on the part of the people, leading them to assume more and more the burthen of increased contributions till the whole cost of maintaining the clergyman is borne by them ; and

(4) In the event of unsatisfactory relations arising between the clergyman and his people, the provision made for a careful and unprejudiced consideration of the circumstances and decision thereon at the hands of the bishop and a representative body of clergy and laity, entirely removed from local influences.

With reference to the first point I have only to say that in no single instance since 1863 has there been any failure in meeting the quarterly drafts of the clergy, and that the scale of stipends has been steadily increased from an average of \$400 (in the case of deacons), \$600 (in the case of priests), without regard to length of service, to that now found in Canon 7, and we hope that before long some further improvement may be made. The second point is secured by requiring from each congregation, through its wardens, a signed agreement with the board, binding it to contribute a certain fixed sum annually, and pay it quarterly into the treasury of the Diocesan Board of the Church Society, which is the sole paymaster of the missionaries. This is an advantage so deservedly appreciated by the clergy that several self-sustaining parishes have continued their connection with the board, and, although receiving no aid whatever, have voluntarily agreed to pay to the board the amount of the clergyman's stipend and submit to the same regulations which affect aided missions, save only in regard to the appointment of the clergyman, for which provision is made under Canon 13. With regard to the third object aimed at, I may say that success has been achieved to a remarkable degree. Whilst (1) and (2) present advantages of great moment which it would be difficult to overestimate, it is here that in a special manner the Quebec system is vindicated by its results, and has more than justified the most sanguine anticipations ever entertained by its advocates. To show the progress made in the diocese during the period of twenty-five years from the inception of the system, I will quote an extract or two from the Report of the Diocesan Board to the Church Society for the year 1887, pre-

misg that the Diocese of Quebec is upon the whole scarcely—if at all—better off financially than it was in 1862. "At the time your board was constituted in 1862, with the exception of Sherbrooke and Three Rivers, there was not a single cure of souls outside of the parish of Quebec that was self-sustaining—in point of fact, neither Sherbrooke nor Three Rivers paid all the stipend of its clergyman). There were 34 missions, all at the outset receiving aid from the Diocesan Board ; and it is fairly computed that prior to 1863, when the present system actually came into force, the total amount supplied by these 34 missions towards the support of the clergymen ministering among them did not exceed \$3,000 per annum. Of these 34 missions fourteen have ceased to be a charge upon the missionary funds of the diocese, and are, most of them, helping in the work of God and His Church outside their own boundaries. In addition to this, nine other missions, not included in the above, are now to be found on the diocesan list, two of which are self-supporting. Since the year in which the above retrospect was made, solid, steady progress has continued to characterize the missionary work of the diocese. The fourth point I have enumerated was not originally aimed at as one of the objects to be attained, but was necessarily evolved out of the relations existing between the board and the congregations receiving aid from it. For whilst the board stands in a responsible position towards the clergyman, it is no less responsible to the people. Hence, when the people indicate their dissatisfaction, whether rightly or wrongly, with the clergyman, by discontinuing the payment of the stipulated assessment, steps have to be taken to ascertain where the fault lies. Provision for an enquiry is made in Canon 9, and the board takes such action as is therein directed. Very seldom, indeed, however, has it occurred that the board has been compelled to act strictly in accordance with the terms of the canon. When difficulties have arisen they have, in most cases, been got over either by the resignation of the clergyman, his removal to another field of labour, or in some other way, as circumstances have permitted. This is the one part of the system to which exception has been taken, but objectors should bear in mind that a clergyman's position and standing must be far better when protected by such a body as the Diocesan Board than if he were dependent entirely upon himself in facing difficulties such as sometimes occur between people and clergyman. If he is doing his duty, he knows he can count upon the board to do him full justice. If it is established that he is manifestly negligent or inefficient, it is clearly undesirable that he should continue in his charge. Agreements with assisted missions are usually revised every three years, and at each renewal the congregations are urged to increase their assessments wherever possible. As to

the details of administration, besides those referred to in regard to the enquiry required by Canon 9, and the execution of an agreement with every congregation, there is but one point to be noticed. Fifteen days after the close of the quarter the treasurer forwards to the secretary a list of congregations in arrear. The secretary thereupon draws the attention of the clergyman to the fact, and requests him to put the rule in force which relates to the suspension of services. This rule requires the clergyman to read out the following notice in the church : "Notice is hereby given that the assessment due from this congregation to the Diocesan Board not having been paid, the services will, after next Sunday (or from this day), be suspended, by order of the bishop, until the payment as agreed upon is made." If payment is not made in the specified time, and the services become actually suspended, the clergyman is bound to report the fact to the bishop. In the middle of every quarter, or about a month after the clergyman has been requested to put the rule in force, a meeting of the board is held, at which the treasurer reports a list of the congregations still in arrear for any portion of the assessment over six weeks previously. The board then decides as to what action shall be taken in those cases. With regard to those congregations which are still in arrear, and where a clergyman has neither reported the suspension of services to the bishop nor sent any explanation, the board usually calls for an explanation from the clergyman. If the difficulty is prolonged till a full quarter has elapsed, then, of course, the Board of Enquiry is commissioned to hold an investigation. As a matter of fact, the difficulties which occasionally arise are, for the most part, of a temporary nature, and are settled without the intervention of an inquiry. In the course of thirty-two years, enquiries under Canon 9 have not exceeded half a dozen. On the whole, therefore, we may truly say that we have every reason to uphold our Quebec system ourselves, and also to recommend it to the consideration of other dioceses.

[I. It must be borne in mind that by Canon 13 no cure may become self-supporting until it can provide a stipend for its clergyman equal to the maximum stipend paid by the Diocesan Board, *i.e.*, at present \$850.

II. All missions and parishes in the Diocese of Quebec are encouraged and helped to raise endowments which come to fruition when the interest amounts to \$200 a year. Upon the benefits of this system we hope to give a further paper in a future issue.

III. Those who may desire, for practical purposes, further information, and particularly to peruse Canons 7, 9, 13, of the Diocese of Quebec, are invited to write to the Rev. Canon Von Iffland, St. Michael's Rectory, Bergerville, Quebec city.—ED. Q.D.G.]